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The Idea of Human Rights of Vivekananda

A Review in the light of the idea of Tolerance

Kaushik Chakraborty

Assistant Professor

Department of Political Science

Kharagpur College

Paschim Medinipur, West Bengal

Abstract:

Since its inception as an academic discipline, the notion, as well as the nature of the journey of International Relations, has been regulated by the idea of human rights. Today, in this present time human rights are lighted in a way (theoretically) that has two different approaches. The first one is its main theme- to respect every human as a moral agent through freedom and equality and the second is- to ensure the implementation of human rights through institutional methods. It is important to keep in mind, the matter which has been identified as the main theme in the first case, a consciousness, has been noticed in several phases of political thought although it hasn't been presented so intensely like the present day with any particular appearance. Aristotle used to believe that humans must be given immense freedom for the upliftment of the individual at the highest peak. Cicero's concept of justice identified the state as a moral agent like a human. From Saint Thomas Aquinas of the medieval period, John Locke of the seventeenth century to Mill of the nineteenth century, all have emerged as the patrons of this consciousness. This sense of human rights which has worked as the facilitator in the history of political thought, it is important to discuss Swami Vivekananda's standpoint to the question of its present relevance or the main essence. Secondly, it must be remembered that Vivekananda had not witnessed the two world wars within fifty years and the outbreak of Nazi atrocities which has produced the intensity to safeguard human rights at the international level and gave birth to the Dumbarton Oaks Conference. So, it's important to mention that -the background of Vivekananda's thought was the nineteenth-century renaissance period, the influence of Sri Ramakrishna and Vedanta were on the fabric of his thoughts, Vivekananda's realization as a pilgrim- all these were far away from the formation and present-day realization of human rights. Naturally, due to different times, different backgrounds, experiences, and aspects, the question of solving problems on different issues as well as approaches would not be similar. As a result, to get the point of human rights according to Vivekananda's idea it's important to assess the background of all his thinking with keeping the main theme of existent human rights discourse in mind. This would be the first as well as the major part of this paper. The second part will focus on how far Vivekananda's idea of Human Rights is understandable in the light of tolerance.

Key words: Human Rights, Development, Humanitarian Dignity, Moral Agent, Equality, Freedom, Moral Personality, Tolerance

Introduction:

According to the Concise Dictionary of Politics: "Human Rights are a special sort of inalienable moral entitlement. They attach to all persons equally, by virtue of their humanity irrespective of race, nationality, or membership of any particular social group. They specify the minimum conditions for human dignity and a tolerable life."¹

Every person is equal so far, their moral personality is concerned as they are above of all social & economic stratification, as their positions are linear on the question of human dignity; so, all of them are claimants of some indispensable and primary rights, which ensure equilibrium condition on the question of dignity and scope to lead a quality life and entire upliftment of personality. Human rights are universal through which every individual's moral personality is respected and, in this context, the applicability of this cannot be subservient to any legal or institutional systems.

The perception of human rights is a reflection of natural rights, in this connection, these rights are integral, undivided, and inalienable moral rights. This idea had already been discussed by German philosopher Kant in his discussion regarding freedom before the French Revolution in 1784. The seventeenth-century British philosopher, John Locke has utterly demolished the theory of divine right by exceeding the ideality of the Glorious Revolution of England with the help of natural rights theory in the modern period of political thought. Later in connection with those natural rights, especially after the French Revolution, commentary on human rights has been given much importance.²