Chapter – XII

MAJOR FINDINGS, DISCUSSION AND CONCLUSION

"My idea of education is personal contact with the teacher- gurugriha-vasa. Without personal life of a teacher there would be no education."-Swami Vivekananda.

INTRODUCTION

Having discussed all the details of the contributions of Ramakrishna Mission towards enrichment of Secondary Education in India since its inception upto 2005; an attempt is made to bring salient points in the form of summary in this chapter. This chapter presents a brief overall summary of the various aspects related to the present research. The significance and objectives of the study undertaken for investigation, the methodology adopted and also the various statistical techniques used for analyzing the data have been brought to lime-light. This chapter also highlights the conclusions of this study and also presents its limitations. Educational implications of this research have been explained, recommendations and certain suggestions have been made by the investigator for the advantage of pursuing research in this area of study in future. The Ramakrishna Math was registered as a trust in 1901. To facilitate the work of the Mission Association and for giving it a legal status, a society named the Ramakrishna Mission was registered in 1909 under Act XXI of 1860. It was founded by Sri Ramakrishna's chief apostle, Swami Vivekananda. Its management was vested in a Governing Body.

Ramakrishna Math is a Monastic organization for men brought into existence by Sri Ramakrishna. Both the Math and the Mission together have 176 branches all over India and in different parts of the world. The Monks of the Math and Mission serve millions of men, women and children, without any distinction of caste, religion or race, because they see the living God in them.

Swami Vivekananda (1863-1902), a great thinker and reformer of India, embraces education, which for him signifies 'Man Making', as the very mission of his life. Swamiji pointed out that the present-day education is that it has no definite goal to

pursue. He attempts to establish, through his words and deeds, that the end of all education is man making. He prepares the scheme of this concept of education in the light of his over-all philosophy of Vedanta. According to him, knowledge is inherent in every man's soul. What we mean when we say that a man 'knows' is only what he 'discovers' by taking the cover of his own soul. Consequently, he draws our attention to the fact that the task of the teacher is only to help the child to manifest knowledge by removing the obstacles on the way. All subjects, studies and activities should be treated as a series of stimuli. These, according to him may constitute his cultural heritage found in the form of history, art, Vedas, Upanishads, sacred books of all religions, languages, and stories about India's glorious past.

The present study makes an attempt to present the empirical account of the Academic Climate, Library, Residential facilities, Other facilities, Cultural and Co-curricular Activities, institutional environments, Researches, Collaborations, International exposure, Sports & Co-curricular Activities, Value Education in Cultural & Daily-life activities, Food and Nutrition, Residential facilities, Excursions, Computer Literacy, Liberal Education and Integrated student Development Scheme conducted by educational institutions of the Ramakrishna Mission across the country with a view to highlight the best practices of Ramakrishna Mission institutions which have enriched education in India over the decades.

FINDINGS WITH REGARD TO GROWTH AND DEVELOPMENT OF RAMAKRISHNA MISSION IN GENERAL

Ramakrishna Math is a monastic order for men brought into existence by Sri Ramakrishna (1836-1886), the great 19th century saint of Bengal who is regarded as the Prophet of the Modern Age. Ramakrishna Mission is a registered society in which monks of Ramakrishna Math and lay devotees cooperate in conducting various types of social service mainly in India. It was founded by Sri Ramakrishna's chief disciple and religious leader, Swami Vivekananda (1863-1902), who is regarded as 'one of the main moulders of the modern world', in the words of an eminent Western scholar.

- First phase of Ramakrishna Movement (1872 to 1905): Laying the foundation: The Ramakrishna Mission Association (in short, 'Ramakrishna Mission'), was formed on May 1897. Its supporters, under the dynamic leadership of Swami Vivekananda, had decided to form an Organization 'in view of the increasing

interest and expansion of the movement to diffuse Paramahamsa Deva's ideas, teachings and principles'. On May 5th they drew up its objective as follows: 'The object (aim) of the society is to propagate the principles propounded by Sri Ramakrishna and illustrated by His own life for the benefit of humanity and help mankind in the practical application of those principles in their intellectual and spiritual needs. Therefore the 'Ramakrishna Mission' formed was not essentially different from the 'Movement' initiated by Sri Ramakrishna. Characteristics of the Movement nourished by the four basic concepts are:

- Man's real nature is divine
- The aim of human life is to realize this divine nature
- All historical religions are essentially in agreement, and
- Lasting unity of mankind and peace can be achieved through the spiritual regeneration of man

The Ramakrishna Movement, in the early years of its existence developed the very same characteristics.

- The Second phase of Ramakrishna Movement (1906 to 1936): Consolidation of the work: The premature death of Swami Vivekananda, the leader of the Ramakrishna Movement, was no doubt a big blow to his brother disciples, but the Movement made steady progress under the enlightened leadership of Swami Brahmananda (1902-1922), Swami Shivananda (1922-1934), and Swami Akhandananda (1934-1937). Above all Holy Mother Sri Sarada Devi was the supreme living spiritual authority who guided, shaped and directed the Movement till 1920.
- A Great Event – The first convention, 1926: One of the important events in the second phase of the Movement was the first Convention which was held at Belur Math from 1st to 7th April 1926. Over a hundred affiliated and non-affiliated centres were represented and nearly 350 representatives and guests were assembled at the convention. The second phase left a glorious record of all-round progress of the movement. In this phase, seventy-three new branch centres were added to the organization in India and abroad. Thirteen centres were founded in the USA, South America, Europe, Ceylon, and Singapore.

- The Irreparable Loss: Though the second phase (1906-1936) was the golden period of the Movement, it also witnessed the passing away of stalwarts of the first generation of the Math and Mission. Each of them exercised a powerful influence, direct or indirect, over the activities of the Movement, and their loss to the Movement was irreparable. Holy Mother Sri Sarada Devi, who passed away on 21 July 1920, was a perennial source of comfort and inspiration to one and all.
- The happy end of the Second Phase of the Movement: Indeed it was a happy end. The centenary celebrations began on 24 Feb 1936 and continued for a whole year. The primary work of the magnificent stone temple of Sri Ramakrishna at Belur Math was started on 10 March 1935.

- The Third phase of Ramakrishna Movement (1936 to 1950): Period of growth of the movement The most important event of this period was the Birth Centenary of Sri Ramakrishna. The year –long celebration started on 24 Feb 1936, the birthday of Sri Ramakrishna, and ended a week after his next birthday, on 21 Mar 1937. A remarkable achievement of this period (1936-1950) was the acquisition of some places associated with the life of Sri Ramakrishna. The birthplace of the Master at Kamarpukur was acquired in March 1947. By 1948, the Mission had established quite a number of educational institutions solely for girls and women teachers. In these institutions, vocational subjects were also introduced to help women stand on their own feet.
- The Fourth phase of Ramakrishna Movement (1947 to 1965): The advent of Independence on the 15th August 1947 opened up to the Indian people the possibility of tremendous growth and all-round development. By this time the Ramakrishna Mission, which had completed fifty years of its existence, was a well-disciplined, active, and expanding organization, catering both to the spiritual and material needs of the Indian people. The first serious problem which the Mission faced during this period was that of the migration of refugees from East Pakistan. The Ramakrishna Mission, along with many other voluntary organizations, mobilized its resources first to provide food and temporary shelter to the refugees. Thousands of refugees were fed daily at the railway terminus in Calcutta. The period from 1947 to 1965 was remarkable in

the history of the Ramakrishna Math and Mission for two very important events-the birth centenary celebration of the Holy Mother in 1953-54, and the birth centenary of Swami Vivekananda, celebrated on a world wide scale from January 1963 to January 1964. New educational institutions built by the Ramakrishna Mission during these years were located in West Bengal, Bihar, Tamil Nadu, and Kerala.

- The Fifth phase of Ramakrishna Movement (1965 to 1982): The post-Independence history of the Ramakrishna Math and Mission extends from 1965 to 1982. During this period the educational facilities introduced were, new buildings erected for schools, colleges, and libraries at different centres. Rural work in general and tribal welfare work in particular attracted a great deal of monks of the Order. So far as the welfare of the tribal people was concerned, a few positive steps were taken during this period. In 1969 the Ramakrishna Mission Ashrama at Morabadi, Ranchi, in Bihar (now Jharkhand) initiated a training scheme in agriculture, dairy, and poultry under the title of 'Divyayan' mainly for the tribes, the aboriginal people of this region.
- Sixth phase of the Ramakrishna Movement (1982 up to 2005): The period from 1982 onwards may be taken as the third phase in the post-Indian-independence history of the Ramakrishna Math and Mission. During the last three decades, many new centres of the Math and Mission were established, both in and outside India. The following table shows the expansion of the Math and Mission activities. Two important events marked the years 2004-05. In 2004 a new branch centre of the Ramakrishna Mission was started at the site of the birthplace and ancestral house of Swami Vivekananda, and in 2005 a deemed university known as the Ramakrishna Mission Vivekananda Educational and Research Institute (RKMVERI) was founded, which is treated as a new centre of the Order.

FINDINGS WITH REGARD TO SCHOOL EDUCATION IN RAMAKRISHNA MISSION

- Except a very few numbers of states and union territories (for example Nagaland, Mizoram, Dadra and Nagar Haveli, Daman and Diu, Goa and

Lakshadweep etc.) wherever the Mission has centres contribute to the school education in terms of Primary Education, School Education (Secondary and Higher Secondary, Open School, Coaching Centre, Hostels/Students Home, Nursery, Orphanages and Special School.

- Activities of the Ramakrishna Mission in the field of school education all over India are not isolated from the mainstream School education system of the country. Rather they are according to the demand and necessity of the society or as the system permits, affiliated to various State or Central Boards or Councils.
- Since the Ramakrishna Mission does not have any Board or Council of its own (unlike Tagore's Visva-Bharati and Sri Aurobindo's Auroville in Puducherry) follows syllabi as prescribed by the affiliating Boards or Councils.
- All the Educational activities of Ramakrishna Mission in the field of school education are under monastic supervision or Headship.
- Imparting Value Education through practices like Bhajans, Prayer, Meditation, Yoga, Reading the Lives of Great Persons and Prophets are prevalent throughout the Educational Activities of the Mission.
- The Mission also has residential schools for Physically Challenged and Differently Abled students ensuring total development of such pupils.
- The Institutions of School Education of the Mission excels and enjoy high respect in terms of Quality of Education and the results among the fellow counterparts as well as whichever Board or Council it is affiliated to and throughout the country.
- The Hostels/Students' Home under the Mission are uniquely accommodating and flexible towards its inmates irrespective of cast, creed and religion; and if not attached to a school under the Mission replicate the role of a school by providing all sorts of educational assistance to the students.
- The Coaching Centres of the Mission are more of a parallel school and bears all the attributes of a school without being such a formal institution. Fully charitable in nature they manage to take care of the students in every aspect of such period of life.

- The fusion of tradition along with modern scientific demeanor in the realm of teaching-learning-activities marks a special successful tenet of the institutions in the sphere of School Education run by the Mission.

FINDINGS WITH REGARD TO HIGHER EDUCATION IN RAMAKRISHNA MISSION:

- The Higher Education institutions of the Mission are embodiments of true academic atmosphere without being perturbed by any socio-political cumbrousness. They appear to be institutions of being different and making difference.
- As the flagbearers of the Ramakrishna Mission the institutions are keen enough to take care of presence and peculations of universal values in the teaching learning process and the daily activities of the institutions as well as the students.
- The only University of the Mission (Private) though came up within the last 10 years has 4 campuses (3 are off campuses i.e. Ranchi, Coimbatore and Narendrapur) and altogether is devoted to various off the track subjects like 'Integrated Rural Development and Management', 'Integrated Rural and Tribal Development and Management' and ‘Disaster Management’ etc. apart from regular and general courses and subjects taught throughout the nation.
- The University has a dedicated School of Indian Heritage which is devoted to Sanskrit Studies, ancient Indian scientific heritage and Vedanta, particularly the Upanishads and the Bhagavad-Gita.
- The University also have many outreach programmes like VIVEKDISHA which is an Information and Communication Technology-Based (ICT) Network. The University has the capability to connect twenty-five centres for videoconferencing through Broadband facility anywhere at any time on the globe. The centre at RKMVU, Belur Math is the Expert Centre, while the other centres in West Bengal and Jharkhand are participating centres specially created to address a large number of students and patients.
- All the Higher Education institutions run by the Mission are engaged in research programmes (Major, Minor and Degree Awarding) and publishing

papers in various famed platforms. They are also extremely careful for the timely upgrading and refreshing the faculties as well as students.

- All the Colleges run by the Mission are of Post Graduate in nature and are of 'A' Graded by the National Assessment and Accreditation Council.
- All The Colleges are Autonomous Colleges under their own parent universities and thus enjoy liberty to prepare the course structures, conduct examinations and publish results which enables them to ensure advancement in every sphere of academic life.
- In all the institutions the Monastics play the role either as Heads or as supervisors and guides. The unsalaried, honorary and yet devoted to the core such Monks also acts at per alongside the academics of the institutions and are the source of inspirations for all.

FINDINGS WITH REGARDS TO TEACHER EDUCATION IN RAMAKRISHNA MISSION

- In all the teacher education institutions under the Mission the Monastics members act as Heads or as leaders. Their academic as well as administrative leadership bears the mark of excellence and lofty ideals.
- The Teacher Education institutions of the Mission have various forms of linkages with their foreign counterparts and are recognized centres for advance studies.
- Under the lofty ideals of the Ramakrishna Mission the institutions take care of values based teaching learning process and the daily activities of the institutions as well as the students and successfully blends the present day traits of scientific tempers.
- The Teacher Education institutions meant for B.Ed. and M.Ed. courses run by the Mission are engaged in research programmes (Major, Minor and Degree Awarding) and publishing papers in various national and foreign platforms.
- Among all the Teacher Education institutions the Sikshanamandira at Saradapitha, Belur Math and the Coimbatore Mission (First in the country and 'A' graded) are the Autonomous Colleges and enjoy liberty to prepare the course structures, conduct examinations and publish results which enables them to ensure advancement in every sphere of academic life.

- The Sikshanamandira is also a successful and two times National Assessment and Accreditation Council accredited 'A' graded In-service Teacher Education College and conduct programmes for in-service teachers and publishes various teacher handbook and subject specific proceeding of the orientation programmes.
- The Sikshanamandira and Coimbatore Mission Teacher Education institutions are Research Centres and conduct regular M.Phil., Ph.D. Programmes as well as are engaged in varieties research activities.
- There are Special Education Colleges for the Differently-Abled Students and the institutions even provide the much needed teaching learning material free of cost to the students hard to get in the market.
- Such institutions also act as onsite support system for the teacher-students in their professional teaching field through their strong alumni forums.
- The Mission run teacher Education Colleges are of various in nature and fully residential encompasses all the genres of teacher education.

FINDINGS WITH REGARDS TO TECHNICAL AND VOCATIONAL EDUCATION IN RAMRISHNA MISSION

- The Technical Education institutions run by the Mission are Polytechnic institutions in nature and give individual attention to ensure that each student gets comprehensive hands-on training in the labs and workshops, the necessary theoretical inputs as well as the attitude and aptitude for continuous learning which is invaluable in the fast-changing technological scenario of today's world.
- Technical seminars are held in each semester, where student deliver presentations on topics decided in consultation with the faculty.
- In the institutions Reverse engineering is used as a learning-aid as also the starting point in exploration for innovative improvements. Time-management, material-management are skills truly learnt only in a work-environment as such professional skills are the essence of competence.
- In each semester students are required to participate in Industry standard projects under simulated work conditions for their competency enhancement.

- The institutions believe that a strong personality is the basis of all excellence, to have deep convictions and the strength to follow them; to be able to work in a team, adapting to situations while not compromising on the fundamental values; to have professional pride and self-respect, and the necessary quality-consciousness and vision.
- The institutions of the Mission in the field arrange for regular introspection and orientation through prayer and meditation sessions every day towards realizing the Source of all energy, latent in the heart of everybody.
- The Mission takes care so that the students get sensitized on a variety of these aspects so that they would be able to face the world boldly and with assuredness through including verbal as well as written communication, involvement and productive participation in group discussions, initiative, and, body language and attitude
- Collaborative activities such as Group discussions are conducted for understanding group dynamics and developing Team Building skills. Students are inspired to participate in co-curricular activities such as sports, technical exhibitions, quizzes, seminars etc. organized for sake of their overall development.
- The thrust areas of the Vocational Education run by the Mission are:
- Economical: The economical objective is achieved through training the grass root level young farmers and school drop-outs, especially belonging to the tribal and the backward section of rural community, in modern technology applicable to the field of agriculture and allied areas with objective of achieving increased output per unit land area per family.
- Social: The social objective is achieved by imbibing the spirit of community living, developing sense of co-operation, acquiring youth leadership qualities, instilling group action and self-confidence with a view to prompting national integration at all levels.
- Health Related: Health care objective is achieved by organizing weekly medical camps, special medical camps, health awareness camps, total sanitation and drinking water awareness, creating and deputing Para-medical entrepreneurs and educating the people for participating in vaccination programmes, providing health care to the last person of the rural area.

- Educational: Educational objectives is achieved by creating opportunity for the Rural children right from illiteracy to neo-illiteracy. Basic Education (Primary and Middle) Secondary and Sr. Secondary through National Open Schooling, Vocational Education through national Open Schooling, Education to prisoners. Local youth of adopted areas are also encouraged to open public school in village itself.
- Cultural: The cultural objectives are achieved by guiding and encouraging local culture based on the Indian ancient culture and local traditions.
- Spiritual: The spiritual objective is achieved by spreading the doctrine of oneness of all souls' toleration and acceptance of all faiths/religions and fostering universal brotherhood, non-sectarian approach and spiritual values in daily life to achieve the highest purpose of life.

FINDINGS WITH REGARD TO MEDICAL EDUCATION IN RAMAKRISHNA MISSION

- The students of the Medical institutions of the Mission are to some extent more caring towards their patients. This can be attributed to the strict supervision of the consultants and less number of patients allotted to each student
- The students have freedom to express their views, and even space for argument with the teachers. They are also always encouraged to follow and satisfy their academic quest in terms of doing uncommon investigations and advising costly medicines, if justified, without hesitancy. The credit goes to the management who are affectionate, ready to accept new views and advancements even being obviously the semi-charitable institution providing financial support to the patients.
- The students learn as a unit rather than an individual. The intra and inter-departmental collaborations are outstanding. Any academic case in the institution never goes unnoticed even by a single student. The great concern of the teachers as well as the management for the students' academic excellence is largely noticeable.
- As trainees, in contrast to other institutions, the students are advised to meet patients' relatives daily to discuss patients' current status and plan of further

management. This provide an opportunity to think of a patient as a person and to share the practical difficulties of the family members.

- The Mission takes care of the students to develop a holistic and practical treatment approach in place of mechanical disease oriented view.
- The Laboratories are highly updated and up to mark as per the National Medical Board criteria. The academics of the Mission are always engaged in research, publishing papers in international Journals and activities like arranging Seminars, Symposia, Consortium and Conferences.
- The high demand in the society of the Mission pass outs attracts good students and thereby the whole academic atmosphere is motivated towards excellence.
- The management takes care to attract experienced doctors and researchers by creating ideal environment and facilities which gives the students opportunities to learn from the erudite and for timely career counselling.
- The mandatory duty in the Mobile Medical Unites of the Mission serve as the ready at hand field of practice to the students which is and the provides various cases for their brainstorming.

FINDINGS WITH REGARD TO LANGUAGE EDUCATION IN RAMAKRISHNA MISSION

- Sanskrit being the Mother of Indian languages and the gateway to the Indian culture, the Mission tries hard to preserve this ancient treasure house and to hand it over to the next generation.
- The Mission provides free Sanskrit coaching classes to school going children and public irrespective of caste, creed and religion.
- Students are trained in writing Devanagari script, writing answers and conversing in Sanskrit and due to the student centric pedagogy adopted by the institutions the students find it extremely easy to pursue study in Sanskrit in the higher education.
- In addition to the regular courses, the students learn traditional Vedic accent in the institutions run by the Mission which is becoming obsolete. Further, the students familiarize themselves with the universal truths contained in the Vedas.

- Computer literacy too is provided to the students which makes the syllabus a happy blend of tradition and modernity.
- Ramakrishna Mission for the purpose of promoting education particularly for underprivileged, marginalized and disadvantaged section of the society has MOU with National Institute of Open Schooling, (NIOS) and has been accredited as a Special Accredited Institution for Education of Disadvantages (SAIED) to work as a Study Centre of NIOS for Secondary and Senior Secondary (without Science, i.e. without Physics, Chemistry and Biology).
- The Schools of Languages offer the Beginner and Advanced – Level certificate courses in as good as 20 languages including 13 Foreign and 7 Indian languages.
- The Schools of Languages also offer a number of computer training courses in collaboration with various Computer Training Institutes to bring about the professionalism within the students as a part of total skill development scheme.
- The Mission also provide orientation programmes on values to the nonresidential students whereas the daily activities for the residential students are packed with such activities and service programmes.

FINDINGS WITH REGARD TO TRIBAL EDUCATION IN RAMRISHNA MISSION

- While conducting the programmes the Mission tries to ensure that the basic cultural heritage of the tribal and their religious beliefs are respected and at the same time maintain the value of no conversion unlike other non-government organizations.
- The beneficiaries are made aware of those cultural practices which are harmful to the tribal community with regard to their livelihood in the context of the socio-economic environment.
- The Mission also makes the tribal people aware of the cultural milieu of the country as a whole and also new technologies which are essential for the socio-economic development.
- The Mission takes care of the appropriate fusion of new technologies with their environment, suitable vocational training programmes are imparted along with general education.

- The Mission attempts to invigorate the tribal intuitional structure so that their traditional institutions can become effective tools for the modern development.
- The Anganwadis run by the joint effort of the Mission and its sister organizations for children between 3 to 5 years are doing remarkably well by providing all sorts of additional supports conducive to education for the first generation learners.
- The Free Coaching Camp run by the Mission actually has reduced the dropout rates in the neighbouring schools.
- Fully free Hostels under the Mission proved the inclusivity of nature of the educational intuitions and ensured education for both boys and girls from the deep interiors.
- Where even Government mechanisms find difficulties due to the nature of the Naxalite–Maoist insurgency, the tribal people especially students of Abujhmarh can only hope comprehensive and fruitful education under the Mission.

FINDINGS WITH REGARD TO OTHER TYPES OF EDUCATION IN RAMAKRISHNA MISSION

- It is an obvious customary for all the probationers, left hearth and home in the name of the God, of the Ramakrishna Order to stay for two years at the Training Centre before they are Ordained into sacred Brahmacharya -Vows.
- This training centre is meant to train up the monastic members of the Mission who are supposed to lead the various educational activities of the organization in multifarious capacities for the rest of their lives.
- The whole programme is conducted through residential mode where the novices get the opportunities to live with the Guru and under the direct instructions of the Acharyas.
- The daily routine is comprised of Meditation, classes, practice of translating theoretical knowledge into practical working field.
- It is a platform where from all over the world whosoever have joined the Order in the same year i.e. March to February stay together and grows spiritually, intellectually and physically.

- The course curriculum taught in the institution shows liberal blending of Oriental and Occidental Philosophy, Comparative Religion, World History, Psychology etc.
- The whole scheme is a venture for capacity building to be fully identified with the Ramakrishna Sangha casting aside their pre-monastic socio-economic-cultural identities.
- The Mission has a threefold aim in this field:
    - Proper interpretation and appraisal of Indian culture,
    - Promotion of mutual knowledge and understanding between India and other countries
    - Promotion of the study of the cultural heritage of India and of humankind as a whole.
- The Mission's libraries generally have three wings – (i) General Library, (ii) Children's Library and (iii) Junior Library. The library also oversees the responsibilities of other departmental libraries. Professionally managed, the library ranks foremost among public libraries in India.
- The libraries has a collection of rare books and Online access is provided to Open Library of free e-books. Access is provided upon request, to digitized versions rare books. The libraries subscribe to altogether approximately 600 national and international print journals and Online access is provided to various international e-journals consortia.
- Often the libraries oversee the workings of the Vivekananda Study Circle (Junior) for children up to the age of 15 years who are at the same time active members of the Libraries also.
- The Museums allow students from the various universities to prepare dissertations based on their exhibits and in this way, act as parallel academic institutions.
- The Museums often offers a highly-valued certificate courses on Art Education and prepare modules on the following topics:
    - Story of Art and Aesthetics
    - Development of Mural and Miniature Painting in India
    - Sculpture and Architecture in India: Early, Medieval, and Modern

- Development of Art in India – 19th and 20th centuries; and
- Minor and Folk Art of India.

- Often Art schools are attached to the Museums offering Long term and Short Term Courses on various art disciplines.
- The Mission has wings of permanent display of artifacts, organizes annual exhibition and periodic displays based on thematic or taxonometric (period, size, composition, and utility) considerations. It offers services with guides providing detailed information on exhibits to visitors.

POST-SCRIPT:

The training center for the probationers of the Order neither receives any Government Grants nor is affiliated to any Board, Council or University and yet produces the human resource who always show the capacity to unique and universal fitness to any system of educational activities of the Mission.

There are three kinds of Educational Institutions on the basis of the Residential facilities in the Ramakrishna Mission which are Fully Residential, Partly Residential and Nonresidential. However, even a Nonresidential institution also emulates the same Ashramik demeanor and ambience as a Fully Residential set up.

Ramakrishna Mission follows the prescribed or suggested curriculum by the affiliating Board, Council and University of its institutions and thereby does not stray away from the mainstream of the national temper except in the cases of its Autonomous institutions in the Higher education. This marks balance and openness of the education of the Mission.

Ramakrishna Mission manages to club value education and value based educational activities within its followed Curriculum in the institutions in the form of classes for the nonresidential and residential students and daily activities especially in the residential set up.

Some untrodden areas of education by the Mission are:

a. Law education
b. Degree course in Engineering

c. Under graduate degree programme in Medical Education

All the centres of the Math and Mission are engaged in Religious Discourses in the form of Devotees' Convention, Youth Convention etc. which have immense importance from the perspective of Guidance and Counselling for the masses.

All the centres of the Math and Mission are always engaged in either form of education like formal, non-formal and informal.

Present study defies the general misconception regarding the non- inclusion of girls/women within the Educational services by the Ramakrishna Mission. Table No.-shows that out of total 3,46,221 educational beneficiaries the percentage of girls/women students is 35.36% which is a not negligible figure at all. There is a rise of more than 3% percentage of enrolment of girls/women students than the year 2013, which was 33.56% in the year 2013.

The sole Pie Chart used in the abstract shows that as against the total expenditure of the Ramakrishna Mission during the 2013-14 financial year Educational Expenditure amounts to 43%, Medical 29%, Rural Development 10% and General and other Expenditure 18% which clearly shows the Mission's deep concern for Education.

All the centres of Ramakrishna Mission render Guidance and Counselling services in formal as well as informal ways.

DISCUSSION:

Residential System of Education

According to 2013-14 Annual Report of the Mission, the Mission runs 47 Hostels and Students' Homes where 11,595 boys and 6,433 girls reside and study. So thousands of students get the opportunity to build their character in our Ashrama atmosphere and become good citizens of the Nation.

Swamiji believed that the Mission's own institutions will be run along the lines of the old Gurukula system and the students, observing the blazing characters of

the Acharya, Principal and the Wardens/Superintendents, would easily be able to mould their own characters. But it is idle ideally to deny that we did not face problems along the journey. Indeed, some of our sadhus were heckled, harassed and in the long run could not continue in the hostel service. Sadly, some of our sadhus also fell prey to the wiles of Maya. However also, it is worth noting that in our residential system, a good number of students have responded to the call of renunciation and joined our Order as Sannyasins.

Indian society is now undergoing rapid changes with the global socio-economic scenario. This sea-change is causing severe crisis in terms of value-systems, life-style and it is really a challenge to our monastic brothers and we are to devise a mechanism so that we can stick to the old ideals of monkhood even after keeping our existence relevant in the fast-changing society.

Swami Vivekananda says "My idea of education is personal contact with the teacher-Gurugrihavasa, without the personal life of the teacher there would be no education." (CW V.24)

"We want that education by which character is formed, strength of mind is increased, and the intellect is expanded, and by which one can stand on one's own feet." (CW V.342)

Some remedial measures to improve, solve some of the problems faced by the Mission run residential institutions.

- Selection of the students to our institutions should not be random, rather it should be qualitative. Those who prepare well will be chosen irrespective of their marks in academics.
- After the selection and admission the Mission should compulsorily discuss and explain the rules and regulations in detail, giving them the logical and scientific background and the benefits they get by following them. Also convince them that by inculcating these disciplines will be to their well-being as new students are flexible and show respect to authorities.

- To spare time with every student and give a kind hearing to solve their problem individually, and also try to help them if they have any family or financial problem. This act will instil their confidence in us and also the Mission.

- Establish good relationship with parents and constantly appraise their wards progress, studies, and habits. The Mission can also make use of these parents to spread the teachings lives of Thakur Ma and Swamiji. Good relationship with parents will automatically instil a sense of moral fear in the students, which will not allow them to misbehave.

- The authorities should behave with students in such a way that they should feel we are their well-wishers. And also show them that all their endeavors is for their well-being only.

- Holistic education (3 H Principles) development of head, heart and hands is to be imparted to the students

- All through their stay in the Mission run institutions, the Mission should program their activities in such a way that they should constantly hammer home positive, life giving ideas of the Holy Trio and Vedantic ideas, ideas from Ramayana, Mahabharata etc.

- Instilling students with patriotism love and respect to their parents, love towards nature and environment will automatically instil love and respect towards us and the the Mission.

Many of the educational institutions, specially residential institutions are no doubt trying to implement some of the above ideas in their own way and to whatever extent possible. Swamiji's words are Rishi Vakays and is meant for whole of the world. Ramakrishna Mission's main thrust should be to try out these great ideas in a systematic and thorough going way and prove their possibility and efficacy for the holistic development of the students who can be not only bright great achievers in

worldly terms but also committed to higher values in life for good of the humanity as beacon lights - not falling prey to lower impulses.

As it stands now, mostly the parents want only maximum marks or best results for their wards. Thus, most of our educational institutions' thrust is on getting best results in terms of Maximum marks or ranks, so that the public appreciation and support is ensured. In this situation, most of the time, we tend to neglect as to what Swamiji would have preferred.

As at present Educational institutions are mostly focused on:

- Maximum amount of undigested information-thrust in the heads of the students
- No special effort for improvement of Concentration
- Development of head (intelligence) gets the maximum importance without equal stress on heart.

In the given situation we should make special effort in some of our selected existing institutions or new institutions which will be free from Govt. control or interference in the primary to secondary school level

It would rather be proposed that:

- Coming out of the Govt. rules is needed as they restrict freedom for any experimentation. So, the experimental institutions should be self financed.
- The Mission should take only those wards (it is possible from rural areas) so that parental pressure is not there for marks at the cost of all other values. Education should be free (no fees are charged)
- Wards should be ready to undergo the special training which stresses not on marks but on all round development, stresses on improving power of concentration, stress on sterling character development (which happens by cultivation of good habits), stress on assimilation of ideas rather than accumulation of facts.

- While stress will be on these special features, students should be prepared for taking the formal secondary board exam and see that they should fare well in the public examinations.

- Even after the school level when they pass out, they should be guided for higher education or taking some jobs. We should monitor on how our intervention has molded their personality.

Suggestions for approaching this tasks on a systematic and long term basis:

- Regular practice of prayer and meditation of short durations at the beginning of school and at each class beginning in all our institutions.

- Stories or anecdotes conveying character development as part of the regular lessons

- Practices of punctuality, orderliness, teamwork, sacrifice, service mentality to be developed with special stress.

- Teachers are also motivated for practice these values.

- Introducing the process of learning by students themselves or in groups, by teacher staying as facilitator. (Swamiji says that teacher will be like a gardener!)

The aim of all these is for trying out in full scale the educational philosophy of education in select locations so that we ourselves know and are convinced of their efficacy. Later to put special stress in all our educational institutions and also stay as guiding lights to all the educational institutions.

Most of the Innovative practices in the Mission run schools are in the administrative field. The reason for this is the absence of an educational board of the Mission's own. This is in stark contrast to the Mission's autonomous colleges, which are free to experiment with academic innovation. All the Mission's Colleges have high NAAC rating, which indicates the Mission has adequate academic innovation in its campuses.

Active presence of monks is the defining feature of the Mission's institutions. Their involvement ensures that there is no financial corruption or academic laxity.

Monks ensure that classes are regularly held, teachers work dutifully, and children are disciplined and don't loiter around. Most of the Mission's institutions are Govt. funded. The least of the Mission's achievements through the institutions are – they have shown the society how Govt. funds can be put to optimum use in the education field. With respect to work culture, financial purity, or academic rigor, other Govt funded institutions are unable to do this.

Hostel system itself is an innovative practice pioneered by our Mission. Children are insulated from society in the hostels. Although detested by our students, this is highly valued by guardians. Besides academic learning, our hostels train students to profitably use leisure time by means of a strict routine, and sports & extra-curricular activities

Another striking feature of the Mission's institutions is the low cost of education and higher returns for the guardians' investment, which other institutions in society are still struggling to achieve.

It is constantly heard that although the Mission is the custodians of Swamiji's vision, a detailed educational philosophy based on Swamiji's ideas is still not clearly worked out, and the Mission have been unable to implement most of his educational ideas in their own institutions. The present society still needs the post-industrial revolution education system. Society still needs young people who have sufficient general knowledge and some specialized skill set. So, the role of education is still in knowing stuff. The world is however changing. With every passing day, information is becoming freely available. This means it is no longer important to remember information. There is an increasing premium on ability to ask the right question, and ability to quickly attach and detach oneself from a particular activity or idea. Serious research is going on with Metacognition, Autodidactism, Unschooling, etc, which have an uncanny resemblance to Swamiji's ideas. The emphasis of education is shifting from teaching ideas to training how to control the mind itself. Here we see a scope for our institutions to be pioneers again. It is pertinent to note that the Value Education module implemented in many of our Schools has been highly appreciated by CBSE.

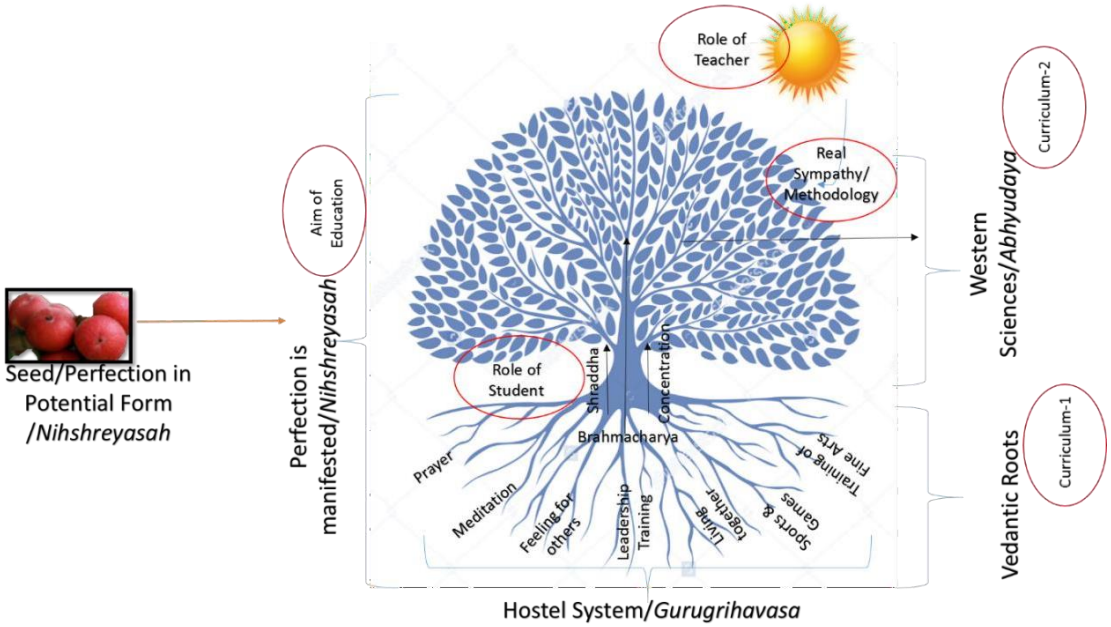

Figure-1: Swami Vivekananda's concept of Education

SUGGESTION FOR AN ALTERNATIVE MODEL

The Mission may think for establishing a full autonomous independent board of school education under which all the educational institutions of Ramakrishna Math and Ramakrishna Mission may be affiliated and accommodated. As there are instances of such school boards functioning in the country like Madrasa Board or Sanskrit Board, the proposed Board should be financed by the Government for imparting quality value based education. The Board should run within the framework of State and Central Government and to serve a complementary system to fill up the gaps of Value Based Education in the existing educational system prevailing in the country.

CONCLUDING REMARKS:

The educational services rendered by the Math and the Mission, their *vidya-dana-yajda,* is going on and growing steadily in size. There is great public appreciation of the work. There is also a tremendous demand for more institutions, more schools, colleges, students' homes, hostels, and so on. This appreciation and demand should make us all pause and reflect, and critically examine the strengths and weaknesses of the work. While there has been an enormous growth in quantity, has there been a corresponding and equal increase in quality? Is the Mission's work

outstanding by contrast only, given the unprecedented all-round degradation in standards, or is it truly a shining representative of the great ideals set before us by Swamiji? Is a sense of complacency creeping into the Mission workers because of this 'shine-by-contrast', or are they deeply aware of the chasm — which can be bridged only by pure, unselfish work — between ideal and practice, the very high ideal set before the Mission by Swamiji and the actual ground reality of how far they have been able to put it into practice?

The hundred years of the Ramakrishna Math and Ramakrishna Mission, and its stepping into the 21st century, is a time not only for rejoicing, but for deep reflection and self-analysis. How far have the Math and the Mission been able to actualize the educational vision of Swamiji? How far have they been able to adapt themselves to the changing times, while remaining uncompromising in their ideological struggle? Just as a tree has to be judged by its best fruit, even so, the strength of a chain is in its weakest link. What are the strengths and weaknesses of the Mission's attempts to realize the ideals that Swami Vivekananda set before it a hundred years ago? In short, would Vivekananda be happy, if he were with us today in flesh and blood, to see the Math and the Mission going and growing in the way that it is? Are these twin organizations caught up in a rut of routine, in the glamour of examination results, in the repetitive exercises which every other institution does? Would their performance satisfy the soul of Vivekananda who always wanted to cut across traditional lines and mediocrity and blaze new trails in the unexplored horizons of human excellence?

Swami Vivekananda’s ideas on education still remain to be fully realized. A deeper study of his ideas on education and ways of their effective implementation seem to be an urgent necessity. That can be the beginning of qualitative changes. But sustained changes on a wider scale could be possible only if moral and spiritual education is made the core of education. But given the uncertain political scenario and the quality of our politicians and their priorities, it may be a far cry to expect sweeping changes in the educational scenario in the near future. In these sixty seven years of independence our nation has made rapid strides in science and technology, agriculture and other fields. But still ‘Indianizing’ education is yet to begin. And this despite a number of commissions and their constructive suggestions for educational reforms. Not entirely depending on the government, more private institutions could be run on the model of the Mission’s institutions. Youth associations like the Balaka Sanghas

and Yuvaka Sanghas run by the Mission and Math centers could come up for character building of the young. In the absence of religious education in the curriculum in the name of secularism, such Sanghas could impart the much-needed religious education to school children outside their school hours, thus sowing the seeds for a future generation with character and values. To bring together the society and institution and be of great help to them in giving all intellectual social, moral, cultural, spiritual activities. Their chief aim is to bring harmony through education to people from different strata of society irrespective of their caste, creed, colour religion, language and nationality. Their ambition is to set up a model, residential educational institution catering the basic needs of the growing students. Though there is special concern for spreading the life and teachings of Sri Ramakrishna in Ramakrishna Mission schools this will be transacted without any force and bias keeping in the mind its far reaching objectives. They give outmost importance to simplicity, they wish to utilize to the optimum the formative age for shaping, pruning, taming the mind and body to take up any work for the building up of his own personality and be an instrument for the upliftment of our Nation and an ideal society. Apart from the structured they have counseling, interactions, psychological support, through various methods. Ramakrishna Mission students are exceptionally groomed students.

These are the few questions that now and then agitate the minds of those involved in Vivekananda's educational experiment and though their answers are not at all easy to find, in the present study answers have been attempted to be obtained in a most humble way. Moreover, the answers in their more appropriateness can, however, come through reverential meditation and introspection, through uncompromising devotion to Truth, and a commitment to the higher ideals of moral and spiritual excellence.

LIMITATIONS OF THE STUDY:

Due to unavoidable circumstances numbers of case studies which are 25 (see Table-3) could have been more which would have substantiated the findings of the study in a more appropriate ways.

SUGGESTIONS FOR FURTHER RESEARCH:

A. In-depth study can be undertaken on each Educational Area of Ramakrishna Mission namely Teacher Education, Medical Education, Technical and Vocational Education etc.

B. Comparative study can be conducted between the Educational activities of the Ramakrishna Mission and others Trusts or NGOs etc.