

The Beneficences that Happened to Indian Society from the Teachings and Thoughts of Nivedita

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ABSTRACT: With the evolution of society the concept of well-being keeps on changing with initial emphasis on socio-cultural empowerment of human being. Any civilization reaches its highest excellence with the help of organized integrated human being. In the context of continuous changes of social structure - education, culture and creation has the prior role to fulfill this duty as, with the help of this three, human being can manifest its thought and work. Manifestation of thought and work are very much required for a civilization to sustain. The existence of human-being and society is closely interdependent and values have a very important role in this. In this new era of continuous changes, unification of culture and civilization, gives us a new path where by combining the old culture (ancient and medieval) with the new culture (modern) can take our society to its highest excellence. In 19th century when culturally rich Hindu civilization was in endangered situation, to protect the society Bhogini Nivedita started advocacy of real education and the rich Indian culture. The effects of her acts are still flowing in this 21st century. The purpose of this paper is to raise the important issues of 'well-being' of human and how it is going to play a role in making the future society – by the inspiration of sister Nivedita. The two main pillars of the Indian culture, that is 'self-sacrifice' and 'service for others' have an effect on education. Education and progress of women are the key powers of a nation. These two powers are the prime tools for socialization and organizing a society. It acts as a catalyst in realizing nationalism which can transmigrate into internationalism.

KEYWORDS: Empowerment, human being, Nationalism

Introduction

“There is no chance of the welfare of the world unless the condition of women is improved. It is not possible for a bird to fly on one wing.”

- Swami Vivekananda

The world human civilization have experienced three periods – Ancient, Medieval and Modern. Each of these periods is unique in their characteristics. In these periods, with every changes many problem arises and only human being found the solutions of these problems. Every society faces social problems. Society without problem is a utopian concept. Still, human being secures their existence and progress in this society by the help of interaction between themselves. Whatever problems we are facing today, maybe we will not consider it as a problem in the coming future. Social problems which create obstacles in our life are basically the result of the deviation from social norms.

The best natural way to dissolve these obstacles, is the presentation of real education in front of the world. Only real education can help a person to develop his own self. As a result as he wants to stay in a good state; he also wants others to stay in the same state of life. This self-realization of human being can bring effective solutions to every problem in society we are facing today or we can face tomorrow. At the same time this will help to grow a society by holding its ancient culture and merging it with the extract of new one. Culture is the holistic deed of a person for his biological, social and spiritual need. Knowledge, belief, art, ethics, law, custom these all are part of the culture. Culture replaces civilization and an exalted civilization only can elevated every human being to its highest state.

After staying under Vedic culture for more than 100 years, it has been seen a new trait to indulgence Hinduism from very starting of AD. Today technological enhancement and economic

globalization make global citizen very close. As a result Indian society and psychology gets affected by western life style, eating habits, dress, mentality of competition, materialistic view, education etc. Even Indian spiritualism spread everywhere which evolve to a universal spiritualism. In this crucial time Sri Ramakrishna, Sri Ma Sarada and Swami Vivekananda incarnated to spread the main essence of Hinduism to the whole world.

The first renaissance in Bengal happened at the period of Hussein Shahi at sixteenth century. Second time it happened at nineteenth century, on the basis of the conflict between Indian-Western education and culture. That time Indian society was inverted with religious and social superstitions. Swami Vivekananda called Margaret Elizabeth Noble to be here in India and help people for their betterment and to upheaval Indian women. The reason behind this invocation lies in her keenness in literature, culture, art, science and her attitude which have the potential to evoke a nation to its highest strength, the mentality of immolation herself for the betterment of the people of India.

Teachings and Thoughts of Nivedita

On the month of January 1898 Nivedita printed her footprints in her dreamland – India for the first time. Leaving her nation-religion-culture-family-environment she started a new journey with Indian thought-culture-environment. Initially, she has seen India through Swamiji's eyes. Later when she got to know the land of diversity and its culture through her own eyes she devoted herself totally for the upliftment of its people. She understands the importance of education for the wellbeing of everyone. Only education, culture and civilization can uplift a person to his extent. Nivedita with education takes her first step towards fulfilling her dream. First, she starts giving education to women of the nearby locality and for that she establishes a school in 17no Bagbazar bospara lane.

She has given her all experience to elevate every woman, their thought and sole through education. One of her direct student - Saralabala Sarkar state that, Nivedita has uses such processes to educate her students, that if there was a girl who was a slow learner, even she also understand and remember her teachings very well. She teaches them a play 'jor ki bijor'[in Bengali] and it was the first step to learn addition and subtraction. Small little girls learn counting with the help of the seeds of some easily available fruit. This method of learning with easily available things and learning through play was her unique thought. In this way, she combines Indian culture and things with western processes and it develops a more easy and accessible education. In her school, girls used to learn history-geography, as well as Ramayana-Mahabharata. Moreover, mathematics-understanding maps- life science-dance-singing-painting-sculpture-physical education these also were a part of learning in her school. She has tried not only to give knowledge but also vocational education, which helps a person to develop himself from every aspect of life and make him independent. Nivedita from one aspect devotes herself to teach her students' western language and science, from another aspect she tries to develop nationalism within them. As a sign of that she place banana tree and mangalghat (a specific pot Indian uses as a symbol of blessings) to celebrate the release of freedom fighter in front of her school.

For building students character, Nivedita takes inspiration of sanctitude from Sita and Sabitri (two holy women of India scriptures), at the same time she takes inspiration of firmness from Gandhari (Mother of Kauravas in Mahabharata). Ideally, she wants to uphold the life of the Indian women. Only the life style of Indian women which includes dedicated, strict religious austerities, tolerance, kindness and this can build the character of a woman in such a way that every woman can hold the nation.

Her realistic perspective of life gives her a stage to work with poor women. This gives a platform to the poor women to be empowered and economical independent. This independence makes women elevated from every aspect of life. Nirjhrion Sarkar has given an amazing picture of this scenario. Many poor women come to her school to learn sewing and different hand crafts. Other than that they make pickles and globule to earn money. These concepts were in them after Nivedita evokes their mentality and try to develop them from every aspect of life. This kind of activity of Sister Nivedita makes her one of the main leaders of that time and onwards.

Conclusion

Nivedita identifies the two main pillar of Indian education - that is sacrifice and love. Self-sacrifice is the origin of love and love can maximize sacrifice. For the all-around improvement of kids, Nivedita gives importance on playing and love for nature. Nivedita also follows that, social security and malnutrition are the main barrier for the betterment of women, especially for them who stays in villages. She was simultaneously concern about both mental and physical betterment of women. Today people are more concern about women and aged people. This awareness of general people supports that, Nivedita's thinking related to women was appropriate and beyond any time limit. Nivedita did not want to build a single human being, she wants to build a nation and healthy a society.

For that, she set aside religion and caste. Swami Vivekananda wants everyone to flourish through their own nature and culture. Unity in diversity was his main focus and it brings his concept of Universal Religion to Practical Religion. Nivedita tries to fulfill Swamiji's dream to the extreme.

Till the last moment of her life, Nivedita tries to develop the mentality of masses and especially tries for the betterment of women. At the last moment of her life she said, "The boat is sinking, but I shall see the sun." Today her words are getting fulfilled; we are trying to elevate our life-our nation as she wanted. This is a tribute from our side to this great human.

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