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HUMANISM: WITH SPECIAL REFERENCE TO INDIAN RENAISSANCE

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Abstract

We know humanism means system of education and mode of inquiry that originated in northern Italy during the 13th and 14th centuries and later spread through continental Europe and England. Raja Ram Mohan Roy, Pandit Ishwar Chandra Vidyasagar, Swami Vivekananda, and Rabindranath were the pioneers of Renaissance in modern India. They were the greatest social reformers and educationists that India has ever produced. They were an ideal blend of the best of the East and the West. The Philosophical term humanism refers to characteristics of human personality, abilities, education, and values. Humanism is a coherent and accepted philosophical system in a sense that advances genuine epistemological, ontological, anthropological, aesthetic, educational and moral. Humanity refers to the development of human virtues and affirms the dignity of every human being. According to Rabindranath Tagore humanism is basically to the service of mankind. He thinks that man is above all a lover his freedom and fulfilment in love. According to him man as finite worldly being is given importance in his philosophy and in all his thinking, deeds and creative works his love for humanity is expressed. Swami Vivekananda could speak, “*the whole world is my family*”¹. He sacrificed his life for the betterment of the whole world.

Here I would like to discuss specially the humanism of Swami Vivekananda and Rabindranath and show the comparative similarities between them. Some critical questions regarding humanism and Indian Renaissance which are as follows:

1. Why humanism is important in Indian Renaissance?
2. Why does Indian Renaissance come?
3. What were the obstacle of humanism?
4. What are the impacts of the people who have made the Indian Renaissance on the basis of humanism?

Keywords: - Rabindranath, Vivekananda, religion, humanism, renaissance.

¹ Vivekananda, Swami. “The Mission of the Vedanta.” The Complete Works of Swami Vivekananda, vol. 3, Advaita Ashrama, 1997, pp. 191–192.