



A COMPARATIVE STUDY OF ELEMENTS OF SWAMI VIVEKANANDA'S MAN-MAKING EDUCATION PRESENT IN THE CURRICULUM OF CLASS IX AND X

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Abstract

Swami Vivekananda emphasized on life-building, man-making, character-building assimilation of ideas" (Swami Vivekananda. 2012 Vol. 3, p.302). Man-making education helps the common mass of people to equip themselves for the struggle of life, gives them the strength of mind and develops character, self confidence, self reliance, a spirit of philanthropy with the courage of a lion and helps them to stand on their own feet. It is the true fusion of the best of the East and the West. Present study was based on a comparison of elements of man-making education of Swami Vivekananda present in the curriculum of class IX and X. The Complete Works of Swami Vivekananda and document NCFSE 2005 were taken as the primary and secondary sources of data. The present study revealed that various elements of man-making education of Swami Vivekananda find a place in the present curriculum of class IX and X. This study suggests that inculcating various elements of Swami Vivekananda's man-making education in pupils from their earliest schooling years will make them hard-working, co-operative, peaceful citizens of India and also the members of emerging world.

Keywords: *Man-making, Self-Confidence, Self-reliance, Philanthropy*



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INTRODUCTION

Education is the most important subset of learning which made permanent change in the learner's behavior. It is also important that the education should allow the student to grow, develop and learn according to their own needs and interest. Education should also endeavor to develop the body, mind and the spirit of students to enable them to become fully rounded individuals. When we get education we say that, we are learning. Learning is of many types, secular, spiritual and scientific, etc. Eternal knowledge is present in mind that is covered. We slowly remove the coverings or the barriers of mind for learning and finally we learn it. Thus education removes the obstacles of mind and opens it with full grace, values, and knowledge to perfection. That means knowledge does not come to mind with external influences. It can be manifested with perfection with the help of education which is pre-existing. For example seed encloses a huge tree of future. If seed gets water, proper climate and nutrition in the form of manure, it gets germinated by removing the seed

covering and a beautiful small sapling comes out from the seed which in future forms a huge tree with beautiful branches, leaves, flowers and fruits with full perfection. Thus, even the teacher's role is only to guide the students, solve their problems and teach students the use of their intellect, knowledge with the help of hands, legs, ears and eyes, gives them positive ideas and learn to stand on their own foot. The teacher should modify his teaching according to the need of the pupils. He should encourage, enlighten their ideas, and give freedom to grow freely.

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" (Swami Vivekananda. 2012 Vol. 3, p.302). According to him a true education is that, which helps the common mass of people to equip themselves for the struggle of life, gives them the strength of mind and develops character, self confidence, self reliance, a spirit of philanthropy with the courage of a lion and helps them to stand on their own feet. Thus, Swami Vivekananda strongly advocates an education for man-making, which is the true fusion of the best of the East and the West; and he further said, education is the development of Vedantic Mind in Islamic body.

In India, according to Indian Constitution school education and all education decisions, including curriculum came under state government. The central government could provide only guidance to the states on policy recommendations. Under this situation the first milestone puts forward by the National Policy of Education 1968 and the NCERT in 1975 to design Curriculum Framework. Later in 1975 the changes in the constitution take place to include education in the Concurrent List. In 1986 India had a uniform system of education, National Policy on Education.

National Policy on Education (NPE 1986) proposed that the common National System of Education. It recommended that education will be based on a national curriculum framework which contains a common core along with other component that is flexible. The common core will include the history of India's freedom movement, the constitutional obligations and other content essential to nurture national identity (NPE 1986, P.5). The NPE believed in NCERT and gave the responsibility of developing National Curriculum Framework, and reviewing it at frequent interval. The program of action (POA, 1992) extended this focus by emphasizing relevance, flexibility and quality. Both these documents envisioned the National Curriculum Framework as an instrument of modernizing the educational system.

The NCERT continued its curriculum-related work since from 1975 and designed a curriculum framework as a part of its project in 1984. This project focused on making school education qualitatively comparable across the country and tools of national integration. As a result council's work culminated in the National Curriculum Framework, 1988. But connecting this framework with course studies and textbook in a speedily changing developmental scenario of the country. It resulted into 'curricular load' and 'stresses' in learning at school for young students in their constructive years, preparing them only for examination based education. Thus, they were loaded with textbooks. This burden of textbooks passed to the parents and tuition classes. Then the children overburdened. Their journey starts from home to school and for tuition classes. Over loaded children study harder and harder to contend each other and slowly get depressed and stressed. Therefore, there was a great need to the change curriculum. From these viewpoints Professor Yash Pal committee gave the report under the name Learning without Burden, 1993.

The Executive Committee of NCERT had taken the decision, at its meeting held on 14 and 19 July 2004, to revise the National Curriculum Framework. After that, the Education Secretary, Ministry of HRD talked to the Director of NCERT regarding the need to review the National Curriculum Framework for School Education (NCFSE-2000) in the light of the report, Learning without Burden 1993. This report recommended a major change in the design of syllabi, textbooks, examination system and also a change in the social ethos, which places stress on children to become aggressively competitive and exhibit precocity (NCF 2005, P.3). To correct this deformity in education, the current NCF proposes five guiding principles for curriculum development: (i) connecting knowledge to life outside the school, (ii) ensuring that learning shifts away from rote methods, (iii) enriching the curriculum so that it goes beyond textbooks; (iv) making examination more flexible and integrating them with classroom life, and (v) nurturing an overriding identity informed by caring concerns within the democratic polity of the country (NCF 2005. P.5).

EMERGENCE OF THE PROBLEM

After going through a review of the literature the investigator 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), Puthiyad (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 school curriculum has not been emphasized adequately.

OBJECTIVES OF THE STUDY

1. To explain the meaning of man-making education of Swami Vivekananda.
2. To identify Elements of Swami Vivekananda's Man-making Education present in the Curriculum of Class IX and X.

METHODOLOGY OF THE STUDY

Method

The method having document analysis was applied by the investigator. The documents related to Swami Vivekananda's ideas on man making education and NCFSE 2005 was analyzed.

DELIMITATIONS OF THE STUDY

- The study was conducted on the man-making education of Swami Vivekananda.
- The study was restricted to curriculum of secondary classes IX and X.

ANALYSIS AND INTERPRETATION

I. Man-making Education of Swami Vivekananda.

The real meaning of development of man is a human being first, then he can choose a teacher, engineer, doctor, scientist, officer, and lawyer as responsible, honest, conscious man. The common base for all these professions is humanity or human excellence. Every man should be an excellent human being. In modern era Swami Vivekananda gave an idea of man-making education to grow a man into a real spiritual man with excellent human qualities. Man-making is for individual perfection, so he stressed upon philosophy of individuality. 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" (Swami Vivekananda. 2012, Vol. 3, p.302). According to him a true education is that, which helps the common mass of people to equip themselves for the struggle of life, gives them the strength of mind and develops character, self confidence, self reliance, a spirit of philanthropy with the courage of a lion and helps them to stand on their own feet. This character-building orientation converts education a man-making and nation building process. In his view man-making to be the end and aim of all education. Thus, Swami Vivekananda strongly advocates an education for man-making, which is the true fusion of the best of the East and

the West; and he further said, education is the development of Vedantic Mind in Islamic body.

II. Elements of Swami Vivekananda's Man-making Education present in the Curriculum of Class IX and X

According to NCF 2005, education is a planned effort on an individual and small level or institutional and big level, to make the pupil active, responsible, productive, and caring member of society. They are made familiar with the community practices through inculcating social ideas. Education is considered to encourage the pupils to analyze and evaluate their experiences, to doubt, to question, to investigate or to be curious and to think independently.

The aim of education is not only to gain basic knowledge but also to prepare the learner for lifelong learning, making mentally and physically strong citizens, confident, empathetic and supportive to the community, intellectually curious and reflective, tolerant, creative and universal outlook.

Schools will achieve these parameters through value based learning program that stressed on humanity, practical applications, individuality, inclusiveness and modernity. These programs include collaborations between oneself and community, human and nature.

Thus the core values of present CBSE School Curriculum of class IX and X depend on the challenges of the 21st century and global educational trends of transformations, as well as reminding that India is an independent nation with a multicolored history, multi-cultural society and commitment to democratic values and general well-being. The core elements of concern classes IX and X are mentioned below.

Nurturing the Life-Skills

NCF 2005 has recommended for the class IX and X, that core Life-Skills must be an integral part of the whole process of curriculum. It includes three categories:

Thinking Skills

Thinking and problem solving skills are concerned with developing the habit of thinking creatively and reflectively, exceptional and meaningful decision making and logical analysis skills, innovative and constructive problem solving and resolving conflicts skills.

It includes self-awareness, and exploration of innate potential that includes a complete understanding of one's personality, identifies the personal strength and weaknesses, competencies, emotions, needs, character, self-esteem, self-reflection, self-discipline, positive attitude, ethics, showcasing one's individuality, and instituting values.

Presently the curriculum of class IX and X has given a first priority to the evaluation of a learner's performance to thinking skills. Swami Vivekananda's man-making education has given first importance to knowing the self which is potentially divine and its manifestation. He thought that everything that is excellent, power, glory, purity, goodness is based on the awareness of the self or called self-consciousness. After that learners are motivated and trained for self-respect and other character developing virtues.

Social Skills

It includes interpersonal relationships, effective communication and empathy. Effective communication skills consist of proper use of all kinds of symbol of language both verbal and non-verbal symbols, sounds, gestures, movements, visuals and written, use of media and technology in order to improve the interpersonal relationship.

Swami Vivekananda was a master of the art of communication. His effective communication skill attracted the whole world. It is a fact that good communication skill has great influence on the interpersonal relationship of an individual. A learner trained in communication skill and proficiency in many languages could easily reach amongst the peers and increase his social acceptance and status. It removes the communication gap and misunderstanding between other fellows. This linguistic intelligence is clearly reflected in the present curriculum of class IX and X. Regarding the healthy personality who has left his impression on the others, Swami Vivekananda said that, "It is the personality of the speaker which dwells in everything he says that carries weight. We hear a few words in the simplest language, and they enter into our lives, become part and parcel of ourselves and produce lasting results". (Swami Vivekananda. 2012, Vol. 4, p. 178).

Empathy means respect of other people's feelings and situations, respect for the opposite gender, tolerant of different beliefs, impartial to people and groups of different identities, displays sensitivity towards differently-abled , respect for life and sympathy for community, the environment, and nature, follow and respect the rules and regulations of law, and an attitude that is helpful to collaborative work, inspiring team leader and leads to individual, societal and universal transformations.

These social skills present in the curriculum of class IX and X are closely underlined in the man-making education of Swami Vivekananda. His ideas on imaginative sympathy are feeling for the poor from the heart, find the reason of their poverty and uproot them is closely relevant to the empathy. But in this regard his expectations are more elaborated into

renunciation and service through un-selfishness, serving others and compassion and love for all living beings.

Emotional Skills

It deals with managing and expressing emotions appropriately, self-confidence, positive attitude, and management of personal challenges, identifying the causes of stress and dealing adverse situation effectively and constructively.

Various elements of emotional skills emphasized by Swami Vivekananda are finding a place in the present curriculum of class IX and X. He has given various strategies for the cultivation of positive emotions and self-confidence.

Languages

It includes Hindi, English and other 32 mother tongue, regional and community languages. It stressed on to develop learner's listening, reading, writing, and communicative abilities. These modern linguistic ideas underlined in man-making education of Swami Vivekananda. He stressed on the study of regional language, Sanskrit, link language and English. For the learner to be communicated, he should cultivate the presence of mind, remarkable ability and patience to listen his fellow.

Humanities

It consists of study of history and cultures, geographical environment, economics and political science and global institutions. It upholds the constitutional values and laws such as, sovereignty, socialism, secularism, democracy, republican character, justice, liberty, equality, fraternity, human dignity and unity and integrity of the nation. These subjects have their position in man-making education of Swami Vivekananda.

Science and Technology

It includes the subjects of Biology, Chemistry, Physics and Computer Sciences. It consists of knowledge about the matter and energy, nature, the environment, technology and further advancements in science.

It stressed on the scientific skills, attitude and its applications to enhance the quality of life, to analyze, synthesize, create, evaluate, invent and discover in learning. Similarly use of information and technology in a positive, secure, and effective way for the welfare of human beings, for nourishing learning ability and quality of living.

Presently we are living in the fast growing science and technological world. But a century year ago Swami Vivekananda wanted to introduce such education in India. He wanted to synthesize Science and Vedanta to develop all aspects of learner.

Mathematics

It involves the get hold of the concepts concerned with number sense, computation, measurement, geometry, probability, statistics, and the skill to calculate and organize. It stressed on the development of the ability in learners to apply this knowledge and skills in their daily life. It also consists of the understanding and development of the reasoning and problem solving ability.

Swami Vivekananda's does not commented mathematics education. But investigator found that at various times he explained about understanding of the knowledge and development of reasoning and problem solving abilities.

Work experience

It involves work related experiences and develops the specific innovative skills and attitudes in learners to understand socio-economic. It develops self-motivation, motivation for others and the spirit of the team, learner readily shoulders responsibility, punctual excellently, grasp any assigned work and empathetic.

Swami Vivekananda felt for the need of technical education in India. He also suggested giving community vocational training to the learner. The main purpose of that is to train their eyes, ears, and hands through interesting and meaningful handwork. These works help them to develop their will, executive abilities, natural unfodment of their power of understanding and become self reliant. Thus work related experience is finding an important place in the present curriculum of class IX and X.

Visual and performing Arts

It includes music (Vocal or Instrumental), Dance, Drama, Drawing, and Painting, Crafts and Sculpture etc. These are aimed towards the cultivation of an interest and appreciation for arts and motivate them to participate in related artistic activities actively and enthusiastically to develop the imagination, creativity, value arts, and cultural heritage. It also displays an observant, aesthetic, innovative approach to the appreciation and understanding of different art forms.

Swami Vivekananda considered art and music as crucial part of education and should be close to the nature. Present curriculum underlined and implemented this sensitivity as suggested by him.

Attitudes and Values

Towards Teacher the learner should be courteous to teachers and elders, positive attitude towards learning adheres to school and class norms, sincere and helpful towards

teachers, communicates easily and effectively with teachers, confides in a teacher and should accept feedback and criticism positively.

Swami Vivekananda's edifice of man-making education built a strong foundation for the learner to respect and mutual trust in his teacher. He has given importance to the purity in thought, speech, action and perseverance. Thus attitudes are considerable in the present curriculum of class IX and X.

Towards Schoolmates and differently-abled the learner should be sensitive and supportive, able to express his ideas and opinion clearly in a group. Receptive to new opinion and suggestions inspires others and manage diversity as well.

According to Swami Vivekananda the learner should be unselfish. His attitude towards his classmates should be healthy and positive so that they can love and enjoy his company. He said that, "Unselfishness is more paying, only people have no patience to practice it. It is more paying from the point of view of health also. Love, truth and unselfishness are not merely moral figures of speech but they form out highest ideal, because in them lies such a manifestation of power" (Swami Vivekananda. 2012, Vol. 1, p. 32). An unselfish learner is always sensitive and helpful others. He does not think about himself and is boundless from self-importance and ego. For him all schoolmates have equal importance. His real joy is present in making others happy. Thus the supportive ideal of the learner as said by Swami Vivekananda is underlined in the present curriculum of class IX and X.

Towards School Program and Environment learner should be enthusiastic, punctual, shoulder responsibility and takes part in various school programs regularly, possesses leadership qualities, motivate and inspire others to participate, Learner should be responsible and aware of the environment and participate in related activities. He should respect school property and takes pride in the school.

Swami Vivekananda's idea of an educational institution is Gurugraha-vasa and need of a similar system of imparting education. He said that true education is gained by constantly living in communion with nature (Swami Vivekananda. 2012, Vol. 5, pp. 224, 369). Everything in the nature would call up by healthy suggestions like peace and purity to inspire the young minds of learners. He always emphasized on the character –training to made learner conscious about their environment. It is essential to feel them that education is not only the goodness for them, but also for the goodness of people, country and religion. These ideas of Swamiji put into an important place in the present curriculum of class IX and X.

Value Systems

It enables the learner to understand the value system, abides by rules and regulations, honest, ethical and courteous towards peers and elders, respects the flags and symbols, sensitive to diversity, shows empathy towards disadvantaged and leadership qualities.

Swami Vivekananda emphasized on the spiritual values to fulfill his dream of man-making education. This education inculcates the various values which produced ethically sound, intellectually sharp, physically strong, religiously liberal, socially efficient, spiritually enlightened and vocationally self-reliant individual. These virtues are the backbones of man-making education and are placed in the present curriculum of class IX and X.

Co-curricular Activities

Literary and Creative Skills include planning, organizing and participating in debates, creative writing, declamation, reading skill, writing short stories, composition of poems, interpretation skill and creative and collaborative towards with peers.

Swami Vivekananda's work, his various lectures and discourses exhibit his literary and creative skills. His writings and speeches encouraged people for this type of ability. He composed many poems and wrote many books.

Scientific Skills include development and display of scientific temperament in everyday life. It also develops precision and observation of laboratory work. It develops the ability to plan, participate and investigate in scientific activities.

Swami Vivekananda suggested Western science to develop a scientific attitude. In modern and present curriculum of IX and X class this scientific attitude has given important place.

Health and Physical Education

This curriculum stressed on the mental and physical development of the learner. He should understand the importance of physical strength, health, well-being and other related element. It helps to develop positive attitude, commitment towards healthy, active, satisfying life with the help of health management, sports, fitness and healthy lifestyle implementation.

Sports/Indigenous Sports (Kho-Kho Etc.) are suggested to develop the physical strength with excellent hand and eye co-ordination, exhibit agility, endurance, and flexibility, demonstration of sporting skills, team spirit, determination to excel, discipline and punctuality.

Swami Vivekananda stressed on the health and physical education to nourish and give strength to the learner. He recommended outdoor games and exercises for recreation of body, mind, and other personal and team management values. He was particularly in favor of Indigenous games. He was also a good football player. He gave importance to yogasanas that develop strength, stamina, endurance and vitality. All his ideas are reflected in the present curriculum of class IX and X.

Gardening/Shramadan are introduced to develop and demonstrates the interest, new ideas, creativity, ready to work with hand, to know the types of plants, fertilizers and gardening tools and its use. The learner should know the time of the year during which they are to be planted/ grown. In shramadan learner should work as volunteers and inspire others.

Swami Vivekananda has not directly said anything about gardening as a part of the curriculum but regarding the shramadan his ideas reflected the importance of work. He said that, “Man work with various motives. Work for work’s sake. To work we have the right, but not to the fruits thereof. Leave the fruits alone” (Swami Vivekananda 2012. Vol.1 p.32-33). He believed in Karma-yoga without care for name or fame or any good will. These ideas on work without any motive are reflected in the present curriculum of Class IX and X in the form of Shramadan.

CONCLUSION

The present study revealed that various elements of man-making education of Swami Vivekananda find a place in the present curriculum of class IX and X.

EDUCATIONAL IMPLICATIONS

This study suggests that inculcating various elements of Swami Vivekananda’s man-making in pupils from their earliest schooling years will make them hard-working, co-operative, peaceful citizens of India and also the members of emerging world.

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