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**CERTIFICATE NO : ICRESTMH /2024/C0824859****Exploration on Theme Based Philosophical Thoughts: Educational Approaches Through Views of Swami Vivekananda****Mithu Saha**Research Scholar, Department of Philosophy,  
Mansarovar Global University, Sehore, M.P., India.**ABSTRACT**

Swami Vivekananda, the flaw in today's education is that it lacks a clear objective. However, he claims that a teacher lacks a clear understanding of the purpose of his instruction. Through his words and actions, Swami Vivekananda tries to prove that man is the cause of all educational failures. Swami Vivekananda asserts that the women of India should evolve and progress in the path of Sita. Swami Vivekananda deserves our gratitude for underscoring the necessity of women's education and equal rights. The current administration has implemented substantial concessions and adjustments for women in education and several aspects of life. Over time, women are increasingly recognizing their rights. The ideals of Swami Vivekananda can be included in future national policies on women's education or any legislation pertaining to women's reservation to enhance their empowerment. In this article, exploration on theme based philosophical thoughts: educational approaches through views of Swami Vivekananda has been discussed.

**Keywords:** *Philosophy, Thoughts, Educational, Swami Vivekananda.*

**INTRODUCTION**

India has a long history of education and learning that dates back to ancient times. One generation passed these down orally or in writing to the next. The revered Vedas have descended to humanity. The earliest known records of ancient Indian education are from the Vedic era, which began around 200 B.C. and continued until 600 B.C. At that time, people wrote the Vedas, Upanisads, and Aranyakas, the three holy books of Hinduism and Indian philosophy. The Smruti literature, Hindu texts revealed by God to ancient sages, includes these. The two most well-known epics in the world, the Ramayana and the Mahabharata, as well as the Puranas and the Darsanas, make up the next significant Smruti literature of Hinduism.

Ancient Indians were able to pass down the Vedas verbally from one generation to the next thanks to their understanding of acoustics. In the early decades of the Christian era, an institutionalized method of teaching emerged. The method of instruction involved studying epistemology and logic. Hindus, Buddhists, and Jains all studied logic; pramana, or the means of true understanding, was one of the most significant subjects in Indian philosophy. Four pramanas were maintained by the Nyaya schools: perception, analogy or comparison, word (Sabda)—pronunciation of a trustworthy source,



such as the Vedas. The Vedanta school introduced another pramana, intuition. The schools of true logic most likely developed while researching the inference process. (Lalitha, S., 2018).

Ancient Indians did not propose a syllogism as precise as Aristotle's. However, they are aware of some of the main fallacies in logic, such as ignorance, circular argument, infinite regression, reduction, absurdum, and dilemma. Jains made the greatest contribution to the field of epistemology. There were seven options in addition to the two of existence and non-being.

India occasionally constructed huge universities to maintain the continuity of this Vedic legacy and enhance its richness. They acted as the archives of her literary, artistic, philosophical, scientific, and spiritual accomplishments as well as the means of passing on this legacy to the following generations. However, the early Vedic seers understood that educational institutions could only effectively fulfill their duties if they remained separate from the competing needs of the world. As a result, they constructed their schools in wooded areas or other scenic locations.

### **THE IDEAL SYSTEM OF EDUCATION**

Swami Vivekananda has addressed the issue holistically. Unlike others who paint and embellish a fatally decaying structure in their vain attempts to make it fresh, this wonderful son of India has proposed to construct a magnificent mansion on a more solid foundation. For this reason, he notes that religious turmoil is a must for any advancement in India. Inundate the region with spiritual concepts before saturating it with political or socialistic ones. Secular knowledge without religion in India is obviously useless; it will never influence the populace.

Thus, the ideal educational system should improve life, develop the greatest skills and powers, and unleash the student's full potential. In order to foster his development on all levels—physically, intellectually, ethically, and spiritually—he must be able to apply all of the knowledge and insights he has acquired to his own life in a wise manner. Swami Vivekananda, a famous Indian reformer and thinker, defines education as "man-making" and views it as his life's work. His philosophy's central idea was the universe's spiritual connectedness.

Swami Vivekananda is aware of the crisis facing humanity. The overwhelming emphasis on scientific and mechanical ways of living is rapidly turning man into a machine. We are eroding religious and moral principles. People are disregarding the basic tenets of civilization. The atmosphere is rife with conflicts of customs, etiquette, and ideals. The current trend is to disregard everything that is outdated. Through education, Swami Vivekananda aims to address all of these societal and global ills. In light of this, he believes that the fundamental goal of education is to awaken people to their spiritual selves. (Baier, K., 2019).

### **AN IDEAL STUDENT BY SWAMI VIVEKANANDA**

In India and around the world, Swami Vivekananda has served as an inspiration to numerous generations. He has always thought that youth have enormous and magnificent significance. In his



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teachings, Swami Vivekananda listed a few characteristics that make a pupil the perfect one. The attributes that make a pupil perfect include respect, love, service, self-control, self-discipline, faith, discrimination, focus, honesty, hard effort, strength, conviction, commitment, habits, same-sightedness, and steadfast determination.

### METHOD OF IMPARTING EDUCATION

Swami Vivekananda asserts that wisdom is innate in every man's soul, based on the Vedantic foundation. He is saying that a guy "knows" only what he "discovers" by removing the veil from his own spirit. As a result, he highlights the fact that the teacher's job is to assist the student in expressing what they know by removing the barriers that stand in their way. Vedanta asserts that every man, including boys, possesses inherent wisdom, awaiting only an awakening. This is mostly the responsibility of a teacher. He uses the development of a plant to emphasize his point. Just as a plant solely requires water, air, and manure for its natural growth, a human infant also requires these elements.

The heuristic approach of contemporary educationists is similar to Swami Vivekananda's teaching methodology. Under this technique, the teacher encourages the student to be inquisitive and to learn things on his own while receiving impartial assistance. Swami Vivekananda places a tremendous deal of importance on the home and school environments for a child's healthy development. The way parents and instructors live their lives should serve as an example for the child. For this reason, he suggests the traditional gurukula system, which involves living with the preceptor and like arrangements. With such methods, the teacher's ideal character is always in front of the students, providing an example for them to follow.

Swami Vivekananda recommends learning English and Sanskrit as well, even though he believes that the mother tongue is the best medium for social or public education. While Sanskrit guides one into the depths of our extensive library of classics, English is required to grasp Western science and technology. The inference is that social unity will advance unhindered if language is no longer the exclusive domain of a select few.

### THE CURRICULUM OF EDUCATION

Swami Vivekananda carefully incorporates all of the subjects required for a person's overall development—body, mind, and soul—into his educational plan. We can group these disciplines together using the broad categories of physical culture, aesthetics, classics, language, religion, science, and technology. Vivekananda believed that the nation's cultural values ought to be incorporated into the school curriculum. Her spiritual beliefs are the foundation of Indian civilization. Studying classics like the Ramayana, Mahabharata, Bhagavad-Gita, Vedas, and Upanishads is meant to instil timeless principles in students' minds and lives. This will ensure that our spiritual principles continue to permeate global culture.



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Swami Vivekananda restates that the fundamental basis of education is religion. He's referring to religion's fundamental quality—the divine within every person—not individual aspects. He repeatedly reminds us that religion is not a collection of rituals, dogmas, or creeds. According to him, being religious is living our lives in a way that makes our higher nature—truth, kindness, and beauty—appear in our words, thoughts, and actions. In the purest sense, any emotions, ideas, and deeds that move one closer to this objective are morally and ethically just. We should interpret Swami Vivekananda's view of religion as the cornerstone of education in this light. According to his perspective, religion and education share the identity of purpose.

Religion is the highest motive power for character development— creating everything good and wonderful, bringing peace to others, and bringing peace to oneself. Therefore, we should study it from that perspective. (Radha, R., 2019).

According to Swami Vivekananda, education with a religious foundation can strengthen people's belief in their divine nature and the limitless possibilities of the human soul. This will make them more resilient, tolerant, and compassionate. Additionally, it will assist man in extending his love and goodwill across racial, national, and communal boundaries.

To believe that Swami Vivekananda has completely neglected the material side of education in favour of a more spiritual approach is a misreading of his educational philosophy. In his plan to revitalize India, Swami Vivekananda emphasizes the importance of eliminating illiteracy, unemployment, and poverty. He asserts that the development of industries and technical education are essential for men to earn sufficient income to sustain themselves and save for future needs. Swami Vivekananda believed that without teaching aesthetics or the fine arts, education would be lacking. He uses Japan as an illustration of how a country may become outstanding by combining art and functionality. According to him, India should adopt all of the positive aspects of Western civilization. We should not eradicate the unique characteristics that every nation, like every individual, possesses. (Ramulu, C., 2018).

## **PHILOSOPHICAL ETHICS OF EDUCATION AS CONCEIVED BY SWAMI VIVEKANANDA**

The influence of a teacher's personal life on the delivery of education and the learning experience of pupils is substantial. Ascetics transmitted wisdom in India historically. Only individuals with a profound understanding of renunciation, determination, commitment, and readiness for a value-driven life can undertake this essential work today. Love, affection, empathy, and a sense of appreciation and respect from the instructor can foster an authentic learning environment, essential for the advancement of a learning society. Swami Vivekananda desired that educators effectively impart the significance of sacred texts such as the Bible, Vedas, Koran, and Guru Granth Sahib to their students. Genuine educators, he contends, are those who fully get the essence of the texts. Genuine educators possess an unblemished heart and an altruistic objective. An educational system must provide a supportive environment free from teacher anxiety. Only then will learners be able to



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internalize authentic knowledge and understand the essence of elevated human endeavour. Human existence encompasses not just the fulfillment of basic necessities but also the pursuit of higher goals and values. Individuals must learn to transcend their inherent inclinations toward materialism, egotism, and the pursuit of money accumulation; education should illuminate the path to understanding truth and fostering spiritual growth. The deterioration of the teacher-student connection has been a primary reason. Affectionate and empathetic contacts between teachers and pupils are either non-existent or have diminished significantly. To calculate the percentage of marks for the final examination, only designated curricular content may be substituted. Swami Vivekananda posited that an ideal educational system might address the nation's core problems. Swami ji asserts that the transformative power of "education" can resolve any challenges. All knowledge resides inside everyone; what is necessary is an awakening, marking the commencement of the teacher's role. (Ram, M., 2022).

Swami Vivekananda pushed for an education that builds character, improves cognitive abilities, broadens the mind, and encourages independence. He stressed how important it is for teachers and students to have direct interactions in the traditional Indian educational system, which is currently lacking. He was profoundly concerned about the populace and believed that the sole means of assisting them was via education. The elevation of the populace and the education of women were of utmost significance to him. New approaches are necessary to restore the intimate link between teachers and students. This robust mutual engagement would enhance the emotional and affective dimensions of the learner's personality development. The significance of yoga is now globally acknowledged for its immense potential in developing human personality. To properly understand the physical, mental, and spiritual realms, they must be considered in their entirety.

Swami Vivekananda advises against engaging with anything that engenders spiritual, mental, or physical frailty. Religion serves as the external manifestation of an individual's inner fortitude. This narrative encompasses humanity, religion, culture, and advancement. An inexhaustible source of power resides within this diminutive form. As this source expands, it finds each body inadequate, discarding them in favor of superior forms. The colossal enslaved promoters strive for liberation. It is perpetually a demonstration of power, and all such concepts, including astrology, should be rejected, despite containing elements of truth.

We, the people, entered the twenty-first century with increased globalization and the erasing of borders. Physical obstacles may exist, but cultural barriers are dissolving in finance, business, and education. Natural barriers are no longer sufficient to keep a country isolated from the rest of the world. Globalized ethics are becoming increasingly intertwined as a result of globalization. Worse, this has been the practice since the dawn of civilization, when ethics and value systems formed over millions of years in human society. Diverse groups developed different ethical ideas in ancient times, but they eventually converged. Man believed that in order to combat the forces of nature, various societies should cooperate together. As a result, new group work criteria were developed. The term "ethics" is used to denote these norms. When it comes to ethics, the challenge is balancing opposing





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demands and expectations. Control is necessary for society's orderly progress, and it is achieved by the ethical behavior of a diverse group of people. Ethics is a collection of values that evolves over time.

Globalization has extensive ramifications, irrespective of the origin of the cause, whether beneficial or detrimental. Tsunamis are natural disasters that have devastated twelve Asian nations. Man-made disasters, such as the Enron bankruptcy, will affect individuals globally. By enhancing ethical awareness, these man-made disasters can be significantly mitigated. The fundamental and essential step in making an ethical judgment is to recognize that the situation is indeed an ethical issue. The ethical decision-making process encompasses gathering information, evaluating dilemmas, constructing a moral argument, and applying the resolution principle, among other components. Furthermore, it is asserted that the increase in ethical failures is attributable to a deficiency in ethical comprehension.

A greater number of ethical failings arise from a deficiency in awareness rather than from a conflation of values and flawed reasoning. Consequently, ethical sensitivity, which is the recognition that one's actions may affect the welfare of others, is essential for the harmonious advancement of the global community. (Nair, A.R. & Hardikar, G., 2021).

The objective of education is to cultivate students' character and reveal their optimal qualities. It seeks to uncover their latent abilities. Instead of emphasizing a singular aspect of an individual, it fosters the holistic development of the person. The subsequent paragraphs will focus on Swami Vivekananda's educational philosophy, which can be integrated into contemporary educational frameworks, alongside essential metrics that will facilitate the reform of our nation's current educational system, as previously outlined. In this context, teaching and learning are viewed as a process. Establishing a learning environment where education serves merely as a means to an end is a profoundly ethical endeavour. Attributes such as integrity, resilience, patience, compassion, dignity, and diligence must be imparted. The ancient Indian "Gurukula" system was intended to provide lifelong education.

Education is a means of preparing for the fullness of life. Its goal is to reach the pinnacle of knowledge as God manifested in man. Ancient India had the best teaching-learning mechanism. It was a close relationship between professors and pupils when it came to education. Oral communication was used to communicate ideas and aims in the beginning. Following that, a formalized type of knowledge transmission emerged. The Gurukula system was widely used (where pupils resided in the house and with the family of the teacher). The student had to persuade the teacher of his willingness to pursue meaningful studies and pass challenging examinations before being approved as a student. Students were required to live in total celibacy in a demanding atmosphere. Education was supposed to help him develop his personality, as well as his innate and hidden qualities. Sat, Chit, Ananda, Satyam, Shivam, and Sundarm, which symbolize the main virtues of old indigenous culture, were the guiding principles of education. (Sarkar, R., 2015).



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Life education should commence at the inception of existence, establishing a foundation for benevolence. A child exposed to virtue is likely to embody goodness in adulthood. Consequently, as the child matures, he or she will grasp the values of life. Contemporary technology, in alignment with the ethical principles of the Gurukula system, enhances the relevance of education for life.

Students were urged to adhere to appropriate conduct in accordance with Gurukula tradition, as it would facilitate their spiritual elevation. Adherence to moral principles leads to spiritual perfection. Even if a student aspires to benefit society through the acquisition of new technology, the practice of spiritual purity remains essential. Consequently, in contemporary society, character and competence will be paramount. Students should be instructed regarding their societal responsibilities and educated accordingly. Institutions must collaborate to enhance the nation's social and economic welfare. At all levels of professional education, practical encouragement through case studies must be assured. Upon graduating and entering the workforce, students should be reminded of their obligation as citizens and community members to contribute to social advancement and development through ethical conduct.

The exemplary student should adopt an ethic-centered altruistic persona rather than an ego-centric individuality. Each profession possesses distinct ethical principles that must be imparted to students. The life of Adi Sankara and the objectives of Swami Vivekananda's Ramakrishna Mutts, particularly regarding leadership skills, inspire the contemporary student body, transcending time and expertise. It is widely acknowledged that "learning by values" is fundamental in all sectors, though it proves more challenging in the realms of computer and information technology. Our belief posits that service without sacrifice is a transgression. This notion fortifies the moral resolve and motivation of stakeholders. (Gupta, S., 2021).

Life values promote full development, resulting in more knowledge and a higher quality of life. It is impossible to separate these values. Any attempt to maintain them distinct from the system, profession, or human security would be counterproductive to professional education's goal. It is critical to provide a strong foundation for youngsters who are confronting uncertainty and are losing faith in the system. Even if science and technology have given kids immense power, they are unable to deal with the consequences since their personalities have not matured in lockstep with their developmental demands. Life becomes difficult in such a condition. It is argued that a value system founded on the Vedas and Upanishads, which is vital to India's ethos, can still provide a safe haven for human existence, conservation, and improvement. Around 5000 BC, Indian priests began preaching the teachings of the Vedas and other sacred texts of the Vedic period in order to instill social responsibility in their followers.

Gurukula taught him this idea in order to help him understand his responsibilities to his mother, father, and society. They are taught spirituality, which is the cornerstone of education. Overall personality development, inner power expression, and coexistence with all living things. It is critical for students to make an effort to improve their knowledge of life's cherished principles in order to



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live a better life. The core of a virtuous existence, according to the Upanishad, is dama, dana, and daya (self-control, sacrifice, and kindness). It is the teacher's responsibility to instill these values in their students. Religious stories or events instill a strong sense of morality in us, which sets the norms by which we must live. In this light, students should be required to study our ancient works. Truth, honesty, fairness, restraint, concern for others, righteousness, moral integrity, loyalty, sanctity, and sacrifice are examples of values. Guidance from within may be necessary to achieve these goals, leading to the student's and system's pursuit of greatness. (Sarif, M.N., 2019).

Swami Vivekananda posits that a fundamental purpose of education is physical development. He asserts that the body serves as the foundation for performing tasks and should be maintained in optimal condition through appropriate exercises, asanas, and pranayama. He underscores the significance of asanas and pranayama in a student's life. Furthermore, Swami Vivekananda acknowledged the necessity of a sound mind within a sound body and advocated for the incorporation of physical activities, games, and athletics into educational curricula for the individual's well-being.

Swami Vivekananda underscored the significance of Brahmacharya for students, highlighting the imperative of self-discipline in this context. He articulated self-control as essential in both physical and mental domains. He asserts, due to a lack of consistency, everything in our country is on the verge of disintegration. He posits that adherence to a brief period of Brahmacharya can facilitate rapid learning.

The significance of collaborative efforts in nation-building is paramount. Moreover, abstract knowledge is acquired through practical experience. Consequently, the production of tangible goods does not hinder the quest for abstract understanding; rather, they are intrinsically linked. Thus, hands-on craftsmanship fosters the assimilation of both theoretical and abstract knowledge. Contemporary education often fails to align with cultural and societal needs. Therefore, diverse curricula across various institutions are essential to empower individuals within their communities. Virtue is cultivated through actions, not merely through reading. Since education encompasses the entirety of an individual's life experiences, children should be encouraged to engage extensively in community activities to foster a sense of belonging.

In ancient India, universities employed stringent examinations for student selection, with significant consequences. Educators must reclaim their role as ethical exemplars, and educational institutions should endeavour to enhance societal welfare. Admissions ought to be predicated on aptitude and character, with the glorification of patronage being strictly prohibited. Students should be imbued with a sense of social responsibility. The curriculum must be adapted to the specific needs of the context and region. Vivekananda championed essential subjects including literacy, numeracy, basic hygiene, physical education, religious studies, civics, history, economics, home science, psychology, and Sanskrit, while suggesting the incorporation of computer science, commerce, and vocational training to steer our educational system in a constructive direction. (Mohd, W., 2018).





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Swami Vivekananda contends that his Karma Yoga includes a section entitled The Secret of Work. Swamiji emphasizes the principle of action without attachment, a prominent tenet of the Bhagavad Gita, which asserts that any endeavour, whether virtuous or malevolent, pursued with selfish motives for personal gain will ultimately result in the subjugation of the human spirit.

All of the world's afflictions and misfortunes originate from humanity's yearning for material wealth. If individuals were to amend their character, they could remedy or eradicate the world's vices and maladies. Ignorance engenders malevolence, which subsequently produces anguish. Therefore, the solution lies in the education and spiritual advancement of youth.

The Bhagavad-Gita asserts the necessity of continuous effort. However, the challenge lies in maintaining the soul's immunity to emotions and reactions. Detachment is posited as the remedy for the adverse consequences of labor. The inquiry now is what this detachment entails. A person attains the initial stage when he exercises complete mastery over his senses, thereby shaping his character. The subsequent stage occurs when he seeks liberation from all forms of bondage, both virtuous and malevolent. Once both positive and negative inclinations are eradicated, the state of being "connected" transforms into "unattached." One achieves non-attachment when the outcomes of his endeavors do not sway his thoughts or leave lasting impressions on his mind, remaining unaffected, unimpressed, and undisturbed by both favorable and unfavourable results of his actions. (Samanta, D., 2021).

The subsequent step is to ascertain how to achieve a state of non-attachment. It is recommended to work without becoming encumbered, as humanity's existence on this planet is merely ephemeral. In this context, one should toil as a master, not as a servant.

Genuine happiness is attainable solely through acts of love, which invariably impact all individuals. One must operate with complete autonomy, driven by love. Love, rather than servitude, confers freedom. It is essential to engage in continuous labor without anticipation of recompense, as work is an obligation. Altruism, devoid of expectations, facilitates the attainment of non-attachment. Non-attachment naturally arises from labor performed with love, while attachment stems from the expectation of returns. Such expectations hinder spiritual development, leading to disillusionment. When work is regarded as a form of worship, selflessness and compassion become inextricably linked. A selfless and unattached individual, while immersed in society, can remain untainted and impervious to sin.

According to Swami Vivekananda, discipleship is a formidable endeavour. This purity necessitates a sincere commitment to study, perseverance, and the cultivation of mental, verbal, and physical integrity. In addressing the challenges of discipleship, Swami Vivekananda recalls an ancient Indian adage: "There are hundreds of thousands of teachers, but it is difficult to find one disciple." This observation appears to hold true. The paramount factor is the disciple's mind-set; with the appropriate disposition, enlightenment ensues organically. The disciple must master the regulation of both external and internal senses. It is essential to develop skills for mental relaxation. Swami



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Vivekananda asserts that spiritual wisdom is unattainable if the mind remains agitated and uncontrolled. Educating the disciple is imperative. To maintain prolonged focus, the disciple must possess the ability to govern their thoughts effectively.

Swami Vivekananda asserts that the mind must maintain its equilibrium, enduring all forms of adversity and suffering without manifesting discontent or opposition. He regards Jesus Christ as a paragon of endurance.

Swami Vivekananda posits that a genuine learner must transcend the identification with the body or mind, the experiences of pain or pleasure, personal identity, and even the essence of pure spirit. A true disciple, as per Swami, is one who holds unwavering faith in the Guru, who should be venerated as a divine entity. Aware of the perils associated with authoritarian discipline prevalent in contemporary education, Swami Vivekananda advocated for self-imposed discipline over externally enforced methods. The educator must earn respect through a dignified character that embodies all virtues, while the learner is required to lead a moral and virtuous life to foster internal self-discipline. This constitutes what he describes as an idealistic disciplinary approach. (Bhat, M.S., 2016).

Yoga purports to have elucidated the principles that enable individuals to enhance their concentration and meditative faculties. According to Vivekananda, this is a paramount practical aspect and constitutes the essence of all education. The yoga methodology encompasses abstract concepts that facilitate the comprehensive cultivation of one's innate energy. To maintain mental stability in the pursuit of knowledge, one requires proper nutrition, physical exercise, adequate sleep, and alertness. Yoga aspires to preserve both the body and mind in a state of purity and strength to attain self-development and ultimate fulfillment. The instructor must meticulously assess the student's character and direct him along the most suitable path.

## CONCLUSION

Swami Vivekananda advocated for the independence of Indian women by promoting their access to education and equal treatment with men. A nation's respect for its women is often a benchmark of its greatness. Education is the sole solution to women's challenges. Vivekananda asserted that Indian women possess talents comparable to those of any other women globally, and they should be afforded the opportunity to address their own issues autonomously.

India needs exceptional and courageous women to uphold the legacies of Ahalya Bai and Mira Bai, individual's worthy of being mothers of heroes, connected by virtue and integrity. Religious principles should inform women's education, fostering character development and the adherence to celibacy.

Vivekananda believed that, in light of the demands of his era, it was essential to instruct select women in the principles of renunciation, enabling them to act as Brahmacharini's for the benefit and progress of women. The foremost objective in India is the education of both genders. A woman's



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education may encompass fields such as religion, the arts, science, domestic management, culinary arts, needlework, and hygiene.

Proficient Brahmacharinis ought to go to villages and cities, establish Mahila Mandals, and endeavour relentlessly to accomplish this. Japa, worship, and meditation will be integrated into the educational framework, among other elements.

Vivekananda asserts that women attending these centres will perpetuate the values that distinguish them from others. The progeny of such women will mature into honourable citizens of India. Distinguished individuals can only emerge from educated and virtuous mothers. In India, the quintessential woman is primarily a mother. Women bear significant responsibilities due to their motherhood. The mother represents the essence of love. According to her, a woman's complete focus in India is on parenting; she manages and governs the family.

No woman should acquiesce to a subordinate role any longer. In numerous Western nations, women have attained significant influence in the pursuit of gender equality. Conversely, India's socioeconomic advancement cannot be merely a replication of Western models. The spiritual objective of human existence is not emphasized in the West as it is in India. Historically, Indian women have been shaped by Sita's spiritual archetype. Their identity has been characterized by their devotion to God, self-denial, and service, with charity serving as their principal motivation in life. (Tiwari, J.S., 2020).

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