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Education For Sustainable Development In The Light Of Swami Vivekananda

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Abstract: This study explored and juxtaposed the educational philosophy of Swami Vivekananda in the context of Education for Sustainable Development (ESD), exploring its relevance to social, environmental, and economic sustainability (Sharma, 2013; Maharaj, 2017). This small work revisits Swamiji's humanistic approach to education, emphasizing holistic development and character-building. The research employs a historical methodology, analyzing primary sources, such as Vivekananda's writings, and secondary sources authored by other scholars and academicians (Nikhilananda, 1953). Through document analysis and qualitative inquiry, the study identifies components of sustainability embedded in Swamiji's educational thoughts. His vision of education fosters social harmony, promotes environmental awareness, and encourages economic self-reliance, reflecting a comprehensive model for sustainable living (Ranganathananda, 1985). The findings underscore the contemporary significance of Vivekananda's ideas in addressing global sustainability challenges. By integrating human values with modern education, Swamiji's philosophy is a guiding framework for fostering sustainable development in the 21st century (Tilbury, 1995)

Keywords: Education, Sustainable Development, Education for Sustainable Development

1. Emergence of the study:

Education is the cornerstone of societal progress and individual empowerment (Smith, 2010). In contemporary times, sustainable development has gained paramount importance as nations grapple with environmental, social, and economic challenges (United Nations, 2015; Sachs, 2012). Sustainable development aims to meet the needs of the present without compromising the ability of future generations to meet their own needs (Brundtland Commission, 1987). In this context, education is a powerful tool to foster awareness, instill values, and develop skills essential for creating a sustainable future (Sterling, 2001; Tilbury, 1995). The teachings and philosophy of Swami Vivekananda provide a profound foundation for shaping an educational framework that aligns with the principles of sustainable development (Sharma, 2013; Ranganathananda, 1985).

Swami Vivekananda, one of India's most revered spiritual leaders and thinkers, emphasized the holistic development of individuals and society (Nikhilananda, 1953). His vision extended beyond material progress to encompass spiritual growth, ethical values, and collective welfare (Chakrabarti, 1999). Vivekananda's philosophy highlights the interconnectedness between humanity and nature, advocating for an education system that nurtures compassion, responsibility, and respect for all life forms (Maharaj, 2017; Sen, 2014). Integrating his ideals into the educational discourse makes it possible to create a value-driven approach to sustainable development (Sharma, 2013; Ranganathananda, 1985).

Relevance of Swami Vivekananda's Philosophy to Sustainable Development, in the context of Social Sustainability, Economic Sustainability, and Environmental Sustainability:

Swami Vivekananda believed in the intrinsic unity of existence and the essential divinity of every being (Nikhilananda, 1953). He often spoke about the need for harmony between humankind and the environment, underscoring the importance of selfless service and the welfare of others (Maharaj, 2017; Sharma, 2013). This perspective aligns seamlessly with the goals of sustainable development, which seek to balance economic growth, social inclusion, and environmental protection (United Nations, 2015; Sachs, 2012). Vivekananda's emphasis on self-reliance, empowerment, and the pursuit of knowledge resonates with the modern imperative to equip individuals with the skills and mindset needed to address global challenges (Chakrabarti, 1999; Ranganathananda, 1985). His teachings encourage an education system that fosters critical thinking, creativity, and moral integrity—qualities essential for developing sustainable solutions to pressing issues like climate change, resource depletion, and social inequality (Tilbury, 1995; Sterling, 2001)

Education as a Catalyst for Sustainable Development

Education for Sustainable Development (ESD) aims to integrate sustainability principles, values, and practices into all aspects of teaching and learning (UNESCO, 2005; Tilbury, 1995). It empowers learners to make informed decisions and take responsible actions that benefit society and the environment (Sterling, 2001; Hopkins & McKeown, 2002). Swami Vivekananda's call for "man-making education" reflects the essence of ESD by advocating for an educational model that cultivates character, resilience, and a sense of purpose (Sharma, 2013; Nikhilananda, 1953).

Vivekananda believed that education should address human existence's physical, mental, and spiritual dimensions (Ranganathananda, 1985; Maharaj, 2017). He stressed the importance of experiential learning and the application of knowledge to real-life situations (Chakrabarti, 1999; Sen, 2014). By adopting this holistic approach, education can become a transformative force that imparts technical skills and nurtures empathy, cooperation, and respect for diversity (UNESCO, 2017; Orr, 1992).

This approach translates into curricula that promote environmental stewardship, social justice, and economic equity in the context of sustainable development (Brundtland Commission, 1987; Sachs, 2012). Students are encouraged to engage in community-based projects, environmental conservation efforts, and initiatives that foster social cohesion (Tilbury, 2005; Sterling, 2010). Such experiences instill a sense of global citizenship and responsibility, preparing learners to contribute meaningfully to sustainable development (Hopkins & McKeown, 2005; Sharma, 2013).

The Role of Values and Ethics in Sustainable Development:

A key aspect of Swami Vivekananda's teachings is the emphasis on values and ethics as the foundation of personal and societal growth (Nikhilananda, 1953). He believed that proper education must cultivate virtues such as honesty, compassion, humility, and selflessness (Sharma, 2013). These values are integral to the pursuit of sustainable development, which requires ethical decision-making, respect for the rights of others, and a commitment to the common good (United Nations, 2015).

Vivekananda's concept of "service to mankind as service to God" underscores the importance of altruism and collective welfare (Ranganathananda, 1985). This philosophy inspires a vision of development that prioritizes the needs of marginalized communities, protects vulnerable ecosystems, and promotes equitable distribution of resources (Sachs, 2012). By embedding these values into educational frameworks, it is possible to foster a generation of leaders and citizens who are dedicated to creating a more just and sustainable world (Tilbury, 1995).

Addressing Contemporary Challenges through Education:

The contemporary world faces numerous challenges, including environmental degradation, climate change, poverty, and social unrest (United Nations, 2015; Sachs, 2012). These issues are interconnected and demand integrated solutions that address their root causes. Swami Vivekananda's teachings provide valuable insights for addressing these challenges through education (Sharma, 2013).

For instance, Vivekananda's advocacy for self-reliance and empowerment aligns with the need to promote economic sustainability through skill development, entrepreneurship, and innovation (Ranganathananda, 1985). His emphasis on unity and fraternity offers a blueprint for fostering social cohesion and peace in diverse societies (Nikhilananda, 1953). Furthermore, his call for the protection of nature resonates with the urgent need for environmental conservation and sustainable resource management (Maharaj, 2017).

Education systems inspired by Vivekananda's philosophy can play a pivotal role in equipping learners with the knowledge, skills, and values required to tackle these challenges. By fostering a sense of responsibility, resilience, and adaptability, education can drive transformative change and contribute to the achievement of sustainable development goals (Tilbury, 1995; Sterling, 2001).

Building a Sustainable Future: The Path Forward to Universal brotherhood

To build a sustainable future, it is essential to reimagine education as a holistic process that nurtures the mind, body, and spirit (Nikhilananda, 1953; Sterling, 2001). Swami Vivekananda's vision of education provides a robust framework for achieving this goal (Sharma, 2013; Maharaj, 2017). His teachings emphasize the importance of lifelong learning, community engagement, and the pursuit of excellence. Integrating these principles into educational policies and practices makes it possible to create learning environments that inspire innovation, foster inclusivity, and promote environmental stewardship (Tilbury, 1995).

Policymakers, educators, and institutions must collaborate to design curricula that reflect the values of sustainable development and Vivekananda's teachings (United Nations, 2015). This includes incorporating sustainability themes into subjects such as science, humanities, and the arts and promoting interdisciplinary approaches to problem-solving (Sachs, 2012). Additionally, experiential learning opportunities, such as community service projects and environmental initiatives, can help students better understand sustainability issues (Orr, 1992).

Ultimately, education for sustainable development in the light of Swami Vivekananda offers a transformative vision for the future. It seeks to empower individuals to lead lives of purpose, integrity, and compassion while contributing to the collective well-being of humanity and the planet (Ranganathananda, 1985). By embracing this vision, we can pave the way for a more equitable, resilient, and sustainable world (Sharma, 2013).

Swamiji opens our eyes to the fact that values, ethics, spirituality, and humanity are the key factors to sustaining our mother earth because there are many destroyed elements, and we can control these elements through human values (Maharaj, 2017). Thus, values are the means and mission for sustaining and ensuring the protection of humanity. However, with the changing social structure and function landscape, we have lost our moral aspects and become self-centered and devoted to our duty and responsibility. Hence, Swamiji unfolds the core values for humanity and fraternity, scientific temperament, democracy, equity, and inclusivity (Sen, 2014).

1.2 Rational of the study:

The present study is highly relevant in many aspects. Nowadays, we struggle with many problems like value crisis, morality, ethics, and so on. Therefore, the study is appropriate for addressing contemporary issues like value crises, morality, and ethics. In this evolving era, reviving traditional values, deeply rooted in India's heritage since the Vedic period, is crucial. Colonial influence led to the erosion of these practices, weakening ancient survival strategies. This research aims to restore indigenous wisdom by integrating it into the education system, fostering a value-based framework essential for holistic growth. Swami Vivekananda's vision emphasizes building a knowledge-driven society grounded in ethical and societal values, promoting individual and collective spiritual upliftment. Sustainable development, vital for long-term societal welfare, necessitates harmony between human progress and environmental preservation. Cooperation, reciprocity, and interconnectedness between nature and humankind are imperative. As stewards of the Earth, humanity must utilize natural resources mindfully, ensuring balance and sustainability. True happiness emerges when material and spiritual realms coexist, contributing to the collective prosperity and well-being of the planet.

2.1 Review of related research literature:

Tripathi and Verma (2015). Conducted a study on the Swami Vivekananda Philosophy of Work and its Relevance to the Modern Era. We often wonder what the relevance of the message of a monk today, who was born more than 100 years ago, lived the life of a mendicant, and left for his heavenly abode at the very young age of 39 years. In this paper, I will focus on the relevance of Swami Vivekananda's Philosophy of work in the modern era. Swami Vivekananda thought on both broad and profound aspects (not restricted to India alone), encompassing Spiritualism,

Sharma (2017) highlights how Vivekananda's advocacy for integrating ethics, spirituality, and practical knowledge can provide a robust framework for sustainable development education.

Mukherjee (2018) underscores the importance of holistic education as championed by Vivekananda. This approach encompasses intellectual, emotional, and spiritual growth, essential for fostering empathy, critical thinking, and resilience—key components of ESD. Vivekananda's focus on vocational training and life skills further complements the skill-based learning advocated by ESD initiatives.

Banerjee (2020) illustrates how Vivekananda's leadership and community engagement model can inspire educational programs that address social justice and environmental sustainability.

3.1 Research Gap: The increasing global focus on Education for Sustainable Development (ESD) has sparked extensive research on integrating sustainability into education. However, limited attention has been paid to the indigenous perspectives and philosophical insights of historical thinkers such as Swami Vivekananda. While several studies highlight his contributions to education and spirituality, few systematically analyze his educational philosophy concerning sustainability's social, environmental, and economic dimensions. The absence of an integrated exploration of these aspects in Vivekananda's thought creates a critical gap in current ESD literature. Moreover, contemporary ESD practices often emphasize technical and policy-driven approaches, neglecting the ethical and humanistic frameworks essential for holistic sustainability. This study addresses this gap by revisiting Vivekananda's humanistic educational approach and investigating its alignment with sustainable development principles. It explores his vision's relevance to contemporary global challenges, uniquely synthesizing traditional wisdom and modern sustainability concepts.

4.1 RESEARCH QUESTIONS OF THE STUDY:

- 1) What is the definition of humanistic education according to Swamiji?
- 2) What are the components of social sustainability Reflected in Swamiji's educational thought?
- 3) what are the components of Environmental Sustainability reflected in Swamiji's educational thought.?
- 4) What components of economic sustainability are reflected in Swamiji's educational thought.?

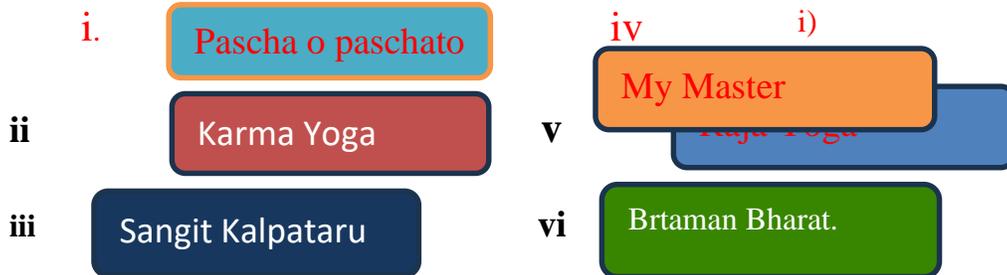
5.1 OBJECTIVES OF THE STUDY:

- 1) To define(re-visit) Swami Vivekananda's views regarding the humanistic approach in education.
- 2)To discover the social sustainability reflected in Swami Vivekananda's educational thought.
- 3)To discover the environmental sustainability reflected in Swami Vivekananda's educational thought.
- 4)To discover the economic sustainability reflected in swami Vivekananda's educational thought.

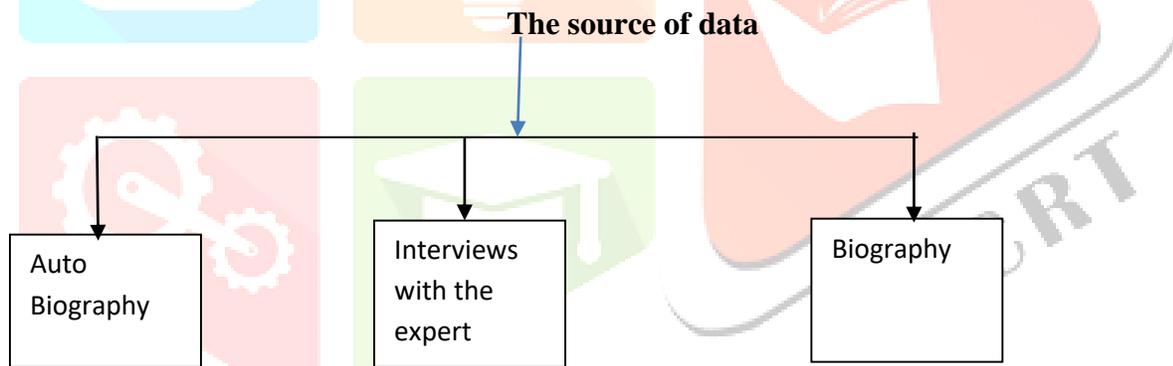
6.1 Methodology of the Study:

6.1.2 Nature of the study:

By nature, this study is historical, and the researcher collected data from various sources. Some of the data are primary sources, and some are secondary sources. Swamiji's writings are examples of the primary source :



6.1.3 The data source: Data was collected from primary and secondary sources. Vivekananda’s writing is considered a primary source, and other authors’ writing is considered secondary. With the help of the document analysis technique, the researcher fulfilled the objectives. The researcher also used the internet and various search engines like Google, inflienet, ERIC, Jstore, Shodhganga, etc.



6.1.4 Methodological Diagrams:

Research question	Objective	Nature of Data	Data collection procedure
What is the definition of humanistic education according to Swamiji?	To define (re-visit) Swami Vivekananda's views regarding the humanistic approach in education.	Qualitative in nature.	Document analysis, interview of Swamiji in R.K.M.
What are the components of social sustainability Reflected in Swamiji's educational thought?	To find out the social sustainability reflected in Swami Vivekananda's educational thought.	Qualitative in nature	Document analysis, interview of Swamiji in R.K.M

What are the components of Environmental Sustainability reflected in Swamiji's educational thought?	To find out the environmental sustainability reflected in Swami Vivekananda's educational thought.	Qualitative in nature	Document analysis, interview of Swamiji in R.K.M
What are the components of economic sustainability reflected in Swamiji's educational thought?	To find out the economic sustainability reflected in Swami Vivekananda's educational thought.	Qualitative in nature	Document analysis, interview of Swamiji in R.K.M

7.1 Data Interpretation and Analysis:

In this section, the researcher interprets data using document analysis and personal interaction with the Swamiji in the Ramkrishna mission to fulfill the research objective in the following ways.

To define (re-visit) Swami Vivekananda's views regarding the humanistic approach in education.

Swami Vivekananda was a great humanitarian and Vedantist philosopher who believed in the divine potential of every human soul. He emphasized that through proper education and concentration, individuals could unfold their inner divinity, which serves as the foundation for spiritual and social upliftment. His philosophy is a gospel of humanism, where man stands at the center of his teachings, embodying the ideals of man-making, manliness, and universal brotherhood. Swamiji's vision elevated the dignity and worth of humanity to a divine status, reflecting his profound concern for all aspects of human life—economic, social, moral, and spiritual (Ranganathananda, 1985).

Swami Vivekananda's humanistic philosophy drew inspiration from Vedanta, which he adapted to address the challenges of modern life. He saw man as a multi-leveled being, integrating physical, mental, emotional, intellectual, and spiritual faculties. His teachings of the four yogas—Jnana, Bhakti, Karma, and Raja—emphasized the harmonization of these faculties for spiritual growth and holistic development. This approach underscored the universal aspect of his humanism, transcending racial, national, and sectarian boundaries (Sharma, 2013).

Swamiji advocated for service to humanity as worship of God, stressing the importance of uplifting the marginalized, addressing poverty, and fostering universal brotherhood. His philosophy recognized Brahman—the highest divine substance—in all beings, urging individuals to view humanity as a manifestation of the divine. Swami Vivekananda's reinterpretation of Vedanta blended active humanism with spiritual ideals, offering a framework to achieve the highest human excellence.

In conclusion, Swami Vivekananda was a visionary humanitarian and philosopher whose teachings continue to inspire efforts toward human development and social transformation. His humanistic philosophy remains

relevant in addressing global issues, promoting inclusivity, and fostering harmony across all dimensions of human life.

7.1.2 Followings are the humanistic component reflected in the Swamiji education thought--

SLNO	HUMANISTIC COMPONENTS OF EDUCATION REFLECTED IN SWAMI VIVEKANANDA
01	Universal brotherhood.
02	Sensitive towards life and all creatures of the earth.
03	Human dignity
04	Man making.
05	He perceives ordinary men as a divine potentiality.
06	Manifestation of the human soul(spirit)
07	Human value and concern
08	Jiva and Shiva are the same, according to Swamiji's perception.
09	Unity is the key element for mankind.
10	Tolerance, kindness, virtue, innocence, and truthfulness are the main pillars of human succession in life.
11	the goal is to manifest this divinity within by controlling nature, external and internal.
12	oh God, make me fit to see the real nature
13	values like tolerance, non-violence, love, compromise, harmony etc.
14	meditation
15	Vivekananda's message of peace, unity, harmony, fearlessness, renunciation, service, etc., indicates the path to survival in a fear-stricken world.
16	arise awake and stop not till the goal is reached
17	Swamiji accepted prayer to his daily and adoration in temples, etc.
18	Swami Vivekananda promotes this man's self-confidence and power of self-expression.
19	Jiba has a message for men in all stations of life.
20	Swamiji mentioned that the fundamental doctrine of Vedanta.

7.1.3 To discover the Social Sustainability reflected in Swami Vivekananda's educational thought.

The researcher employed both primary and secondary data from diverse sources to achieve the study's objectives. Visits to the Ramakrishna Mission and interactions with Swamiji, teachers, and educationists provided valuable insights. The collected data was systematically analyzed and discussed to highlight Swami Vivekananda's relevance in modern education and sustainable development. Swami Vivekananda asserted that "the real life of man consists of knowledge." He criticized the lack of purpose in current education systems, which, he argued, leave individuals struggling to find their identity and humanity. Swamiji emphasized that

education should revive social values and cultural heritage, which are essential for sustainable development. He famously said, “We want that education by which character is formed, the strength of mind is expanded, and by which one can stand on one’s own feet” (Sharma, 2013). This philosophy aligns with sustainable development, encompassing social, environmental, and economic dimensions, and reinforces the need for education that promotes these values.

In Swamiji's words, "Expansion is life, contraction is death," reflecting the core principle of social sustainability. His teachings promote social values, patience, perseverance, and love, as captured in his call: "Arise, Awake, and stop not till the Goal is reached." Such guidance helps shift societal thinking toward ethical responsibility and inclusivity. Faith in oneself, as Swamiji advocated, is vital: “If faith in ourselves had been more extensively taught and practiced, I am sure a huge portion of our evils and miseries would have vanished” (Ranganathananda, 1985).

Social sustainability, defined as a quality of society that fosters justice, dignity, and participation while preserving nature's reproductive capabilities, resonates deeply with Vivekananda’s teachings. His focus on relationships, human dignity, and cultural diversity provides a framework to address contemporary challenges. For instance, Bhutan’s Gross National Happiness illustrates a holistic approach to sustainable development, emphasizing well-being over material gain.

Swamiji’s vision continues to inspire the integration of education, ethics, and social values, enabling societies to achieve sustainable progress while fostering a more equitable and compassionate world.

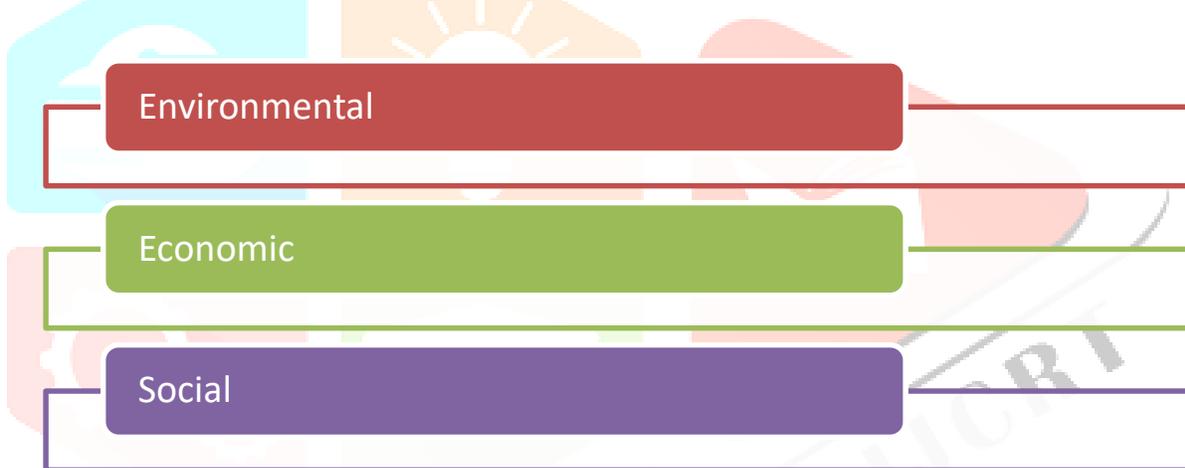
Sl. No	Swamiji ideas	Relevant to Social sustainability
01	Sensitive towards human needs.	Respect and care for the community of life.
02	In transforming man through moral and spiritual education, he finds the solution for all social evils.	Improve the quality of human life.
03	education has to reach everyone because individuals are the very constituents of society	Conserve the Earth's vitality and diversity, and respect human beings.
04	Education must embrace the whole society,	Change personal attitude and practices.
05	Vivekananda believes educational concerns about a person’s interaction with society should receive attention.	Enable communities to care for their environments.
06	'I am a Socialist'	Create a global alliance and promote the dignity of man.
07	Swamiji did not think socialism was perfect but said, 'Half a loaf is better than no bread.	Deserves to promote global peace in society.
08	this social change took place	It was likely that a sharp decline in cultural standards would follow.

7.1.4 To find out the Environmental Sustainability reflected in Swami Vivekananda's Educational thought.

Environmental Sustainability and the Three Pillars of Sustainability

Environmental sustainability refers to maintaining rates of renewable resource harvest, pollution creation, and non-renewable resource depletion that can be sustained indefinitely. Herman Daly, a pioneer of ecological sustainability, outlined key principles in 1990: the harvest rate of renewable resources must not exceed their regeneration rate, waste generation should align with the environment's capacity to assimilate it, and non-renewable resource depletion should be counterbalanced by developing renewable substitutes. These widely accepted principles encapsulate environmental sustainability's core: practices that ensure long-term viability.

While Daly's definition highlights technical aspects of sustainability, it omits the quality of life supported by such systems. A sustainable world must foster high living standards, including clean environments, thriving ecosystems, and livable climates. This necessity introduces the concept of the Three Pillars of Sustainability.



When these pillars are balanced, people enjoy a clean environment, economic stability, and social well-being.

Economic sustainability ensures the capacity for consistent economic production, while social sustainability emphasizes equitable social systems. Together with environmental sustainability, they create a framework where individuals can thrive harmoniously with nature. Achieving this balance ensures that current and future generations can experience a high quality of life within the planet's ecological limits.

Sl. No	Swamiji ideas	Relevant to Environmental Sustainability
01	The soul is superior to all environments.	More efficient use of arable lands and water supplies.
02	We make our environment, and we strike the fetters off.	Improving agricultural practices and technology to increase yields
03	This shows that the power of the environment is the great check to control even Karma itself.	Avoiding overuse of chemical fertilizers and pesticides.
04	Nature is also nothing but a mass of contradictions	Conserving water by ending wasteful uses and improving the efficiency of water systems
05	Nature grinds all of us	Improving water equality and limiting surface water withdrawals.
07	Nature is like that screen that hides the reality beyond.	Avoiding expansion of agriculture on steep hillsides or marginal lands.
08	Nature itself cannot destroy nature.	Shifting to cleaner and more efficient technology minimizes energy consumption and other natural resources and does not pollute the air.
09	Nature's justice is uniformly stern and unrelenting	Phasing out the use of CFCs to prevent Earth's protective ozone layer degradation.

7.1.4 To find out the economic sustainability reflected in Swami Vivekananda's educational thought.

Economic sustainability is the indefinite support for a defined level of economic production. The general definition of economic sustainability is the ability of an economy to support a defined level of economic production indefinitely. The world's nations presently define their top economic goal regarding Gross Domestic Product (GDP). This is the total production produced within a country, usually within one year. In 2010, GDP varied from \$16 trillion for the European Union, \$15 trillion for the US, and \$6 trillion for China to \$16 billion for Afghanistan, \$7 billion for Haiti, and \$105 million for the Falkland Islands.

Most nations' top economic goal is a constant, never-ending rise in total GDP of several percent per year. It's their economic growth target. Nothing is more important than war. If a country's GDP goes flat, that's stagnation. If it falls for more than two quarters in a row, that's a recession. Both are to be avoided at all costs.

Sl. NO	Swamiji ideas	Relevant to Economic Sustainability
1	Swamiji's ideas relating to economics make him a true visionary.	Playing football is better than reading Gita, which shows that hard work is essential for economic growth.
2	Swami Vivekananda's vision of economics was concerned with the wholesome development of all categories of people in the country.	He emphasized the need to combine material prosperity with spiritual values for the overall development of people in different countries.
3	He strongly advocated what economists in recent times have called 'inclusive economics.' His priority was eliminating poverty and uplifting society's poorer and downtrodden sections.	He underlined the need for education and basic facilities to be provided to all. His economic views emphasize developed methods of agriculture, village industries, the adoption of science and technology, and material prosperity with spirituality, which seems very relevant even today.
4	He wanted all sections of the country to progress His emphasis was on the weaker sections and women	Equalization of educational opportunities is the main obstacle to sustainable growth. We should build such education that promotes practicability and mixed value.
5	Swamiji's vision of economics was concerned with the wholesome development of all categories of people in the country.	Universal development is the fundamental value for universal growth and peace-promoting activities.
6	Swami Vivekananda advocated the development of the industrial sector for economic progress.	Swamiji proposed that both values are essential for the main kinds of material and nonmaterial.

8.1 DISCUSSION AND CONCLUSION:

The exposition and analysis of the Vivekananda Scheme of Education brings to light its constructive, practical, and comprehensive character. He realizes that it is only through education that the uplift of the masses is possible. To refer to his own words, traveling through many cities in Europe and observing the comforts and education of even the poor people brought to my mind the state of our poor people, and I used to shed tears. When made the difference? "Education" was the answer. In transforming man through moral and spiritual education, he finds the solution for all social evils. However, Swamiji's thoughts on education, through which he wanted to build up a strong nation that would lead the world toward peace and harmony, is still a far cry. It is high time to seriously consider his educational view and remember his call to everybody -'Arise, awake, and stop until the goal is achieved.

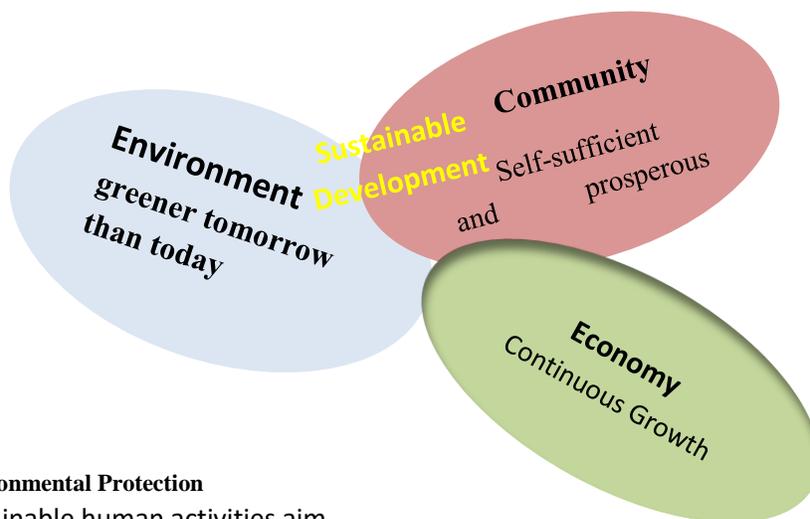
Since humans depend in countless ways on the physical environment (both natural and human-constructed), sustaining desired environmental conditions directly contributes to sustaining people and human societies, that is, to social sustainability. The economy's viability depends on ecological resources and service flows, so economic sustainability depends on environmental sustainability. More generally, sustainability in one domain can be necessary for sustainability in another. Sustainability requirements can be mapped to show complex dependencies across domains. We classify sustainability issues into separate domains, not because the sustainability issues are unrelated, but for reasons of convenience and tradition, for example, to allow

specializations to develop in R&D and administration, to break up the complex whole into mentally manageable chunks, to reflect historical connections, etc.

Sustainable development is commonly defined as development that which "meets the needs of the present without compromising the ability of future generations to meet their own needs

Social Development

A sustainable future requires meeting people's needs and ensuring a high standard of living without exploitation. Sustainable development promotes equality, education, and active participation in local communities to address these goals..



Environmental Protection

Sustainable human activities aim to protect the Earth's resources, ensuring they remain for future generations.

Economic Development

People worldwide deserve a sustainable standard of living, which includes improved healthcare, sanitation, and education. Achieving this requires economic activity to generate wealth, and for economies to remain competitive globally. Products must be affordable to be truly sustainable, even if environmentally friendly.

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