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Introduction

1 Social change: Its Necessity

The necessity of social change arises in a society when social problems remain unsolved. Social problems necessitate social change as there is a functional interdependence between the two—social changes create new problems in society. Each society has its specific problems and these distinctive problems can be solved by the society by its own techniques. Social change is a form of collective deviation from the established pattern of social norms.

There is basic change in society when there is marked change in the value system of a society. For instance, there is a change in the system of norms, when society makes a transition from its feudalistic to industrial-capitalistic stage. Change in the normative pattern of society produces basic social change. Change in the normative pattern leads to institutional changes which produce corresponding changes in the purposive orientations of individuals in the purposive orientations of individuals. In the case of Indian society, there have been changes in its normative and institutional structures as a result of the forces of modernization which came through the influence of the new developments in science and technology, urbanization and the introduction of a new system of education.

Rapid changes take place in a society whose members have great capacity for the assimilation of novel ideas; whereas changes are rather slow in a society whose members blindly abide by long-standing social customs and traditions as is the case in Indian society. Large scale planning which is a feature of modernization is one of the causes for rapid social change. Social planning is the manifestation of creative purpose which is oriented towards social
welfare. It can be said that progressive social change has social welfare as its aim.

On the whole, changes in societies are meant to be progressive with occasional setbacks. They reveal the conscious purpose of the members of a society. Most social philosophers contend that harmony order and equilibrium are the marks of social progress. A progressive society is an organization of teleological personalities who create novel and original values and appreciate the values created by others.

2. Factors That Bring About Social Change:

Normally social change or the regeneration of a society is brought about by factors that are present within the society, that is endogenous factors, and by those factors that influence society from the outside, that is, endogenous factors.

In Indian society Sanskritization has been recognized as an endogenous change that took place from within the Hindu tradition. It reflected the latent tensions in the Indian social system caused by the structural rigidity of the systems of stratification and power. Sanskritization was a kind of protest against the social structure.

The impact of Western culture on Indian society and the resultant cultural modernization forms a part of the exogenous process of cultural change in Indian society. This process ushered in modernization, as well as a confrontation between the traditions of the East and the West. The qualitative constituents of modernization is a scientific outlook on life, that is, a rational, critical attitude, free from prejudices and untested beliefs, and the readiness to accept novel ideas that can bring about constructive change in human life and society.
In Indian society the concrete effect of the process of modernization were some revolutionary changes like a universalistic legal system, modernization of education, expansion technologies, urban centers and above all the emergence of modern political institutions that helped in the institutionalization of a new parallel tradition in India.

3. Social Change and Indian Society:
The structure of Indian society is known to have changed little till the establishment of British rule over the subcontinent in the eighteenth and nineteenth centuries. It is also clear that the social political and economic dominance of great Britain stimulated the intellectual elite of India into devising effective answers to the problems faced by Indian society. They found such an answer in the upsurge of nationalism, in the emergence of an industrial order and in the crystallization of the nation state in the West. Historically speaking, India's encounter with the West was the context that gave birth to a critical modernistic attitude in the minds of the educated middle class that participated effectively in the freedom struggle.

From Raja Ram Mohan Roy to Bankim Chandra Chatterjee to Swami Vivekananda, there, was an attempt to celebrate change, to open up, to generate sufficient free space in Hinduism, to accommodate the changing visions of the world. This critical modernistic attitude was sharply reflected in the discourses of Mahatma Gandhi and Pandit Nehru. Pandit Nehru was of the opinion, that this spirit would help post independent India to create a new nation reconciling the richness of Indian spirituality and the egalitarian promises of modern democracy and socialism. A discussion on the process of social change in Indian society requires the mention of Raja Ram Mohan Roy. Raja Ram Mohan Roy is called the father of Indian renaissance.
Renaissance means a period of regeneration, rethinking and mass awareness. Along with Raja Ram Mohan Roy, the contributions of some other reformist thinkers have also been considered in brief, as through their efforts they are known to have made positive contributions to bring transformations in the education system, social and political realities and practice of religion in Indian society.

4. Contribution of Raja Ram Mohan Roy: 1772-1833:
Renaissance is a process marked by rational scientific and secular thought. These qualities can be observed in Raja Rammohan Roy's efforts to bring progressive change in Indian society.

He made a persistent effort to liberate the Indian polity from the stronghold of superstition, orthodoxy, and dogmatism. In politics, he laid the foundation of liberalism by his emphasis on civil and political liberty. Though he did not demand political independence by taking recourse to nationalism, he was the first Indian known to have initiated and era of petition and protest and fought for the civil liberties of the Indians. Through his crusade against polytheism, dogmatism, despotism, and imperialism, he fought for the cause of socio-economic and political justice for all and envisioned a new world order based on humanism and cultural synthesis. He sent a permanent message to mankind. He was a true representative of India's future interest. He tried to create an India that could be united with rest of the world. His vision was not obscured by obsolete conventions and customs. He taught the universal rights of man as man, and also that truth belongs to all men and that Indians belong to the whole world.

In this way, Raja Rammohan Roy gave the message to the people of India to come out of self-imposed restrictions of caste, religion,
traditions, and customs and prepare oneself to become a meaningful part of the larger social whole, that is human society.

5. Dayananda Saraswati 1824-1883:
Another great name associated with social reforms in the nineteenth century was that of Dayanand Saraswati.

He can be said to have inaugurated the period of renaissance through his reason, rationality and erudite Vedic scholarship. With his indigenous orientation he tried to remove idolatry, caste system, untouchability and religious-political colonization of India. As the founder of the Arya Samaj, he gave the idea of a new social religious, economic and political order which inspired the future generations to build up a modern India not only free from social religious orthodoxies and imperialist rule but to have an India of completely indigenous model. He was a great yogi, reformer, crusader, philosopher, nationalist and a political thinker.

Critics have evaluated Dayananda Saraswati as a great man with some conservative and sectarian ideas. To elevate Hinduism, he is known to have made a sectarian attack on Christianity and Islam. His call, "Back to the Vedas", made his philosophy conservative and outdated, and incapable of solving the problems of society.

Inspite of the criticism against him, Dayananda Saraswati has gained a place as one of the makers of modern India. He receives credit for having opposed the evil practices of all the religions and religious imperialism. His call 'Back to Vedas,' was the method adopted to instill self confidence and the spirit of nationalism in a people who had become bereft of their identity and self confidence due to several years of foreign domination. He laid the foundation of an egalitarian social order by giving the suppressed castes and women their right place in society. He fought against religious orthodoxy and caste restrictions, untouchability and oppression of
women. He initiated the process of religious nationalism which later on had inspired people like Bankin Chandra, Sri Aurobindo, Lala Lajpat Rai and even Bal Gangadhar Tilak. He advocated the equal rights of all castes, men and women in the field of education.

His landmark achievement was the Arya Samaj, which acted as an agent of socio-religious changes and national awakening in modern India.

6. Gopal Krishna Gokhale 1866-1915
Gopal Krishna Gokhale is known as the first Indian leader of the twentieth century who gave a call to spiritualize politics. He advocated morality as the basis of politics. He fought for national unity and social cohesion, especially between the Hindus and Muslims. He was a democrat always for individual freedom and equality. He dedicated his entire life for the emancipation of the downtrodden and depressed classes. He did remarkable work in the field of education.

7. Bal Gangadhar Tilak 1856-1920
Bal Gangadhar Tilak stands out as the first mass leader in modern India. He was a realist. He believed reforms can be successful when they are initiated by the people. He suggested reforms in marriage age, prohibition of dowry and alcoholism. He was all for English education. He was the symbol of nationalism and liberalism in India. His fight for Swaraj was a crusade against injustice, oppression and tyranny, his efforts to create an effective public opinion through newspapers like the Kesari and the Maratha, his emphasis on mass education, his concern for the peasants, workers, tillers and the downtrodden, his identification with the masses and his call for national awakening in India made him an all encompassing social reformer.
8. Mahatma Gandhi 1869-1948

Mahatma Gandhi is an outstanding example of a person who sought to reform society not simply by preaching reformist ideas but by actually living up to them. His own life was an inspiration for others. His life was a living example of the noble ideals of non-violence and truth, as for him truth is God, the highest value.

Gandhiji's relevance can be seen in his foresight of the problems that society was likely to face as it moved towards the twenty-first century the problems of pollution, ecological decay, poverty due to industrialization and high technology. There was also the growing threat of arms race and terrorism, which could put the entire mankind to unrest. He showed the way to avert these problems by following the path of truth and non violence. He had characterized modern civilization as a 'disease'.

Gandhiji has talked about peaceful co-existence of nations and establishment of internationalism. These are ideals all are striving to reach today.

The concept of Swadeshi which Gandhiji developed first as a weapon of economic independence and then as political independence, can be seen reflected today in the concept of self-reliance. The new spirit of swadeshi is to fight against new colonialism coming in the form of multinationals and the monopolization of industrial products, whose increasing grip over Indian economy was creating social erosion.

In the economic field, Gandhiji's emphasis on small scale industry as a source of employment generation, economic decentralization leading to self reliant villages and limiting human wants is still relevant for the removal of poverty and economic hazards from the society. In the present time we hear of "austerity measures" which
can be considered a reflection of the Gandhian model. Gandhiji was not against industrialization. He did not want that it should become an instrument of exploitation. That is why he advocated the use of simple machinery in villages and decentralization of industries. He also suggested the state ownership of industries, so that industries would work for the benefit of mankind. His emphasis on political freedom of minority and decentralization of political power have been accepted in the form of protection of minority rights and panchayati Raj.

The relevance of the Gandhian ideals of satyagraha, non-cooperation and civil disobedience can be seen in the successful struggle of South Africa against apartheid, under the leadership of Nelson Mandela.

We may not take Gandhism as a model in the strict sense, but it can be accepted as a beacon.

9 Dr. B.R. Ambedkar 1891-1956;
Dr. B.R. Ambedkar is known as the father of the Indian Constitution. He stands out as a remarkable reformist genius of independent India who left an indelible mark on the social, political and intellectual life of modern India. His struggle for social justice and political equality has remained the key stone of the entire edifice of Indian democracy. Scholars have highlighted his role largely as the messiah of the backward classes in India but a study of his contribution to create a modern Indian polity and his role to strengthen its unity and integrity has been rare.

Dr. Ambedkar had been bitterly criticized as communal and sectarian for his bias in favour of only one section of society. However, it is because of him that today dalits, tribes and women enjoy equal rights with others, in the polity. He was the first social
reformer who made a legal and political approach to the social problems of caste and untouchability. He fought for special privilege and reservation of seats for the untouchables in the first and second Round Table Conference. It was his attack on social imperialism in India that made the Indian National congress and Gandhiji to take note of the miserable plight of the Harijans and work for them.

Dr. Ambedkadr fought against fundamentalism traditionalism and dogmatism. He wanted to free Indian politics from conservative and traditional forces. He was a leading economist and wrote many books on finance. Among his books, those considered important were, "The Evolution of Provincial Finance in British India" and 'The Problem of Rupee.' He has guided many Indian economic problems, such as landless laborers small holdings, collective farming, land revenue and abolition of landlordism.

Some scholars have described Dr. Ambedkar as 'Modern Manu.' Manu codified the law of ancient India and Dr. Ambedkar contributed his intellect for the making of the Indian Constitution. Dr. Ambedkar was a progressive genius. He can be described as a committed liberator, a practical nationalist and a humanitarian democrat. He envisioned the creation of "people's India" instead of a communal India.

In this way, the Indian reform movement churned out a host of eminent reformers, each unique in his own way. To mention some more well -known names in this regard, Jyotiba Phuley, Justice Ranade, Sri Aurobindo Ghosh, Madhusudan Das, Gopabandhu Das, Pandit Nehru, M.N. Roy, Subhash Chandra Bose, Jayaprakash Narayan, and along with them, many unknown citizens of India, men and women, are known to have contributed sincerely for the creation of a more humane and balanced Indian society.
10. Need For Social Change in Indian Society;

The condition of prolonged social economic and political degeneration ultimately created a churning for regeneration from within Indian society and the influence of British rule gave a push to this process. As a result Indian society saw the emergence of some extraordinary people with the consciousness, will and zeal to create a balanced social order. The situation before them was difficult and extremely challenging. To bring out the minds and attitudes of the people from social, political and religious subjugation and to weaken the hold of deep-rooted traditional practices was a daunting task, which even a group of people would find difficult.

The society during Raja Rammohan Roy's time was ridden with long series of conflicts and battles, intrigues and conspiracies. Rulers were debauch and vicious. Corruption, cruelty and vice were rampant from all sides. All this weakened the vitality of the country to a great extent. In the demoralized atmosphere the great social and religious ideals of the ancient Hindus receded into the background. Religion lost its inner spirit and was reduced to a mass of superstition. The true value of Indian traditions of the caste system as a functional division, where social mobility was possible, where hierarchy and rigidity were absent the lofty philosophy of unity in diversity expounded by the Upanishads, was all lost. Education worth the name was not found anywhere. Intellectual stagnation and social degeneration pervaded the entire country. Thus, it was natural that in the midst of ignorance and cultural decadence, society became corrupt and evil practices prevailed everywhere. On the political front British were trying to establish their supremacy and consolidating their position in India.
Indian society was experiencing a great conflict between faith and philosophy, reason and religion, materialism and spiritualism under the impact of Western ideas on Hindu culture. The misguidance of Brahmin priests, social prejudices like untouchability, child marriage, prevention of widow remarriage, sati, all had a crumbling effect on Indian society. Along with political subjugation, Western culture was slowly encroaching upon Indian cultural values. The socio-religious reformation begun by Raja Rammohan Roy, through the Brahmo Samaj had more of an occidental orientation. The rigidity of the cast system brought social inequality rigid social divisions and disunity among different people. It gave supremacy to Brahmans but the shudras and untouchables remained underprivileged. This system came under challenge during the British rule. Thus the Renaissance and social reform movements challenged the validity of the caste system and worked to eradicate the decadence that had overcome Indian society in different ways.

The nineteenth century was the period of regeneration and reformation in the entire world. Indian society was also experiencing movements of change. Swami Vivekananda appeared on the Indian scene amidst such a devastating influence of degeneration.
11. Swami Vivekananda 1863-1902;

Amidst the vast array of the known social reformers of India Swami Vivekananda stands out as a unique pathfinder. His unique contribution is the philosophy of Practical Vedanta. For the first time the lofty philosophy of the Vedanta received a practical orientation, in the sense that Swamiji showed that this philosophy can become the principle of practical life for each and every person. To understand this philosophy was not the prerogative of intellectuals. To improve the lot of the downtrodden was the mission of reformers other than Swami Vivekananda also, but Swamiji showed a unique path to achieve this goal. Hence, he is a unique path finder.

Through his inner strength and beauty he could make a deep impact on the United States, and the Western world. He was the link between the present and the past. East and West. He was not a mere Hindu monk, but a Practical Vedantist, who preached the concept of universal religion, the first socialist of India committed to the cause of a classless society; a leading nationalist championing the cause of India’s independence and internationalist advocating an inter-dependent world order, a social reformer making a crusade against social prejudices and above all a humanist who believed in the inner goodness of every man. It can be observed that the progressive ideals of Swami Vivekananda had a great influence upon Gandhiji’s ideals of social reformation- his crusade against untouchability, his crusade for a humane religion, purged of all inhuman practices, the service of God through the service of man and the advocating of the urgent need of education for the people of India, especially women, can be considered the reflection of the reformist ideas of Swami Vivekananda.

Swamiji can be considered an outstanding example of the critical modernist attitude referred to earlier in this chapter. Such a person
believes in the dynamics of the social order. It was Swamiji's conviction that man has the ability to perfect himself to create a better humane world. Thus, he was open and mobile. Swamiji was of the opinion that reason rescues man from many fixations, helps him to unfold his innate power, that is, the power he needs to create a world capable of promising the basic amenities of life to everyone.

Swamiji was critical of unrestrained and despiritualized science. Despite his adherence to modernity he was eager to learn from ancient traditions and belief systems. Through his critical modernist attitude he rediscovered the authentic interpretation of tradition and reconciled his reason with the spirituality of tradition. In other worlds, Swamiji proceeded with a prophetic mission; to regenerate Indian society, by reconciling reason and spirituality, freedom and ethics, individual and community.

12. The Formative Influences on Swami Vivekananda:
The moulding of Swami Vivekananda took place, firstly, through his mastery of the Sanskrit language and through it, of the philosophical and spiritual legacy of India's hoary cultural past. Secondly, he had a mastery over the English language and through it of the scientific, artistic and social thought of modern Western society. Thirdly, his five years discipleship under Sri Ramakrishna from 1836 to 1886, can be considered an extraordinary influence. Sri Ramakrishna is known as the most outstanding spiritual teacher of nineteenth century India. In his extraordinary life and realizations, Swami Vivekananda found verification of India's age-old spiritual legacy and its close kinship with the cultural legacy of the modern West. Fourthly, Swamiji's intimate knowledge of the India of his time, gained from his many years' journeys across the length and breadth of India.
As a youth, Swami Vivekananda has been described as a typical representative of the modern youth, vital, vivacious intolerant of superstition and religious bigotry, but hungry for a satisfying spiritual faith. He was rational and agnostic, but unwearied in his search for truth and for a rational basis for man's quest for higher values.

On the other hand Sri Ramakrishna was a mature and intense spiritualist. During his intense spiritual practices over twelve years he is known to have lived in turn, the spiritual life of the Hindu, Muslim and Christian seekers of God.

Through such practice he had realized the truths that lay at the core of these world religions and their fundamental unity and harmony. With a universal mind and heart, he embraced every spiritual idea and purpose. He stimulated every spiritual aspiration and struggle. Mahatma Gandhi has said about Sri Ramakrishna in his 'Foreword' to the book: "The life of Sri Ramakrishna". The story of Sri Ramakrishna Paramhansa's life is a story of religion in practice. His life enables us to see God face to face.... In this age of skepticism Ramakrishna presents an example of a bright and living faith which gives solace to thousands of men and women who would otherwise have remained without spiritual light."²

The meeting of the guru and the disciple, that is, of Sri Ramakrishna and Swami Vivekananda, was a great event in the history of modern India. Swami Vivekananda's scientific attitude stood manifested even in his relationship with Sri Ramakrishna wherein he tested Sri Ramakrishna's spiritual experiences and teachings in the crucible of reason. The teacher and disciple exemplified the age-old spiritual literature of the Upanishads and its philosophy known as Vedanta, in which India has inherited a scientific tradition in the field of religion, with its emphasis on
experiment and experience on the one side, and tolerance and inter-religious fellowship on the other. Sri Ramakrishna can be said to have re-authenticated and magnified this Vedantic tradition and made it the basis of a comprehensive spirituality capable of nourishing all aspects of human life and endeavour.

Sri Ramakrishna made Swami Vivekananda realize that the practice of true religion was not in being a meditating monk, but in the diffusion of one's knowledge in a dynamic form of service to the poor and needy. True religion involves the practice of active involvement in society to revitalize it and purge it of all that is inhuman. This teaching of Sri Ramakrishna made a firm place in the heart of Swami Vivekananda and he thus, resolved to work for the regeneration of Indian society tirelessly. It was Sri Ramakrishna's inspiration which made Swami Vivekananda establish Ramakrishna Maths and ashramas as centers of intellectual and spiritual activities and as centers of rendering service to the people of society.

13. The Message of Vedanta:
The philosophy of the Vedanta was followed by Swamiji as a dynamic principle of life. Swamiji had taken the responsibility of preaching this philosophy to the Indian people and to the people of the West. He had a vision of the divinity of each man. From this vision he derived that the service of man was the service of the divine in him and that actually was the service of God. In this way, through the message of the Vedanta philosophy he elevated service to man to the highest pedestal, as religion practiced in its highest form. He himself resolved to dedicate himself completely to the service of man, of God in man, everywhere.

The formative influences on Swamiji's life made his personality a synthesis of the finest heritage of the East and West. He took the
spiritual message of the Vedanta to the West and broadcasted it first, through the Chicago parliament of Religions in 1893, and later through numerous lectures and discourses in the United States and United Kingdom. In 1897, on his return to India, he performed the task of imparting the message of Practical Vedanta to his countrymen through numerous stirring lectures and talks, in which he showed the way to the modernizing of India's age-old traditions. To quote Swamiji in this regard, "My ideal, indeed, may be put into a few words and that is: to preach unto mankind their divinity and how to make it manifest in every movement of life."³

This teaching of Swamiji transgressed all divisions based on political or religious affiliations. He taught that spirituality is the core of every religion. Dogmatic exclusiveness and intolerance cannot be true religion. A truly religious person experiences the feeling of universality. The urge of the modern age for a universal society could only be realized by such universal man, according to Swami Vivekananda. He held that spiritual education was the urgent need of the modern age, and this education was to come from religion, by which man will learn to achieve inward depth to match his wide-branching interests and activities outside. He wanted religion to be the saving force and the guiding force of man in the modern world. He worked hard to give a spiritual orientation to the world's religions, so that they may be transformed into wholly constructive forces and become capable of redeeming modern man from a feeling of inner impoverishment in the context of external enrichment.

Swamiji had observed that in the most technically advanced countries there was feeling of inner social insecurity in man. He felt that the modern world was in search of that knowledge and technique which can bring inner peace, security and a sense of fulfillment in man. This knowledge was embedded in the science of
spirituality which India has in her Vedanta. It proclaims spiritual truths which are impersonal, rational and verifiable and therefore, universal. It was Swamiji's contention that these truths would help the great world religions to acquire release from dogmas and creeds and provide spiritual nourishment to man, who is in earnest search of it.

14. Social Regeneration through Education:
Swami Vivekananda had observed that the problems of Indian society were more complicated and momentous than those of any other country. Therefore, the revitalization of Indian society was a great task. Swamiji envisaged the revitalization of Indian society through education alone. He had great faith in education as the means of solving India's national problems.

Education can be considered a kind of universal factor, as it has acted as a powerful force of regeneration in societies. New education and the inculcation of a scientific attitude have acted as important agents of modernizing social change in Indian society. Swamiji was in favour of the new education, because he considered its content modernizing and liberal, whether it was the humanities and social sciences or the natural and applied sciences. This was because there was a direct influence of the literature of European renaissance Reformation and Enlightenment on the literary content of the courses in humanities and social sciences. Its themes were humanitarian, secular and liberal. An important element of modernization in this education was the emphasis upon contemporaneity and a humanistic evaluation of social, political and historical issues.

In contrast, traditional education was esoteric and metaphysical in its content. Swami Vivekananda attributed the stagnation of Indian society to the monopolizing of knowledge by the upper classes and
withholding it from the rest of the Indian people. There was a narrowing of the mind, no seeking for new knowledge, no sharing of knowledge even with one's own people and no contact with foreign scientific and cultural developments.

Modern education reflected the scientific world view and it aimed to focus the attention of the students on the then present physical realities. This trend signified a major break from the traditional outlook and system of values. The structure of this education was professional. It could be acquired by anyone on the basis of merit. This education gets the credit for having created the necessary man-power for economic and industrial growth. According to Swamiji, the concept of modern education was of freedom, equality, humanism and deliverance from dogmas.

Swami Vivekananda's concept of an ideal education was of man-making education, through which nation-building would be possible. Modern education was to be a constituent of man-making education because it educated the students in modern science and its developments. Swamiji considered science the architect of the modern world and therefore its knowledge was considered necessary for the youth to realize the crucial importance of the critical, scientific attitude, which constituted the modern outlook. Swamiji pointed out the antiquity of this attitude as going right back to the Vedic times.

Swamiji envisaged a two-fold function for the new education in Indian society – firstly it was to be an agent of carrying the minds of the people forward by delivering them from the static acceptance of old customs. Secondly, it was to work towards the preservation of the finer elements of India's traditional culture. In this way, Swamiji emphasized a balance between the physical and the spiritual self. He wanted the quality of self-reliance to shine out in the people.
Secular education was supposed to help people realize their needs and solve their own problems. The impact of modern education could be observed as a force that mobilized the masses for acquiring self-respect and self-reliance in the form of nationalism, liberalism and freedom.

Swami Vivekananda expressed the necessity of total human development, especially for the youth of India. He envisaged the achievement of such development through an education that fostered intelligent self-discipline that makes human energy socially oriented, positive and creative. Swamiji told that the first step of development is rising from tamas to rajas and the next most important step in human education, is bringing rajas under the discipline of sattva, and thereby achieving a fuller human development, which man alone has the capacity to achieve.

Swami Vivekananda emphasized the great necessity of education for women. He was of the opinion, that through the achievement of education women would be able to acquire the necessary self-confidence that would help them to become independent individuals and give them the strength to solve their problems on their own.

According to Swami Vivekananda, education should be the instrument for improving the material quality of human life. During his stay in the West, Swamiji had observed that the Western world had been able to secure a good life for its citizens, with all the basic amenities and much more, through the process of education. He desired the same kind of transformation for Indian society through the process of man-making education.

Education that imparted knowledge of modern scientific development was highly instrumental in facilitating the pace of modernization. A new set of values emerged for adjustment in the
new environment. Modernizing changes reached the rural areas by bringing about the modernization of agriculture. Villages were brought closer to urban centers through technologically advanced means of communication and contact. The socio-economic changes that came through the acceptance of English education and the new elite class that emerged became a new middle class of society. The Indian social reformers, beginning with Raja Rammohan Roy, were radically different from the traditional elites who were products of a system based on hierarchy, holism and continuity. The new elites thrived on the basis of their modern education and professional achievements. They were for the economic and social reformation of Indian society through the establishment of a more egalitarian social and political system.

Swami Vivekananda's ultimate aim for human society was the spiritual upliftment of man through man-making education. Therefore, his concept of man-making education meant the unfoldment of the divinity already present in man. However, his sound practical sense made him affirm that unless the poverty, hunger and want of the Indian masses are diminished there can neither be a real progress nor an inspiration for spiritual development in the minds of the people. The improvement of the socio-economic condition of the Indian masses was a primary need. Swamiji worked to gather funds from the West to meet this need. Swamiji was of the opinion, that through a healthy exchange of Indian spirituality for the West and the knowledge of scientific and technological advancements for Indian society, the means for the social and economic regeneration of Indian society could be generated. Swamiji was convinced that long-lasting social changes would not be possible without the social upliftment of the masses. Self-realization and self-development, which are the ultimate goals of social change, can be possible only if the socio-economic well-being of the masses is achieved. It can be said that Swamiji sought
a convergence between long-standing time-tested, fine elements of Indian culture and the modern progressive elements of the West.

15. Social and Ethical Values in Swamiji's Man-Making Education:
The inculcation of social and ethical values in a student is necessary and essential because through these values man learns the right way of conduct in his social environment. Man's social environment is the milieu through which he expresses himself, learns and grows progressively to achieve the goals of his life. Human actions are normally inspired by our likes and dislikes and they may not always be desirable from the ethical point of view. The practice of social and ethical values prepares man for the higher plane of spiritual development. The inculcation of these values leads to the construction of a fine human self, which is sensitive to disturbing social realities and which has the determination to work for their improvement.

Therefore, Swamiji considered social and ethical values as an indispensable ingredient of man-making education.

16. Convergence of Tradition and Modernity:
Considering the aspect of the convergence of the old and the new, of tradition and modernity, it can be said that Swami Vivekananda's personality exemplified a very fine blending of these two elements. At the social level, this convergence was the result of new education which exposed people to new knowledge, new ideas and new avenues of development. The improvement in education created new spheres of employment and new social classes. The lifestyle of the people underwent change in attitudes and values. However, the process of modernization did not replace the old practices completely. Tradition and modernity are not like isolated units; therefore, they should not be looked at separately. In Indian society,
cultural modernization is known to have persisted along with traditional values. In contrast to a conservative outlook, modernization can be said to have more elasticity of form. It stands for an open world-view. In the case of Indian society, it has been observed that modernization as a process has entered more through assimilation than through the replacement of old traditions completely.

The significant effect of the convergence of tradition and modernity was that Indian society was made to come out of its closed structure. The radical and long lasting changes produced by the influence of British rule on traditional Indian society, brought with them new technology, institutions, knowledge, beliefs and values. The revolution in communication technology made it possible for the British to integrate the country as never before. This convergence also brought about certain value preferences. It was observed that the value of humanitarianism gained great importance. It implied an active concern for the welfare of all human beings irrespective of individual differences. Equalitarianism and secularization are both elements of humanitarianism. Humanitarianism did not come to Indian society as a foreign ideal. It stands expressed as the concern for the welfare of all sentient beings in the Gita and in Sanskritic ritual and thought. The realization of this truth came to the Indian people through this convergence. The influence of Westernization saw the application of this ideal in new contexts – many of the reforms introduced by the British in the first half of the nineteenth century were humanitarian. The British civil, penal and procedural law put an end to certain inequalities that were a part of Hindu and Islamic jurisprudence. This convergence also inspired the urge to obtain political freedom.
17. Convergence of Tradition and Modernity in Religion:

Swami Vivekananda worked for the convergence of tradition and modernity in the field of religion in a remarkable way. He came in the modern period and observed the mockeries of all the ethnical religions, but he did not conclude that religion should be banished. He asked the people in every religion to try to understand the true dimension of their religion by presenting to them the scientific approach to religion. Swamiji had observed that this scientific approach was not available in the modern West. Seeing the dogmatic irrational manifestations of religion and experiencing persecution from it, modern physical science in the West had condemned all religion as primitive superstition. Western social thought was also known to have condemned all religion witnessing the intolerant and fanatic aspect of religion in Europe and its exploitation of the common people by aligning itself with the iniquities of the early phase of the industrial revolution.

Swami Vivekananda had observed that this criticism of religion was applicable to the practice of religion in Indian society in many ways. His observation revealed that our religion in its stagnant, ethnical form, had functioned as the handmaid of a feudal order to exploit and suppress millions of our common people. It had encouraged a host of inhuman practices under its auspices, such as, caste exclusiveness, untouchability and other pernicious anti-human attitudes and practices, along with the cherishing of a bundle of superstitions and weakening ideas and the divorcing of moral attitudes and acts from religion, reducing it to mere noisy and showy rituals. Swamiji's traditional roots made him affirm the necessity of religion and his modernistic spirit made him convey that true religion is the science and technique of man's spiritual growth. Religions may start the ethnical dimension but they must grow beyond it to the spiritual dimension.
Religion must be approached as the science of human growth, development and fulfillment and as a means of happy and fruitful inter-human relationships.

According to Swami Vivekananda, religion has a liberating influence on the one who practices it. It does not bind the person to a name of practice. Swamiji had learnt this profound truth from the ancient scriptures of India – the Vedas, Upanishads and the Bhagwad Gita, from his own experiences and from the practice of religion by his guru, Sri Ramakrishna. Sri Ramakrishna was a unique, living example of the truth of religion, namely religion as experience or anubhava. This truth of religion has been proclaimed and stressed by all the religions that developed in India – Hindu, Jaina, Buddhist or Sikh, throughout the ages. Swamiji was of the opinion that the dominance of the spiritual over the ethnical dimension of religion is a unique feature of our country which must be cherished and preserved. Swamiji established the social relevance of religion by expressing that without religion society would become a forest of brutes. Thus, religion has a humanizing influence.

Swami Vivekananda preached the practice of universal religion which was considered to be the synthesis of all the ideals of all the religions. Romain Roland has expressed in this regard about Swamiji's concept of universal religion, "... his thesis of universal religion was without limit of time or space uniting the whole credo of the human spirit, from the enslaved fetishism of the savage to the most liberal creative affirmations of modern science. He harmonized them into a magnificent synthesis, which far from extinguishing the hope of a single one, helped all hopes to grow and flourish according to their own proper nature."4

Swamiji's concept of universal religion emerged from the Vedantic philosophy which spreads the message of world unity. It is opposed
to all sorts of barriers. Vedanta believes in universal oneness. It is the essence of all religions. Since it is universal, it is not confined to any time or place. Vedanta represents the unity of all existence because every creature has come from a single HIM. Man is affirming this unity ignorantly when he loves his parents, wife, children, friends and others. From diversities we are all proceeding towards this universal existence, such an enlightened religion from all false notions, especially those of pollution and purity, which were pivotal to the rigid hierarchical Indian social structure. He believed that religion should be free from ritualism and caste discrimination. It should have the development of man as its central interest. In this way, he sought to reform society by reforming the concept of religion as upheld by the people. He emphasized the comprehensiveness of religion over the practice of a dogmatic and restricted religion. The realization of the all-inclusive, universal aspect of religion was the pathway to secure harmony among men and of man with his environment. Social life was considered to be purposive, with the goal of the realization of harmony of the levels of social and individual life. Swamiji's message of an all-inclusive religion can be considered befitting for the present time because most of the modern developments have an all-encompassing nature. They spread across boundaries. Swamiji's vision was of a religion that would play the role of a vital force of integration in all the processes of assimilation, big or small, national or international.

18. Swami Vivekananda's Philosophy of Integral Humanism and Practical Vedanta:
Swámi Vivekananda was an advocate of spiritual humanism. Humanism deals primarily, with the problem of man and society. It conducts a search for individual identity, equality and rationality. Through spiritualism he gave an identity to man and attempted to establish the equality of all men.
Swami Vivekananda's unique contribution to humanity is his philosophy of Practical Vedanta. For the first time, in Swamiji, someone actually exemplified through one's own practice, the lofty Vedanta philosophy. He could show to the people that the Vedantic ideal of the unity of all things, was not only for the intellectuals or sanyasins and yogis, but the ordinary people can realize it through their social actions. It can be lived through the practice of renunciation of ego-centric tendencies and by performing social service to the downtrodden.

Swamiji's wanderings through India as a monk has immense significance for the reshaping of India's destiny. During these wanderings he saw the real picture of India which touched him to the core. He saw millions living in cottages, in poverty, ignorance and privation, leading dismal lives. He had seen Indian in all her glorious greatness in Sri Ramakrishna and in her great cultural heritage. But in front of him he saw a humanity with dwarfish dimensions, reeling under centuries of slavery.

The social immobility of the masses had entangled people in social problems like untouchability, social injustice, neglect of women, and above all, India was facing the problem of political fragmentation. The imagination of the people was also fragmented, filled with caste and other divisive loyalties.

In such a situation Swamiji strove very hard to create an awareness of social urgency. He was interested to find a living expression for India's pure and undying soul. For he had realized that this soul had remained unharmed, through the scathing attacks of centuries, and that this soul had a redeeming message for man in the modern world. This message was one that carried international significance, in the opinion of Swamiji. This was the message of the undying
truth of Vedanta, of the divinity and unity of all men. It was the
message of a man-making, humanistic religion, which expressed
the concept of man and his capacity to achieve excellence in a
progressive way. It was a concept with a universal import.

Swamiji resolutely resolved to restore human dignity to man in
India, through making dynamic the wisdom of our eternal India in
its message of total human development, which he called Practical
Vedanta. The concept of integrating humanity emerged in the mind
of Swami Vivekananda long before the contemporary concept of a
global citizen emerged.

Swami Vivekananda attempted to construct a superstructure of
society moulded by the spirit of rationalism, science and relentless
activity of the West on the strong foundation of the spirituality of
India. His integral humanism was an attempt to awaken the inner
self of man and to extend this awakening in the form of social
service to the deprived and poor people of society. The feeling of
unity was to be inculcated in the masses through the practice of
social service.

19. **Conclusion:**
In this way, through his universal integral vision of man, he sought
to bring about the regeneration of Indian society. He envisaged a
direction for the progress of human society that would have
relevance for all time. Swamiji firmly expressed that the dexterity to
face the complexities of life comes when the foundation, that is, the
inner self is firmly balanced. A spiritual awakening is required to
acquire this inner balance. This awakening further extends in love
and service of humanity. The efforts of man to achieve progress
through the process of globalization would acquire genuineness
when they are pervaded by the spirit of humanism, of which selfless
service to the suffering is an integral constituent.
Thus, it can be said, that Swami Vivekananda intended to show that society can change in infinite ways in response to historical necessities, but that is no reason why the eternal values underlying all human endeavour should be discarded or even changed. He emphasized that these alone can ensure stability, at the same time they supply he driving power for progress. In his conception, spirituality is a driving force, expressing itself as an unfailing basis of continuous development towards the only human goal – God-realization through varied activities on the social and other planes.

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