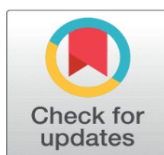


# SWAMI VIVEKANANDA'S EDUCATIONAL THOUGHT AND IT'S RELEVANCE IN CONTEXT WITH NEP 2020

Keshav Singh <sup>1</sup>, Deepshikha Saxena <sup>2</sup>

<sup>1</sup> Research Scholar, Institute of Education and Research, Mangalayatan University, Aligarh, Uttar Pradesh, India

<sup>2</sup> Associate Professor, Institute of Education and Research, Mangalayatan University, Aligarh, Uttar Pradesh, India



## Corresponding Author

Keshav Singh, [singhkesu91@gmail.com](mailto:singhkesu91@gmail.com)

## DOI

[10.29121/shodhkosh.v5.i1.2024.5574](https://doi.org/10.29121/shodhkosh.v5.i1.2024.5574)

**Funding:** This research received no specific grant from any funding agency in the public, commercial, or not-for-profit sectors.

**Copyright:** © 2024 The Author(s). This work is licensed under a [Creative Commons Attribution 4.0 International License](https://creativecommons.org/licenses/by/4.0/).

With the license CC-BY, authors retain the copyright, allowing anyone to download, reuse, re-print, modify, distribute, and/or copy their contribution. The work must be properly attributed to its author.



## ABSTRACT

Swami Vivekananda, a visionary philosopher and spiritual leader, articulated a comprehensive educational philosophy rooted in the holistic development of the individual and the nation. His ideas, emphasizing character building, self-reliance, and the integration of ancient wisdom with modern knowledge, remain profoundly relevant in contemporary India. This review article delves into the core tenets of Vivekananda's educational thought, examining their alignment with the principles and objectives of the National Education Policy (NEP) 2020. By analyzing key themes such as the purpose of education, the role of the teacher, the importance of moral and spiritual development, and the significance of practical knowledge, this article highlights the enduring value of Vivekananda's vision in shaping India's educational landscape.

**Keywords:** Knowledge, Holistic, Philosophy, Spiritual, Teaching

## 1. INTRODUCTION

### 1.1. VIVEKANANDA'S CONCEPT OF TRUE EDUCATION

Swami Vivekananda's educational theory revolved around the concept of "man-making education," which sought to foster the full development of individuals. He characterised education as the outward expression of the innate excellence within individuals [1]. This idea highlighted the innate capacity within every individual and the necessity to cultivate it through a holistic approach to education.

### 1.2. MAN-MAKING

Vivekananda's concept of education aimed at achieving the balanced growth of the physical, mental, and spiritual aspects of an individual [1]. He held the belief that authentic education should empower individuals to achieve self-

reliance, develop self-sufficiency, and foster courage [1]. The objective of this method was to cultivate persons who possess knowledge, empathy, and a sense of fulfilment, and who can make valuable contributions to society.

According to Vivekananda, the process of becoming a man is a lifelong endeavour. He expressed that education is not simply the accumulation of information that remains unprocessed in one's mind throughout their life. The assimilation of ideas must focus on life-building, man-making, and character-building [1]. This viewpoint emphasised the significance of incorporating knowledge into one's life instead of simply amassing information.

### 1.3. CHARACTER BUILDING

Vivekananda's educational concept placed great importance on character development. He held the belief that robust individuals were important for the establishment of a virtuous community and nation [1]. Vivekananda stressed the importance of fortifying an individual's determination and nurturing virtues such as candour, courage, and integrity in order to develop one's character [2].

Vivekananda urged the younger generation to cultivate fearlessness, frequently motivating them with phrases such as "Embrace heroism." Always assert, 'I am devoid of apprehension.' Convey this message to everyone without any apprehension—Do not be afraid" [2]. He had the belief that an individual who is resilient, optimistic, and unafraid should also exhibit empathy and affection for others.

- 1) According to Vivekananda, the process of character creation encompasses:
- 2) Cultivating self-discipline and attaining command of one's sensory faculties.
- 3) Developing the capacity to withstand external forces.
- 4) Promoting the development of personal fortitude and the ability to bounce back from adversity.
- 5) Cultivating empathy and affection for others.

### 1.4. SELF-REALIZATION

Vivekananda regarded self-realization as the ultimate objective of education. He held the belief that genuine knowledge originated internally and that education should facilitate individuals in uncovering their inherent capabilities. Vivekananda's educational views were based on the Vedantic worldview [2].

In order to attain self-realization, Vivekananda placed great emphasis on the significance of:

- 1) Shama and Dama: Exerting dominion over the intellect and senses [3]
- 2) Uparati: Disengagement from sensory stimuli [3]
- 3) Titiksha: Cultivating patience and the ability to endure without opposition to wrongdoing [3]
- 4) Shraddha: Nurturing belief in religion and the divine [3]
- 5) Samadhana refers to the consistent and disciplined effort to maintain one's focus and concentration on God.
- 6) Mumukshutva refers to a strong and passionate longing for liberation or independence.

Vivekananda held the belief that engaging in these activities would aid in the elimination of the external influences that conceal the inherent purity and flawlessness of the soul. He expressed, "You possess only a limited understanding of the depths of your inner self." Stretching out before you is the immense ocean, symbolising limitless power and abundant joy [2].

Ultimately, Vivekananda's notion of authentic education transcended mere scholarly information, prioritising the comprehensive growth and well-being of individuals. He envisioned an educational system that would cultivate enlightened, compassionate, and self-actualized persons capable of altering society and uplifting humanity via man-making, character building, and self-realization.

## 2. EDUCATION FOR NATIONAL DEVELOPMENT

Swami Vivekananda's perspective on education went beyond personal advancement to include the progress of the entire nation. He had the belief that education should have a pivotal role in moulding the future of India and its

population. Vivekananda stressed the significance of fostering patriotism, cultural esteem, and a sense of social duty among young people in order to contribute to the advancement of the nation.

## 2.1. PATRIOTISM

Vivekananda regarded patriotism as a crucial component of education for the advancement of the nation. He urged the young people to cultivate a profound affection for their nation and a dedication to its well-being. Vivekananda defined practical patriotism as more than just a sentimental or emotional love for one's nation, but rather as a strong desire to serve and help one's fellow citizens [4]. This perspective emphasises the significance of engaged citizenship and the necessity to transform patriotic sentiments into concrete activities that contribute to the well-being of the nation.

Vivekananda called for an education system that would promote patriotism.

- Foster a strong sense of patriotism and collective identity.
- Promote pupils' comprehension and admiration of India's abundant cultural legacy.
- Cultivate a strong sense of accountability for the advancement of the nation.

## 2.2. CULTURAL PRIDE

Vivekananda had the belief that cultural pride was an essential component of national progress. He regarded India as a "valuable punyabhumi, the land of righteousness" and stressed the significance of acknowledging and appreciating the nation's spiritual and cultural legacy [5]. Vivekananda sought to cultivate a sense of cultural pride in students with the goal of fostering confidence and self-respect among young people.

Vivekananda proposed fostering cultural pride as a means of promotion.

- Integrating Indian philosophy and spiritual teachings into the curriculum.
- Promoting the exploration of India's ancient writings and wisdom.
- Promoting a deep understanding and admiration for Indian art, music, and literature.

## 2.3. SOCIAL SERVICE

Vivekananda's educational concept for national development placed great emphasis on social service. He had the belief that engaging in acts of service not only facilitated his own personal development, but also made a valuable contribution to the advancement of the nation. Vivekananda placed great importance on the idea of "Shiva Jnane Jiva Seva" which means serving ordinary people while recognising them as a manifestation of God [5].

Vivekananda urged the integration of social service with schooling.

- Promoting student engagement in community service initiatives.
- Educating individuals about the significance of altruistic service and its influence on the community.
- Cultivating empathy and compassion towards fellow citizens.

Vivekananda's educational approach for national development sought to cultivate individuals with comprehensive abilities who would actively contribute to the advancement of India. He had the belief that via the amalgamation of patriotism, cultural pride, and social service, education had the potential to metamorphose the younger generation into catalysts of constructive transformation for the country.

In order to realise this goal, Vivekananda stressed the importance of a comprehensive education system that surpasses mere scholarly knowledge. He remarked that education does not solely consist of the accumulation of information in one's mind, which remains unprocessed and chaotic throughout one's life. The assimilation of ideas must focus on life-building, man-making, and character-building [4]. This method is consistent with his overarching idea of "man-making education," which emphasises the cultivation of individuals who possess not just knowledge but also strong moral character and a commitment to social duty.

Vivekananda's concepts regarding education for the advancement of the nation remain pertinent in contemporary India. In light of the country's current issues across multiple sectors, his focus on cultivating conscientious individuals who take pride in their cultural legacy and are dedicated to contributing to society presents a valuable blueprint for educational restructuring and overall national advancement.

## **2.4. WOMEN'S EDUCATION**

Swami Vivekananda acknowledged the crucial significance of women's education in the social and national progress of India. He had the belief that the development of a country hinged on the progress of its female population. Vivekananda's vision for women's education was based on the principles of empowerment, providing equal opportunity, and promoting social reform.

## **3. EMPOWERMENT**

Vivekananda stressed the importance of empowering women via education. He advocated for an education system that would empower women with self-assurance and the ability to be self-reliant [6]. His objective was to empower resilient and courageous women who could independently resolve their own issues using their unique approaches [6]. Vivekananda emphasised the importance of empowering women to independently address and resolve their own challenges. Our Indian women possess the same level of capability as women from any other country in the world [6].

- In order to attain this state of empowerment, Vivekananda proposed for an educational system that would:
- Enhance the cognitive abilities and intellectual capacity of women.
- Cultivate mental fortitude and foster the development of one's character
- Empower women to cultivate the ability to protect themselves

### **3.1. EQUAL OPPORTUNITIES**

Vivekananda strongly advocated for gender equality. He claimed that women are equal to males in every aspect and have the ability to achieve the highest level of spiritual understanding [6]. He contested the dominant belief in the inferiority of women, asserting, "It is completely untrue to consider women as lesser than males. Women are experiencing a disadvantage primarily due to a deficiency in education" [6].

Vivekananda advocated for the promotion of equal opportunity:

- Offering higher education opportunities to female individuals.
- Creating distinct educational facilities for women
- Providing a curriculum that encompasses history, literature, arts, science, and practical skills.

### **3.2. SOCIAL REFORM**

Vivekananda regarded women's education as a potent instrument for effecting social transformation. He possessed a keen understanding of the difficulties encountered by Indian women, such as premature marriage, widowhood, and societal limitations [7]. He believed that education could emancipate women from these traditional limitations and contribute to the overall advancement of the nation.

Vivekananda proposed promoting women's education as a means to advance social reform.

Educating women on cleanliness, culinary skills, and sewing in conjunction with contemporary scientific knowledge and spiritual principles [6]

Teaching the fundamental values of personal growth and moral development

Motivating women by presenting notable Indian women such as Sita, Savitri, and Gargi as role models [6]

Vivekananda's approach to women's education was comprehensive, to cultivate women who possessed not just knowledge but also resilience, independence, and a solid spiritual foundation. He held the belief that providing such education would empower women to determine their own future and make substantial contributions to society.

Vivekananda's views were revolutionary for his time, however it is worth mentioning that the cultural milieu of late 19th-century India influenced some of his beliefs. His beliefs were influenced by the cultural milieu of late 19th-century India. He also highlighted the importance of women fulfilling their function as mothers and supported specific traditional standards of Hindu womanhood [7]. Nevertheless, his comprehensive perspective on women's education was revolutionary and focused on empowering women, who were previously marginalised in society.

Swami Vivekananda's goal for women's education was around empowering women, providing them with equal possibilities, and bringing about societal reform. He held the belief that with the education and empowerment of women, India could advance as a nation and effectively tackle several societal difficulties it faced. His thoughts persistently stimulate educational endeavours and deliberations on gender equality in India and other places.

### 3.3. PRACTICAL AND VOCATIONAL EDUCATION

Swami Vivekananda's educational philosophy prioritised practical and vocational education as a tool to empower individuals and contribute to society advancement. He had the belief that education should surpass mere academic knowledge in order to provide pupils with the necessary skills to become self-reliant and useful contributors to society.

### 3.4. SKILL DEVELOPMENT

Vivekananda emphasised the importance of education in equipping pupils with practical life skills and the capacity to think critically and resolve challenges [8]. He held the belief that authentic education should equip individuals with the necessary skills to properly manage the challenges of life. This method is consistent with his concept of "man-making education," which sought to cultivate individuals with diverse skills and abilities to tackle practical problems [9].

In order to accomplish this objective, Vivekananda put out an educational framework that would:

- Synthesise conventional wisdom with modern knowledge [10].
- Enhance the ability to think critically [10].
- Promote the investigation and pursuit of own interests and enthusiasms.
- Encourage the development of a strong feeling of accountability towards society [10].

### 3.5. SELF-RELIANCE

An essential element of Vivekananda's educational philosophy was the cultivation of self-sufficiency. He had the belief that education should enable individuals to achieve self-reliance and possess the ability to sustain themselves and their communities [8]. The focus on self-reliance encompassed not only achieving financial freedom but also attaining intellectual and moral autonomy.

Vivekananda said that education does not merely involve the accumulation of material that remains unprocessed and chaotic in one's mind throughout their lifetime. The assimilation of ideas is crucial for the development of life, the cultivation of human qualities, and the formation of character [9]. This quotation emphasises his conviction that genuine education should result in the assimilation of knowledge and its tangible implementation in everyday life.

Vivekananda promoted an educational method that aimed to cultivate self-reliance.

- Foster an individual's sense of self-value and independence [11]
- Promote the integration of concepts rather than simply rote memorisation [9]
- Emphasise the development of character and the teaching of moral values [11].

### 3.6. ENTREPRENEURSHIP

Although Vivekananda did not expressly employ the term "entrepreneurship," his educational philosophy actively advocated for the cultivation of entrepreneurial skills and attitude. He regarded education as a means to develop persons who could both sustain themselves and make significant contributions to society [10].

The emphasis placed by Vivekananda on practical education and self-reliance easily corresponds with the concept of entrepreneurship. He had the belief that education should enable persons to:

- Demonstrate initiative and proactively address problems.
- Cultivate a strong awareness of one's societal obligations and duties [10].
- Develop the capacity to engage in innovative and creative thinking.

Swami Vivekananda's vision of practical and vocational education sought to cultivate persons who have not just knowledge, but also proficiency, independence, and a sense of social responsibility. His views remain pertinent in the contemporary world, characterised by fast change, where there is an increased emphasis on practical skills and entrepreneurial mind-set.

## 4. MORAL AND SPIRITUAL EDUCATION

Swami Vivekananda's educational concept prioritised the moral and spiritual growth of individuals. He had the belief that education should extend beyond the acquisition of academic knowledge in order to cultivate the development of one's character and self-discovery. Vivekananda regarded education as a vehicle to actualise the inherent perfection within persons, rather than merely amassing knowledge [12].

### 4.1. VALUE INCULCATION

Vivekananda emphasised the significance of imbuing students with positive values. He denounced the current school system for its inability to cultivate self-assurance and self-esteem in young individuals. Instead, he argued for a methodology that would enable pupils to become self-reliant and independent. Vivekananda advocated for an education system that is enriching and fosters the development of one's character, emphasising the absorption of noble concepts rather than memorisation.

- In order to do this, Vivekananda put out an educational framework that would:
- Promote the use of positive reinforcement instead of continuous criticism [13].
- Promote the development of self-assurance and self-esteem [14].
- Foster a collective spirit of camaraderie and solidarity among individuals of different backgrounds [15].

### 4.2. ETHICS

Vivekananda's educational vision was firmly grounded in ethical values. He held the belief that genuine education should result in the advancement of moral character and the fostering of virtuous qualities. Several fundamental elements of his moral teachings encompass:

**Non-discrimination:** Vivekananda vehemently opposed any manifestation of bias or prejudice rooted in gender or caste. He stressed that the soul is devoid of gender, social class, or flaws [9].

**Respect women:** The individual regarded the manner in which women are treated as an indicator of a country's advancement [9]. Vivekananda championed the enhancement of women's status as a crucial factor in India's progress.

**Promoting universal brotherhood:** He urged students to disseminate education among the general public and regard every individual as a member of a single human family [15].



### 4.3. SPIRITUALITY

Vivekananda's educational philosophy was deeply rooted in spirituality. He had the belief that education should facilitate the exploration of one's inherent divine capabilities and enable the attainment of self-actualization. Crucial elements of his spiritual teachings encompass:

- 1) Self-realization: Vivekananda saw education as a vehicle to actualise the inherent divine capabilities present in every individual [12].
- 2) Holistic development: The human being promoted a comprehensive approach to personal growth, emphasising the need for both material and spiritual elements in life. They sought to harmonise the demands of the spiritual and physical realms within their educational philosophy.
- 3) Universal Principles: Vivekananda's approach to spiritual instruction was grounded in universal principles of morals and ethics that surpass religious limitations.

Vivekananda stressed the importance of genuine education, which goes beyond simply gathering knowledge, and instead involves integrating concepts into one's life and character. He expressed that education is not only the accumulation of information that remains unprocessed and chaotic in one's mind throughout their lifetime. We must engage in a process of assimilating ideas that fosters the development of life, cultivates the growth of individuals, and shapes their character.

Swami Vivekananda's vision of moral and spiritual education sought to cultivate individuals who have intellectual understanding and a strong ethical foundation, as well as a developed spirituality. His theories remain pertinent in the contemporary world, providing a comprehensive approach to education that encompasses the intellectual, moral, and spiritual aspects of human growth.

### 4.4. PHYSICAL EDUCATION AND SPORTS

Swami Vivekananda acknowledged the pivotal significance of physical education and sports in fostering the comprehensive growth of humans. The individual held the belief that a healthy mental state is dependent on a healthy physical state, placing significant emphasis on the significance of physical well-being in conjunction with intellectual and spiritual development [12]. Vivekananda's educational vision encompassed more than just academic endeavours; it also emphasised the development of robust physical health and resilient moral character.

### 4.5. HEALTH

Vivekananda emphasised the paramount significance of health in an individual's existence. He stressed the need of fortifying your nerves. Our desired outcome is to have exceptionally strong muscles and extremely resilient nerves [12]. The focus on physical strength highlights his conviction that good health is a fundamental asset for societal, political, and economic progress. According to Vivekananda, physical fitness is the fundamental basis for personal growth and the achievement of one's full capabilities [12].

Vivekananda promoted a dynamic approach to physical education as a means to attain optimal health. He acknowledged the distinct requirements of both males and females, motivating them to cultivate their individual characteristics [12]. This objective viewpoint on physical development is consistent with his overarching philosophy of education as a vehicle for expressing the innate excellence within every person.

## 5. DISCIPLINE

According to Vivekananda, physical education and athletics were crucial means of cultivating discipline and character. According to his belief, the development of one's character was unattainable without the inclusion of physical education [12]. The demanding training and unwavering commitment involved in sports and physical activities foster the cultivation of self-discipline, tenacity, and psychological resilience.

Vivekananda established a profound correlation between physical exertion and the development of one's spiritual being. He famously declared, "Engaging in football will bring you closer to Heaven than studying the Gita" [12]. This statement highlights his conviction that the rigour and concentration developed through sports can result in a more profound comprehension of spiritual literature and ideas.

## 6. TEAMWORK

According to Vivekananda, sports provide a distinct chance to enhance community connections and cultivate a feeling of solidarity. He perceived athletics as a powerful force that equalises and brings people together, surpassing societal divisions like as caste, creed, and economic standing [16]. When participating in a team, members prioritise achieving a common victory over personal disparities, fostering a sense of collaboration and mutual esteem.

Vivekananda also acknowledged the capacity of sports to cultivate a sense of national pride. The individual held the belief that achieving success in sports has the potential to be associated with the national identity. He expressed this by stating, "Attaining a medal or a cup is a significant contribution to our nation" [16]. This viewpoint emphasises the significance of sports in the process of constructing a nation and promoting a feeling of shared accomplishment.

Swami Vivekananda's perspective on physical education and sports extends beyond basic bodily well-being. It involves the cultivation of physical and mental well-being, self-control, and collaboration, all of which contribute to the broader objective of shaping individuals and establishing a strong nation [12]. Vivekananda advocated for the integration of physical education with formal education as a means for individuals to attain a harmonious equilibrium of their body, mind, and soul, resulting in the realisation of their innate perfection.

### 6.1. EDUCATION FOR GLOBAL CITIZENSHIP

Swami Vivekananda had a broad educational vision that went beyond the boundaries of any one country. He stressed the need of being a global citizen. His teachings advocated for a comprehensive perspective that went beyond religious, cultural, and social divisions, cultivating a feeling of global kinship and harmony.

### 6.2. UNIVERSAL BROTHERHOOD

Vivekananda's worldview centred around the idea of universal brotherhood. He saw a society in which people would transcend religious, caste, and socioeconomic divisions to collectively strive for the well-being of all humanity [17]. In 1893, during his speeches at the Parliament of Religions in Chicago, he expressed his views strongly, advocating for the cessation of fanaticism and sectarianism [18].

Vivekananda emphasised that the observance of religion should foster a sense of fraternity, rather than violence. He confidently declared, "Sectarianism, bigotry, and their dreadful offspring, fanaticism, have exerted control over this magnificent planet for a considerable period of time. "They have saturated the planet with violence, frequently drenching it with human blood, causing the collapse of civilisation and plunging entire nations into despair" [18]. The essence of his communication was unambiguous: the moment had arrived for mankind to transcend these deleterious influences.

### 6.3. CULTURAL EXCHANGE

Vivekananda's concept to global citizenship encompassed a deep and meaningful cultural interchange. He served as an intermediary between the Eastern and Western cultures, facilitating the translation and interpretation of old Indian spiritual knowledge for a worldwide audience [19]. Through his distinctive method of cultural transference, he successfully rendered Vedantic principles easily understandable and applicable to individuals from all backgrounds.

This cultural interaction was reciprocal. Vivekananda's journeys facilitated the global dissemination of Vedanta doctrines, paving the way for several Indian spiritual gurus to do the same [19]. His endeavours sparked an interfaith dialogue, fostering the recognition that, fundamentally, all religions share a common language [20].

### 6.4. WORLD PEACE

Vivekananda's educational vision posited that world peace will naturally arise from the cultivation of global citizenship. He had the belief that education should strive to transform people and cultivate a heightened awareness of mankind's purpose [14]. His teachings emphasised the necessity of prioritising the spiritual growth of individuals and augmenting their worth as global citizens in the context of peace education.

- In order to do this, Vivekananda put out a proposition for an educational framework that would:



- Promote the cultivation of tolerance and respect towards other cultures and beliefs [17].
- Advocate for the concept that all living organisms and entities are considered 'offspring of a divine being' [20]
- Foster comprehension of the current state of societal existence [14]

Vivekananda's message of togetherness in the face of variety was ground-breaking during the era in which it was delivered. In his declaration, he expressed a strong desire that the bell that rang this morning to honour this convention would mark the end of all extreme beliefs, all forms of persecution using violence or words, and any lack of compassion between individuals striving towards the same objective [20].

Swami Vivekananda's concept of education for global citizenship was remarkably progressive. It established the basis for the contemporary interfaith movement and continues to motivate endeavours aimed at fostering a more harmonious and interconnected world [21]. The lessons of this individual continue to be applicable in the present day, providing a means to negotiate the intricacies of our interconnected environment while promoting harmony, comprehension, and tranquilly.

## **6.5. IMPLEMENTING VIVEKANANDA'S VISION TODAY**

The educational philosophy of Swami Vivekananda continues to be highly pertinent in tackling the issues of contemporary education. His concept of "man-making education" presents a comprehensive method to cultivate persons who excel not just academically but also exhibit robust character and a deep sense of social responsibility [13].

## **6.6. CURRICULUM REFORM**

Curriculum reform is necessary to put Vivekananda's vision into practice. Vivekananda criticised the contemporary education system for its emphasis on rote learning and acquisition of material, which he deemed insufficient [9]. Alternatively, he supported an educational approach that enhances one's moral fibre, cultivates a sense of generosity, and instils bravery [14].

A redesigned curriculum should:

- Incorporate both spiritual and material education.
- Incorporate issues that foster both cognitive and ethical growth.
- Integrate pragmatic abilities and vocational instruction.

Vivekananda advocated for a wide array of disciplines, such as languages, physics, philosophy, arts, and technical topics, in addition to physical exercises and sports [14]. This comprehensive method seeks to cultivate the intellectual, emotional, and practical skills of each student [13].

## **6.7. TEACHER TRAINING**

Vivekananda underscored the pivotal significance of instructors in the educational process. He had the belief that professors should motivate students by exemplifying their own lives and behaviours [9]. In order to realise this objective, teacher training programs should prioritise the following:

- Enhancing the moral and ethical qualities of teachers
- Strengthening their capacity to unlock the latent potential of students.
- Instructing them in techniques of focus and mindfulness [14].

Teachers should possess the necessary skills and resources to establish a conducive atmosphere that promotes independent learning and personal growth. Vivekananda asserted, "It is impossible to instruct a child in anything; you can only assist it in acquiring knowledge on its own" [9].

## 7. EDUCATIONAL POLICIES

To implement Vivekananda's vision, it is necessary to develop comprehensive educational policies that encompass all parts of the learning process.

- 1) **Emphasis on Character-building:** The policies should provide utmost importance to the cultivation of resilient and empathetic individuals, emphasising the development of robust character traits.
- 2) **Promotion of self-reliance:** The objective of education is to foster self-sufficiency in students, empowering them to make valuable contributions to society [14].
- 3) **Emphasise women's education:** Policies should provide equitable access to education for women, acknowledging their pivotal role in shaping future generations [9].
- 4) **Environmental Education:** Incorporate environmental education into the curriculum to cultivate a sense of accountability towards nature [14].
- 5) **Citizenship education:** The objective of citizenship education is to cultivate democratic values and promote active citizenship among pupils [14].

Through the implementation of these reforms, teacher training programs, and educational policies, we may make significant progress towards achieving Vivekananda's vision of education that fosters moral development, unlocks innate abilities, and cultivates persons who possess the capacity to effect positive change in society. This method not only tackles the present education issue but also equips students to confront the complexities of the contemporary world with resilience, empathy, and sagacity [21].

## 8. IDEAS OF SWAMI VIVEKANANDA IN RELATION TO NEP 2020

Swamiji's vision of education and NEP 2020 share numerous similarities.

- **Ideals of Mother tongue:** Swamiji emphasized the significance of the mother tongue in educating young learners and advocated for the study of English and Sanskrit to foster comprehensive personality development. English is essential for comprehending Western science and technology, whereas Sanskrit facilitates an understanding of the profound depths of our extensive collection of classics. It suggested that if language is not restricted to a limited group of privileged individuals, societal cohesion will materialize. The NEP aims to mandate instruction in the mother tongue for primary-level children. Furthermore, they would be obligated to learn any additional language specified in the official languages list [22].
- **Principles of Atmanirbhar Bharat:** Swamiji's focus on science and technology is referenced in the NEP through notable efforts including as the establishment of the NRF, NETF, and the integration of ML and AI into the school curriculum. His concept of developing individuals who serve as opportunity providers rather than seekers aligns with NEP's emphasis on vocational education starting at the school level. This should be an infallible strategy for Atmanirbhar Bharat [23].
- **Ideals of True education:** The principles of authentic education: The NEP 2020 pledges to enhance and empower the individuality of each student, as education should not confine one's potential but rather amplify it to its utmost. As Swamiji articulated, "true education is a relentless pursuit of truth and the constant endeavor to improve the human condition." The Concept of Vishwaguru: NEP 2020 is to reinstate India as Vishwaguru through initiatives like as Study in India, Stay in India, and enhanced collaboration with the world's top 100 institutions. Swamiji noted the profound link between national transformation and character development; thus, NEP 2020 aims to cultivate individual character through intellectual enhancement, enabling individuals to be self-reliant while contributing to the nation and the global community. Swamiji's educational vision shall be actualized by a progressive and consistent advancement towards capacity enhancement, character development, and country formation via the ambitious and aspirational NEP 2020 [23].
- **The Principles of Vasudev Kutumbakam:** Swamiji asserted, "We are meant to learn until our demise, and the world of experience serves as the finest teacher." His principles align with India's vision of Vasudev Kutumbakam. The NEP 2020 charter envisions a holistic, flexible, multidisciplinary education system compatible with the requirements of the 21st century and the 2030 Sustainable Development Goals.

Historically, students from around the globe attended institutions such as Nalanda and Taxila to gain knowledge in the sciences and the arts. The NEP seeks to restore India's former prestige and reestablish it as a hub of knowledge, quality, and innovation. In alignment with the principles of Access, Equity, Quality, Affordability, and Accountability, it aims to transform the nation's educational landscape into a dynamic knowledge society [24].

- The aspiration to cultivate pupils into well-rounded individuals: Swamiji urged, "do not perceive yourselves as weak or insignificant; you possess the capacity to achieve anything and everything." A crucial element of his vision was the focus on cultivating self-confidence and self-esteem, as he believed that "education is not merely the accumulation of facts," but rather a meaningful and purposeful endeavor. NEP 2020 seeks to cultivate pupils into well-rounded individuals endowed with moral and spiritual values, character, knowledge, skills, creativity, innovation, and leadership abilities, exemplifying sportsmanship and teamwork. Swamiji consistently advocates for the enhancement of both mental and physical strength. He stated that one should possess "muscles of iron and nerves of steel." The government's Fit India initiative and NEP 2020 are influenced and directed by his ideas [25].
- Education of the Masses: "A nation progresses in accordance with the education and intelligence disseminated among its populace," stated Swamiji. He regarded education as the remedy for all societal and planetary afflictions. He emphasized the urgent necessity of waking individuals to their spiritual essence, as this embodies the fundamental goal of education. Swamiji asserts that the ultimate purpose of education is the cultivation of humanity. He advocated for character-building education within the framework of his comprehensive Vedantic philosophy, which aligns with the opening statement of NEP 2020: "Education is fundamental for achieving full human potential." [26]
- Education for character development and personal growth: Education for Swamiji "It is not the volume of information that inundates your mind and remains undigested throughout your life." We require the assimilation of concepts that fosters life, develops individuals, and cultivates character. NEP 2020 underscores the development of each individual's creative potential alongside essential life skills such as communication, collaboration, teamwork, resilience, and leadership, which are crucial for cultivating a well-rounded personality. It is predicated on the notion that education must cultivate not only cognitive talents but also enhance social, ethical, and emotional competencies of novices [27].
- Optimistic Future education: The new policy for future education is scheduled for gradual implementation during this decade, commencing in 2021-22. The contributions of each student, teacher, parent, and other stakeholders are essential. Effective implementation of the new policy would remain an elusive aspiration without the active participation of all stakeholders. The Ministry of Education commits to adhering to Swamiji's exhortation, "Arise, Awake and Stop not till the goal is reached," concerning the execution of NEP 2020, and I, as an unwavering optimist, anticipate a more promising future [28].
- The perspective of Swami Vivekananda on women's education in the context of NEP 2020: NEP 2020 emphasizes the Indian knowledge system with appropriate reverence. Swamiji also advocated for the purity of ancient Indian ladies. Swamiji stated, "Any attempt to modernize our women that seeks to divert them from the ideal of Sita is destined to fail, as we observe daily." Indian women must evolve and progress in the legacy of Sita, as that is the one path forward. The Cambridge Dictionary defines womanhood, referencing Swami Vivekananda, as the conviction that women should possess rights, power, and opportunities equivalent to those of men, and that they are created similarly, encompassing the efforts aimed at achieving this state. In the late 19th century, Vivekananda employed the term 'Feminism' and explicitly addressed the significance of women's development. Swamiji asserted that there is no discrimination between men and women when considering the soul or spirit, knowledge and wisdom, Brahman, and truth [29].
- Education for Socio-Economically Disadvantaged Groups (SEDGs) as articulated by Swami Vivekananda in the context of the National Education Policy (NEP) 2020: Children from Scheduled Castes, Scheduled Tribes, other marginalized backgrounds, those raised in orphanages, minority children, children in precarious circumstances, offspring of trafficking victims, and child beggars are all classified as disadvantaged groups. Quality education for all children is essential for attaining social justice and equity. Swami Vivekananda is both a radical traditionalist and a socialist. As a socialist, he thought that the 'Shudra' class should be enlightened. He asserts that religion cannot be imparted on an empty stomach. Swamiji stated, "Educate and elevate the

masses; only then is a nation feasible." The entire flaw resides here; the genuine populace residing in cottages has forsaken their masculinity and individuality. Swamiji firmly believed that the education of all individuals, from Brahmins to Shudras, is essential for the nation's progress [30].

## 9. CONCLUSION

The educational philosophy of Swami Vivekananda provides a clear and detailed plan to address the difficulties encountered by contemporary education systems. His concept of comprehensive development, which integrates cognitive advancement with moral formation and applied abilities, has an enduring influence on educational philosophy. This strategy seeks to cultivate individuals who possess not just knowledge, but also independence, strong moral values, and a sense of social responsibility.

In order to implement Vivekananda's views, it is necessary for us to reconsider our existing educational methodologies. This entails revising educational programs to incorporate both theoretical and applied disciplines, providing teachers with the skills to motivate and mentor students, and formulating regulations that foster the cultivation of moral values and ensure equitable access to education. By doing this, we may establish an education system that not only provides knowledge but also cultivates individuals who are well-rounded and prepared to confront the NEP 2020 with future developments.

## CONFLICT OF INTERESTS

None.

## ACKNOWLEDGMENTS

None.

## REFERENCES

- Radha R. Swami vivekananda's mission on man making education. *International Journal of Emerging Technologies and Innovative Research*. 2019;6(6):111-4.
- Behera SK. Role of teacher in swami vivekananda's Man-Making education. *International journal of research in social sciences*. 2018;8(3):786-95.
- Singh S. Swami Vivekananda: Thoughts on Different Dimensions in Education. *The Voice of Resurgent India*. 2016 Jan 30:344.
- Singh DK. Value of Swami Vivekananda'S thoughts in contemporary India. *The Social ION*. 2017;6(2):22-5.
- Bhat SA. An evaluative study of educational philosophy of Swami Vivekananda. *International Journal of Advanced Multidisciplinary Scientific Research (IJAMSR)*. 2021;4(7):1-1.
- Mondal K. Women Education as Swami Vivekananda's thought and it's Present Relevance. *International Journal of Humanities & Social Science Studies (IJHSSS)*, II. 2015:105-10.
- SARKAR S, DAS M. Educational view toward women by Swami Vivekananda. *Multi-disciplinary, Peer Reviewed Journal*. 2015:161.
- Gupta S. Comparative view of Education: On the light of Swami Vivekananda and Rishi Aravinda. *International research journal of multidisciplinary studies*. 2017 Jun;3(6).
- Ali MA. Relevance of Swami Vivekananda's views in the 21st century's education. *International Journal of Advanced Education and Research*. 2016 Apr;1(4).
- Pal M. Education in the vision of Swami Vivekananda. *TechnoLearn: An International Journal of Educational Technology*. 2019;9(2):125-32.
- Bapodara Dv. *Eastern Philosophy Of Education (Indian Thinkers And Their Philosophy Of Education)*. Red'shine Publication. Pvt. Ltd; 2019 Mar 5.
- Sarkar R, Sarkar B. Relevance of Swami Vivekananda's Idea of Physical Education in Present Day context. *International Journal of Multidisciplinary Approach & Studies*. 2015 May 1;2(3).

- Vivekanand S. The Life of Vivekananda: a Great Social Reformer and Inspiring Personality: Inspiring Personality "All the powers in the universe are already our.": The Life of Vivekananda: A Great Social Reformer and Inspiring Personality. Namaskar Book; 2024 Feb 12.
- Bhat M.S. Educational Philosophy of Swami Vivekananda. Journal of Research & Innovations in Education (JRIE), 2016; 2(2 & 3):131-141.
- Sarkar R. Swami Vivekananda's Ideas and Philosophy of Education: A Way Out to Promote Imperishable Development of the Nation. Quality Research Journal. 2015;1 (4):45-58.
- Sathiyaseelan A, Balasundaram S, editors. Promoting Mindfulness and Well-being with Indian Psychology. IGI Global; 2024 Feb 14.
- Patra L. Swami Vivekananda: An Epitome of Nationalism. Journal of Indian Council of Philosophical Research. 2024 Feb 13:1-9.
- Bhattacharyya J. Swami Vivekananda's Ideal of Universal Religion. Multidisciplinary Journal of Humanities and Social Sciences. Vol. 2015;2:1-8.
- VIVEKANANDA S. CHAPTER THREE SWAMI VIVEKANANDA. Literary and Cultural Readings of Goddess Spirituality: The Red Shadow of the Mother. 2016 Dec 14:21.
- SUSAIRAJ A. Harmony in Pluralistic Religious Indian Society: Lessons from Vivekananda's Principles of Inter-religious Dialogue. Journal of the Nanzan Academic Society Humanities and Natural Sciences. 2024 Jan 31(27):173-83.
- Medhananda S. Was Swami Vivekananda a Hindu supremacist? Revisiting a long-standing debate. Religions. 2020 Jul 17;11(7):368.
- Aggarwal JC, Gupta S. Great Philosophers and Thinkers on Education. New Delhi: Shipra Publication; c2006.
- Bharathi SV. Educational philosophy of swami Vivekananda. New Delhi: Discovering Publishing House; c2011.
- Bharatbhai JR. Views of Swami Vivekananda for a Better Parameter of Human Life. Indian Journal of Research – Paripex; c2013, 2(8). ISSN-2250-1991.
- Bhupendranath Datta, Swami Vivekananda. PatriotProphet, Nababharat Publishers, Kolkata; c1993.
- Chaube SP. Recent Educational Philosophies in India, Ram Prasad & Sons, Agra; c1967.
- Chaturvedi Badrinath. Swami Vivekananda. The Living Vedanta, Penguin; c2006.
- Dash BN. Educational Philosophy and Teaching Practice. New Delhi: Kalyani Publishers; c1986.
- Marie Louise Burke. Swami Vivekananda, Prophet of the Modern Age. The Ramakrishna Mission Institute of culture, Kolkata; c1974.
- Radha R. Historical Perspective of Violence against Women in India through Various Ages. International Journal of Basic and Applied Research. 2019 Jun;9(6):149-153. UGC Journal No.64041, ISSN 2249- 3352 (P) 2278-0505 (E), Cosmos Impact Factor-5.960.