

SWAMI VIVEKANANDA'S MISSION ON MAN MAKING EDUCATION

*R.Radha, Teaching Assistant, Department of History, Alagappa University,
Karaikudi, Tamil Nadu, India*

ABSTRACT: Education plays an important role in the lives of every individual, especially in a fiercely competitive, globalised economic setting as we witness today. A good education, as everybody believes, is a sure passport for a comfortable living as it guarantees a good job, perhaps an overseas assignment or possibilities for higher studies in reputed universities. Swami Vivekananda is one of the famous philosopher as well as educationist in the history of Indian education. His educational thoughts and ideas have been influenced by his philosophy of life. Swami Vivekananda believed in the Vedanta philosophy which considers that the ultimate goal of human life is to attain 'Unity with the Creator'. According to him 'God resides in every human heart'. So that, the best worship of God is service to mankind. One of the important themes of Swami Vivekananda is the issue of building a strong character among the youth. He advocated for an educational system that is truly man making. Such an education, according to him, will mean manifestation of perfection already in man. Swami Vivekananda always believed that the development of a nation is not possible without real education. According to him, development of good personality in every human being is very essential in case of nation building. That's why, Swami Vivekananda emphasized on Man making education by which we can made a good citizen for our national development. According to Swami Vivekananda 'Man making means a harmonious development of the body, mind and soul.

IndexTerms: Fiercely, Man-making, Manifestation, Harmonious, Essential.

I.INTRODUCTION

"Education is not the amount of information that is 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. 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." - Swami Vivekananda

In the Neo-Vedanta humanistic tradition of contemporary Indian thought, Vivekananda presented a philosophy of education for man-making. Among the contemporary Indian Philosophers of education he is one of those who revolted against the imposition of British system of education in India. He was severely critical of the pattern of education introduced by the British of India.

He felt that the current system of education did not confirm to India's culture. He pointed out that such an education only brings about an external change without any profound inner force.

II.CRITICISM OF PREVALENT EDUCATIONAL SYSTEM

Against the contemporary educational system the chief objection raised by Vivekananda was that it turned men into slaves, capable of slavery and nothing else. About the prevailing university education, he remarked that it was not better than an efficient machine for rapidly turning out clerks. It deprived people of their faith and belief. The English educated people believed that *Gita* was false and the *Vedas* were no more significant than rural folk lore. Criticizing this system of education Vivekananda compared it to the person who wanted to turn his ass into a horse, was advised to thrash the ass in order to achieve this transformation and killed his ass in this process. Vivekananda also criticized the contemporary system of education from the humanistic viewpoint. He was a humanist and pleaded for education for man-making. Such was not the education propounded by the British. Therefore, Vivekananda condemned it. He remarked, "It is not a man-making education, it is merely and entirely a negative education. A negative education or any training that is based on negation, is worse than death. The child is taken to school, and the first thing he learns is that his father is a fool, the second thing that his grandfather is lunatic, the third thing that all his teachers are hypocrites, the fourth, that all the sacred books are lies. By the time he is sixteen he is a mass of negation, lifeless and boneless. And the result is that fifty years of such education has not produced one original man in the three presidencies. Every man of originality that has been produced has been education elsewhere,

and not in this country or they have gone to the old universities once more to cleanse themselves of superstitions.”

III. AIMS OF EDUCATION

Following are the aims of education according Vivekananda philosophy;

3.1 SELF-DEVELOPMENT

In contrast to the contemporary system of education Vivekananda advocated education for self-development. He said, “By education I do not mean the present system, but something in the line of positive teaching. Mere book learning won’t do. 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. What we want are Western science coupled with Vedanta, Brahmacharya as the guiding motto, and also Shraddha, and faith in one’s own self.” These words by Vivekananda represent the characteristic Indian definition of education. Education according to most of the Western educationists aims at man’s adjustment with the environment. According to the Indian philosophical tradition, on the other hand, education is the realization of the knowledge inherent in man. True knowledge does not come from outside, it is discovered with the individual, in the self which is the source of all knowledge. To quote Vivekananda again, “All knowledge that the world has ever received comes from the mind; the infinite library of the universe is in your mind. The external world is only the suggestion, the occasion, which sets you to study your mind.

The falling of the apple gave suggestion to Newton, and he studied his own mind. He rearranged all the precious links of thought in his mind and discovered a new link among them which we call the Law of Gravitation. Thus, according to Vivekananda, the function of education is the uncovering of the knowledge hidden in our mind. Education is the process of self-development. In the words of Vivekananda, “You cannot teach a child any more than you can grow a plant. The plant develops its own nature.” A person’s education is not judged by the number of books he has read but by the thickness of the cover of ignorance on his mind. The thicker is this cover, the greater is the ignorance. As the light of knowledge dawns this cover of ignorance gradually shatters. The teacher’s job is to uncover knowledge by his guidance. His guidance makes the mind active and the educate himself unveils the knowledge lying within him.

3.2. FULFILLMENT OF SWADHARMA

Vivekananda supported the idea Swadharma. Everyone has to grow like himself. No one has to copy others. It is hence that he condemned the imposition of foreign education. He asked, “Getting by heart the thoughts of others in a foreign language and stuffing your brain with them and taking some university, degree, you can pride yourself as educated. Is this education?” True improvement is self-inspired. There should be no external pressure of any type on the child. External pressure only creates destructive reactions leading to obstinacy and indiscipline. In an atmosphere of freedom, love and sympathy alone, the child will develop courage and self-reliance. He should not be unnecessarily checked in his activities. The educator should not constantly tell him to do this or that. Such negative directions tend to blunt his intelligence and mental development. He should be talked to stand on his own, to be himself. This is so since as Vivekananda suggests, “If you do not allow once to become a lion, he will become a fox.” Therefore, education should be modified to suit the individual child. Each child should be given opportunities to develop according to his own inner nature.

3.3 FREEDOM OF GROWTH

Thus Vivekananda is against any type of external pressure upon the child. He is a staunch champion of freedom. Freedom is the first requirement for self-development. The child should be given freedom to grow, according to his own nature. In the words of Vivekananda, “You cannot teach a child any more than you can grow a plant. All you can do is on the negative side – you can only help. You can take away the obstacles, but knowledge comes out of its nature. Loosen the soil a little, so that it may come out easily. Put hedge around it, see that it is not killed by anything, and there your work stops. You cannot do anything else. The rest is a manifestation from within its own nature.”

3.4 CHARACTER FORMATION

Character is the solid foundation for self-development. The aim of education as self-development, therefore, leads to the aim of education for character. Defining character, Vivekananda said, “The character of any man is but the aggregate of his tendencies, the sum total of the bent of his mind. As pleasure and pain pass before his soul, they leave upon it different pictures and the result of these combined impressions is what is called a man’s character.” The aim of education is character building. This depends upon the ideals cherished by the individual. The educator should present high ideals before the educants. The best way to develop a character is the personal example of high character set up the teacher. Laying emphasis upon this

point Vivekananda said, “Without the personal life of the teacher there would be no education. One would live from his very boyhood with one whose character is like a blazing fire, and should have before him a living example of the highest teaching... The charge of imparting knowledge should again fall upon the shoulders of Tyagis.” In ancient Indian system of education the teachers used to present high ideals, before the pupils, who in their turn initiated these ideals according to their capacities. Following things are required for character formation:

- **HARD WORK**

Character formation, according Vivekananda, requires hard work. This is not possible by those who have a wish for all types of enjoyments. Struggle is the best teacher in character building. Activity and Purushartha are the signs of life. Inactivity shows absence of vitality. While living in all types of comforts and escaping from all types of labour, no one can buildup high character.

- **MORAL AND SPIRITUAL VALUES**

Besides hard work, character formation requires traits such as purity, thirst for knowledge, perseverance, faith, humility, submission and veneration, etc. the qualities may be developed by the teacher’s example and the pupil’s efforts. According to Vivekananda, “Without faith, humility, submission and veneration in our hearts towards the teacher, there cannot be any growth in us. In those countries which have neglected to keep up this kind of relation, the teacher has become a mere lecturer, the teacher expecting his five dollars and the person taught expecting his brain to be filled with the teacher’s words and each going his own way after this much is done. The true teacher is he who can immediately come down to the level of the student, and transfer his soul to the student’s soul and see through and understand through his mind.”

- **GURUKULA SYSTEM**

Such a relationship between the teacher and the taught is possible only in a Gurukula system of education. Therefore, Vivekananda favoured the ancient Indian Gurukula System of education. In these Gurukulas the pupils served the teacher, who in his turn, helped the pupils everywhere to achieve knowledge. There was hardly any economic relationship between the teacher and the taught, which is the curse of the present system of education.

- **FORMATION OF GOOD HABITS**

Character is intimately connected with habits. Habits express character. Good habits make for good character. While the contemporary psychologists admit that value of habits in one’s life, Vivekananda has pointed out the value of habits only in this life but in lives to come. A bad habit may be broken by developing the opposite good habit. If a man constantly thinks that he will be courageous and progressive, he may develop confidence for breaking bad habits. It is not the teacher not the guardian who may reform the habit of a person but only he himself. Man is caught in the net of his own karmas from which he alone can get out, no one else can directly help him. Our own self in us in our best guide in the struggle that is life.

- **LEARNING THROUGH MISTAKES**

The child should be allowed to commit mistakes in the process of character formation. He will earn much by his mistakes. Errors are the stepping stones to our progress in character. This progress requires courage and strong will. Strong will is the sign of great character. Will makes men great. Therefore, there is no occasion to be discouraged or to weep, one should exercise his will and he will see that things which he considered to be impossible become easy and possible. Vivekananda himself was an ideal teacher. His words worked like magic upon men and women. This is possible only in the case of a teacher who has himself risen high. Presenting his own example, Vivekananda asked the people to build up their character and manifest their real nature which is the Effulgent, the Resplendent, the Ever Pure.

REFERENCES

1. Bhupendranath Datta. *Swami Vivekananda, Patriot-Prophet*, Nababharat Publishers, Kolkata, 1993.
2. Chaube, S.P. *Recent Educational Philosophies in India*, Ram Prasad & Sons, Agra, 1967.
3. Chaturvedi Badrinath, *Swami Vivekananda, The Living Vedanta*, Penguin, 2006.
4. Marie Louise Burke, *Swami Vivekananda, Prophet of the Modern Age*, The Ramakrishna Mission Institute of culture, Kolkata, 1974.
5. Romain Rolland, *The Life of Vivekananda and the Universe Gospel*, Advaita Ashrama, Kolkata, 1975.
6. Radha,R. *“Historical Perspective of Violence Against Women in India through Various Ages”*, International Journal of Basic and Applied Research, Volume 9 Number 6, June 2019 pp 149-153, UGC Journal No.64041, ISSN 2249-3352 (P) 2278-0505 (E), Cosmos Impact Factor-5.960.

7. Sharma, B. *Swami Vivekananda- A Forgotten Chapter of His Life*, Oxford book , Michigan,1963
8. Singh, V. *Swami Vivekananda: Pioneer in Social Revolution*, Vista International Publishing House, Delhi, 2008.
9. Srivastava, K.S. & Srivastava, S. *Great Philosophers and Thinkers on Education*, APH Publishing Corporation, New Delhi, 2011.
10. Swami Tejasananda, *A Short Life of Swami Vivekananda* , Advaita Ashrama, Kolkata, 2012.
11. *Swami Vivekananda on Himself*, Advaita Ashrama, Kolkata, 2006.
12. *The Complete Works of Swami Vivekananda , Vol-5*, Advaita Ashrama, Kolkata,2008.
13. Verma, M. *The Philosophy of Indian Education*,Meenakshi Prakashan. Meerut,1969.

