

## Conclusion

Swami Vivekananda is not only spiritual stalwarts but also a social reformer. He has cosmopolitan vision with high morals. His philosophy is a mixture modern scientism as well as traditional ethics. He preached the ideas of humanity beyond the boundaries. He considered Human as God. Therefore he used the term *Shiva Gyane Jiva Seva*. He told to his followers as well as critics that he is the servant of that God whom people told as Human. This statement itself shows that till what level he has given importance to human. It proves that he was not against the individual liberty. But he is severe critic of ultra- liberalism which totally denied the communitarian life and the importance of different social institutions. In this study my major hypothesis is, 'Is Vivekananda the proponent of Neo- Hinduism which is free from traditional drawbacks and gender blindness?' I found this hypothesis is proved. Vivekananda propagated Neo-Hinduism which is free from its traditional loopholes. On the one hand, Vivekananda refined Hindu religion with the modern scientific temperance and made it more accommodative and flexible. On the other hand, he taught the modern brains that not to reject any traditional ideas without any kind of proper enquiry. In this study the researcher found that Vivekananda's ideas are product of inductive generalisations which is based on Vedantic Philosophy. He believed that every difference in this empirical world is the outer layer or multiple manifestations of that alone Supreme reality i.e. Brahman. According to him, the position of modern women is miserable because we have a deep belief on the constructed gender based dichotomy (male &female).Women are suffered in many field not because

of their incapacibilities but the ideas about it. Vivekananda tried to break it. He believed that the source of Hinduism is not bad what majority scholar believed rather than it is the later period where many vested interested people entered into it and manipulated it. So women position in the purest of Hinduism is in developed position. Vivekananda tried to re-establish that Vedantic period in this present era with a scientific justification. In fact, He revolutionized the mind set up of the then great brains to take Vedas as serious as Science. He therefore both changed the orthodox notion of science towards religion and injected scientism to nullify the religious orthodoxy. His philosophy is not mono-dimensional, it is multi-dimensional. This is Neo-Hinduism, freed from the evils of later Vedic period.

The minor hypothesis of this research is Vivekananda represents soft-Masculinism which is disproved. Swami Vivekananda's idea of boldness and vigour is not based on oppressive masculinity rather it comes out of the notion of self-respect. So how can it be against the principle of feminism who believed in the ideas of essentialism? There is close similarity between essentialism and positive self-respect. Vivekananda himself argued for the separate women monastery which proved that he is in support of essentialist thought. Apart from these the researcher also got some other findings related to research questions also open up a scope for the future research. The researcher found that there is no contradiction found between Vedantic ideas and Vivekananda's idea. Both have emphasized to establish a spiritual just world on the basis of the human's real identity i.e. soul. This notion is initially prevailed in ancient Hindu society and later became affected by some wrong ritualistic practices which Vivekananda wanted to purify. Another big question Vivekananda's relation with masculinism. Vivekananda did

not believe on this type of dichotomy. His categorisation is based on two philosophical things i.e. Virtue and Vice. For him, Virtue is everything which brings positive change in individual as well as society and vice is what weakens the both, psychologically as well as physically. The researcher also studied the freeness of Vivekananda's notion of women. Research showed that his idea of women is freed from all kind of bondages but he has additionally added another idea of responsibility to it. He put women into the position of decision-making where she is sole preserver of her freedom not the man. But she has also responsibility to take care of her periphery. Because a man's decision can only affect him but a women's decision affects the whole society. Apart from these analyses the researcher found some methodological regarding the previous work which is conducted by many scholars. Some Scholars studied Vivekananda's view through the textual- analytical methods which ignore the other influential factors. It is very important to study such a great personality like Vivekananda whose public life is so vast and dynamic. Therefore researcher believed that contextualism is more appropriate to study this type complexity which can only discover the truth behind this kind of personified philosophical issues. It also opened up a scope for further research in feminism and Hinduism. It also encourages the future researcher to critically analyse the notion of Indian feminism and its distinctiveness from Western feminism.