

## A Comparison of Contemporary Dimensions of Education with that of the Dimensions of Man-making Education of Swami Vivekananda

Usha Mahadeorao Khadse<sup>a</sup>, Sheojee Singh<sup>b</sup>

<sup>a</sup> Assit. Professor, Shree Sat Gurudev College of Education, Panchkula, Haryana, India

<sup>b</sup> Asstt. Professor, Govt. College of Education, Sector -20, Chandigarh, India

### Abstract

Swami Vivekananda's Vedantic philosophy for human development is courage-incarnate, capable of making the lion-personalities out of common human beings, life giving and strengthening for each individual soul searching true meaning in life. This ancient Vedantic philosophy of India gifted the spirit of manliness to universal human being. The faith and strength in one's own self, sense of honor and dignity and his sense of social responsibility is the basis of Vedanta. The present study was based on the philosophical ideas of Swami Vivekananda on man-making education and its comparison with that of the contemporary education (NCFSE 2005). The Complete Works of Swami Vivekananda and document NCFSE 2005 were taken as primary and secondary source of data respectively. This study found that most of the dimensions of man-making education of Swami Vivekananda's philosophy finds a place in contemporary education. The study suggested that practical training of man-making and character building ideas of Swami Vivekananda's philosophy should be an essential part of school education.

**KEYWORDS:** Vedantic philosophy, Manliness, Man-making

### INTRODUCTION

Swami Vivekananda declares that "Education is the manifestation of the perfection already in man" (C.W.4.358). That means all the knowledge is present in man, outer knowledge, experience which comes from the materialistic world is only the channel or the source which bring thoughts in our mind.

Swami Vivekananda strongly emphasized, "Education is not the amount of information that is put into the brain and runs riot there, undigested all life. We must have life-building, **man-making**, character-building assimilation of ideas" (C.W. 3. 302). In the words of Swami Ranganathananda (1990, p13), this man-making education of Swamiji centers around two vital aspects-character efficiency and work-efficiency. The former imparts character-strength to man and enables one to handle efficiently the world of man and nature around him or her; whereas the latter equips one with tremendous effectiveness in work and consists of knowledge and the ability to translate that knowledge into action effortlessly. This beautiful combination of productive efficiency in one's outer life with spiritual efficiency in one's inner life is the true man-making education of Swamiji. His educational ideas are equally eloquent, extremely powerful and effective in transforming learners into truly responsible, hard-working,

cooperative, peaceful and spiritualized citizens, worthy to become members not only of an Indian society, but also of the emerging world community with aim for excellence in all walks of life.

## **EMERGENCE OF THE PROBLEM**

After going through a review of the literature the researcher found that a lot of work has been done in relation to Swami Vivekananda's general philosophy as well as educational philosophy like the studies of Dutta (1978), Puthiyath (1978), Nair (1980), Dutta (1991), Rema (1993), Bharathy (1999), Verma (2000), , Soumya (2009), Balhara (2010), Madhu (2012), but particularly the contextualization of his man-making, nation-building and character building education in the present scenario has not been emphasized adequately. Moreover, the man-making education of Swamiji has not been adequately researched and analyzed from contemporary points of view as is also evident from the review of literature found so far by the researcher.

## **OBJECTIVES OF THE STUDY**

1. To analyze the concept of man making education of Swami Vivekananda.
2. To analyze and compare contemporary dimensions of education (present in NCFSE 2005) with that of the dimensions of man-making education in Swami Vivekananda's philosophy.

## **METHODOLOGY OF THE STUDY**

The mixed method approach having document analysis was applied by the investigator.

## **DELIMITATIONS OF THE STUDY**

- The study was conducted on the man-making education of Swami Vivekananda.
- The study was delimited to document NCFSE (2005) and dimensions of education.

## **ANALYSIS AND INTERPRETATION**

### **I. Concept of Man-making Education of Swami Vivekananda**

Swami Vivekananda's doctrine was focused on the man. His message of man-making is not meant for a particular time, is not meant for a small group of people, but is meant for all time and for all humanity. Swamiji in his time felt that the great problem of India is human development. He successfully endeavored to rouse our nation to this problem and guide it in a healthy way. According to him, there are two stages of human unfoldment as follows:

#### **(i) To Restore the Sense of Individuality**

The first stage of human unfoldment is to restore the sense of individuality. According to Swami Vivekananda, we should give education for human development to restore the sense of individuality. Freedom cannot come without this sense of individual identity. Swami Vivekananda explained this concept with a simple example that a child within the mother's womb has no identity, no freedom; it is just a part of its

mother's body. Animal have no sense of freedom because they have no individual identity. Thus, there is no self awareness or self knowledge in animals and even in the human baby. From the age of 2 or 2 and a half, the human child develops this new focus of awareness known as self-knowledge and sense of ego. It is the unique initial focus of the beauty, strength and glory of man. There also appeared significant powers in him or her like memory, reasoning will, capacity for speech communication and so on. When children go to school they get a secular education in India and then they develop this strength and this freedom of individuality. This is one side of man-making education.

## **(ii) Freedom and Responsibility of Personality**

The second stage of education for human unfoldment is the freedom and responsibility of personality. It has higher dimension to education than the first stage. Swamiji said that after the individual's growth with a sense of freedom, education leads one step ahead. Education makes an individual to grow into a man. From the freedom of individuality he must grow into the freedom and responsibility of personality. According to him the real meaning of growth is not the physical growth and intellectual growth, it is the spiritual growth, by which we become able to go beyond the organic limitations of our ego and reflects ourselves in love, kindness, openness, courage, resilience, honest, persistence and social responsibility etc.(Swami Rangnathananda 1986).

Thus the freedom and strength of will combined with responsibility, is man-making according to Swami Vivekananda.

## **II. A Comparison of Contemporary Dimensions of Education with that of the Dimensions of Man-making Education of Swami Vivekananda**

To compare dimensions of education with that of the dimensions of man-making education of Swami Vivekananda's philosophy, the researcher gave prime importance to the present implemented document in school curriculum, the National Curriculum Framework for School Education 2005.

### **Intellectual Dimension**

National Curriculum Framework, 2005 proclaimed that cognitive or intellectual development involves the development of the sense of the self and the world, through action and language. Thinking, language (verbal or sign), conceptual development, the ability to relate themselves with the others, the relationship between causes and effects and bases of decisions and actions are interrelated. These abilities are developed during work with the company of others. Thus attitudes, emotions and morals are an important part of intellectual development of learner ( NCF 2005, P.14-16).

According to Swami Vivekananda's Vedantic wisdom view, intellectual dimension of man is based on four powers of mind. These powers are memory or chitta, deliberation and conceptualization (manas), determination and decision making (intellect or buddhi), and ' I ' consciousness. He stressed on the development of these functions in addition to the power of observation, inquiries and linguistic skills. These functions of mind cover all the abilities discussed by, NCFSE 2005. For the intellectual

development Swamiji suggested self-control and concentration of mind through yoga while NCFSE 2005 recommend the development of intellectual abilities through various ways, such as – through experience, making and doing things, experimenting, thinking and reflecting, and expressing oneself in speech, art and work education, movement or writing-both individually and with others ( NCF 2005, P.14-16).

### **Emotional Dimension**

National Curriculum Framework, 2005 suggested for forming and sustaining relationships with the social world, with the natural world, and with one's self, with emotional richness, sensitivity and values. This gives meaning to life, providing it with emotional content and purpose. This is also the basis for ethics and morality. (NCF 2005, P. 26).

Swami Vivekananda not only gave special emphasis on the learner's emotional stability but also gave various powerful ways and means to develop emotional stability to enable the learner to face the challenges in a heroic and meaningful way. NCFSE 2005 stressed at the same but not expressed in a broad way as Swami Vivekananda. According to him the first step towards the development of the emotional stability of a learner is self-consciousness and self-respect. He thought that "Each soul is potentially divine". The work is to manifest it. Manifestation of soul means to know the self (C.W.1.124). After knowing the self, the soul is raised to self-conscious activity and then trained it for self-respect by molding and encouraging practically. These three initial steps give strength to learner to think that they are not weak and can face any problem fearlessly.

Swami Vivekananda emphasized on to cultivate the positive emotions and check negative emotions by various ways: (i) To strengthen the will power. (ii) Development of rational attitude towards human relations and patience. (iii) Regular breathing exercise for a few minutes. (iv) Praying from the bottom of heart. (v) Manufacture of good opposite thoughts can destroy the force of negative emotions.

Swami Vivekananda's mission was to develop vibrant, formative energy within us called self-confidence or *sraddha*. He suggested some ideas to develop self-confidence like (i)strengthen the faith, positive thinking, right attitude and firm conviction of one's ability. Strength can be built by building physical fitness, development of intellectual, mental and spiritual strength. (ii) Developing a positive attitude, (iii) Developing courage and fearlessness.

### **Social/ National Integration Dimension**

National Curriculum Framework for School Education 2005 focused on the social challenges and provides a landscape for social values within which we locate our educational aims. The first aim is a commitment to the values, which are based on reason and understanding such as democracy and the values of equality, justice, freedom, concern for others 'well-being, secularism, respect for human dignity and rights. (NCF 2005, P.10).

According to Swami Vivekananda the national ideals of India are renunciation and service. His life mission was that, "India is to be raised, the poor are to be fed, and education is to be spread" (C. W. 4. 368). He gave various strategies to develop social

and national integration dimension in the learner like imaginative sympathy, self-sacrifice or renunciation and service ideals. These are higher spiritual values and could be developed in the learner by growing unselfishness, serving others, compassion and love for all human beings.

Swami Vivekananda is the ‘father’ of Indian nationalism. He was a saint, but true patriotic, awakener, nation-builder and devoted all the life for raising his mother land. To develop patriotism, he said, feel from the heart for poor miserable people, and then find the solution to bring them out from this situation.

To develop enlightened citizenship, one should take the responsibility on his shoulder for good or wrong works. He should be mentally grown having sense of human dignity, sense of responsibility, strength, courage, and self-confidence to say ‘I’ have done it. Thus Swamiji highlighted the practical ideas for social and national development than NCFSE 2005.

### **Moral and Religious Dimensions**

According to National Curriculum Framework 2005, “Education in the true sense should empower individuals to clarify their values; to enable them to take conscious and deliberate decisions, taking into consideration the consequences of their actions; to choose the way of peace rather than violence; to enable them to be makers of peace rather than only consumers of peace” (NCF 2005, P.62).

Moral and religious values recommended by Swami Vivekananda find its place in NCFSE 2005. It stressed on peace education as part of entire school life. It is the host of all values. It includes the joy of living and personal development which is similar to the ‘manliness’ of man-making education of Swami Vivekananda. It also includes love, hope, courage, respect for human rights, tolerance, cooperation, social responsibility, respect for cultural diversity, classroom behavior, hard-work, sincerity, self-reliance, self-actualization and work-efficiency.

### **CONCLUSION**

The present study revealed that most of the dimensions of man-making education of Swami Vivekananda’s philosophy finds an appropriate place in present school education through NCFSE 2005.

### **EDUCATIONAL IMPLICATIONS**

This study found that, it is the responsibility of the schools to create a proper environment for the pupils to develop their intellectual, emotional, social and national integration and moral and religious dimensions as stated by NCFSE 2005. In addition to this the practical training of Swami Vivekananda’s Vedantic humanistic vision for the development of new man through his man-making education and character building education should be an essential part of school education.

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