

# Man-Making and Nation-Building: Vivekananda's Educational Vision in Today's India

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## Abstract:

Man-Making and Nation-Building: Vivekananda's Educational Vision in Today's India examines the relevance of Swami Vivekananda's ideas in contemporary Indian education. Vivekananda believed that true education should develop character, self-confidence, moral values, and spiritual strength, which he described as "man-making." It focuses on understanding concepts such as man-making education, value-based learning, and nation-building as proposed by Swami Vivekananda, and relates them to present educational realities. The research design used in this study is qualitative and descriptive-analytical. The study is based entirely on secondary sources, including: books and writings of Swami Vivekananda, educational philosophies and commentaries, government policy documents (especially NEP 2020), research journals, articles, theses, and reports related to education and values. The collected data will be analysed using content analysis, comparative analysis and thematic analysis. Vivekananda's vision helps balance modern scientific and technical education with moral, spiritual, and cultural values making education a true force for national development and human welfare. It concludes that Vivekananda's vision remains highly relevant for modern India.

**Key Words:** Man-Making Education, Nation-Building Education, Vivekananda's Educational Philosophy, Value Education, Moral Education.

## Introduction:

Education has always been a powerful instrument for social transformation and national development (Mishra, 2019). In India, the purpose of education has traditionally extended beyond the transmission of knowledge to include the cultivation of character, values, and spiritual awareness (Verma, 2025). In the present era of globalization, technological advancement, and socio-economic change, Indian education faces serious challenges such as moral decline, unemployment, identity crisis, and a weakening sense of social accountability (Kapur, 2025). In this regard, it becomes extremely vital to revisit Swami Vivekananda's educational concept.

Swami Vivekananda viewed "education as a process of man-making- the harmonious

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development of body, mind, and soul” (Ravi, 2016). According to him, true education should awaken the inner potential of the learner, build self-confidence, strengthen moral character, and inspire service to humanity (Nithiya, 2012). He strongly criticized the colonial system of education for producing clerks rather than strong, self-reliant individuals. Instead, he advocated an education system that empowers individuals to become fearless, disciplined, and socially committed (Mishra, 2019).

Vivekananda’s concept of nation-building was deeply rooted in the upliftment of the masses through education. He believed that the strength of a nation lies in the strength of its people, and that education should reach the poor, women, and marginalized sections of society (Halder, 2023). His educational concept was to produce citizens who could contribute to social harmony and national advancement by fostering virtues like unity, tolerance, hard labor, and patriotism. (Verma & Maurya, n.d.).

In today’s India, educational reforms such as the National Education Policy (NEP) 2020 emphasize holistic development, value-based learning, and skill-oriented education (Shrivastav & Nirmla, 2025). These objectives closely align with Vivekananda’s philosophy. Nonetheless, there is still a disconnect between classroom realities and policy goals. As a result, it is crucial to critically analyse Vivekananda's educational philosophy in light of modern India.

This research seeks to analyse how Vivekananda’s ideas of man-making and nation-building can guide modern educational practices. By integrating his philosophy into today’s education system, India can nurture not only skilled professionals but also morally responsible, confident, and socially conscious citizens who can contribute meaningfully to the nation’s development.

### **Literature Review:**

Chatterjee (2026) conducted a study looks at Swami Vivekananda's educational philosophy and assesses its applicability to developing women's leadership skills and overall empowerment in modern India and the study comes to the conclusion that comprehensive, values-based education can serve as a strategic catalyst for empowering women to actively create their countries, promoting social cohesion, gender equity, and long-term societal advancement. Ok (2025) conducted a study to investigate the role of teacher in Swami Vivekananda,s man-making education and findings revealed that in keeping with Swami Vivekananda's vision of a powerful and awakened nation, educators may help build a vibrant and spiritually enhanced society. Beckerlegge (2023) examines the evolution of seva practices inside two Hindutva-inspired organizations, the Rashtriya Svayamsevak Sangh (RSS) and the more modern Vivekananda Kendra and it takes into account what these groups might interpret as engaged Hinduism, their objectives, how they hope to achieve these objectives, the connection between their seva activities and their broader cultural and political agendas, and, according to some, the "benevolence" of their goals. Halder (2023) conducted a study to explore the humanistic approach and vivekananda’s man-making education and this study highlights the importance of fostering each person's inherent potential by illuminating the dynamic confluence of humanistic education and Vivekananda's vision. Again, Radha (2019) conducted a study to explore the Swami Vivekananda’s mission on man-making education and findings revealed that in order to create decent citizens for the advancement of our country,

Swami Vivekananda placed a strong emphasis on man-making education.

**Objectives:**

1. To study Swami Vivekananda's concept of man-making education and its philosophical foundations.
2. To examine Vivekananda's views on education as a tool for nation-building.
3. To analyse the relevance of Vivekananda's educational ideas in the context of contemporary India.
4. To evaluate how far present educational policies, especially NEP 2020, reflect Vivekananda's educational vision.

**Methodology:**

This study adopts a qualitative and descriptive–analytical research design. It aims to interpret and analyse Swami Vivekananda's educational philosophy and examine its relevance to contemporary Indian education and nation-building. The research is philosophical and analytical in nature. It focuses on understanding concepts such as man-making education, value-based learning, and nation-building as proposed by Swami Vivekananda, and relates them to present educational realities. The study is based entirely on secondary sources, including: books and writings of Swami Vivekananda, educational philosophies and commentaries, government policy documents (especially NEP 2020), research journals, articles, theses, and reports related to education and values. Data will be collected through: library research, review of online academic databases and educational websites, analysis of policy documents and scholarly literature. The collected data will be analysed using content analysis, comparative analysis and thematic analysis.

**Findings and Discussion:****Vivekananda's View of Man-Making Education:**

Swami Vivekananda defined education as “the manifestation of the perfection already in man.” According to Swami Vivekananda “Man making means a harmonious development of the body, mind and soul.” For him, education was not merely the acquisition of information but a process of unfolding the inner potential of every individual (Halder, 2023). Swami Vivekananda believed that the true purpose of education is “man-making” developing strong, self-reliant, morally upright, and spiritually awakened individuals. His idea of man-making education focuses on building character, strength, and confidence rather than just accumulating information (Nithiya, 2012). The holistic development of personality physical, intellectual, moral, and spiritual is the goal of his concept of man-making education. (Ravi, 2016).

According to Vivekananda, true education is build character and self-confidence, develop fearlessness and strength, cultivate moral values and discipline, inspire service to humanity and promote self-reliance and leadership (Mishra, 2019). He criticized the colonial education system for producing job-seekers rather than strong, creative, and socially responsible individuals. Rather, he promoted education that enables people to discover their inner strength

and make significant contributions to society and the country. (Jabeen, 2024). Vivekananda's concept of man-making education aims to create individuals with strong character, confidence, moral values, and spiritual awareness, who can contribute to the progress of society and the nation.

### **Philosophical Foundations of Man-Making Education**

Vivekananda's educational philosophy is deeply rooted in Indian philosophical traditions, especially Vedanta, along with humanistic and spiritual ideals (Ravi, 2016). The foundation of Vivekananda's thought lies in Advaita Vedanta, which teaches that every human being is essentially divine (Ravi, 2016). Since the soul is pure and perfect, education should help in realizing this inner divinity. Thus, learning becomes a process of self-discovery rather than external imposition of knowledge. For Vivekananda, the highest goal of life is self-realization. Education should awaken the learner to their true nature, enabling them to overcome fear, weakness, and ignorance (Bhat, 2016). Vivekananda believed in the unity of all humanity.

His educational vision promotes love, tolerance, compassion, and service, making education a tool for social harmony and global peace (Halder, 2023). He emphasized selfless action (Karma Yoga). Education should not only develop intellect but also inspire students to serve society, especially the poor and marginalized. Swami Vivekananda's concept of man-making education is a holistic and value-based approach aimed at developing strong, ethical, and self-reliant individuals (Halder, 2023). Rooted in Vedantic philosophy and humanistic ideals, it provides a powerful foundation for education that builds both individual excellence and national character (Dutta, 2025). His vision remains highly relevant for shaping education in modern India.

### **Vivekananda's View for Nation Building:**

Swami Vivekananda regarded education as the most powerful instrument for rebuilding and strengthening India. For him, learning was more than just gaining knowledge but a means of awakening the inner strength, character, and social responsibility of individuals, which in turn leads to the building of a strong nation (Bhat, 2016). According to Vivekananda, a country's greatness is determined by the nature of its citizens.

He said that education should produce men and women of integrity, courage, self-confidence, and moral strength (Bhat, 2021). Without strong character, a nation cannot progress. Vivekananda's famous idea of "man-making education" aimed at the holistic development of individuals physical, mental, moral, and spiritual (Ravi, 2016). A nation is built by strong individuals; therefore, education must develop: self-confidence, will power, moral responsibility, and spiritual awareness. Such individuals become responsible citizens who contribute positively to society and the nation. Vivekananda wanted education to awaken a sense of service toward society, especially toward the poor, the oppressed, and the ignorant (Hind, 2025).

He believed that educated people must work for: removal of poverty, social equality, and upliftment of the masses (Rajput, 2023). When education inspires social responsibility, it directly contributes to nation-building. During British rule, India had lost confidence in its own

culture. Vivekananda stressed that education should be based on Indian culture, philosophy, and spiritual heritage (Rajput, 2023). This would restore national pride and unity, which are essential for building a strong nation.

He wanted an education system that: promotes Indian values, encourages patriotism and builds cultural identity (Hind, 2025). According to Vivekananda, young people are the country's true builders. He urged young people to develop fearlessness, energy, and dedication through education. Educated youth would become leaders, reformers, and nation-builders (Rajput, 2023). For Swami Vivekananda, education was not just for earning a livelihood it was a powerful tool for nation-building. By creating individuals of strong character, social responsibility, cultural pride, and spiritual strength, education becomes the foundation of a strong, united, and progressive nation (Yadav et al., 2024).

### **Vivekananda's educational ideas in the context of contemporary India:**

Swami Vivekananda's educational philosophy remains highly relevant in contemporary India, which faces challenges such as unemployment, moral decline, social inequality, cultural alienation, and lack of value-based education (Verma & Maurya, n.d.). His vision of education went far beyond literacy and job training; he viewed education as a powerful means for individual transformation and national regeneration (Rajput, 2023). Vivekananda's concept of "man-making education" emphasized the balanced development of body, mind, and spirit (Ravi, 2016). Today's education system in India largely focuses on academic achievement and professional skills. However, issues such as stress, depression, and lack of ethical values among students show the need for holistic education. Programs on life skills, yoga, mindfulness, and value education, now being introduced in schools and universities, reflect Vivekananda's ideals (Jabeen, 2024).

Vivekananda strongly advocated practical and vocational education to make people self-reliant (Ravi, 2016). In contemporary India, initiatives like Skill India, vocational training, and entrepreneurship education align with his belief that education should empower individuals to earn their livelihood with dignity and confidence (Verma & Maurya, n.d.).

Vivekananda emphasized education for the poor, women, and marginalized communities. Modern India's focus on inclusive education, scholarships, digital learning, and reservation policies echoes his concern for social justice (Sarif, 2019). His belief that education should uplift the masses is reflected in programs aimed at universalizing education (Yadav, 2025).

In an age of globalization, many young people are disconnected from their cultural roots. Vivekananda insisted that education must preserve and promote India's spiritual and cultural heritage (Singh, 2025). Contemporary curricula that include Indian philosophy, yoga, ethics, and indigenous knowledge systems show the continuing relevance of his vision. Vivekananda viewed youth as the backbone of the nation (Yadav, 2025).

Today, India's demographic advantage depends on educating young people with confidence, discipline, and social responsibility (Mishra & Rana, 2024). Leadership training, NCC, NSS, and value-based education programs reflect this spirit. In contemporary India, Vivekananda's educational ideas provide a powerful framework for building a skilled, ethical, confident, and

socially responsible generation (Yadav, 2025). His vision helps balance modern scientific and technical education with moral, spiritual, and cultural values making education a true force for national development and human welfare (Singh, 2025).

**Present educational policies, especially NEP 2020, reflect Vivekananda's educational vision:**

Vivekananda advocated "man-making education"- education that develops the whole personality, including moral, intellectual, physical, social and spiritual faculties not just rote learning (Bhat, 2021). NEP 2020 emphasises holistic, multidisciplinary education with reduced rote content and increased focus on critical thinking, creativity, ethics, culture, arts, sports, and life skills (Singh & Saxena, 2024). It integrates cognitive, emotional, and socio-cultural learning in the curriculum (Zai & Wani, 2023). This aligns strongly with Vivekananda's idea of developing well-rounded individuals prepared to face life's challenges, not just exams.

Vivekananda's vision education should reinforce moral values, cultural identity, and spiritual strength, especially rooted in Indian ethos (Bhat, 2016). NEP 2020 stresses education rooted in Indian values and culture, and promotes regional languages, Indian knowledge systems, and cultural awareness alongside global standards (Singh & Saxena, 2024). This directly echoes Vivekananda's emphasis on blending modern education with ethical and cultural consciousness.

Vivekananda supported practical and vocational education to empower individuals economically and socially (Debnath, 2025). NEP makes vocational education compulsory from Class 6 onwards, promotes internships, industry linkage, and experiential learning (K. & D., 2024). By integrating skills with academics, NEP 2020 fosters self-reliance and job readiness, a core element of Vivekananda's educational thought (Panda & Das, 2026).

Vivekananda emphasised education for all, especially for the poor, women, and marginalised, as essential for national uplift (Debnath, 2025). NEP 2020 aims at universal access, equity, and inclusion for all learners (including disadvantaged groups) and promotes widespread literacy and learning opportunities (Bhattacharya & Diabagh, 2025). The policy's focus on inclusivity resonates with Vivekananda's belief that education should reach the masses.

Vivekananda's vision youth should be energised through education to become nation-builders with confidence, courage and social responsibility (Debnath, 2025). NEP promotes critical thinking, leadership skills, teamwork, communication, and civic values as part of soft skills development (Sharma, 2025). These align well with Vivekananda's aim to prepare empowered and socially conscious youth.

Vivekananda advocated education should be flexible, learner-centred, and connected with real life values rather than fragmented and examination-oriented (Pallathadka & Roy, 2025). NEP replaces rigid structures with interdisciplinary learning, flexibility in subject choice, multiple entry-exit options, and competence-based assessment (Sharma, 2025). This reform promotes a learning process aligned with individual potential, resonating with Vivekananda's ideals of personalised and meaningful learning (Sarif, 2019).

NEP 2020 reflects many of Vivekananda's educational ideals especially holistic development,

value-based learning, vocational empowerment, inclusivity, and cultural rootedness (Bhattacharya & Diabagh, 2025). While implementation challenges remain, the policy conceptually aligns strongly with his vision of education as a tool not just for jobs but for nation-building and human growth.

### **Conclusion:**

The educational ideas of Swami Vivekananda revolve around the comprehensive cultivation of character, values, and social responsibility, which persist as a lasting framework for impactful education. His educational philosophy is one of the most powerful and relevant contributions to Indian educational thought. He viewed education not merely as the acquisition of knowledge, but as a process of self-realization, character formation, and social transformation. The importance of Vivekananda's educational philosophy lies in its power to transform individuals, society, and the nation. It creates not only educated people but enlightened, confident, and responsible human beings, making education a true force for human and national development. The greatest challenge is not the irrelevance of Vivekananda's ideas, but the gap between his vision and the current practice of education. Bridging this gap requires reforms in curriculum, teacher training, and educational goals to make education truly holistic, value-based, and nation-oriented.

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