

EDUCATIONAL CONTRIBUTION OF SWAMI DAYANANDA

Dr. Vishal Deep

Asst. Professor, Maharishi Dayanand College of Education, Abohar.

Abstract

Swami Dayananda was a great educationist, social reformer and also a cultural nationalist. He was a great soldier of light, a warrior in God's world, a sculptor of men and institution. Dayananda due to his philosophical thinking gave a new shape to education. Dayananda Saraswati's greatest contribution was the foundation of Arya Samaj which brought a revolution in the field of education and religion. Dayananda had given a philosophy of education which is complete in all respects. It has its own aims, curriculum, and methodology of teaching, discipline, value system and solution to the current problems of education. Dayanand philosophy of education, based on deep religious and moral foundation is of great significance to us in our present situation.

INTRODUCTION

Swami Dayananda, in the prime of his life was a philosopher, but in the later part of his life he became an educationist also. Through his Vedic system of education, he propounds an educational philosophy. He was born at a very critical time when the people were on the path of degradation. They did not believe in Vedas & God. People lived in Avidya or false knowledge. They didn't follow moral & spiritual values. At such time Swami Dayananda gave a new direction to the entire humanity. According to Dr. S. Radhakrishna, "among the markers of modern India who had played an important role in the spiritual uplift of people and kindled the fire of patriotism, in me, among them Swami Dayananda has occupied the chief place."

LIFE SKETCH : Dayananda Saraswati was born on 10 February, 1824 in Tankara, near Morvi in the Kathiawar region (now Rajkot district of Gujarat). His original name was Mool Shankar. His father's name was Karshanji Lal ji Tiwari and mother's name was Yashoda Bai. His father was a follower of Shiva and taught Dayananda Saraswati the ways to impress the Lord. He was to be married in his early teens, as was common in nineteenth-century India, but he decided marriage was not for him and in 1846 he ran away from home. Dayananda Saraswati spent nearly twenty-five years, from 1845 to 1869, as a wandering ascetic, searching

for religious truth. During these years, Dayananda Saraswati practiced various forms of yoga. His field of activity is so wide that it includes all religious, social, philosophical, cultural & educational, values & thoughts. He shows us the right way to get rid of our weakness, to grow powerful, and fulfill the great mission entrusted to us by God.

EDUCATIONAL PHILOSOPHY: Dayananda due to his philosophical thinking gave a new shape to education. That is why; we find depth, sobriety and sublimity in his educational thoughts. His philosophical talent is clearly reflected in his educational thoughts. In his time education as a subject was not developed as it is in the modern time; otherwise he could have produced his educational thoughts independently. Dayananda had done a great job by giving a special type of educational philosophy through his personality and his works.

MEANS OF EDUCATION: Dayananda showed sufficient insight in the educational and psychological principles. He considered that the three great teachers are father, mother and preceptor. He considered that the child's education starts in the family, emphasizing the role and importance of family in education. Dayananda wanted that the children should be made to develop qualities like truthfulness, heroism, patience and cheerfulness. They should avoid negative qualities like jealousy and malice. They should develop scientific outlook and avoid superstitions. According to Dayananda Reward and punishment occupy a very important place in the child's Education. Admitting the psychological importance of reward and punishment Dayananda considered them to be an important part of early education. Punishment according to him should be oral as far as possible and not corporal.

MEDIUM OF EDUCATION: In the Ancient Indian Tradition Dayananda favored mother tongue and the Sanskrit. He strongly pleaded the cause of Sanskrit as medium of all higher education. He opposed using foreign language such as English as medium of education not only in primary but also at the highest stage. He considers using a foreign language as medium of instruction seriously hampers original and creative thinking. He said Hindi should be the medium of instruction because foreign languages as a medium of instruction are a handicap, which retards the growth of the Indian boy's mind. But he was not a conservative; he favored Indians going abroad in quest of knowledge. He felt that a sound system of education is one which makes a student feel proud of his language, his country, and his culture.

AIMS OF EDUCATION: Aim of education according to Indian Tradition is imparting Vidya—which is real knowledge. Dayananda considered that true education removes ignorance and increases knowledge and spiritual values like religiosity and self control. According to Dayananda education has five characteristics, viz provision of right knowledge, cultivation of

culture, increase of religiosity, increase of self control and liberation from ignorance such education is for the welfare in this world and also the other world. He accepted spiritualism as the ultimate aim of life. In his educational philosophy, the aims of education are borrowed from the ideals and aims of life. In his education, the devotion and worship of God is a supreme aim of life. Through the worship and nearness to God, man finds the way of getting Moksha.

CURRICULUM: Swami Dayananda besides being a social and religious reformer was a great idealist and exponent of ancient Vedic culture. It was his earnest desire to make his countrymen realize. In order to acquire, the essential medium of spiritual and cultural heritage, he wanted a syllabus which should enable the child to realize, the forgotten origin, so that they may be able to go deep into the ancient culture and heritage. He strongly believed that every aspect of human life must be imbued with true religion and Vedic culture, for, to him, “life without religion is life without principle and life without principle is like a ship without a rudder will be tossed about from place to place and never reach its destination, so will a man without this religious backing, without that hard grasp of religion, be also tossed about on this stormy ocean of the world without ever reaching his destined goal.” His attempt therefore, was to plan such a curriculum which should transform the Indian youth, schools and colleges into places of spirituality and cultural heritage

TEACHING METHOD: In modern educational technology, many scientific methods have been developed, and then these methods have got little useful validity. Thus, the methods should be settled according to the subjects. In curriculum, apart from the knowledge of God, he accepts and lays emphasis on other methods like Question-Answer Method, Explanation Method, Story Telling Method, Illustration Method and Updesh Method etc. He also uses the Logic Method in which the student sits with other students and the teachers and participates in discussion.

ROLE OF TEACHER: According to Swami Dayanand a teacher should be really interested in the welfare of his students and should make honest endeavors for the betterment of his pupils. In the educational philosophy of Swami Dayananda the place of the teacher and the Guru is very high because the teacher is a builder of the character, personality, and destiny of the student. Teacher should be morally and spiritually strong. His character should be good. He should be free from pride, anger and jealousy. He should have moral virtues but he should have educational ability, the teaching skill and love to studies. Then he will be a real and moral teacher. His intellectual make up should be in conformity with truth. When the teachers possess the above mentioned qualities then alone they will be able to fulfill the aims of Education.

TEACHER-TAUGHT RELATIONSHIP: In Dayananda's view the teacher and the taught are the two parts of education and the inner activity of both is education. In Vedic education, the teacher removes the darkness (ignorance) of the students' mind and gives him knowledge. The student gets the knowledge from the Acharya by his own efforts. He learns this knowledge by devotion to his Guru. It is through education that man gets the terminal aim of his life (Mukti). He considers the teacher as a great personality. He not only should have the theoretical knowledge of Granths but also the practical knowledge of God. In his educational philosophy, the basis of the teacher and the taught relationship is spiritual.

DISCIPLINE: Dayananda concept of discipline based on Self-Endeavour on the one hand, devotion, obedience and reverence for the teachers and parents on the other hand, can certainly serve as a guideline for the modern undisciplined youth. His concept of discipline based on self-restraint leads to personal as well as social salvation. Dayananda followed the principle of inner discipline in education. According to Dayanand, discipline is a check or control on 'Mana' and sense organs. It depends on the reasoning of the learner. It avoids the passive effect of the teacher. The student accepts himself the controlled life for the acquisition of knowledge. Mana or mind gets concentration by this control.

RELIGIOUS AND SPIRITUAL EDUCATION: Swami Dayanand said, religion refines human behavior and it makes man alert towards his duties to man, to society and to God. Thus, religion is an inseparable part of human life. It makes man's life good, virtuous and divine. He condemns the present caste system based on birth but he follows pure Varna-Vyavastha-based on Gune, Karma and Swabhava and Ashram-dharma through four stages i.e. Brahmacharya, Grahstha, Vanprastha and Sanyas. He believed that Varna Ashram Dharma is the basis of human welfare. Through his religious education he preaches that in order to lead a pure and holy life man should be away from vices and sexual immorality. Thus, he laid emphasis on the life of celibacy and good conduct. In his religious education, he considered also Karma, Yoga and God-devotion essential because these make man's physical, mental, intellectual and spiritual development and help him to lead a happy life.

WOMEN EDUCATION: Dayananda did not discriminate between male and female education which was prevalent in earlier times. Swami Dayananda was in favor of women education. He believed that both men and women have equal right to education. He said that for conducting the affairs of the state, the administration of justice, the duties of married life both the men and women should be educated. He recommended the Brahmana and Ksatriya women to acquire all kinds of knowledge; Vaisya women to learn trade and some practical arts;

and the Sudra women, the art of cooking etc. as the men should acquire the knowledge of Grammar, Dharma and their profession, similarly women should learn Grammar, Dharma, Medical Science, Mathematics and the practical arts at least- which are necessary for them for ascertaining truth, proper behavior towards their husbands and other persons.

CONCLUSION: In our present context, Swami Dayananda's views on education based on deep spiritual, moral and higher values of life can go a long way in molding the character of the students. Dayanand philosophy of education, based on deep religious and moral foundation is of great significance to us in our present situation. The curriculum or scheme of study proposed by Dayanand reflects that there should be an all round development of child's personality and every aspect of human life.

To conclude Dayananda had given a philosophy of education which is complete in all respects. It has its own aims, curriculum, and methodology of teaching, discipline, value system and solution to the current problems of education. Dayanand found the solution of various religious, social, ethical, moral, spiritual, cultural and other educational problems not only in Indian context, but in the world perspective at philosophical, psychological, scientific, practical and humanistic level. His worked out solutions stand as good even today as these were in his own times. His philosophy and education is meant for all mankind of the whole.

REFERENCES

- Kumar, Raj (2003). ["5. Swami Dayananda Saraswati: Life and Works"](#). Essays on modern Indian Abuse. Discovery Publishing House. p. 62. [ISBN 81-7141-690-X](#)
- ["Sarasvati, Dayananda - World Religions Reference Library"](#). World Religions Reference Library – via [High Beam Research](#) (subscription required). 1 January 2007. Retrieved 5 September 2012
- Singh Kuldip (2015) "Dayananda Saraswati's Educational Philosophy, Social and Political Ideas" International Educational E-Journal, {Quarterly}, ISSN 2277-2456, Volume-IV, Issue-IV, Oct-Nov-Dec 2015, p.89.
- Sinhal, Meenu (2009). [Swami Dayanand Saraswati](#). Prabhat Prakashan. p. 3. [ISBN 818430-017-4](#).