In understanding human development, the first thing to be clear about is how to represent development. All countries strive for improvement of the quality of life of the people. It requires progress in the economic sphere like income, employment, skill as also in the non-economic sphere like social, political and cultural affairs. Economic growth is seen as an essential means to human development. In the context of under-developed countries, human development is defined as a sustained increase in the real per capita income together with an improvement in the distribution of material welfare. This definition involves advancement on two aspects of economic life namely income and distribution. As for income the focus is on the rise in per capita income. This requires a growth rate or the rise in national income which is higher than the rate of increase in population. It is also necessary that the rate of increase in per capita income is a sustained one. As for distribution the improvement in it is essential to raise the economic status of the poor. The growth of national income does not automatically trickle down to the people at the poorer level.

The present study relates to developmental as well as exploratory method. The analysis and interpretation of data involves quantitative as well as qualitative analysis. Since it deals with quantitative analysis, rankings and percentages have been used where necessary. The vision of "putting people at the centre of development" has long been a theme of the United Nations. The Preamble of the UN Charter referred to the dignity and worth of the human person, equal rights of men and women, and the
need to promote social progress and better standards of living in larger freedom. Human development was formally defined in the first Human Development Report as “a process of enlarging people's choices. The most critical of these wide-ranging choices are to live a long and healthy life, to be educated and to have access to resources needed for a decent standard of living. Additional choices include political freedom, guaranteed human rights and personal self-respect”. In later reports and in work outside the UN, the concept has been refined and elaborated.

For example, human development as a paradigm now emphasizes broadening choices and strengthening capabilities, based on conceptual and analytical work by Nobel laureate Amartya Sen and Martha Nussbaum, among many others. In later reports and in work outside the UN, the concept has been refined and Human Development Reports have analyzed these links and interconnections. It is a process of enlarging people’s choice. Enlarging people’s choice is achieved by expanding human capabilities and functionings. But the realm of human development goes further. It ranges from political, economic and social opportunities for being creative and productive to enjoying self-respect, empowerment and a sense of belonging to a community. Human development may refer to:

- Human development (biology), the process of a human becoming biologically mature
- Developmental psychology, also known as human development
- Human development (humanity), as it relates to economics and standards of decent living
- Human Development Index, an index used to rank countries by level of human development
  - Human development in the scope of humanity, is an international and economic development paradigm that is about much more than the rise or fall of national incomes. People are the real wealth of nations. Development is thus about expanding the choices people have, to lead lives that they value and improving the human condition so that people will get the chance to lead full lives. And it is thus about much more than economic growth, which is only a means of enlarging people’s choices.
  - Fundamental to enlarging these choices is building human capabilities — the range of things that people can do or be in life. By investing in
people, we enable growth and empower people thus developing human capabilities. The most basic capabilities for human development are

- to lead long and healthy lives,
- to be knowledgeable,
- to have access to the resources and social services, needed for a decent standard of living
- and to be able to participate in the life of the community. Without these, many choices are simply not available, and many opportunities in life remain inaccessible.

- There are four basic pillars of human development: equity, sustainability, production and empowerment. Equity is the idea of fairness for every person; we each have the right to an education and health care. Secondly, sustainability is the view that we all have the right to earn a living that can sustain us and have access to a more even distribution of goods amongst populations. In addition, production is used to show how the government needs more efficient social programs for its people. Lastly, empowerment is an effect of general well-being.

- This way of looking at development, is not new. Philosophers, economists and political leaders have long emphasized human well-being as the purpose, the end, of development. As Aristotle said in ancient Greece, “Wealth is evidently not the good we are seeking, for it is merely useful for the sake of something else.

- Developed countries are seen as those who have a continuous progress in the indexes of life. The countries that have seemed to excel are viewed as having better policies than those who have remained stagnant.

To draw attention to these ends, the Human Development Report now uses four key indicators:

- **HDI, the Human Development Index** – The most recent index of development in use since 1990, is the Human Development Index HDI for short. It has been prepared under the United Nations Development Programme. It is a composite of three indicators – longevity or life expectancy at birth, educational attainment and standard of living. The first two are the social indicators. Life-expectancy reflects the progress made in the field of health, infant and child mortality and nutrition. The educational attainment is comprised of adult literacy, and a combined primary, secondary and tertiary
enrolment ratio. The standard of living includes the real per capita income earned by the people. The HDI which measure absolute levels, ranks countries in relation to each other. This index is thus of special importance.

- **GDI, the Gender-related Development Index**: an indicator that adjusts the average HDI achievement to reflect inequalities between men and women along the three basic dimensions. The educational gender gap is the greatest in the poorest countries and regionally in the Middle East and North Africa. For all developing countries taken together, the female literacy rate was 29% lower than the male literacy. And women's mean years of schooling were 45% lower than men's. The educational gender gap by expanding educational opportunity for women is economically desirable for three reasons –
  
  📈 The rate of return on women's education is higher than that of men's in most developing countries.
  📈 Increasing women's education not only increases their productivity but also results in greater labour force participation, later marriage, lower fertility and greater improved child health and nutrition.
  📈 Improved child health and nutrition and more educated mothers lead to multiplier effects on the quality of a nation's human resources for many generations to come.

- **GEM, the Gender Empowerment Measure**: an indicator that focuses on the opportunities open to women. It measures inequality of opportunities in three areas: political participation and decision making; economic participation and decision making; and power over economic resources.

- **HPI, the Human Poverty Index**: The significant factor which prevented poor from benefitting from growth has been the widening inequalities of income. The beneficial effects of growth did not reach large masses of people. And the inadequacies of anti-poverty programme has not benefited all those who are to be benefitted from it. The United Nations than came out with the Human Poverty Index (HPI) in 1997. The HPI measures the deficiencies in the three indexes of the human development as mentioned above. The HPI is meant to provide a broader view of human development and is adapted to developed countries as well. It combines the proportion of people in a country expected to die at a relatively early age and poor access to the overall economic resources needed for a decent standard of living.
The Multidimensional Poverty Index or MPI is an international poverty measure developed by the Oxford Poverty and Human Development Initiative (OPHI) for the United Nations Development Programme’s flagship Human Development Report. The innovative index reflects the multiple deprivations that a poor person faces with respect to education, health and living standards. The MPI is an index of acute multidimensional poverty. It assesses the nature and intensity of poverty at the individual level, creating a vivid picture of people living in poverty within and across countries, regions and the world.

Key Words related with Human Development

Human rights and human development

In seeking that something else, human development shares a common vision with human rights. The goal is human freedom. People must be free to exercise their choices and to participate in decision-making that affects their lives. Human development and human rights are mutually reinforcing, helping to secure the well-being and dignity of all people, building self-respect and the respect of each other.

Health and human development

The World Health Organisation, the key United Nations agency concerned with global health matters, defines its definition of health as “A state of complete physical, mental and social wellbeing and not merely the absence of disease and infirmity”. HIV/AIDS in addition to malaria has negatively influenced development and increased poverty in places such as Africa. Achieving adequate health standards is important for the success of development and the abolition of poverty.

Human Development Report

The Human Development Report (HDR) is released by the United Nations and contains the Human Development Index. There is not only a global Human Development Report but there are regional and national reports as well that specifically show certain areas. Within global HDR there are four main indexes: Human Development Index, Gender-related Development Index, Gender Empowerment Measure and the Human Poverty Index.

The Present scenario -

In September 2000, the United Nations came up with the eight millennium development goals. The United Nations made a commitment to accomplish
these goals by 2015 and thus make an attempt to promote human 
development. The eight millennium development goals are: - 
eradicate extreme poverty and hunger - 
achieve universal primary education - 
promote gender equality and empower women - 
reduce child mortality - 
improve maternal health - 
combat HIV/AIDS and other diseases - 
ensure environmental sustainability - 
develop a global partnership for development -

**Overall poverty rates**
The number of people living under the international poverty line of $1.25 a day declined from 1.8 billion to 1.4 billion between 1990 and 2005. Despite significant developments, extreme poverty remains widespread in the developing countries. More than 1.2 billion people live on less than $1 per day at purchasing power parity and more than 2.8 billion almost half the world’s population live on less than $2 a day. About one in four children under the age of five is underweight in the developing world. However, even if these positive trends continue, in 2015, roughly 920 million people would still be living under the international poverty line of $1.25 a day, as adjusted by the World Bank in 2008.

**Success in Asia**
Achievements so far are largely the result of extraordinary success in Asia, mostly East Asia. Over a 25-year period, the poverty rate in East Asia fell from nearly 60 per cent to under 20 per cent. Poverty rates are expected to fall to around 5 per cent in China and 24 per cent in India by 2015.

**Universal elementary education**
But there has been significant changes in India since the last five years. In the last five years the government has been focusing on the education sector through increased fund allocation. The government has increased fund by 20% from 28,674 crore to 34,400 crore. The current scheme
of Universalisation of Education for All in India is ‘Sarva Shiksha Abhiyan’ which is one of the largest education initiatives in the world. Sarva Shiksha Abhiyan (SSA) is Government of India's flagship programme for achievement of Universalization of Elementary Education (UEE) in a time bound manner. Sarva Shiksha Abhiyan is an effort to universalise elementary education by community ownership of the school system. SSA is being implemented in partnership with State Governments to cover the entire country and address the needs of 192 million children in 1.1 million habitation.

**Gender disparities and women empowerment in the present world**

Young females receive less education than young males in almost all developing countries. In 66 out of 108 countries women’s enrolment in primary and secondary education is lower than that of men by at least 10 percent. This educational gender gap is the greatest in the poorest countries and in the Middle East and North African countries. This is one reason why the discrimination against girls in education as well as health is not just inequitable, but very costly from the standpoint of achieving development goals.

Women are slowly gaining political power, mainly thanks to quotas and special measures. Between 1995 and 2010, the share of women in parliament, on a global level, increased from 11 per cent to 19 per cent — a gain of 73 per cent, but far short of gender parity. Parliamentary elections in 2009 contributed to rising gains for women in sub-Saharan Africa and Latin America and the Caribbean, where 29 per cent and 25 per cent of the renewed seats went to women, respectively. Globally, women hold only 16 per cent of ministerial posts.

**Child mortality and maternal health**

Child deaths are falling, but not quickly enough. Between 1990 and 2008, the death rate for children under five has decreased by 28 per cent, from 100 to 72 deaths per 1,000 live births. Almost one third of the 49 least developed countries have managed to reduce their under five mortality rates by 40 per
cent or more over the past twenty years. Many countries have shown considerable progress in tackling child mortality.

**Combat HIV/AIDS and other diseases**

The global response to AIDS has demonstrated tangible progress. The number of new HIV infections fell steadily from a peak of 3.5 million in 1996 to 2.7 million in 2008. Deaths from AIDS-related illnesses also dropped from 2.2 million in 2004 to two million in 2008. Although the epidemic appears to have stabilized in most regions, new HIV infections are on the rise in Eastern Europe and Central Asia. Globally, the number of people living with HIV is continuing to increase because of the combined effect of new HIV infections and the beneficial impact of antiretroviral therapy.

**Ensure sustainable development**

In the context of the definition of human development, the sustainable development is a common use nowadays. This term brought into vogue by the World Commission on Environment and Development in 1987 in its report titled “common future”. In other words it envisages a development that meets the needs of the present without compromising the ability of the future generations. The term sustainable development in its wider sense envisages protection of human capital and physical capital so that the future generations do get it.

**Improved access to drinking water**

The world will meet or even exceed the drinking water target by 2015 if current trends continue. By that time, an estimated 86 per cent of the population in developing regions will have gained access to improved sources of drinking water, up from 71 per cent in 1990. Four regions — Northern Africa, Latin America and the Caribbean, Eastern Asia and South-Eastern Asia — have already met the target.

Even though progress was made primarily in small towns, the rural areas still remain at a disadvantage. Globally, eight out of 10 people who are without access to an improved drinking water source live in rural areas.

**Basic sanitation target**
With half the population of developing regions lacking basic sanitation, the 2015 target appears to be out of reach. At the current rate of progress, the world will miss the target of halving the proportion of people without access to basic sanitation, such as toilets or latrines. In 2008, an estimated 2.6 billion people around the world lacked access to improved sanitation. If the trend continues, that number will grow to 2.7 billion by 2015. Wide disparities also exist by region, with sub-Saharan Africa and South Asia continuing to lag behind. Recent data show 69 per cent and 64 per cent of their population still lacking access, respectively. And the gap between rural and urban areas remains huge, especially in Southern Asia, sub-Saharan Africa and Oceania.

**Number of species threatened by extinction is growing**

Nearly 17,000 species of plants and animals are currently at risk of extinction, and the number of species threatened by extinction is growing by the day. Despite increased investment, the main causes of biodiversity loss — high rates of consumption, habitat loss, invasive species, pollution and climate change — are not being sufficiently addressed. Biodiversity is vitally important because billions of people rely directly on diverse species for their livelihoods and often survival.

**Less loss of forest area**

Deforestation rates have slowed, but remain fastest in some of the world’s most biologically diverse regions. Tree-planting programmes, combined with the natural expansion of forests in some regions, have added more than 7 million hectares of new forest area annually. As a result, the net loss of forest area over the period 2000-2010 has reduced to 5.2 million hectares per year, down from 8.3 million hectares per year in 1990-2000. South America and Africa and India continue to show the largest net losses of forests. The Indian net loss of forests is because of over population as the people settle in the forest area for lack of land.

**Lives of slum dwellers**

The target of improving the lives of at least 100 million slum dwellers has already been achieved. In the last ten years, more than 200 million slum dwellers have gained access to improved water, sanitation or durable and less
crowded housing, greatly enhancing their prospects of escaping poverty, disease and illiteracy.

**More urban poor**

These improvements, however, are failing to keep pace with the growing ranks of the urban poor. Even though the share of the urban population living in slums has declined from 39 per cent to 33 per cent over the last ten years. The absolute number of slum dwellers in the developing world is growing and will continue to increase in the near future. The number of urban residents living in slum conditions in the developing world is now estimated at some 828 million.

**Child labour**

Child labour is a widespread problem in developing countries. When children under age group 14 work, it prevents them from attending school. The International labour organization has played an important role on the child labour issue. It has estimated that some 120 million children in developing countries between the ages 5 and 14 are working full time, with another 130 million working half time. Some 61% of the 250 million working children or nearly 153 million live in Asia, while 32% live in Africa.

Now all countries strive for improvement of the quality of life of the people. Economic growth is seen as an essential means to human development. India along with these countries has hope and it has key elements to sustain and develop it.

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Sub Theme - Human Development and Education : The Indian Scenario.

From

AJANTA DAS
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The vision of "putting people at the centre of development" has long been the theme of the United Nations. The Preamble of the UN Charter referred to the dignity and worth of the human, equal rights of men and women, and the need to promote social progress and better standards of living in larger freedom. Human development was formally defined in the first Human Development Report as "a process of enlarging people's choices. The most critical of these wide-ranging choices are to live a long and healthy life, to be educated and to have access to resources needed for a decent standard of living. Additional choices include political freedom, guaranteed human rights and personal self-respect.

The present study relates to developmental as well as exploratory method. The analysis and interpretation of data involves quantitative as well as qualitative analysis. Now all countries strive for improvement of the quality of life of the people. It requires progress in the economic sphere like income, employment, skill as also in the non-economic sphere like social, political and cultural affairs. Economic growth is seen as an essential means to human development. And this economic growth can be achieved through education. Education and health are basic objectives of development. They are important ends in themselves. Health is central to wellbeing and education is essential for a satisfying and rewarding life. Both are fundamental to the broader notion of expanded human capabilities that lie at the heart of the meaning of development. Both are forms of human capital.

But education is an integral part of national development. Researches all over the world suggest that education happens to be the cheapest and the easiest support that the government can provide to its citizens. It is rightly recognised that education is the most important input for
the development of an individual, society and a nation. The scientists, sociologists, economists, educationists all over the world insist that education is the single most important factor for the development of any nation and the second most important factor for an individual after health. Education and development are thus linked in a variety of ways.

The present day education system in India has come a long way and the age old traditions have undergone a makeover to produce an ecosystem that is evolving every single day. Initiatives like the Right to Education Act have provided an impetus to growth and progress by laying special emphasis on elementary education in India. Combined with policy changes like making child labour illegal, the government is working to ensure that the seeds of education are planted in both the rural and less privileged sub-urban areas of the country though there are a number of pressing challenges at hand that hamper the proliferation. It is seen that depending on quality the economy may follow different paths. When the quality is relatively high, the economy develops to the maximum level, with the full population investing in higher education. On the other hand when the quality is relatively low, the economy finds itself in a sort of poverty trap with no one going for secondary education. In India so far the human resource development has focussed mainly on quantity of education by making primary education free and compulsory.

But the debate the world over especially in the developing countries over the quality of education has nevertheless affected India also. India is the world’s largest working democracy and is the home to 1.21 billion people according to the 2011 census. The problem remains with the countries exploding population growth as almost 2 crore children get added to the population (about 2 %) which needs to be educated. Maintaining the quality is therefore a herculean task. India has the largest student population in the world with over 13.5 crore pupils in primary education followed by China at 12.1 crore pupils. The dropout rate is 28% in 2004-05 for primary education and a high 50% for the entire elementary education system indicating that a significant number of children do not study after enrolment to grade I. The 2008 UNESCO Global Monitoring report, categorises India as a country with high enrolment, but low survival with less than 75% of the children reaching the last grade of primary education.

Another and the most recent index of development since 1990 is the Human Development index which is based on three indicators- longevity,
A UN study has ranked India at 134 out of 187 countries in terms of Human Development Index even as it has observed that life expectancy at birth in the country has increased by 10.1 percent a year. India is ranked 134th on human resource index with 34% of those aged 15 and above considered illiterate. It is pointed out that 56% youth males are literate; in case of women the percentage is as low as 44%. The literacy rate rose to 28.3% in 1961 to 43.7% in 1981. By 2001, literacy rate rose to 65.4% and 74% in 2011.

<table>
<thead>
<tr>
<th>YEAR</th>
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<tr>
<td>1951</td>
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<tr>
<td>1961</td>
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<tr>
<td>1971</td>
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<td>2001</td>
<td>65.4 %</td>
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*Source-1951-2001 Ministry of Human Resource Development*

In India the current scheme of Universalisation of Education for All is ‘Sarva Shiksha Abhiyan’ which is one of the largest education initiatives in the world. India’s academic system resembles a pyramid with small high quality at the top and a massive sector at the bottom. Sarva Shiksha Abhiyan (SSA) is Government of India's flagship programme for achievement of Universalization of Elementary Education (UEE) in a time bound manner. Sarva Shiksha Abhiyan is an effort to universalise elementary education by community ownership of the school system. SSA is being implemented in partnership with State Governments to cover the entire
country and address the needs of 192 million children in 1.1 million habitations. It has set some standards to be followed in schools-

i. **There should be at least one teacher for every 40 students in primary and upper primary stage of education.**

ii. **Ensuring the existence of at least two teachers in every school.**

iii. **One separate room for every headmaster of upper primary schools.**

iv. **Ensuring free textbook for girls, children of schedule castes and tribes in every primary and upper primary schools.**

v. **Schools should be opened within one kilometre of every habitation etc.**

vi. **Free school uniform, midday meals and school bags are provided to every child enrolled in the elementary level.**

**Key Challenges for the Indian Education System**

25% of the Indian population is illiterate.

Only 7% of the population that goes to school managed to graduate and only 15% of those who enrol manage to make it to high school and achieve a place in the higher education system.

A few reasons why education in India is given less importance in some areas are as follows:

- 80% of schools are managed by the government. Private schools are expensive and out of reach of the poor.
- More hands to earn remains the mentality amongst many families and therefore little kids are set out to feed for the family over going to school to garner an adequate education, in the most literal sense of the word.
- Infrastructure facilities at schools across rural areas and in slums dispense very poor quality of education.
- The teachers are not well qualified and therefore not well paid and therefore are not willing to work hard enough. This has been a classical Catch-22 problem that the government has been trying hard to fight against.
But a number of recent efforts have been made in India to make elementary education a Fundamental Right of every child. With the 93rd Constitution Amendment Bill by the lower house of the Parliament and then by the upper house, a major change was witnessed. With this Act, for the first time since independence and since the framing of the Constitution, was a Fundamental Right added to the Constitution. About a hundred years ago a great son of India, Gopal Krishna Gokhale, urged the Imperial Legislative Assembly during the British rule to confer on the Indian people the Right to Education. About ninety years later the Constitution of India was amended to enshrine the Right to Education as a fundamental right. The Right of Children to Free and Compulsory Education Act, was enacted by Parliament in August 2009. Education is henceforth a fundamental right for all children aged between six and fourteen year age group in India.

A number of changes have been witnessed since then. In India 1,50,000 students have travelled to foreign countries every year and spend out $13 billion on education. This puts the entire education sector market size to $86.2 billion (Report Kaizer). Annual Government spend is $30 billion (2006 at 3.7% GDP) and annual private spend of $43.2 billion. Over the years the government has been focusing on the education sector through increased fund allocation. The government has increased fund by 20% from 28,674 crore to 34,400 crore. It is time for India to hold it on its advantage. Now in reverse brain drain the IIT graduates prefer to remain in their own country or return to the country of their origin. The Indian R&D centres of Bell laboratories, the world’s largest research organisation filed more patents than the US laboratories. In 2006, India announced 1312 applications for drug patents, a record only to US.

So definitely India has hope as it has key elements to begin and sustain the process and it is emerging as one of the leading countries in its manpower resources.
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Vivekananda and his philosophy of education: A path still to be explored

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Vivekananda was known by different names, more famous as Naren by Ramakrishna. During his first journey in India he appeared as Swami Vividishananda, sometimes as Satchidananda. On the eve of his departure for America, when he went to Colonel Olcott, then President of the Theosophical Society, for letters of introduction to America, it was under the name of Satchidananda. However it was his great friend, the Maharaja of Khetri, who suggested the name Vivekananda to him when he was about to go to America. But he could never have changed it, even if he wanted to, for within a few months it had acquired an Indo-American celebrity.

Vivekananda’s Philosophy

The present study relates to developmental as well as exploratory method. The analysis and interpretation of data involves qualitative analysis. Now Vivekananda’s philosophy arises from the awareness of the social, religious and economic conditions of the Indian masses. He had a realization that some of the evils were due to orthodoxy and superstitions prevalent in the society at that time. He had a deep conviction that this was due to loss of faith in spiritual values. Consequently he aimed at what could be called a spiritual awakening and accepted with gratitude whatever he could learn from faiths and disciplines emphasizing the spiritual values. In a certain sense, Vivekananda is influenced by Buddhist philosophy. There are at least three ideas in Vivekananda’s philosophy for which he remains indebted to Buddhist thought. The first and foremost is the idea of ‘mass-liberation’ that Vivekananda envisages, it has clear similarity with the Buddhistic ideal of Bodhisattva. Secondly, Vivekananda is impressed by the Buddhistic assertion that the raft with the help of which one crosses a river in storm, should be left for the use of others. Buddha himself even
after attaining Nirvana, kept on roaming about and helping others in their struggle against suffering. His own missionary zeal for service is influenced by this. Thirdly some of the Buddhist ideals, like Ajīva have also inspired Vivekananda a great deal.

Along with these influences, Christianity also influenced him. He was influenced by the strength of character, the soul-force that is required, a supreme spiritual strength to forgive the oppressor even in the midst of acute physical suffering. From Christianity, therefore Vivekananda takes up the ideal of service and love. There were certain other influences too. For sometime he was under the influence of Brahmo Samaj, and it can be said that his strong feelings against the prevalent orthodox and superstitious rites were generated under that influence. But the profound influence in the light of which all other influence was remodeled and shaped was that of his master- Sri Ramakrishna Paramhansa. In fact the story of the life of Vivekananda would have been entirely different had he not come under the influence of Ramakrishna. Swami Nikhilananda says, "It was his Master who had taught him the divinity of the soul, the nonduality of Godhead, the unity of existence and one more great thing – that is the universality or harmony of all different religions" It is true that Ramakrishna initiated him to spiritual discipline and meditation. In Swamiji’s own words : “For the first time I had found a man who dared to say that he saw God, that religion was a reality to be felt, to be sensed in an infinitely more intense way than we can sense the world. I began to go to that man day after day and I actually saw that religion could be given. One touch, one glance, can change a whole life."

The deepest influence upon his thought is obviously of ancient Hindu philosophy- especially of the Vedanta. Vivekananda was a staunch advocate of supremacy of almighty God. He was not all a fanatic like many other religious preacher. He has had a broad outlook. He was a real secularist. He says, "If anybody dreams exclusive survival of his own religion and destruction of others I pity him from the core of my heart.” He fanned the flame of Vedantic concept of equality of humanity. Vivekananda had an implicit faith in the welfare of mankind. Worship of man is the real worship of God. He realized the dignity of and divinity in man. He did not appreciate man to be self-centered. He propagated the
salvation of all but not of one. Vivekananda was an optimist. He inspired the young by his dictum, “Stand up, behold, be strong, you are the creator of your destiny.” “Awake, arise and stop not till the goal is reached.” This has been the core to all that Swami Vivekananda has taught throughout his whole life, and he wants to make this as the corner stone of his educational theory. Although he was a spiritualist in the true sense of the term, he beautifully blended spiritualism with science and technology for economic wellbeing of men because according to him, “Religion is not for empty bellies.” In order to undertake any spiritual activity a man must be self-dependent economically.

**His Philosophy of Education**

In the neo-vedantic humanistic tradition of contemporary Indian thought Vivekananda presented a philosophy of education for man-making. Among the contemporary Indian philosophers of education he is the one who revolted against the imposition of the British system of education in India. He was severely critical of the system of education introduced by the British in India. He felt that the current system of education did not confirm with India’s culture. He held that such an education only brings an external change without any profound inner force. According to Vivekananda, education is not mere acquisition of certain information. Real education according to him is that which enables one to stand on one’s leg.

He believed in auto education. It implies that the child develops his own nature as the plant does its own growing. The plant grows itself naturally, the gardener helps it in growing. Similarly the teacher has to provide conducive environment for the child’s own growing. Vivekananda advocated for self development. He said, “By education I do not mean the present system, but something in the line of positive teaching. Mere book learning won’t do. We want that education by which character is formed, strength of mind is increased, the intellect is expanded and by which one can stand on one’s own feet.” Freedom is the first requirement for self development. The child should be given freedom to grow, according to his own nature. Character is the solid foundation for self development. Education should present high ideals before the educand.
Character formation requires hardwork. Activity and purusharth are the signs of life. Besides hardwork, character requires traits such as purity, thirst for knowledge, perseverance, faith, humility, submission and veneration etc. In those countries which have neglected to keep up this kind of relation, the teacher has become a mere lecturer, the teacher expecting his five dollars and the person taught expecting his brain to be filled with the teachers words and each going his own way. He attaches great importance to the personal life and character of the teacher. He thinks that only a ‘Tyagi’ can be a good teacher.

Education according to western educationist aim at man’s adjustment with the environment. According to the Indian tradition, education is the realization of the knowledge inherent in man. True knowledge does not come from outside, it is discovered with the individual in the self which is the source of all knowledge. To quote Vivekananda again, “All knowledge that the world has ever received comes from the mind; the infinite library of the universe is in your own mind.” The falling of an apple gave the suggestion to Newton, and he studied his own mind. He rearranged all the precious links of thought in his own mind and discovered a new link among them, which he called the law of gravitation. Thus according to Vivekananada, the function of education is the uncovering of the knowledge hidden in our own mind. He supported the idea of Swadharma in education.

Everyone has to grow like himself. No one is to copy others. Vivekananda believed education must promote the spirit of self-reliance and universal brotherhood. Education must ultimately teach man that Atma (soul) is the same in all – from the ant to the perfect man, the difference being only in its manifestation. The imbibing of this spirit in the heart of man would mean the annihilation of all misery from this earth, and education has to strive for this annihilation. Concentration according to ancient Indian thought is the key to true knowledge.

Swami Vivekananda was greatly pained at the miserable condition of women in India. He was conscious that a nation could rise only paying proper respect to women. According to him, women should be ideal like our Puranic Sati Savitri. Girls should be provided ideal education to be ideal women. Vivekananda wanted
to give a type of education that may make women fearless and brave. He wanted to give an education which may form character and may increase the strength of mind and may enable them to stand on their own feet. The principle of gender equality is enshrined in the Indian Constitution in its Preamble, Fundamental Rights, Fundamental Duties and Directive Principles. The government of India declared 2001 as the ‘Year of Women Empowerment’. Hence Vivekananda had a pragmatic approach. He stressed the basic needs of man, comprising of good food, good education, good living condition and constructive socio-cultural exchange.

**Humanism of Vivekananda and Aurobindo – A comparative study**

Dharma dominates in the philosophy of Aurobindo while karma dominates in the philosophy of Vivekananda, though both of them want to make this earth a heavenly place for living. Vivekananda wants to raise the socio-economic standard of the masses by his philosophy, while Aurobindo does not give much importance to economic well being. But both of them believe that if man is happy, society is bound to develop. According to Vivekananda, solutions to all human problems can be found through scientific methods. Aurobindo on the other hand advocated meditation and yoga for the solution of human problems. Aurobindo sublimated the frustration of the poor people by yogic exercise and sadhana. Vivekananda advocated mass welfare and mass education. These social qualities are needed by all humans to bring about justice and peace in the society.

Aurobindo wants to make man, superman by virtue of supreme development of his mental power. Thus Aurobindo's approach is very much individualistic in nature. Vivekananda on the other hand wants the betterment of the masses through education and material progress. Though he at the same time emphasizes the spiritual progress of the individuals also.

Vivekananda was a humanist in the true sense of the term. Vivekananda’s humanism however was different from naturalistic humanism. It is in this background that his education for man-making should be understood. The
educational ideals advocated by Vivekananda have been supported by most of the modern western educationists. So his educational philosophy is very much relevant in modern India. Education is today defined as the process of all round development of the child. Such a development can only take place from within while the external environment provides occasion for development. He provided great importance on the teacher. The modern Education Commissions have given much importance on the teacher education. Thus Vivekananda presented a positive system of education. He wrote, “Education is the manifestation of the perfection already in man. I look upon religion as the innermost core of education."

In his philosophy of education Vivekananda synthesised spiritual and ancient Vedanta but at the same time making individual worthy to earn his livelihood so that the country may progress. Vivekananda pleaded for universal, compulsory and free education. He asked the educator to reach every village and every hutment so that the whole country may awake from ignorance. He was an ideal to the youth. He inspired modern youth a great. His teachings and preaching have a great bearing on the people even now. Indian cultural heritage and her global view could be known due to Vivekananda all over the world. He remains an unchallenged sage of practical wisdom for many years to come. The great French savant, Romain Rolland held about his teachings that, “Vivekananda's words are great music, phrases in the style of Beethoven, stirring rhythms like the march of Handel choruses ...."
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