



GANDHI AND HUMANISM

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ABSTRACT:

The father of the nation, Mohandas Karam Chand Gandhi, was not only a great politician but also a radical social reformer. Rabindranath Tagore first referred to him as "Mahatma." He was first tended to as 'Father of the Country' by Subash Chandra Bose. These adjectives were more than just words of praise for Gandhi; they also attached a great deal of significance to the value he stood for throughout his life and sacrificed his life for. Although he is no longer physically present, his life principles and teachings are still relevant to Indian and global socioeconomic and political life. This paper aims to highlight the significance of Gandhi's humanism and its creation of a welfare society in which everyone is connected to everyone else. In the universe, there is nothing independent. In their existence, both sentient and nonsentient beings are interconnected and dependent. Along these lines, they should keep up with balance among them. There can be no separation, dominance, or exploitation between them if the interrelationship is necessary for all beings. It shows how one's own well-being and the well-being of others are inextricably linked. Sarvodaya's vision can help us get there. Sarvodaya does not refer to corrupt government; rather, it refers to a society in which all men have equal opportunities. It would usher in a new era of nonviolence and peace in which there would be no war, exploitation, poverty, or bloodshed.

KEYWORDS : radical social reformer , Indian and global socioeconomic and political life.

INTRODUCTION

People may be able to communicate more closely with one another as a result of advances in science and technology. Disregarding this enormous progression and thriving, individuals have been looking to experience multi-layered emergency. However, the future of humanity appears to be at a crossroads. The fear of terrorism still haunts humanity today. Exploitation, violence, a relentless pursuit of power, greed, arrogance, stress, agony, and other factors appear to be threatening global harmony. People today are becoming increasingly materialistic and are attempting to trick or treat their way to an impossible goal. We carelessly exploit the world of sentient and non-sentient beings to satisfy our bodily urges of desire, passion, and emotion. It is a consequence of thin feeling of scholarly capacity as an instrument of force and position of man's craving for controlling and ruling over the nature as well as individual people. The fear of unbalanced technology application, ecological disasters, biological warfare, poverty, deadly diseases, and communal animosity, among other things, are merely a few examples of the current crises. I have pointed out that the current crisis is a crisis of human values in contemporary society. Moral values are being replaced by a set of materialistic values that emphasize the unlimited desires of humans and the desire for one's own self-interest. It alludes to the tireless endeavor to get power, position and benefit without having a demeanor of affection, trust, peacefulness, co-activity, coordination and joint effort among one another.

This advances savagery instead of peacefulness. Global harmony crises arise as a result of the spectrum of affluence breaking the unity of life.

To rise above the subhuman level of physical and mental existence and become a better man, one must adopt a humanistic philosophy of life. It ought to give a casing to living human qualities and legitimizing their exercises as far as natural and instrumental qualities and arousing about ideas like correspondence, opportunity, equity and solidarity as they work in the public eye. Pretty much every circle of humanistic way of thinking of life, its importance, point, content and interaction holds out human existing opportunities for moral and moral setting. It can make congruity in the public eye by sanitizing the human heart, thought and activity. In addition, it has the capacity to preserve life's unity by enhancing each person's inherent capabilities. The ideal life is the goal of humanism as a philosophical doctrine. It has a broader meaning. As a rational way of thinking, humanism would keep equality in society regardless of social, political, and economic developments. Humanism alludes to the tenets, which expects the centrality of man. Protagoras, Socrates, Plato, and Aristotle—all members of the Greek school—began their careers with a keen interest in human affairs and a focus on human values. In Indian culture, the term "Humanism" holds significant significance. It begins with the Bhagavad Gita, which encourages man to create a perfect personality from within himself or herself and encourages everyone to participate in the process so that they can help improve the well-being of the community.

Humanism aims to develop a kind of social philosophy in which the moral and ethical spirit will be used to completely rebuild society. Humanism is known as "Man-Centred Philosophy" because it is centered on the idea of man. It refers to universal welfare in society and seeks to develop global harmony in accordance with social, political, and economic perspectives. It focuses on the principles of life's spiritual unity. One of them is the very essence of all life. Humanism, as a general term, refers to a system in which all human beings are to be equally cared for, shared, and lived with. Humanity as a whole, with an attitude of equality, would form a family around the world and be able to end the crisis, promoting global harmony through spiritual unity, or oneness of everything. Realistically, Gandhi has accepted the humanism idea as a means of achieving global harmony. Instead of the monarchy, feudal system, colonialism, etc., he believes that nonviolence, sacrifice, trust, truth, and service can be awakened for the benefit of humanity and lead to global harmony. Peace, according to Gandhi, is the foundation of global harmony, presenting a positive and constructive perspective on global order. It takes out double-dealing, mastery, fomentation and a wide range of brutality among the people and clears a path to living with co-activity, joint effort and co-appointment. The spiritual path of oneness that Gandhi advocated for global harmony is fundamentally based on the idea that "all life is one," and that each person can experience this essence. "[1] The goal of this paper was to demonstrate the oneness-based humanism that Gandhi advocated. In the universe, there is nothing independent. In their existence, both sentient and non-sentient beings are interconnected and dependent on one another. Along these lines, they should keep up with balance among them. According to Gandhi, the ethical concerns are included in the overall Gandhian conception of the ideal social order. It is reducible to a few central upsides of peacefulness, opportunity and uniformity. Within society, individuals' activities are bound to exercise. Every man ought to be able to do what he wants without being forced to. It consequently fosters the characteristics of moral opportunity. It is workable for each man to draw out the inborn eternity and the acknowledgment of unity throughout everyday life. The ethical consideration of human behavior toward society is prompted by the awareness of humanity's unity.

CONCEPT OF SOCIETY

The modern society is a complex whole that contains a number of urges, demands, obsessions, accents, and urges. It is neither purely speculative nor value-oriented. It is a divided society, or "a society," without a fundamental agreement (Morls Jones, December 1959). There is an absolute negligence of custom, authority and moral statutes. Even a generation ago, standards, goals, and institutions that were generally accepted are now up for grabs. Instead of mutual love, friendliness, and compassion, the atmosphere is filled with social tensions and conflicts. Fear, suspicion, mutual resentment, and jealousy drive

the entire world. Violence, intolerance, and poverty are on the rise. There is no inner unity of mind as a result of the outer uniformity brought about by science and civilization. In such a devastating society, it is necessary to change people's minds. Gandhi held the belief that the realization of God occurs at one's death. In his eyes, God is truth, and God is truth he asserts that "devotion to truth is the sole justification of our existence" and that every person ought to strive for truth realization. Truth as Gandhi grasps it, is inseparable from the Sanskrit word 'Satya' 'implying what is or exists.' Thus, Satya refers to the Eternal Truth about the universe, which is present in the universe, as well as "Rita," or "Justice," which is reflected in the universe's order. As a result, the individual's ultimate goal is God realization—realizing Truth and Justice through persistent efforts. This ultimate goal should be attained by the individual not only in his or her own life, but also in the lives of his or her fellow humans in society and the world as a whole. As per Gandhi the means and closures are indistinguishable, and both ought to be similarly unadulterated. Therefore, the end of life is moral, and the means by which it is realized must also be moral.

Welfare of All

The best strategy for achieving equality and eliminating all forms of discrimination in society is the Sarvodaya concept of Gandhi. It is the most effective weapon to battle against neediness, joblessness, and abuse and lay out an optimal state. He has placed an emphasis on individual empowerment. Every human being is a part of society as a whole and is connected to and dependent on everyone else. The well-being of oneself and the well-being of others are intrinsically linked. For Gandhi, Sarvodaya refers to everyone's welfare and overall development. What he would consider Sarvodaya is more prominent than the Utilitarianism, for example the best satisfaction of the best number and underlines the advancement of every one of, that implies, of all conscious creatures as well as of all non-aware creatures. Here, Gandhi's idea of Sarvodaya has been taken in an exceptionally expansive point of view: " Sarve sukhino bhavantu, sarve santu niramya means "Let us all be content, and let us all be free of all evils."

The spiritual concept of the existence of oneness serves as the foundation for Sarvodaya's vision. Sankara's Advaitvad seems to be closer to this Sarvodaya concept. The development of individuals' inner capacities and capabilities would come from the establishment of a socioeconomic and political structure. Hence, Sarvodaya surmises a social request, which can offer equivalent chance to each person. Gandhi's concept of Sarvodaya is essentially a constructive program that incorporates every person's attitude and abilities. The person is surrounded by various social orders, laws, customs, religious beliefs, habits, and heritage, among other things. He or she cannot grow without them. Man not only requires food, clothing, and a place to sleep, but also has social and spiritual requirements. Individuality is developed by man's own efforts, abilities, skills, willpower, etc. Gandhi has always been fascinated by the Hindu concept of Varnashramadharm, which advocates for a healthy division of labor among individuals in order to foster social harmony.

Sarvodaya's inherent spirit is a way of life. It encourages human qualities like physical, mental, and moral attitudes, among other things. Sarvodaya involves uniting oneself for the benefit of all. The humanistic approach serves as its foundation: Vasudhaiva Kutumbakam, and that implies we as a whole are the piece of a family. Sarvodaya is the idea that one can achieve self-realization or the divine truth by thinking about and acting for the benefit of humanity. For Gandhi, the idea of Sarvodaya keeps the ethical regulations and standards to perform the responsibilities and responsibilities regarding the advantages of others. Truth, nonviolence, and morality are the foundations of Humanism. As Gandhi says, "When we lose the ethical premise, we stop being strict. There is no such thing as strict superseding profound quality.

Character building-Education

In order for an individual to become a civilized being and maintain social harmony, education is essential. In order to achieve ideal conditions, universal education is required because educated individuals will carry out their responsibilities appropriately. An ideal government can make the state ideal by giving harmony and joy, in which each individual would have the option to get equivalent open door. So the point

of schooling is to give social, scholarly and actual resources to fulfill the need of the person in the public arena. "Man is neither the mere intellect, the gross animal body, nor the heart or soul alone," Gandhi writes. A legitimate and agreeable blend of all the three is expected for the making of the entire man. "The state ought to give a scholarly expertise to fostering the natural and instrumental standards and give satisfactory data about majority rules government, fairness, secularism, opportunity and civil rights, and so forth.

Gandhi maintained that education is a lifelong process that transcends degrees and labels. It calls for "Nai Talim," or new education, as the key to creating an ideal society. Humanism can be developed through the mechanism of education, which brings out the inner capacities and capabilities of human thought. The schooling ought to be valuable, deliberate, significant and effective in life towards the soul of human advancement, harmony and thriving. Gandhi rejects education that places an emphasis on books or degrees. He views education as the growth of human thought, which contributes to life's perfection. Education should be referred to as "sa vidya ya vimuktaye," which translates to "the inner development of oneself." The most crucial role in the growth of inner capacities and capabilities is character development. The goal of Gandhi's fundamental education is the holistic development of each student's personality. Gandhi opposes the current educational system because it fosters pseudomodernity and causes unemployment. People with education tend to work in white industries rather than in agriculture or other small industries. Certainly, modern education encourages people to follow a materialistic rather than ethical path. Gandhi said that education doesn't mean literacy; rather, it should help people grow. "That which draws out and stimulates the spiritual, intellectual, and physical faculties of children" is what he defines as education. The tragedy is that our current education lacks the moral virtues necessary to distinguish between "Right" and "Wrong." Today's educational system divides life's unity and makes a clear distinction between theory and practice.

Economic Aspects of the Social Order

Gandhi has placed a significant emphasis on the economic issues that have the potential to achieve economic equality and social harmony. He has mostly addressed the fundamental economic issues and how to achieve equality among people. He now understands that economic equality is necessary for social harmony. The difference among have and haven't makes serious obstacle towards laying out an optimal society. Gandhi has expressed this against the entrepreneur's perspectives. He thinks there shouldn't be a big difference between landlords and workers. His main idea is to keep society's justice intact. The idea of trusteeship is based on the idea that economic equality is essential for preserving social harmony. In order to maintain social harmony, each person must determine their exact share, i.e., each man determines his share based on his ability. The equitable distribution of wealth is achieved through Gandhi's formulation of trusteeship. His fundamental thought is to have a straightforward life and to get the essential necessities satisfied. So Gandhi doesn't lean toward the grouping of abundance in the possession of few individuals.

Equal opportunities for all are provided by the trusteeship concept, which criticizes the capitalist system. He opposes the disproportionate and private accumulation of wealth. The idea of Trusteeship is established in the standards of peacefulness, Truth, graciousness and love, and so forth. The one who has the abundance can carry on like a legal administrator. He needs to work to improve the general public without narrow minded rationale. The idea that a person's social wealth can be used for the benefit of others rather than for one's own benefit is at the heart of trusteeship. As a result, trusteeship is viewed as ensuring equitable economic harmony for the benefit of all. The idea of Trusteeship advances the moral standards in the public arena. Therefore, the realization of oneself and the other is necessary for the Gandhian concept of trusteeship to work.

Ethical Aspects of Politics and Religion

Gandhi sees politics and religion as complements to one another. True religious people would get involved in politics, which shows that a man's righteousness can help bring about social harmony in a positive way. Religion refers to the growth of all human endeavors, which serves as the foundation for the establishment of social, economic, and political harmony through purely religious activities and practices.

According to he, "My governmental issues and any remaining exercises of mine are gotten from my religion. "For Gandhi, a genuine strict individual is one for whom the most significant standard in life is the fulfillment of freedom i.e., Divine Soul or God. "The only way to find God is to see Him in His creations and be one with it," he asserts. Apart from the rest of humanity, I cannot locate him. " So clearly Gandhi doesn't separate religion and governmental issues and makes them integral. As a result, religion is regarded as a politics focused on the people. The religious idea ought to be promoted by politics; so that politician can dedicate themselves to serving humanity, which improves comprehension of the Truth. He expresses, "I was unable to be having a strict existence except if I recognize myself with the entire of humankind and that I was unable to do except if I participated in governmental issues. "

As indicated by Gandhi, the social request depends on the essential upsides of equity, amicability, peacefulness and freedom. He strongly opposes views of capitalism and the monarchy. Politics is not about gaining power; rather, it is about bringing about social justice. Gandhi's perspectives on legislative issues are to do with social change as to virtues. He advocates for those who would engage in political activities the moral values of truth, nonviolence, love, brahmacharya, non-stealing, and non-possession. Gandhi has extensively suggested the decentralization of force where the most vulnerable ought to get a similar open door as the most grounded. He doesn't incline toward only parliamentary majority rules system in light of the fact that the public authority can have a few prospects of abusing the power. He has suggested the ethical standards instead of counting the numbers. " Gandhi attempts to present profound quality in legislative issues, and that he does by surmising that even political movement is a part of the otherworldly example that directs the world. "

Concept of Globalisation

Integration of economies and societies through the cross-border movement of information, ideas, technologies, goods, services, capital, finance, and individuals is referred to as "globalization." Some people see globalization as a new form of imperialism. With the assistance of multinational corporations and numerous other international organizations, dominant economies are expanding their interests and profits to such an extent that the interests, well-being, and sense of identity of citizens of developing nations are frequently compromised. It is often viewed negatively by governments as well as citizens. While globalization is rooted in "mass production," Gandhi speaks of production by masses. Globalization has ruined people's local identities and corrupted society's ethics. Gandhi says " I would completely express my conviction that the craziness for large scale manufacturing is answerable for the world emergency Assuming these creation and conveyance are both in the particular regions where things are required, it is consequently directed and there is less opportunity for extortion, none for hypothesis. (2001, Gandhi: 301) He also calls for production and consumption to be localized. In fact, Gandhi's philosophy of village economy is very much at the heart of his concept of production.

A Concept of Secularism

Gandhiji had a strong religious faith and was sensitive to the religious feelings of people who practiced other religions. His nationalism was based on Servadharma Sambhav, or equal respect for all faiths, a secular ideology. This was different from western secularism, which adhered to the principle of clearly separating the powers of the state and the Church, or the Soviet model of secularism, which believed in eradicating religion from not only the affairs of the state but also from the private lives of Soviet citizens. Concept of Politics Gandhi had advocated for the establishment of a just sociopolitical order in the political sphere. As equity in the Gandhian scene, is the union of the everlasting upsides of peacefulness, opportunity and correspondence. A social relationship pattern infused with these values defines a just sociopolitical order. In "Hind Swaraj" (Gandhi, 1909), Gandhi lays out its framework and refers to it as "Ram Raj," which literally translates to "Divine Rule." It is, in fact, a stateless republic that best exemplifies the values of freedom, equality, justice, truth, and nonviolence. Because he views the state as detrimental to "justice" and "freedom" of the individual, Gandhi intends to create his ideal polity without a state.

The Integral Humanism of Mahatma

Humanism as a mystical, commonsense hypothesis was first imagined around 2000 BCE in Quite a while. It is a secular, worldly, and human-centered philosophical perspective. Religion, according to Gandhi, is associated with individual integrity and social solidarity. For him, freedom of the "rational self" is free will. Morality is about inner contentment rather than conformity on the outside. His list of seven social sins demonstrates his integral humanism: 1) unprincipled politics; (2) abundance without work; (3) business without profound quality; (4) uncharacteristic knowledge; (5) unrestrained pleasure; (6) science without profound quality; and (7) worship without offering offerings. Truth and Nonviolence served as the foundation for the integration of moral, social, political, and economic values in the eleven vows he recited in his Rama prayer. Instead of a policy, nonviolence ought to be a creed. Gandhi's Reality implied opportunity of self-completion for cultural turn of events. He satisfied these two chief topics of humanism in the city capability of religion and strict resistance which pointed toward developing moral people in moral social orders. " Socialism and human rights, social change and nonviolence, and science and spirituality should all coexist in the 21st century. And Gandhi is this."

The Origin of Humanism

The philosophical and literary movement known as humanism began in Italy in the second half of the 14th century and spread throughout Europe. It was developed as an atheistic theory by a French philosopher in the 17th century, but it was developed indirectly around 200 B.C. during the time of the Vedas and Upanisads in India as a theistic-pragmatic theory. The Request "Sarvatra Sukhinah Santu Sarve Santu Niramayah;" The Vedic Sages' proclamation, "Let all be happy here and let all enjoy full health," echoed this universal welfare. The Vedic Aryans' primary concern is the existence of things on earth. The goal of the sacrificial fire rites that were developed during the Vedic period was social welfare, and the goal was to prepare the land for agriculture so that there would be abundance and for the benefit of the human race.

Brahm Samaê of Raja Ram Mohan Roy and Arya Samaê of Dayanand Saraswati led the Hindu Renaissance in the latter half of the nineteenth century, which eventually evolved into Vedantic Hinduism under Vivekananda. Vedantic Hinduism, stresses the significance of administration to the frail and the destitute as its pragmatic angle. " That society is the best where the most noteworthy insights become down to earth. In both the West and the East, humanism has undergone significant development, taking on a variety of forms. Unlike Vedantic Humanism, which is not atheistic, Western Humanism is atheistic in content because Christianity views God as the creator.

Free Will In Gandhian Thought

Almost every Renaissance humanist discusses the issue of free will. The earliest declaration of a humanistic perspective is "Man the measure." Humanists agree that man is the one who decides his own fate. Freedom was also very important to Gandhi. He devoted his entire life to the cause of individual and national liberty. However, to him, freedom of the "rational self" did not imply submission to our mind's desires. You are free to move within those constraints once you condition yourself with the "rational self." "A man is free to speak the truth without lying, free to serve without exploiting, free to sacrifice himself without killing or injuring," Emerson said. Gandhi's entire way of thinking of needs and needs was molded by discretion. Gandhi values each person and has faith in them. As far as he might be concerned, the individual alone is genuine; Without the individual, the state and society are meaningless. Prof. Iyer sees Gandhi as one of the most progressive of individualists and one of the most individualistic of progressives in world history.

Sarva-Dharma Samanata: Tolerance or Equality For All Religions

The true spirit of harmony among the various religions of the world is embodied in this vow. We now have the long-term solution to the vexing issue of so-called secularism thanks to Gandhi, a humanist. There was no anti-Christian or anti-religious component to humanism. The civic function of religion and religious tolerance were the two primary themes of the humanist's religious discussions. The connection that existed

between the heavenly and earthly cities was used as evidence to establish religion's civic function. The great city was the standard or the ideal of man's polite life, its acknowledgment implied the responsibility of man to understand, however much as could reasonably be expected, its qualities in the natural city. Throughout his life, Gandhi made an effort to realize that "Ramarajya" was his heavenly home. Tolerance is rooted in humanists' conviction that all religions are fundamentally one and that, as a result, there is a possibility of religious peace throughout the world. His genuine tolerance is demonstrated by the cooperation he received from people of all faiths and the vow of tolerance he made in his daily prayer. Gandhi did not follow a strict sectarian religion. He didn't want his house to be surrounded on all sides and have a lot of windows. He wanted to spread as many different cultures as possible throughout his house.

The Importance of Morality in Humanism

Poetry, rhetoric, history, ethics, and politics were given the upper hand by Renaissance humanists because they believed that these subjects were the only ones that could teach man to be himself and enable him to effectively exercise his freedom. Gandhi, like other humanists, places a high value on the social sciences. Gandhi sought to unite humanity in the common pursuit of justice and the establishment of a moral order in world society by adopting an ethical way of life. He believed that morality consisted not of conformity on the outside but rather of inner fulfillment—deep conviction achieved through right behavior. Consequently popular Socratic announcement 'Ethicalness is information', suggests that right thought should result into smart activity. Gandhi was a man of action. Gandhi's significance lies in making an interpretation of one's noblest contemplations right into it which is the most elevated accomplishment of man.

Gandhian Humanism

The great contribution that Gandhi made to humanism was the creation of a religion that almost entirely focuses on man and his life here on earth. According to him, religion should permeate all of our activities; it cannot and should not be practiced in isolation from other people and the activities of life. In Sanskrit, the word for religion is "Dharma," which means "moral obligation" and means "social solidarity" and individual integrity. From that perspective, Gandhi had a complete understanding of religion. His Humanism is vital, talking about every one of the parts of human existence and has realist perspectives which contrast from Heartfelt Humanism as well as Extremist Humanism but blends the two.

A Study of Gandhian Humanism and Sufi Philosophy

During India's struggle for freedom, the eminent figure known as Mahatma Gandhi had truly shaken the world with his revolutionary ideas. He is one of the huge figures who did a great job of building ethnic and religious harmony as well as promoting self-rule and implementing policies like Truth and Nonviolence; end poverty and the untouchability of others; and to extend women's rights, among other things. The concept of "Vasudhaiva Kutumbakam" is centered on Gandhi's principle of universalism and amity: The phrase "the world is one family" from the Hindu epic "Maha Upanishad" highlights his vision of a welfare world that fosters unity and coexistence. Sufi thought emphasizes the interconnectedness of people, which eventually leads to oneness and devotion. Gandhi advocated for truth as the foundation of the highest social welfare and the expression of communal harmony across a variety of faiths and religions. Sufi mystics, on the other hand, view truth as the highest form of devotion to God and treat all beings as a single, selfless community serving a single God. As a result, the subject of the research paper will be a comparison of Gandhian Humanism and Sufi thought.

CONCLUSION

Gandhi is a messenger of Humanism. For his purposes, each individual is approved to pursue his own choice and will. The true essence of humanism is self-actualization, self-transformation, and self-respect. It inspires every man to follow his rational impulses. The idea of Humanism is the focused approach to

regarding oneself and furthermore others. Where everyone is accountable for their actions, which they carry out to the best of their abilities and without compulsion. Gandhian idea of Humanism can't make a singular restricted and narcissistic. It must make it possible to instill compassion and love for everyone. It suggests ways to achieve equality and harmony in society's educational, political, and socioeconomic structures, thereby fostering global harmony. The peace and nonviolence of Gandhi's Humanism would usher in a new era without poverty, exploitation, war, or bloodshed. He defines peace as a worldview and order that are constructive and positive. In order to foster cooperation, coordination, and collaboration throughout the society, each individual and community must eradicate exploitation, dominance, and conflict. Humanism as defined by Gandhi advocates the discipline of treating oneself, others, and one's own "man" with justice. It comes through one's consciousness. Self-activity, self-dependence, and self-honor are all involved. The concept of self-honor only makes sense if one is always aware of and able to do their jobs and responsibilities to the best of their abilities. Self-activity and self-respect are the primary goals of Gandhian humanism, which considers everyone to be deserving of their existence.

It is clearly said that everybody is to be stirred for the love of mankind. Gandhi holds that; administration to humankind is the assistance to God. People who are selfless will be able to end crises and promote spiritual globalization or oneness around the world. They will be able to see the entire world as a family. In the Rg Veda, the following words accurately express this Gandhi, a humanist, worshiped God through man's service and saw all humans as nothing more than manifestations of God. His utter devotion to the human interest was what was meant by his humanism. The twentieth century was a century of nuclear holocaust and environmental degradation; the twenty-first century ought to bring a synthesis of science and spirituality, socialism with human rights, social change with nonviolence, national sovereignty with world citizenship. The nineteenth century was marked by the Industrial Revolution. And Gandhi is this.

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