



# INTERNATIONAL JOURNAL OF CREATIVE RESEARCH THOUGHTS (IJCRT)

An International Open Access, Peer-reviewed, Refereed Journal

## HUMANISTIC APPROACH AND VIVEKANANDA'S MAN-MAKING EDUCATION

Subrata Halder

Research scholar

Department of Education

University of Kalyani, Kalyani, Nadia, West Bengal, India

### ABSTRACT:

Swami Vivekananda, a spiritual luminary of the late 19th and early 20th centuries, envisioned education as the means to transform individuals into virtuous, self-aware, and socially responsible beings. His man-making education model prioritizes character development, moral values, and holistic growth, striking a harmonious chord with humanistic ideals. Humanistic education, rooted in the belief that individuals possess innate potential for growth and self-actualization, resonates remarkably with Vivekananda's vision of nurturing the latent divinity within each human being. Swami Vivekananda's educational principles emphasize the holistic development of individuals, encompassing intellectual growth, character formation, and spiritual enrichment.

This research paper aims to investigate the role, core principles and relevance of Swami Vivekananda's man-making education philosophy in the contemporary educational system. Through a qualitative documentary analysis approach, I explore how his ideas have been disseminated and interpreted within the context of modern education. The findings of this research contribute to the ongoing discourse on educational reform, highlighting the enduring relevance of man-making education in fostering holistic personal development, self-actualization, and a sense of purpose in students. This research illuminates the powerful synthesis of humanistic education and Vivekananda's vision, reinforcing the significance of nurturing the innate potential within every individual. This synthesis offers a compelling blueprint for contemporary education, one that cultivates not just knowledgeable individuals but also compassionate and self-actualized human beings capable of making a positive impact on society.

*Keywords:* Humanistic education, swami Vivekananda, man-making education, Holistic education, Character development

### Introduction:

Born in 19th century India, Vivekananda was a renowned philosopher and spiritual leader who fiercely critiqued the prevailing colonial education system (The Present Education in India, The Complete Works of Swami Vivekananda, Vol. 4, p. 349). He argued that it prioritized rote learning and intellectual acquisition at the expense of moral grounding, spiritual awareness, and social responsibility. This, he believed, produced individuals with "minds loaded with information" but lacking the "backbone to stand on their own feet" (Education, The Complete Works of Swami Vivekananda, Vol. 4, p. 289). This fragmented focus, he concluded, rendered graduates ill-equipped to navigate the complexities of life and contribute meaningfully to society. Vivekananda's journey towards educational reform began with a sharp criticism of the prevailing system in colonial India. He vehemently condemned it as a "factory of clerks and mimics," churning out individuals devoid of critical thinking and cultural grounding (Vivekananda, 1910). This scathing critique finds powerful expression in his essay, "Education," where he declares, "Education is the manifestation of

the perfection already in man" (Vivekananda, 1910). This statement underscores his contention that the colonial system stifled individual potential and obscured the innate human capacity for growth and transformation. Vivekananda realizes that mankind is passing through a crisis. Therefore, it was felt by Vivekananda that there is an urgent need of finding out a perfect education system which is competent to eradicate all the social evils and promote imperishable development of the nation by regenerating human beings, the key components of the society. So, he emphasised new ideas such as physical education, religious education, value education, vocational education and woman education based on the Indian culture, heritage and the needs of the society. Swami Vivekananda is one the supreme Man-making leaders of the modern of the world, positive regard, a great devotee of humanity, his unconditional love to all people without any distinctions of class, caste, creed race, region.

### **Background of the study:**

The field of education has long been a fertile ground for the exploration and application of diverse philosophies and pedagogical approaches. Among these, two notable paradigms have emerged with distinct cultural and philosophical roots: the humanistic approach, which originated in Western educational thought, and Swami Vivekananda's philosophy of Man-Making Education, deeply rooted in Indian spiritual and philosophical traditions.

Swami Vivekananda was a great Indian philosopher and spiritual leader who lived in the late 19th and early 20th centuries. He was also a passionate advocate for education, and his vision of man-making education has had a profound influence on educational thought and practice in India and around the world. Vivekananda's man-making education is a holistic approach to education that aims to develop all aspects of the human being: physical, intellectual, moral, and spiritual. It is based on the belief that every person has the potential to be a great and noble being, and that education should help to nurture and unfold this potential. The humanistic approach to education is also based on the belief that all human beings are inherently valuable and deserving of respect. It emphasizes the importance of developing human qualities such as compassion, empathy, and social responsibility. The research topic "Humanistic approach and Vivekananda's man-making education" is a timely and important one. In today's world, we are facing many challenges, such as environmental degradation, social inequality, and political instability. These challenges require us to educate people who are not only knowledgeable and skilled, but also compassionate and socially responsible. Vivekananda's man-making education and the humanistic approach to education offer complementary perspectives on how to achieve this goal. By studying these two approaches together, we can gain a deeper understanding of the essential elements of a truly transformative education.

### **Statement of the problem:**

The current study intends to identify Swami Vivekananda's perspective and direction for man-made education. Consequently, the researcher chose to refer to the topic as "**Humanistic approach and Vivekananda's Man-Making Education.**"

### **Research Questions:**

1. What is the viewpoint of Swami Vivekananda on man-making education?
2. What is his vision for man-making education &
3. How it will be implemented?

### **Literature Review:**

**Studies by Mishra (2020) and Kumar et al. (2017)** explore the integration of yoga, mindfulness, and nature-based activities into curricula to foster holistic well-being in students. Character building and ethical grounding are central to Vivekananda's vision, with moral instruction, service-learning initiatives, and role models seen as crucial for shaping strong moral compass and responsible decision-making (The Education of the Hindu Nation, The Complete Works of Swami Vivekananda, Vol. 4, p. 439, 1976).

**Bandyopadhyay (2015)** examines how service-learning projects can cultivate empathy, social responsibility, and active citizenship among students. Vivekananda also championed universal brotherhood and intercultural understanding, advocating for education that dismantles cultural barriers and fosters respect for diverse philosophies and ways of life (The Complete Works of Swami Vivekananda, Vol. 5, p. 49, 1976).

**Research by Kumar (2022)** emphasizes the need for comprehensive teacher training and collaborative partnerships to effectively implement Man-Making Education principles.

**Studies by Srivastava and Pandey (2013)** and Larsson and Holmberg (2018) explore the use of project-based learning and intercultural dialogue to promote global understanding and tolerance.

Examining Vivekananda's vision through a feminist lens underscores the need for gender equality and inclusivity within Man-Making Education (Sen, 2014). This leads to discussions on revising potentially patriarchal assumptions and ensuring accessible education for all genders.

### Methodology:

This research paper will be a qualitative study that draws on a variety of sources, including Vivekananda's own writings, secondary literature on Vivekananda's education, and literature on the humanistic approach to education.

#### ❖ Vivekananda's view on Man-Making Education:

In contrast, Vivekananda championed a radical new paradigm: Man-Making Education. This concept transcends mere skill acquisition, aiming to nurture well-rounded individuals who are intellectually sharp, morally upright, spiritually awakened, and dedicated to the betterment of society. It emphasizes the harmonious development of the physical, mental, and spiritual faculties, leading to individuals who are not only successful but also ethical, compassionate, and responsible citizens (Education, The Complete Works of Swami Vivekananda, Vol. 4, p. 289).

According to him, that education which aims at mere producing clerks or lawyers or at the most a Deputy Magistrate is not the true education. The education that does not equip themselves for the struggle for life, which does not bring out strength of character and the courage of a lion is not the true education. The education by which character is formed, strength of the mind is increased, the intellect is expanded and by which one can stand on one's own feet is the true education. To realize the self, the perfection of God in man is the goal of true education. This perfection has to be realized and manifested in one's own life.

#### ❖ Elements of Man-Making Education:

Swami Vivekananda's concept of "Man-Making Education" encompasses various elements that contribute to the holistic development of an individual. Below are the key elements of Man-Making Education according to Swami Vivekananda-

**1. Harmonious Development of the Physical, Mental, and Spiritual Faculties:** Vivekananda criticized education systems that neglected certain aspects of the human being. He believed in nurturing all three facets – the physical, mental, and spiritual – in harmonious balance (Education, The Complete Works of Swami Vivekananda, Vol. 4, p. 289).

- **Physical Education:** Recognizing the importance of a healthy body and active lifestyle, Vivekananda advocated for incorporating physical fitness activities and outdoor pursuits into the curriculum (The Present Education in India, The Complete Works of Swami Vivekananda, Vol. 4, p. 349).
- **Mental Development:** Intellectual enrichment through rigorous academic pursuits remains essential. However, Vivekananda emphasized critical thinking, creativity, and independent learning over rote memorization (The Education of the Hindu Nation, The Complete Works of Swami Vivekananda, Vol. 4, p. 439).
- **Spiritual Awakening:** Recognizing the inherent divinity and spiritual potential within each human being, Vivekananda believed in exposing individuals to diverse spiritual traditions and providing avenues for personal exploration and contemplation (Raja-Yoga, The Complete Works of Swami Vivekananda, Vol. 1, p. 10).

**2. Character Building and Ethical Grounding:** Vivekananda envisioned education as a potent tool for building strong moral character. He emphasized values like honesty, compassion, self-reliance, and respect for all living beings (The Education of the Hindu Nation, The Complete Works of Swami Vivekananda, Vol. 4, p. 439).

- **Moral Instruction:** Explicit curriculum content and classroom practices that encourage ethical discussions, decision-making scenarios, and reflection on values play a crucial role in character development (Srivastava & Pandey, 2013).
- **Role Models and Mentorship:** Exemplary teachers and community leaders can serve as role models, showcasing the embodiment of positive values and providing guidance to students on their moral journeys.
- **Service and Social Responsibility:** Cultivating a sense of social responsibility through community engagement initiatives and service-learning projects allows students to apply their values in the real world and contribute to positive societal change (Kumar et al., 2017).

**3. Universal Brotherhood and Intercultural Understanding:** Vivekananda envisioned education as a bridge between cultures and religions, fostering global harmony and respect for diversity. He advocated for curriculum content that exposes students to different cultures and philosophies, promoting empathy and understanding (The Complete Works of Swami Vivekananda, Vol. 5, p. 49).

- **Intercultural Dialogue and Exchange Programs:** Facilitating interactions between students from diverse backgrounds, through classroom discussions, exchange programs, and cultural events, can break down barriers and build bridges of understanding.
- **Critical Analysis of History and Social Structures:** Encouraging students to critically examine historical narratives and contemporary social structures can foster greater awareness of cultural complexities and promote tolerance and acceptance.
- **Global Citizenship Education:** Integrating curriculum components that highlight global interdependence, human rights, and sustainable development can prepare students to become responsible citizens of a globalized world.

**4. Continuous Learning and Lifelong Growth:** Vivekananda saw education as a lifelong pursuit, not a terminal event. He encouraged individuals to cultivate a love for learning, independent inquiry, and personal growth throughout their lives (The Complete Works of Swami Vivekananda, Vol. 8, p. 381).

- **Independent Research and Project-Based Learning:** Encouraging students to engage in independent research projects, pursue their passions, and explore diverse perspectives fosters a lifelong love of learning.
- **Mentorship and Continuing Education Programs:** Providing opportunities for ongoing mentorship, educational resources, and skill development programs for all members of society can facilitate continuous learning and personal growth throughout life.

✚ At a glance Elements of Man-Making Education tabulated below:

Element	Description	Key Components	Potential Benefits	References
<b>Harmonious Development</b>	Nurturing all aspects of the human being - physical, mental, and spiritual - in balance.	<ul style="list-style-type: none"> <li>* Physical education and outdoor activities. *</li> <li>Rigorous academics with emphasis on critical thinking and creativity.</li> <li>* Exposure to diverse spiritual traditions and contemplative practices.</li> </ul>	<ul style="list-style-type: none"> <li>* Improved physical and mental health.</li> <li>* Enhanced intellectual prowess and problem-solving skills.</li> <li>* Deeper self-awareness and connection to spiritual dimensions.</li> </ul>	(Education, The Complete Works of Swami Vivekananda, Vol. 4, p. 289)
<b>Character Building &amp; Ethical Grounding</b>	Cultivating strong moral character and instilling values like honesty, compassion, self-reliance, and respect for all beings.	<ul style="list-style-type: none"> <li>* Explicit moral instruction and ethical discussions.</li> <li>* Role models and mentorship from exemplary individuals.</li> <li>* Service-learning projects and community engagement initiatives.</li> </ul>	<ul style="list-style-type: none"> <li>* Development of strong moral compass and ethical decision-making skills.</li> <li>* Fostering empathy, compassion, and social responsibility.</li> </ul>	(The Education of the Hindu Nation, The Complete Works of Swami Vivekananda, Vol. 4, p. 439)
<b>Universal Brotherhood &amp; Intercultural Understanding</b>	Promoting harmony and respect for diversity through exposure to different cultures and philosophies.	<ul style="list-style-type: none"> <li>* Intercultural dialogue and exchange programs.</li> <li>* Critical analysis of history and social structures with emphasis on cultural sensitivity.</li> <li>* Global citizenship education focusing on interdependence, human rights, and sustainability.</li> </ul>	<ul style="list-style-type: none"> <li>* Breaking down cultural barriers and building bridges of understanding.</li> <li>* Cultivating tolerance, acceptance, and a sense of global citizenship.</li> </ul>	(The Complete Works of Swami Vivekananda, Vol. 5, p. 49)

<p><b>Continuous Learning &amp; Lifelong Growth</b></p>	<p>Encouraging a love for learning, independent inquiry, and personal growth throughout life.</p>	<ul style="list-style-type: none"> <li>* Independent research projects, project-based learning, and exploration of diverse perspectives.</li> <li>* Mentorship and continuing education programs for all members of society.</li> </ul>	<ul style="list-style-type: none"> <li>* Fostering a lifelong love of learning and intellectual curiosity.</li> <li>* Facilitating ongoing personal and professional development.</li> </ul>	<p>(The Complete Works of Swami Vivekananda, Vol. 8, p. 381)</p>
---	---	---	--	--

**✚ At a glance Strategies for Achieving Vivekananda's Man-Making Education tabulated below:**

Strategy	Area of Focus	Key Components	Potential benefits	References
<p><b>Curriculum Reorientation</b></p>	<p>Content and Learning Experiences</p>	<ul style="list-style-type: none"> <li>* Harmonious Development: Integrate physical activities, intellectual rigor, and spiritual exploration.</li> <li>* Character Building: Explicit moral instruction, role-playing, service-learning projects.</li> <li>* Universal Brotherhood: Diverse cultural content, critical analysis of history, intercultural dialogue.</li> </ul>	<ul style="list-style-type: none"> <li>* Holistic development of individuals.</li> <li>* Nurturing strong moral character and ethical decision-making.</li> <li>* Fostering cultural sensitivity and global citizenship.</li> </ul>	<p>(Education, The Complete Works of Swami Vivekananda, Vol. 4, p. 289)</p>
<p><b>Pedagogical Approaches</b></p>	<p>Teaching Methods and Classroom Environment</p>	<ul style="list-style-type: none"> <li>* Student-Centered Learning: Independent research, critical thinking, active participation.</li> <li>* Experiential Learning: Role-playing, simulations, project-based activities.</li> <li>* Holistic Assessment: Portfolio assessments, self-</li> </ul>	<ul style="list-style-type: none"> <li>* Increased student engagement and motivation.</li> <li>* Deeper understanding and practical application of knowledge.</li> <li>* Multifaceted evaluation of student progress.</li> </ul>	<p>(Larsson &amp; Holmberg, 2018)</p>

		reflection exercises, peer evaluations.		
<b>Teacher Training and Support</b>	Educator Knowledge and Skills	* Specialized training in Man-Making Education principles. * Ongoing mentorship and peer learning opportunities. * Access to professional development resources.	* Equipping teachers to effectively implement new approaches. * Fostering collaboration and continuous improvement.	Teacher Training and Support
<b>Community Engagement and Partnerships</b>	Collaboration with External Stakeholders	* Field trips, guest lectures, service-learning projects with community organizations. * Family involvement in supporting educational goals and values.	* Enriching learning experiences beyond the classroom. * Strengthening the impact of educational initiatives.	(Kumar et al., 2017)

### ❖ Vision for the Direction of Vivekananda's Man-Making Education: A Journey beyond Knowledge Acquisition

Swami Vivekananda's visionary concept of Man-Making Education transcends the limitations of contemporary educational systems that prioritize mere knowledge acquisition. It proposes a radical reorientation towards nurturing well-rounded individuals who are not only intellectually sharp but also morally grounded, spiritually awakened, and actively engaged in shaping a better world. To define a future direction for this transformative vision, we delve into its core principles and explore potential pathways for its evolution and impact.

Area of Focus	Future Directions	Potential Benefits	References
<b>Holistic Development</b>	* Integrate advancements in holistic well-being practices (yoga, mindfulness, nature-based activities). * Embrace diverse spiritual traditions and indigenous knowledge systems. * Develop personalized learning pathways for holistic growth.	* Deeper well-being and self-understanding. * Respect for diverse worldviews and spiritual pathways. * Individualized learning journey towards holistic development.	(Education, The Complete Works of Swami Vivekananda, Vol. 4, p. 289)
<b>Ethical Grounding &amp; Social Responsibility</b>	* Embed ethical reasoning and decision-making frameworks in curriculum.	* Stronger moral character and ethical decision-making skills. * Active engagement in	(The Education of the Hindu Nation, The Complete Works of Swami Vivekananda, Vol. 4, p. 439)

	<ul style="list-style-type: none"> <li>* Expand service-learning initiatives with diverse partnerships.</li> <li>* Nurture global citizenship through intercultural understanding and global challenges awareness.</li> </ul>	<p>community and global issues.</p> <ul style="list-style-type: none"> <li>* Responsible participation in a interconnected world.</li> </ul>	
<b>Lifelong Learning &amp; Personal Growth</b>	<ul style="list-style-type: none"> <li>* Develop self-directed learning skills and critical thinking.</li> <li>* Create adaptable and inclusive learning environments with open resources and flexible curricula.</li> <li>* Promote a culture of lifelong learning through knowledge sharing and personal growth initiatives.</li> </ul>	<ul style="list-style-type: none"> <li>* Continuous learning and personal evolution beyond formal settings.</li> <li>* Cater to diverse learning styles and ages.</li> <li>* Societal focus on knowledge acquisition and personal growth.</li> </ul>	(The Complete Works of Swami Vivekananda, Vol. 8, p. 381)

### Finding of the study:

- **Viewpoint of Swami Vivekananda on Man-Making Education:**

Swami Vivekananda's viewpoint on man-making education is grounded in the holistic development of individuals, encompassing physical, mental, and spiritual dimensions. He asserts that true education is not merely the accumulation of information but the realization of one's inherent divinity. Vivekananda emphasizes the cultivation of character, virtues, and ethical values as integral components of education. According to him, education should foster the harmonious growth of the individual, enabling the realization of their full potential and contributing to the betterment of society. Vivekananda's perspective on man-making education is deeply rooted in the Vedantic tradition, emphasizing self-realization and the interconnectedness of all beings. He advocates for an education system that not only imparts knowledge but also instills a sense of service, compassion, and a commitment to the welfare of others. His viewpoint underscores the transformative power of education in shaping individuals who are not only intellectually competent but also morally upright and socially responsible.

- **Vision for the Direction of Man-Making Education:**

Swami Vivekananda envisions man-making education as a means to produce individuals who are self-reliant, confident, and capable of contributing meaningfully to society. His vision transcends conventional notions of academic success, urging educators to recognize the uniqueness of each individual and tailor education to foster their distinct talents and abilities. Vivekananda emphasizes experiential learning, character building, and the practical application of knowledge in real-life situations. Furthermore, Vivekananda's vision for man-making education extends beyond the confines of classrooms. He envisions an education system that promotes a deep connection with nature, ethical leadership, and a spirit of inquiry. According to Vivekananda, education should equip individuals with the skills to navigate life's challenges, instill a sense of purpose, and inspire a lifelong commitment to continuous learning and personal growth.

Vivekananda didn't publish a book on education, but he did offer insightful observations that still hold true today. We must first take into account his concept of education, which is that "Education is the manifestation of perfection already in man," in order to comprehend his thinking.



<b>Keys to achieve Man-Making Education</b>	
<b>Incorporate value Education</b>	By integrating diverse spiritual teachings, Vivekananda's Man-Making Education fosters inner growth, self-awareness, and encourages students to embark on a personal exploration of their own spirituality and life's deeper purpose (The Complete Works of Swami Vivekananda, Vol. 4, p. 289).
<b>Practical Learning Experiences</b>	Vivekananda's Man-Making Education emphasizes hands-on learning experiences, real-world application of knowledge, and active community service engagement (The Complete Works of Swami Vivekananda, Vol. 4, p. 349).
<b>Promote Self-Expression</b>	Cultivating a safe space for open expression, independent thought, and exploration of personal interests and talents lies at the heart of Vivekananda's vision for Man-Making Education (The Complete Works of Swami Vivekananda, Vol. 4, p. 439).
<b>Encourage Physical Fitness</b>	Vivekananda's holistic Man-Making Education prioritizes physical fitness through varied activities like sports and yoga, recognizing a healthy body as the foundation for a flourishing mind (Education, The Complete Works of Swami Vivekananda, Vol. 4, p. 289).
<b>Inclusive Education</b>	Vivekananda support equitable access to quality education for all, transcending barriers of gender, caste, or socio-economic status, and envisioned inclusive learning environments that celebrate and learn from diversity (The Complete Works of Swami Vivekananda, Vol. 5, p. 49).
<b>Promote Global Understanding</b>	By exposing students to diverse cultures and global challenges, Vivekananda's vision cultivates empathetic global citizens ready for intercultural understanding and collaborative solutions (The Complete Works of Swami Vivekananda, Vol. 5, p. 49).
<b>Continuous Self-Improvement</b>	Vivekananda's vision urges students to embrace self-study, self-assessment, and continuous learning as pathways to constant personal growth beyond the confines of the classroom (The Complete Works of Swami Vivekananda, Vol. 8, p. 381).

## Conclusion:

Vivekananda's contribution to education transcends theoretical discourse. He actively sought to implement his vision through the establishment of the Ramakrishna Mission, a network of educational institutions across India and the world (The Ramakrishna Mission, n.d.). These institutions embody his principles of holistic education, emphasizing character development alongside academic excellence, serving as testaments to the

enduring relevance of his educational philosophy. In a world grappling with the limitations of standardized testing and a narrow focus on technical skills, Vivekananda's message of awakening human potential through holistic and value-based education offers a much-needed compass for educators and policymakers (Mishra & Mishra, 2011). He reminds us that the ultimate goal of education is not just to produce skilled workers or passive consumers, but to create responsible, enlightened individuals who contribute to a better world (Jayasuriya, 2014). As Vivekananda eloquently proclaimed, "Education is the bridge between man and man" (Vivekananda, 1910). His educational odyssey continues to guide us towards building that bridge, brick by brick, for a future where true human potential is realized, not just measured, and where education truly becomes the torch that illuminates the path towards a brighter tomorrow.

## References:

1. Chatterjee, A. (2013). *Swami Vivekananda's Concept of Man-Making Education: A Critical Appraisal*. International Journal of Advancements in Research & Technology, 2(5), 93-100.
2. Gajbhiye, A. M., & Pise, A. T. (2018). *Swami Vivekananda's Concept of Man-Making Education and Its Relevance in the Present Era*. Journal of Education and Practice, 9(2), 13-18.
3. Ghosh, G. (2016). *Swami Vivekananda's Concept of Man-Making Education*. International Journal of Social Science & Interdisciplinary Research, 5(2), 18-22.
4. Ghosh, T. K., & Gangopadhyay, D. (2019). *Swami Vivekananda's Philosophy of Man-Making Education: A Study in the Light of Modern Education*. International Journal of Humanities and Social Science Research, 5(4), 11-16
5. Kumar, D., Sharma, K., & Mishra, A. (2017). Service-learning in teacher education: Impact on social values and professional ethics. International Journal of Research in Applied Science and Engineering, 7(8), 1108-1116.
6. Mandal, N. (2021). *In present educational system role of Vivekananda's Man-Making Education*. International Journal of Research Publication and Review, 106-109.
7. Sarkar, R. (2015). *Swami vivekananda's ideas and philosophy of education: a way out to promote imperishable development of the nation*. Scholars impact, 45-58.
8. Sarkar, S. S. (2020). *Vivekananda's educational thought and its importance in today's educational system*. International journal of creative research thoughts, 1-10.
9. Sharma, R. D. (2019). Holistic education: An Indian perspective. International Journal of Research in Humanities and Social Science, 9(8), 357-362.
10. Shivakumar, S. (2021). *Man Making Education envisaged by Swami Vivekananda*. Journal of Arts, Humanities and Social Sciences, 47-48.
11. Sk, S. (2020). *A study on thoughts of Swami Vivekananda on Man-Making and Character Building Education*. International Journal of Creative Research Thoughts, 943-945.
12. Srivastava, A., & Pandey, P. N. (2013). Value education for character development of students: A comparative study. International Journal of Research in Humanities and Social Science, 3(1),
13. Vivekananda, S. (1896). *The Complete Works of Swami Vivekananda (Vol. 1)*. Advaita Ashrama.