Humanism Throughout its many Evolving Aspects and Ambedkar's View

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Abstract

Philosophy is the study of the universe, human nature, society, and what people should strive for in life. All thinkers who place the welfare of human beings first in any context are Humanists, in the broadest sense of the term. It is always the happiness of people in this life, not a fanciful never-never land beyond the grave, that is the focus of Humanism, not a Supreme Deity or a King, that is the focus of Humanism. Humanism, as defined by Dr. Ambedkar, is a way of life for the average human. Dr. Ambedkar's believes that every Human needs to live their lives according to their own set of values. According to his social humanism, religion is necessary for social cohesion, but superstition and injustice are things to be opposed to. Everyone has the right to choose whether or not to adhere to a particular religion. The principles of social humanism firmly established by Dr.Ambedkar are Freedom, Equality, and Fraternity, as well as the importance of 'Education, Organisation and Struggle'. It is unfortunate that scholars, both past and present, have portrayed Ambedkar primarily as a great social rebel and a harsh critic of Hinduism. Sceptics of Dr. Ambedkar have ignored his basic humanistic instincts and strong humanitarian convictions behind his every act or speech throughout his life. It is essential to understand the background and centralisation of his humanistic beliefs.

Keywords: Ambedkar,Humanity, Humanism, Human rights, Philosophy of Humanism, Evolution

Introduction

Humanism is the thought to be innate to humans, and it serves to bothstimulate a person's natural orient while also assisting in the process of definingtheir place in society. Humanism, is a school of thought that, from the beginning ofrationality and progress, has upheld the mode of thought that is distinct fromtraditional metaphysical thought and analyses humans within their sphere. Byengaging in these ground-breaking activities, they put an end to the prevalent wayof thinking and shattered the commonly held notions of ontological philosophy.

The concept of humanism can be applied to every facet of human existence. Intheir domain, philosophers define it as thought, which is responsible for thedevelopment of a variety of humanistic manners. Human autonomy is a defining feature of humanist philosophy. People's beliefs and actions must be the result of their own reasoning in order for them to be autonomous. Humanists believe that autonomy elevates each individual; without it, people are reduced to being less than human. They also believe that human essence is universal, regardless of race or social status, undermining collective identities and emphasising the importance of individuals.

Methodology

The methodology employed in this study is social, analytical, and critical. The investigation of his personal documents is a critical component. In his own words, he recounts his inner life, his struggle against Hindus, his victories and disappointments, and his perspectives on modern issues. As a result, the methodology used here is essentially an analytical assessment of his valuable works.

Review of literature

Even though there is a great deal of literature about Dr. B.R. Ambedkar's life and his works, there are still areas that need to be the focus of contemporary social research. It has been discovered that Dr. B.R. Ambedkar's work contains a number of important gaps in the information that should have been covered. In this study the volumes of "Dr. Babasaheb Ambedkar writings and speeches"

This book, which was compiled by Vasant Moon and published in 1979 by the Education Department of the State Government of Maharashtra, is without a doubt one of the most important volumes that the Government of Maharashtra has issued up to this point.In these volumes, he uses his original words to talk about his inner life, his struggle against the Hindus, his triumphs and disappointments, as well as his opinions on modern concerns.

The Practice of Humanism in the Age of the Greeks

The first Western philosophers to attempt to explain the world using human reason and natural law without relying to myth, tradition, or religion were pre-Socratic Greek philosophers.This demythologization was led by Thales of Miletus and the rest of the Milesian school in the sixth century BCE. Anaximander and Anaximenes, two of Thales' students, claimed that it is possible to study nature independently of the supernatural world.

Another pre-Socratic philosopher, Protagoras, who lived in Athens c. 440 BCE, put forward some fundamental humanist ideas. Only some fragments of his work survive. He made one of the first agnostic statements; according to one fragment: "About the gods I am able to know neither that they exist nor that they do not exist nor of what kind they are in form: for many things prevent me for knowing this, its obscurity and the brevity of man's life".

"Man is the measure of all things"[1] – Protogoras's aphorism

Each individual, as the measure, seems to rely on diversity among humans and allows for possible disagreement about all things, whereas the human species, as the measure, relies on what is essentially common to humans and allows for considerable agreement on all things**.**

Plato and Aristotle held differing perspectives on what constitutes reality; however, they agreed that human beings, if they were sufficiently rational, were capable of learning about and conceptualising a reality that was independent of their capacity to do so. The origin of the theory of Forms can be found in the Socratic conception of philosophy as a form of life, as well as in the Socratic concern with defining the virtues as the mark of a good life. These powerful practical implications of the theory of Forms reflect its origin.

Humanism and its Many Facets in the Modern Age

During the Enlightenment, the abstract conception of humanity began to emerge—a critical juncture in the development of humanist philosophy. Previous appeals to "Man" have now shifted to "Human."Gender and race shaped the universal Man, which did not encompass all humans. The transition from man to human began in this period and continues to this day.

Scientific and philosophical advances eroded religious belief even more. Charles Darwin's theory of natural selection provided naturalists with an explanation for the diversity of species, undermining the previously compelling teleological argument for God's existence.Immanuel Kant provided the philosophical foundation for the humanist narrative. His critical philosophy theory laid the groundwork for the world of knowledge, defending and grounding rationalism. Rather than a universalistic ethic code, Kant proposed a universalistic procedure for shaping the various ethics that differ among different groups of people.

Compte and Law of three stages

Auguste Comte was a positivist philosopher from France who says that Positivism can be viewed as a philosophical system and method, or as a history philosophy. Developed the Law of three stages.

According to the Law of the Three Stages, the evolution of the human mind can be broken down into three distinct phases. The development of each individual scientific discipline can be broken down into three distinct phases, which can be summarized as follows:

- The theological,
- The metaphysical, and
- The positive.

The progression of each field through these three stages is not only inevitable, but it is also irreversible. In addition, this progression is asymptotic, which means that we always come closer to perfect positive knowledge, but we never actually achieve it. First, in theological terms, then in metaphysical terms, and finally, in scientific or, as he called them, positive terms, people try to understand their universe.

Marx's anthropological view of the human being serves as the cornerstone for his understanding of modern society, and is referred to as "humanism" in his writings. His conception of humans, or more specifically, his oath to philosophical anthropology, forms the basis of and enables his understanding of political economy, and as a result, his understanding of modern industrial society.

Marxist Doctrine; "Man is the Root of Mankind".[2]

Marx, in an iconic passage, writes, "To be radical is to grasp things by the root. But for man the root is man himself". The key to solving this problem is realising that men have to take responsibility for altering the circumstances that prevent them from satisfying their requirements through the work they do.

In Marx's view, humans are complex beings that can only fully realise their potential when they engage in a wide variety of pursuits and exercise their right to free-willed self-determination. Therefore, in order to emancipate humanity and create a society worthy of human beings, a new social system is required.

Existentialism and Humanism

The post-Hegelian tradition of European philosophy is known as "existentialism" in philosophical circles. Existentialism was a term used to describe the German school of phenomenology founded by Edmund Husserl and further developed by Martin Heidegger in the twentieth century. Albert Camus, Jean-Paul Sartre, Maurice Merleau-Ponty, and Simone de Beauvoir were some of the most prominent exponents of Existentialism in the French school. Existentialism is frequently associated with fundamental questions regarding the clarity of human life, such as death, alienation, suffering, and anxiety. Its emphasis on the individual can be viewed as a natural reaction to the rise of mass culture and the anonymity of modern society. Existentialism emerges as an attempt to speak for the individual and the power of free self-determination when everything in the world seems to negate this possibility.

In relation to Existentialism and humanism, Sartre argues that the term humanism has two distinct meanings. One of these, according to him, is the belief that "man is the highest value." The second meaning of 'humanism' in Sartre's work focuses on the notion that human beings have no fixed nature and can, through the exercise of freedom, become whatever they desire.

Ambedkar's works in the Context of humanism

Dr.B.R.Ambedkarwas a prominent Indian jurist, economist, social reformer, and political leader who headed the committee that wrote the Constitution of India. He is the first untouchable formally educated to the highest level. He obtained his Ph.D from the Columbia University in the United states of America and completed a D.Sc. in Economics from University of London. Despite his achievement he remained true to his originality.Inspired by thirteen century poet Chokhamela and Mahatma Jyotiba Phule, he has decided to fight against the injustice and inequality towards untouchables. His study in the West provided him with the democratic Socialist ideology.

The Humanism of Ambedkar can be stated as "Scientific humanism," which emphasises faith in the scientific method as a component of humanism, as in John Dewey's works. Ambedkar's humanism constitutes the supreme embodiment of all kinds of equality in order to provide the benefits of social justice, liberal democracy and of universal education provisions to all the citizens of the world.

Humanistic thought is founded on education, reason, individualism, and a strong belief in the universal human nature. Atheism, which is common among humanists, is an unintended result. Ambedkar laid emphasis on the progress of society through education, which should provide a rational understanding of problems. Therefore, he advocated that "students should study the Indian problems in all the aspects. He exhorted students to diligently study India's problems in all aspects, politics, social, religious and economic and then fight on own accord for the salvation of the downtrodden"[8]. We need to understand this very broadly that of Ambedkar's philosophy the downtrodden is particular and larger society in general. Ambedkar's philosophy deals with individual development or advancement with full potential of individual with wider opportunities in the state. That means state has to provide opportunities to an individual and with these opportunities' individual should realize his potentials through education. Here individual's development is a part of society. Thus, education has been regarded in the constitution of India as the fundamental right of each and every citizen.

In approach to liberty and equality, He says: "Fraternity and liberty are really derivative notions. The basic and fundamental conceptions are equality and respect for human personality. Fraternity and liberty take their roots in these two fundamental conceptions. Digging further down it may be said that equality is the original notion and respect for human personality is a reflection of it. So that where equality is denied, everything else may be taken to be denied".[3]Ambedkar believed that the education only can bring freedom, justice, equality, awareness, truth for fearlessness. Besides, character is important for him. "I am a man of character" he wrote. In this regards he continued that educated man without character and humility is more dangerous than beast. If his education was detrimental to the welfare of the poor, he remarked, the educated man was a curse for society. Ambedkar emphasized that "character is more important than education". Ambedkar believed that the individual character and self-respect are the greatest virtues which can be acquired through education. That is the reason Ambedkar worked for his life time for the advancement of education to the depressed classes with the philosophy of universal human value. That value can be counted as universal philosophy of equality, brotherhood and unity. According to

pragmatists education is the process of social progress, in the sense that education includes the individuals, the society, the environment, the social fabric and the prevailing traditions. Pragmatic education aims at instilling democratic values and ideas in the individual.

Ambedkar in his speech "We too are human" he said: "It is not as if drinking the water of the Chavadar Lake will make us immortal. We have survived well enough all these days without drinking it. We are not going to the Chavadar Lake merely to drink its water. We are going to the Lake to assert that we too are human beings like others. It must be clear that this meeting has been called to set up the norm of equality".[4]In Ambedkar's view the society and man are measured as essential aspects which have to go together. He further said that the man is born for his own individual development but not for the development of the society. Hinduism has been developed caste-based society which has graded inequalities among the caste groups in which the depressed classes neglected for educational, trade and commerce, self-protection. The cruel thing is that they were even denied to access basic needs such as water. Ambedkar deliberates that theindividual is the master for his own destiny towards his own choice in life. When it comes to Hindu religion there is no space for individual integrity, rationality and thinking.

According to Limbale,"Humanism is synonymous with Ambedkarism because Ambedkarite thought is creative thought, about fighting against the devaluation of human beings."[5]Human perspective of Ambedkar's philosophy can be considered as auto ethno-centric. Through Ambedkar's abundant speeches and writings explained the problem of caste system for solving this, came out with perfect logic of scientific accuracy. He spent quite some time for the reformation of caste Hindu Society for vanishing caste-based practices within Hinduism. He could not find any historical change of response from the practice of caste system among the caste Hindus, therefore, he has transformed himself towards Buddhism. Ambedkar's understanding of religion can be an example for his rational and scientific understands. Ambedkar desired to the recall qualities of both, while exceeding their limits. For the purpose of this, Ambedkar reformed Buddhism before he converted.

Dr. B. R. Ambedkar. In a speech broadcast by All India Radio in the series of 'My Personal Philosophy' Babasaheb said:"Positively, my social philosophy may be said to be enshrined in three words: liberty,equality and fraternity. Let no one however say that I have borrowed my philosophy from the French Revolution. I have not. My philosophy has roots in religion and not in political science."[6] Ambedkar was also influenced by Booker T. Washington the founder of the Tuskegee Institute who prompted Education as a means of African American emancipation. He also believed in egalitarian individualism of Thomas Paine.

As Zelliot points out:"Ambedkar acquired in the United State a strong unwavering belief in the power of democratic institutions to bring about social equality".[7]Although Ambedkar can be considered to have drawn inspiration aftermath of glorious revolutions, he was a firm believer in Democracy-which gives individual prominence and equal rights. In democracy equality is the ultimate goal which influenced Ambedkar in constitution making.

In the words of Ambedkar, "The rule in life, they should keep in mind, was that they must cherish a noble ideal. Whatever might be one's ideal either of national progress or self-development, one should patiently exert oneself to reach it. He further said that one should concentrate one's mind and might on one's goal. Man must eat to live and should live and

work for the wellbeing of society"[8]. It clearly says that man should develop in the state. This is what our constitution precisely mentions. In our constitution we have declared that liberty, equality and justice as fundamental rights to provide all citizens of India through democratic political system. This is the core philosophy of Ambedkar which is reflected in Indian constitution.

Since its inception, Inspired widely by the various Speeches and writings of Dr.B.R.Ambedkar Dalit literature has reserved its humanistic orientation. The importance of human beings is at the forefront of this new body of academic research. Limbale rightly observes: "Recognizing the centrality of the human being, this literature is thoroughly saturated with humanity's joys and sorrows. It regards human being as supreme, and leads them towards total revolution."[9]

Conclusion

Humanism, according to Ambedkar, is a social order based on cooperation and mutual support, individual dignity and social unity, and a lack of human exploitation to ensure social security and welfare activities. These are the foundations of Ambedkar's humanism. His Humanism stands for "Respect and dignity of man, concern for him as a whole, and the creation of conditions conducive to his emancipation."

The humanistic perspective of Ambedkar is similar to the aphorism of Protogoras, which states that man is the measure of all things. Like Protogoras, Ambedkar asserted that humans should be treated equally at the very beginning of any system or set of principles, regardless of what system or set of principles one follows.

Ambedkar, following in the footsteps of Comte, who postulated the concept of three stages for the evolution of the human intellect, asserted that mankind should free themselves from their religious position and instead rely on freedom, equality, and brotherhood.

Finally, just as Marx asserted that "Man is the root of Mankind," Ambedkar advocated for people to cultivate their minds via appropriate education in order to make meaningful contributions to society.

Ambedkar's humanism is concerned not only with ensuring social equality between men, but also with ensuring equal status and dignity for men and women. Humanism, according to him is based on one man's value in all aspects of life, including politics, economics, and society. Social humanism, Ambedkar's philosophy, is at the pinnacle of human thought. Humans are at the heart of this liberal movement, which has no external foundation for its human values, moral values, or social concerns; it is led by humans for humans and by humans.

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