

The Comprehensive Analysis of Educational Philosophy of Swami Vivekananda and its Relevance in Modern India with Special Reference to his Man-Making Concept of Education.

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ABSTRACT

The conviction of educational enlightenment and knowledge through the edification is as septuagenarian as the morality is. It is a rapid growing secured extensive and extended developmental process which is the basic need of human civilization since the time immemorial. But irony of fate reveals that even after numerous generations of this mortal sophistication have been passed but unfortunately, most of the fellowmen on this mother planet are not completely conscious with this emerging need of learning inculcation as the fundamental requirement of humanity. Consequently, this insensitivity has given rise to copious social reformers, thinkers, activists and educationists who have rendered their utmost exceptional substantial contribution to sensitize the unawaken souls of mankind throughout the globe. There are multitudinous renowned remarkable intellectuals who have demonstrated their ultimate pedagogical experience and way of thinking to the people of society to be advanced and to step forward with the pace of world civilization. With the advancement of human civilization and change in continuing scenarios among every coming generation with the cultural impact of surrounding environment, the need and aspirations have been everchanging among the learners. Subsequently the need has been realised to have change in education system time to time. This very responsibility of changing scenarios and changing in education system has been taken into consideration as a biggest responsibility for mankind by some enlightened souls of different countries and

continents of the world. Among such enlightened souls, Swami Vivekananda demonstrated his extraordinary appearance to take this very responsibility by performing his most valuable ideas through his educational philosophy to the upcoming generations.

Key-Words: Enlightenment, Edification, Civilization, Sophistication, Inculcation, Educationists, Pedagogical, Philosophy.

I. INTRODUCTION

Swami Vivekananda was born in a Hindu Kshatriya family of Calcutta (India) in 1863. His original name was Narendra Nath Dutta but he procured this famous name as Vivekananda when he took 'Sanyas' (life of renunciation) in the year 1886. He was an earnest learner of philosophy and poetry during his student life. He completed his graduation with honours from Calcutta University. He possessed a good command over Bengali, English and Sanskrit language. His interest for philosophy and religion, took him up to Swami Ramakrishna Paramhansa, which resulted to his spiritual transformation and emergence as young Swami. He emanated as a great Vedantic philosopher and thinker of his contemporary scenario and highly recommended Vedanta for the humanity without any kind of discrimination based on cast, colour, creed or sex. He was a key figure in the introduction of Vedanta and Yoga to the Western world and is credited with raising interfaith awareness, and bringing Hinduism to the status of a major world religion. After the death of Ramakrishna, Vivekananda extensively toured

the Indian subcontinent, acquiring first-hand knowledge of the living conditions of Indian people in the British India. Moved by their plight, he resolved to help his countrymen and found a way to travel to the United States, where he became a popular figure after the 1893 Parliament of Religions in Chicago, in which he began his famous speech with the words: Sisters and brothers of America... before introducing Hinduism to Americans. He was so impactful at the Parliament that an American newspaper described him as "an orator by divine right and undoubtedly the greatest figure at the Parliament". After great success at the Parliament, in the subsequent years, Vivekananda delivered hundreds of lectures across the United States, England and Europe, disseminating the core tenets of Hindu Philosophy, and founded the Vedanta Society in New York and the Vedanta Society of San Francisco (now Vedanta Society in Northern California), both of which became the foundations for Vedanta Societies in the West. In India, Vivekananda founded the Ramakrishna Math, which provides spiritual training for monastics and householder devotees, and the Ramakrishna Mission that provides charity, social work and education. Vivekananda was one of the most influential philosophers and social reformers in his contemporary India, and the most successful missionaries of Vedanta to the Western world. He was also a major force in contemporary Hindu reform movements, and contributed to the concept of nationalism in colonial India.

Objectives of the Study

The present research paper is written to reveal the educational philosophy of Swami Vivekananda and its relevance in modern India with special reference to man making education by the compilation of undermentioned following objectives:

1. To study Swami Vivekananda's teachings as well as philosophy of life and education.
2. To study the principal features of Swami Vivekananda's philosophy.
3. To study the aim of education as per the philosophy of Swami Vivekananda.
4. To study about the curriculum and methods of teaching as ascribed by the philosophy of Swami Vivekananda.
5. To study about the concept of discipline and teacher-taught relationship according to philosophy of Swami Vivekananda.
6. To study about the relevance of Vivekananda's educational philosophy in modern India.

7. To study about the concept of Swami Vivekananda's philosophy about the man-making education system.

Research Methodology

The present study is an attempt to be made on the investigation and analysis on the ideology of Swami Vivekananda towards the concept of education which is purely qualitative in nature. The material for the current research paper has been collected from various articles, research papers, books and other online sources etc.

Teachings and philosophy

While synthesizing and popularizing various strands of Hindu-thought, most notably classical yoga and (Advaita) Vedanta, Vivekananda was influenced by western ideas such as Universalism, via Unitarian missionaries who collaborated with the Brahmo Samaj. His initial beliefs were shaped by Brahmo concepts, which included belief in a formless God and the deprecation of idolatry, and a "streamlined, rationalized, monotheistic theology strongly coloured by a selective and modernistic reading of the Upanishads and of the Vedanta". He propagated the idea that "the divine, the absolute, exists within all human beings regardless of social status", and that "seeing the divine as the essence of others will promote love and social harmony". Via his affiliations with Keshab Chandra Sen's Nava Vidhana, the Freemasonry lodge, the Sadharan Brahmo Samaj, and Sen's Band of Hope, Vivekananda became acquainted with Western esotericism. He was also influenced by Ramakrishna, who gradually brought Narendra to a Vedanta-based worldview that "provides the ontological basis for 'śivajñāne jīver sevā', the spiritual practice of serving human beings as actual manifestations of God." Vivekananda propagated that the essence of Hinduism was best expressed in Shankar's Advaita

Vedanta philosophy. Nevertheless, following Ramakrishna, and in contrast to Advaita Vedanta, Vivekananda believed that the Absolute is both immanent and transcendent. According to Anil Sook Lal, Vivekananda's neo-Vedanta "reconciles Dvaita or dualism and Advaita or non-dualism," viewing Brahman as "one without a second," yet "both qualified, Saguna, and qualityless, Nirguna." Vivekananda summarised the Vedanta as follows, giving it a modern and Universalistic interpretation, showing the influence of classical yoga: Each soul is potentially divine. The goal is to manifest this Divinity within by controlling nature, external and internal. Do this either by work, or

worship, or mental discipline, or philosophy—by one, or more, or all of these—and be free. This is the whole of religion. Doctrines, or dogmas, or rituals, or books, or temples, or forms, are but secondary details. Swami Vivekananda popularized the notion of involution, a term which Vivekananda probably took from western Theosophists, notably Helena Blavatsky, in addition to Darwin's notion of evolution, and possibly referring to the Samkhya term Satkarya.

Principal Features of Swami Vivekananda's Philosophy

Being the disciple of Swami Ramakrishna Paramhansa, Swami Vivekananda had the profound dedication in spiritual knowledge and firm faith in power of almighty God. He preached to his followers that God is omnipotent and omniscient who lives in the heart of every human being. He had sermonized the people of society that we should offer ourselves to the service of God and the best way to worship God is the service to mankind. He further advocated that the real basis of human life must be following the path of ethics and morality. He also recommended that the love and renunciation should permeate the universe and the true meaning of religion is the self-realisation through self-control.

Educational Philosophy of Swami Vivekananda

Swami Vivekananda's entire philosophy of education is purely based upon Vedanta and Upanishads. He did possess the viewpoint that there is the existence of pious soul in every human being and recognition of this soul is religion in its true sense of description. Education is basically a process of self-development which acts for improvement not by an imposing force but through the self-inspiration. Young Swami was not in favour of his contemporary system of education and severely criticised the existing pattern of imparting only bookish knowledge to the young learners which is of no use to them. According to Swami Vivekananda, "We want that education by which character is formed, strength of mind is increased, the intellect is expanded and by which one can stand on one's own feet." He believed education is the manifestation of perfection already in men. He thought it is a pity that the existing system of education did not enable a person to stand on his own feet, nor did it teach him self-confidence and self-respect. To Vivekananda, education was not only collection of information, but something more meaningful; he felt education should be man-making, life giving and character-building. To him, education was an assimilation of noble ideas. Education is not the amount of

information that we put into your brain and runs riot there, undigested, all your life. We must have life-building, man-making, character-making and assimilation of ideas. If you have assimilated five ideas and made them your life and character, you have more education than any man who has got by heart a whole library. He also told the youth: "Set yourselves to the task of spreading education among the masses. Tell them and make them understand, you are our brothers—a part and parcel of our bodies, and we love you and never hate you."

Aims of Education According to Swami Vivekananda

Swami Vivekananda considered that moral, spiritual, character building, self-realization and mental development are the true aim of education but for this purpose, physical development is the essential requirement. He sensitized the people that one must know the secrets of making our body strong and the same knowledge must be provided to the others also. He also stressed upon the vocational education as a prominent necessity with the mainstream of education for the successful harmonious development of personality being self-dependent. According to him one must aim for reaching to the perfection, promote universal brotherhood by searching unity even in diversity and must develop faith on one's own abilities to be reached on desired destination because every human being has the ability to do everything if he/she has the will power with courage to do the same. He once said, "Arise, awake and stop not till the goal is achieved."

Scheme of Curriculum According to Swami Vivekananda

According to Swami Vivekananda, the study of Vedanta, Upanishads, Puranas, Religion and Philosophy for spiritual development with even considering the importance of science education as per the need of modern scenario. He possessed the viewpoint that western science and Indian Vedanta is a perfect mixture of imparting knowledge to the learners for the better progress of their young minds. Art education, regional languages, Sanskrit language, History, geography, Economics, Home-Science, psychology, physical education and vocational education etc. must be the part of curriculum for the all-round development of man-making education system.

According to Swami Vivekananda; Methods of Teaching

Swami Vivekananda's philosophy of education advocates that the obedience of strict brahmacharya for the proper concentration is desirable by which the learners can master on different concepts in a very short time period as it improves the power of mental spirituality. As for the teaching methods are concerned, discussion and contemplation, individual guidance and counselling etc are some of the good methods of teaching. Besides this, pupils should be prepared beforehand towards the reverence for their gurus (teachers). Swami has said that the child educates itself. Teacher must only prepare the learner to use his sense organs properly for learning new things. The teachers must modify their teaching methods as per the needs of learners. A healthy discussion between teacher and taught is compulsory for the better understanding of different concepts under study.

Concept of Discipline According to Swami Vivekananda

Discipline is a very significant substantial dimension of every individual's character according to Vivekananda. He wants that every person must follow the discipline which is not being forced upon them but which is being followed by person's own mind and body as ascribed by their moral duty to be performed as mentioned in Bhagavad Gita and Karma. For this purpose, every human being must teach himself/herself the obedience of discipline as most important aspect of our respective lives. He persuaded the teachers to prepare their young learners a self-disciplined citizen as per the aspirations and needs of the society. He has said, "If you don't let a child grow up to be a lion, he will grow up to be a fox". He had recommended the significance of discipline for both teacher and taught and on the part of teachers, it is very essential to pay their concerned responsibilities as well as their accountabilities with whole dedication and some most important aspects to be developed in their personality as; honesty, affection, love and passion. The young learners must be treated gently to develop among them the characteristics of mental, cognitive, intellectual, behavioural, spiritual, and physical abilities to certainly be developed for their own growth and personality development as well as for their future welfare ahead to them. Swami Vivekananda's means to discipline such a discipline which prepare our mind, body, and soul in order to manifest good ideas or thoughts, ethics, and good deeds to be performed for the betterment of human civilization.

Teacher- Student Relationship According to Swami Vivekananda

Swami Vivekananda has proclaimed, "Teacher is a philosopher, friend and guide helping the educand (learner) to go forward in his own way". For true learning there must be a healthy relationship between teacher and taught. He has further said, "The only true teacher is who can immediately come down to the level of the students and transfer his soul to the student's soul and see through the student's eyes and hear through his ears and understand through his mind. Such a teacher can really teach and none else." A teacher must always inspire his students and must be sympathetic towards with his students with love and responsibility.

Relevance of Educational Philosophy of Swami Vivekananda in Modern India

According to the educational philosophy and philosophy towards life, Swami Vivekananda appeared a true patriotic and a social reformer as well who has taken into the consideration a true sense of brotherhood, equality, fraternity, justice for all, women education, education for masses, discipline of senses, character building, moral and ethical development etc. which are the essential aspects of modern set-up of democracy. All these aspects of his general philosophy towards life are seemed to be true in modern scenario and education set-up of too, where psychological treatment and teaching through the child-centred approach along with flexible methods of teaching-learning process is considerably desirable. He has also been advocated for free and compulsory education for the Indian masses for the establishment of true democracy which seemed authentic in present time. His most significant ideology to education is comprised with the concept of self-knowledge, self-reliance, concentration, universal mass education, women's education, physical education, man-making education, character-building education, education through mother-tongue medium, religious and moral education, value education, selfless dedicated teachers, and so on is working joining hand to hand in modern set-up of education. Knowledge of different subjects of curriculum like; history and geography of the nation, ancient tradition and culture, arts, poetry, religion, history, languages, basic sciences etc are necessity of the hour but human values are missing in present generations so that it must be combined with value education; the education through Vedantic philosophy and

Upanishads etc. for the survival of human category in upcoming scenario.

Man-Making education

Swami Vivekananda had the divine sight to see every human being with the feeling of divinity in them. He considered that there is "Divine" in poor fellow beings to whom he used to call, "Daridra Narayan" meaning "Poor Lord". This very particular ideology of Swami Vivekananda is denoted by "Man-Making education". This philosophy suggests that the poor and needy people of humanity must be helped as per their needs and aspiration to raise the standard of humanity and spirit of service to mankind. Swami Vivekananda himself has ascribed about the man-making education through his words pronounced in Parliament of religion in 1893 when he said, "Help, assimilation, harmony and peace. Man-making education is a comprehensive conviction which emphasises the character development and vocational development to lead a respectable life ahead to every individual. The educational implications of man-making education are; character development, education for the development of spirit of social service in man, mental development of man and rational development of man which encompasses education for women and masses, religious education, vocational education, physical and health education etc.

Summarization

Swami Vivekananda was a worthy competent disciple of Swami Ramakrishna Paramhansa who led the mission of his esteemed guruji through his sincere endeavours. He founded the Ramakrishna Mission which is completely devoted to the man-making education with the multiple educational activities. Under this mission numerous educational institutions, libraries and reading rooms, hospitals and dispensaries. Under the kind compliance and revered guidance of

Swami Vivekananda, several workers and followers of Swamiji are working for the service and upliftment of humanity with their complete dedication without any selfish motives. They are moving from village to village for the purpose of making people understand their real conditions, make them aware about their lot and finally how to improve their conditions.

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