

An Evaluative Study of Educational Philosophy of Swami Vivekananda

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ABSTRACT

Swami Vivekananda was a powerful Vedantic philosophical thinker who introduced India's cultural legitimacy and historical pride to the world's intellectual communities for the first time. He was an Indian Vedantist and encouraged them to grasp and respect diversity and to develop the sensations of universal brotherhood and religious tolerance. Vivekananda's philosophical teachings, views and opinions on education are taken into account during this research. It contains core philosophical goals, epistemological, ontological and axiological perspectives, and ideas on the teaching philosophy, education concepts, its goals, curricula, teaching methods or teaching materials, disciplines, teacher-students relationship, integration of East and West, and harmonized synthesis of religion and science. This is a retrospective study, using analytical methods for descriptive purposes. According to Swami Vivekananda, God and every human soul belongs to God are ultimate truth and reality. The human body is deteriorating; however, the spirit is ultimate, immortal and eternal. His physical body decomposes after individual death, while spirit reunites with the Supreme Soul which is Brahma by attaining salvation. Swami Vivekananda thinks that education plays a crucial role in the ongoing change and the transformation of society. He says dedicated to the manifestation of perfection in man and strives to show the traits that are inherent in the individual dormant. He was a firm critic of the prevalent education system which concentrated only on information accumulation and dismissed his attempts to promote the innate talents of the students. He treated true education that creates nature, increases the strength of mind, explains the intellect and makes it possible to stand on one's own feet.

He emphasized the children's spiritual and material growth through synchronized vedantic-spiritual education and material education. He emphasized the children's spiritual and material growth through synchronized vedantic-spiritual education and material education. Educational self-education, spiritual regeneration with material prosperity, the formation of character, the creation of life and the building of a nation are the main aims of his education. He suggested that caste systems be annihilated and to encourage women's education and education for the socially disadvantaged. Swamiji extorted the need of a spiritual guru or preceptor for realization of self. He said, "You may go and knock your head against the four corners of the world, seek in the Himalayas, the Alps, the Caucasus, the deserts of Gobi or Sahara, or the bottom of the sea but it will not come, until you find a teacher."

Keywords: *Philosophy, Epistemology, Religion & Science, Salvation, Spiritual education, Women's Education, Spiritual guru.*

INTRODUCTION

As rightly remarked, "Education is the most powerful weapon to change the world". This counteracts several forms of social evil, including gender inequality, caste and prejudices and helps lessen mankind's impoverished socio-economic and intellectual position, and contributes to sustainable development to a society that is inclusive. The National Knowledge Commission (2005) has placed emphasis on knowledge economy, ensuring that the nation's prosperity is maintained in a global perspective. The Kothari Committee (1964-66) accurately said that while emphasizing education and its accompanying components "the destiny of India is now being shaped in her classroom". Students are the nation's demographic dividend, the most economically productive, and the nation's future builder. However, it appears that the current educational system has failed to meet the necessity for developing individuals into fully developed human beings. The current educational system has been turned into a job-oriented system that only concentrates on training for economically useful abilities while ignoring other aspects of an individual's physical, moral, spiritual, and social development. As a result, individuals exhibit instability and imbalance, which neither aids in the maintenance of life nor aids in the adjustment to the environment.

As a result, many post-independence educational committees advised that the curriculum and instructional methods be rebuilt in order to achieve an effective teaching-learning process and the entire development of a child's individual personality. In this context, the current research aimed to examine Swami Vivekananda's philosophical teachings, as well as his thoughts and ideas on education, in order to determine their usefulness in revitalizing the current educational system.

Swamiji encouraged India's nationalist cause by instilling a sense of solidarity, pride in the past, and mission. Several prominent leaders of India's liberation movement have shown gratitude to him. According to Swami Vivekananda, "All the power is within you; you can do anything and everything.

Believe in that, don't believe that you are weak. Stand-up and express the divinity within you". Swami Vivekananda's teachings and philosophy focused on several aspects of religion, education, character development, and social challenges in India. Swamiji demonstrated four routes: work, worship, contemplation, and knowledge. He advocated for women's rights and believed in science-based religion. Apart from its philosophical side, Swami Vivekananda's lectures preached advaitic ideas as significantly more far-reaching on the social and political front.

Rabindranath Tagore commented on Swami Vivekananda and his teachings that "If you want to know India, study Vivekananda. In him, everyone is positive and nothing negative. Vivekananda realized a country's future depends on its people, so he mainly stressed on man, 'man making is my mission', that's how he described his teachings". Vivekananda was an Indian Hindu monk who was instrumental in introducing Vedanta to the Western world as well as revitalizing and redefining key aspects of the religion within India. The actual characteristic of an enlightened person, according to him, is developing compassion that turns into a strong determination to help those who are oblivious of the oneness. This is the central theme of Vivekananda's philosophy.

Vivekananda promoted the national education system to make minimum education available in each and every child of the country and to instill the important elements of Indian culture. He believed that education should begin with the child's family. It should then cover his village, society, and country. Gradually, as the child's comprehension broadens, he will learn to regard himself as a citizen of the entire globe. As a result, the sense of universal brotherhood will naturally grow in him. Jawaharlal Nehru, the first Prime Minister of independent India wrote, "Rooted in the past and full of pride in India's prestige, Vivekananda was yet modern in his approach to life's problems, and was a kind of bridge between the past of India and her present...His mission was the service of mankind through social service, mass education, religious revival and social awakening through education".

Swamiji's philosophical teaching has the ability to influence the foundation of India's current education system. The finest means of bringing about constructive changes in the present society is Swami Vivekananda who believes in continuity in the process of social development and balanced education. He promoted secular as well as moral education. Vivekananda's educational plan was designed to establish a new classless society, with people from various backgrounds and directions, in which everyone might live in harmony through a metabolic process. According to him "Education is the manifestation of perfection; already in man". He propagated man-making education, character building and life making progressive and moral education. He was against the prevailing contemporary education which was imposed upon children to accumulate banks of information, pressuring mind to memorize for good marks were no way help to actualize inner self potentialities for all-round progressive development of a child personality. He rejected the "education which does not help the common mass of 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".

Swami Vivekananda's teachings recommended the formation of worldwide religion, which is building a universal feeling of appreciation and respect for all religions of the world, and he urged not only religious tolerance but also encouragement to love and assimilate the excellent attributes of all religions. He used to inspire people to break out from their small well of religion and live with the ideals of universal religion and its consciousness. Another important component of his philosophical teachings is a democratic outlook, in which, in addition to prompting complete freedom for self-actualization, he emphasized the need for positive social expansion and prosperity of society, of which an individual is an integral part, and thus, he emphasized the necessity of both the philosophies of individualism and socialism in balance. Swami Vivekananda was an optimist who encouraged people to see the bright and good side of life, which is possible through the instillation of moral, ethical, and spiritual principles in individuals.

Objectives Of the Study

The current research tries to account for Vivekananda's philosophical teachings, as well as his thoughts and beliefs on education. It contains his basic philosophical principles, views on epistemology, ontology, and axiology, as well as his thoughts on education philosophy, curriculums, teaching methods, medium of instruction, disciplines, teacher-student relationships, East-West integration, and harmonized synthesis of religion and science. Therefore, this study tries thereby to achieve objectives through a systemic examination of the following subsets, as under–

1. To study the Swami Vivekananda's philosophy of education.
2. To study Swami Vivekananda's philosophical teachings in terms of epistemology, ontology, and axiology.
3. To examine the relevance of Vivekananda's educational philosophy in modern India.

Methodology

The current study is qualitative in nature, and it investigated and construed relevant material in the form of articles, research papers, and books utilizing descriptive and analytical methodologies.

Educational Philosophy

Swami Vivekananda has been a prominent and commanding disciple of Ramakrishna Paramahansa, a preacher of national resurgence, an inconsistent patriot, a master of Vedanta philosophy, a thorough reader of Upanishad, a youth guide, an apostle of universal religion and brotherhood, a spiritualist, a Brahmajnani, a practicing instructor. Swamiji attacked and lambasted the previous educational system as wicked, unproductive, and unnatural since it fostered only bookish knowledge and rote memorization devoid of practice.

Swamiji promoted education because he believed in a man's self-reliability only by true education and he also believed that it is only by true education that a person may judge himself well and achieve the desired objective smoothly. Education also eliminates negative thinking, helping people to stand on their own feet. Swami Vivekananda thinks that education has a special role in formation of character building and development of personality. He 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. So, according to him the main aims of every education or training is to making man. Swamiji's mind would become worried to see hypocrisy in the name of devotion of the countrymen. So, he wanted to instill in people the idea that the service to God is possible only through the service to mankind. That is why he said, "If you want to find god, serve man." He believed that for the overall development of India, Indians needed mental generosity which only education could bring.

Swamiji trusted in nationalism and internationalism hence he thought that only through education could the concept of international brotherhood be awakened. He therefore stressed that education is important. Swamiji mentioned this here, "By educating, the notion of universal brotherhood should be progressively reached through the boundaries of isolation and inequity. The same all present and omniscient spirit exists in every man, in every animal, however feeble or wretched, large or small. It is not in the soul that the difference is in expression." Swami Vivekananda also develops the moral and spiritual importance of the individual in maintaining unity between the masses in India. At the same time, he believed that it could only be accomplished through the promotion of true education.

Swami Vivekananda's vedantic school of philosophy, which he founded, considered knowledge as having two types: Para Vidhya and Apar Vidhya. Vidhya refers to the individual self, soul, spirit, and God, as well as spirituality gained via the study of Vedanta's, Upanishads, Puranas, logic, and ethics, among other things. Apar Vidhya, on the other hand, is concerned with the physical or material world of external nature, which is obtained through the study of astrology, physics, mathematics, zoology, history, economics, and Ayurveda. Swami Vivekananda's epistemological understanding was founded on transcendentalism. He did, however, place equal stress on the necessities of empiricism, rationalism, and logic and the use of sensationalism in the pursuit of knowledge. According to Swami Vivekananda, "All knowledge, secular or spiritual is in the human mind-infinite library of the universe. The function of education is to discover or uncover the veil of knowledge which lies hidden in the mind. A person's level of education is judged not by the number of books he has read but by the thickness of the coat of ignorance lying on his mind. As the light of knowledge increases, the curtain of ignorance gradually recedes into the background."

Ontology deals with the analytical description of the reality of the objects around us which are existing and non-existent. GOD is the final fact and truth, and every human soul is His, Brahman, who created the earth in a beautiful flawless life-form for mankind, according to Swami Vivekananda. All around us are always undergoing change and decline. In this world, nothing is permanent. Man, in the various

formats of human bodies that are likewise prone to deterioration, is God's divine manifestation. The human soul is nevertheless immortal, eternal and everlasting. After the death of the human body, the soul is leaving the body and reunites with it only in virtuous actions and meditation, following the attainment of Moksha or salvation.

On the axiological perspective, Swami Vivekananda was an enlightened ethical person. He is responsible for providing ethics with a new form and meaning. He formulated new moral and ethical ideals. His idea and ethical concept are based on God's fundamental purity and unity. The majority of morality theories and ethics were based on the principles of fear, like Kohlberg's good boy and nice girl, the dread of God's wrath, the fear of social acceptability and denial or rejection. He did, however, offer serious reasons for excellent conduct for the first time. Inherently pure and decent people should fight in nature for soul purity and good behaviour. Furthermore, he promoted a flawless ethical attitude to personal life and communal life. He established total freedom for the person to recognize and update themselves to develop and develop individuality all around. He also stressed the progress and prosperity of society, of which individuals are vital parts and emphasized individual growth and development. He considered that individuals have a crucial role in the sustained development of a just society. Persons gain guidance and support in exploring their personality and creativity. As a result, it is his or her responsibility to serve the society to which he or she belongs.

Swami Vivekananda's educational philosophy is integrated into the West Schools and the old Vedantic Indian philosophy of idealism, naturalism and pragmatism. As the idealist, he stressed the achievement of truth, beauty and kindness, the most upheld educational objective. The focus and urgency are given to self-realizing, self-actualization, construction of character, mind-education, self-education, nature and God. He advised him to learn in companion with nature as a naturalistic thinker. Swamiji said that in the case of child education, parents should realize on the child's enthusiasm and interest instead of imposing their hopes and aspirations on the child. Child should be given complete freedom in the process of self-actualization and character-building and let him or her free exposure to nature. As an enthusiastic defender of pragmatic philosophy, he stressed what had an immediate impact. He emphasized the most important aspects for material research and prosperity in the teaching of science, technology, commerce etc. Finally, as an ardent Indian and Vedantic supporter, he built ancient Indian philosophy schools and promoted the Vedantic philosophy and yoga school both in India and the west. In all sectors of society, he stressed the development of character, life and spiritual education. The aim was to revive the Vedic education system in order to revitalize the existing education system.

Aims of Education

The primary goal of education is to show perfection in a child, according to Vivekananda. Every youngster has certain hidden powers that can be revealed by education. In his efforts to develop a personal person throughout, Vivekananda insisted that his ego of supremacy, insight and self-centered

thoughts, ignorance and all kind of false or delusive identifiers through practises of yoga and meditation be eliminated by perfection of inherent, divine latent consciousness and potentials. According to him, the developed character increases power of mind, the intellect is enlarged and the fulfilment of an intellect is supposed to be on one's own feet. Through the integrated balanced development of head (intellectuality), heart (ethics and morals) and hand (functioning abilities) in which Bloom's scheme of learning objectives of the cognitive, affective and mental motors in a certain measure is identical in dimension. He wanted to develop all the abilities of the individual child. So, the prime aim of education should be to assist a learner or child to understand inner self so that he or she can unveil latent talents and potentialities and manifest perfection. Swamiji stressed on also physical education because he believed that neither character building nor mental well-being was possible without physical well-being. That is why he insisted on playing football rather than reading the Gita. So, he said, "Be strong my young friends, that is my advice to you. You will be nearer to heaven through football, than through the 'Gita'. These are bold word but I have to say them to you. I know where the shoe princes you will understand the Gita' better your biceps, your muscles a little stronger." He further told, "strength is goodness. Weakness is sin."

For the sake of the general prosperity of India, Swamiji placed emphasis on public education. Because he felt that only if education could reach all levels of society would society be genuinely autonomous. In addition, he also emphasizes the education of women. Because he thought the others couldn't progress forward if one section of society lagged behind. Just like birds can never fly with a wing, the evolution of a national civilization likewise stops if women stay in the darkness of analphabetism. That is why he wished "to make women powerful and unfearful. Men and women in all subjects he believed were equally qualified. According to him, "The ideal women in India is the mother, the mother first, and the mother last."

Curriculum

Swami Vivekananda did not support the existing school system. In his curriculum, he seeks a balance between Western and Indian science. He suggested studying many knowledge fields. History, the geography, the economy, psychology, home science, mathematics, agriculture, industry and technique, etc., he has prescribed study of Vedanta, Upanishad, puranas, religious, philosophical, art, Sanskrit language. He also proposed the integration of games, sports and other physical exercises in addition to physical growth. He also recommended that girls can take part in cooking, needlework, child-rearing, economics, and psychology. He advocated for the introduction of Western technology and engineering in school and college curricula in order to achieve the nation's material prosperity. Swami Vivekananda's concept of education recognizes the necessity of religious education as well. He feels that the genuine religious education is not limited but rather that it makes individuals intellectually far more giving. He says that the individual learns to know themselves by means of religious instruction and to learn to appreciate one another's convictions.

Methods of Teaching

Swami Vivekananda's philosophy of education is the outcome of his analytical and interpretative approach to ancient Indian Vedantic School of philosophy and the critical appraisal of the contemporary education. He rejected the present system of education imposed from outside upon the students and compel them to cram the instructed knowledge leads to mental stress. There is a complete process of quality education in Vedic system of education. In Vedic philosophy, hearing is the most important step in the process of education and after hearing the instructed information students are supposed to think upon it, to do meditation and then to realize for cognitive development and to find relevance to life for character-building and life making. However, teacher should have approach of love while giving instruction to students. Being an advocate of integrated philosophy, he urged all those methods of teaching which help teachers to come down to the level of students and assist them for their self-actualization and character-building.

The teaching method should be student-centered. Amongst his offered methods, yoga, meditation, lecture method, discussion method, constructive debate, heuristic or enquiry-based learning, self-study, question-answer technique and illustration etc., are some important instructional methods to educate students.

According to Vivekananda, Mother tongue is the only way to express one's thoughts in a beautiful way, so he relied on his mother tongue in teaching. He also emphasized on learning Sanskrit language. According to him. "Sanskrit is the source of all Indian languages and a repository of all inherited knowledge." Actually, he felt that it was important to have a thorough knowledge of Sanskrit to understand the ancient traditions and culture of India. In fact, by teaching in this way, he wanted to create a bond between the students and the Indian culture and tradition, as well as to awaken nationalism and patriotism in the minds and hearts among the young generation of India. R.N. Tagore also gave emphasis upon mother tongue for educating children in schools. As a common language Swamiji recommended to all Indians Sanskrit. He saw Sanskrit as a wellspring of most Indian languages and acted as a vast reservoir of Indian pride, culture, historical history and philosophic understanding of the several forms of Indian ethos. Sanskrit is the best representation of the religious, spiritual, cultural and social heritage of Indian past times. Nevertheless, he also urged others in the globe to learn to enhance their lives. He insisted on the need for English, particularly in Western science and technology.

Discipline

Discipline, according to Vivekananda, is an important part of a person's character. He believed that teaching or punishing a child from the outside is a fiction. We can't see what we're not looking at, whatever we are is the result of disciplining our mind and body. He wants for each of us to educate

ourselves. The external instructor makes recommendations, and the internal teacher gets to work. Excessive dominance and power will only hamper a child's natural growth. "If you don't let a child grow up to be a lion, he will grow up to be a fox," as he remarked. Dos and don'ts must be decreased, and the appropriate environment must be created. It is an important doorstep for success in life. Swami Vivekananda took a new stand and advocated an emancipator kind of self-discipline which offers complete freedom with self-control. He advocated discipline for both teacher and student, stating that teachers should carry out their responsibilities with honesty, love, affection, and passion, while pupils should be treated mentally, cognitively, intellectually, behaviorally, spiritually, and physically for their own welfare. Swami Vivekananda advised such disciplines for the mind, body, and soul in order to manifest good ideas or thoughts, ethics, and good deeds. He believed in student-centered discipline, in which pupils are intended to be given entire freedom to realize their potentials in the company of nature, so that they might concentrate their minds through self-control and detachment from the worldliness.

Place Of Teacher

Swamiji said "Teacher is a philosopher, friend and guide helping the educand to go forward in his own way." He is the facilitator of learning. He should activate the pupils to learn and develop on his own way without any interference. He is rightly called the provider of congenial atmosphere. It is not important that how vital an experienced and skilled instructor is to grasp the nature, necessity and delay of students and to assist them reach the level of the pupils. Teachers must have comprehended and offer their hands to students of diverse ethos. Teacher should not conceive of themselves as dictators in the classroom, nor should they strive by any means to dominate pupils.

According to him, "A true teacher is one who can come down, immediately to the level of the student and can transform his soul to the student's soul, and see through the student's eyes, hear through his ears and understand through his mind. Such a teacher can really teach and none else".

Teacher- Student Relationship

Swamiji's educational theory effectively depicts the link between students and teachers. He stated that the teacher should be inspiring to the kids. He went on to say that the teacher should love the kids, be sympathetic to them, and instill in them a sense of ethics. According to him, it is also the teacher's obligation to urge students to do good things. He also believed that a teacher would provide far more value to a learner than a book. As a result, the instructor must assume far greater responsibility. A teacher, like a father, must guide his pupils in the right direction. Swamiji has always emphasized that a teacher must understand a student's interests and plan his education accordingly. So, he stated, "true teacher is he who can immediately come down to the level of the students and transfer his soul to the student's soul." Similarly, he stated that pupils should have a passion for learning and be eager to learn new things. Above all, students and teachers must develop a more intimate, respectful, and friendly relationship.

Vivekananda's Educational Philosophy & its Relevance in Modern India

The preamble of our constitution reflects the educational demands of modern India. It is apparent that the pillars - secularism, socialism and democracy- need to be based on education goals, content, and teaching techniques, and indeed the whole process of education. Also, Vivekananda imagined independent India's educational requirements, and so expressed his philosophical thinking. His opinions today are quite relevant. He was in favor of a liberal approach to religion and hence promoted lay principles. He thought the most important evil of civilization was ignorance. He promoted mass education, i.e., free, compulsory and adult education. His support for women's education is in line with current needs. Another notable component of his educational theory is his emphasis on child-centered education. He argued for an equitable educational system.

Swami Vivekananda's perspective on education can be summarized as follows: "We want that education by which character is formed, mental strength is increased, intellect is expanded, and by which one stands on one's own feet."

Conclusion

Swami Vivekananda was a brilliant educator who transformed almost the entire field of education. The timeless principles of Vedanta had a huge influence on his educational views. His unique educational ideas influenced millions of Indian youths. He issued the rallying cry, "Arise, awake, and do not stop until the goal is attained." He instilled a new energy in the blood of the people. He was a staunch supporter of national education along national lines and based on national cultural tradition. His significant contributions to education include self-knowledge, self-reliance, concentration, universal mass education, women's education, physical education, man-making education, character-building education, education through mother-tongue medium, religious and moral education, value education, selfless dedicated teachers, and so on. Swamiji's teachings are extremely important in reorganizing our current educational system.

He taught the gospel of world fraternity and extolled the virtues of our national pride and spirit. Another significant contribution he has made to the development of education in India is the creation of a national system of education in which the common core would be the heritage of the nation, ancient tradition and culture, arts, poetry, religion, history, language, and science. Above all, he was a saviour of the impoverished and oppressed, as well as a fervent supporter of women's education in order to elevate the position of women in the primitive, rock-bound, and tradition-oriented society. His contribution to the world of education is his man-making education. His unwavering commitment to humanitarianism and self-sacrifice won him a large following. Therefore, his life mission was to advocate that people should possess Shradha (faith), Virya (courage) and knowledge of Atma (Soul) and sacrifice their lives for the good of others. To summarize, he is truly an "architect for mankind" and the "father" of a developed nation. Netaji Subhash Chandra Bose wrote that "Swamiji harmonized

the east and the west, religion and science, past and present. Our countrymen have gained unprecedented self-respect, self-reliance and self-assertion from his teachings.”

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