

Review Article

Educational Ethics in Present Indian Scenario Developed by Swami Vivekananda

Samaresh Bandyopadhyay¹, Dr. Osmita Hati²

¹ Research Scholar, Department of Education, Dr. A.P.J Abdul Kalam University, Indore, M.P.

² Assistant Professor, Department of Education, Dr. A. P. J. Abdul Kalam University, Indore, M.P.

ABSTRACT

Education's purpose is to mould pupils' personalities and bring out their greatest qualities. It's an attempt to bring out their latent abilities. Instead of focusing on a single feature of a person, it promotes the whole person. Teaching learning is a process in this approach. It is a highly moral action to create a learning environment in which education is only a means to an end (Ethical). It entails the transmission of values such as honesty, firmness, patience, kindness, dignity, and diligence, to name a few. Indeed, the purpose of the ancient Indian "Gurukula" system was to provide lifelong education. Education for life should begin at the beginning of one's existence and create the foundation for kindness. A child who observes good will grow up to be good. When a result, the youngster will be able to understand life's values as he or she grows older. The main aim of the study was to emphasize the educational ethics in present Indian scenario developed by Swami Vivekananda.

Keywords: Education, Swami Vivekananda, Personality, India.

INTRODUCTION:

Education was a tight collaboration between instructors and students. In the beginning, ideas and goals were communicated through oral means. After that, an institutionalized form of knowledge transmission arose. The Gurukula system was commonly employed (where pupil resided in the house and with the family of the teacher). Before being admitted as a student, the student had to persuade the teacher of his desire to pursue purposeful studies and pass difficult assessments [1]. In a rigorous environment, students were obliged to live in complete celibacy. The purpose of education was to aid in the development of his personality, as well as his inherent and latent qualities. The guiding principles of education were Sat, Chit, Ananda, Satyam, Shivam, and Sundarm, which symbolize the greatest virtues of ancient indigenous civilization [2].

Spiritual perfection is obtained by students who follow moral guidelines. Even if a student wanted to help society by mastering new technology, he or she should practise spiritual purity [3]. As a result, character and competence will be the watchwords in today's society. Students should be taught and educated about their societal responsibilities [4]. Institutions must work to improve the social and economic well-being of the country. Encouragement in the form of practise through case studies must be ensured at all stages of professional education [5]. Students should be reminded that it is their obligation as citizens of the country and members of the community to contribute to the process of social advancement and development through ethical behaviour after they graduate from college and enter the workforce [6].

ETHICS OF EDUCATION AS CONCEIVED BY SWAMI VIVEKANANDA AS CAN BE EMBEDDED IN THE PRESENT SYSTEM OF EDUCATION IN INDIA:

Character building:

Life values encourage full development, which leads to more knowledge and a better quality of life. There is no way to separate these values. Any attempt to keep them separate from the system, profession, or human security would

only serve to undermine the aim of professional education. For children who are facing uncertainty and are losing faith in the system, it is vital to lay a stable foundation. Despite the fact that science and technology have given students enormous power, they are unable to deal with the consequences since their personalities have not developed in lockstep with their developmental demands. In such a situation, life becomes difficult. It is claimed that a value system based on the Vedas and Upanishads, which is central to India's ethos, can still provide a safe haven for the conservation and improvement of human existence. In order to instil social responsibility in their followers, Indian priests began preaching the teachings of the Vedas and other sacred texts of the Vedic period around 5000 BC.

Gurukula gave him this philosophy to assist him realise his obligations to his Mother, Father, and Society. Spirituality, which is the cornerstone of education, is imparted to them. Overall personality development; manifestation of inner force and coexistence with all life creatures In order for students to live a better life, it is vital to make an effort to enhance their awareness of life's cherished ideals. According to the Upanishad, the core of a virtuous existence is dama, dana, daya (self-control, sacrifice, and kindness). It is the role of the teacher to instil these ideals in their students. Religious stories or occurrences instil in us a strong feeling of morality that determines the rules by which we must live. Students should be required to study our ancient writings in this light. Values include things like truth, honesty, justice, restraint, compassion for others, righteousness, moral integrity, loyalty, sacredness, and sacrifice. To attain these aims, guidance might come from inside, leading to the student's and system's pursuit of greatness [7].

Physical development is one of the most important purposes of education, according to Swami Vivekananda. Because the body is seen as the foundation for accomplishing activities, he believes that it must be kept in ideal shape by appropriate exercises, Asans, and Pranayam. Swami Vivekananda emphasises the value of Asanas and Pranayams in the life of a student. Swami Vivekananda recognised the need of a sound mind in a sound body and pushed for physical activities, games, and athletics to be included in any educational curriculum for the individual's well-being [8].

Curriculum:

Universities in Ancient India utilized stringent examinations to select students. The punishments were draconian. Teachers must retake their duty as moral role models, and educational institutions should work to improve societal welfare. Admissions must be made on the basis of ability and character; patronage glorification is not permitted. Instill a sense of social responsibility in students. Introduce curriculum that is matched to the scenario's and geographical location's requirements. To give our educational system a desired direction, Vivekananda advocated the fundamental processes of reading, writing, arithmetic, elementary hygiene, physical education, scripture study, elements of civics, history, economics, home science, psychology, and Sanskrit, with some modifications by introducing computer science and commerce, as well as some vocational subjects [9].

The Teacher:

Swami Vivekananda states that the following criteria are required of the teacher: • purity • a genuine quest for knowledge • and endurance. • To be religious, one must be pure in thought, word, and behaviour. It is impossible for an unclean soul to be sincerely pious.

There is an old saying that says we all get what we want when it comes to our thirst for knowledge. We won't be able to get anything else unless we put our minds to it. Students who approach their studies with a spirit of tenacity, i.e. a never-ending battle, will almost surely find achievement and realisation.

The true religious teacher, according to Swami Vivekananda, is determined simply by his or her knowledge of the spirit of the writings.

- The sinlessness of the teacher is the second prerequisite. We must also look into the teacher's personality and character. A teacher's heart and soul must be pure in spiritual science, and only then will he be able to impart the values of his world to his students.
- The final criterion concerns motivation. The teacher should not educate for the sake of money, recognition, or renown; rather, he or she should do so out of pure love for humanity as a whole. Love is the only way for spiritual energy to be transmitted. Any selfish motive, such as a desire for profit or celebrity, can swiftly degrade this communication medium. God is love, and only someone who has known God as love can educate others about godliness and God [10].

Concentration:

Swami Vivekananda states that the following criteria are required of the teacher: • purity • a genuine quest for knowledge • and endurance. • To be religious, one must be pure in thought, word, and behaviour. It is impossible for an unclean soul to be sincerely pious.

The Secret of Work:

"The Secret of Work" is an excerpt from Swami Vivekananda's Karma Yoga. Swami ji concentrates on the concept of action non-attachment, which is a well-known Bhagavad Gita commandment that clearly states: The significance of this Sloka is that any effort, good or evil, done with the selfish intent to obtain something or receive something in return would inevitably lead to the enslavement of man's spirit.

Discipline:

He was well aware of the risks of authoritarian types of discipline present in modern schools, Swami Vivekananda advocated for the traditional method of self-imposed discipline above externally imposed discipline. The instructor must be able to command respect via his reverent personality, which incorporates all virtues, and the learner must live a moral and chaste life in order to develop internal self-discipline. This is what he calls an idealistic disciplinary style [11].

The Yoga Way in Education:

Yoga claims to have discovered the laws by which man can develop his focus and meditation talents with ease. According to Vivekananda, this is one of the most important practical things, and it is the secret of all education. The Yoga method contains impersonal concepts that can be used to achieve complete development of one's intrinsic energy. To keep the mind steady in its pursuit of information, we need good nourishment, exercise, sleep, and wakefulness. Yoga strives to keep the body and mind pure and strong so that self-development and complete fulfilment can be achieved. The teacher should thoroughly assess the trainee's personality and direct him down the route that is most appropriate for him [12].

CONCLUSION:

Education is a dynamic and ever-evolving process. In any evolving society, it is concerned with man's progress. Its growth is influenced by time and space. Education has a long and glorious history that can be traced all the way back to the beginning of civilization [13]. The evolution of education as a notion has always been ongoing. For a long time, educational values have been changing. The educational aspirations of any great philosopher are a direct outcome of his firm beliefs, intellect, available time, and the country's existing religious, cultural, economic, social, and political problems [14]. As a result, the wisdom of great thinkers who have been born on this planet has had a significant impact on education as we know it today [15].

The existence of Swami Vivekananda is a part of our history that Indians should be proud of first and foremost. The most serious fault in the Indian educational system is that it places too much emphasis on theory and not enough on practice. Swami Vivekananda's views can be valuable for the new educational system in order to give a practical foundation for education and to eliminate all ills, since his teachings have served as a beacon light to millions of people around the world [16].

REFERENCES:

1. D.V. Athalye, *Swami Vivekananda*, New Delhi, India, Ashish Publishing House, 1979.
2. S. Avyakthannda, *Vivekananda the Nation Builder*, Patna, India, Vallabh Publishers, 1929.
3. Bharathy, D. Vijaya, "A comparative study of the educational philosophies of Swami Vivekananda and John Dewey," Ph. D. dissertation, Dept. of Edu. India, Nagarjuna University, India, 1999.
4. Koul, Lokesh, *Methodology of Education Research*, New Delhi, India, Vikas Publishing House Pvt. Ltd., 1997.

5. Mookerji, Radha Kumud, *Ancient Indian Education – Brahmanical and Budhist*, Delhi: Motilal Banargidass, 1999.
6. 6. S.V. Abhyankar, “A comprehensive In- depth and critical Analysis of Swami Vivekananda’s Educational Thought and its Philosophical Foundations with Special Focus on Value Education in the Context of ‘Nuclear and space Age’ Global value Crisis and the Need for Value Education in India Today,” Ph.D. dissertation, Dept. Edu., Poona University, India, 1987.
7. 2. S.M. Bakhe, “Educational Philosophy of Lokmanya Tilak and Swami Vivekananda- a Comparative study”, Ph.D. dissertation, Dept. Edu., Sau. University, India, 1983.
8. 3. J.P. Banerjee, “*Swami Vivekananda as a Patriot Saint, Awakener of India and Nation Builder*”, Volume Centenary Memorial Calcutta, 1963.
9. 4. C. Seshadri, “*Sixth Survey of Educational Research*”, Vol. I Published at NCERT Marg, New Delhi, 1993-2000.
10. 5. Sunil Krishna Dutta, “Upanishadic Philosophy of Education and Vivekananda Philosophy of Education”, Ph. D. dissertation, Dept. Edu., University of Kalyani, India, 1991.
11. 6. R.P.Gupta, “A Study of Educational Thought of Swami Vivekananda”, Ph. D. dissertation, Dept. Edu, Rohil Khand University, India, 1985.
12. 7. M. Hossain, “Swami Vivekananda’s Philosophy of Education- A Psycho Metaphysical Approach”, D. Phil. Dissertation, Dept. Phil., University of Calcutta, India, 1973.
13. 9. Geeta Verma, “A Comparative Study of the Educational thoughts of Swami Vivekananda and Sri Aurobindo Ghosh and their relevance in the context of National Policy on Education 1986”, Ph.D. dissertation, Dept. Edu., Panjab University, Chandigarh, India, 2000.
14. 10. Eknath Rande, *Vivekananda’s Rousing call to Nation*, Swastik Prakasham, Calcutta, India, 1963.
15. 11. Swami Girijananda, *Complete works of vivekanda*. Almora: Ashrama. Vol.6., 1968.
16. 12. R. Anju, “Indian Concept of Women with Special Reference to Swami Vivekananda”, M Phil dissertation, Dept. Edu., Kerala University, India, 2000.