

BRIEF VERDICT ON EDUCATION BY SWAMI VIVEKANAND

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PREAMBLE:

Swami Vivekananda a great thinker and reformer of India, provides an insight into what education ought to be. According to him, "Education is the manifestation of the divine perfection, already existing in man". The word 'manifestation' implies that something already exists and is waiting to be expressed. The main focus in learning is to make the hidden ability of a learner manifest. Swami Vivekananda name was Narendranath. He was born on an auspicious day, Makara Sankranti, 12th January 1863, a day of festival in Calcutta which at that time was the centre of an intellectual upsurge. He was a sunny tempered, Sweet, loving child, but takes from the Mahabharata and the Ramayana and this had sown the seeds of spiritual life a Narendra. He would be formed meditating for 2-3 hours at a stretch.

Though Narendranath went to school for a brief period, he was stopped and a private tutor was arranged for him and a few boys from the neighborhood. He was an extraordinary learner and he was in a XIth class when he was eight years old. He could get anything by heart if he read it just once. He was interested in dramatics, but did not get much encouragement from home. So he did not pursue it. He also learnt fencing, lathi play, Wrestling, naming and after such sports. He learnt cooking. He was deeply sensitive and also had ready wit.

He joined college for higher studies. All the college his capacities were recognized and appreciated by his leader. Prof. William Heretic Mr. Hattie remarked "Narendranath is really a genius. I have traveled for and while, but I have never yet comes across a lad of his talents and possibilities even in German Universities amongst philosophical students. He is bound to make his mark in life"

The influence of Shri Ram Krishna was very strong on Narendra. Narendra's unbounded self reliance. Mainly spirit and Single minded devotion to truth were most attractive to Sri Rama Krishna Parameshwara, his spirited Guru. After the death of Ramakrishna Paramahansa, Vivekananda became a wandering monk and travelled the length and breadth of India brazening his knowledge of Hindu Scriptures and traditions of the people and myth a rich experience he appeared on the stage of the Parliament and Religious in Chicago and non the applause and approval of the audience for his novel ideas of universalist and tolerance. He was an astonishingly good univaleitire and tolerance. He was an astrontiongly good speaker, so much so would hold the audience spell bound with his dynamic personality and more dynamic voice, language and style. After the parliament of Religious, the ten years of intense activity of preaching, uniting and exhorting by Vivekananda, culminated in the establishment of a monastic order called the Rama Krishna Mission.

Vivekananda was a bachelor, a very stench and stead fast one and he was a wondering monk for a long life. Vivekananda lived a life of luxury and comfort when he was very young, later he saw and experienced very difficult days and he ended his moral existence at a age of 39 years, 5 months and 24 days fulfilling his our earlier prophecies, "I shall never live to see forty," on July 4th 1907.

CONCEPT OF EDUCATION:

Vivekananda believed that the system of education, which existed at that time, did not enable a person to stand on his/ her own feet, nor did it teach him/her self-confidence and self respect. To Swami Vivekananda, education was not only collection of information, but something more meaningful. He felt that education should be man-making, life-giving and character-building. The aim of education, according to him, is to manifest in our lives the perfection, which is the very nature of our inner-self, which resides in everything and everywhere, which is known as '*satchitananda*' (existence, consciousness and bliss). Hence, education, in Vivekananda's sense, enables one to comprehend one's self within as the self everywhere. The essential unity of the entire universe is realized through education. Therefore, man-making relates to the harmonious development of the body, mind and soul. In his scheme of education, great emphasis is laid on the physical health, because a sound mind resides in a sound body. Along with this, he pays special attention to the culture of the mind, power of concentration, and practice of ethical purity. In his opinion, education is not a mere accumulation of information, but a comprehensive training for life. To quote him: "Education is not the amount of information that is put into brain and runs riot there, undigested, all your life. " Education, according to Swami Vivekananda, means the process by which character is formed, strength of mind is increased, and intellect is sharpened, as a result of which one can stand on one's own feet.

'All knowledge, similar or spatial is in human mind'

'Knowledge is internet in man, no knowledge comes from outside, it is all inside'. The soul is the source of infinite knowledge which has been existing there through eternity so each of us carries the infinite library of the universe in our mind. This knowledge is covered and hidden like a mine. It is for us to unearth, to uncover, to unenvied to discover "When the covering is being slowly taken off, we say we are learning".

'Education is not the amount of information that is put into your brain and runs rait there, undigested all your life. "If education were identical with information the libraries to be the greatest enges in the world and encyclopedias the Rests" All Almost similar ideas are repeated by A. N. Whitehead who was urgently opposed to the idea that education consists of filling the minds of pupils with facts Ideas that are merely received into the mind without being utilized are insert and useless whitehead enunciated two educational principles.

'Do not teach too many subjects and what you teach, teach toughly'. It was almost similar to what swami said, "If you have assimilated five ideas and make them your life and character, you have more education than any man who has not got by heart library".

AIM OF EDUCATION:

The ultimate goal of all educational effort is to strive towards character development characterized by the development of will-power, leading to courage, stamina and fearlessness. Through education the individual should develop adaptability and able to meet the challenge of a changing society, and this can be able through education and training that he or she receives from his parents and teachers. Education should lead to a feeling of brotherhood and the unity of mankind. According to Swami Vivekananda, work is worship, so to serve the

masses is to serve God, so education should lead us to recognize this and to fulfill this end. Education should lead us to acquire the spirit of renunciation.

In Swami Word, “We want that education by which character is formed, strength of mind is increasing the intellect is expanded and by which one can stand on ones feet”.

Character is the strength of man. Swami explained what character was and how it could be formed. “The character of any man is but the aggregate of his tendencies, the sum total of the bent of his mind. ”

It is the product of man’s thought and actions. He has given us a beautiful similar mind is like a take. ‘Every work that we do, every thought that we think produces a ripple of impression in the minds and every ripple moment is determined by the sum total of their Impressions on the mind. “Swami showed how important was it to select the right type of environment for the child. ‘If good impression prevail the character becomes good, if bad, it becomes bad, If a man continuously hears bad words, thinks bad, thoughts, does not actions, his mind will be full of bad impressions, and then will influence his thought and work without his being conscious of the fact. He becomes helpless like an impoverished that lay him and good him to bad actions. But when a man is under the instant influence of good work and good thoughts, there goes in him an irresistible tendency to be good, ‘in spite of him’. The phrase ingredient in education has been voluminously talked of, but it never before had such impressive impact as it was exemplified by the living example of his own life.

Character education is a community and national problem. In educational thinking there has never been any doubt regarding the obligations of the schools in the development of character of the children and youth the environmental potentiality that they can command Swami has repeatedly impressed the need to control the internal and external senses. It needs hard practice and rigorous training to assert the mind against the command of nature.

To Swami, education has no meaning if it did not uplift the common mans of people. “So long as the millions, live in hunger and ignorance I hold every man a trailer who, having been educated at the expenses. Ray not the leant head to them. I consider that the great national sin in the neglect of the masses and that is me the courses of our downfall. ”

The aim of all educational institutions of India should aim at making man to be a man and to grow his potentiating. The end of all education all training should be man making.

METHODS OF TEACHING AND LEARNING:

Vivekananda’s method of education resembles the heuristic method of the modern educationists. In this system, the teacher invokes the spirit of inquiry in the pupil who is supposed to find out things for himself under the bias-free guidance of the teacher. Anticipating the much acclaimed modern, student- centred method of learning where the teacher plays the role of a facilitator, Vivekananda asks the teacher to come down to the level of the learner and ‘give him a push upwards’. So there should be least intervention and the ideal teacher should consciously under-teach so that the learners get ample scope for learning themselves: ‘No one can teach anybody. The teacher spoils everything by thinking that he is teacher’. Unfortunately today’s teachers and administrators are not enthusiastic enough to execute in the class room the psychological methods of teaching as suggested by experts.

Swami Vivekananda was very much in famous of the Indian system of education which is based on the criteria of learning by sitting at the feet of the Acharya or the teacher through a close content. Concentration, meditation,

study of Scriptures, guidance, service units others, congenial atmosphere based on freedom and discipline are the requirements for proper learning. Yet he says that success of education depends upon the initiatives, self realization and self reliance. So it is quite clear that Vivekananda also believed that the child does most of the learning while teacher is the facilitator.

MEDIUM OF INSTRUCTION

As regards to medium of instruction, Vivekananda strongly advocated for mother-tongue. He a true nationalist and a champion of national education argued instruction through mother-tongue. He visualized to Indianise Indian education. He also wanted to spread mass education through mother-tongue so that it will reach to everyone. But as today it is the era of globalisation where whole world is one so it is the need of time to consider the English language as mother tongue of world and as important as individual's mother tongue.

PERSONA OF STUDENT

- 1) The student must be pure in thought and speech.
- 2) He must have a perseverance and real thirst for knowledge.
- 3) He must be a Brahmachari.
- 4) He must have a continuous struggle; a constant fight within himself for applying with his honors nature, only then he can achieve victory and acquire the time knowledge. Vivekananda encourages that type of religious education which ensures this discovery of strength - 'so ham' - within every student. As his words reminded us the truth.

'All sins and all evil can be summed up in that one word Weakness. It is weakness that is the motive power in all evil doing. It is weakness that is the source of all selfishness. It is weakness that makes injure others. Let them all know what they are Let them repeat day and night what they are, so 'ham'.

Let them suck it in with their mother's milk. This idea of the strength -I am He! This is to be first heard and let them think of it and out of that thought mill proceed works, such as the world has never seen. '

PERSONA OF TEACHER

Swami Vivekananda recommended the study of languages especially regional language, Sanskrit, link languages and English. He also stressed on the importance of the subjects like history, geography, economics and other social science and psychology.

It is true that today's education does not produce properly developed personalities having faith, hope, confidence, motivating power, balanced outlook on life, conscious of their rights as well as their duties. The reason does not lie with the youth or with their mind as such as but with the agencies responsible for moulding a person's character-parents, teachers, social conditions in which he/she grows, and the system of education to which we trust his/ her future. Our schools and universities still continue to be merely examining bodies turning out mechanically every year in huge numbers men and women destitute in faith and poor in culture -in the knowledge of our ancient literature, arts unable to think originally, incapable of standing on their own feet, and virtually untouched by religion which Swami Vivekananda regarded "the innermost core of education". The teacher should share with the student the conviction that they are both truly one in Spirit -at the same time cultivating in the student a feeling of dignity and self-respect". As Vivekananda said "The only 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 the student's eyes and hear through his ears and understand through his mind. Such a teacher can really teach and none else".

The supreme mission of the Vivekananda's life was to spread the gospel of the Vedas and Upanishadas "Arise Awake And stop not till the goal is reached. "This was the corner stone of the education according to the Swami Vivekananda. for this he stressed on religious education in this context he recommends that children should be taught lives of great saints of all lands. "One must enter into the heart of the religion, that is, one must realize it in one's own life. "According to Vivekananda,"religion must be a living experience with oneself. " Vivekananda was very kin in the spiritual development of the masses as well as their economic and material prosperity.

Swami Vivekananda favored the western sciences, engineering and other subject. He wanted to synthesize the study of Vedanta, Religion, Philosophy and Theology and Western education because that was (and is) the requirement of the day.

Physical and health education was one aspect of education received a special treatment in the hands of Swami Vivekananda. "Be Strong, My young friends "he argued, " That is my advice to you. You will be near to heaven through football than to Gita "Vivekananda said," Make your nerves strong. What we want is muscles of iron and nerves of steel."

Swami Vivekananda attaches great importance to the personal life and character of the teacher. He thinks that only "Tyagi" (The one who has renounced his personal gains and the one who has dedicated to his life to the service of others) can be good teacher. In India imparting of knowledge has always been through *Tyagi* or men of renunciation. Our modern teachers must imbibe this virtue of they want to be teachers in the true sense of the term.

The teacher should be of a very high character and he should be sinless. He must be pure in mind and heart, only then his words will be valuable. The teacher is not only to stimulate the spirit of intellectual or other facilities in the taught. Something is his high character and seamlessness.

"The function of the teacher is indeed an affair of the transference of something and not of mere stimulation of the existing intellectual or other facilities in the taught. Something real and appreciable as an influence comes from the teacher and gone to the taught. Therefore the teacher must be pure

The teacher must have love for his students. Without love he cannot contribute anything to them. He should have no ulterior selfish motive of any kind. Love should be the only guide to him. Love is the best medium to transmit the spiritual force. Any of selfish motive or the part of the teacher will destroy this medium therefore the teacher must work for his students only out of love.

The teacher must have full sympathy for his students. He can never teach without sympathy. Swami Vivekananda say's "The true teacher is one who can through his whole force into the tendency of the talk. Without real sympathy we can never teach well".

Placing a lofty ideas before teachers Swami Vivekananda further say's "The only true teacher is he who can immediately come down to the level of the student, and transfer his soul to the student soul and see trough his mind. Such a teacher can really teach and none else. "

The teacher spoils everything by thinking that he is teaching. Within man of great saints is all knowledge, and it requires only an awakening and that much is the work of the teacher. We have only to do so much for the boys that they may learn to apply their own intellect to the proper use of their hands, legs, ears and eyes.

WOMEN EDUCATION

As regards education of girls, Vivekananda considered men and women as two wings of a bird, and it is not possible for a bird to fly on only one wing. So, according to him, there is no chance for the welfare of the world unless the condition of woman is improved.

Swami Vivekananda was greatly pained at the miserable condition in India. He was conscious that a nation could rise only by paying proper respect to women. He coached from the Manusmriti, "Where women are respected, there are the gods delight; and where they are not, there are all works efforts come to naught"

He further says "there is no hope of rise for that family or country, where there is no extinction of women, where they live in saddlers. For this reason, they have to be raised first. "

So he recommends that daughter should be brought up and educated just as son. He wants that the ideal and charity should be emphasized for women, because this ideal world bring the indeed of Seeta for the Indian women. He remarks that any attempt to modernized women which takes the women away from the idea of Seeta is a vision and must be stopped immediately. To Swami Vivekananda's Seeta is a symbol of purity, she is purer than purity itself, she suffers without a murmur, she is our ideal and she must remain. Indian women must be taught to follow the ideal of Seeta.

Swami Vivekananda was against the child marriage, as this practice stood in the method of the fullest deep of personality. He says, "Women must be put in a position to solve their own problem in their own way. No one can or ought to do this for them. And our Indian women are as capable of doing this as any in the world. " He had immense faith in women.

Swami Vivekananda wants to give such an education to the Indian women as to, 'bring to the need of India great teachers women - women worthy to continue the tradition of Sanghmitra, Lila, Ahalyabai and Mirabai women fit to be mothers of heroes, because they are pure and self led. He wanted to give women an education which may form character and may increase the strength of mind and may enable them to stand on their own feet. He remarks 'with such an education women will solve their own problems. They have all the time been trained in helplessness dependence on others and so they are good only to weep their eyes out at the slightest approach of a mishap or danger. Along with other things they should acquire the spirit of valour and horizon. in the present day it has become necessary for them also to learn self defenses. See how good was the Queen of Jhansi. "

Swami Vivekananda wants to teach some women the ideals of renunciation, so that they may take up the vow of lifelong dedication of God. He wants to train up some Brahmacharies who will take up the education of women. According to him women should be taught history of the puranas (mythologies), Home keeping and the arts, the diction of home life and principles that make for the deep of ideal character. These subjects should be taught with the help of modern science. He wants that girls are trained up in ethical and spiritual life. In this way, Swami Vivekananda has a very high ideal of education for women.

THOUGHTS:

To Swami Vivekananda, "Education is the man's frustration of the perfection already in man". A Peruvian philosophy encompassed within 10 words. To reduce the self, the perfection of God in man, is the good of education. This perfection has to be realized and manifested in man's one's on life. Swami drank deep from the formation of Vedanta philosophy. It may appear a little difficult for some group the significance of his premises

without some knowledge and Vedanta, but his language and exposition are so simple and lucid that one may hardly fail to miss the import of his thought.

VIVEKANANDA FOR MODERN EDUCATORS

Education for good citizenship requires effective training of human instinct, impulses, emotion and desires in the longer interest of the nation. There must be different avenues for student to develop proper standards in art, science and literature as also in the basic culture of their native land. It is a fault of the modern age that students in general are announcing about primary certain examinations by merging of answers to related to question with help of their teachers. This is not a worthwhile virtue for rich returns.

Vivekananda gives proper emphasis to the fact that education should be vocation-oriented, value-oriented, though provoking and man-making. It should never be money-making business. To him, education is the only way to raise the electorate from a culture to a proficient culture. He strongly pleads for persistent crusade against illiteracy and exploitation. He has made it clear that man is the creator of his own destiny.

Vivekananda suggests that education in Indian school be for the presentation and transmission of Indian culture which cannot be attained by mere book-learning. This becomes possible only when every individual is prepared to follow the principles of introspection and involvement for self-improvement and for the upliftment of society. He pleaded for thorough reformation and Indian society free from the tales and foibles of modernization. He gives a note of working of modern educators that they should not think in terms of sectional segmental development of the country.

Vivekananda has influenced the spiritual teachings of the yoga and the Vedanta. He has stated that anything worth the name of modernization should have its root in the culture of India. It should promote patriotism and love.

Vivekananda has been able to create in the modern minds a sense of national identity, subject and participant competence, social trust and civic co-operations.

His educational ideas have touched every aspect of Indian social and economic life. They can be taken as guideline for complete reconstruction of present system of education. His message is for all times. His views regarding the development of complex skills, healthy muscles, right play habits etc. have become current carriage in modern times.

The basic purpose of education repeatedly stressed by Vivekananda is the development of character, service minders, humanity and self-confidence. Swamiji, has expressed many times his deep concern and resentment against tendencies in educational institutions like intolerance, fear, hatred, inadequate information between parents and teachers, sectional imbalances, etc. and suggested that there must be concerted effort to fight against these evils. Vivekananda believed that with desirable changes effected in the mental structure it is possible to control the undesirable social forces. It means selected were pure and fair, he believed, the end would always be automatically good. Swami was actually an epoch capsule with a life of span of less than forty years. Updating his mother country to fight against all kinds of social evils. 'Equilibrium and Synthesis' were the worth words of swami. Contemplation and devotion of duty were unified in his personality. Swami inspired his contemporaries to work hard and learn freedom from bondage. The awakening and liberation of modern India as viewed by him was a stage for the realization of universal love and brotherhood. Swami was one of the first thinkers in India to offer a sociological interpretation of Indian history.

CONCLUSION

The exposition and analysis of Vivekananda's scheme of education brings light its constructive, practical and comprehensive character. Vedantic concept of education might offer a solution to the crisis of the Indian Education. What the child gets in the name of education in the purely academic atmosphere in our schools is an incomplete view of life, which does not enable him to face boldly and completely every problem of his life in the competitive society. Education in the Vedantic sense promotes the unity of mankind at both the national and international levels. Education system for its proper functioning demands responsibility equally from the teachers, students and guardians and it must be discharged in the best interests of the country.

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