

# Mass Educations in the Era of Globalization in India: A Study Interaction with Educational Contributions of Swami Vivekananda

Subhadeep Dutta

Student Under Graduation, University of Calcutta Department of Commerce  
subhadutta855@gmail.com

*“The most important and urgent reform needed in education is to transform it, to endeavour to relate it to the life, needs and aspirations of the people and thereby make it the powerful instrument of social, economic and cultural transformation necessary for the realization of the national goals. For this purpose, education should be developed so as to increase productivity, achieve social and national integration, accelerate the process of modernization and cultivate social, moral and spiritual values.”*

**Report of the University Education Commission (Dr. S. Radhakrishnan Commission), 1948 – 49**

## **Abstract**

*Narendranath Datta (1863-1902) who was known as Swami Vivekananda, to the world as the patriot saint of India, as a social reformer, religious leader, philosopher and an educationist. Through this paper I have tries to give an idea about the educational thoughts of Swami Vivekananda and its present relevancy in the context of Globalisation. The objectives of this paper sincerely attempt to explore the relevancy of Swami Vivekananda’s view towards education in the modern globalized world. In era of globalization people are coming closer than ever to each other. People of different languages, beliefs, religious faiths, political convictions and ways of life have come to live closely. Everyone has a right to his way of life. Dogmatism and bigotry have no place*

*in globalized world. We have been exercising our educational practices for last century through the way envisioned by Swami Vivekananda. So, an educationist Vivekananda developed his idea of education after seeing the condition of Indians in both urban and rural areas, it is based on his first hand knowledge and deep sympathy for people. One striking idea which comes out of his exhortation about education is that he wanted to educate and raise the masses, because he believed that progress of the country totally depends upon the hands of masses. So, education among the masses is a must, as Swami Vivekananda wanted to see people “real education is that, which enables one to stand on one’s own legs” which in modern language is called ‘participation’. So, Vivekananda are really gave great importance in spreading education among the masses so, that they will get equal opportunity to play an active role in social and cultural change.*

## **Key Words**

*Mass Education, Man-Making Education, Globalisation, Dogmatism, Bigotry, Philosopher, Educationist, Communicator, Religious Leader, Social Reformer, Information etc...*

## **1. Introduction of the Study**



Human-being is superior to other animals because he is educable. Animals can be trained but human-beings can be educated. Education starts from the birth of a child and continues till his death. The English word 'Education' has come from the combination of two Latin words. One is 'Educare' that means, to drawing out or to bring up or to leading out or to train or to mould. And the other word is 'Educatum' that means, act of teaching i.e. it throws light on the principles and practice of teaching. The word 'Educatum' is synonymous with instruction. On the other hand, the word 'Educare' is synonymous with development of the latent possibilities or faculties of the child. The function of education is to draw out rather than put in. In the Indian context education is related with 'Siksha', 'Vidya', which means the process of knowing and there by sublimating the impulses for attaining wisdom or 'prajna'.

According to him education is a continuous process; it should cover all aspects of life - physical, material, intellectual, emotional, moral, and spiritual. His attitude towards modernization is that the masses should be educated before anything else is done. He wanted to remove from India four major evils, via; i) priest-craft, ii) poverty iii) ignorance and iv) tyranny of the wise. He tried to make the people of India understood that political and social strength should have their foundations on cultural strength. He has a true vision of philosophy of education in India in its cultural context.

According to Vivekananda, 'education was not only collection of information, but something more meaningful' he felt education should be man-making, life giving and character-building. He

states it emphatically that if society is to be reformed, education has to reach everyone - high and low, because individuals are the constituents of society. He considered men and women as two wings of a bird, and it is not possible for a bird to fly on only one wing.

His educational thought has very great significance today because modern education has lost much of its connection with the values of human life. Therefore, he suggested that education should not be for stuffing some facts into the brain, but should aim at reforming the human mind. True education to him, was not for the carrier, but for the contribution to the nation. The great religious saint and social reformer died in 1902 when he was just 39 years. He is no more but he will be remembered for ever on this earth. His missions and his preaching are will continue inspiring the coming generations. Emphasis is only on the knowledge content, on which examination is conducted. All other useful knowledge areas and skills are vastly neglected. Like spiritual knowledge does not find an appropriate place in the curriculum. Therefore students have no opportunity to know about their faith, culture and values and they do not have any scope to exchange these cultural views which is very necessary for our modern globalized education system. The knowledge they gain is mainly bookish and is not backed by practical experience.

Vivekananda said – *“All the wealth of the world cannot help one little Indian village if the people are not taught to help themselves. Our work should be mainly educational, both moral and intellectual.”*

The Education System which was evolved first in ancient India is known as the 'Vedic' system. The importance of education was well recognized in India, 'Swadeshe pujiyate raja, vidwan sarvatra pujiyate' "A king is honoured only in his own country, but one who is learned is honoured through-out the world.". The ultimate aim of education in ancient India was not knowledge, as preparation for life in this world or for life beyond, but for complete realization of self. The 'Gurukul' system fostered a bond between the Guru and the Shishya and established a teacher centric system in which the pupil was subjected to a rigid discipline and was under certain obligations towards his teacher. The world's first university was established in Takshila in 700 BC and the University of Nalanda was built in the 4<sup>th</sup> century BC, a great achievement and contribution of ancient India in the field of education. Science and technology in ancient and medieval India covered all the major branches of human knowledge and activities. Indian scholars like – Charaka and Susruta, Aryabhata, Bhaskaracharya, Chanakya, Patanjali and Vatsayayna and numerous others made seminal contribution to world knowledge in such diverse fields as mathematics, astronomy, physics, chemistry, medical science and surgery, fine arts, mechanical and production technology, civil engineering and architecture, shipbuilding and navigation, sports and games. The Indian education system helped in preserving ancient culture and promoting cultural unity and infused a sense of responsibility and social values. The ancient Indian education system has been a source of inspiration to all educational systems of the world, particularly in Asia and Europe.

## 2. Objectives of the Study

The objectives of my research are to address some of the issues relating to mass educations in the era of globalization interaction with Swami Vivekananda. These objectives are;

- I. To find out the Swami Vivekananda's concept on mass education and its importance on present education system in the era of globalizations.

- II. To find out the aims of the education and its relevance in present day concept in the era of globalizations.

## 3. Define Education

Swami Vivekananda states that education as, "the manifestation of the perfection already in man." This implies that something already exists and is waiting to be expressed. According to him, knowledge is inherent in man, not acquired from external sources.

Vivekananda also defines education as, "life-building, man-making, character-making assimilation of ideas", and not a certain "amount of information that is put into your brain and runs riot there, undigested all your life."

## 4. Meaning of Globalisation

Globalization is expected to be a process through which an increasingly free flow of ideas, people, goods, services and capital would lead to the integration of economies and societies. It is characterized by an accelerated flow of trade, capital, and information, as well as mobility of individuals, across geographical borders. It reflects comprehensive level of interaction than that has occurred in the past, suggesting something beyond the word "international". It implies a diminishing importance of national borders and strengthening of identities, that stretch beyond those rooted in a limited locale in terms of particular country or region. It can also be defined as the intensification of worldwide social relations which link distant localities in such a way that local happenings are



shaped by events occurring at any distant place and vice versa. It is this construction of time-space compression that has given rise to popular notion of “One-World” “Global Village”, etc.

In the modern context, globalisation is a recent phenomenon only about forty years old. But as concept and philosophy it is as old as the globe. In non-technical words globalisation means sharing, caring, partnership, togetherness. It rests on interdependence, mutuality and friendliness. In a global society people sell and sing together. Historically speaking globalisation is an Indian concept. A hymn in the Vedas defines it as ‘*Vasudhaiv Kutumbkum*’ meaning that the world is one family. The old Tamil poem ‘*Kural*’ by Thiru Valluvar refers to the whole world as a village. Swami Vivekananda’s Vedanta is global in its content and core.

There are several brands of globalisation and each country may choose the one which suits which most. The case for India has to be examined with reference to its constitutional commitments, its secular fabric, its age-old capacity to absorb and assimilate and its claim to lead the world spiritually. It is a country where the media is free and judiciary independent. For an average Indian globalisation has come to mean privatisation within the constitutional framework. We have already privatised telecom, electricity, cooking gas, private universities in higher education and let go private English-medium high-fee schools erroneously known as public schools.

In the Indian context spiritual growth of the world is as important as the globalisation of economy.

Here India is destined to play a significant role, in the modern times as it did and has been doing since the ancient times. ‘We have, as it were, thrown a challenge to the whole world from the most ancient times,’ said Swami Vivekananda. In the West they are trying to solve the problem how much a man can process, and we are here to solve the problem on how little a man can live with. There are times in the history of man’s life, nay in the history of the lives of the nations, when a sort of world-weariness becomes painfully pre-dominant. It seems such a tide of world-weariness has come upon the western world which is weary of the brutality of their commercial civilization and they are looking forward to something better. They have found out that no amount of political or social manipulation of human conditions can cure the evils of life. It is the change of the soul itself that alone will cure the evils of life. No amount of force or government or legislative correction will change the condition of a race, but it is its spiritual and ethical culture that changes wrong social tendencies. Thus, there races of the West are eager for some new thought, for some new philosophy and that can be found in Vedanta. Swamiji stood for a new world order where the God sleeping in man must be awakened. The forces of globalisation must take that into consideration the spiritual hunger of the nations.

‘*Living in the world*’, said Swami Ramakrishna Paramhansa, ‘*need not be*’, the same thing as being worldly, live in the world but allow not worldliness to get into you. “*The boat should be on the water but water should not be in the boat*”. We must therefore, accept appropriate globalisation, the brand which suits the nation, the one which creates a balance between tradition and modernity.



## 5. Concept of Mass Education

*“It is the people, men, women and children who are the workers, peasants, students and the working classes of the world”* - this is the opinion according to Swami Vivekananda regarding the definition of mass. The combinations of the above groups are the population of each country and they are the backbone of each national and to make a nation move, so first we have to educate the nation. A nation is advanced in proportion as education and intelligence spread among the masses. The chief cause of India’s ruin has been the monopolizing of the whole education and intelligence of the land, by dint of pride and royal authority, among a handful of men. If we are to make our nation more advanced and rise to a highest level we shall do it in the same way that is by spreading education among the masses. The education which does not help the common masses of people to equip themselves for the life, which does not bring out strength of character, a spirit of philanthropy (love of all human kind) and the courage of a lion - is it worth the name?

## 6. Global Education and Swami Vivekananda

The ultimate aim of all education and all training, according to Swami Vivekananda, is man-making and also he recommends the following major aims of education which are still highly important in the modern era of globalisation;

### 6.1. Creation of Self – Confidence and Self – Realization

Man has an immortal soul which is the treasure – house of infinite power. Man should, therefore, have full confidence in himself and strive to reach the highest goal of his life, self-confidence leads to self - realization. In Swamiji’s own words: *“Faith in us and faith in God – this is the secret of greatness”*. Education of the right type should aim at removing the veil ignorance from our mind and make us understand that what actually we are.

### 6.2. Formation of Character

Character is the aggregate of a Man’s tendencies, the sum – total of the bent of his mind. We are what our thoughts have made us. It is, therefore, that education should aim at sublimating the evil tendencies of our mind. Swamiji said, *“We want that education, by which character is formed, strength of mind is increased, intellect is expanded and by which one can stand on one’s own feet”*. Education must build up character and manifest our real nature.

### 6.3. Development of Personality

Personality is the influence, the impression, one creates on the others. It is the personality of a man that counts. According to Vivekananda, *“personality is two – third and his intellect and words are only one – third in making the real man”*. The ideal of all education and all trainings should be this man – making.

### 6.4. Service of Mind

Another important aim of education is serving the God in man. It is the God in the sick, the poor, the miserable, the ignorant and the down – trodden what we should worship. In Swamiji’s own words, “if you want to find god, serve man.” He was pained to see the wretched poverty of his countrymen. He, therefore, wanted that education must enable everyone to stand on his own feet and satisfy his own primary needs.

### **6.5. Promotion of Universal Brother-hood**

Swami Vivekananda’s love for mankind knew no geographical boundaries. He always pleaded for the harmony and good relationship of all nations. He said, ‘through education, we should gradually reach the idea of universal brotherhood by flinging down the walls of separation and inequality. In every man, in every animal, however weak or miserable, great or small, resides the same omnipresent and omniscient soul. The difference is not in the soul, but in manifestation.’ He insisted the education must call forth this power in every person and broaden it to such an extent that it may cover the whole world.

### **6.6. The Aim of Keeping in View the Practical Aspects of Life**

To Swami Vivekananda, the practical aspects of life must not be ignored in any scheme of education. Only then, it will be possible to make an individual self – dependent and the country prosperous. Swamiji said: “It will not do merely to listen to great principles. You must apply them in the practical field, turn into constant practice.” So

he has emphasized the importance of education in agriculture and other practical arts.

### **6.7. Aim of Physical and Mental Development**

The second aim of education is that the child should be able to promote national growth and advancement as a fearless and physically well-developed citizen of tomorrow. Stressing the mental development of the child, Swamiji wished education to enable the child to stand on his own legs economically rather than becoming a parasite of others.

### **6.8. Aim of Moral and Spiritual Development**

According to Swami Vivekananda, a nation's greatness is not only measured by its parliamentary institutions and activities, but also by the greatness of its citizens. But the greatness of citizens is possible only through their moral and spiritual development which education should foster.

### **6.9. Aim of Searching Unity in Diversity**

The true aim of education is to develop insight into the individuals so that they are able to search out and realize unity in diversity. Swami Vivekananda has further asserted that physical and spiritual worlds are one; their distinctness is an illusion (Maya). Education should develop this sense which finds unity in diversity.



### **6.10. Aim of Religious Development**

To Swamiji, each individual should be able to search out and develop the religious seed embedded in him and thus find the absolute truth or reality. Hence he advocated the training of feelings and emotions so that the whole life is purified and sublimated. Then only, the capacities of obedience, social service and submission to the teachings and preaching's of great saints and saviors will develop in the individual. Education should foster this development. According to Swamiji, "*The religion is the idea which is raising the brute unto man and man unto God.*"

### **7. Methodology of the Study**

The present study is historical in nature. I do not attempt has been made to include any statistical data in this investigation. The data used for the study is secondary in nature and has been collected from Books, Magazines, Newspapers, Research Articles / Papers, Journals, E-Journals Reports, Books, and online data bases. For that, I have used different websites.

### **8. Need and Importance of the Study**

With the touches of science and technology, the world has become completed and narrow minded where the man lost his humanity. Even the education lost his way in the die 'p' stands of ignorance and immorality to make their life more comfortable and hospitable the men turned into selfish demons. Human-beings too busy with their

own thought that they have for gotten the terms co-operation, brother hood etc.

Day-by-day, many youth are attached robbing, ivteasing with sexual harassment on the women, terrorism this is not their fault, but it is the fault of our society. Society can not give the moral teaching to their child. Poverty and illiteracy are the main causes to the present situation of the society. The overcome or to recover the present decease, we have to take core of our future generation. The values care of our future generation. The values of democracy, friendship, equality, liberty, co-operation, trust and respect & love to be spread through out the world. There also the lack of discipline among the students in the schools. In the most of the field the students became too much aggressive by the getting political inspiration form society students have lost their most of responsibilities towards the teacher, the school and the society. Though, today's education is supposed to be child centered in practice it is not so. The modern academics do not cultivate all the parts of the child's personality, i.e. physical, intellectual, aesthetic, social and spiritual power of the child. The entire important thing is getting or giving degrees. Neither the individual nor the nation profits from his type of education being organised and imparted to-day.

In the present day conditions, where lack of national solidarity, regionalism, communalism, casteism, terrorism, violence, mindless and unabated killings, omnipotent corruption are prevalent, it is the felt need to have a good system of education that would uplift the people from childhood onwards, physically, intellectually

economically, socially, morally as well as spiritually so to bring the unity, morality etc. At first we have to educate our nations and drive poverty. The present study on Vivekananda helps us to make a plan for a stimulating system of education. It is also present to the influence of Vineland's philosophy on world thought that means how much the world people influence by the great educationist and philosophers thought.

## 9. Focus of the Study

The present study is on the analysis of the influence of Vivekananda's philosophy on education and world thought. It is proposed to identify his priorities, beliefs, convictions and experiences in matters related to the educational practices. This study reveals Vivekananda's thoughts and philosophies of education. It confines it self to analyses the educational views of Swami Vivekananda on various aspects likes –

### 9.1. The Concept of Education

Education is the back-bone of the society. A society becomes dumb or sightless with out education. In all ages all great philosophers or education. Swami Vivekananda as an educationist also makes the frame of education. In this category, it is an attempt to understand the concept of education through Vivekananda's glance.

### 9.2. The Aims of Education

Education is an essential virtue to every human being. Without it, man is a splendid slave, a rezoning savage. Without proper direction, a man

can never reach to his/her proper destination. Equally, with out aim education is useless. So, here, an attempt was made to explain the real aim of education, according to Swami Vivekananda.

### 9.3. The methods of Teachings & Hearings

Education is an act of producing knowledge and an instrument of getting knowledge, simply. It is called, '*give and take of any subject mater*' between teachers and students the method acts as a link between the student, the teacher and the subject matter. Hence, education as a process actualizes it self though various aids and devices which are mostly psychological in nature. Some of them are purely subjective or experimental. Here it is an attempt to explain the methods or ways of teaching and learning as per Vivekananda's view.

### 9.4. The concept of Curriculum

The curriculum means, '*a run way-a course*' which one runs to reach a goal. In this sense, education becomes a race, run on the course of curriculum, to reach the goal of full development of a child's personality. It embodies all the experiences which are utilized by the school to attain the aims of education. Here, an attempt was made to explain the curriculum proposed by Swami Vivekananda.

### 9.5. The Role of Teacher

Teacher is a key-person in the educational system. He is role model to the student and the man maker. A teacher is more honorable to the student than their parents. Because parents give birth of the Childs but teacher teaches them the art of living.



He triads the mind and give the direction of the way of living though the various philosophies of education have provided different techniques of teaching and learning. Here, it is attempt to explain the role of a teacher as per Swami Vivekananda's view.

### **9.6. The Concept of Discipline**

The nature of concept of discipline is governed by the philosophy of life. In other words, discipline reflects the philosophy of life. It reflects the philosophical pre-possessions or particular ideologies. Here, the investigator attempted to describe the concept of discipline given by Swami Vivekananda.

### **10. Nature of the Study**

The nature of the study is exploratory in as much as it has utilised the various works and writings of Swami Vivekananda. It is analytical so far as it identifies and describes the various educational view of the philosopher.

### **11. Scope of the Study**

The scope of the present study is limited the biographic sketches of Swami Vivekananda his philosophy of life, his concept of education, their aims of education, their methods of teaching and learning, their concept of curriculum, his concept on the role of teacher, his concept of discipline, and his concept of values. The present study aims at the influence of Vivekananda philosophy on Education & the world thought. The present day education system goes through very narrow lane where the

major target of life is more hospitable and comfortable mode of living by using education.

A number of studies can be made on the Educational Philosophy of Swami Vivekananda. It has the opportunity for research on acceptance of Vivekananda's philosophy not only in India but also in the world. It also have the opportunity for comparative studies on Vivekananda's philosophy with other thinker philosophy.

## **12. Educational Views of Swami Vivekananda**

### **12.1. Curriculum**

According to Swami Vivekananda, the prime aim of education is spiritual growth and development. But this does not mean that he did not advocate material prosperity and physical well-being. He feelingly advocated the inclusion of all those subjects and activities, in the curriculum, which foster material welfare with spiritual advancement. For spiritual perfection Swamiji prescribed Religious, Philosophy, Upanishads, Company of saints and their preaching's and for material advancement and prosperity he recommended Languages, Geography, Science, Political Science, Economics, Psychology, Art, Agriculture, Industrial and Technical subjects together with Games, sports and other Physical exercises.

### **12.2. Methods of Education**

Swami Vivekananda prescribed the same ancient spiritual methods of teaching wherein the Guru and his disciples lived in close association as in a

family. The essential characteristics of those religious and spiritual methods were as under:-

- I. To control fleeting mental faculties by the practice of Yoga.
- II. To develop the mind by concentration and deep meditation.
- III. To gain knowledge through lectures, discussions, self-experience and creative activities.
- IV. To imitate the qualities and character of teacher intelligent and clear understanding.
- V. To lead the child on the right path by means of individual guidance by the teacher.

### **12.3. The Bases of Modern Education**

Vivekananda felt that modern education all over the world has so far concentrated on 'the learning to do' aspect and not on the 'learning to be' faculties of education. He says that education must focus on the requirement of the human mind. His philosophy of education is based on universal principles of morality and ethics. He wanted to teach the common masses of India the ideals of synthesis, tolerance and universal harmony. His philosophy gives equal importance to the claims of spirit and matter. To him diversity is as real as unity. Matter is only 'veiled spirit'. Thus he creates a metaphysical synthesis reconciling the claims of spirit and matter, and makes it one of the chief bases of its philosophy of education.

### **12.4. The Importance of 'YOGA' in Education**

Vivekananda wants to place maximum emphasis on concentration and meditation in the teaching-learning process. In the practice of yoga as it is in the practice of general education, five elements are necessarily involved-the teacher, the taught, the aim, the subject and the method. He convinced of the fact that all knowledge is in the human mind and that the same can be experienced by practicing concentration and meditation.

### **12.5. Transmission of Knowledge**

To Vivekananda, all teaching implies giving and taking; the teacher gives and the student receives. Here he stresses the need for effective participation in the teaching-learning process. Teacher should motivate the students to acquire knowledge and develop in them scientific temper, secular outlook and civic responsibility.

### **12.6. Learning through Activity**

Vivekananda anticipated many modern thinkers in suggesting that learning through activity should be the guiding principle of any scheme of education. He wanted every activity in Indian schools and colleges-dance, drama etc., Inter-school and inter-collegiate competitions are also required in order to enable the students learn how to sacrifice personal and selfish interests for the sake of the larger interests of society.

### **12.7. The Ideal of Woman-hood in India**

Vivekananda suggested that the women should be made ambitious through a good system of education. He made a strong appeal for raising the

status of women along with that of man. He felt that it was much against the ancient ideal of India that women were not given enough opportunities for self-development.

### 13.1. Constitution of India of the Study

Education was originally included in the State List of the Constitution of India. Under the 42nd Amendment Act of 1976, education was transferred to the Concurrent List in the Seventh Schedule, within the competency of both the Centre and the State Governments, but with residual powers vesting with the Union Government. This implies that, in case of a conflict, laws passed by the Parliament shall prevail over those made by State Legislatures, and that, any State law shall be void to the extent of repugnancy.

The Article 21 - A, in the Constitution of India provides free and compulsory education of all children in the age group of six to fourteen years as a Fundamental Right in such a manner as the State may, by law, determine. The Right of Children to Free and Compulsory Education (RTE) Act, 2009, which represents the consequential legislation envisaged under Article 21 - A means that, every child has a right to full time elementary education of satisfactory and equitable quality in a formal school which satisfies certain essential norms and standards.

The Article 15 of the Constitution of India prohibits any discrimination on grounds of sex [Constitution of India Article 15 (1) & (3)].

The Article 26 of Declaration of the Universal Declaration of Human Right declares, - *'Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages.*

*Elementary education shall be compulsory. Technical and Professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit.'*

This Right is also repeated in the UN Declaration of the Right of the Child which seeks to ensure, - *'Right to Free and Compulsory Education at least in the elementary stages and education to promote general culture, abilities, judgment and sense of responsibility to become a useful member of society and opportunity to recreation and play to attain the same purpose as of education.'*

### 13.2. The Gazette of India

**Extraordinary, December – 2016**

**Chapter – III**

**Education**

The appropriate Government and the local authorities shall endeavour that all educational institutions funded or recognised by them provide inclusive education to the children with disabilities.

The appropriate Government and the local authorities shall take the following measures for the purpose of section 16.

The appropriate Government and the local authorities shall take measures to promote, protect and ensure participation of persons with disabilities in adult education and continuing education programmes equally with others.

### 14. Limitation of the Study

Due to time constraint this research review study has been made on the basis of previous data. This study may be up-dated and redesigned by considering the latest available data. There is a lot of scope for further researches on this issue by considering other factors which I have not

considered in my present study, it would have been more.

## **15. Relevance of Swami Vivekananda's Ideas in Modern Education**

### **15.1. Value Education**

Here, education is conceived in the broad sense; everything in the society plays an educational role. The formal education system is but part of the culture and values in the system are inevitably determined by the culture. Education is seen as an instrument for harnessing human drives, and as consequences, it becomes to some extent a method of behavior modification. Education preserves rather than changes social values. Education is seen to abide by existing culture norms of the society.

### **15.2. Peace Education**

Constructive education for peace must aim to reform humanity so as to permit the inner development of human personality and develop a more conscious vision of the mission of mankind and the present conditions of social life as was so emphatically averred by Swami Vivekananda as well. What we need today is an education that is capable of saving mankind from the present predicament. Such an education involves the spiritual development of man and the enhancement of his value as an individual and preparing the young people to understand the time in which they live.

### **15.3. Environmental Education**

Environmental education is viewed as an integral part of the education process. It is taken to be centered on practical problems and can be an interdisciplinary character. It should aim at building up a sense of values, contribute to public well-being and concern itself with survival of the human species. Its force, therefore, should be mainly the initiative of the learners and their involvement in action and it should be guided by immediate and future subject of concern. Environmental education enables them to manage the environment in which they live through a judicious use of resources.

### **15.4. Citizenship Education**

The concept of citizenship education should target to mould the future citizens into the frame of a civic society where citizens are aware of their rights, respect democratic ideals and work for a welfare society with shared responsibility. Education for democratic citizenship is a set of practices and activities aimed at making young people and adults better equipped to participate actively in democratic life by assuming and exercising their rights and responsibilities in society.

## **16. Recommendations of the Study**

- I.** Involving women's group like self help groups (SHG) to promote women's literacy.
- II.** Providing free and compulsory education and training up-to age 18 – 20 years.

- III. Establish more number of primary, secondary and high school.
- IV. Bring-out change in the attitude of parents and in the society.
- V. Remove of gender bias in the school curriculum.
- VI. To continue the project of Mid Day Meal (MDM).
- VII. Education to be more attractive for the students as well as teachers.
- VIII. To continue pass and fail system for best highest quality educations.
- IX. Providing for the registration and monitoring of home education.
- X. Providing for the operation, governance and monitoring of State schools.
- XI. Providing for the operation, governance and monitoring of Non-government schools.
- XII. To continue Multiple Short Questions (MCQ) pattern, Open-ended pattern, Summative & Formative evaluation pattern, Project Work pattern etc...
- XIII. To promote Semester based examinations from primary to highest education.
- XIV. The central data compilation consolidation system needs to be significantly upgraded; a decision needs to be taken whether NUEPA (National University of Educational Planning and Administration) is the correct agency in which to locate this activity.
- XV. The establishment of a Central Bureau of Educational Intelligence with high quality statistical expertise and management information system should be considered as an alternative to provide the requisite focus to this area.

## 17. Vivekananda's Influence

I, viewed in the light of contemporary thought, Vivekananda was actually an epoch capsule into a life span of less than forty years updating his mother country to fight against all kinds of social evils. 'Equilibrium' and 'synthesis' were the watchwords of Vivekananda. Contemplation and devotion to duty were unified in his personality. He had gone deep into the social and political decline of India and attempted to prescribe a workable formula to eradicate all social inequalities. The awakening and liberation of modern India as viewed by him was a stage for the realization of universal love and brotherhood. He gave his fellow brethren, a dynamic gospel of supreme fearlessness and strength. He mercilessly denounced the arrogance and sophistication of the upper classes of Indian society. He was one of the great thinkers in India to offer a sociological interpretation of Indian history.

## 18. Relation between Education and Society – According to Swami Vivekananda's Thoughts

Education is the manifestation of the perfection already in the man.

What is education? Is it book learning? No. Is it diverse knowledge? Not even that. The training by which the current and expression of will are brought under control and become fruitful is called education.

The education which does not help the common mass of the people to equip themselves for the struggle for life, which does not bring out strength of character, a spirit of philanthropy and the



courage of a lion – is it worth the name? Real education is that which enables one to stand on one's own legs.

Education is not the amount of information that is put into our brain and runs riot there, undigested, all your life. We must have life-building, man-making, character-making assimilation of ideas. If you have assimilated five ideas and made them our life and character, we have more education than any man who has get by heart a whole library.

Knowledge is inherent in man; no knowledge comes from out-side, it is all in-side. Here for an example, Newtown discovered gravitation. Was it sitting anywhere in a corner waiting for him? It is in his won mind, the time came and Newtown found it out. All knowledge that the world has ever received comes from the mind, the infinity library of the universe is in our own mind. The external word is simply the suggestion, the occasion, which sets to our study our own mind.

Every person wants to command and no one persons wants to obey and this is owing to the absence of that wonderful 'BRAHMACARYA' system of yore. First, learn to obey. The command will come by it-self. Always first learn to be a servant and then we will be fit to be a teacher.

We want that education by which character is formed, strength of mind is increased the intellect is expanded and by which one can stand on one's own feet.

Is that education as a result of which the will being continuously choked by force through generations

is now well-nigh killed out, under whose sway why mention new ideas even the old ones are disappearing one by one. Is that education which is slowly making man a machine? It is more blessed in our option even to go wrong impelled by one's free will and intelligence than to be good as an automaton.

Three things are necessary to make every man great also every nation great;

Firstly, conviction of the powers of goodness.

Secondly, absence of jealousy and suspicion.

Thirdly, helping all who are trying to be and do well.

Now we are not much more moral than the animals. We are only held down by the whips of society. If society said to-day, "*I will not punish you if you steal*", we should just make a rush for each other's property. It is the policeman that makes us moral and really we are little better than animals.

Do not recognize wickedness in others. Wickedness is ignorance, weakness. What is the good of telling people they are weak? Criticism and destruction are of no avail. We must give them some-thing higher tell them of their own glorious nature their birth-right.

Social life in the West is like a peal of laughter but, underneath it is a wail. It ends in a sob. The fun and frivolity are all on the surface really it is full of tragic intensity. Now here, it is sad and gloomy on the outside but, underneath are carelessness and merriment.



Give up the awful disease that is creeping into our national blood, that idea of ridiculing everything that loss of seriousness. Give that up. Be strong and have this 'sraddha' and everything else is bound to follow.

What we want are Western science coupled with 'Vedanta', 'Brahmacarya' as the guiding motto and also 'sraddha' and 'faith' in one's own self. 'Vedanta' says that within man is all knowledge – even in a boy it is so – and it requires only an awakening and that much is the work of a teacher. But the root is religion. Religion is as the rice and everything else like the curries. Taking only curries causes indigestion and so is the case with taking rice alone.

## 19. Concluding Observation of the Study

In the present study of educational contributions of Swami Vivekananda, was actually the greatest synthesizer of ever time. He wanted to remove the evils of the society by giving re-orientation to politics, sociology, economics and education. Swami Vivekananda laid stress on education as a powerful weapon for this change. As an educationalist he believes in absolute values which have to be realized by a good system of education. Education should be the preparation for life. It should develop a feeling of nationalism and international understanding, it should leads to the development of character and make individuals self-dependent. Today there is a deterioration of cultural ethics and standards. The supreme need of the hour is to counteract this emotional, moral and cultural collapse. Only a process of a good system

of education can bring about a healthy political and social life. Swami Vivekananda stands for this and his message is for all time and by this way we can explore the global education.

In the modern context, there have been many changes in the field of education since Swami Vivekananda passed away more one hundred and fifteen years ago, but not as not many changes as in other area of society. One such noticeable change in education is that it is society and it is trying to create new type of human being for it. Interestingly, Swami Vivekananda had envisioned a society with a new type of human-being in whom knowledge, action, work and concentration were harmoniously blended and he proposed a new type of education for achieving. Swami Vivekananda stressed that our education is for the masses, the destitute, the peasants and laboring classes. He was the first Indian nationalist who inspired the youth of India. He gave the clarion call, "Arise, awake and stop not till the goal is reached." He has emphasized universalism and spiritual brotherhood. He was revolutionary in the field of education and touched every aspects of it. He tried to unite Indian spirituality and western Materialism. So, Swami Vivekananda's life was brief but his vision was for sighted and which come into reality. In conclusion I say that, the thought of Swami Vivekananda has left a deep mark upon us. Thus, he shows us the path of progress in this way

*"It may be that I shall find it good to  
Get outside of my body-to cast it off  
Like a disused garment,  
But I shall not*



*Cease to work! I shall inspire men  
Everywhere, until the world shall  
Know that it is/are with god.”*

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