



GANDHIAN HUMANISM AND KANTHAPURA

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ABSTRACT

Mahatma Gandhi endured human existence to live life to the fullest extent. His concept of human values incorporates careful and well-considered paradigm, which has at its core the ineluctable quintessence of humanity, and above all, he attached utmost importance to human values. The shackles of materialism break down and spiritualism sways heart and thought. The experience teaches lesson of humility and the futility of personal aggrandisement. The inevitability of social, moral, human and ethical values is indisputable. His works connect humanity with quintessence of religion. Man as an intuitive embodiment of essence of humanism is perhaps the firmest resolution of Gandhi's opus. As a visionary par excellence, he makes massive inroads in the confused welter of contemporary expression, bound for humanism with steadfast objectivity, not from without but from within whereby the solemn phoenix of human re-awakening is reborn in the holy urn of consciousness and evolution. The socio-economic cultural facets of humanism as an unparalleled aesthetic force for realisation of global human welfare necessitate exploration of literary works of Gandhi, an ardent humanist. His views on Human Values as a purified process of self – askance, self-enrichment and self-evolution. If 'Humanism' concerns itself primarily for man's real identity as man, then as a true humanist, his 'Humanism' dwarfs all values that determine true stature of 'Man' in the tangible world. His outlook on humanity develops from an imperative sustenance rooted in human values. Materialism shows no concern to humanity. He delves deeper into the human consciousness and explores the multilateral implications of human desire. There are no particular theories or dogmas to uphold humanism. His is a new kind of humanism, which rests securely on the fulcrum of truth, violence and love. His love for values makes inroads into inner awakening where the welfare of human beings is the primary concern. Socio-economic, literary and cultural attributes transmute to create a new parlance.

Value system is the backbone of a civilized society. The people with human values only can prove to be helpful in the progress of civilized society. Merely a human form cannot be called humanity. Without human values man, can never reach to real destination. Presently, we are living in the world where social, moral, human and religious values are

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being disintegrated. Knowledge and power are being used for selfishness. Corruption, indiscipline and violence are on the increase. Eternal values namely truth, beauty and goodness are disappearing. People are becoming egoistic, selfish, immoral, unethical, Whole fabric of social life seems to have broken. The problems can be solved by inculcating human values in the present as well as in the coming generations. In this context, discussion on the inculcation of human values has become necessary for the survival of humanity. Thus, an attempt has been made to study the human values in Kanthapura in the light of Gandhian concept. Raja Rao believed that the future of the world is in Gandhian way of life. Thus, this paper would be an attempt to find some of the inner contents in the works of Raja Rao.

INTRODUCTION:

Mahatma Gandhiji was born on 2nd October 1869 in Porbandar, a small town on the western coast of India. His father, Karamchand Gandhi, was the diwan of Porbandar state, a small princely state of British India. He was Married at the age of 13 years, and educated as a lawyer in England, Gandhi quickly turned his legal experience and his colonial education into an opportunity to be an agent for social transformation. Gandhi was called to the bar in June, 1891, and left London for India. He failed to establish a law practice in India.

The concept of values is complex and demands a close look at subtle shades of expression. Thinkers and critics have never felt shy of ruminating on its evasive nuances. Apart from the basic necessities- food, clothing and shelter, every human being craves for love, dignity, justice and respects in addition to cultivating relations with others. At times, these needs become more acute and pronounced than the basic needs. Such an imperative necessity clings to fast '*... to values*'ⁱ.

Values are ideals or beliefs, moral or spiritual principles that are important to human beings on whom they fashion their living.

*'Values are not something theoretical but something which influences our behaviour and everyday life'*ⁱⁱ. Howard Becker says, '*values are any object of any need*'ⁱⁱⁱ.

According to Neil J Smelser,

'values are the desirable, and states to which acts as a guide to human endeavour or the most general statements of legitimate ends which guide social action'^{iv}. '*A value is well defined as an endeavour, which satisfies need system psychological as well as physiological. Almost all human beings have the same physiological needs, but they differ in their psychological needs, hence difference in their values and style of life*'^v.



These values can be broadly classified as personal, neighbourly, community, human, spiritual and religious values. The researcher is concerned here in the quest for human values... an essence of all the above values that serves as the foundation of the development of an individual as well as the society. These values foster strong bonds between an individual and the society.

The researcher was deeply struck by the contrasting glaringly evident between the misery of the poor and the luxury of the riches? He finds this world in the firm grip of selfishness, corruption, greediness, self-centred, treachery; corruption which has crept into all walks of life. The fabulous material success one embraced, failed to give joy. This exhibits the dimensions of selfhood. All persons strive for worldly pleasures, yet they fail to get contentment and peace. The lost human values deny internal joy and repose to man. Man is an alienated character. One is willing to sacrifice oneself for family and others. One is victimized by the accident of one's humble birth. One's experiences show evidently that all human life is diverted from its purpose and is self-controlled by the casual forces of nature.

Values and their importance: -

The birth of a man is a mystery as well as a muse. It is a mystery because it is born in the womb of beyond. It is a muse because it sings the glory of all beautiful aspects of universe. As a mysterious being, man haunts within and outside himself. As a man of muse, he plays on, with lyre of his mind the muse of the great master who is also the eternal singer of the goodness of mankind. Man is not aware of the mystery, the many-fold dimensions of his thought and feeling and appreciation, consequential to his experiences right from the moment of birth until death. When a man enter in teenage and crosses the limits of family perception and starts thinking of his existence in world, then he feels why he came on earth? What is the aim of life? What should he choose and what not? Sitting on balance of right and wrong, playing with such questions, one is filled with a great desire of unfolding nature law, which is not possible by a simple man. An average host of such askance brings forth-unending dimensions to human evolution. Man is toyed with automation, super computerisation, and mega machines and to the modern science era streams. A computerised society sacked within the limits of computerised imagination. Modern society celebrates macabre moratorium of humanism. Perhaps, the fading flowers of this generation herald the glory of the dazzling dawn of tomorrow.

Values are the beauty of holder. These make one lovely and extraordinary. These are the colour, form and shape of one's personality. One may have no money but values. Values fill what is empty, heal what is sick and settle what is troubled. Underneath virtues is silence, for silence is the gold that sets off the jewels and protects them from scattering. In silence, a person can see how the wealth be spent, where to invest it and make its value grow. When

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silence and virtues characterise the relationship between two persons, there is harmony. When silence and virtues live together in one person, there is perfection. It would be proper to know some of the propounded social, moral, human and spiritual values. They are: -

“(1) Abstinence (2) Appreciation of Cultural Values of Others (3) Anti-touchability (4) Citizenship (5) Consideration for Others (6) Concern for Others. (7) Co-operation. (8) Cleanliness. (9) Compassion (10) Common Cause. (11) Common goodness. (12) Courage. (13) Courtesy. (14) Curiosity (15) Democratic decision-making. (16) Devotion (17) Dignity of the individual (18) Dignity of the manual work (19) Duty (20) Discipline (21) Endurance (22) Equality (23) Friendship (24) Faithfulness. (25) Fellow feeling. (26) Freedom. (27) Forward look. (28) Good manner (29) Manliness. (30) Gratitude. (31) Honesty. (32) Helpfulness. (33) Humanism. (34) Hygienic living. (35) Initiative. (36) Integrity (37) Justice (38) Kindness (39) Kindness to animals (40) Loyalty to duty (41) Leadership (42) National unity (43) National consciousness (44) Non-violence (45) National Integration (46) Obedience (47) Peace (48) Proper Utilisation (49) Punctuality (50) Patriotism (51) Purity (52) Quest for knowledge (53) Regularity (54) Respect for others (55) Reverence for old age (56) Sincerity (57) Simple living (58) Social-Justice (59) Self- help (60) Self-respect (61) Self-discipline (62) Self-confidence (63) Self-support (64) Self-study (65) Self-reliance (66) Self-control (67) Self-restraint (68) Social-service (69) Solidarity of mankind (70) Sense of social responsibility (71) Sense of discrimination between good and evil (72) Socialism (73) Sympathy (74) Secularism and respect for all religions (75) Simple living (76) Spirit of enquiry (77) Team- work (78) Team- spirit (79) Truthfulness (80) Tolerance (81) Universal truth (82) Universal love (83) Value for national and civic property.(84) Resourcefulness”.^{vi}

Besides above-mentioned, there are other values like accuracy, benevolence, cheerfulness, contentment, detachment, flexibility, gentleness, humanity, introversion, lightness, mercy, patience, serenity, simplicity, stability, surrender, sweetness, tirelessness and wisdom. Values are essentially global beliefs that guide people's behaviour regarding specific objects and situations. Value system determine the relationship of a man in his family, his political and religious activity and the choice among alternatives in selecting goals, in choosing means for reaching them, in resolving conflicts, an individual is influenced by his value system. Values change due to change of information, ideology socio-political change or changes in the economy or technological advancement in general.

In South Africa, Gandhi faced discrimination directed at Indians. This was a turning point in his life, awakening him to social injustice and influencing his subsequent social activism. It was through witnessing first-hand the racism, prejudice, and injustice against Indians in South Africa that Gandhi started to question his people's status within the British Empire and his own place in society.

Under British dominion, formerly self-sufficient Indian villages came to rely on British goods



and services and the deeply ingrained social caste system became even more divisive. Educationally, village India remained illiterate and ignored, as the British language and western attitudes were introduced to the educated Indian elite. Gandhi's dissatisfaction with what he perceived as social injustice caused him to examine the flaws in the social, educational, financial, and political systems at work in his world. The rigid caste system in India had, for generations, vilified physical labour in favour of intellectual work; physical labour was relegated to the lower caste only. Once British rule took over, education in India further moved from a moral/physical emphasis to an intellectual one. Gandhi realized that, in order for substantive change to come to his people, cultivation of the individual would have to be thorough and integrative, and that physical skills would have to be taught.

His reputation as a true nationalist as well as an internationalist is very obvious. In the academic sense, he is not considered a great scholar or an educational theorist. Gandhi has not expressed directly his views on education or on the problems related to it, through any particular book. There is no special research article available, which could have given us a glimpse of his ideas or suggestions on the education system.

The English authorities were not quite sure how to deal with Gandhi, because the people of India revered him. For instance, in March 1930 Gandhi implemented his most famous incidents of *satyagraha*, or peaceful coercion. Though born Jain, Gandhi practiced Hinduism, and used his faith as his staff; he relied greatly on the teachings of the Bhagavad Gita, and credited the ancient text as being the source of his understanding of dharmic philosophy. Gandhi read the Bible while he was a law student in England, and the life of Christ and the Sermon on the Mount went straight to his heart. Raised by a devout mother in the Jain traditions of the region, Gandhi observed early the influences that would play an important role in his adult life including vegetarianism, fasting for self-purification, and mutual tolerance between individuals of different creeds.

It is believed that Jainism is one the world's oldest religions, predating Hinduism; the main tenets of Jainism are five basic ethical principles, or vows: non-violence, truth, non-stealing, celibacy and non-possession. Gandhi used his devout Hindu beliefs as a bridge to understanding other religions and finding the universal constants that underlie most belief systems. For instance, Gandhi's interest in Christianity was leavened with his Hindu perspective. "I regard Jesus as a great teacher of humanity.

Gandhi put immense emphasis on moral and ethical knowledge. According to him, an educational system that lacked these two could not be termed as good. The reason behind such a thought was that without morality and ethics, no student, in a real sense, can be considered healthy in mental and physical terms. Spiritual growth, described by Gandhi as an essential part of education, can only be attained through learning morality and ethics. On the one hand where students should gain education under the strict regimen of high morals, self-

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control, and right thinking, on the other, they should also be expected to provide service to the society in general.

According to Gandhi, the skills that were worthwhile learning were handicrafts, literacy, and the acquisition of knowledge. He was opposed to modern machinery, saying: "Knowledge of the production processes involving crafts such as spinning, weaving, leatherwork, pottery, metal work, basket making, and bookbinding have been the monopoly of specific caste groups in the lowest stratum of the traditional social hierarchy."

His main goal as "paterfamilias" was to build a firm character in the children, in the expectation that a sound foundation would allow them to further learn what they needed from others. Gandhi felt that the goals of education were to develop and prepare Indians for society. Given Gandhi's values and his vision of what constituted a truly civilized and free India, it was not surprising that he developed firm views on education. Gandhi believed that education not only moulds the new generation, but also reflects a society fundamental assumptions about it and the individuals that compose it.

While Gandhi's main contributions are often identified as political and spiritual, his philosophy for a basic education was based upon the goal of freeing India from colonial domination. By empowering the individual spiritually, physically, and intellectually, Gandhi felt that collective India would become stronger. By cultivating an appreciation for physical labour, Gandhi hoped to free his people from a stigma of oppression and reliance on outsiders for survival. With these tools, the people of India would be able to be morally resistant to foreign domination, and be better prepared to self-govern and sustain their society.

Moral and ethical knowledge is the first point on which Gandhi's concept of value education is based. Gandhi believed that any education that lacked these two elements could not be considered adequate. Gandhi reasoned that without morality and without ethics, no student in a real sense could be considered healthy in mental or physical terms. A person who is not a moralist and who does not differentiate between right or wrong cannot rise to the essential level of a true student. Gandhi is described as a holistic, pragmatic, idealistic, and farsighted educational reformer. While his agenda for education has all but been abandoned in India today, his spirit and ideals remain perennially relevant to many cultures and societies dealing with social change. Gandhi wrote that "truth" was the sovereign principle that governed his actions and by which he was eternally bound. Thus, "truth" was his prime belief, the underpinning of all precepts Gandhi wrote, spoke, and acted on.

Gandhi wanted to impress upon his countrymen the value of their ancient culture. For example, one of Gandhi's most subtle yet powerful acts were to begin the liberation of the lower castes. Once called "those who cannot be touched," Gandhi began to call this outcast group Harijans, or Children of God. His message to his own people and to the British



imperialists as well, was that "when you weaken others, you weaken yourselves, and weaken the entire nation"

According to Gandhi, the skills that were worthwhile learning would enable a poor society such as India to become first financially independent, then politically independent. Above all else, Gandhi valued self-sufficiency and autonomy; these were vital to his vision of an independent India made up of autonomous village communities. Basic education, according to Gandhi, would inculcate a spirit of cooperation, unity, and group responsibility. Gandhi conceived of the school as a miniature society where children as social participants had rights and responsibilities. The most fundamental principle of his philosophy of peace is "Ahimsa" or non-violence which is law of love, life and creation as opposed to violence, the cause of hatred, death and destruction. According to Gandhi the universal human value of Ahimsa ought to be cultivated not merely at personal level, but at social, national and international level too if we wish to avoid personal, social, national and international conflicts. It is a very powerful means to avoid conflict, since it springs from inner realisation of the equality of all human beings negatively it is absence of mental intention of injuring, harming, disturbing and. agonising opponent, and positively it is good will towards all human beings.

The method of Satyagraha is purely moral and humanistic as it involves faith in the inherent goodness and good sense of the opponent coupled with goodwill towards him and readiness to come to an understanding and compromise. In fact Satyagraha aims at settlement of issue or issues with the opponent without causing him even psychological injury but it implies soul-force, courage and determination. A well-conducted Campaign of Satyagraha absolutely untouched by violence in word and deed, made the hypocritical opponent suffer from split personality as his own moral consciousness getting alarmed by the exposure of the immorality of his action. Mahatma Gandhi has come to be known as the Father of India and a beacon of light in the last decades of British colonial rule, promoting non-violence, justice and harmony between people of all faiths.

Gandhi hoped to win people over by changing their hearts and minds, and advocated non-violence in all things. He himself remained a committed Hindu throughout his life, but was critical of all faiths and what he saw as the hypocrisy of organised religion. Even as a young child his morals were tested when an inspector of schools came to visit during a spelling test. Noticing an incorrect spelling, his teacher motioned for him to copy his neighbour's spelling but he stoutly refused to do so. And after being told that the power to the British colonial rule was their meat-eating diet, Gandhi secretly began to eat meat. He soon gave up however, as he felt ashamed of deceiving his strictly vegetarian family.

Satyagraha as stated before literally means truth force. Truth is relative. Man is not capable of knowing the absolute truth. Satyagraha implies working steadily towards a discovery of the absolute truth and converting the opponent into a trend in the working process. What a person

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sees as truth may just as clearly be untrue for another. Gandhi made his life numerous experiments with truth.

In Gandhi's Satyagraha, truth is inseparable from Ahimsa. Ahimsa expresses as ancient Hindu, Jain and Buddhist ethical precept. The negative prefix 'a' plus himsa meaning injury make up the world normally translated 'nonviolence'. The term Ahimsa appears in Hindu teachings as early as the Chandoya Upanishad. The Jain Religion constitutes Ahimsa as the first vow. It is a cardinal virtue in Buddhism. Despite its being rooted in these Religions.

At the root of Satya and Ahimsa is love. While making discourses on the Bhagavad-Gita, an author says: Truth, peace, righteousness and nonviolence, *Satya*, *Shanti*, *Dharma* and *Ahimsa*, do not exist separately. They are all essentially dependent on love. When love enters the thoughts, it becomes truth. When it manifests itself in the form of action it becomes truth. When Love manifests itself in the form of action it becomes *Dharma* or righteousness. When your feelings become saturated with love you become peace itself. The very meaning of the word peace is love. When you fill your understanding with love it is *Ahimsa*. Practicing love is *Dharma*, thinking of love is *Satya*, feeling love is *Shanti*, and understanding love is *Ahimsa*. For all these values, it is love which flows as the undercurrent.

Factors influencing values: -

Some of the important factors influencing values in individual are: (1) *Birth* (2) *Parents and home environment* (3) *Socio-economic and religious factors* (4) *Education* (5) *Society* (6) *Media* (7) *Science, technology and innovations* (8) *Personal experiences* (9) *Aims of life*.

Values are nurtured in a particular society and hence governed by its outlook. A conservative society will develop parochial values while a liberal society will evolve magnanimous value system. Therefore, the values, which evolved, are also encompassing diverse outlooks of various communities. Man is the best creation of the Nature. He requires inculcating certain values discussed earlier. 'He has to use the power of thought to remove inner negativity and tension and at the same time increase confidence and alertness. It is totally natural process which can be best described as a living spirituality, one which is appropriate to all ages, cultures and ethnic backgrounds'.^{vii}

In this world of materialism, selfishness is all pervading. Man kills man for his meagre benefits. A true humanist can understand the language of other heart, which is pure. However, the purity is a dream, it is hidden either in a corner of sublime heart or in the lap of nature. God can never be realised without human love in heart. Thus, the modern world needs a true humanist, who has pure heart and is, amiable to mankind. However, the path of self-purification is hard and steep, and to attain perfect purity one has to become absolutely passion free in thought, speech and action to rise above the opposing currents of love, hatred,

attachment and repulsion.

Moorthy or Moorthappa is an educated young man of Kanthapura. It is he who organises the work of congress in the village, and hence is the central figure in the novel. But he has nothing heroic about him, nor he can be called the hero of the novel. He is an ordinary young man of flesh and blood with human weaknesses. He is no hero, but a simple man who like thousands others in those days, were enthused by Gandhiji to come out of their shells and do their best for their motherland. Moorthy like them give up studies and risk the wrath the of the government and become fighters for the cause of their motherland.

That he is considerate and respectful is obvious from the affectionate way in which he is referred to by the people of Kanthapura. He is called “corner house” Moorthy, “our Moorthy”. Moorthy, who has gone through life, “like a noble cow, quite generous, deferent, Brahmanic, a very prince”. He is considered to be honest like an elephant and is spoken of as “Our Gandhi”, “the saint of our village”. He is “Small Mountain”. Throughout he has been shown as inspiring love and respect and winning the confidence of the village folk. It seems that the impact of Gandhi’s personality has transformed him from a common village lad, into a young man capable of leadership, and the self- sacrifice and devotion which leadership entails.

Now a days one does not want to be son like Sharvan, brother like Babar, for the value of Rakhi and son like lord Ram to sacrifice kingdom for father’s promise, brother like Luxman to sacrifice wife (Urmila) and luxury life, servant like Hanuman to sacrifice kingdom and parents, devoted wives like Damyanti and Sita caretaker like brother Bharat, pupil like Eklavya donor like Karna, teacher like Vasistha and Drona. Instead of value oriented person one makes his role model to Dr. Faustus to rule the world. One wants to be the masters of all knowledge. One likes to be Othello to kill one’s own wife without reason, servant or commander like Macbeth to kill one’s own king and become the king. One likes father for his money like King Lear’s daughters. One desires to be like Lady Hamlet to kill One’s own husband. One wants to be Belinda and Elizabeth to allure the people. One wants to be son like DH Lawrence and grandson like Kushwant Singh. One wants to give one’s introduction like Kamala Das. This is the way of the world today. Thus, how can we dream for values without inculcating in the formative years of the children? There is an urgent need to inculcate these values through value oriented lessons in the students. Parents complained about the erosion of human values among their wards.

Erosion of human values: -

In a world infested with gross commercial considerations, urge to yield to the demands of flesh, glory, power and riches rules the roost; man has no time and inclination to take cognisance of moral values. Human life is full of disappointments and depressions, reversals

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and setbacks. Different people face different kinds of disappointments and misfortunes. They adopt different attitudes, from highly optimistic to abjectly pessimistic towards such unpleasant occurrences. Moral values are essential in man's life and are thus of grave concern for literature. A litterateur begins with an assumption that 'good' and 'evil' have their own distinct fundamental natures meaningful to the literary employ, even though not always or often readily apparent in the complexities in the socially and politically involved world. There has been no general echo of such sentiment as expressed in a chorus of Eliot's literary opus— 'The family re-union'—

'I am afraid of all that has happened, and of all that is to come.'^{viii} Gandhi wrote, *'I am afraid, by working with machines we have become machines ourselves, having lost all sense of art and handwork'.*

Earnest Hund has also remarked,

'we are witnessing an extraordinary development of power which tends to turn craftsmen into cogs in a soulless mechanism.' Is this the 'development'?^{ix}

Culture teaches designing livelihood systems and living in harmony with nature and in peace and tranquillity with other fellow beings. Culture is a process, which helps humans to manipulate, readjust, re-synthesize, reshape and rebuild an environment conducive to further evolution of orders and values.

The old venerable books on values give a map of how human beings have struggle with their own nature and their own destiny. Yet, with each new epoch, new problems arise and new threats appeared to integrity, to quest for beauty, to striving for dignity and divinity. Presently, the threats to identity, dignity, well-being have been numerous. One needs to recognize them and find appropriate moral responses. For good or evil, the entire earth has become a single arena.

Ways to stop erosion of human values: -

The researcher has the questions how to enkindle the worthier values and norms of life, how to eliminate evil passions and desires and proclaim the glory of humanism? The minds of men in the world engulfed with the horrible fear of extinction. A sense of insecurity within each individual is a telling sign of dissociation from the belief of God within each one. To do good to humanity is the greatest form of the worship of God. It is to evaluate the worth of oneself as a servant of the All Beautiful. The great truth of mankind is always an outcome of magnanimity and benevolence. It is to eliminate the lower passion and aspiration of human sensibilities and ignite the higher and nobler ones to become a worthy follower of humanism.



The ideal of humanism must be soaked in the stream of love and sympathy. The inherent spirit of humanism lies in endearing everyone, irrespective of caste, creed, community colour, race, and religion. The inconsistencies and absence of harmony born of hatred and ill feeling towards humanity destroy the very essence of humanism. An ideal humanist is who upholds the spirit of love and truth under any circumstances. Moreover, to be a real sympathiser to the woes and sufferings of mankind, necessitate a continual striving for the qualities of harmony and self-restraint. The inherent purpose is to awaken the sense of sympathy and purity of humanism in mankind by controlling passion and selfish attitudes. It is, therefore, necessary to continually strive for elimination of the self for the well-being of humanity. One can heighten the spirit of humanism within oneself. Since, the goal of humanism is to enable every individual to be conscious of his qualities and limitations.

A true humanist looks upon the gradual upbringing of an individual. The key-point of a global humanistic environment is the sense of moral awakening ably supported by aesthetic sensibilities goes a long way in the fulfilment of any strategy undertaken for emergence of humanism. The qualities that contribute to the aesthetic sensibilities truly denoting or representing humanism are also ones promoting excellence of mankind. Modesty, sincerity, loyalty and other allied qualities contributing to humanism.

The inner world of man is unfathomable. It is an incomparable wonderland of wills and aspirations, askance and curiosity, agonies and ecstasies. The man, who controls his passions and wills, receives within himself the reward of creation. The function of humanism in man starts as soon as he is born in this world. With wonderful eye, joyous cry, with sense of indebtedness man seeks salvation. The mankind is religion of all round human welfare where truth emerges from the darkness of ignorance and impurity.

As a social cultural exponent of humanism one glorifies the role of women in terms of development, for he thinks that women can teach the lessons of tolerance in the society by undergoing mute suffering. One pays great importance to women for their love and affection who teach humanity how to negotiate the ills of society in day-to-day life. As a 'Silent Leader', the woman knows how to orient humanity from socio-cultural point of view. Women is an incarnation of love, she has infinite capacity for suffering.

Now a day violence and terrorism are growing. One has to face them. The nurturing of the fearlessness to confront violence is the prime need of humanism. To live nobly is to learn the art of simplicity and grace of life. The Greek philosopher Socrates said, that '*an unexamined life is not worth living.*'^x

Positive values are:- Truth, purity (cleanliness), self-restraint, honesty, patience, forgiveness, modesty, learning, self-actualisation, and non-attachment. As per the need of time and context some other values can come handy such as love, simplicity, non-violence, bread –



labour, patriotism and piety etc. If one acquires positive values as mentioned above, then one is streamlined in his efforts through objectivity and rationality. This naturally implies good actions and consequently good results for both self and society promoting happiness and bliss. On the other hand, if a person falls prey to the bait of negative values such as: falsehood, impurity, indulgence, thievery, impatience, revenge, anger, ignorance, passion and attachment, then one invites the grip of selfish materialistic interests.

Social values or moral values can be thought but in order to imbibe them, one will have to practice them. One can learn in theory, the various processes of swimming, painting, dancing, or singing. However, one cannot become a swimmer, a painter, a dancer or a singer without practising them. So, one should not only know the meaning and the theory of a value but should also imbibe.

From antiquity, scientists, philosophers and sages have investigated, theorised and written about the origin and nature of human beings. According to Darwin, 'the human beings are nothing but an advanced species of the animal kingdom. On the other extreme, sages of all ages have proclaimed the human beings to be in the image of the almighty. According to this perspective, 'the quest is to become one with the creator and his creation. Values embodied in this conception of the human being are those of oneness, togetherness and unity in diversity'.^{xi} The ultimate quest is and should be to move from the physical level to a spiritual one. The most important thing that differentiates human beings from the animal kingdom is this quest for eternal truth. The search for truth is the search for oneness, i.e., seeking and realising unity in diversity.

It pains the researcher to observe why the man is forgetting the established values; if one cannot establish new values for the betterment of humanity one has no right to make erosion of established values. Being free from religion, caste, and creed and colour one should have a firm spirit to follow human religion. One's politeness, gentlemanliness, truth, love power of expression enable one an amiable man. He maintains duties above all and never worry of material happiness. Greediness has no power to shake his profound walls of faith sincerity and devotion. He earns money with lots of labour, with justice and spends it at right time for proper things. He respects salvation. In addition, he respects man who has knowledge. He tells and teaches the same to others for the benefit of humanity. Like a true gardener of God's orchard, he serves the human flowers. He is always busy to serve mankind. He never spends even a single minute in vain. He does not like jealousy, hate, flattery, etc. He becomes dear to all in this sphere; he earns good education, increase good knowledge and spread the human religion.

If one let these values erode, then this beautiful world will be reined by demons and this beautiful world of Nature will be transformed into devil's workshop. Everywhere one will witness death cry, wail, fighting and killing for the petty things. Development will stop and it



will be hard to come out of this cell to enjoy the open fresh air of the human values. Thus, these values may become a factor to establish goodness on earth. One must awake, arise, and choose the mission of one's life. The mere spirit of following it will enable many evils to burn in the fire of resolution itself. If this fresh air of human values flows in whole world, then it will purify the universe with its pure- pious- fragrance.

Aim-

It is an attempt to contribute a few literary drops in the urn of knowledge nectar in stopping the erosion of human values with the help of legends. This is an attempt with historian of the present era for the noble cause for which tri-pole of education are conscious.

Methodology:

The methodology used for this research paper is descriptive method and participation method. The main aim of research is to find out the truth which is hidden and which must have been discovered but not well expressed. To find out the facts about the culture I interacted with teachers, librarians and local people of Bhavnagar and sector 30 of Gandhinagar, Gujarat.

Findings:

The grim situation of their life reveals the spirit of endurance and courage that inspired them dare to dream in circumstances that hardly let them survive. Their love for nation and devotion for motherland must be for the betterment of humanity. The common objects of nature and human life are glorified and coloured in the radiance of romantic imagination endowed with boundless love for liberty, fraternity and equality. Humanists find out spiritual significance in the commonplace activities of life and god in humble cottages only. All human beings are equal to the creator there will be no untouchable in the great body of god.

Suggestions:

One should not be stamped on the bases of one's ethnic love and performance only. Ethnic people should not be termed typically for the cultural inclination that becomes a threat for lack of alteration, dynamism, language, innovative ideas, thought provoking ideas, education and spirit to compete and spirit to change. They must seek change in life style and judge before following ancestors.

Conclusion:



At last, I would like to conclude that it must be imbued with original ideas for the development of personality by inculcating human values since, this is important need of the hour and then the rest will follow automatically. The poor need courage, the life of the people left neglected is made to suffer in society. They need courage to survive to endure, to fight for survival and the assertion of the ethnic consciousness through literature one fights more to make the society aware of its hidden, dark truths that need to be confronted in order to transform into a better future. We are social animal and interacts with persons of socio-economical-moral-cultural-ethical-religious and behavioural values. One gets information, information paves way to thoughts, thoughts lead to actions, actions enable ones to make habit, habit leads to attitude and attitude builds ones personality which decides one's destiny. All these come from an individual's interest, attitude and values and later on take the form of culture. If one becomes self- reliant, self- sufficient, self- dependent then one may look forward for rights to self-determination. Man, the best of all-beautiful creatures, proves his excellence by being humane in his approach to God. The appropriate avenue for human perfection is human religion. It is an ardent duty of every man to harbour his good sense and sensibilities in this island of all-beautiful within himself then it will be stepping-stone in realization of God in man. Man's ultimate goal is the realisation of God. His activities, social, political, and 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 of the endeavour, simply because the only way to find God is to see Him in his creation and be one with it. One must consider his countrymen, poor people and downtrodden his own men and to consider own is the essence of humanism. Man's life is full of difficulties, seeing tremendous difficulties one become discouraged and loses his heart. He often becomes pessimist and ceases to believe in sincerity, love, faith and all that is grand and noble. These values will enable men to be very near to human beings and God loves those who love His creation. If the ideals of Ram and Krishna will be inculcated within some of the persons and the objective of the values fulfilled to some extent, then men will live a happy life. It was said in Geeta:-

*'Sarve bhavantu sukhinah, sarve santu niramayah;
Sarve bhadrani pashyant maa kasrhit dukh bhagbhaavet'*^{xii}

Endnotes:-

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