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MASS EDUCATION AND WOMEN EDUCATION IN THE VISION  
OF SWAMI VIVEKANANA –AN APPRISAL



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Short Profile

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**ABSTRACT:**

An attempt has been made to analyses the impact of Swami Vivekananda's educational philosophy in the present society in India. This study is primarily empirical in nature covering the broad areas of 'Man making Education'. For this, analyses are formulated by the historical background and concept of Man making Education with respect to Mass Education and Women Education. For the sake of simplicity, the whole paper has the four parts:-excluding the Introduction portion, Swami Vivekananda's Educational View, Mass Education and Women

Education, and conclusion are emphasized. So this paper may intend to appraise the utility of Mass Education and Women Education envisioned by Swami Vivekananda in our National context.

**KEYWORDS**

*Vivekananda's Educational Philosophy, Mass Education, Women Education.*

## INTRODUCTION :

Swami Vivekananda (12 Jan. 1863-4 July 1902), early name Narendra Nath Dutta, was an Indian Hindu monk, great visionary, social reformer, and also a great educationist. He was a key figure in the inauguration of Indian philosophy of Vedanta and Yoga with the western world. He was the founder of Ramakrishna mission and Belurmath. Swami Vivekananda once describes himself as "Condensed India". He was a man who truly identified himself with mankind as a whole; creed, caste, or language was no consequence to him (Lokeswarananda, 2010, p. 1). He believed that India must retain his ideal schools of philosophy but at the same time for improvement her material life acquires western Science, Technology, and skills.

Besides all of his different contribution in so many fields, this works may highlights only his educational philosophy especially in Mass Education with special reference Women Education in the context of Indian society.

## EDUCATIONAL VIEW

The cardinal definition of Education given by him was "Education is the manifestation of perfection already in man" (Roy, 2004, pp.703). Here we get two words i.e. perfection and manifestation. Perfection is intrinsic in human nature and it states that the condition, state or quality, of being free or as free as possible from all flaws or defects. This recommendation is similar to the individualistic approaches of modern psychological basis of education. Where as the term manifestation is extrinsic in human nature and it suggest that an event, action or object that clearly shows or embodies some thing. It can be say that there is no fruitfulness of man's perfection if it not coming into view in any instance. In this way Swami Vivekananda gives his patronage to the socialistic view of Education.

So it can be enunciate that his Educational philosophy was based upon a concrete foundation of individualistic and socialistic necessarily of man. The proposed goal of his educational philosophy is a combination in between spiritual consciousness and socialistic consciousness which he entitled as "Man making Education". He says that "Education is not the amount of information that is put into your brain and runs riot there indigested all your life. We must life building, man-making, assimilation of ideas (Lokeswarananda, 2010, pp.24).

## MASS EDUCATION INCLUDING WOMEN EDUCATION

In his educational philosophy, Swami Vivekananda gives emphasis on man's grow after the end of his all Education and all Training. That is the man and his overall development is the primary objectives of his suggested philosophy.

Now the Mass relating to large number of people and in Man making Education each and every potentialities gives priority to enrich to his superior zenith. So in our Nation, if anybody of the mass could not get a chance to fulfill his educational needs, then the aim of Swami Vivekananda's Educational thinking will not fulfill. This was realized first by Swami Vivekananda himself. For this reason he propagates the need of Mass Education. He says that "Educate and raise the masses, and thus alone a Nation is possible.....The whole defects is here: The real Nation who live in cottages have forgotten

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their manhood, their individuality. Trodden under the foot of the Hindu, Mussalman, or Christian, they have come to think that they are born to be trodden under the foot of everybody who has money enough to his pocket. They are to be given back their lost individuality. They are to be educated .....Our duty is to put the chemicals together; the crystallization will come through God's laws. Let us put ideas into their heads, and will do the rest. Now this means educating the Masses (Vivekananda, 1997, pp.62).

From the beginning of Vedic period, our nation was classified society and the major portion of the society could not get opportunity to educate them. This tradition was flows nearly from 2500 years ago and in now i.e. the times of Vivekananda's life time, the British ruled India, and the pitiable condition of the masses was so worsened. The aristocratic ancestors went on treading the common masses of our country underfoot, till they became helpless, till under this torment the poor, poor people nearly forgot that they were human beings. They have been compelled to be merely hewers of wood and drawers of water for centuries, so much so, that they are made to believe that they are born as slaves (Lokeswarananda, 2010, pp.23). But a nation is advanced in proportion as education and intelligence spread among the masses. The chief cause of India's ruin has been the monopolizing of the whole education and intelligence of the land, by dint of pride and royal authority, among a handful of men.

So to achieve progress and freedom for the nation, there must be free and classless society where every man would be above all caste and creeds – the only man who judged another man by his character and not by his caste. The approaches of every man in problematic situation should be positive, not negative. If we are rise again, we shall have to do it in the same way i.e. by spreading education among the masses, then our nation India to be strong enough to resist hostile forces within or without.

But the major problem in Mass Education as he identified that due to lagging behind of long generation gap in participation in educational field, the majority of the masses are totally ignorant from the fruitfulness of Education. To uplift the ignorant classes he argued that spreading education to every household in the country, to play grounds, to factory and agricultural field. If the children do not come to the school, the teacher should reach them. Two or three educated men should team up, collect all the paraphernalia of education and should go to village to impart education to the children. In this way, Vivekananda want to spread education among the masses (Sing & Rawat, 2013 pp.39).

But another weak point, according to Swamiji, was denying women their basic needs of education. Vivekananda questioned that any society could prosper if it neglect its women. He wanted, Indian women to receive equal opportunities for education as man. He would ask – "Can a bird fly on one wing only?"

He suggested that "Religion, arts, science, housekeeping, cooking, sewing, hygiene – the simple essential points in these subjects ought to be taught to our women. It is not good to let them touch novels and fiction.... But only teaching rites of worship won't do; their education must be an eye-opener in all matters. Ideal characters must always be presented before the view of the girls to imbue them with a devotion to lofty principles of selflessness. The noble examples of Sita, Savitri, Damayanti, Lilavati, Khana, and Mira should be brought home to their minds, and they should be inspired to mould their own lives in the light of these (Vivekananda, 1997, pp.64).

The main objective of his scheme of female education is to make them strong, fearless and conscious of their chastity and dignity. He realizes that female and male is both equally competent in

their academic matters, yet women have a special aptitude and competence for studies relating to home and family. So he suggested the introducing of subject like domestic science, nursing, sewing etc. which were not included in the educational system at his time. With such an education, women will solve their own problems in their own way and acquire the spirit of valour and heroism. He was emphatic that women must be educated, for it is the women who mould the next generation and hence the destiny of the country. Therefore, in Vivekananda's educational scheme for India, the uplift of women and masses to be received the highest priority.

## CONCLUSION

To sum up, it can be said that Education as advocated by Swami Vivekananda –'Education, Education, Education alone! Travelling through many cities of Europe and observing in them the comforts and education of even the poor people, there was brought to my mind the state of our own poor people, and I used to shed tears. What made the difference? Education was the answer I got. Through Education comes faith in one's own self, and through faith in one's own self the inherent Brahman is awaking up in them, while the Brahman in us is gradually becoming dormant.'" (Vivekananda, 1997, pp.36).

So the development of any nation or region is indicated by the level of Education. But major portion of the mass and also women continue to suffer severe disadvantage and exclusion in Education system through their lives. And in the case of woman or girl if she is not get a chance to educated themselves, it is not only she who suffers but the entire family has been bear the consequence of her illiteracy. It has been found that illiterate women face more hardship in life than literate ones. Girl's education is both an intrinsic right and a critical lever to reaching other development objectives. Providing women with an educational help, will break the cycle of poverty. So depending upon the Vivekananda's scheme of education, the upliftment of masses and also women are possible only through education. By spreading education he wants to materialize the moral and spiritual welfare and build up the humanity among the masses, irrespective of caste, creed, nationality and time. It is remarkable the extent to which there are similarities between Vivekananda's thoughts and action taking place one century ago and the UNESCO has introduced it presently. Education of Mass and women are the slogans of UNESCO on education for the 21st century and the Director General, UNESCO, Irina Bokova said, "It is simply intolerable that girls being left behind. For poor girls, education is one of the most powerful routes to a better future helping them escape from a various poverty." Lack of education means lack of awareness. Illiterate women and men are not aware of their rights, they know nothing about initiatives given by Government for their welfare. They keep on struggling hard and bear harshness of life and family.

This leads us to the next idea of Vivekananda – education of mass and women. He was actually a great visionary that he realized the nations' growth depends upon its mass development; so long a century ago he gives arguments on mass education and female education. And for the success of mass education he acclaimed to propagate the education of mass should run through with their, own mother tongue. Now the situation has some what improved but much remains to be done.

So today, the educational contribution of Swami Vivekananda for awakening and liberation of modern India as viewed by him, may re-evaluate for established universal love and brotherhood in firm and concrete foundation.

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