



NEEDS FOR VALUE EDUCATION TO MAKING UNIVERSAL BROTHERHOOD IN MODERN INDIA: ON THE BASIS OF SWAMI VIVEKANANDA'S VIEW POINTS

Arup Paul

ABSTRACT This paper deals with the inspirational views of Swami Vivekananda through which he wanted to remove the evils of the society by giving re-orientation to making universal brotherhood by value education. It also deals with his philosophical and social thought and epic patriotism as well as the universalism, tolerance and the active identification with humanity as a whole. It stressed on different aspects of religion, youth, education, faith, character building as well as social issues pertaining to the World for making universal brotherhood in India by Moral Education.

KEYWORDS : Value Education, Universal Brotherhood, Modern India.

INTRODUCTION:

Swami Vivekananda (January 12, 1863 - July 4, 1902) is considered as one of the most influential spiritual educationist and thinker of India. He was disciple of Ramakrishna Paramahansa and was the founder of Ramakrishna Math and Ramakrishna Mission. He is considered by many as an icon for his fearless courage, his positive exhortations to the youth, his broad outlook to social problems, and countless lectures and discourses on Vedanta philosophy. For him, "**Education is not the amount of information that is put into your brain and runs riots there, undigested all your life. We must have life-building, man-making, character-making, assimilation of ideas.**" It is rightly said that, "The Swami's mission was both national and international. A lover of mankind, he strove to promote peace and human brotherhood on the spiritual foundation of the Vedantic Oneness of existence. A mystic of the highest order, Vivekananda had a direct and intuitive experience of Reality. He derived his ideas from that unfailing source of wisdom and often presented them in the soul stirring language of poetry." For example:

"All love is expansion, all selfishness is contraction. Love is therefore the only law of life. He who loves lives, he who is selfish is dying. Therefore love for love's sake, because it is law of life, just as you breathe to live." -By Swami Vivekanand

Need And Significance Of The Study:

Universal brotherhood can be said to be a feeling in which all humans are equal irrespective of the caste, creed, race, religion, and gender etc. world is a one big family. We are dependent on one another for numerous reasons. There is a need to interchange of views, products and ideas across the boundaries of nations. The requirement in people is of peace and universal brotherhood Vivekananda had given call for universal brotherhood as far back as 1893. The work towards common good would be progress of mankind. This will help preserve, conserve and promote ecological balance. Every person the same under different uniforms. Every person is touched by grief and happiness, irrespective of the materialistic differences. If we hate them, we hate our own selves. There is a need to understand that every land is common life and as a result of division among people, there is no mutual love and sympathy, hence no reciprocal respect. Universal brotherhood through value Education is helpful to encourage and assist individual Fellows in self-improvement, intellectual, moral, and spiritual. The present study will be very helpful in evolving a holistic view point Swami Vivekananda's on Needs for Value Education to Making Universal Brotherhood in Modern India. Hence, it was thought worthwhile to undertake the problem for the study.

Definitions of the Terms:

Value Education:

Value Education is a process of increasing the overall character of a student it also includes character development, personality development and spiritual development.

Universal Brotherhood:

Universal brotherhood is a concept to think the whole world as your own family. Love everyone as your brothers. Share your emotions with everyone. Be sympathetic and fair to everybody.

Modern India:

Five important features which will perhaps give us some aid in

understanding modern India: Its diversity, The depth of culture, A land of minorities, Its future depends on the interaction between two worlds & In the cities and rural India, poverty, spirituality and modernity mix and coexist.

Objectives Of The Study:

The paper was undertaken with the following objectives:

1. To know the Swami Vivekananda's points of view on Universal brotherhood in Modern India through value education.
2. To study the outcome of value education to making Universal brotherhood in Modern India.

METHODOLOGY:

This study is basically a qualitative study based on primary and secondary data collect from various sources. The approach of the study is Historical.

Delimitation Of The Study:

Keeping in view the limitation of time, resources and energy, the study is limited to one aspect of the subject which is Vivekananda's Value Education to Making Universal Brotherhood in Modern India. It is entirely based on the secondary data as for examples-books, journals, periodicals, newspapers etc. this constitutes a major constraint of the study.

Swami Vivekananda's points of view on Value Education for making Universal Brotherhood:

Swami Vivekananda was not only a social reformer, but also the educator, a great Vedanta's, patriot prophet of India. His contribution to the awakening of modern India is critique in its kind and quality. If education is viewed as the most powerful instrument of social change, his contribution to educational thought is of paramount importance. He defines education as 'the manifestation of perfection that is already in man.

His educational thought has very great significance today because modern education has lost much of its connection with the values of human life. Therefore, he suggested that education should not be for stuffing some facts into the brain, but should aim at reforming the human mind. True education to him, was not for the carrier, but for the contribution to the nation. The great religious saint and social reformer died in 1902 when he was just 39 years. He is no more but he will be remembered for ever on this earth. His missions and his preaching are will continue inspiring the coming generations.

"I am proud to belong to a religion which has taught the world both tolerance and universal acceptance. We believe not only in universal toleration but we accept all religions as true."

-Swami Vivekananda

Meaning Of Education:

Vivekananda said: "The education which does not help the common mass of people to equip themselves for the struggle of life, which does not bring out strength of character, a spirit of philanthropy, and the courage of a lion – is it worth the name? Real education is that which enables one to stand on one's own legs. Education must provide 'life-building, man-making, character-making assimilation of ideas". The ideal of this type of education would be to produce an integrated person.

Aims Of Education:

The ultimate aim of all education and all training, according to Swami Vivekananda, is man-making and also he recommends the following major aims of education.

1. Creation Of Self – Confidence And Self – Realization:

Man has an immortal soul which is the treasure –house of infinite power. Man should, therefore, have full confidence in himself and strive to reach the highest goal of his life, self-confidence leads to self-realization. In Swamiji's own words: "Faith in us and faith in God – this is the secret of greatness." Education of the right type should aim at removing the veil ignorance from our mind and make us understand that what actually we are.

2. Formation Of Character:

Character is the aggregate of a Man's tendencies, the sum –total of the bent of his mind. We are what our thoughts have made us. Swamiji said, "We want that education, by which character is formed, strength of mind is increased, intellect is expanded and by which one can stand on one's own feet." Education must build up character and manifest our real nature.

3. Service Of Mind:

Another important aim of education is serving the God in man. It is the God in the sick, the poor, the miserable, the ignorant and the down – trodden what we should worship. In Swamiji's own words, "if you want to find god, serve man." He was pained to see the wretched poverty of his countrymen. He, therefore, wanted that education must enable everyone to stand on his own feet and satisfy his own primary needs.

4. Development Of Personality:

Personality is the influence, the impression, one creates on the others. It is the personality of a man that counts. "According to Vivekananda, personality is two – third and his intellect and words are only one – third in making the real man." The ideal of all education and all trainings should be this man – making.

5. Promotion Of Universal Brotherhood:

Swami Vivekananda's love for mankind knew no geographical boundaries. He always pleaded for the harmony and good relationship of all nations. He said, 'through education, we should gradually reach the idea of universal brotherhood by flinging down the walls of separation and inequality. In every man, in every animal, however weak or miserable, great or small, resides the same omnipresent and omniscient soul. The difference is not in the soul, but in manifestation.'" He insisted the education must call forth this power in every person and broaden it to such an extent that it may cover the whole world.

Vivekananda's Contribution On Making Modern India:

Swami Vivekananda's contribution to India's renaissance including its emergence as an independent nation is profound. But his contribution to World culture and philosophy can be summed up as follows

- One of the most significant contributions of Swami Vivekananda to the modern world is his interpretation of religion as a universal experience of transcendent Reality, common to all humanity. This universal conception frees religion from the hold of superstitions, dogmatism, priest craft and intolerance, and makes religion the highest and noblest pursuit of supreme freedom, supreme Knowledge, supreme Happiness that is accomplished by realising one's ATMA as part of PARAMATMA.
- Vivekananda's concept of potential divinity of the soul prevents this degradation, divinizes human relationships, and makes life meaningful and worth living. Swamiji has laid the foundation for current interest in meditation pranayama, all over the world.
- Our morality in both individual life and social life is mostly based on fear of societal censure. But Vivekananda gave a new theory of ethics and new principle of morality based on the intrinsic purity and oneness of the Atman. We should be pure because purity is our real nature, our true divine Self or Atman. Similarly, we should love and serve our neighbours because we are all one in the Supreme Spirit known as *Paramatma or Brahman*.
- Another great contribution of Swami Vivekananda was to build a bridge between Indian culture and Western culture. He did it by interpreting Hindu scriptures and philosophy and the Hindu way of life and institutions to the Western people in an idiom which they could understand. In this way he was instrumental in ending

India's cultural isolation from the rest of the world. He was India's first great cultural ambassador to the West.

Analysis And Interpretation:

Swami Vivekananda gave Indians proper understanding of their country's great spiritual heritage and thus gave them pride in their past and strengthened the sense of unity as a nation. **Netaji Subhash Chandra Bose** wrote: "Swamiji harmonized the East and the West, religion and science, past and present. And that is why he is great. Our countrymen have gained unprecedented self-respect, self-reliance and self-assertion from his teachings." At the end of the 19th century, India in general, and Hinduism in particular, faced grave challenges from Western materialistic life, the ideas of Western free society, and the proselytizing activities. Vivekananda met these challenges by integrating the best elements of Western culture in Hindu culture. He had written to a Western follower: "It may be that I shall find it good to get outside my body, to cast it off like a worn out garment. But I shall not cease to work. I shall inspire men everywhere until the whole world shall know that it is one with God." The world still needs his guidance in its pursuit of establishing a Global village of peace and prosperity. So, this types of Swamiji's thoughts Makes Universal Brotherhood in Modern India throughout the Universe. Our nation strongest point is Unity in diversity. That's makes our people to universal brotherhood.

CONCLUSION:

After this study we find out that Swamiji's view on moral education make our people more and more Unity in values, good moral, universal brotherhood, respect to all caste, religion, class, and race. The above discussion stresses again and again the importance of the need of value-education. Value-education involves exposing students to a whole series of values in their complete totality. I help to bring about an improvement in the child's thoughts, ideas attitudes, interests, emotions, sentiments, personality and character.

The novelty about the Swamiji's presentation of Hinduism was its modern outlook and his application of Vedantic principles to the solution of modern, social and educational problems. Swami Vivekananda laid stress on education as a powerful weapon for this change. Hence, the goal of life could be achieved by self-realization and soul-force. Further, dedication to the welfare of humanity could be ascertained. This is the message of the Vedanta, which Swami Vivekananda put forth beautifully in the prevailing circumstances in his lifetime. The awakening and liberation of modern India as viewed by him was a stage for the realization of universal love and brotherhood.

REFERENCES:

1. Avinashilingam. (1967). Education. Coimbatore: Ramakrishna Mission, p.474
2. Azhikkodu, Sukumar. (2011). Vivekanandanum Bharatha Swathanthriyavum (Prabudha Keralam Viseshal Prathi), p.41
3. Government of India (1964-66): "Indian Education Commission Report" Government Printing Press, New Delhi, 1967
4. Pavithranand. (1946). Selections from Swami Vivekananda. Almora: Advaita Ashrama, p. 120-29. Radhakrishnan, S. (1936). Freedom and Culture. Madras: Natesan, p. 20
5. Rande, Eknath (1963). Vivekananda's Rousing call to Nation. Calcutta: Swastik Prakasham, p. 39
6. Swami Vivekananda. (2005). Complete Works of Swami Vivekananda. Kolkata: Advaita Ashrama, Vol. 1, P.27