INTRODUCTION

THE BACKGROUND

The nineteenth century witnessed the end of the medieval and advent of the modern. India coming into contact with Europe was deluged by Western ideas and ideals. Thoughtless of the disastrous consequences she began to adapt the West. Indians stood dazed and confused before the apparently superior civilization of the mighty and clever victors. The process of disruption of her inner life was accelerated by the trend of spiritualism under the new regime which ended to turn out men who were to be Indian in blood but English in taste. A tidal move of atheism swept over the hearts of Indians. The shocking consequences of this national scenario were too severe for the Indian society to bear. Eventually it tottered and began to crumble. This shock altogether roused the slumbering spirit of India and galvanized it into a spurt of dynamic activity-a renaissance which in the Indian context means the re-awakening of the creative activity of the soul of India after a long period of inactivity and sleep.

The great national renaissance produced various socio-religious reformers and educationists such as Raja Ram Mohan Roy, Dayananda Saraswati, Annie Besant, Ramakrishna Paramahansa, Swami Vivekananda, Rabindra Nath Tagore and Mahatma Gandhi etc. Amongst them Vivekananda stands out as a, towering personality.

Sister Nivedita opined about him that

"He was a worker at foundations. Just as Ramakrishna in fact, without knowing any books, had been a living epitome of the Vedanta, so was Vivekananda of the national life."1

Surendra Nath Banerjee called him as the shining spiritual guide of educated India and added,

"Vivekananda was ... something more... He was a patriot in the truest sense of the term."2
Bal Gangadhar Tilak wrote in his journal 'Mahratta', on 14 January, 1912, that

"Swami Vivekananda is the real father of Indian nationalism... Every Indian is proud of this father of modern India."

Rabindra Nath Tagore told about him to Romain Rolland, saying that

"If you want to know India, study Vivekananda. In him everything is positive and nothing negative. "

Sri Aurobindo Ghosh acknowledged the influence of Vivekananda on his life. He wrote that

"Vivekananda was a soul of puissance if ever there was one, a very lion among men, but the definite work he has left behind is quite incommensurate with our impression of his creative might and energy. We perceive his influence still working gigantically. "

Subhash Chandra Bose wrote time and again that his life was molded under Vivekananda's influence. In his words

"With him religion was the inspirer of nationalism. He tried to infuse into the new generation a sense of pride in India's past, of faith in India's future and a spirit of self-confidence and self-respect, so far at least as Bengal in concerned, Swami Vivekananda may be regarded as the spiritual father of the modern nationalist movement."

Gandhi admitted many times that after going through the works of Vivekananda, the love that he had for his country became a thousand-fold. From his admissions, it is found that Vivekananda's ideas and ideals worked through him.

To Nehru, Vivekananda was a luminous mind. He wrote that

"He was a fine figure of a man, imposing, full of poise and dignity, sure of himself and his mission, and at the same time full of a dynamic and fiery energy and a passion to push India forward."
During Chinese aggression in 1962, Nehru could name only Vivekananda, as single individual who could be the ideal of young men.

Dr. Radhakrishnan spoke about him that,

"He embodied the spirit of this country."\(^8\)

C. Rajagopalachari remarked that

"Swami Vivekananda saved Hinduism and saved India. But for him we would have lost our religion and would not have gained our freedom. We therefore owe everything to Swami Vivekananda."\(^9\)

The influence of Vivekananda could not remain confined within the boundary walls of a Country, but it spread far and wide. The great personalities of the world eulogized his contribution.

William James admired Vivekananda in his book 'Pragmatism'. He wrote that

"The Swami is an honour to humanity in any case."\(^10\)

Leo Tolstoy highly appreciated Vivekananda. According to him, reading the book of Vivekananda was broadening of the soul.

Romain Rolland was deeply moved by the thunderous reverberations of Vivekananda's words. He wrote that

"His words are great music, phrases in the style of Beethoven, stirring rhythms like the march of Handel choruses. I cannot touch these sayings of his, scattered as they are through the pages of book at thirty years' distance, without receiving a thrill through my body like an electric shock. And what shocks, what transports must have been produced when in burning words they issued from the lips of the hero."\(^11\)
Mr. Chelishev told that Vivekananda is held in high esteem in Russia. A lot of Soviet research scholars and thinkers dedicated themselves to the study of Vivekananda. He wrote that

"Vivekananda's greatest service is the development in his teachings of the lofty ideals of spiritualism."

Huang X in Chuan wrote a book on Vivekananda in Chinese. He observed that Vivekananda stands out as the most renowned philosopher and social figure of India in modern China. In India Vivekananda was the first to speak on socialism. The above mentioned statements represent only a very small sample of opinions held about him by the known personalities of the world.

Undoubtedly, Vivekananda burst upon the modern world with his Vedantic lion-roar proclaiming the innate divinity of man and the glory of spiritual spirit and became an undisputed social reforms.

NEED & JUSTIFICATION OF THE STUDY

Adequate research work has been done on the educational thoughts of great educationists like Dayananda Saraswati, Annie Besant, Rabindra Nath Tagore, Swami Vivekananda, Aurobindo Ghosh, Mahamana Malviya, Mahatama Gandhi. Their social views are analysed in the light of four popular schools of philosophy, i.e. Idealism, Naturalism, Pragmatism and Realism. No significant research has come out to analyse the social thoughts on the basis of spiritualism.

Swamiji's views of social transformation is the best blueprint for the planning of future education. It is the solid basis for development of values and culture. The man, in the present world of materialism and wars, is left with no focus of faith and loyalty either to a God above or man below, breeding in him a cynical attitude with respect to all values - religious or human, ethical or moral. He has plunged deep into the stream of crude materialism, using all his efficient technology for the satisfaction of his organic cravings during the short span of his physical existence. This has generated in him inner tensions, privations and psychic distortions to an alarming
degree. So taking in view the need of the time Spiritualism may be called the future philosophy of social transformation required everywhere.

The present wave of materialism is a temporary successful tool when it is concerned only with the study of surface aspects of nature but it breaks down completely and becomes a distorting tool, when it deals with man and the human situation. It is futile to derive spiritualism from materialism. Today what the whole world is seeking for, is the release of Divine energy that can with stand and digest the energy released by modern physical science and technology. The latter has annihilated physical distances between man and man, but the problem of annihilating the mental and emotional distances between man and man is left unsolved. On the other hand, this mental distance is increasing, not diminishing in spite of scientific knowledge and technical power. That is revealed in the ever increasing violence, crime and delinquency even juvenile delinquency, in all parts of the world and in the sex and drug explosions shaking the very foundations of society. What India needs amidst the general disintegration of the modern era, is a rock where she can lie at anchor, an authoritative utterance of some versatile genius in the light of which she may plan her future. And this is given to her by Swami Vivekananda.

Vivekananda saw the above tragic situation developing even in his time, towards the end of the nineteenth century and he warned of its Intensification in the decades ahead, and emphasized the need for modern civilization to change its direction from human sensuality to human spirituality. He preached the philosophy of Vedantic Spiritualism with its vision of the infinite divine possibilities in man and man's organic capacity to realize these in his life. What was unique about Vivekananda as a teacher of mankind was his deep interest in man and untiring work for total human development and fulfillment everywhere. All round human interest formed the central theme of Vivekananda's life and work. His concern was not mainly with any transcendental reality but man below on earth, his problems and prospects and how to restore him to his dignity and glory as man, as a child of immortal bliss. He had the tremendous grasp of contemporary human problems and aspirations. He was not only intensely modern but had also assimilated the past historical human development and was at home both in the Orient and in the Occident. He combined in himself idealism with intense practicality. These prominent traits of his multi-
dimensional cyclonic personality along with his national and universal reforms, make the study very interesting and rewarding for the researcher.

Hence, the researcher is proceeding with a Sociological study of concepts of social transformation in the philosophy of Swami Vivekanand

**REVIEW OF PREVIOUS STUDIES**

The amount of research work dealing with the social thoughts of Swami Vivekananda is rather merge. Some of the related research work is reviewed below to provide a background to the present research work.

T.S. Dutta\(^1\) made a study of the philosophy of Vivekananda with reference to Advaita Vedanta philosophy and Buddhist philosophy. He concluded that Vivekananda completed the arch of the Indian philosophy which had its beginning in the Vedas, the Upanishads, the Buddha and Sankara. The confluence of the Ganga and Yamuna of the Indian Philosophy was effected in Vivekananda, yet the great current that came out of this confluence was a new flow.

J.D. Puthiyath\(^1\) studied the social philosophy of Swami Vivekananda and interpreted the foundations of Vivekananda's Neo-Vedanta. The study mainly focused on the need of religion in present educational system. Mass-education was emphasized.

V.S. Nair\(^1\) dealt with the educational ideas of Swami Vivekananda. The objectives of his study were to trace the cultural revivalism in India in the nineteenth century; to find out the philosophy, psychology, sociopolitical and cultural aspects of education; to find out the relevance of Vivekananda's thoughts in modern times. He concluded that Vivekananda was the great synthesizer of his time. His philosophy combined intellect of Sankara and love of Buddha. His philosophy of practical was a combination of ethics, religion and morality. It also comprised Naturalism, Pragmatism and Realism.
S.M. Bakhe\textsuperscript{16} made a comparative study of the educational philosophies of Swami Vivekananda and Lokamanya Tilak. He also compared their views with those of the growth psychologists especially with, Maslow, Rogers, Eric Fromm and Allport. The conclusion was that to both of them — Vivekananda and Tilak, education was an opportunity for fullest growth.

Meera Sanyal\textsuperscript{17} made in depth study of the Ramakrishna Mission — and its impact on contemporary Indian Education. She analyzed the social role of Ramakrishna Mission and brought out its societal pattern. She concluded that Ramakrishna Paramahamsa emphasized on the development of divine qualities of man. Inspite of the limitations of funds and scarcity of dedicated workers the Ramakrishna Mission is rendering significant educational services to the country.

R.P. Gupta\textsuperscript{18} designed the investigation to study the educational thoughts of Swami Vivekananda and to examine their usefulness for the reorganization of the educational system. He concluded that suitable changes should be made in social system in the light of Swami Vivekananda's reformists' thoughts.

Shiv Saran Misra\textsuperscript{19} focused the spotlight on the educational philosophy and teaching methods of Swami Vivekananda. He concluded that Vivekananda believed in the Advaita philosophy and his spiritual thoughts had a balance of Idealism and Pragmatism.

S.V. Abhyankar\textsuperscript{20} made an analysis of the philosophical foundation of Swami Vivekananda's spiritual thoughts. The study has assessed the global value crisis and concluded that there is vital and urgent need for educational system as propounded by Swami Vivekananda.

It is apparent from the review of earlier work done on Swami Vivekananda, that it has not highlighted his educational thoughts in the context of Spiritualism which may provide the most beneficial philosophical basis to the educational system of present world. Hence, the present research Endeavour.
STATEMENT OF THE PROBLEM

The present study deals primarily with the educational thoughts of Swami Vivekananda and makes an analysis of these thoughts with special reference the social transformation. The problem of the present investigation can be specifically stated as below

"A Sociological study of concepts of social transformation in the philosophy of Swami Vivekananda".

MAJOR OBJECTIVES OF THE STUDY:

- To analyze the causes that led Swami Vivekananda to propagate his views for refurbishing the image of Indian society of his time.
- To examine the factors which were responsible for down grading the Indian society.
- To accurately examine the impact of his writings, speeches and services in awakening the Indian masses.
- To test the hypothesis that how far Vivekananda philosophy of practical Vedanta is related to social transformation of Indian society.

THE BASIC PREMISE OF THE STUDY (HYPOTHESIS)

The basic premise of the study is that to trace out the causal relationship between Vivekananda’s philosophy of practical Vedanta and social transformation. After having studied the vast literature of Swami Vivekananda it was felt that Swamiji’s views on religion and spirituality were helpful in bringing about a complete change in the modes of individual life and society. Therefore the present piece of research aims at to see and test how far Swamiji’s thesis on practical Vedanta is related to social transformation of Indian society.
RESEARCH METHODOLOGY

Methodologically, the present study falls within the purview of historical-cum-philosophical researches. The method of investigation involves discovering, describing and interpreting the facts, so as to arrive at conclusions concerning past events, to gain a clearer perspective of the present, to predict and control at least partially the future. The spotlight is focused on discovering and identifying the data that are relevant to the study.

Sources of Data

The data for historical research are classified into primary and secondary sources. Primary sources are the only solid basis of historical enquiry. Secondary sources are used only to bridge the gaps between the various pieces of primary data.

In the present study the sources used are both primary and secondary type.

Primary Sources

The primary sources are the writings and correspondence of Swami Vivekananda, autobiographies, original draft of speeches, articles newspaper-accounts, addresses, the data preserved by Ramakrishna Math and Mission, the information compiled by other affiliated organizations, reports of various committees, government-policies etc.

Secondary Sources

The secondary sources included articles, books, magazines, newspaper articles, editorials, biographies, commemorative volumes and research-reports on Swami Vivekananda. Interviews of some monastic and householder members of Ramakrishna Math and Mission have also been taken.

In the course of study the researcher has visited some of the institutions belonging to Ramakrishna Math and Mission and tried to make in depth study of their functioning.
Historical Criticism

After the data have been identified, the researcher must subject his data to rigorous evaluation, involving the dual process of establishing the authenticity of the source termed as external or lower criticism and of establishing the validity of its content known as internal or higher criticism.

External Criticism

To determine the genuineness of historical data they are subjected to various types of physical and chemical tests. In the present study, data have not been put to external criticism as that consisted of mainly printed material and not objects that could undergo the physical and chemical tests.

Internal Criticism

After establishing the authenticity of the historical data, the researcher proceeds to internal criticism. It is concerned with the validity, credibility or worth of the content of the document.

In the present study the data have been put to internal criticism and only those data have been used for drawing conclusions, which are accurate and trustworthy. Before selecting facts from the concerned book, the competence, good faith, bias and general reputation of the author has been taken into consideration. The validity of the fact is evaluated by comparing it with the statement of other authors. When there is disagreement among authors, the researcher has established which one is correct, on the basis of overall credibility, reputation, independent authentication and general consistency with other known facts.

Books referred are written by those who have been in the company of Swami Vivekananda for a substantial period of time or who have dedicated their lives to Ramakrishna Movement for carrying out the teachings of Vivekananda into practice.

Regarding the conditions of nineteenth century India, an account has been taken from the books of those who actively took part in India's struggle for freedom or were the contemporaries of freedom fighters.
ANALYSIS OF DATA

After collecting the data and subjecting them to criticism, a synthesis or ordering or organization of them is made using a great deal of imagination and resourcefulness and careful method of logical thinking. The synthesis is made theme wise or topic wise. The process of content analysis has been used.

Efforts are made to make the study interpretive and critical rather than merely descriptive and narrative.

STRUCTURAL FRAMEWORK

The framework of the present doctoral dissertation is organized under eight distinct chapters.

Chapter I is introductory. It includes statement of the problem and highlights the need and justification of the study. Some of the researches already done in the concerned area are reviewed to determine the objectives, dimensions and directions of the present research. The specific objectives of the work have been determined and methodology and tools of the research indicated.

Chapter II more on with the life history of Swami Vivekananda and presents a profile of him.

Chapter III makes a background study of social reform movements, its genesis and outcome. The focus in this chapter is on the need and areas of social reform. The chapter also discusses the means and methods of social reform its beginning and the reforms which has taken place in Buddhism, Jainism and Bhakti movement. In the chapter Modern Renaissance and Social Reform is also discussed as a result of it also tells about the contribution of Swami Vivekananda.

Chapter IV deals with Practical Vedanta including the salient features and need of Vedanta for society. It depicts the religion and science. It discusses the all round development of human being in both i.e. in physical and spiritual.
Chapter V makes a background study of social, religious, political, economic, cultural conditions in the nineteenth century. The focus in this chapter is on the natural scenario with its social, religious, economic, political dimensions, when Vivekananda emerged as a reaction against which his philosophy, principles and programs mainly developed. And Swami Vivekananda got a vision of New India.

Chapter VI pertains the conceptualizing social reforms and the discussion of previous and contemporary thoughts. It makes an study of Swamiji's views in social transformation. It also makes an study of mode of relationship between individual and society. It includes the man making education, religion and also the areas of social reforms likewise in youth, in women, in down trodden, in other religion, in caste system, world order, in new constitution and in Democracy.

Chapter VII moves on with Vivekananda philosophy of social reform. The chapter also throws flood of light on Vivekananda's religious, social, political, and educational philosophy.

Chapter VIII discusses reflections of the thoughts of thinkers like Gandhi, Marx, Arvindo. It depicts the comparative study of Gandhism, Marxism, and Sri Arwino and the position of Vivekananda.

Chapter IX is the last chapter, which present the summary of findings and makes some concluding observations on the sociological study of concepts of social transformation in the philosophy of Swami Vivekananda. It also includes suggestions for further research work.

Thus this chapter is representing the concepts of social transformation in the philosophy of Swami Vivekananda. It discusses the methodology by which the problem of research might be sort out.
REFERENCES


