

Gandhiji Philosophy of Humanism is Essential to Today Society

**Prakash M. Badiger^{1*}, V.S. Naganahalli²,
Aashis S. Roy³ and H.M. Baragali²**

¹Department of History, Gulbarga University, Gulbarga, Karnataka, India

²Department of Women's Studies, Gulbarga University, Gulbarga, Karnataka, India

³Department of Materials Science, Gulbarga University, Gulbarga, Karnataka, India

**Corresponding Author E-mail: dr_badiger@rediffmail.com*

Abstract

India was one of the biggest democratic countries in the world. It is called as a sub-continent, due to its geographical features. The proverb unity in diversity is suitable for India, why because of its long running nature of many religion, caste, colour, creed and multi-party system and even then it is considered as the secular state in the world. Today society is full of rigorous nature, selfish attitudes, personal development and nature of love and affection is disappearing from the society. So now the Indian society needs the thought Mahatma Gandhiji. He was man of humanist, love of humanity is needed to the society, he was man of multi-facet dimension, towards the common people, his concern for the poor and deprived is the need of the hour.

Keywords: Humanism, Indian cultural value, Women Status, Liberty, Equality and Fraternity

Introduction

Present society marked by vices like hatred, jealous, anger, dominations, exploitation, discrimination, injustice violence etc were due to the ambition and the desire of the human requirements, which made loss of morality to become predator in nature. To achieve the human ethics one has to look into the human values like love, Affection, compassion, equality, liberty, fraternity, justice, peace, etc were uphold these values by many great leaders in the world. There are few peoples in India soil were stragling to achieve this goal like Mr. Hume, Jyoti Bhaphule, Babu Bhupendranath Basu, Ishwar Chandra Vidyasagar, Dayanand Swarwati, Rajaram Mohan Rai, Dr.B.R.Ambaidkar, Jawharlal Naharu, and so on. Among all the leaders, one of the

great pioneers in India is Mohan Das Karmachandra Gandhiji. Who was straggled and fought for the achievement of Indian liberty with ethical's values. He was thought that without human values there was a no meaning to achieve the independence of India. Therefore, he gave his at most care to humanist's values of mankind [1].

Gandhiji after two years of service in South Africa, he return to India because he felt that his service was no longer required in that country. So, he requested his co-workers to relive him. After very difficulties his request was conditionally accepted. The condition was that he should be come back to South Africa within a year if community needs his service. It was a great difficult condition, but love and affection towards community that made him to accept it. The Natal Indians soaked him with the nectar of love. Therefore, they arranged farewell meetings at very place and presented costly gifts.

Gifts had been bestowed before return to India in 1899 but in that time farewell was overwhelming. The gifts including things like gold, silver and an costly articles like diamond as well.

Gandhiji thought that he does not have rights to accept all these gifts. Accepting them how could pursue himself that he was serving the community without the remuneration. All the gifts are purely for the service to the community, accepting few from his clients and he never could make any difference between his clients and co-workers because his clients also helped him in many public works.

One of the gift was gold necklace worth 50 guineas made for his wife but even though that gift could not be separated from the rest because that gift was for his public service rendered in the south Africa.

The evening he was presented with the bulk of costly gifts and because of that he had sleepless night that day. He strolls in his room whole night but could not find any solution of his problem. It was difficult relinquish gifts worth of lakhs and also found more difficult to keep them with him. Therefore, he decided that not to keep with him. The day morning he got up and first drafted a letter, creating a trust in favor of community and appointed Parsi Rustomji and others trustees. Later he conselted with his wife and childrence and convinced them with some difficulties.

The gifts received from 1896 to 1901 deposited in a bank to use for the service of the community, according to his wishes and with the curtsy of all trustees. Often he was need of funds for the sake of public utility, he can withdraw from the trust and can be rise the request amount from trust account. The fund is still there operated upon in time of need and it has regularly accumulated [2].

As humanitarian, Gandhiji had as complete identity himself with the cause of the poor as any individual human beings could possible do. The afflicted and handicapped the disadvantage and under-privileged were his principal concern in life. It is for the promotion of the nation welfare of these sections of the community, that he not only devoted the best part of his life but adjured those who sought his advice and guidance to dedicate them. Service of humanity was not to be an isolated, haphazard bit of activity here and there, but was to be part of a comprehensive "Constructive Programmee" which took shape time to time [3].

Brief life sketch

Mohandas Karmachand Gandhi was one of the chief architects of India's freedom movement under his able guidance Indian national congress carry out the freedom movement due to his effort could India achieved freedom on 15th August, 1947. He is therefore rightly called as the Father of the Indian Nation. He was one of the outstanding personalities of the 20th century. He was born in Porbandar, Kathiawar, on October 2, 1869. His father Karamchand Gandhi belonged to a Hindu Bania (trading) caste. His father was both Prime ministers (Dewan) in Kathiawar princely state. His mother Putalibai was a deeply religious woman and possessed a strong personally consequently her influence on Gandhiji was greater than anybody else.

Gandhiji was sent to the school at the age of seven. He was a very obedient, shy, punctual and mediocre Student. He was married at the age of twelve to Kasturbai who was of the same age and by whom he had four children. He attended Alfred high school at Rajkot and he passed matriculation examination at the age of eighteen. He went to England in 1888 to study law at the Inner Temple. He returned to India in 1891 and then began practicing law but was not a successful lawyer in the initial stages. Later on he went to South Africa in 1893, as a defending lawyer for an Indian firm there. He was persuaded by the Indian community to stay there and help them to overcome various sorts of discrimination. Gandhiji soon became successful lawyer and politician.

He has developed such a character due to personal insult and suffering at the hands of the whites changed the course from his ordinary life into dedicated man to the course of the oppressed. His imperative philosophy is first noticeable in 1906, when he decided to fight against the segregation laws and Asiatic Registration Act in South Africa. Gandhiji devised in 1906 his first non-violent resistance, or civil Disobedient Campaign. This Tolstoy, the new 'Testament, and the Hindu scriptures Gandhiji called Satyagraha (truth or soul force). The equality of all men was the fundamental creed of Gandhiji from the days of his childhood. He did not hesitate to help the Government of South Africa in the Boer War in organizing the Indian Ambulance Corporation which did praise worthy work. Being a humanist, Gandhiji made it a point, during his stay in South Africa, to work daily for a few hours in a small hospital the foundation of his philosophy of life and made initial experiments to test its practicability. He left South Africa for India July 1914. When he returned to India, it was merely to carry on the work for the good of his countrymen. Gandhiji stay in South Africa, especially from 1904 to 1914, may be considered as the first phase of his public life. It would not be wrong if one says that South Africa was the turning point to Gandhiji's life [4-7].

Objectives of the study

The study focuses its attention on the problem of humanism as tackled by one individual and his impact on the Indian Society. Here, an attempt is made to understand and analyze in its proper perspective the concept of humanism as advocated by Gandhiji at different levels. His concern towards social, spiritual, cultural and scientific equality of the society

Research methods

To carry out the research on a great personality is not an easy task but due to his credential character it is easy for the researcher to carry out there so there are immense literature are available on the Gandhiji. His collected works may run into eighty volumes. Including his autobiography. The story of my Experiments with Truth (1927), thousands of editorials form Indian opinion, young Indian and Harijan, and many personal letters. Here it is made that the how the principles of humanism of Gandhiji is essential to today society [8].

Gandhiji's views on Humanism

Human values has developed has the man developed his skill of social change has taken place on the world The Idea of humanism is as old as human society itself. The ideals of humanism have been cherished by men throughout the history of mankind. Humanism has to be understood in the broad western and Eastern perspectives.

Generally, human implies the goodness, happiness and welfare of all human beings on the planet. It represents basically the specific view of the universe, nature of man and problem relating to human beings

Raja Ram Mohan Roy was a humanist. His lifelong endeavor was to recreate human brotherhood and unity on a religious basis, rediscovering by harmony and unity of all religious strivings of mankind. Swami Dayanand Saraswati made the Vedas the basis of his humanism. It was his firm belief that only through the study and understanding of the Vedas one could promote the national as well as international interests. Another great humanist of India was Swami Vivekananda, His humanism was based on his tremendous faith in the powers of man. He tried to direct his religious philosophy to the service of India and mankind for the spiritual uplift and total emancipation from injustice, fear and evil.

Sri Aurobindo, Rabindranath Tagore and Mahatma Gandhi believe that realization of God is the true ideal of human life, and consequently they sometimes deprive man of some of his significance. M.N. Roy was a radical humanist.

The philosophy of Revolution was evolved on the basis of the whole stock of human heritage for political action and economic reconstruction. His humanism is called as radical humanism can be defined as a view of the world in which humanity is the central object of interest. For Jawaharlal Nehru, nothing was more important than the welfare of the people. Dr. B.R. Ambedkar was a humanist. His humanism contributed to the evaluation of free India lies in his striving for secularizing Indian politics, state and society and his struggle for meting out justice-political, social and economical to one and all.

Gandhiji's Concept of Humanism cannot compromise with narrowness. It cannot make room for individual or narrow self-interest. It allows wider contemplation for mankind. Co-ordination, consolidation of national and global culture harmonization of the inner spirit and enquiry of man and an endless pursuit for the all round welfare of humanity. All these are present in Gandhiji concept of humanism. Gandhiji's own humanistic outlook is a true source of humanism for the posterity. In this connection Gandhiji observed thus:

“I cannot think in terms of narrow Hinduism or narrow Islam. I am wholly uninterested in a patch work solution. India is a big country; a big nation composed a different culture, which is tending to blend with one another, each complementing the rest. If I must wait for the completion of the process, I must wait. It may not be completed in my day. I shall love to die in the faith that it must come in the fullness of time. I should be happy to if it must come in the fullness of time. I should be happy to think that I had nothing to hamper the process. And subject to this condition, I would do anything to bring about harmony. My life is made up of compromises but that have brought bearer to goal.”

If humanism is man’s real identity as man, Gandhian humanism is more than that. He went deeper in to the problem of human consciousness and probed in to the inner sensibilities of mankind. Gandhiji had passion for services to humanity. But service to mankind precedes the service of other animals. Gandhiji said, “Man’s ultimate aim is the realization of God, and all his activities social, political, religious, have to be guided by the ultimate aim of the vision of God. The immediate service of all human beings becomes a necessary part from the endeavor, simply because the only way to find God is the see Him in his creation and be one with it [9-10].

Gandhiji held that God cannot be worshiped apart from the service to humanity. God can be realized only when fellow-brothers are saved and raised along N.R.Malkani observes, Gandhiji has taught us an unfavorable lesson of service, especially of the weak an act of duty to brother man and not as an act of faith in God in man. For this we have also imbued some of the disciplines by him harmony my life is made up of compromises but they have been compromises that have brought me nearer to goal” [11].

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He said, “My creed is service of god and therefore of humanity”.

Mahatma Gandhiji’s spiritual humanism found his in leads following words: if I could persuade myself that I should find him in a Himalayan cave I would proceed here immediately,

But I know that I cannot find him apart from humanity”.

The very urge for self-realizations promoted Gandhiji to service the humanity. He was never saying that service of humanity is the surest method for self realization. Gandhiji’s spirit of humanity marking is based on the faith of one near and mankind his religion was based on the leave of humanity service is not possible unless it is rooted in love or ashrams. True love is boundaries and frontiers envelop the whole world”.

Explaining the role of humanistic endeavor to liberate India from the British yoke, Gandhiji ventilated his word view of humanism very explicitly in the A.I.C.C resolution adopted at Bombay September 15, 1940 he said "I do not want England to be defeated humiliated it hurts me a to find the St. Paul's cathedral damaged. It hurts me as much as I would hurt if I heard that Kashi-vishvanatha temple or the Jumma-Majeed was damaged. I would like to defend both the Kasha Vishvanath temple we are all members of a human family's I decline to draw any distinction. Cannot of aim any superiority of the Indians. We have the same virtues and the same vices. Humanity is not divided into watertight compartments so that we can go from one to another. India should be all in all consistently with the well-being of other nation of the other nation of the world. I can keep India intact, and its freedom intact only if have the goodwill towards the whole of the human family which inhabits this little spot of the earth called India [12-13].

Conclusion

In this multifaceted world man has changed to a selfish in all aspect in the field of social, economic, political and cultural attitudes. What the great humanistic values thought by the great personalities of the world had become a null and wide in the hearts of human beings. But it is a great debar to the humanism which society stands on its principal otherwise it would have been as if animal behaviors occur n the forest. So now day's Indian society needs the humanistic values thought by Gandhiji is essential the great humanistic principle that Gandhiji taught thought non-violence is to love everyone and to love even those who hate us. The lesson of Gandhian non-violence is one of the natural humanism. It teaches the lesson of oneness of mankind, universal love, the great truth of insuperable identity and also of the fact that all men and women are children of same god' He said: I believe in absolute oneness of god and therefore also of humanity, what though we have many bodies, we have but one soul." Gandhiji applied the principle of non-violence in securing independence of India. He was partially successful in the applications of this means in so far the freedom of the country was concerned. One must admit that there were also some other factors which helped to obtain independence.

Gandhiji considered man as the symbol of uniting devotion of Truth and non-violence, therefore until and unless he purifies himself to contribute worthily towards the cause of better and greater human welfare, he cannot be truly humanistic. Gandhiji, Therefore, emphasized on self-purification as one of the fundamental ends in view of non-violence as a great humanistic force to reach. The farthest limit of humanity, as regards this Gandhiji said "Identification with everything that lives is impossible without self-purification; without he observance of the law of Ahimsa must remain an empty dream; God can never the realized by one who is not poor of heart. Self-purification therefore must mean purification in all the walks of life. And purification of oneself necessarily leads to the purification of one's surroundings."

Gandhiji believed that future of humanity depends on eliminating hatred against the down –trodden and the deprived, the weak and the mute millions who never brother for force or the wistful outcome of force.

The dignity of human beings is to be nursed not with violence or hate but with mutual love and sympathy. Giving his own rich experiences, he observed:

The accumulated experience of the past thirty years, first eight of which were in South Africa, fill me with greatest hope that in the adoption of non-violence lies the future of India and the world. It is the most harmless and yet equally effective way of dealing with the political and economic wrongs of the down-trodden portion of humanity.

Youth that non-violence, is not a cloistered virtue to be practiced by the individual for the peace and final salvation, but it is a rule by the conduct for society if it is to live consistently with human dignity and make progress towards the attainment of peace for which it has been yearning for ages past.” now a days it become essential to carry out the principles which were thought by the great personalities essential to overcome the inhuman values.

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