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## **SWAMI VIVEKANANDA'S VISION OF MAN-MAKING EDUCATION**

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# Swami Vivekananda's Vision of Man-Making Education

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**Abstract – In this paper centers around Swami Vivekananda's concept of education as fundamental for the improvement of a logical frame of mind, which is in turn important for the advancement of man and society as a rule and of Indian culture specifically. The sort of education Swami Vivekananda considered most essential for Indian culture was 'man-making education', which would prompt country building. In Swamiji's point of view, this kind of education had the limit with respect to the social recovery of Indian culture since it should have the capability of purging the human mind of mental debauchery, that is, the propensity towards numbness, laziness and a surrendered disposition which acknowledges anything that is recommended without individual reflection. The prevailing informal frame of mind must be supplanted by a logical mentality, whose constituents were objectivity, discernment and a basic temper.**

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## INTRODUCTION

According to Swami Vivekananda, it was conceivable to inspire Indian culture from age-old sufferings, in charge of its ruffian conditions, through the procedure of education alone. The torments of debasement and neediness, age-old starvation, numbness, social handicaps like unapproachability and inhuman practices related with the act of religion (like sati), and to add to this, the absence of education, had pushed the capacity of individuals to think independently and shape balanced decisions dependent on a reasonable assessment of social circumstances, far away into some dim foundation.

Without the inculcation of a basic, logical frame of mind it was unrealistic to bring about the social and monetary recovery of Indian culture that Swami Vivekananda was working for. Without such a recovery, Swamiji solidly trusted, that the majority would not have the capacity to understand the estimation of otherworldliness, which is the root and establishment of Indian culture. The way to otherworldliness lay through the enhancement of the social and material states of life. So to accomplish this end Swamiji drew out a social theory from the Vedanta, which - was both, dynamic and down to earth. Swamiji's vision of another India was of one that was solidly established in otherworldliness yet with every one of the properties of a cutting edge, progressing society. In the social setting, to be established in otherworldliness, suggested to be established in the compassionate worry for the discouraged, which converted into a dynamic practice, of renunciation of sense of self driven propensities and administration to poor.

In the social setting, the improvement of a logical viewpoint, suggests the advancement of a humanistic frame of mind which is fair and free from the grip of individual contrasts of station, network, race, religion and nationality, and from overbearing, silly beliefs and practices.

It was Swamiji's significant conviction that such an advancement of the human self could be accomplished through education, which involved the training of the physical and mental self with the point of elevating both, to the most elevated profound dimension. Swamiji's concept of man- making education, along these lines, gives a to a great degree noble, hopeful and reasonable image of the human identity.

## EXACTING MEANING OF EDUCATION:

The word 'education' has its origin in the Latin word 'educatum'. This word is made out of universes 'E' and 'Duco'. 'E' inferred an advancement from inward to outward while 'Duco' implies developing or progressing. In its most exacting sense, in this manner, education implies becoming created or progressing from inside to outside. In this manner, education is the way toward developing the inner capacities and forces of an individual. The term is likewise regularly associated with the Latin 'educere', meaning a drive from internal to the outer. This Latin expression intends to teach through a change achieved by training or utilization. As such it tends to be said that education infers some kind of improve in the individual.

## TIGHT SENSE OF EDUCATION:

A great many people utilize the term education to mean the training or studies embraced for a certain range of time in some educational institution or institutions. It suggests education gave according to a settled curriculum by a specific arrangement of individuals in an explicit place. Notwithstanding, this education does not produce the characteristics an individual requires to make progress in useful life. An individual still has a lot to learn. The upside of this education is that it empowers an individual to obtain a formal degree, which lands him a position or causes him manufacture a vocation, by which he can: sustain himself and his wards. In any case, basically the ownership of a degree does not make an individual instructed. In the meantime non-ownership of any such degree ought not to infer that the individual is uneducated.

## LIBERAL SENSE OF EDUCATION:

This feeling of education does not consider it to be confined to the classroom. It isn't the privilege of the educator alone to give education. It tends to be obtained from all individuals, even from nature. Considered from this standpoint, it very well may be said that the tyke guzzles education from his educator, as well as from the whole intricacy of his condition, each protest in which is a methods for educating him.

With this definition of education, it must be conceded that the subjects of education can't be determined for they are extremely various. Education appreciates every single human individual, everything being equal and ages, races and gatherings.

## WESTERN APPROACH TO EDUCATION:

In antiquated Greece, Plato defined education as the way toward developing alluring propensities through which the tyke is pulled in to great activities and great characteristics. Plato interprets education in its most liberal sense. He accept that the procedure of education is ceaseless. Aristotle considered education to be the making of a solid mind in a sound body. Comenius (1592-1610), a popular educationist of the medieval times, pronounced education to be a procedure whereby an individual created characteristics relating to religion, learning and ethical quality and in this way builds up his case to be known as a person.

## THE INDIAN APPROACH TO EDUCATION:

The western approach to education has thought about it as helpful for the improvement of good characteristics and profound quality. The Indian approach goes past the ethical circle and includes the otherworldly part of the advancement by education. Truth be told, Indian thinkers have set exceptional accentuation on this. Yajnavalkya had communicated that no one but education can give a sterling character

to an individual and renders him helpful for the world. Shankaracharya communicated that education is what prompts salvation. A portion of the later educationists belonging to the time of social change in Indian culture have likewise focused on the significance of the otherworldly viewpoint.

## SWAMIJI'S VISION OF MAN MAKING EDUCATION:

Swamiji unequivocally battled that man-making education must be purposive and free from barely imagined destinations. Education ought to be for all and it ought to involve a continual development of identity, relentless advancement of character and the subjective enhancement of life. Education ought not involve essentially the stuffing of the brain, but rather the training of the mind.

"We need that education by which character is shaped, quality of mind is increased, the intellect is extended, and by which one can remain without anyone else feet."[3]

Swamiji did not support the possibility that education ought to be examination situated, preparing individuals for occupations. It ought to train forever.

In Swamiji's words - "The finish of all education ought to be man- making. The end and point of all training is to influence the man to develop. The training by which the current and articulation of will are brought under control and end up productive is called education.

This vision of education was tuned in to the advanced necessity however in sharp appear differently in relation to the old arrangement of Indian education.

## CUSTOMARY SYSTEM OF EDUCATION:

The obscure and supernatural arrangement of conventional education remained in sharp complexity to Swamiji's dynamic and comprehensive concept of education. This framework was described by an unbending framework, implied just for the privileged societies or the twice-conceived standings. The structure of its expert association was genetic and shut. The jobs of the educators and understudies were subjective ascriptive. This framework did not offer acknowledgment to justify. It tends to be said that the customary structure of education depended on the staunch confidence in the principle of chain of command maintained by Hinduism. Accordingly, the innate good and subjective qualities of men were thought about progressively i.e. in agreement to their introduction to the world in high or low stations. The men belonging to the higher stations were relied upon to have a more elevated amount of magnetic good blessings in contrast with those of the lower levels. The concept of the pecking order of alluring characteristics in human instinct offered ascend to the non-equalitarian frame of mind towards the lower

standings. In this way, a master or instructor must be a brahmin by station.

This kind of a shut social request particularly in the field of education, made Swamiji's cognizance revolt. This request was against the innate human inclination towards opportunity and the free improvement of the human identity according to one's bent. It debased the essential human respect and awareness and kept individuals stifled notwithstanding when they were prepared to do fine achievements.

### **EDUCATION AND MODERNIZATION:**

Looking at the state of Indian culture of Swamiji's time, it very well may be said that the requirement for new arrangement of education was intense. It was vital that this framework should typify an arrangement of values that were normal, logical, wide based and compassionate. Additionally, it ought to have the capacity to satisfy the commonsense needs of man and society. It ought to contain the standards of opportunity, fairness, humanism and a refusal in the confidence in authoritative opinions. It should expand the cognizance of man.

### **FACTORS RESPONSIBLE FOR THE DECADENT CONDITION OF INDIAN SOCIETY:**

Swamiji viewed certain elements as behind the debauched state of Indian culture, which he tried to evacuate through present day education. He makes reference to these conditions as pursues:

1. Ignoring the past: because of such obliviousness, Swamiji was of the view that Indian culture had turned out to be dead in a manner of speaking. He has said in such manner, "These days everyone accuses the individuals who always think back to their past. It is stated, that such a great amount of looking back to the past is the reason for every one of India's misfortunes. To me, despite what might be expected, it appears that the inverse is valid. Inasmuch as they overlooked the past, the Hindu country remained in a condition of daze; and when they have began to investigate their past, there is on each side a new appearance of life." [5]
2. Narrowing our viewpoint: The degeneration of the mind was ascribed to the narrowing the extent of our activities. Swamiji says in such manner, "That we went poorly to contrast things and different countries, did not stamp the workings that have been surrounding us, has been the one incredible reason for this debasement of the Indian mind." [6]

3. Perversion of religion: Swamiji pointed out how the superb religion of India, Hinduism, had diminished itself to a kitchen religion of 'don't touchism' and shallow customs. Grown up people neglected to understand the embodiment of religion and for a considerable length of time concentrated on minor exercises for the sake of religion. Swamiji has stated, "There is a threat of our religion getting into the kitchen. We are neither Vedantists, the greater part of us now, nor, Pauranics, nor Tantrics. We are simply 'Don't touchists'. Our religion is in the kitchen.
4. Tyranny Over the Masses: Swamiji needed the Indian masses to be brought out of numbness, subjection and yearning. He has communicated solidly, "I think about that the extraordinary national sin is the disregard of the majority, and that is one of the reasons for our ruin. No, measure of legislative issues would be of any profit until the majority in India are yet again knowledgeable, all around encouraged and very much thought about. They pay for our education, they fabricate our sanctuaries, yet consequently they get kicks. They are for all intents and purposes our slaves. On the off chance that we need to recover India we should work for them."
5. Neglect of Women: Swamiji alludes to what Mann has stated, 'The divine beings are satisfied where the ladies are held in regard' and passes on, that the incredible contrast that is made among people, was unintelligible. The Vedanta has proclaimed that the equivalent cognizant self is available in every single living being, at that point for what reason should men cling to contrasts. Swamiji hated the calling of ladies, 'terrible worms', 'entryways to hellfire, etc. In the lady he saw the living exemplification of the Divine Mother.
6. Lack of confidence in ourselves: The long subjection under foreign standard, said Swamiji, had made Indian individuals free confidence in themselves. He has stated, "Being a vanquished race, we have forced ourselves to trust that we are feeble and have no independence in anything. Anyway, how might it be nevertheless that the Shraddha is lost? True Shraddha must be conveyed back afresh to us, the confidence in our very own selves must be stirred, and, at that point just, every one of the issues which confront our nation will bit by bit be understood by ourselves." [11]
7. Lack of Self-Help: Swamiji was of the view that the entire national character was that of

infantile reliance. He has stated, that .... "You do, not have the right to live whether you can't help yourselves."912 \* "You should recollect forget that each country must spare itself; so should each man, don't seek others for help."13 Progress can't go to a country or an individual without the frame of mind of independence. The capacity to take choices independently, as an individual from human culture, is the sign of advancement.

8. Laziness, childishness and desire: Swamiji was emphatically disparaging of the inclination of not coming together. He felt that simple parrot like speaking about the significance of Indian culture was not going to bring about the ideal recovery of the general public on agreeable lines. He has unequivocally communicated, "We are sluggish, we can't work, we can't combine, we don't love one another; we are intensely childish, not three of us can meet up without hating one another, without being envious of one another. That is the state in which we are - pitifully disrupted hordes, massively narrow minded, fighting each other for quite a long time concerning whether a certain check is to be put on our temple along these lines or that way, writing volumes and volumes upon such groundbreaking inquiries regarding whether the look of a man ruins my sustenance or not."14]
9. Lack of Organizing Capacity: Swamiji brings out the extraordinary significance of the limit with respect to association, by pointing to the reality, that forty million Englishmen could run three hundred million Indians, in light of the solid nearness of the limit with regards to association among the previous Englishmen
10. Lack of Business Integrity: Swamiji saw that the business feeling of the Indian individuals was not adequately efficient. For e.g. individuals were not strict in keeping accounts. Strict business principles were not created, in light of which the feeling of keeping fellowship far from a business bargain was not there.
11. Lack of Love: Swamiji fervently censured the act of treating an area of the general public outcastes, and segregating them from the social mainstream. He felt that this training itself was in reverse and retrogressive and subsequently, an incredible obstacle to the recovery of society. He has stated, "No man, no country... can despise others and live. India's fate was fixed the specific day they invented the word mlechchha and ceased from fellowship with others."16

## A FEW FEATURES OF MODERN EDUCATION:

For achieving social and monetary enhancement Swamiji communicates - "What we require is to ponder, independent of foreign control, diverse parts of learning that is our own, and with it the English dialect and Western science; we require specialized education and all else that may create industries so men, instead of seeking for administration, may win enough to accommodate themselves, and spare something against a rainy day."17]

## CONCLUSION

Swamiji's perspectives on education mirrored his catholic and logical frame of mind, in which he saw education as a specialist of the financial and material advancement of a general public, yet more so as a ground-breaking operator that changes man into a socially and ethically commendable person. The possibility of the unfoldment of the flawlessness inherent in the cognizance of man through education is likewise noteworthy on the grounds that this unfoldment in swing adds to the flawlessness of the general public of which one is a part. Swamiji's concept of advancement of the cognizance of man from the social useful dimension of life to the good lastly to the most astounding otherworldly dimension through man-making education gives us a to a great degree noble, idealistic and reasonable image of the human identity.

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