

CONTRIBUTION OF SWAMI VIVEKANANDA IN THE FIELD OF EDUCATION

Dr. Bhukan Singh

Associate Professor,

Department of History,

S.D.P.G. College, Ghaziabad (U.P.)

ABSTRACT

Swami Vivekananda is one among foremost admired spiritual leaders of India. The planet knows him as an inspiring Hindu monk, his motherland regards him because the patriot saint of recent India, and Hindus consider him as a source of spiritual power, psychic energy, strength-giving and open-mindedness. He traveled throughout the planet in search of truth. He believed that education is that the manifestation of perfection already existent in man. He didn't believe in he mere cramming from ideas and techniques, whereas he believed in education that might help man to face on his own feet. He believed that it's only through education that the miseries of India are often wiped away. Character building and spiritual awakening of the soul are considered to be the key components of the philosophy of education that Vivekananda beheld. This paper makes a descriptive study of Swamiji's vision about an informed India. It tries to research the relevance of his philosophy within the light of the twenty-first century India. It explains education as dreamt by swami Vivekananda. Finally, it's a humble plan to bring into focus Vivekanand's dream of a rejuvenated India.

Key Words: - Education, Contribution, Values, Believe, Culture

Introduction

Swami Vivekananda is one among the foremost admired spiritual leaders of India. The planet knows him as an inspiring Hindu monk, his motherland regards him as the patriot saint of recent India, and Hindus consider him as a source of spiritual power, psychic energy, strength-giving and open-mindedness.¹ He traveled throughout the planet in search of truth. While on the road, he often faced starvation and regularly found himself with nowhere to remain. To him, this was a chance to review India and its needs at first hand. He observed that his country possessed a priceless spiritual heritage, but had did not reap the advantage of it. The weak points were poverty, caste, negligence of the masses, oppression of girls and a faulty system of education. He came to the conclusion: "We need to refund to the state its lost individuality and lift the masses. Again, the force to boost them must come from inside".²

At about an equivalent time that Swamiji completed his tour of India, he was asked to represent Hinduism at the world's parliament of religions, to be held that year 1893 in Chicago, USA. He also felt that this might give him a chance to try to do something for his country, so he agreed to travel. When the parliament of religions convened in September 1893, Swamiji created a sensation. While other delegates spoke of their own faiths and creeds, Swamiji spoke of the god of all, the source and essence of each faith. His call for religious harmony and acceptance of all religions brought him great acclaim.³ People came in large numbers to listen to him speak wherever he went, particularly intellectuals, thus fulfilling his master, Sri Sri Ramakrishna Paramhansa's prediction that he would someday become a 'world teacher'. Previously, those that had gone to the west from India were

filled with apologies for the state of their country but Vivekananda wasn't. He always spoke about his country proudly and respect. Thus, his work in the west instilled self-respect and self-confidence within the Indian mindsets and helped India in its look for identity. It also helped to beat the stereotype and deep-rooted prejudices about India within the western minds.

Education as defined by Vivekananda

In order to know his thoughts, we should always first consider his oft-quoted definition of education - 'Education is that the manifestation of the perfection already in man'.⁴ Swami Vivekananda's definition of education is one among remarkable insight. First of all, the word 'manifestation' implies that something already exists and is waiting to be expressed. The most focus in learning is to manifest the latent abilities of a learner. Education, he said, must provide 'life-building, man-making, character-making absorption of ideas'.⁵ The perfect of this sort of education would be to supply an integrated person - one who has learned the way to improve his intellect, purify his emotions, and resist on moral virtues and unselfishness. Vidya, or learning, may be a continuum, leading one towards the last word goal which, consistent with Vivekananda, was complete freedom of the soul.⁶ Vivekananda also observed that, if education is to serve the whole person, altogether his/her dimensions, the pursuit of data are going to be a lifelong process. Therefore, education must be considered endless and lifelong process. We can probe further into the expressions 'manifestation' and 'already in man', bearing in mind things in India in those days. In explaining the term 'manifestation', the swami quoted a part of one among the yoga wise-saying of Patanjali that's to mention, even as a farmer breaks the barriers to a

course of water, which thereafter flows by its own force to irrigate his fields, so also a person's inherent power will spontaneously happen when external and internal obstacles, if any, are removed at the right time by the teachers or the education system.⁷ Such obstacles are of varied kinds. External obstacles could be within the sort of unfair distribution of educational resources and opportunities, inequalities in economic development and socio-political instability; whereas internal obstacles may need to try to to with the dynamics of the education system, like the teacher-student relationship, the student's capacity to form personal judgments or to adapt to changes, and therefore the student's mental or physical capacities.

Vivekananda's aims of education

In order to tackle the external and internal obstacles, the education system consistent with Vivekananda should aim on two responsibilities:

- It should help an individual build a healthy and dynamic frame of mind to enable him to satisfy the challenges of life; and
- it should attempt to prevent, through proper training of its present students, any future evils in people and society which are likely to further complicate the issues of citizenry.
- In Vivekananda's view, educational concerns associated with a person's interaction with society should receive due attention. The aim of society is to assist secure the well-being of citizenry. Education must embrace the entire society, with special attention to those that are most in need of it and who, for one reason or another, are unable to avail themselves of the prevailing facilities.

Vivekananda's views on education

Training the mind

Swami Vivekananda said, "teach yourselves, teach everyone his real nature, call upon the sleeping soul and see how it awakes. Power will come, glory will come, goodness will come, purity will come, and everything that's excellent will come when this sleeping soul is roused to self-conscious activity." Training the mind should be a student's highest priority, and not simply the buildup, the memorizing and therefore the repeating of facts. Within the end of the day, stuffing one's mind with information, technical skills and useless trivia only creates more problems if one's mind isn't nourished and strengthened and made healthy. Yet training of the mind altogether its aspects is conspicuously absent in today's education. Learning to concentrate the mind was the main target within the swami's scheme. He said: 'to me the very essence of education is concentration of mind, not the collecting of facts'.⁸ when a mind becomes concentrated, it acquires tremendous power and is in a position to unlock the mysteries of the topic it's focused upon. Consistent with him,

will-power is developed when 'the current and expression of will are brought in check and become fruitful'.⁹ Will-power is important not only to conduct the training process, but also to strengthen one's character.

Culture and education

Every society has its outer aspect called 'civilization', and also its inner aspect called 'culture'. Swami Vivekananda says: it is culture that withstands shocks, not an easy mass of data. Knowledge is merely skin-deep, as civilization is, and a touch scratch brings out the old savage.¹⁰ Vivekananda observed that, through education, a toddler learns a culture and his behavior is molded accordingly, and he's thus guided towards his eventual role in society. During this process, several agents , like his parents, peers and teachers will assist him.¹¹ but nowadays, as formal education has become more and more institutionalized, teachers are expected to play a more significant role. An educator must help a student find out how to think, what to think, the way to discriminate and the way to understand things. This is often not just a matter of intellectual manipulation. This type of teaching requires moral conviction and therefore the courage to continuously pursue one's own course in the least costs. The teacher must not only possess the knowledge he's to transmit to the scholar, but he must also skills to transmit it. As an example, the teacher should share with the scholar the conviction that they're both truly one in spirit – at an equivalent time cultivating within the student a sense of dignity and self-respect.¹² as Vivekananda said : the only true teacher is he who can immediately come right down to the extent of the scholar, and transfer his soul to the student's soul and see through the student's eyes and listen to through his ears and understand through his mind. Such an educator can really teach and none else.¹³ in a favourable ambience like this 'the process of uncovering' the veil of ignorance works smoothly.¹⁴ on the student's side, so as to facilitate the manifestation of his innate strength and knowledge, he should cultivate the spirit of shraddha – that's, faith in himself, humility, submission and veneration for the teacher. This is often also necessary to make a favourable environment for learning.

Character education and inculcation of values

Vivekananda emphasized that 'the ideal of all education, all training, should be man-making'. Lamenting over the prevailing system of education, he said: but, rather than that, we are always trying to shine up the surface. What use in polishing up the surface when there's no inside? The top and aim of all training is to form the person grow. He's something more. Consistent with the vedanta philosophy, a person's being has five sheaths, or coverings, the physical sheath, the vital sheath, the mental sheath, the intellectual sheath, and therefore the blissful sheath.¹⁵ Today's education can at the best touch the primary four sheaths, but not the last one.

Moreover, it should be noted that the fifth sheath is that the reservoir of bliss, knowledge and strength, and every one the opposite sheaths are activated by the fifth. People's minds aren't directed to higher pursuits of life with the result that their hidden potentials aren't revealed. An incredible explosion of data without commensurate wisdom, plus immense power not tempered with discrimination, have made education today a possible source of danger.¹⁶ This is often a significant problem looming large on humanity's horizon. In order to counterbalance this uneven development, Vivekananda strongly recommended the adoption of a 'spiritual and ethical culture', and he looked upon 'religion because the innermost core of education'.¹⁷ But by 'religion' he didn't mean any particular religion. Religion to him meant truth eternal principles that inspire every religion. It also gives mental strength and broadness of outlook. Discussing the sensible implications of morality, thus, so as to be worthwhile and effective, education must be rooted in religion, or, to be precise, within the science of spirituality, and evidently not in belief. Character-building was fundamental in Vivekananda's educational scheme, as against career-orientation, which occupies centre-stage in today's education, that is why one finds that the main target of the swami's educational thoughts was on assimilation of man-making, character building ideas. He desired that the teacher's life and personality should be sort of a blazing fire which could have a positive influence on the pupils in his care.¹⁸ Character-building education might specialize in teaching what's right and wrong. But simultaneously, or alternatively, it should teach the way to decide what's right and wrong. It's been rightly argued that participation in discussions of morality is more instructive than simply hearing about it. In any case, however, the teachers should be moral exemplars if the classroom and therefore the school are to function arenas for the teaching of ethics.¹⁹ This education system has overemphasized the cultivation of the intellect at the value of the overall well-being of humanity. To see this dangerous trend, Vivekananda strongly recommended all-round development of citizenry.

Conclusion

There are many changes within the field of education since swami Vivekananda gave up the ghost, but not as many changes as in other areas of society. One such noticeable change in education is that it's now engaged in preparing citizenry for a replacement sort of society, and it's trying to make a replacement sort of person for it. Interestingly, swami Vivekananda had envisioned a society with a replacement sort of person in whom knowledge, action, work and concentration were harmoniously blended, and he proposed a replacement sort of education for achieving this. The right to education for everybody, guaranteed by the constitution of India, was Vivekananda's dream, but it's still a far cry from its goal. His idea of continual, or lifelong, education, however, has been adopted in many countries

already.²⁰ Moreover, due to the adoption of continuous education in these countries, our idea of what constitutes success and failure has altered, raising new hope for the weak, underprivileged section of those societies. These very people that for various reasons cannot complete their education once they are young. Vivekananda's cry out for the upliftment of the downtrodden masses, particularly of the long-neglected women, has evoked a favourable response from different corners of the planet. Unless radical changes are made altogether in societies, the poor will never be ready to raise themselves. India will revive in its glory, if the state works upon the philosophy of the swami. It's definitely an interesting step towards the rejuvenation of India, because the philosophy of Vivekananda which dates back to a century is that the present concern of the UNESCO.

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