



BLOCK 4

**GANDHI AND CONTEMPORARY
CHALLENGES**

UNIT 12 SOCIAL HARMONY*

Structure

- 12.1 Introduction
 - Aims and Objectives*
- 12.2 True meaning of Harmony
- 12.3 Harmony in the West
- 12.4 Classification of Harmony
- 12.5 The Concept of Social Harmony
- 12.6 How to understand Social Harmony
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12.1 INTRODUCTION

India is a society of more than a billion people having different ethnic origins and divided into a number of castes and communities. People are the most excellent, skilled what's more, Intelligent creatures of the God. Our Epics do firm this conviction that God has made men more like him so they could reach to anything made by him in this world even him too with a few endeavours. These qualities of people have empowered them to continually enhance themselves and their environment. This change has helped them to reach to the more prominent statures of advancement with each passing day. Be that as it may, alas to this, is their interminable inclination of self-advancement that has postured danger to the joined improvement which is for the most part the way to social amicability. Our general public is broadened into individuals with numerous positions, hues, races and sexual orientations and so forth. What's more, individual and expert objectives do contrast from individual to individual. Societal objectives additionally take a rearward sitting arrangement for some by and large. In any case, this broadening should be bound together to offer way to the long haul improvement.

Aims and Objectives

After studying this Unit, you will be able to understand:

- Meaning and Concept of Harmony and Social Harmony.
- Classification of Harmony.

* Dr. Ashu Pasricha Chairperson, Department of Gandhian and Peace Studies, Panjab University, Chandigarh

- How social harmony can be promoted
- Harmony according to west.

12.2 TRUE MEANING OF HARMONY

Harmony defined differently for various states co-operating and impacting each other in this manifested and un-manifested universe. It is a harmony accomplished after exasperates state is calmed down. This is achieved by balance between Satwa, Rajas and Tamas. Harmony in nature is balance accomplished between every one of the powers of nature, this state they exist without unsettling influence to each other. This is difficult to accomplish as many of the forces are interdependent, this is beyond the control of humans. This is attained only when the potential of these forces is lost naturally.

Harmony in the public eye is the unbiased remain by individuals to when in doubt refrain from interfering according to the essence of people without disturbing others. Producing an aggregate cognizance is the most straightforward approach to accomplish this. Harmony of the body with its encompassing condition is a state accomplished by achieving a harmony amongst inward and outside nature. Reflection, charming personality, solid living propensities and consistent exercise can influence us to accomplish this.

Harmony is the state of social behaviour where each individual postponements/ controls their own or religious or racial satisfactions for the strengthening of shared associations with other individuals/creatures (including animals and nature) in the public arena/condition and admirably maintains a strategic distance from the circumstances that can raise pointless clashes.

Harmony is unity in variety. Harmony is when many things are reduced to some unity. For where there is no variety, there is no harmony. Conversely, where variety is without order, without proportion, there is no harmony. Hence, it is evident that the greater the variety and the unity in variety, this variety is harmonious to a higher degree.

Harmony is part of the static foundation of the universe according to a rational and intelligible plan. It exists for all time and has a universal validity, a mathematical form which can be recognized by all rational beings. Harmony is the epitome of clear order, even numerical precision. It is the greatest expression of the universe's ultimate intelligibility, order, and inspired creation.

12.3 HARMONY IN THE WEST

In ancient Greek, *harmonia* (ἁρμονία) meant the concord of sounds, and came from the root word for joining or fitting together, as in the way a good boat is put together. Joining and fitting suggests multiple parts forming a larger whole, coming together in such a way that shows there is some compatibility among the parts.

Pythagoras is thought to be the first person to refer to the world as a *kosmos*, which meant order in ancient Greek. As every number and numerical relation has a set place and a logical relationship, likewise everything in the *kosmos* is intelligibly arranged. This cosmic arrangement and the relationships within it

can be understood as *logos*. *Logos*, a word with many meanings (including “word” and “meaning”), can refer to the intelligibility of the relationships between all the things in the *kosmos*. All things are arranged so that human intelligence can understand them, just as we can understand numbers and mathematical necessity.

This belief that hidden numbers structured the *kosmos* in a perfect intelligible order gave rise to Pythagoras’ conclusion that the celestial bodies must also move according to numerical principles. As Aristotle noted, “they supposed... the whole heaven to be a musical scale (*harmonia*) and a number.” The concept of “the harmony of the spheres” was first proposed by Pythagoras. The harmony of the spheres suggests that the celestial bodies travel around the earth in orbits of the same ratios that create musical harmonies, and that as they move they produce divine music, inaudible but mathematically perfect. (Aristotle, *Metaphysics*, Book 1, Part 5).

The Pythagorean project of personal cultivation was also understood as a process of harmonizing body and soul. Pythagorean disciplines were meant to bring one’s own body and soul into the same kind of alignment that was pre-established by the form of the larger universe. Each person was part of a great hierarchy of harmonies: musical harmony, harmony of body and soul, social harmony, and celestial harmony. On all these levels, Pythagoreans found the ordering principle of harmony throughout the *kosmos*.

The Pythagorean concept of harmony fits perfectly with a broader picture of a logical order in which fixed ratios and fixed orbits are perfect and unchanging, where whole numbers form an intelligible basis for worldly phenomena, and where the apparent chaos and diversity can be reduced to abstract universal formulas which provide clarity, unity, and order. Harmony is a mathematical form that orders the *kosmos* according to rational *logos*.

Plato was a great admirer of Pythagoras. Plato claimed the education of a philosopher must begin with the study of arithmetic and geometry and even harmonics, à la Pythagoras, so that one would begin to turn away from the sensible world and towards pure intelligibility. He has Socrates say to Glaucon, “It’s likely that, as the eyes fasten on astronomical motions, so the ears fasten on harmonic ones, and that the sciences of astronomy and harmonics are closely akin. This is what the Pythagoreans say, Glaucon, and we agree, don’t we?” (Plato, *Republic*) While Plato didn’t agree with the Pythagoreans on everything, Plato certainly shared the idea of a logically ordered and intelligible universe, and his theory of the forms sometimes relies on the analogy of pure numbers in relation to a number of particular objects. He explicitly associates harmony with numerical values, saying that we need to, “put an end to the conflicts there are among opposites, making them commensurate and harmonious by imposing a definite number on them.” (*Philebus* 25e.)

Gottfried Wilhelm Leibniz was a key early modern theorist of harmony. His idea of the pre-established harmony is well known, and his use of harmony in other contexts was widespread. Pre-established harmony is the contention that all individual units, monads, are driven by internal causation and are not affected by any relationship with forces or objects outside of them, yet they all fit together perfectly because their harmonious cooperation is pre-established by God’s divine plan. The apparent interaction of monads is the result of masterful design in which all events occur simultaneously with the surrounding monads, but do not

actually interact. Pre-established harmony is a strategy for overcoming the mind-body problem, such that the mind and the body do not have a causal relation but perform their own actions independently yet with precisely the perfect timing to seem related. It is that perfect timing set up by God which is the pre-established harmony. It makes everything *seem* to be in contact, when actually they are just in temporal and spatial proximity. This is what makes every monad a mirror for every other monad: it must take all others into account as it pursues its own course because it must fit its actions into the pre-planned actions of everything else. The pre-established harmony is a function of God’s rationality, a perfectly ordered plan cognizable by divine intelligence.

Dewey speaks specifically of harmony in the context of an individual’s aesthetic experience, but his social philosophy describes ideal communities in terms very reminiscent of harmony. He writes, “Society *is* individuals-in-their relations. Individuals develop not in a remote entity called ‘society’ at large but in connection with one another.” (Dewey, *The Later Works, 1925-1953*, 80.) Here we see distinct individuals, parts, connected to each other to form society, the larger whole. Dewey insists that society does not stand apart in abstraction from people, but is constituted by the relationships of the individuals. As well, these relationships are mutually beneficial for the individuals and for the larger society: “Society means association; coming together in joint intercourse and action for the better realization of any form of experience which is augmented and confirmed by being shared.” (Dewey, *The Middle Works of John Dewey, 1899-1924*, 197.) Individuals connected in relationships associating to better realize a shared society – Dewey’s idea of a community is very much like familiar definitions of harmony which emphasize mutually beneficial parts connected in the larger whole.

Harmony cannot remain static nor can it simply be a combination of similar elements: “For Dewey, harmony is not uniformity, or homogeneity, or instantiation of universals in particulars.... Harmony is dynamic instead of static; it is ordered change....In its rhythmic character, harmony requires not only diversity and contrast but also tension and resistance.” (Tan, *Confucian Democracy*, 75)

Check Your Progress Exercise 1

- Note: i) Use the space given below for your answer.
- ii) See the end of the unit for tips for your answer.

1) Write a brief note on the concept of Harmony.

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12.4 CLASSIFICATION OF HARMONY

Harmony and the absence of conflict are valued by Asian families as important attributes of happy families (Shek, 2001). More traditional Asians may generally have a collective orientation to life (Triandis, 1995), where family is central (Lee and Mjelde-Mossey, 2004). Asian parents and children are less likely to

mention attributes that are typically valued in Euro-American cultures, such as emotional expressiveness and communication (Shek, 2001). These attributes might be valued by cultures with a more individual orientation to life where the self is central (Triandis, 1995).

There can be many institutions. Broadly we can classify them as:

- 1) Family: Family is where a man takes birth and is raised. His qualities are to a great extent molded by his family condition and the qualities inclinations of his relatives particularly guardians.
- 2) Nation and Government: Nation is where a man lives in or carry out work and so on. National convictions and qualities for one's own country and those for different countries do impact the social harmony. The capacity of government is to utilize power to guarantee common peace, equity, correspondence and freedom. Consequently, a Government ought to be straightforward, honest to goodness, just and responsible so as to advance social harmony.
- 3) Organizations: The individual might be either a specialist, a serviceman or connected with into a non-productive occupation. Whatever might be the situation, his idea of having great relations with others are to a great extent impacted by his work culture and partners.
- 4) Community and Neighborhoods: 'A man is known by the company he keeps' is a typical say. Henceforth the states of mind and propensities for individuals living in neighborhoods and network do to a great extent impact the people's conviction about social harmony and peace.

12.5 THE CONCEPT OF SOCIAL HARMONY

Social harmony is customary idea which suggests perfect society – non-appearance of contention and individuals collaborating with each other. One of the parts of social amicability is the “democracy and run of law” and “fairness and justice”. It mirrors an essential worry in any general public.

Social harmony is innately a social idea, installed in social associations, and can possibly bolster a more adjusted hypothesis and routine with regards to capable citizenship in the cutting edge setting where the state is basically in charge of the welfare of nationals.

The concept of social harmony has a natural measurement moreover. It offers more noteworthy potential for handling the undeniably critical inquiry of peaceful co-existence amongst man and nature.

The concept of social harmony goes back to old China, to the time of Confucius. Thus, the philosophy has likewise been portrayed as a type of New Confucianism (Guo And Guo, 15 August 2008). In present day times, it formed into a key element of General Secretary Hu Jintao's mark philosophy of the Scientific Development Concept created in the mid-2000s, being re-presented by the Hu-Wen Administration amid the 2005 National People's Congress. (Ruiping Fan (11 March 2010)

The philosophy is perceived as a reaction to the expanding social bad form and imbalance developing in territory Chinese society because of unchecked monetary

development, which has prompted social clash. The representing theory was along these lines moved around financial development to in general societal balance and harmony (The Washington Post. October 12, 2006). Along with a modestly prosperous society, it was set to be one of the national objectives for the decision vanguard Communist party.

The promotion of the “Harmonious Society” demonstrated that Hu Jintao’s ruling philosophy had departed from that of his predecessors (Zhong, Wu, October 11, 2006). Near the end of his tenure in 2011, Hu appeared to extend the ideology to an international dimension, with an emphasis on the worldwide peace and cooperation, which is said to lead to a “harmonious world” whereas the administration of Hu’s successor, Xi Jinping, has used the philosophy more sparingly, likely for accentuating his vision of the Chinese Dream.

The term ‘social harmony’ alludes to the development of a harmonious society within the aspects of a federal or communist republic. Social Harmony is characterized as a procedure of esteeming, communicating, and advancing affection, trust, adoration, peace, congruity, regard, liberality and value upon other individuals in a specific culture paying little heed to their national origin, weight, conjugal status, ethnicity, colour, gender, race, age and occupation and so on among different angles. Hence Social harmony is very fundamental for really being social as being social additionally implies living harmoniously with each other. For this reason, we should comprehend the distinctive establishments working in the general public and the social connections existing between them.

Social harmony is the cardinal esteem and the most prized estimation of any culture. Social congruity is an integrative incentive in a global, information society, which unites in itself love, peace, justice, freedom, equality, brotherhood, cooperation, nonviolence, tolerance, humanism and other universal values, and prioritizes children. Therefore, harmony is a common value for western and eastern cultures, and can eliminate the clash of civilizations. Social harmony creates a harmonious and sustainable peace, beyond wars, terror and poverty

Hence, it implies the general population who live around and close to each other get along and coordinate to improve everything for everybody. Alas, this idea is still only an idea in the light of the fact that the one thing individuals are great at is disharmony and not amicability. For this to happen, the majority of the frivolous quarrels and moment little bothers would need to vanish and individuals would need to think about everybody’s bliss and solace as though it were their own particular however this appears not happening at any point in the near future.

12.6 HOW TO UNDERSTAND SOCIAL HARMONY

Social harmony normatively to mean a social state which displays balance, alignment, mutual support and flourishing. It is a state that is devoid of conflicts, tensions and discords. Social harmony is not an all or nothing state, but allows differences in degrees. The degree of harmony a society has is contingent on the amount of harmony attributes it has in its major dimensions. A society can exhibit different degrees of harmony over time, contingent on the differential prevalence of its harmony elements at different times. Thus, a society can be highly harmonious at time A, and become less harmonious at time B. Furthermore, at a given time, a society can have one component in good harmony, while others in

not so harmonious conditions. When major dimensions of a society are in harmony, the society is experiencing optimal harmony. When the major components of a society lack harmony, the society is disharmonious. On a comparative basis, societies are unequal in harmony. Some societies are more harmonious than other societies because they possess more harmonious elements than others.

A society is balanced when the forces or interests are countered by other equal and opposing forces or interest. In a balanced society no single force or interests becomes dominant to the extent that other forces or interests are disadvantaged or suppressed. Alignment refers to a condition that the elements and forces of a society are orderly interconnected and coordinated to realize a function or objective. A well-aligned society is one where interests, needs, relationships, activities and processes, rules as well as values and goals, are well coordinated and integrated for a specific target or a common purpose. A mutually supportive and flourishing society means that its inhabitants are mutually supportive of each other, while reciprocating each other with help, good will and trust for mutual growth and prosperous thriving. Last but not least, a society cannot be truly harmonious without being harmonious with nature that supports and sustains it. Thus a human-nature harmony is also a key ingredient of a harmonious society.

Check Your Progress Exercise 2

Note: i) Use the space given below for your answer.

ii) See the end of the unit for tips for your answer.

1) What do you understand by Social harmony? Discuss.

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12.7 HOW TO REACH SOCIAL HARMONY

It would seem to be impossibility, there is just too much negativity between nations and neighbours, mostly caused by combinations of greed, jealousy, incompetence and power craving and downright silly politicians. There is no cure, all an individual can do is to do one's best to avoid those negatives because if we all say "I'm going to grab whatever I can!" then human extinction will be accelerated. Whether or not that is a good or bad thing it is yet it does seem unfair to every other life form that we are likely to take the whole planet with us. All things must pass. The ways to reach to Social Harmony are: Mutual Respect and Understanding; Communication; Peace; Freedom; Fairness; Justice; Equality; No Discrimination.

The measure of people's sense of fairness includes people's feeling of fairness about wealth and income distribution, fiscal and taxation policy, employment opportunities, personal development, higher education entrance examination system, government official promotion, public medical care, free education, among others.

12.8 FACTORS DISTURBING SOCIAL HARMONY

The question that naturally arises: What are the factors that were responsible for the disruption of social harmony? The answer lies in a deep analysis of the societal systems that exist today. Today's society, unlike its predecessors, is a multi-faceted, multi-cultural, multi-ethnic and a complexly diversified one.

Social disharmony stems from the inequalities based on the intangibles like religion, caste, creed and language. Though prevalent throughout the global stretch, they are a common phenomenon of the developing countries. Even development in several developing societies of the world has been hampered due to such conflicts. The historical backdrop of such societies, their cultural past often contributes to such inequalities. They result in denigration of basic human dignity and self-respect. In fact, these are the basic forces of destruction of social harmony. There are also economic inequalities as a consequence of unequal access to opportunities. Differences in the economic condition of the people in the society have created two different section – the haves and the have-not. History points out that such a class demarcation results in the exploitation of the weak poor by the dominant rich. This creates tensions in the societal fabric and results in the breakdown of relationships eventually leading to disharmony.

12.9 Features of Harmonious Society

A harmonious society, by virtue of its attributes, would provide its inhabitants with a sustained sense of safety, protection and freedom producing in them satisfying emotions and other positive effects. The interactions and relationships among inhabitants would be buttressed by a climate of mutual respect, trust and sharing, and lubricated by reciprocal helpfulness and beneficial cooperation. The inhabitants would possess the sentiments and virtues to initiate and sustain mutually gainful cooperation and interactions. These sentiments and virtues include empathy, tolerance, public-spiritedness, reciprocity, sense of fairness, moral awareness, reasonableness, considerateness, sharing, caring, among others. The systems and institutions of the harmonious society not only would protect and develop the rights and freedoms of its inhabitants, but also nurture these sentiments and virtues. Apart from endorsing other reasonable values, the inhabitants would also take social harmony as a supreme value to be protected and practiced. Being an ideal type, this normative concept of social harmony may not be fully realized in the real world. Provided that its major attributes are realizable in principle, it is premature to view it as utopian or wishful thinking. The extent to which this concept is realizable can be examined by empirical means, albeit indirectly.

Therefore, social harmony has both positive and negative senses that are broadly in line with many current usages of the term as well as the meanings employed in the surveys examined. When negatively conceived, social harmony signifies a state where there are little or no conflicts and strife, confrontations, tensions and contradictions. In its more positive sense, social harmony represents a condition of mutual support, accommodation and flourishing undergirded by mutual trust, respect and sharing. When a society possesses only the negatively conceived attributes, it is said to have basic harmony. When a society has positively conceived attributes, it is has optimal harmony. Having either basic or optimal harmony is highly desirable. The concept of social harmony constructed here seems able to broadly capture the basic ideas of harmony.

Check Your Progress Exercise 3

Note: i) Use the space given below for your answer.

ii) See the end of the unit for tips for your answer.

1) Discuss the features of harmonious society.

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12.10 PROMOTION OF SOCIAL HARMONY

The social harmony can be promoted by making people more social for each other. It can be done at two levels:

a) *Institutional Level:* At Institutional Level, the following intermediate goals can be followed to achieve the final goals of Social Harmony as shown in below Table 12.1:

Table 12.1: Goals of Social Harmony

Institutions	Intermediate goals	Final goal/end
Family Nations and Government Organizations Community and Neighborhood	<ul style="list-style-type: none"> - Family co-operation and welfare provision - Low divorce rates, socially sustainable birth rate - Effective family care for older members. - Gender co-operation inside and outside the family etc. - Civil peace - Economic and political liberty - Criminal justice - Equality - Protection of human rights - Transparency in administration and execution etc. - Broad distribution of property assets - Integration of business and community life - Absence of persistent indebtedness - High levels of family business/self-employment - Incentives for risk-sharing and direct financial relationships - A weekly shared day off etc. - Community courts and other forms of local justice-Widespread/ universal knowledge of what the law says - Offender reintegration into society after punishment. - Understanding others problems and try to sort out etc. 	<p>‘Righteousness’ (<i>tsdq</i>) and Harmony in all relationships</p> <ul style="list-style-type: none"> - respect for God - love/empathy - justice, fairness, parity - faithfulness - truth - forgiveness - hope - generosity - compassion

- b) *Personal Level:* At personal levels, it can be done by following certain simple suggestions as discussed below:

Developing Empathy: Empathy denotes a deep emotional understanding of another’s feelings or problems. Emotions or feelings drive the man for right or wrong things. Hence while taking decisions for others’ rights and wrongs, one should try to understand others’ emotions also. If it could happen, there will be no rapes and rapists, no poor and snatchers, no pendency and corruption etc. In such a society only, Social harmony can prosper.

Social Grouping for Friendship: A group consists of two or more persons having more or less same aim. Any group may be chosen by a person according to his own interest like Men’s and Women club, Child Fun Centres, Social Activists Center, Neighborhood clean-up committee or friends of local business associations etc. But the aim should be to talk to others to know them better, sharing mutual goals, work for each other, understanding each other and making connections which could be counted in the times of crisis of any kind.

Strengthening mutually: We all have specific talents, skills and abilities. This specificity is our strength as well as weakness too as we are good for certain things only. A group of people working together, sharing their knowledge and expertise can be a formidable force, for what fulfilling other’s weaknesses. Strength lies in being together. This belief may lead to harmonious relationships for longer.

Acquiring Allies: People who show trust and care for each other and use knowledge-based awareness to progress, do not need to fear. It is so because in their efforts to support the group, their own needs are ultimately met. Smaller groups may merge to become larger groups and thereby help to survive and grow each other. If we won’t do so, we will be faced with threats from desperate people in near future. The people who don’t have enough to survive will turn into allies for those who have more than enough to waste. These allies have to be sorted out with harmonious and righteous relationships.

Bridging the Gap: The whole universe is split into duality. It is just like the choice between two opposing spirals, one ascending towards creation, and the other descending towards destruction. But the need is to bridge this gap and move people to the direction of creation only. Generally, when we consciously choose to serve others and at the same time, respect their free will to choose also, we favor the spirit of creation and the universe will also respond in harmony.

Check Your Progress Exercise 3

Note: i) Use the space given below for your answer.

ii) See the end of the unit for tips for your answer.

- 1) Discuss the different ways in which Social Harmony can be promoted.

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12.11 GANDHI ON SOCIAL HARMONY

In the life and works of Mahatma Gandhi promotion of social harmony was akin to achieving Swaraj. Throughout his life Gandhi battled against the cult of communal violence and war. Gandhi opposed communalism in all its variants: Hindu, Muslim or Sikh. As he wrote in January 1942: “I hold it to be utterly wrong thus to divide man from man by reason of religion....” He also refuted the basic communal assumption that the political economic interests of Hindus and Muslims were different because of their following different religions.

Gandhi’s religious vision emphasised the equality of religions. In his Constructive Programme, Gandhi made equal respect for all religions the first step towards national reconstruction. Gandhi strongly believes that no religion is inferior or superior to other religion. Gandhi studied the scriptures of all major religions for his spiritual development. He was influenced by the teachings of Bhagavad Gita the Quran, and the New Testament especially the Sermon on the Mount. Buddhism and Jainism also shaped his religious and moral vision considerably.

The great religions of the world, according to Gandhi, should strive in promoting a life of self control, sacrifice, harmony, peace and understanding amongst its followers so as to create a heaven on earth. Gandhi emphasized the goodness of all religions and the capacity of their followers to resolve diverse religious issues, which led to conflict, by awakening the true spirit and unifying power of all religions and by developing mutual toleration and trust and respect and a ‘union of hearts.

Gandhi firmly believed that communal harmony and inter-faith dialogue was essential for the freedom and growth of India. To solve the communal problem and bring about Hindu-Muslim unity, Gandhi made a serious effort for Hindu-Muslim unity by supporting the Khilafat Movement during 1920’s. During 1946 and 1947 Gandhi waged an incessant campaign against communalism and for Hindu-Muslim unity. His work in communal healing during intense period of riots in Noakhali, Bihar, Calcutta and Delhi has now become a legend.

Check Your Progress Exercise 4

Note: i) Use the space given below for your answer.

ii) See the end of the unit for tips for your answer.

1) Highlight the Gandhi’s ideas on social harmony.

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12.12 SUMMARY

Social harmony requires diversity in tension as people come together to solve social problems. Working through those problems is the preparatory phase, while the successful implementation is the consummatory phase of harmonious

community. This suggests that harmonious communities are not constantly harmonious, but they have structures and procedures that consistently promote repeated realizations of harmony. Tan identifies some of these important features, including communication, shared meaning, inclusiveness, and growth: In harmony, diverse constituents are ordered in a focus achieved through previously developed organized responses.... Social harmony is the quality that pervades a social situation when shared meanings and values achieved through communication and participation focus the associative experience with sufficient intensity. In social harmony, each participant contributes to the preparatory phase and enjoys the consummatory phase to the best of her abilities..... Social harmony in Dewey's philosophy must contribute to personal-communal growth if community is to be a regulative ideal. (Ibid)

Harmony is not only realized in the cosmos and in oneself, but also in human relationships. Members of a family, partners on a project, workers in an office, and citizens in a state can all be described as harmonious when their individual contributions all support the other members and the larger dynamic. Harmony among people has a longstanding pedigree as a way of conceptualizing social conditions. The contribution of Gandhi towards building an inclusive society by his invocation of religious tolerance, respect and love for all human kinds is indispensable and much required to be emulated in the current scenario.

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12.13 ANSWERS TO CHECK YOUR PROGRESS EXERCISES

Check Your Progress Exercise 1

- 1) Your answer should explain the western and Indian idea of harmony.

Check Your Progress Exercise 2

- 1) Highlight the importance of societal support and mutual sharing in the answer.

Check Your Progress Exercise 3

- 1) Include in the answer both the support at individual and the institutional level.

Check Your Progress Exercise 4

- 1) Your answer should include the idea of religious harmony, respect for diversity in the answer.

UNIT 13 EDUCATION*

Structure

- 13.1 Introduction
 - Aims and Objectives*
- 13.2 Meaning of Education
 - 13.2.1 Narrower and Broader Meaning of Education
 - 13.2.1.1 Education in the Narrower Sense
 - 13.2.1.2 Education in the Broader Sense
- 13.3 Aims of Education
 - 13.3.1 Historical Evolution of Aims of Education
 - 13.3.2 Different Aims of Education
- 13.4 Bases of Education
 - 13.4.1 Philosophical Bases of Education
 - 13.4.2 Sociological Bases of Education
 - 13.4.3 Psychological Bases of Education
- 13.5 Current Status
- 13.6 Gandhi's Scheme of Education
- 13.7 Summary
- 13.8 Suggested Readings
- 13.9 Answers to Check Your Progress Exercises

13.1 INTRODUCTION

Education nowadays has become prominent thing as it involves most people to take part in this matter. In addition, it cannot be separated from human's life. Both males and females need to be educated. They have indistinguishable appropriate to get as much as they want because there is no limitation for education. No matter how old a person is, he/she can still taken education amid whatever remains of their lives. Hence, there is no such thing as too late to get education.

Education is the only bridge that leads people to their better futures. Education an imperative part in the improvement of a nation. If a country does not have proper education, it might be abandoned by different nations which bolster countries which support education.

The development of a country can be determined by whether its citizens have good education or not. The better the quality of education that a country has, the faster it is likely to develop. No matter what global problems that a country is facing, whether it's the elimination of poverty, the creation of peace, or environmental energy problems, the solutions will always include education. It is never managed without an education.

* Dr. Ashu Pasricha, Chairperson, Department of Gandhian and Peace Studies, Panjab University, Chandigarh

Aims and Objectives

By going through this Unit you will be able

- To know the meaning and concept of education
- To know the aims and scope of education

13.2 MEANING OF EDUCATION

In English the term “Education” has been derived from two Latin words Educare (Educere) and Educatum. “Educare” means to train or mould. It again means to bring up or to lead out or to draw out, propulsion from inward to outward. The term “Educatum” denotes the act of teaching. It throws light on the principles and practice of teaching. The term Educare or Educere mainly indicates development of the latent faculties of the child. But child does not know these possibilities. It is the educator or the teacher who can know these and take appropriate methods to develop those powers.

In Hindi, the term “Siksha” has come from the Sanskrit word “Shash”. “Shash” means to discipline, to control, to order, to direct, to rule etc. Education in the traditional sense means controlling or disciplining the behaviour of an individual. In Sanskrit “Shiksha” is a particular branch of the Sutra literature, which has six branches – Shiksh, Chhanda, Byakarana, Nirukta, Jyotisha and Kalpa. The Sutra literature was designed to learn the Vedas. Siksha denotes rules of pronunciation. There is another term in Sanskrit, which throws light on the nature of education. It is “Vidya” which means knowledge. The term “Vidya” has originated from “Bid” meaning knowledge.

13.2.1 Narrower and Broader Meaning of Education

13.2.1.1 Education in the Narrower Sense

In its narrow sense, school instruction is called education. In this process, the elders of society endeavor to achieve foreordained points amid a predefined time by giving pre-organized information to children through set methods of teaching. The purpose is to achieve mental development of children entering school. John Stuart Mill is of the view that “The culture which each generation purposefully gives to those who are to be its successors, in order to qualify them for at least keeping up, and if possible for raising the level of improvement which has been attained.”

According to Professor Drever, “Education is a process in which and by which knowledge, character and behaviour of the young are shaped and moulded.

Education, in the narrower sense, is regarded as equivalent to instruction. It consists of the “specific influences” consciously designed in a school or in a college or in an institution to bring in the development and growth of the child.

13.2.1.2 Education in the Broader Sense

In its wider sense, education is the total development of the personality. In this sense. Education consists of all those experiences, which influence the person from birth till death. Therefore, education is that process by which an individual openly builds up his self-as indicated by his inclination in a free and uncontrolled environment. In this way, education is a life-long process of growth environment.

According to S.S.Mackenzie, “In the wider sense, it is a process that goes on throughout life, and is promoted by almost every experience in life.” While Dumvile viewed “Education in its widest sense includes all the influences, which act upon an individual during his passage from cradle to the grave.

John Dewey says “Education, in its broadest sense, is the means of the social continuity”.

Education in the wider sense is a life-long process. It begins with the birth of a child and ends with his death. It is a continuous process. Continuity is the law of life.

Education, in the broader sense, is transmission of life by the living, to the living, through living and for living”. Education is a means for the development of balanced all-round harmonious development of personality. Personality includes not only body and mind but also spirit.

Check Your Progress Exercise 1

- Note:** i) Use the space given below for your answer.
ii) See the end of the unit for tips for your answer.

1) Discuss the meaning of education.

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13.3 AIMS OF EDUCATION

Aims of education are not fixed, eternal and universal. These are variable and relative. The nature of the aims of education can appropriately be comprehended in the light of two particular methods of insight of life-idealism and pragmatism. Vision remains for outright, extreme, unceasing and widespread qualities. It advocates high beliefs of life, which are essentially profound in nature. It advocates high ideals of life, which are mainly spiritual in nature. Idealism pleads “knowledge for knowledge’s sake.” In an idealist society, education is for the general and good improvement of a man. According to idealism, the aims of education are otherworldly and optimistic in nature and they are foreordained, total, unchangeable and all inclusive. The aim of idealist education is to realize these pre-existing, absolute and universal values. It is “Education for complete living.”

Pragmatism deals with life as it is and not as it ought to be. It is otherwise called the practical way to deal with life. In realism the existing or prevailing social, political and economic states of life are mulled over. The existing conditions of life determine the aims of pragmatic education. Pragmatism does not believe in absolute and eternal values: philosophy of life is always reflected in the aims of education.

13.3.1 Historical Evolution of Aims of Education

In Ancient India the ideal of life was spiritualistic. Educational aim was determined by the conception of life. Thus, the aim of education was self-realization or the realization of Brahma or the Absolute.

In ancient Sparta education was not individualistic but socialistic. Each man was born not for himself, but for the state. The state itself was a school. The immediate aim of this state-controlled system of education was to train the youths in military barracks away from home, to develop a hardy mind in a hardy body, to produce courageous soldiers. Individual liberty was thus not allowed. Education was primarily physical.

In Athens, the individual occupied the pivotal position in the education field. Athenian education aimed at harmonious development of personality physical, intellectual, moral and aesthetic. It secured harmony between the individual and the state, between physical and mental development, between thought and action. Its immediate aim was to develop a beautiful mind in a beautiful body.

Amid the medieval times, education was completely a holy issue. Magic, asceticism, gallantry and scholasticism overwhelmed life in each field. Education was completely formal in character and religious in viewpoint.

With the passage of time this liberal humanistic education degenerated into an artificial and formal system. Against this artificial education the Realistic movement started under the leadership of Bacon and Comenius. According to them, ignorance was at the root of all evils. So, they pleaded spread of universal and integrated knowledge.

A true individualistic ideal of education came into existence in the 18th century. J.J. Rousseau revolted against the existing artificial and demoralized system of education. He not only championed the cause of the common people but also the cause of the child in the field of education. Thus, naturalism appeared in education.

13.3.2 Different Aims of Education

The Vocational Aim

The vocational aim is also known as “the utilitarian aim or the bread and butter aim.” Education must help the child to earn his livelihood.

The Knowledge or Information Aim

Educationists who hold the knowledge or information aim of education justify their stand with powerful arguments. They argue that knowledge is indispensable for all right action and it is the source of all power. “It is knowledge which makes a realist a visionary successful in any profession.

The Culture Aim

The cultural aim of education has been suggested to supplement the narrow view of knowledge aim.

The Character Formation Aim or the Moral Aim

Character is the cream of life and, as such, it should be the aim of education. Vivekananda and Gandhi both emphasized character building in education.

Character formation or moral education is concerned with the whole conduct of man.

The Spiritual Aim

The idealist thinkers have opined that the spiritual development of an individual should be the supreme aim of education.

The Adjustment Aim

Adjustment is the primary rule of human life. Without adjustment to environment none can survive. Life is a struggle for adjustment.

The Leisure Aim

“Free and unoccupied time” of an individual is generally known as leisure. It is a time when we can use it in a creative way. Leisure can make our life dynamic and charming.

The Citizenship Training Aim

A citizen has to perform multifarious civic duties and responsibilities. Children should be so trained by education that they can successfully discharge their various civic duties and responsibilities.

The Complete Living Aim

Some educationists have insisted upon the need of an all-comprehensive aim of education. This viewpoint has led to the development of two aims- “the complete living aim” and the “harmonious development aim.”

The Harmonious Development Aim

Educationists are of the opinion that all the powers and capacities inherited by a child should be developed harmoniously and simultaneously. Gandhiji is a strong advocate of the harmonious development

The Social Aim

No individual can live and grow without social context. Individual life became unbearable to man and that is why he formed society. Individual security and welfare depend on the society. Individual improvement is conditioned by social progress.

13.4 BASES OF EDUCATION

Bases are the pillars upon which the building lies. The building of Education also has several bases.

13.4.1 Philosophical Bases of Education

Since the inception of this world man has been continually attempting to know reality. This “knowing” is philosophy. It is philosophy, which has interpreted man and his activity in general. Human life cannot properly be understood without philosophy. There is close relationship between philosophy and life. Conception of life originates from philosophy. Philosophy gives reluctance and builds up a soul of enquiry after truth. Life and education are inseparably connected.

Etymologically, the word Philosophy has been derived from two Greek words “Philo” (love) and “Sophia” (wisdom) means love of wisdom. Wisdom is not the same thing as knowledge. Knowledge can be acquired, but wisdom is realized truth. Philosophy is love for the truth and a life’s necessity. Education in the widest sense of the term is life itself and, in a narrow sense it is the preparation for complete living.

13.4.2 Sociological Bases of Education

Education takes place in society constituted of individuals. It is a social procedure. It has a social capacity and in addition social pertinence. A school is made by the general public and the general public is formed and shaped by the school. Subsequently, education is both a cause and product of society. It starts in the general public and it must satisfy the necessities and yearnings of the general public. There is thus an intimate relationship between education and society.

Sociology has come from two words Societas and Logos meaning “society” and “science” respectively. Hence scientific study of society is commonly known as sociology. Society is more than a mere assemblage of individuals. It involves interaction and interrelation between individuals and groups.

13.4.3 Psychological Bases of Education

Psychology has greatly influenced the development of modern education. Basic connections and relationships between psychology and education are manifold. Educational theory and practice are conditioned by the nature of human behaviour.

The term psychology has been derived from two words “Psyche” meaning mind and “Logos” meaning science. Hence psychology is the science of mind.

Check Your Progress Exercise 2

- Note:** i) Use the space given below for your answer.
ii) See the end of the unit for tips for your answer.

- 1) What are the bases and aims of education?

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13.5 CURRENT STATUS

Providing education to a large population has been a challenging task after independence. The illiteracy has been widespread throughout the country. Government was totally committed to avail the infrastructure and other facilities to its people. So as to accomplish these errands, it has constituted different advisory groups and commissions every now and then. The first ever commission namely University Education Commission towards this effort was appointed in 1948. Later, in 1952, the secondary Education Commission was constituted. The

development of Education in India particularly after independence has been guided by goals as encapsulated in Indian Constitution. Education has been regarded in the constitution of India as the fundamental right of each and every citizen. Since the adoption of the constitution, the government has been attempting gigantic endeavors to benefit education to all sections of the society.

Development in Elementary Education

The Parliament has passed the Constitution's 86th Amendment Act, 2002 to make elementary education a Fundamental Right for children in the age- group of 6-14 years.

Sarva Shiksha Abhiyan

The Scheme of Sarva Shiksha Abhiyan (SSA) was launched in 2001. The goals of SSA are as follows: (i) All 6-14 age children in school/ Education Guarantee Scheme Center/bridge course by 2003. (ii) All 6-14 age children complete five year primary education by 2007 (iii) All 6-14 age children complete eight years of schooling by 2010 Focus on elementary education on satisfactory quality with emphasis on education for life (v) Bridge all gender and social category gaps at primary stage by 2007 and at elementary education level by 2010 and (vi) Universal retention by 2010. The programme covers the entire country with special focus on education needs of girls, SCs/ STs and other children in difficult circumstances.

Education Guarantee Scheme and Alternative and Innovative Education

Education Guarantee Scheme and Alternative and Innovative Education (EGS and AIE) are an important component of Sarva Shiksha Abhiyan (SSA) to bring out of school children in the fold of Elementary Education. EGS addresses the inaccessible habitation where there is no formal school within the radius of one km. and at least 15-25 children of 6-14 years age group. Alternative Education intervention for specific categories of very deprived children e.g., child street children, migrating children, working children, children living in difficult circumstances and older children in the 9+ age group especially adolescent girls are being supported under EGS and AIE all over the country.

Mid-Day Meal Scheme

The National Programme of Nutritional Support to Primary Education (NP-NSPE), popularly known as the Mid-Day Meal Scheme, was formally launched on 21st, August 1995. The objective of the programme is to give a boost to universalisation of primary education by increasing enrolment, attendance and retention, and also improving nutritional status of children in primary classes studying in Government, Local Body and Government- aided schools. From October 2002, the programme has been extended to children studying in Education Guarantee Scheme (EGS) and other Alternative and Innovative Education (AIE) Learning Centres also.

District Primary Education Programme

The Centrally sponsored Scheme of District Primary Education Programme (DPEP) was launched in 1994 as a major initiative to revitalize the primary education system and to achieve the objective of universalisation of primary education. DPEP adopts a holistic approach to universalize access, retention and improve learning achievement and to reduce disparities among social groups.

Adopting an area-specific approach' with district as the unit of planning, the key sensitivity to local conditions and ensuring full participation of the community.

Operation Blackboard

The scheme of Operation Blackboard (OBB) was launched in 1987-88 with the aim of improving human and physical resource available in primary schools of the country. Provision of at least two reasonably large rooms, at least two teachers and essential teaching/ learning materials for every existing primary school were the components of the scheme. The scheme has been subsumed in Sarva Shiksha Abhiyan (SSA) from 2002-2003.

Lok Jumbish Project

An innovative project "Lok Jumbish" with assistance from Swedish International Development Agency (SIDA) was launched in Rajasthan to achieve education for all through peoples' mobilization and their participation.

Shiksha Karmi Project

The shiksha Karmi Project (SKP) aims at universalisation and qualitative improvement of primary education in remote and socio-economically backward villages in Rajasthan with primary attention given to girls.

Mahila Samakhya

The Mahila Samakhya Programme (Education for Women's Equality) started in 1989 is a concrete programme for the education and empowerment of women in rural areas, particularly of women from socially and economically marginalized groups. It is being implemented in more than 14,000 villages in 60 districts of nine states.

Janshala Programme

Janshala (GOI-UN) Programme is a collaborative effort of the Government of India and five UN agencies – UNDP, UNICEF, UNESCO, ILO and UNFPE to provide programme support to the ongoing efforts towards achieving UEE. Janshala, a community based primary education programme, aims to make primary education more accessible and effective, especially for girls and children in deprived communities, marginalized groups, SC/ ST minorities, working children and children with specific needs.

Development in Teacher Education

As envisaged in the National Policy on Education (NPE) and Programme of Action (POA) 1986, the Centrally-Sponsored Scheme of Restructuring and Reorganizations of Teacher Education of Teacher.

National Council for Teacher Education

The National Council for Teacher Education (NCTE) was established in August 1995 with a view to achieve planned and co-ordinate development of teacher education system throughout the country and for regulation and proper maintenance of norms and standards of teacher education.

National Bal Bhavan

National Bal Bhavan (NBB), New Delhi is an autonomous body fully funded by the Ministry of Human Resource Development, which was established for children

in the age group of 5-16 years. Objectives of the National Bal Bhavan are to enhance the spirit challenge, experiment, innovate and create. National Bal Bhavan was founded by Pt. Jawahar Lal Nehru in 1956.

Development towards Education of Scheduled Castes and Scheduled Tribes

Article 46 of the Constitution states that, “The State shall promote, with special care, the education and economic interests of the weaker sections the people, and in particular of the Scheduled Castes and Scheduled Tribes and shall protect them from social injustice and all forms of social exploitation.”

Sarva Shiksha Abhiyan

Sarva Shiksha Abhiyan is a historic stride towards achieving the long cherished goal of Universalisation of Elementary Education (UEE) through a time bound integrated approach, in partnership with State.

District Primary Education Programme (DPEP)

The thrust of the scheme is on disadvantaged groups like girls, SCs/STs. Working children, urban deprived children, disabled children etc.

Janshala

The objective of Janshala is to support the efforts for UEE by providing primary education to the children from SCs, minorities, working children and children with special needs.

Mahila Samakhya

Mahila samakhya addresses traditional gender-imbalances in educational access and achievement. This involves enabling women (especially from socially and economically disadvantaged and marginalized groups) to address and deal with customs and struggle for survival, all of which inhibit their empowerment.

National Programme for Education of Girls at Elementary Level

The NPEGEL, under the existing scheme of Sarva Shiksha Abhiyan (SSA) provides additional components for education of girls under privileged/ disadvantaged at the elementary level.

Shiksha Karmi Project (SKP)

SKP aims at universalisation and qualitative improvement of primary education in remote, arid and socio-economically backward villages in Rajasthan with primary attention to girls.

Kasturba Gandhi Balika Vidyalayas

Under the scheme of Kasturba Gandhi Balika Vidyalaya, 750 residential schools as being set up in difficult areas with boarding facilities at elementary level for girls belonging predominantly to the SC, ST, OBC and minorities.

Jan Shikshan Sansthan (JSS)

JSS or Institute of People’s Education is a polyvalent or multifaceted adult education programme aimed at improving the vocational skill and quality of life of the beneficiaries.

Kendriya Vidyalayas (KVs)

15 per cent and 7.5 per cent seats are reserved for SCs and STs respectively in fresh admissions. No tuition fees are charged from scheduled caste and scheduled tribes students up to class XII.

Navodaya Vidyalayas (NVs)

Reservation of seats in favour of children belonging to SCs and STs is provided in proportion to their population in the concerned district provided that no such reservation will be less than the national average of 22.5 per cent.

National Institute of Open Schooling (NIOS)

The SC/ST students are given concession in admission fees to the extent of Rs 200 for bridge courses, Rs 250 for secondary courses and Rs 300 for senior secondary courses.

Development Towards Quality Improvement in Schools

During the Tenth Plan, it has been decided to introduce a composite Centrally Sponsored Scheme “Quality Improvement in Schools”.

Environmental Orientation to School Education

Centrally-sponsored Scheme “Environment Orientation to School Education” was initiated in 1988-89. The scheme envisages assistance to voluntary agencies for conduct of experimental and innovative programmes aimed at promoting integration of educational programmes in schools with local environmental conditions.

Introduction of Yoga in Schools

A Centrally Sponsored Scheme for Introduction of Yoga in Schools was launched in 1989-90. This scheme aimed at giving financial assistance to States/UTs/NGOs.

Navodaya Vidyalaya Samiti

The National Policy on Education-1986 envisaged setting up of model school, one in each District of the Country. A scheme was formulated under which it was decided to set-up co-educational schools.

Kendriya Vidyalaya Sangathan

The Government approved the scheme of Kendriya Vidyalaya Sangathan in 1962, on the recommendations of the Second Pay Commission. Initially, 20 regimental schools in different States were taken over as Central School. In 1965, an Autonomous Body called Kendriya Vidyalaya Sangathan was established with the primary objective of setting-up and monitoring Kendriya Vidyalaya to cater to the educational needs of the children for transferable Central Government Employees including Defence Personnel and Para-Military force by providing common programme of education.

Development towards Integrated Education for Disabled Children

The scheme of IEDC was started in 1974, provided for 100 per cent financial assistance, to State Governments UTs and NGOs towards facilities to disabled children integrated in the normal schools for Books and Stationary, Uniform, Transport Allowance, Escort Allowance, Readers Allowance for Blind Children, Equipment, Salary of teachers recruited for teaching Disabled Children.

Educational Development in North Eastern Region

The NE Region comprising of eight States has a high literacy level and is rich in ethnic cultural heritage with linguistic diversity.

Development in University and Higher Education

As present there are 342 universities and university-level institutions in India including 18 Central Universities, 211 State Universities, 95 Deemed Universities, 5 institutions established under State Act and 13 institutes of national importance apart from around 17,000 colleges including 1800 women colleges in India.

Indira Gandhi National Open University

The Indira Gandhi National Open University (IGNOU) established in September 1985 is responsible for the promotion of Open University and distance education system in the educational pattern of the country and for coordination and determination of standards in such systems.

Minority Education

The National Policy on Education 1986, updated in 1992 envisages paying greater attention to the education of the educationally backward minorities in the interest of equity and social justice. In pursuance of the revised Programme of Action (POA) 1992, two new Centrally-sponsored schemes, i.e. (i) Scheme of Area Intensive Programme for Educationally Backward Minorities; and (ii) Scheme of Financial Assistance for Modernisation of Madarsa Education were launched during 1993-94.

Technical Education

The Technical Education System in the country covers courses in engineering, Technology, management, architecture, pharmacy, etc. The Ministry of Human Resource Development caters to programmes at undergraduate, postgraduate and research levels. The technical educational system at the central level comprises, among others, the following: a) The All India Council for Technical Education (AICTE), which is the statutory body for proper planning and coordinated development of the technical education system; b) Seven Indian Institutes of Technology (IITs); c) Six Indian Institutes of Management (IIMs); d) Indian Institute of Science (IISc), Bangalore; e) Indian Institute of Information Technology and Management (IITM), Gwalior; Indian Institute of Information Technology (IIIT), Allahabad; and its Extension Campus at Amethi; and Pt. Dwarka Prasad Mishra Institute of Information Technology Design and Manufacturing Jabalpur; and f) Eighteen National Institutes of Technology (NITs) (converted from RECs with 100 per cent central funding).

Check Your Progress Exercise 3

Note: i) Use the space given below for your answer.

ii) See the end of the unit for tips for your answer.

- 1) Discuss the different schemes/initiatives introduced by the Government of India in recent years to improve the quality of education in India.

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13.6 GANDHI'S SCHEME OF EDUCATION

In the Gandhian constructive program, the most vital component is '*Nai Talim*,' or the new education. He regarded his scheme of education as initiating the quiet social upheaval and anticipated that it would give a sound connection between the city and the village, which would go a long way in eradicating the poisoned relationship between the classes.

Gandhi had said, "by education, I mean an overall all around drawing out of the best in child and man, in body, mind, and spirit." This concept of education serves both goals at the same time. The application of Gandhi's concept of education was first suggested for children between the ages of 7 and 14. This is called basic education. This was later on extended to all the stages. Gandhi felt that it should include the education of everybody, at every stage of life; including the university stage.

Basic education stands for a new outlook, a new approach. The origin of the considerable number of contentions on the planet is that knowledge has been separated from work. They have been separated in thoughts by a faulty psychology. They have been separated in life by a faulty sociology. They have been relegated distinctive market esteems by defective financial matters. One of the basic principles of education is that work and knowledge must never be separated. Separation of learning from labor results in social injustices.

Gandhi aimed at developing a society, "a socially conscious 'man' dedicated to truth and nonviolence." His educational scheme was nationalist in setting, idealist in nature and pragmatic on one hand while social in purpose and spiritual in intent on the other hand. It was also an essential instrument for materializing his dream of *Sarvodaya Samaj*, in which the vertical and horizontal distance between people is reduced to a minimum. Gandhi formulated his scheme of basic education in the context of poverty, illiteracy, backwardness, frustration, and the degeneration of our masses, resulting from the disruption of traditional social institutions and the destruction of the small-scale cottage industry.

He says that we must draw out the best in adult and child. This radical scheme was geared up, checking the progressive decay of our villages, reviving the village economy, laying the foundations of a just social order, in which there is no unnatural division between the 'haves' and the 'have-nots' and everybody is assured of achieving acceptable standards. By free education, Gandhi did not mean an education fully supported and subsidized by the state or other outside agencies. Rather, he suggested a framework that had the most extreme conceivable limit of self-bolster from the general population's work understanding, which is both an instrument of instruction and a wellspring of wage.

He had very specific ideas about research, higher education and the accumulation of knowledge. In Gandhi's scheme, higher education performed the essential function of providing training and properly motivating human power for national needs and there was an urgent need for the purposive expansion of such education. He declared, "... under my scheme, there will be more and better libraries, more and better research institutes. Under, it we should have an army of chemists, engineers, and other experts who will be the real servants of the nation and answer the varied and growing requirements of the people who are becoming increasingly conscious of their rights and wants.

Check Your Progress Exercise 4

Note: i) Use the space given below for your answer.

ii) See the end of the unit for tips for your answer.

1) How is Education Scheme or Basic Education or Nai Talim envisaged by Mahatma Gandhi is important today? Discuss.

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13.7 SUMMARY

Need of great importance is to reorient education in order to channelize the manpower in the right direction. In the reports of the different councils and commissions the need and the significance of education has been accentuated to make it professional i.e. job oriented and productive for self-employment. With the difficult issue of mounting instructed jobless young fellows and ladies, developing distress among the students, re-introduction of the educational system on the soul of Gandhian conception of education is by all accounts the need of the 21st century.

Consequently, it is very supported to state that the major standards of fundamental principles of basic education are as yet substantial and productive with regards to our present educational reform. They are pertinent to be utilized as managing standards of modern education. Indeed, it should be changed on modern lines then it might fill in as a standout amongst the most intriguing and productive procedures of guideline at elementary stage.

13.8 SUGGESTED READINGS

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13.9 ANSWERS TO CHECK YOUR PROGRESS EXERCISES

Check Your Progress Exercise 1

- 1) Include in the answer both the narrower and broader view of education that include personality development and ethical education besides the school education .

Check Your Progress Exercise 2

- 1) Here the sociological, emotional, philosophical and cultural dimension needs special focus.

Check Your Progress Exercise 3

- 1) Elaborate discussion of different schemes under Education Guarantee Scheme and Alternative and Innovative Education should be added in the answer.

Check Your Progress Exercise 4

- 1) Answer should highlight Gandhi's emphasis on moral learning and personality development.



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UNIT 14 ETHICS AND MORALITY

Structure

- 14.1 Introduction
 - Aims and Objectives*
- 14.2 Non-Violence
- 14.3 Truth
- 14.4 Non-stealing
- 14.5 Celibacy
- 14.6 Non-possessiveness
- 14.7 Character
- 14.8 World Peace
- 14.9 Summary
- 14.10 Suggested Readings
- 14.11 Answers to Check Your Progress Exercises

14.1 INTRODUCTION

Ethics can generally be defined as the realisation of the need to justify one's life and the decision to be ethical entails the choice of a particular value: "the sense of satisfaction derived from knowing that one may judge his own life as he would judge another's and find it good".⁷² Ethical teachings were the centre of the philosophy of Mahatma Gandhi. He considered life to be an integrated whole, growing from truth to truth every day in moral and spiritual status. He believed in a single standard of conduct founded on dharma of truth and non-violence. He successfully led non-violent struggles against racial discrimination, colonial rule, economic and social exploitation and moral degradation. Mahatma Gandhi was not an armchair academician or a cloistered visionary. He was deeply concerned with the world around him. He disclaimed being a visionary. Gandhi spoke in a low tone and was a hesitant public speaker. Yet people of all classes were drawn to him and instinctively felt him to be a leader of deeply spiritual and moral perceptions, which he sought to realize through the pursuit of Truth. Gandhi single-handedly made non-violence a universal substitute for violence and the bed-rock of his leadership. His non-violence was the way to counter injustice and exploitation, and not run away from a righteous battle. He associated the qualities of humility, compassion, forgiveness and tolerance as corollaries of non-violence.

According to Gandhi the spirit of service and sacrifice was the key to leadership. For the spirit of service to materialize he said one must lay stress on their responsibilities and duties and not on rights. He illustrated it through the example of concentric circles: one starts with service of those nearest to one and expands the circle of service until it covers the universe, no circle thriving at the cost of the circles beyond. Service to him implied self-sacrifice. He said that Sacrifice is the law of life. It runs through and governs every walk of life. We can do nothing or get nothing without paying a price for it, in other words, without sacrifice.

The commitment to service, however demands a strong sense of conscience (moral imperative), courage (fearlessness, bravery, initiative), and character (integrity). To Mahatma Gandhi, 'inner voice' was synonymous with conscience. He believed leaders need to develop and follow their conscience even more than ordinary people as they set the path for others.

Gandhi's Satyagraha elevated the struggle for survival to the highest moral-spiritual levels and ordinary, emaciated people turned heroes. His power arose through the people whom he gave a sense of self-respect, purpose and moral strength. Mahatma Gandhi expressed that morality is quite inseparable from the conception of God and religion. Morality is the core essence of religion. For Mahatma Gandhi, spirituality should be the highest goal of man and all else must be subservient to that goal.

The relevance of Gandhi's philosophies goes far beyond the boundaries of India. It has had the greatest impact against unjust regimes and empowered voices against these. His name itself has become a symbol for rebellion against inhuman and extortionist behaviour. Gandhi's examination of modern civilization in 'Hind Swaraj' is a treatise on the ethics and morality which nascent nations can hope to inculcate. One cannot but compare this philosophical analysis in modern political thought to that of Socrates. Gandhi helps us to understand how these ethics can lead to slow but essential changes in the world.

Resisting evil through the path of Satyagraha was one of Gandhi's most public example of critical thinking. According to him 'ahimsa' was the highest ideal or bravery. He espoused that non-violence can only be practiced by the brave and not the cowardly. Choosing the right path was the highest form of struggle against tyranny and injustice. Gandhi had no Platonic or Machiavellian philosophies but a moral and spiritual root which would also help the lowest of human beings to rise. He believed in the moral growth of the individual. According to Gandhi democracy could never be achieved by coercion but had to come from within as individuals and society grew from within.⁷³

Aims and Objectives

This Unit will enable you to understand

- Gandhi's concepts of ethics and morality.
- Gandhi's idea of truth and non-violence.
- Gandhi's conceptions of non-stealing, non-possessiveness and celibacy.
- Gandhi's ideas on a moral and spiritual character.
- Life teachings of Gandhi.

14.2 NON-VIOLENCE

Mahatma Gandhi said that non-violence means to keep oneself completely away from such action which may hurt others physically or mentally. Violence is a behaviour involving physical force intending to hurting, damaging or killing. Non-violence is to bear distresses by oneself to make others happy. The basic principle on which non-violence rests is that holds good in respect of oneself equally applies to the whole universe. Gandhi believed that non-violence is a more active and more real fight against wickedness than retaliation whose very

nature is to increase wickedness. Non-violence is one of the major moral qualities of human being. Non-violence is a power force than violence because it is linked with the bravery of mind. Non-violence is a powerful weapon of the strong. Mahatma Gandhi used non-violence not only for the purification of his soul, but to purify the conduct of the human society. He practiced non-violence in mass action and devised means to fight injustice.

Non-violence is the most effective means to fight against discrimination and falsehood. Non-violence is not the outward strength. Non-violence is the internal power. Non-violence promotes vegetarianism and reverence for all life. Non-violence prevents murder, war, capital punishment in the world. Non-violence avoids abortion, mercy killing, suicide and infanticide in human society. Non-violence creates freedom from physical and psychological violence, exploitation, injustice, inequality and discrimination. Non-violence develops love, co-operation, forgiving, help, and kindness in humanity. Non-violence is fundamental to the discovery of truth. Truth is God and non-violence is God's love. Truth is the ultimate goal of human life and non-violence is the means to achieve ultimate goal. Without violence it is not possible to seek and find truth. Non-violence and truth are so intertwined that it is practically impossible to disintegrate and separate them. They are like the two sides of the same coin. Mahatma Gandhi expressed that the first step in non-violence is that we cultivate truthfulness, humility, tolerance, loving, and kindness in our daily lives. Honesty, they say, is the best policy, but in terms of non-violence it is an unchangeable creed. It has to be pursued in face of violence raging around you. Non-violence with a non-violent man is no merit. In fact, it has become difficult to say whether it is non-violent at all, but when it is pitted against violence, then one realizes the difference between the two. This we cannot do unless we are ever wakeful, ever vigilant and striving. The power of non-violence is the power of internal force. According to Gandhi it was no non-violence if we merely love those who love us. It is non-violence only when we love those who hate us. Non-violence to be a potent force must begin with the mind. Non-violence of the body without co-operation of mind is the non-violence of the weak or the cowardly, and has therefore, no potency.⁷⁴

14.3 TRUTH

Gandhi said that truth is the law of our being. Truth is God. Truth is a virtue. Truth is in fact self-revealing, but about that humans have become blind on account of their ignorance. Ignorance, according to Gandhi, is not necessary or natural to the self. Gandhi said that moral degradation or perversion of one's character causes ignorance. He explicitly mentioned the six deadly enemies which cause prejudice, malice and ill-will to arise, on account of which the person is unable to see or feel the truth. These deadly enemies are desire, anger, greed, attachment, pride and jealousy. Therefore, in order to practice truth one must constantly endeavour to protect oneself from these evils, one must cultivate moral purity and courage and must not allow these enemies to cloud one's vision.

Gandhi was also aware that in the present day world falsehood appears to be more paying and beneficial. By speaking lies people become successful, but Gandhi firmly believed in the superiority of truth over falsehood. There is one condition relating to the speaking of truth which Gandhi accepted because of its pragmatic value. Even in accepting this Gandhi tried to be faithful to the ancient Indian teaching. The condition is that the truth should be spoken in a pleasant

way. If the truth is expressed in an unpleasant, blunt and rough manner, it may be socially injurious as it might give rise to anger and quarrels. In fact, in ancient Indian philosophy there is a maxim which says, ‘speak the truth, and speak the pleasant; but do not speak the unpleasant truth’. Gandhi seemed to be influenced by the element of practically contained in this maxim. Therefore, he said that truthfulness has to be practiced, that it is an art which has to be developed by rigorous and constant discipline and practice.⁷⁵

Check Your Progress Exercise 1

Note: i) Use the space given below for your answer.

ii) See the end of the unit for tips for your answer.

1) Discuss Gandhi’s idea of truth and non-violence.

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14.4 NON-STEALING

Gandhi explained that non-stealing does not mean not to steal. Non-stealing meant not to take by thought, word and action anything to which one is not entitled. There are two meanings of the word non-stealing; it popularly means the observance of the rule of not taking away the belonging or the property of anybody unless it is given by that person. The second, more rigorous meaning of the word non-stealing; it forbids the keeping or holding in possession of such things that are not needed. Mahatma Gandhi uses the word non-stealing in both these senses. In fact, in conceiving the nature of this virtue he was influenced by Jainism which believes that stealing is also a kind of violence. Property is, in fact, outer life, because bodily existence depends upon property. Therefore, to rob one of his properties is to take away his outer life. Non-stealing is a virtue also because stealing is not compatible with the highest virtue of love. Therefore, Gandhi recommended that a truly moral individual has to take a solemn vow to cultivate the virtue of non-stealing.⁷⁶

14.5 CELIBACY

Mahatma Gandhi expressed that celibacy is abstention from self-indulgence by thought, speech and action. Self-indulgence means indulging one’s desires excessively. Celibacy is restricted to chastity. Celibacy means abstinence from sexual relations or at least physical control over the reproductive organs. Gandhi used the celibacy both in its popular sense, and in its traditional sense. He emphasized the importance of sexual control. Celibacy is putting a check and restraint over all the senses and the mind. Senses often delude and misguide human beings. Immorality is basically born out of a desire to satisfy the demands of the senses. Therefore, one must cultivate a discipline by which instead of being led astray by the senses, one may be able to keep the senses under control. In fact, even sexual control cannot be practiced unless senses are put in check.

For example, Mahatma Gandhi feels that our food habits have to be changed. The palate is responsible for our desiring delicious and rich food, which, in its turn, causes sexual urge to arise. Therefore, Gandhi experimented with different kinds of food, just in order to evolve a food pattern, which, without reducing the health value of food, would not allow amorous and undesirable urges to arise. The name celibacy is given to a discipline of this kind.⁷⁷

14.6 NON-POSSESSIVENESS

Mahatma Gandhi said that non-possessiveness is renunciation of possessions by thought, word and deed. Non-possessiveness is restricted to contentment. Non-possessiveness is non-acceptance. Possessiveness is unwilling to share one's possessions. Gandhi felt that the tendency to possess things is the cause of all evils. Thus, according to him one must cultivate the discipline of living with what one has. Gandhi was aware that it was not possible to practice this virtue in the absolute way, because absolute non-possession is impossible in life; even the body is a possession- the things needed for the preservation of the body are also possessions, and therefore, so long as one is alive one cannot completely do away with possessions. Even so, non-possessiveness has to be practiced to the best of one's capability because this does not create rifts in social life and provides a solid foundation for a universal love to flourish.⁷⁸

Check Your Progress Exercise 2

Note: i) Use the space given below for your answer.

ii) See the end of the unit for tips for your answer.

- 1) Briefly explain Gandhi's conception of non-stealing, non-possessiveness and celibacy.

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14.7 CHARACTER

Gandhi believed that character is moral and ethical strength. Character comes from within. Character is the key to success. A man of character will make himself worthy of any position he is given. Character, not brains, will count at the crucial moment. Character is any day more eloquent than speech. Character must be above suspicion and truthful and self-controlled. What will matter in the end will be one's character and not a knowledge of letters. The real wealth that parents can give to their children equally is his or her character and access to education. The truest test of civilization, culture and dignity is character and not clothing. Success is a result of suffering of the extremist character voluntarily. Sorrow and suffering develop a character only if they are voluntarily borne, not if they are imposed. Men of stainless character and self-purification will easily inspire confidence and automatically purify the atmosphere around them.

In the times to come people will not judge other by the creeds they profess or the label they wear or the slogans they shout but by their work, industry, sacrifice, honesty and purity of character. Purity of character shows up in one's actions just as dignity of labour and will to earn our own living were symbolized by the spinning of the Charkha. Character alone will have real effect on masses. Gandhi expressed that all scholarship, all study of Shakespeare and Wordsworth would be vain if at the same time one does not build one's character and attain mastery over his or her thoughts and actions.

A vow imparts stability, ballast and firmness to one's character. A language is an exact reflection of the character and growth of its speakers. A dissolute character is more dissolute in thought than in deed, and the same is true of violence. Literary training by itself does not add any inches to one's moral height. Character building is independent of literary training. Character cannot be built with mortar and stone or by any other hands than one's own. The principal and professors cannot give students character from the pages of books. The character of an individual comes from his or her own life experiences as such it grows inwards to outwards. Gandhi said that if wealth is lost nothing is lost; if health is lost something is lost; if character is lost everything is lost.⁷⁹

Check Your Progress Exercise 3

Note: i) Use the space given below for your answer.

ii) See the end of the unit for tips for your answer.

1) What were Gandhi's ideas on a moral and spiritual character?

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14.8 WORLD PEACE

Gandhi's achievements were nothing less than miracles. His aim was to bring peace to not only those who suffered injustice and sorrow but to present a new way of life for Mankind, with peace and harmony. His life was a message of peace over power, of finding ways to reconcile one's differences, and of living in harmony with respect and love even for our enemy. According to Gandhi the force of power never wins against the power of love. During hours of greatest unrest and turmoil in the world, the greatest force to be reckoned with lies within one's hearts—a force of love and tolerance for all. Gandhi as we know was always a staunch believer in peace always. War he said always inflicts pain and sorrow on everyone. History has witnessed countless examples of dictators, including Hitler, Mussolini, and Stalin etc. who inflicted sorrow and destruction on our world. A world of peace can only be achieved if we realize the power of non-violence, as shown by the life of Mahatma Gandhi. Gandhi proved that anyone can achieve the noble causes of liberty, justice, and democracy for Mankind without killing anyone, without making a child an orphan, and without making anyone homeless.

At the core of every human being lies their innate desire to live a peaceful life. The greatest noble cause according to Gandhi was to display one’s desire to bring about peace in this world by their own sacrifices and not of those who oppose their views. Gandhi sacrificed his own lucrative law practice in Durban, South Africa to lead a simple life and to share the pain of the powerless and destitute. He won over the hearts of millions without ever reigning power over anyone—simply with the power of altruism. We too can bring peace to our world by showing our willingness to sacrifice our self-centred desires. Gandhi taught everyone that one’s utmost aim in life should be to win the hearts of others by showing his or her willingness to serve causes greater than their own. Gandhi said, “An eye for an eye will only make the whole world blind.”⁸⁰

History can attest to the fact that most human conflicts have been as a result of a stubborn/fundamentalist approach by our leaders. Gandhi thought that our history would turn out for the better if our leaders learn that most disputes can easily be resolved by showing a willingness to understand the issues of our opponents and by using diplomacy and compassion. He also said that no matter where one lives, what religion one practices or what culture one cultivates, at the heart of everything, all are humans and all are equal. Everyone has the same ambitions and aspirations to raise their family and to live life to its fullest. Cultural, religious and political differences should not spark conflicts. Such conflicts can only bring sorrow and destruction to the world.

Check Your Progress Exercise 4

Note: i) Use the space given below for your answer.

ii) See the end of the unit for tips for your answer.

1) What were Gandhi’s ideas on world peace?

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14.9 SUMMARY

Gandhi successfully demonstrated to a world, weary with wars and continuing destruction that adherence to Truth and Non-violence is not meant for individual behaviour alone but can be applied in global affairs too. Pandit Jawaharlal Nehru gave an immortal tribute to Gandhi at the time of his passing, “The light has gone out of our lives.” Now we have to try and see what we can do with our limitations to overcome what Gandhi described as the seven social sins: (1)Politics Without Principles, (2)Wealth Without Work, (3) Commerce Without Morality,(4)Education Without Character, (5)Pleasure Without Conscience, (6) Science Without Humanity and (7) Worship Without Sacrifice.

Gandhi’s world was a spiritual and moral world where the establishment of ‘Sanatan Dharma’ was the binding force. Gandhi regarded all religions to be equal and simply different roads to the same destination. Peace and non-violence

were the core tenets of his policy. Dignity of labour was very important to him. Gandhi believed that nothing was too small so as not to be done too well. Coercion was never his choice of weapon, but a spiritual conversion was what he always desired. According to Gandhi one could judge the correctness of an action by holding it up to public exposure. An action or decision which was transparent would ultimately be just and benevolent. Gandhi could not separate rights and duties. For him they were the two sides of the same coin. Staunch resistance or non-cooperation to actions which were humiliating and dehumanizing was the first step in his path of Satyagraha. The upliftment and benefit of masses must be the aim of all actions. The meekest must be empowered. Fear according to him was simply a lack of faith, as faith grew fear would recede.

Physical might can never win over moral might. Gandhi said that if the people of India wanted their country to be free and under their own control, one needed to have a constructive programme to run it. Self-governance cannot be equated with good governance. His views on war and violence were clear. He pronounced these acts a 'wicked' and said that these stemmed from the spiritual weakness of the Western civilization. At heart, Gandhi's love for humanity and his belief in India's strength, ahimsa and Satyagraha won over even his enemies. He inspired other world leaders like Martin Luther King Jr. and Nelson Mandela to seek higher plateaus in their lives.

To the Indian people, Gandhi gave a nation. To the world, he gave Satyagraha, arguably the most revolutionary idea of a long and ravaged century. He showed that political change could be affected by renouncing violence; that unjust laws could be defied peacefully and with a readiness to accept punishment; that 'soul-force' as much as armed force, could bring down an empire. He drew this lesson from his readings of the Bible and Tolstoy and the 'Bhagavad-Gita', and he taught it to Martin Luther King Jr., Nelson Mandela, and countless other political protestors who would follow his example in the years to come. In some sense, Gandhi's greatest achievement lay in his legacy; for his ideals, and the example he provided in living them out, inspired, and continue to inspire, people of all nations to take up the peaceful struggle for freedom from oppression.

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14.11 ANSWERS TO CHECK YOUR PROGRESS EXERCISES

Check Your Progress Exercise 1

- 1) Your answer should define truth and non violence explaining its political and spiritual spin offs.

Check Your Progress Exercise 2

- 1) Highlight the meaning through expanding the Gandhian principles of truth and non violence.

Check Your Progress Exercise 3

- 1) Highlight the moral and spiritual dimension such as love, compassion and empathy, stealing and non possession.

Check Your Progress Exercise 4

- 1) Your answer should include expanding the idea of harmonious living through social harmony, mutual cooperation, and sacrifice for the poor.

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