

PREFACE

All human beings in this world are the members of the same planet earth and each one of them is dependent for his existence, dignity and well being on other beings. A man as a person cannot live solitarily in this world. Though we may differ from each other in appearances, colours, habits, religions, cultures and such other things, yet we are the same human beings; having the same joys and sorrows, same pleasures and pains. It is for this reason that we must develop peaceful and harmonious relation amongst us all. An individual as a member of the society is a rational animal, as an animal he has impulses and instincts and as a rational animal he has a choice what to do and what not to do. Moreover, man is not only an individual being but also a social being and he will have to meet the demand of the universal nature to which he belongs. Every individual should attain the awareness that his life is meaningful, that he has freely adopted a noble ideal and this awareness gives him dignity and a profound sense of decency as a man and allows him to live with a class conscience.

Historically Humanism had its distinctive beginning with Protagoras' declaration that man is the measure of all things. But Protagoras' position did not last long because in course of time it became too misleading and the dictum was soon to be drowned in subjectivism and individualism.

The nineteenth century's existentialists held the view that a human being 'worthy of all admiration', not because of his intrinsic nature but because he is a

free creative being with the capacity to make of himself what he will whether to 'descend to the lower', brutish forms of life or to rise to 'the superior order'. Again, man's dignity is not due to sharing in divine nature. Human beings are 'sui generis' akin to neither animals, angels nor God. Human dignity does not depend on success on its enterprise but on the capacity freely to undertake it, to make oneself (himself) like God. As a result of existentialist's viewpoints most popularly a theory emerged in the history of philosophy which is termed as 'Humanism'. Humanism hardly believes that there exists a God who has created the universe and serves as a source of value and purpose in life. It also accepts that the goals at which men and women should aim are in and of this, their familiar worldly life. This means, in part, that goals are to be achieved during this life and cannot therefore be the rewards awaiting us in an afterlife, if such there be. Moreover, it means that human beings are to realize their proper goals without transcending their moral, natural and empirical world. It establishes truly humanistic relations based on the principle that man is to man a friend.

Humanism is marked by a moral turning point in the relation amongst human beings. Inheriting the valuable experience of mankind in general, it fosters humane incentives for man and society's moral improvement there being no class inequality and no oppression of man by man. Thus, in the name of humanism, a new morality emerges which declares man to be the supreme value, promotes the all round development of each person and enrichment of human relations. It rests on mutual assistance, co-operation, friendliness, honesty and sense of the motto-all men are friends. Thus it demands equal justice, equal

right, equal freedom, and equal opportunity for all keeping in mind that each man and every member of the society has equal right to happiness. Its thrust is to fight for man for his free and harmonious development. Its main aim is to create a favourable condition for social life. Hence, it has most relevance in the context of present day scenario.

We are now all aware the fact that the present age is an age of problems because as soon as a solution of a problem is arrived at another crops up. At present the world is witnessing tremendous scientific and industrial development on the one hand; and on the other hand, there is a total chaos, confusion, terrorism, bloodshed and massacre in the name of language, caste, power etc. Hatred not love, enemy not friendliness, discord not co-operation, strife not unity, rules the life. Social environment is highly polluted and it has becomes serious problem for the whole human race day by day. Hence, in the present day context the topic 'Humanism in the Context of Present-day Scenario' seems more relevant and important and researchers have much scope to explore the possible in regards to this and popularize it.

The main purpose of the thesis is to promote harmony, peace, equality and fraternity amongst mankind through the help of the different facets of humanism. It aims at reconstructing the human society on the basis of humanism. As humanism is a multifaceted notion, we seek to develop in this thesis a few important dimensions of humanism. In this regard, we are going to develop the New or Radical humanism of M.N. Roy, Secular Humanism of B.R. Ambedkar,

Spiritualistic Humanism of Swami Vivekananda, Humanistic religion of Buddha and the like.

It will be fruitful if the thought provoking ideas contained in the thesis, help understanding the real ideals in social life situations. The lively idea of human relations that inspires us to establish a new social order has been analysed herein. Now it is obviously true that if humanism is taken up seriously and honestly, it would result into an era of a new social order, it would be the liberating force and in fact, it would be able to transform the lives of the millions for a better future and hence, it exhorts one to go for further enquiry or enquiries for better explications in regard to harmonize the human beings in the future world.