

## **A COMPARATIVE STUDY OF DIMENSIONS OF SWAMI VIVEKANANDA'S MAN-MAKING EDUCATION PRESENT IN THE AIMS OF CLASS IX AND X**

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### **Abstract**

*Swami Vivekananda's man-making is particularly referred to individual perfection and total human development is the manifestation of the perfection already in man. He has given certain ideas and directions to make our education truly oriented to total human development. He had given various dimensions of man-making education to grow a man into a real spiritual man with excellent human qualities. Present study based on the comparison of dimensions of man-making education present in the aims of present education of class IX and X. Present study revealed that various dimensions of man-making education finds a place in the present aims of education of class IX and X.*

**Keywords:** *Man-making, Human development, Manifestation, Spiritual.*



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### **Introduction**

Swami Vivekananda declares that, "Education is the manifestation of the perfection already in man" (Swami Vivekananda, 2012, Vol. 4, p. 358). That means all the knowledge is present in man. The outer knowledge and experience which comes from the materialistic world is only the channel or the source which bring thoughts in our mind. Thus we can analyze our mind with the help of its thoughts and thought process. After completing the thought process and analyzing the mind, we find that we get real knowledge of the world. To analyze and to bring a systematic thought process, education is essential. Through this education, knowledge is manifested and revealed within our self. But Vivekanand thought that it is an abstract definition of education and not understandable by the common people. It may totally obliterate social individual by introverting his mind. Hence he gave another definition of education which focused mainly on social importance. "The training by which the current and expression of will are brought under control and become fruitful is called Education" (Swami Vivekananda, 2012, Vol.4, p.490). This definition of education mainly gives three explanations. First, the hidden will in the individual should be awakened and manifested. In Vivekananda's opinion people get educated as lifeless machine. There is no impression of mental activity, unfoldment of heart, vibration of life, flux of hope, strong

stimulation of will, experience of pleasure, intense sorrow, stir of inventive genius, desire of novelty and appreciation of new things. This lack of confidence and enthusiasm of an individual could be rectified only by man-making education. Secondly the current and expression of 'Will' should be controlled for the welfare of society. Thirdly, this definition highlighted the education as the training for dual importance. One for the current of individual's 'Will' and second for channelizing it for social welfare by controlling it in such a manner that it does not move away from the social goal. Because, Swami Vivekananda gave the reason for that, "The individual's life is in the life of the whole, the individual's happiness is in the happiness of the whole; apart from the whole, the individual's existence is inconceivable"( Swami Vivekananda, 2012, Vol. 4, p. 463). Hence this definition of education gives the perfect track for the individual development and thereby the development of society.

### **Emergence of the Problem**

After going through 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 researches of Hossain (1973), Reddy (2002), Mohata (2011), Misra(1986), Anju(2000), Balhara(2010). Gohit (2002). But particularly the contextualization of his man-making, nation-building and character building education in the present scenario of aims of education of secondary education (class IX and X) has not been emphasized adequately.

### **Objectives of the Study**

The study has the following objectives:

1. To study the dimensions of man- making education of Swami Vivekananda.
2. To identify the dimensions of Swami Vivekananda's man-making education present in the aims of education of secondary education (class IX and X).

### **Methodology of the Study**

#### **Method**

The document analysis method was adopted for the present study by the investigator. The documents related to Swami Vivekananda's ideas on man making education and National Curriculum Framework for School Education (NCFSE 2005) was analysed.

## **Delimitations of the Study**

- The study was conducted on the man-making education of Swami Vivekananda.
- The study was restricted to educational documents and data preferably for secondary classes (IX and X).

## **Analysis and Interpretation**

### **1. Dimensions of Man-making Education according to Swami Vivekananda**

Man-making education of Swami Vivekananda plays an important role in building up the personality of child, society, nation and the whole world. It is an essential instrument of purifying the self and helping others. It also gives a right direction to our thoughts, actions and emotions. It gives holistic and humanistic health to the child through the development of its various dimensions like physical, intellectual, social, national, vocational, moral, religious, cultural, spiritual and character-building, curriculum, teacher-student communion of mind, the role of teacher, and the place of learner, etc. All these basic dimensions of education enable the students to nourish the inner potential for life in all its fullness and help the country to become peaceful, prosperous and full of diversity. Education also makes these dimensions more refined and fully operational to manifest the perfection of the self of an individual.

Development of these dimensions is responsible for humanizing the quality of life of all human beings. Through these educational dimensions we can contribute to the welfare of our society, nation and world.

### **2. Dimensions of Swami Vivekananda's Man-making Education present in the Aims of Education of Class IX and X**

Central Board of Secondary Education revises and updates the curriculum every year. Here are discussed some of the elements of Swami Vivekananda's man-making education in the aims of education of revised curriculum effective from the academic session 2013-14 of class IX and for the Board/School based Examination (Class X) held in 2015 based on the NCF 2005.

The aims of education are based on the guiding principles of the constitution which tend to reflect a social value. The first aim is commitment to democracy and various values such as equality, justice, freedom, concerns for others' well being, respects for human dignity and rights and secularism based on reason and understanding. Thus, it is recommended that the curriculum should provide adequate experience and space for dialogue and discussion in the school to build these values (NCF 2005 P.10).

This first aim is highly relevant to the social aim of man-making education of Swami Vivekananda. He was the first Indian and spiritual teacher who raises the voice for the upliftment of the poor. According to him, there must be equal chance for all- or if greater for some and for some less- the weaker should be given more chance than the strong. He thought that any type of differentiation whether it is on the basis of education, wealth, or power weakens the development of the nation. Hence he suggested that for sustainable reconstruction of India, the priority must be given to masses for equality, freedom, justice, their dignity, rights and well beings by giving them education and helping them restore their lost individuality. The aim of education is not just to make them self-reliant, but also make them moral and understandable through their culture for the long-term progress of the learner and the nation.

Independence of thoughts and action are the main concerns and value based decision making, both independently and collectively (NCF, 2005, P. 11).

These capacity building ideas recommended by NCFSE 2005 for class IX and IX are very close to Swami Vivekananda's passion for cultivating the intellectual and spiritual strength. He always stressed on the watchwords of Upanishads that, 'Freedom, physical, freedom, mental freedom, and spiritual freedom for all weak, the miserable, downtrodden of all races, all creeds and all cults to stand on their feet and be free (Swami Vivekananda, 2012, Vol. 3, p. 238). These words are depicting the independence of thoughts and actions of all men. For capacity building he stressed on the education that is based on the concentration of mind not merely on collecting the facts. He said that, "I would not study facts at all. I would develop the power of concentration and detachment, and then with a perfect instrument I could collect facts at will" (Swami Vivekananda, 2012, Vol. 6, pp. 38-9). He also gave importance to the power of thoughts and actions and suggested to fill ourselves with an ideal; whatever we do, think well on it. So all our actions will be magnified, transformed, deified by the very power of the thought. If the matter is powerful, thought is omnipotent. Bring this thought to bear upon our life, fill ourself with the thought of our almightiness, our majesty, and our glory (Swami Vivekananda. 2012, Vol. 2, p. 302).

Freedom is important for the educational growth of learner. Thus, through the freedom of thoughts and actions, the learner could build his capacity through the concentration of mind. After that he could collect any information that will be good for him. He could express his thoughts freely. His actions and decisions will be controlled and will be better

for him and others. Concentration of mind could make the learner strong with intellectual, spiritual and moral stamina.

Sensitivity to others' well being and feeling, together with knowledge and understanding of the world should form the base for the real commitment to values (NCF, 2005, p.11).

Swami Vivekananda always stressed on the Eastern and the Western blending of education for achieving the knowledge and to understand the world better. His life's mission was well being and sensitivity towards the masses. He raised his voice first to awaken them and appeal to the educated people for the spreading of education among them and to understand them.

Learning to learn and the willingness to unlearn and relearn are significant as a means of responding to new situations in a flexible and creative manner. The curriculum requires stressing on the process of constructing knowledge (NCF, 2005, p. 11).

These ideas are reflected in the Swami Vivekananda's thoughts. He said that, "There is only one purpose in the whole of life- Education" (Swami Vivekananda, 2012, Vol. 8, p. 431). He found that, if education is to serve the entire human being, in all his or her dimensions, the pursuit of knowledge will be a lifelong process. Thus, for him education is an unending, untiring, exciting, continuous and lifelong process.

Choices in life and the ability to participate in democratic processes depend on the capability to contribute to society in various ways. Due to this education must develop the ability to work and participate in economic development and social change. This needs the integration of work with education. It is to make certain that work-related experiences are sufficiently broad-based in terms of skills and attitudes, understanding of socio-economic development, encourage working with others in a spirit of co-operation, Work done can create a social attitude (NCF, 2005, p.11)

This aim is closely relevant to the technical education and community vocations stressed by Swami Vivekananda. He emphasized that there is need of technical education and development of industries for the individual and community development. Every learner has to be helped to develop as much as he can, so that he may contribute his maximum toward the welfare of the society. He also recommended the community based various vocations suited to the interest and ability of the learner. Thus, participating in this work related activities of the community and technical education it will break down the bridge between intellectual and manual work. It develops the sense of dignity of work and human

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cohesion. Economically the work related activities help to develop the productive ability of the learner and could utilize their leisure time usefully.

Appreciation of beauty and art forms is an integral part of human life. Creativity in the arts, literature and other domains of knowledge are closely linked. Education must provide the means and opportunities to increase the creativity and ability for aesthetic appreciation. The essential efforts should be made available to the learner to appreciate beauty in its several forms, but not allowed stereotype beauty and entertainment forms that might disrespect women and persons with disabilities (NCF, 2005, p. 11).

Swami Vivekananda has always stressed on art and music. He himself was a poet and a good singer and keen appreciator of nature's beauty. He said that, "Art is- representing the beautiful and it must be in touch with nature." He compared the art with the lily flower which springs from the ground, and get nourished by it and remains in touch with it. Whenever that touch is removed, the beautiful art of nature, lily degenerates. His ideas reflected various forms of art like drama, painting, sculpture, poem, epics, and music. According to him when we hear beautiful or classical music, our mind fastened upon it, we cannot take them away and thus develop the power of concentration of mind (Swami Vivekananda 2012, Vol. 5, p. 258-59, Vol.6.p.37).

### **Conclusion**

The present study concluded that the various dimensions of man-making education of Swami Vivekananda finds a place in the aims of education of present education of class IX and X.

### **Educational Implications**

This study suggested that our education should make a human excellence in learners through the various aims of man-making education of Swami Vivekananda

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