INDIAN CULTURE AND SCIENCE
B.A, B.com & B. Sc Programmes
Semester - 2

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INDIAN CULTURE AND SCIENCE

No. of Pages

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FOREWORD

Since its establishment in 1976, Acharya Nagarjuna University has been forging ahead in the path of progress and dynamism, offering a variety of courses and research contributions. Iam extremely happy that by gaining a 'A' Grade from the NAAC in the year 2014, the Acharya Nagarjuna University is offering educational opportunities at the UG, PG levels apart from research degrees to students from over 285 affiliated colleges spread over the two districts of Guntur and Prakasam.

The University has also started the Centre for Distance Education with the aim to bring higher education within reach of all. The centre will be a great help to those who cannot join in colleges, those who cannot afford the exorbitant feess as regular students, and even housewives desirous of pursuing higher studies. With the goal of bringing education in the doorstep of all such people. Acharya Nagarjuna University has started offering B.A, and B,Com courses at the Degree level and M.A,M.Com., L.L.M., courses at the PG level from the academic year 2021-22 on the basis of Semester system.

To facilitate easier understanding by students studying through the distance mode, these self-instruction materials have been prepared by eminent and experienced teachers. The lessons have been drafted with great care and expertise in the stipulated time by these teachers. Constructive ideas and scholarly suggestions are welcome from students and teachers invited respectively. Such ideas will be incorporated for the greater efficacy of this distance mode of education. For clarification of doubts and feedback , weekly classes and contact classes will be arranged at the UG and PG levels respectively.

It is aim that students getting higher education through the Centre for Distance Education should improve their qualification, have better employment opportunities and in turn facilitate the country's progress. It is my fond desire that in the years to come, the Centre for Distance Education will go from strength to strength in the form of new courses and by catering to larger number of people. My congratulations to all the Directors, Coordinators, Editors and Lesson -writers of the Centre who have helped in these endeavours.

Prof. P.Rajasekhar
Vice –Chancellor
Acharya Nagarjuna University

A.P. State Council of Higher Education
B.A., B. Com & B. Sc Programmes

Revised CBCS w.e.f 2020-21
LIFE SKILL COURSE

203LSB21 -**Indian Culture & Science**
Total 30 hrs (02 h/wk, 02 Cr & Max 50 Marks)

Learning Outcomes:
By successful completion of the course, students will be able to:
1. Understand the evolution of India's culture
2. Analyze the process of modernization of Indian society and culture from past to future
3. Comprehend objective education and evaluate scientific development of India in various spheres
4. Inculcate nationalist and moral fervor and scientific temper

Syllabus:
Unit – I: Unity in Diversity in India: (09 hrs)
Coexistence of various religions since ancient times - Hinduism, Buddhism, Jainism and Atheism, and later Sikhism, Islam and Christianity
The Bhakti (Vishnavite and Saivaite) and Sufi Movements
The concepts of seela, karuna, kshama, maitri, vinaya, santhi and ahimsa   Achievements in Literature, Music, Dance, Sculpture and Painting - Craftsmanship   in cloth, wood, clay, metal and ornaments
Cultural diversity, Monogamy, Family system, Important seasonal festivals

Unit – II: Social Reforms and Modern Society: (09 hrs)
 Reforms by Basaveswara - Raja Rama Mohan Roy – Dayananda Saraswathi –Swamy Vivekananda –Mahatma Gandhi - B. R. Ambedkar - Reforms in Andhra by Vemana,Veerabrahmam, Gurajada, Veeresalingam and GurramJashua (only reforms   in brief,   biographies not needed)
Modern Society: Family unity, Community service, Social Harmony, Civic Sense, Gender Sensitivity, Equality, National Fervor

Unit – III: Science and Technology: ((09 hrs)
Objectivity and Scientific Temper – Education on Scientific lines (Bloom's Taxonomy) - Online Education
Developments in Industry, Agriculture, Medicine, Space, Alternate Energy, Communications, Media through ages

Co-curricular Activities Suggested: (03 hrs)
1. Assignments, Group discussions, Quiz etc
2. Invited Lecture by a local expert
3. Visit to a scientific institutions, local heritage sites, museums, industries etc

Reference Books:

1. History of India and Culture (Upto 1526 A.D), Telugu Academy
2. History of India and Culture (1526 A.D to 1964), Telugu Academy
3. Basham, A.L (ed), A Cultural History of India
4. Hana S. Noor Al-Deen&J.A.Hendricks, Social Media : Usage and Impact
5. Bipan Chandra, Aditya Mukherjee, Mridula Mukherjee, India After Independence
6. S.K.Thakur, ISRO: History and Acheivements
7. V. Ramakrishna, Social Reform Movement Andhra, Vikas Publications

INDIAN CULTURE AND SCIENCE
B.A, B.com & B. Sc (Life Skills Courses)

Content

Lesson- 1

UNITY IN DIVERSITY

Aims and Objectives

At the end of lesson the learners would understand-

➢ Knowledge about the ideas of Unity in Diversity
➢ Knowledge about the significance of Unity in Diversity in India
➢ Knowledge about the bonds of unity in Diversity in India

<u>**Course Structure**</u>

1.1 Introduction

The present unit deals with unity and diversity in India. Unity in diversity is the unique feature of India. Unity in Diversity, which implies unity among people, who are different cultural backgrounds. It is an ancient term and it was first used in North America and China by some cultures, often around 500 B.C. Since then, it has been used by a variety of political and social organizations to symbolize unity among various persons or communities. People from many cultures, religious beliefs, and social statuses coexisting in peace and love are a prime illustration of 'Unity in Diversity '. The concept has certainly resulted in the ethical and

moral evolution of humanity. Also India has a geographical diversity that makes this country as a glimpse of world culture.

1.2 Meaning of Unity

Unity means integration. It is a social psychological condition. It connotes a sense of one-ness, a sense of we-ness. It stands for the bonds, which hold the members of a society together. There is a difference between unity and uniformity. Uniformity presupposes similarity, unity does not. Thus, unity may or may not be based on uniformity. Unity may be born out of uniformity. Durkheim calls this type of unity a mechanical solidarity. Unity implies integration.

1.2.1 Understanding of Unity in India

There are bonds of unity underlying all this diversity. These bonds of unity may be located in a certain underlying uniformity of life as well as in certain mechanisms of integration. Census Commissioner in 1911, Herbert Risley (1969), was right when he observed: "Beneath the manifold diversity of physical and social type, language, custom and religion which strikes the observer in India there can still be discerned….. a certain underlying uniformity of life from the Himalayas to Cape Comorin". We will describe the bonds of unity of India in this section. These are geo-political unity, the institution of pilgrimage, tradition of accommodation, and tradition of interdependence.

1.2.2 Geo Political Unity

India is known for its geographical unity marked by the Himalayas in the north and the oceans on the other sides. Politically India is now a sovereign state. The same constitution and same parliament govern every part of it. We share the same political culture marked by the norms of democracy, secularism and socialism. Although it has not been recognised till recently, the geo-political unity of India was always visualized by our seers and rulers. The expressions of this consciousness of the geo-political unity of India are found in Rig-Veda, in Sanskrit literature, in the edicts of Asoka, in Buddhist monuments and in various other sources. The ideal of geo-political unity of India is also reflected in the concepts of Bharatvarsha.

The rulers of India established their sway over the whole country and consequently contemplated over it as a unit. The rulers of India from ancient times aimed to rule over the entire country and to become Chakravarti. The important rulers like Chandragupta, Asoka and Samudragupta had established their suzerainty over the whole of India and became Chakravarti. They performed 'yagas' as the Rajasuya, Vajapeya etc. show that the idea of universal conquest and an all India overlord-ship was well-known to the ancient Hindus. In the Medieval period Ala-uddinKhilji, Babur, Akbarand Aurangzeb sought to establish their political supremacy over the whole of the country. The Mughals established an imperial system which deepened the conception of oneness of rule and sameness of political experience. The Britishers also achieved administrative unity of India. After the political emancipation of India the incorporation of the Princely States in the Indian Union has completed this political unity of the country

1.3 Meaning of Diversity

Ordinarily diversity means differences. However, it means something more than mere differences. It means collective differences, that is, differences which mark off one group of people from another. These differences may be of any sort: biological, religious, linguistic etc. On the basis of biological differences, for example, we have racial diversity. On the basis of religious differences, similarly, we have religious diversity. The point to note is that diversity refers to collective differences.

The term diversity is opposite of uniformity. Uniformity means similarity of some sort that characterises a people. 'Uni' refers to one; 'form' refers to the common ways. So when there is something common to all the people, we say they show uniformity. When students of a school, members of the police or the army wear the same type of dress, we say they are in 'uniform'. Like diversity, thus, uniformity is also a collective concept. When a group of people share a similar characteristic, be it language or religion or anything else, it shows uniformity in that respect. But when we have groups of people hailing from different races, religions and cultures, they represent diversity.

Thus, diversity means variety. For all practical purposes it means variety of groups and cultures. We have such a variety in abundance in India. We have here a variety of races,

of religions, of languages, of castes and of cultures. For the same reason India is known for its socio-cultural diversity.

1.3.1 Geographical Diversity

Geographically India has nationalprotective by Bay of Bengal, Indian Ocean, Himalayan mountains and Arabian see on all sides. In India Rivers like Ganga, Godavari, Krishna, Kaveri, Narmada Tapati etc. flows different areas throughout the country. India had wide area of fertile landincludes Ganga, Sindhu, Himalaya and Deccan Plateaus. Besides this rain dependent lands there are sandy deserts are also seen.

1.3.2 Racial Diversity

You may have seen people of different races in India. A race is a group of people with a set of distinctive physical features such as skin colour, type of nose, form of hair, etc. Herbert Risley had classified the people of India into seven racial types. These are (i) Turko-Iranian, (ii) Indo-Aryan, (iii) Scytho-Dravidian, (iv) Aryo Dravidian, (v) MongoloDravidian, (vi) Mongoloid, and (vii) Dravidian. These seven racial types can be reduced to three basic types-the Indo-Aryan, the Mongoloid and the Dravidian. In his opinion the last two types would account for the racial composition of tribal India.

Anthropologists, like J.H. Hutton, D.N. Majumdar and B.S. Guha, have given the latest racial classification of the Indian people based on further researches in this field. Hutton's and Guha's classifications are based on 1931 census operations. B.S. Guha has identified six racial types (1) the Negrito, (2) the Proto Australoid, (3) the Mongoloid, (4) the Mediterranean, (5) the Western Brachycephals, and (6) the Nordic.

Negritos are the people who belong to the black racial stock as found in Africa. They have black skin colour, frizzle hair, thick lips, etc. In India some of the tribes in South India, such as the Kadar, the Irula and the Paniyan have distinct Negrito strain. The Proto-Australoid races consist of an ethnic group, which includes the Australian aborigines and other peoples of southern Asia and Pacific Islands. Representatives of this group are the Ainu of Japan, the Vedda of Sri Lanka, and the Sakai of Malaysia. In India the tribes of Middle India belong to this strain. Some of these tribes are Singhbhumi, Bihar, and the Bhil of the Vindhya ranges. The Mongoloids are a major racial stock native to Asia, including the

peoples of northern and eastern Asia. For example, Chinese, Japanese, Burmese, Eskimos, and often American Indians also belong to this race. In India, the North Eastern regions have tribes of Brachycephalic Mongoloid strain. A slightly different kind of Mongoloid racial stock is found in the Brahmputra Valley. The Mikir-Bodo group of tribes and the AngamiNagas represent the best examples of Mongoloid racial composition in India. The Mediterranean races relate to the caucasian physical type. It is characterised by medium or short stature, slender build, and long head. The Western Brachycephals are divided into the following three sub-groups: the Alpenoid, the Dinaric and   the Armenoid. Finally, the Nordic races belong to the physical type characterised by tall stature, long head, light skin and hair, and blue eyes. In India, they are found in different parts of north of the country, especially in Punjab and Rajputana.

1.3.3 Linguistic Diversity

People speak many languages, which were widespread. Many of them are tribal speeches and these are spoken by less than one percent of the total population. Here you can see that in India there is a good deal of linguistic diversity. Only 18 languages are listed in Schedule VIII of the Indian Constitution. These are Assamese, Bengali, Gujarati, Hindi, Kannada, Kashmiri, Konkani, Malayalam, Manipuri, Marathi, Nepali, Oriya, Punjabi, Sanskrit, Sindhi, Tamil, Telugu and Urdu. Out of these 18 languages, Hindi is spoken by most of the total population. The languages of Indo-Aryan family are spoken by 75 percent of India's total population while the languages of Dravidian family are spoken by 20 percent. This linguistic diversity notwithstanding, we have always had a sort of link language, though it has varied from age to age. In ancient times it was Sanskrit, in medieval age it was Arabic or Persian and in modern times we have Hindi and English as official languages.

1.3.4 Religious Diversity

India is a land of multiple religions. We find followers of various faiths, particularly of Hinduism, Islam, Christianity, Sikhism, Buddhism, Jainism, Zoroastrianism, among others. Hinduism is the dominant religion of India. According to the census of 1981 it is professed by 82.64 percent of the total population.There are sects within each religion. Hinduism, for example, has many sects including Shaiva, Shakta and Vaishnava. Add to them the sects born or religious reform movements such as AryaSamaj, Brahma Samaj, and Ramakrishna Mission. More recently, some new cults have come up such as Radhaswami,

Saibaba, etc. Similarly, Islam is divided into Shiya and Sunni; Sikhism into Namdhari and Nirankari; Jainism into Digambara and Svetambara; and Buddhism into Theravada and Mahayana. While Hindu and Muslim are found in almost all parts of India, the remaining minority religions have their pockets of concentration. Christians have their strongholds in the three southern states of Kerala, Tamil Nadu and Andhra Pradesh and in the North-eastern states like Nagaland and Meghalaya. Sikhs are concentrated largely in Punjab, Buddhists in Maharashtra, and Jains are mainly spread over Maharashtra, Rajasthan and Gujarat, but also found in most urban centres throughout the country.

1.3.5 Political Diversity

Politicians are established a number of parties with their representations in central and state assemblies.

1.4 Characteristics of Unity in Diversity in India:

➢ Unity in diversity increases people's moral values in the workplace, company and society.

➢ It helps to improve the relationships and cooperation between individuals, thereby improving efficiency, work quality, productivity and lifestyle.

➢ Unity in diversity provides the root of tourism in India. More visitors especially tourists from all over the world draw people from diverse cultures, customs, cuisines, beliefs, and different practices

➢ It gives importance to the country's rich heritage and enhances and enriches our country's cultural heritage.

1.5 Conclusion

To conclude India has a unique feature of unity in diversity. Unity means integration that may or may not be based on uniformity, a sense of oneness arising from the bonds that hold the members together or that bind the diverse groups with one another. We have also studied that there are major forms of diversity in India: race, language, religion and caste. Underlying all the diversities there is a remarkable measure of unity. The above mentioned points indicate India has a country of geo politicalunity,racialdiversity, linguistic diversity and religious diversity.

1.6 Self-Assessment Questions:

1. Write an essay on Meaning of Unity and Diversity and its characteristic features in India?

2. Explain about Geographical, Linguistic and Religious diversity in India?

3. Elucidate, why India has a unique feature: Unity in diversity?

1.7 Suggested Readings:

1.   Betteille, A. 2000. The Chronicles of Our Time. Penguin Books India: New Delhi.

2.   Deshpandae, Satish, 2003. Contemporary India: A Sociological View. Viking, New Delhi

3.   Mukerjee, RadhaKumud, 1954. The Fundamental Unity of India. BharatiyaVidyaBhavan: Bombay.

4.   Risley, H.H. 1969, The People of India, Orient Books: Delhi

5.   Luniya, B. N., 2016, Life and Culture in Ancient India,Laxmi Nain Agarwal, Agra

6.   History of India and Culture (Upto 1526 A.D), Telugu Academy, Government of Andhra pradesh

7.   History of India and Culture (1526 A.D to 1964), Telugu Academy, Government of Andhra Pradesh

8.   Basham, A.L (ed), 1977: A Cultural History of India, Oxford India Paperbacks

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Lesson-2

CO EXISTENCE OF VARIOUS RELIGIONS - HINDUISM, JAINISM, BUDDHISM AND ATHEISM

Aims and Objectives

At the end of lesson the learners would understand-

➢ Meaning of Religion and the co-existence of various religions from ancient times
➢ Etymology of Hinduism, rituals of Hinduism and difference between Vedism and Hinduism
➢ History of Jainism and Buddhism
➢ Jain Teachings and the life of Vardhamana Mahavira
➢ Life of Buddha and the teachings of Buddhism

Course Structure

2.1 Introduction

Indian religions are sacred religions. These religions which were originated in the Indian Subcontinent include Hinduism, Jainism, Buddhism and Sikhism. Although Indian

religions are connected through the history of India, they constitute a wide range of religious communities. And these are not confined to the Indian subcontinent and these religions spread to different places. Indian Religions played an important part in the lives of the Indians from the earliest times. It assumed numerous forms in relation to different groups of people associated with them. Religious ideas, thoughts and practices differed among these groups, and transformations and developments took place in the various religious forms in course of time. Religion in India was never static in character but was driven by an inherent dynamic strength.

Hinduism is the oldest religion in the world. Adherents of the faith know it as Sanatana Dharma ("eternal order" or "eternal path") and understand the precepts, as set down in the scriptures known as Vedas. Most of the scholars says Hinduism as monotheistic (as there is one god), polytheistic (as there are many avatars of the one god), This belief system was first set down in writing in the works known as the Vedas during the Vedic Period c. 1500 - c. 500 BCE, but the concepts were transmitted orally long before.

In the 6th century B.C. Jainism and Buddhism was originated and most of the people attracted the teachings of Vardhamana Mahavira and Lord Buddha. The profounder of Jainism called Tirthankara. There are 24 Tirthankaras in Jainism. Rishabhanadha was the founder of the Jainism and he is the first Tirthankara. Parsvanatha was the 23rd Tirthankara, whereas the last Tirthankara was Vardhamana Mahavira.

Gautama Buddha, the founder of Buddhsim was a contemporary of VardhamanaMahavira. He was born at Lumbini near Kapilavastu in 563 B.C. His father was the ruler of sakya dynasty of kshtriya clan and Maya Devi was his mother. Buddha's real name was Siddhartha.Buddhism originated as an alternative tradition to the excessive importance given to rituals and sacrifices in Vedic tradition.

2.2 Pre historic Religions

Pre historic religion is the religious practice of pre historic cultures. The first events in history that are the spark of the beginning of religious practice occurred in the Middle Palaeolithic period. From the Middle Palaeolithic, religious ideas continued developing through the Upper Palaeolithic and Neolithic periods. The practice of burying the dead

indicates a belief the concept of an afterlife. From Mesolithic period onwards the practice of dead indicates the religious Neanderthals, as well as relative modern humans.

Evidence attesting to prehistoric religion in the Indian subcontinent derives from scatteredMesolithic rock paintings depicting dances and rituals. The Stone Age sites, such as The Bhimbetka rock shelters in central Madhya Pradesh and the Kupgal Petroglyphs of eastern Karnataka contain rock art portraying religious rites.

2.3 Indus Valley Religion

The religion and belief system of the Indus valley people have received considerable attention, especially from the view of identifying precursors to deities and religious practices of Indian religions that later developed in the area. An early and influential work in the area that set the trend for Hindu interpretations of archaeological evidence from the Harrapan sites was that of John Marshall, who in 1931 identified the following as prominent features of the Indus religion: a Great Male God and a Mother Goddess; deification or veneration of animals and plants; symbolic representation of the phallus (limga) and vulva(yoni) and, use of baths and water in religious practice. Marshall's interpretations have been much debated, and sometimes disputed over the following decades. One Indus valley seal shows a seated image of humansurrounded by animals. Marshall identified the figure as an early form of the Hindu godSiva is associated with asceticism, regarded as a lord of animals; and often depicted as having three eyes. The seal has hence come to be known as the Pasupathi seal, an epithet of Siva.

2.4 Co-existence of Various Religions

The Shramana religious tradition from 8th to 2nd Century B.C marks a turning point between the Vedic Hinduism and Puranic Hinduism. The Shramana movement, an ancient Indian religious movement separate from Vedic tradition, often defied many of the Vedic and Upanishadic concepts of soul (Atman) and the Ultimate reality (Brahman). In 6th century B.C., the Shramanic movement matured into Jainism and Buddhism and was responsible for the schism of Indian religions into two main philosophical branches of Astika (Orthodox) and Nastika (unorthodox) However, both branches shared the related concepts samsara (cycle of birth and death) and moksha (liberation).

2.5 Rig Vedic Religion and Later Vedic Religion

From the archaeological findings in the pre and proto-historic sites it seems that thesepeople believed in the sanctity of the creative force and venerated the male and femaleaspects of divinity. It appears that they were worshippers of the forces of nature like thesun and the moon. This belief is also partly substantiated by the early literature of theAryans. The nature of the religious beliefs and practices of the Aryans is also known fromthe Rig Veda, They believed in many gods like Indra, Varuna, Agni, Surya and Rudra.Sacrifices and ritual offering of food and drink to fire in honour of the Gods, constitutedthe main religious practices.

The Sama Veda and the Yajur Vedahas the sacrificial acts and this ritualism was further elaborated in the Brahmanas. The Atharva Veda contained a great deal of animistic beliefs. The seers entertained doubtsabout the utility and efficacy of the Vedic ritualism. Polytheism was challenged bymonotheistic ideas andthe various deities were introduced as different ways of naming one eternal entity. The Aranyaka and Upanishad sections of the Vedic literature envisage a progressive outlook.The Upanishads represent the early stage in the origin and development of the religions-metaphysical concepts which were used later by the religious leaders and reformers ofancient and medieval India.

2.6 Unorthodox Religious Movements

The religious movements associated with persons like Mahavira and the Buddha in aboutthe middle of the first Millennium B.C. fall under this category. There were many othercreeds during this time as well. The creeds preached by some of them contained elementsthat were not in keeping with the Vedic tradition. They ignored the infallibility and supernaturalorigin of the Vedas. Unlike the Vedic system, both Buddhism and Jainism were atheistic creeds in the beginning.However, Buddhism endorsed the doctrine of the Law of Karma and upheld the belief inrebirths of the embodied skandhas and the inevitability of suffering in the very existence ofbeings. Many of these viewpoints are also found in the major Upanishads.

2.7 Origins of Theistic Religions

Origins of theistic character evolved almost simultaneously with the non-theistic religions.The important deities of these religions were not primarily Vedic ones but those that

camefrom unorthodox sources. Influence of Pre-vedic and Post-vedic folk elements was mostconspicuous in their origin. The primary factor that motivated these creeds was Bhakti, thesingle-soul devotion of the worshipper to a personal god with some moral link. This ledto the evolution of different religious sects like Vaishnavism, Saivism and Saktism, whichcame to be regarded as components of orthodox Brahmanism.

2.8 Origins of Hinduism, Names of Deities and Hindu Rites and Rituals

Vedic Brahmanism developed into the system now known as Hinduism which, although generally regarded as a religion, is also considered a way of life and a philosophy. The central focus of Hinduism, whatever form one believes it takes, is self-knowledge; in knowing one's self, one comes to know God. Evil comes from ignorance of what is good; knowledge of what is good negates evil. One's purpose in life is to recognize what is good and pursue it according to one's particular duty (dharma), and the action involved in that proper pursuit is one's karma, which is action. The physical world is an illusion only in so far that it convinces one of duality and separation. One may turn ones back on the world and pursue the life of a religious ascetic, but Hinduism encourages full participation in life through the Purusharthasviz: Dhrama, Artha, Kama and Moksha.

1. Dharma - Practice of Dharma
2. Artha – one's career, home life, material wealth
3. Kama – love, sexuality, sensuality, pleasure
4. Moksha – liberation, freedom, enlightenment, self-actualization

Hinduism is divided into different devotional sects and the major ones are Vaishnavism, Saivism and Shaktism. AlhoughVaishnavism, Saivism and Saktism are the most prevalent Hindu sects; According to SveteashvaraUpanishad, Vedic god Rudra gained importance from the end of the Rig-vedic period. Rudra is for the first time called Shiva and is described as the creator, preserver, and destroyer of the universe. His followers are called on to worship him with devotion (bhakti). The local associations of worshipers appear to have been a principal factor in the spread of the new cults.

There are three main Hindu gods are referred to as the Trimurti, and are considered the three forms of faces of Brahman, The ultimate reality. The names of the Gods Brahma, Vishnu and Mahesvara, each of them has a distinct role and manifests different aspects of Brahman.

The gods of the Trimurti are not simply aspects of Brahman; they are also individual gods in their own right and they take on a variety of incarnations or avatars. While Vishnu and Shiva are widely worshipped, each with their own set of devout followers, Brahma is rarely worshipped in Hinduism. The concept of the Trimurti did not appear in the earliest sacred writings and may have been a later attempt to unify the worshippers of various Hindu gods and to establish more harmony and syncretism.

Brahma

Brahma, the god of creation, is typically depicted with four heads and four arms and is red in colour. This symbolizes the importance of four in many aspects of Hindu belief, such as the four Vedas, which are credited to Brahma. In Brahmas four arms are the Vedas, a goblet or water pot, a lotus, prayer beads. Compared to Vishnu and Shiva, Brahma is rarely worshipped in Hinduism today, and there are very few temples dedicated to him. This lack of worship is attributed either to the fact that his work of creation is complete or that he received a punishment for some kind of wrongdoing. While there are stories of Brahma coming to earth in the Puranas, these avatars are not recognized or worshipped in the same way as those of Vishnu and Shiva.

Vishnu

Vishnu, which means 'all-pervasive', is the god who preserves, sustains, and protects the universe, and pervades all of creation. In this role, Vishnu returns to earth in the form of an avatar whenever he needs to restore the balance of good and evil in creation. He has ten prominent avatars or manifestations, the most famous of which are Rama and Krishna, who are widely revered and worshipped. Vishnu is popular throughout the sacred Hindu texts as well as in Hindu worship today. The Vishnu Purana and BhagavataPurana are two well-known Hindu texts that consist of narratives about Vishnu. The Vishnu Sahasranama, a Sanskrit hymn, gives a thousand names for Vishnu and is popularly recited by his followers. Vishnu's female consort is Lakshmi, the goddess of wealth, and she is often depicted alongside him.

Shiva (Mahesvara)

The role of Shiva, the god of destruction, is to destroy the universe so that it can be recreated or renewed. He also destroys that which is imperfect to prepare the way for what is perfect. He tends toward extremes and is often considered to hold contradictory realities, such as destruction and creation, good and evil, or asceticism and hedonism. While there is variety in how Shiva is portrayed, he typically has four arms, a garland of skulls, a third eye, and a snake around his neck, representing his power over dangerous creatures. In many depictions, he is also dancing and holding a trident. Whenever he appears as a human incarnation, his face is blue. He is often portrayed in the pose of a yogi, is associated with meditation, and rides on the bull Nandi.

For Hindus, receiving the blessings of the Almighty is of principal importance when performing the rituals. They believe when God is pleased by their devotion, he bestows his blessings upon them. Most of the Hindu rituals are performed on holy sites such as temples or in nature, but some are performed in the home.

As a part of the household responsibilities, a devout Hindu is expected to perform certain rituals every day. The morning rituals may include taking a bath or physical self-purification, offering prayers to the Sun God, or Chanting the Gayatri mantra. The most common rituals practiced in all Hindu households are Puja, meditation, silent prayers, yoga, recitation of scriptures from Bhagavad Gita or bhajans, reading religious books, participating in Satsang (prayer meets), performing charitable work, visiting a temple, and chanting the name of their beloved God. It is through these rituals, prayers, and sacred ceremonies that Hindus pay their reverence to God.

Prayers or Pooja are an integral part of a Hindu devotee's life. They perform these prayers under the assistance or guidance of Hindu priests or Brahmins. After every pooja, a sacred offering (or Prasad) is made to God. Such offerings are meant to be made without claiming reciprocal advantages as a mark of service to their Almighty. Hindus believe that performing these rituals help in their spiritual betterment.

There is no much difference between Hinduism andPhilosophy. Vedic philosophy talks of 'Satya' and 'rta' as the basis of the Universe. Satya is the invisible aspect of which 'rta' is the visual expression. This is not much different from the concept in Hinduism of

Atma and Prakrit world. The latter is the visual expression of the former which is the invisible aspect. This spirit spread and underlies every aspect and entity of the material Universe or Prakriti. It evolves through birth or creation and death or destruction of every successive material entity, its consciousness evolving gradually till it attains the human body which Hinduism claims is the ultimate vehicle for enlightenment. For in the human form the spirit gets the opportunity to unite with the supreme.

2.9 Origin of Jainism, Vardhamana Mahavira and his Teachings

By the 6th Century B.C, the caste system gained in strength. The authority of the higher classes, conducting Yajnas and Yagas. A large number of animals and agricultural produce were sacrificed in the name of Yajnas and Yagas. At this time denying the superiority of the Brahmins and condemning the animal sacrifices, VardhamanaMahavira and Gautama Buddha both of them founded new religions called Jainism and Buddhism.

Pertaining to Jain tradition the 23[rd]Tirthankara was Parsvanatha, he was the son of king Asvasena of Varanasi and his queen Vama. He received enlightenment after 84 days of penance; he believed that the eternity of matter. He left behind him a good number of followers. The followers of Prasvanatha wore a white garment. This is very clear that before the Mahavira some kind of Jain faith was existed.

The 24[th]Tirthankara was Vardhamana Mahavira. He was born in Kundagrama in the Jantrika tribe of the Lichhavi clan in 540.B.C. His parents were Siddhartha and Trishala. He got married and begot a child. At the age of thirty he renounced the worldly life and became an ascetic.Mahavira led an ascetic life practicing severe austerities.According to traditional accounts, Mahavira achieved KevalaJnana (knowledge) under a Sala tree on the bank of the river Rijubalika near Jrimbhikagrama at the age 43 after twelve years of rigorous penance and hedied in 468 B. C.

Teachings

VardhamanaMahaviraaccepted the most of the religious doctrines laid by Parsvanatha, they are;

1. Non Violence
2. Truth
3. Non Possession
4. Not to receive anything, (which was not voluntarily give)

Mahaviraprescribedthree fold path, which precise a Jain monk should get right knowledge, Right conduct and Right faith. These three are the three Jewels (triratna) for Jains. Mahavira believed that soul and matter are the two basic existingrealities. Jain doctrines say that even animals, trees are also flowing the streams of souls. Soul which is radiantand enlightened gets bondage when karma attaches itself to it. When karma is erased, the soul stays above the universe, still an effulgent in an omniscient bliss the ultimate object of a true Jnana-The Nirvana.

2.10 Jain Councils, Jain Sects and Places

Towards the close of Chandragupta Maurya rule a terrible famine broke out in South Bihar. At that time Bahdrabahu and his disciples migrated to Sravanabelogola in Karnatak.Other Jains remained in Magadha with the leadership of Sthulabhadra.

Jain councils

Thefirst council; was held at Pataliputra around 300B.C., the sacred teachings of Mahaviraweredivided into Twelve Angas. The second Jain council; was held at Vallabhi in 512 B.C and was presided over by Devardi Kshemasarma. The purpose of this council was to collect the sacred texts and write the down systematically. However this time the twelve Angas drawn at the first council lost. All the remaining Angas were written in Arthamagadhi.

Mahavira had eleven disciples known as Ganadharas or heads of schools. AryaSudhama was the only Ganadhara, who survived Mahavira and the first Thera of the Jain order. He died 20 years of Mahavaira's death.

Jain order

1. Sambhutavijaya
2. Bhadrabahu

The sixth thera was Bhadrabahu, a contemporary of Maurya king Chandragupta Maurya. The followers of Mahavira slowly spread over the whole country. In many regions, royal patronagebestowed upon Jianism. According to Jain tradition, Uadayin the successor of Ajatashatru was devoted to Jain. Jain monks were seen on banks of the river Indus when Alexander invaded India. During the early centuries of the Christian era, Mathura and Ujjain becomes great centre of Jainism

The success of Jains was more remarkable than Buddhism. One of the important causes for the success was the popular dialect Prakrit used in place of Sanskrit by Mahavira and his followers. Moreover the patronage extended by kings helped Jainism of gain a place in the minds of the People.

The split of Jains occurred around 3rd century B.C. The differences over wearing a garment were apparent even during the times of Mahavira. The followers of Bhadrabahu after their return from Sravanabelogola to Magadha refused to acknowledge the canon holding that all the 14 parvas were lost.

Jains initiates had to go through an existing system. There was being no tonsuring, the hair was to be pulled out the root. Even the moderate food that was allowed was punctuated with many fastings. A separate ideal for old Jaina monks was to fast to death. Mahavira practiced this and even Chnadragupta Maurya observed to.

In spite of all the above mentionedsternnessthatthe Jainism has survived in India as long living religion.The importance attached to the principle of Non-violence. Jains turnedaway from agriculture and took up trade and commerce as their occupation

Jain sects

1. Svetambaras: White-clad
2. Digambaras: Sky-clad (naked)

Places

The important places found for Jain tradition were Udaygiriin Orissa, Ellora in Maharashta, Koalanupaka in Nalgonda district of presentTelangana state, Dilwara temple at Mount Bau in Rajasthan, Gomateswara Statue of Shravanabelogola in Karanatak. These places were prominent pilgrimage centres for Jains.

2.11 Origin of Buddhism, Teachings of Buddha, Buddhist Councils in India

The main cause for the emergence of Buddhism is the dominant priestly castebasedon hierarchical set up was prevalent in the society. The authority to interpret the scriptures was vested with the Brahmin community. Temples, which were the centers of social life, were controlled by them. Moreover the mode of worship, rituals, and religious ceremonies were interpreted by the Brahmins to suit their interest. The Vedas, Aranyakas, Mimamsasand

Upanishadswere written to perpetuate the hegemony of the Brahmins. Exploitation by the higher castes and the suffering of the ordinary people continued unabated.

Gautama Buddha, the founder of Buddhsim was a contemporary of VardhamanaMahavira. He was born at Lumbini near Kapilavastu in 563 B.C. His father was the ruler ofsakya dynasty of kshtriya clan and Maya Devi was his mother. Buddha's real name wasSiddhartha. Buddhism originated as an alternative tradition to the excessive importance given

to rituals and sacrifices in Vedic tradition.

The Four Noble Truths

The four Noble Truths are the essence of the Buddha's teachings, which he explained in his first sermon at Mrigadava or Saranath

1. Dukkha: there is 'Suffering' in the world.

2. Samudaya: the arising or origin of 'Suffering'.

3. Nirodha: the cessation of 'Suffering'.

4 .Magga: there is a path leading to the end of 'Suffering'.

In order to end of suffering everyone should follow Eight Fold Path:

The following principles of Eight Fold Path consist of:

1. Right View: Buddhist 'right view' means having the right kinds of ideas, and right understanding.

2. Right Thought: Right intention is having thinking based on true principles.

3. Right Speech: Speakinggood words

4. Right Action: Doing positive action

5. Right livelihood: Engaging in proper work to obtain the necessities of life.

6. Right Effort: Exertion of diligence

7. Right Mindfulness : Having pure ideas based on Dharma

8. Right Concentration: Right meditative concentration is the focusing of one's mind and body to foster a moral character.

These eight divisions will help a person to grow in ethical conduct (sila), mental discipline (samadhi), and wisdom (panna). Ethical conduct consists of right speech, right action, and right livelihood. Similarly right effort, right mindfulness, and right concentration

form mental discipline. Compassion (karuna) and Wisdom are the two essential factors for a person to be perfect.

There are four Buddhist councils, which were held after the *Mahaparinirvana*(demise) of Buddha:

1) The first Buddhist council was held at Rajagriha during the reign of king Ajatasatru. In this council, Buddhist literature like VinayaPitaka and SuttaPitaka were composed.

2) The second Buddhist council was held at Vaisali after the 100 years of demise of theBuddha. This council was held during the reign of kingKalasoka. In this council Buddhism was divided into two sectsviz; Theravada and Mahayana.

3) The third Buddhist council was held at Pataliputra during the reign of king Asoka. In this council, the main part of Abhidhammapitaka was recited and Asoka sent Buddhist missionaries to different places for the propagation ofBuddhism.

4) The fourth Buddhist Council was held at Kashmir during the reign of King Kanishka. In this council the Buddhist sangha was divided into different branches. From this time onwards the Mahayana principles of Buddhism were most popularized.

2.12Buddhsit Sects and Buddhist Art and Architecture

After the extension of Lord Buddha, the Second Buddhist council we held at Vaisali. In this council Buddhism was divided in to two sects viz. Theravada and Mahayana (Mahasanghika). This is the first split in the Sangha.

Thearavada

The Theravadins followed the orthodox teachings of Buddhism, they were conservative in practices and their ultimate goal was to become an Arhat, that is, to arrive at Nirvana in the present life; an ideal of salvation of the self.

Mahayana

Mahayana on the other hand followed the liberalized principles. The ultimate goalofMahayanaBuddhism was to become Buddhahood and universal liberation.

Buddhist Art and Architecture

Buddhism has been base for the development of Art, Sculpture and Architecture in India and abroad. The stupas and gateways of Sanchi, Barhut and Amaravati are great repositories of

art and Architecture. The Buddhist Stupas, Caityas and Viharas spread all over the country reflect the Indian art and evolution. The relief sculptures of on the gateways of Sanchi and Amaravati shows the reflections of the social life at that time. Though, Buddhism has declined in India as a religion. It remains alive in the form of various Buddhist monuments.

2.13 Atheism

Atheism in general is the denial of metaphysical beliefs of God or spiritual beings. As such, it is usually distinguished from theism, which affirms the reality of the divine and often seeks to demonstrate its existence. Atheism is also distinguished from agnosticism. Atheistic schools are found in early Indian history, which have existed from the historical Vedic period. The Sankhya is the oldest Philosophical school of thought does not accept God and early MimamsaSchool also rejected the God. The important Charvaka School is also the materialistic school of thought, which denied the god. Atheism means naturalism and materialism.

Naturalism

Naturalism is literally the view that only natural entities exist. A corollary of this view is the denial of the supernatural powers or authority either God or Spirit. Thus it is the denial of religious realism. However, naturalism is a broader term than atheism and can refer to a whole philosophy of life. In the contemporary world with its high significance related to science has also come to mean, the epistemological thesis that science is the only reliable means of knowing. This is epistemological naturalism. This would also imply that the world as explained by scientific laws is all that exists, which means origin of earth, planets, stars and the entire universe. Besides the metaphysical and epistemological naturalism, there is ethical naturalism which holds that moral life does not require God or such supernatural factors. Apart from such full-fledged naturalism found in the modern world, there have been various naturalistic views in the ancient world.

Materialism

Materialism also called physicalism in philosophy, the view that all facts including human mind, will and human history are causally dependent upon physical processes. It is almost identical with the metaphysical component of naturalism. It says that matter is the only reality and that everything in the world, including thought, will, and feeling, can be

explained in terms of matter. Since it entails a denial of spiritual beings or processes, materialism is typically allied with atheism. Apart from this metaphysical view, materialism has also a derivative sense according to which comfort, pleasure, and wealth are the only or highest goals or values. The Indian Carvakas were not only naturalists but also materialists in this sense as they considered pleasure as the ultimate good.

2.14 Conclusion

Indian Religion played an important part in the lives of the Indians from the earliest times. It assumed numerous forms in relation to different groups of people associated with them. Religious ideas, thoughts and practices differed among these groups, and transformations and developments took place in the various religious forms in course of time. So in this lesson, the learners would understand the origin of religions during pre-historic period and also continued in Indus valley civilization and gained prominent in afterVedic period. Finally religions focus the traditional practices of the Individuals and community in living societies.Bythe 6th Century B.C. the caste system wasgained strength, this system had caste based sacrifices which were condemned by the all sectionsof people. At this time denying the superiority of the Brahmins and condemning the animal sacrifices Jainism and Buddhism were originated.

2.15Self-Assessment Questions

1. Write an essay on the significance of Vedic religion?
2. Elucidate the importance of co-existence of various religions?
3. Write an essay on Orthodox and unorthodox religions in India?
4. Write an Essay on Prominent Deities in Hinduism?
5. Writea short note on origins of Hinduism?
6. Write an essay on causes for the origin of Jainism and teachings of Vardhamana Mahavira?
7. Elucidate the Significance of JainCouncils?
8. Write an essay on life and teachings of Buddhism?
9. Elucidate the significance of four Buddhist councils in India?

2.16   Suggested Reading Books

1. Kristiansen, 2013: Religion and Society in the Bronze Age, The Handbook of Religions in Ancient Europe, 2013.

2. Sharma, L.P. 2008: History of Ancient India, reprint, Konark Publications.

3. Hanumantha Rao, B.S. L, 1973, Religion in Andhra, Guntur

4. MujumdarR.C, 2017: Ancient India, reprint, Motilal Banarsidas, New Delhi

5. Bhattacharya, N. N., 1993:Buddhism in the History of Indian Ideas,Delhi

6. Kalupahana, 1990: Buddhist Thought and Rituals, New York, Paragon House.

7. Keown, Damien, 2003:A Dictionary of Buddhism, New York, Oxford University Press.

8. Malalasekera, G. P:The Buddha and His Teachings, Colombo
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LESSON 3

SIKHISM, ISLAM AND CHRISTIANITY

Aims and Objectives

At the end of lesson the learners would understand-

➢ Origin and history of Sikhism
➢ Teachings of Sikh Gurus and significance of Gurudvaras
➢ Origin and history of Islam and its beliefs
➢ Teachings of Mohammad Prophet
➢ History of Christianity, Importance of God, the Trinity

Course Structure

3.1 Introduction

3.2 Origin Sikhism, Gurunanak and his teachings

3.3 Ten Sikh Gurus

3.4 Gurudvaras, Life style and Rituals

3.5 History of Islam, Mohammad Prophet

3.6 Doctrines of Islam, Five pillars of Faith

3.7 Moral Values of Islam

3.8 History of Christianity

3.9 Basic Beliefs of Christianity, Importance of God

3.10 The Trinity, Church is an Important Authority

3.11 Worship and Prayers

3.12 Conclusion

3.13 Self-Assessment Questions

3.14 Suggested Reading Books

3.1 Introduction:

The main object of this lesson, the learners would understand the origin of Sikhism, Islam and Christianity. Sikhism originated in the Punjab region in India, an extensive plain through which flow six large rivers. The original name of the area was Sapta Sindhu, or 'the land of seven rivers'.While early chronicles of the Sikhs have generally described this faith as the offshoot of the Bhakti movement, some modern Western scholars tend to describe this as a part of the Indian saint tradition. The origin of Islam placed around in the early 7th century.

Islam comes from the word "istaslama" which means peace and surrender.Christianity is the world's largest religion, with about 2.1 billion followers throughout the globe. For patronage there are different denominations such as Baptist, Methodist, Lutheran or one of many others. Each denomination may have somewhat different practices, even though it shares beliefs common to most Christians. Christians believe that there is only one god, but that there are three elements of God, including the Father, Son and Holy Spirit.

3.2 Origin of Sikhism, Guru Nanak and his Teachings

Sikhism was originated at a time when there was a growing conflict amongst the two dominating religious traditions of Hinduism and Islam of India. Guru Nanak, the founder of the Sikh faith is generally depicted as a reconciler of the two conflicting traditions. A careful study of the Sikh religion and philosophy shows that it had distinct features of its own. That is why it developed into a full-fledged religious movement soon after the birth of Guru Nanak. The word Sikh is derived from the Sanskrit word Shishya, meaning disciple or learner. Thus those who followed Guru Nanak, the founder, came to be known as the Sikhs. In the Sikh faith reverence for the Guru (Preceptor) is the cardinal quality and devotion to their teachings a sacred duty. Great emphasis is laid in Sikh way of life upon practising moral and spiritual values. These values are mainly related to honesty, sharing and doing away with the distinction of high and low, rich and poor.

According to tradition one morning when GuruNanak went for a dip in the river Beas, flowing nearby he was absorbed in thoughts of God and, as is narrated by the biographers, in this state he was ushered into the Divine Presence. Blessed by the Almighty, Guru Nanak came out of the river let to preach holy name of the God. The first words that Nanak uttered after his enlightenment were, 'There is no Hindu, and there is no Musalman'. (At a time when Hindus and Muslims were engaged in sectarian conflicts these words heralded Nanak's new mission of reconciliation of the faith)

Guru Nanak - The First Sikh Guru born in Talwandi in l469 in Punjab. The Punjab was an area in which Hindus and Muslims naturally mixed. The historical material on GuruNanak is mostly poetry and hymns, with little biographical material, but there were four biographies called Janam Sakhis (Life-evidences) dating from much later. He is revered as the founder of the Sikh faith and the first teacher (Guru), but not worshipped as God. His

father, Kalyan Chand (or Kalu) kept tax records for a Muslim official, and had a smallholding. His mother was called Tripta, his sister Nanaki and his brother Lalu. According to traditional literature of Sikhs, as a baby, he had a marvellous horoscope: 'He will worship and acknowledge but One Formless Lord and teach others to do so'. By the age of 7 months, he could sit in the lotus position like a yogi. At school at seven years old, GuruNanak wrote an acrostic poem about 'learning' and was noted by Hindus and Muslims alike for his wisdom. With a Hindu teacher, he learnt Sanskrit and the Hindu scriptures. Moving to the Muslim school when he was nine, Nanak learnt Arabic and Persian, and soon began to write poetry in Persian.

Teachings

The Gurus house is the prototype for the Sikh Temple, the Gurudwara (meaning the house or door of the Guru) -

1. There is only One Supreme Reality: Sat Kartar, "True Creator"; Sat Nam, "True Name". This is God, representing the principle of Truth. Nanak rejected belief in avatars, incarnations arguing that God could not become subject to decay and death. Nanak was therefore strongly monotheist.

2. All people are equal, regardless of caste, race, colour or sex. He encouraged people to worship together and reacted strongly against the view that one person could pollute another.

3. In the Sikh religion, the concept of Divine Will (hukam) as an imperative has a specific metaphysical significance. Divine Will is all-pervasive and immanent and manifests itself in different ways which are incomprehensible to the human mind. Not only the creation but also the sustenance of the universe is in accordance with the Divine Will.

4. Salvation the immortality of the soul is also conceived in the sense of realization of the eternity of values in the temporal world. Karma and rebirth are closely related to the moral life of man.

3.3 Ten Sikh Gurus

Guru Nanak was followed by nine successive Sikh Gurus, who not only continued his precepts and ideals but made significant contributions in evolving different institutions for the Sikh community.The second Guru, Gum Angad Dev, evolved a distinct script called Gurmukhi. Itis in this script that the Guru Granth, the holy book of theSikhs was written. The

Third Guru, Guru Amar Das, strengthened the Sikh movement by starting the institutions of Manjis and Piris.

The Fourth Guru, Gum Ram Das, laid the foundation of the holy city of Amritsar, which was later developed as the spiritual capital of the Sikh faith. The Sixth guru Hargovind built Akal Takhat, the Throne of the Immortal,and declared it as the centre of Sikh temporal authority.The Seventh Guru, Guru Har Rai continued the mission of his predecessors and the Eighth Guru, Guru Har Kishan cured the victims of small-pox in Delhi andis remembered in the daily Sikh prayer as the one whose very sight dispels allmiseries. The ninth, Guru Tej Bahadur set a unique example of religious freedom. In order to defend dharma, Guru Govind Singh, the tenth andlastof the SikhGuru, created the order of the Khalsa.

3.4Gurudwaras, Life Styles and Rituals

For Sikhs, Gurudwara stands for 'the doorway to the master'. In India we see several Gurudwaras. Lakhs of people, particularly the Sikhs, visit the Gurudwaras to commemorate the Gurus. Therefore, Gurudwaras hold significance form for pilgrimage point of view.

Popular Gurudwaras in India are:

1. **Golden Temple in Amritsar, Punjab**
    - ➢ It is called the Golden Temple owing to the gilded dome that adorns the crown of the Gurudwara.
    - ➢ It is the most sacred for the Sikhs.
    - ➢ The town was founded by Guru Ram Das, the fourth Sikh Guru in 1577 on the land gifted by Akbar.
    - ➢ The fifth Guru Arjun Dev completed the temple.

When Maharaja Ranjit Singh covered the upper half of the temple, first with copper and then with pure gold leaf, it came to be known as the Swarna Mandir.

2. **Bangla Sahib in Delhi**

It is one of the most impressive and fascinating edifices in India and is intricately linked with the history of Sikhism.

The other Sikh shrines in India include:
- ➢ GurudwaraPaonta Sahib, Himachal Pradesh
- ➢ GurudwaraRakabGanj Sahib, New Delhi

- Gurudwara Sis Ganj Sahib, Delhi
- Hemkund Sahib, Uttarakhand

There are several rituals in the Sikhs social life.

Birth Ceremony of Child

Soon after a child was born a set of five verses from the AdiGranth is recited. Naming following the birth of a child in the family there is a naming ceremony generally performed on the first of Baisakh (traditional Indian New Year and the day of birth of the Khalsa). This is arranged in the presence of the Holy Book and congregation either at home or in the Gurudwara. The priest opens the Holy Book at random and the very first letter of the page is picked up for naming the child.

3.5 History of Islam, Mohammad Prophet

Islam is a one of the world's major monotheistic religions. It began in the early 7th century. Islam comes from the word "istaslama" which means peace and surrender. The god in Islam is referred to as Allah, which in Arabic means "the god" or "the deity". A person who is believe and practices the religion of Islam is called a Muslim. Its founder was the Prophet Muhammad. The origin of Islam is placed around 610 C.E. (Common or current era) when Muhammad, a highly spiritual and religious man who spent months in praying and self-contemplation in a secluded cave near the town of Mecca, is thought to have received divine messages. The story is that one morning Muhammad heard the voice of the angel Gabriel and, through him, Allah spoke words of wisdom. The words were first recited by Muhammad, later his disciples, and then recorded as text which came to known as the Holy Quran. Thus followers of Islam consider the Quran not the work of Muhammad but as direct revelations from Allah.

Islam, which literally means "submission," was founded on the teachings of the Prophet Muhammad as an expression of surrender to the will of Allah. The Quran, the sacred text of Islam, contains the teachings of the Muhammad that were revealed to him from Allah. Traditional Muslims believe that Allah is the one true God with no partner or equal and that the inspiration of this belief system comes straight from God and the vehicle chosen by him to deliver these teaching to the general population, the Prophet Muhammad.

Muhammad lived from 570-632 C.E. He was born in Mecca into a middle class family in a powerful tribe of nomadic herders and successful merchants. His father died before he was born, and his mother died when he was only six years old. He was raised by an adopted family into his adult life. Muhammad worked as a merchant for several years on the trade routes between Arabia, Syria, and Yeoman. He met a wealthy widow named Khadija who hired him to protect her caravans on the trade routes and they eventually married.

When Muhammad was 40 years old he began hearing voices and seeing visions of divine angels. To better understand these visions he would go to Mount Hira and meditate. On one such journey, Gabriel appeared to him and told him that there was only one god, Allah, and he had chosen him as a prophet. Muhammad believed he was the last and greatest in a series of prophets along with Abraham, Moses, and Jesus.

Muhammad would continue to have these revelations and began preaching his message. He soon gained many followers however; his belief in only one god upset the people who worshiped many gods. They were afraid that Muhammad's teachings would upset the pagan gods that protected their trade.

In 622 C.E., Muhammad, his family, and his followers became persecuted for their beliefs and had to flee Mecca. The flight from Mecca to Medina is called the Hijrah. They were welcomed into the city of Medina and were able to freely practice their religion. There the first mosque was built and he and his followers would pray towards Mecca.

At this time the pagans in Mecca tried to go to war with the Muslims in Medina. After several battles the Muslims defeated the pagans, and in 629 C.E. Muhammad returned to Mecca with 1500 converts and took control of the city. Over the next 2 years most of the Arabian Peninsula converted to Islam. Muhammad died in 632 C.E. as the effective leader of Islam and ruler of Southern Arabia.

3.6 Doctrines of ISLAM: The Five Pillars of Faith

The doctrines of Islam are found in the Quran. Muslims believe thatthe Quran is the word of God, spoken by the angel Gabriel to Muhammad. The Quran was only in oral form while Muhammad was living, which means it was constantly interpreted by Muhammad and

his disciples. The Quran was comprised of 114 chapters, arranged from longest to shortest. For Muslims Muhammad was the last of God's seven prophets or messengers to mankind.

The Arabic word which gives Islamic religion its name is Islam, which means "submission," in particular, submission or obedience to God. This submission takes the form of the Five Pillars of Religion, which form the active ritualistic life of the Muslim and define the believer's relationship to God.

1. Shahadah: The testimony that there is none worthy of worship except God and that Muhammad is his messenger.
2. Salah: Establishing of the five daily prayers
3. Zakat: The giving of charity which is one fortieth (2.5%) of the net worth of possessions kept for more than a year.
4. Ramadhan: Fasting from dawn to dusk in the month of Ramadan.
5. Hajj: The pilgrimage to Mecca during the month of DhulHijjah, which iscompulsory once in a lifetime for one who has the ability to do it.

3.7 Moral values of Islam

Islam has laid down some universal moral values for the prosperity and happiness of humanity as a whole. These moral values shaped and inspired Muslims individual and social life for more than 1400 years. The moral character of a believer is taught by the holy Quran and it is perfectly represented by Prophet Muhammad

Significance of Human Rights: All people are equal, and no one shall enjoy a privilege or suffer a disadvantage due to his or her race, colour, sex, origin, or language. Human life is sacred and cannot be violated. Every effort must be made to protect it. All people are born free. Slavery and forced labour are abhorrent.

Humility: Modesty humility is one of the most important aspects of servant hood.

Brotherhood: Prophet Muhammad set high standards for brotherhood in Muslim community.

Love: loving one another is a prerequisite for belief in Islam. Prophet Muhammad emphasized this point as follows:

Faith is imperfect without morality. Quran frequently attaches having faith and having good morality together. Prophet Muhammad spent his life and his possessions for the sake of God. Once Umar, his second best companion, saw him lying on a rough mat and wept. When the Messenger asked him why he was weeping, Umar replied: "O Messenger of God, while kings sleep in soft feather beds, you lie on a rough mat. You are the Messenger of God, and as such deserve an easy life more than anyone else."

3.8 History of Christianity

The Beginnings of Christianity as a movement within Judaism during the first century C.E. At this time, the Jewish rabbi now known as Jesus of Nazareth undertook a public teaching ministry in which he preached about the imminent coming of the Kingdom of God. As reported in the Christian Scriptures (commonly known among Christians as the New Testament), Jesus assembled a core group of twelve Jewish disciples, along with many other followers. Together they ministered to the poor and outcast in present-day Israel and Palestine. Around the year 33 C.E., Jesus was arrested and executed by the Roman governor. However, Jesus followers claimed that he rose from the dead; they came to believe that he was the Son of God and that his death and resurrection saved them from their sins. As their conviction grew, they named Jesus the "Christ"- meaning Messiah or Anointed One- according to the prophecies of the Jewish Bible, the Hebrew Scriptures (commonly known among Christians as the Old Testament). This is the origin of the name "Jesus Christ" and led to Jesus' followers being called "Christians." After Jesus death, "Christians" became identified as a particular sect within Judaism. These Jews believed that Jesus was the Messiah foretold in their Hebrew Scriptures, whose coming they had long anticipated. However, as time went on, the majority of Jews did not believe that Jesus was the Messiah, and their differences with "Christian" Jews increased. Further, many non-Jewish people did come to believe in Jesus. In this way, "Christianity" gradually became a religious movement distinct from Judaism, as it is practiced today.

3.9 Basic beliefs of Christianity: Importance of God:

1. Monotheism: the belief in one God, the creator of heaven and theearth.
2. The belief in the Holy Trinity: that God exists as the father, the son (Jesus Christ) and the Holy Spirit.

3. The belief in the life, death and resurrection of Jesus Christ as the son of God, the savoirto the world

4. The belief that Jesus will return again on the Day of Judgment.

5. The belief in the importance of the Holy Bible which includes the Old Testament from Judaism and the New Testament with Jesus teachings.

6. The belief in the importance of repenting for one's sins, loving God, loving your neighbour as yourself, mercy, and forgiveness.

Christians believe there is only one God, this belief in one God is known as monotheism, so Christianity is a monotheistic religion. Christians use a variety of words to describe the nature of God.

➢ Omnipotent (all powerful)

➢ Omnipresent (everywhere)

➢ Omniscient (all knowing)

➢ Omni benevolent (all loving)

➢ Transcendent (outside of this world). Christians also believe that God is timeless and eternal.

All of these ideas are found in the Christian Bible, which is made up of the Old and New Testaments believed to be part of God's revelation to humanity.

3.10 The Trinity: Church is an Important Authority:

In beliefs about the nature of God, Christians speak of the Trinity. This is the belief that God is one but is made up of three persons:

1. **God the Father**

Jesus taught his followers to refer to God as the Father. This refers to the all-powerful, all-knowing part of God, who created the world. Christians also believe that it shows the caring, personal relationship between humans and God, like that between a child and their father.

2**. The Son Jesus Christ**

Christians believe Jesus is the Son of God. For Christians, he is God. This belief is known as the incarnation. Christians believe that through becoming human as Jesus, God revealed something of himself to the world.

3. **The Holy Spirit**

Christians believe that after his resurrection Jesus rose up to heaven. They believe that God then sent the Holy Spirit into the world. Christians believe the Holy Spirit guides Christians to live their lives in the best way possible. The Holy Spirit is able to give comfort, courage, inspiration and guidance to all Christians, and helps people to believe in Jesus and strengthen their faith. It also helps Christians to understand and interpret the Bible as the word of God. Christians believe the Holy Spirit intervenes in the world in a miraculous way and is present during worship. In special church services, such as baptism and marriage, Christians believe they are really in the presence of the Holy Spirit.

Christians are often blessed in church services by a minister with a reference to this belief. Catholics will often bless themselves by making the sign of the cross and reciting this prayer.Pertaining to Christianity Bibleis the revealed word of God and the primary authorityof religious principles. It is the sacred text.All Christians respect the ability of individual persons to read and interpret the Bible for themselves, but they do so in various ways. On the one hand, Protestant churches tend to follow a central principle of the sixteenth-century reformations in assigning absolute authority to individual Christians to interpret the Bible for themselves. On the other hand, the Catholic Church emphasizes that individual Christians who are reading the Bible should also consider the long tradition of church interpretation of scripture. When considering Catholic and Protestant interpretation of the Bible, further exploration of each one's notion of church is needed. Scripture serves as the final spiritual authority of the church; it is interpreted individually by each member as well as collectively by the group. According to Luther's principle of the priesthood of all believers, any individual may be called forth by the community to serve as its spiritual leader or pastor. The pastor is not assumed to have a special understanding of the Bible compared to the other church members. Since they understand church as a particular community of believers, Protestants-especially evangelical Protestants-tend to read and interpret the Bible as relevant to their current situation with less attention to how it has been interpreted in the past. Interpret the Bible as relevant to their current situation with less attention to how it has been interpreted in the past.

3.11 Worship and Prayers

Christians believe in a personal God who listens to individuals, and because Jesus instructs his followers to pray in the Christian Scriptures. Christians pray to sustain their relationship with God. Prayer takes many forms, including the ritualized prayers of worship services, personal prayer, group prayer, and even Bible study. Prayers may be silent or spoken aloud; contemplative, nonverbal forms of prayer are also practiced. Intercessory prayer, asking others to pray on one's behalf, is also common. For Catholics, as noted, the church includes all believers, even those who have died; therefore, Catholics sometimes ask saints, including Mary, the mother of God, to 'intercede' with God on their behalf. Among all Christians, the Lord's Prayer or 'Our Father,' which Jesus teaches his disciples to pray in the Gospels, is the most-recited prayer.

3.12 Conclusion

The above mentioned points indicate the origin of Sikhism, Islam and Christianity and said the basic principles and values of those particular religions respectively. To conclude, Christianity is the world's largest religion, with about 2.1 billion followers throughout the globe. For patronage there are different denominations are there. For Islam the five pillars of faith and moral values are clearly discussed.

3.13 Self-Assessment Questions

1. Write an essay on Life and Teachings of Guru Nanak Dev?
2. Elucidate the significance of Ten Sikh Gurus in Sikhism?
3. Write an essay on history of Islam and its Basic Values?
4. Write a note on five pillars of faith?
5. Write an essay on Basic beliefs of Christianity and the Nature of God?
6. Briefly explain the concept of Trinity in Christianity?

3.14 Suggested Reading Books

1. Khushwant Singh, 1986. History of the Sikhs, Princeton University Press, Princeton
2. Mohinder Singh, 1988, The Sikhs, National Institute of Punjab Studies, New Delhi
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4. Luther, Martin. Martin Luther: Selections from His Writings. John Dillenberger, ed. Anchor, 1958.

5. McGrath, Alister, 2001: Christian Theology: An Introduction. Blackwell, Introduces theology topically   (by major doctrines) from a Protestant perspective

6. Lewis, C. S, 2001: Mere Christianity, Harper, SanFrancisco

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Lesson- 4

BHAKTI MOVEMENTS- VAISHNAVISM, SAIVISMAND SUFISM

Aims and Objectives

At the end of lesson the learners would understand-

- ➤ Origin and Development of Bhakti Movement
- ➤ Origin of Vaishnavism, Lord Vishnu and his Avatara Concept
- ➤ Origin and Development of Saivism
- ➤ Saiva schools and Saiva Siddhanta
- ➤ Origin and Development of Sufism
- ➤ Teachings of Sufism

Course Structure

4.1 Introduction

4.2 Origin of Vaishnavism -Lord Vishnu

4.3 Avataras of Vishnu-Religious Practices

4.4 Ramanujacharya and Chaitanya

4.5 Origin of Saivism- Lord Siva

4.6 Saiva Schools and Saiva Siddhanta

4.7 Veera Saivisman- Kashmir Saivism

4.8 Origin of Sufism- Islamic Discipline

4.9 Growth of Sufism- Sufi Practices

4.10 The Sufi Way

4.11 Conclusion

4.12 Self-Assessment Questions

4.13 Suggested Reading Books

4.1 Introduction

The term 'Bhakti' refers to 'devotion'. As a movement, it emphasized on the mutual intense emotional attachment and love of a devotee toward a personal god and of the god for the devotee. This movement originated in South India between 7th and10[th]C.E., mostly in the poems of Alvars and Nayanars. These poems were composed in Tamil; the poems were addressed to Lord Vishnu and Lord Shiva respectively. Bhakti soon spread to North India, appearing most notably in the 10th-century Sanskrit text

the Bhagavata-Purana. It swept over east and north India from the 15th century onwards, reached its peak between the 15th and 17th century C.E. The Bhakti Saints moved against the austerities propagated by the Buddhist and Jain schools and professed that ultimate devotion to god was the means to salvation.

4.2 Origin of Vaishnavism- Lord Vishnu

In India the largest community within the family of religions called Hinduism worships the Supreme God under the name of Vishnu, 'the All-pervader'. The Vaishnavas, as they are called, are divided into many smaller communities, often focusing their devotion on one of the avatras, the visible manifestations of Vishnu.

Among the many deities invoked in the Vedicperiod, Vishnu has the unique position.Vishnu is associated with the sun and its movement across the sky. The oldest known myth is that of Vishnu Trivikrama, Vishnu who takes the three steps. The story appears in many sources and was later associated with the legend of the Vamanaavatara, the 'dwarf descent'. Balia demon world-ruler, invited gods and kings to celebrate a great sacrifice. Every one of the guests could express a wish which the host would instantly fulfil. Vishnu, who had appeared as a dwarf, asked only for a small piece of land – as much as he could cover with three strides. Bali encouraged him to ask for a larger gift, something worthy of a world ruler. The dwarf insisted on his wish. Bali gave in. And before his eyes the dwarf began to grow to huge dimensions. His first step covered the entire earth. The second step reached the sun, and there was no more room for a third step. So Bali offered his head for Vishnu's foot to rest on, thus acknowledging his supremacy. The major sources, however, for Vishnu theology are the Puranas and the Samhitas, a class of voluminous writings detailing Vishnu worship. Among the Puranas, the Visnupurana, in its present form dating from the fifth century C.E., occupies a special place. For Vaisnavas it is sruti, a revealed text. It describes the creation of the universe by Vishnu as Brahma and the revelation of the Vedas through Vishnu. Vishnu's power as saviour of his devotees is illustrated in the famous story of Prahlada, which is often enacted in popular plays.

4.3 Avatars of Vishnu- Religious Practices

Vaishnavism is strongly shaped by the devotion to avataras, which means 'descents' of Vishnu into bodily forms.

The most common tradition speaks of ten such Avataras:

➢ Matsya – fish

➢ Kurma – tortoise

➢ Varaha – boar
➢ Narasimha – man-lion
➢ Vamana – dwarf
➢ Parasurama – Rama with the battle-axe
➢ Rama – human form
➢ Krishna –human form
➢ Buddha –human form
➢ Kalki, who brings about the end of the aeon?

Hindu religious practice is shaped by sampradayas, often translated as sects, but roughly comparable to denominations or churches in the western context. The founders and the subsequent leaders of each sampradaya regulate the life of the members, determine the religious routine and demarcate the boundaries for acceptable and unacceptable practices and readings. Normally a Hindu who is religiously active would seek affiliation with, or initiation into, one of these sampradayas, most of which maintain centres in major places of pilgrimage. In the fourteenth century a conference of Vaishnava religious leaders agreed to a structuring of the many Vaishnavasampradayas into the so-called catuhsampradaya, affiliating each of them with one of four mainstreamsampradayas:

➢ SrıVaishnava (Ramanuja)

➢ Brahma (Madahva)

➢ Kumara (Nimbarka)

➢ Rudra (Vishnuswami and Vallabha)

All later Vaishnava congregations were to seek affiliation with one of these four in order to be recognized as legitimate. Two major developments, however, the Caitanya and the Sri Sampradaya, while nominally affiliated with the Brahma and Rudrasampradayas, have become fairly independent and, due to the number of followers, quite influential.

4.4 Ramanujacharya and Chaitanya

Ramanujacharya(1017-1137 **C.**E.)was born at Sri Perumbudur in Tamilnadu. He was a disciple of Yamuna Muni and Vedprakash and he founded the philosophy called VishishtaAdvaita and preached Vaishnavism. KulottungaChola who was a Saivate banished Ramanujacharya for preaching Vaishnavism. He wrote Sri Bashya and was the chiefpontiff of Srirangam Vaishnava Math. Ramanujacharya preached all sections of society and outcastes could also attain salvation by completely surrendering to the will of the guru.He was also referred to as Ilaya Perumal, which means the radiant one.

Visishta Advaita

This school grew out of worship of Lord Vishnu. It is a non-dualistic school of Vedanta philosophy.

It is non-dualism of the qualified whole, in which Brahman alone exists, but is characterized by multiplicity. Unlike some Hindu philosophies, Visishta Advaita doesn't see the world as simply illusion, which would make it separate from Brahman. The material world is a part of Brahman's nature. Moksha, or spiritual liberation, is seen as the joy of contemplating Brahman (rather than release from the life-death-rebirth cycle), and that joy is the result of devotion, praise, worship and contemplating the divine perfection.

Chaitanya

Chaitanya (1485–1533 C.E.) especially, as the founder of the Gaudya Vaisnava school, which became known in the West as ISKCON (International Society for Krishna Consciousness), deserves mention. He was considered by his followers an avatara of both Radha and Krsna and initiated a strand of Vaishnavism in which emotions played the main role. Building on the traditional Indian rasa ('emotions') theory, which underlies Hindu aesthetics, he declared lord Krishna to be the embodiment of all feelings, and the cultivation of emotions the supreme path to God. Using the language of erotic love and celebrating the mystery of the union of Krishna and Radha through public dancing and singing (nagarasankırtana) he inspired scholars like Jıva and Rupa Gosvami as well as ordinary people, and became the focus of a mass movement in Bengal and beyond. His

immediate disciples were responsible for rediscovering and reviving ancient Vrindaban (Brindavan) and making it one of the foremost places of pilgrimage in the whole of India.

4.5 Origin of Saivism -Lord Siva

Saivism is one of the very popular forms of Hindu faith with a large number of followers. Lord sivaas the supreme being for Saivates. Siva is one of the Trinity and carries on the function of Annihilation, while Brahma and Vishnu are said to be the Gods of creation and sustenance respectively. Saivism had diversified religious beliefs and practices. Various sects of them are found all over India. They are considered to be very ancient faiths in India. During the Indus valley civilization time we find the reference of Siva in seals (pasupathi). Also during vedic period we get evidences of rudra, the progenitor of nature. So, on the basis of direct and indirect evidences, that the Saivism was prevalent in ancient times. As a result of medieval Bhakti movements these religious traditions have witnessed a development both Saiva and Vaishnava have philosophical sphere.

Lord Siva is the supreme reality. He is eternal, formless and independent. He is not limited by time. He is infinite bliss and infinite intelligence. Lord Siva pervades the whole world by His Sakti. He works his Sakti. Sakti is conscious energy of Lord Siva. Lord Siva is the God of love. His grace is infinite. He is the saviour and Guru. He assumes the form of a Guru out of the intense love for mankind. He wishes that all should know Him and attain the blissful Siva-Pada. He watches the activities of the individual souls and helps them in their onward march.

4.6 Saiva Schools and Saiva Siddhanta

There are two types of major Savia schools based on Saiva agamas. They are Pasupatas and Kapalikas.

The Pasupatas are the oldest Saivaite tradition in the north. In them ascetic tendencies were much in evidence. Although their doctrines express closeness to doctrines of samkhya and yoga philosophy, they distinguish themselves from these schools and emphasize. The Kapalikatradition was a tantric and non puranic form of Saivism. Kapalika, which means skull or skull man. It is tantric Saivism. Some of the Kapalika Saiva practices are found in Vajrayana Buddhism

The concept of Saiva Siddhanta is a system of philosophy that developed in Tamil Saivites based on the Saiva agamas and Upanisads. Siddhanta literally means the established conclusion. Saiva Siddhanta is claimed to be a conclusive philosophy of all those who worship Lord Siva. This philosophical system has been very popular in South India. Saiva Siddhanta is called Agamanta, the conclusion of the agamas. Though it is the outcome of agamic tradition, it never rejects the Vedic tradition. The Vedas are held to be the general source. The agamas form the special source for this system. Saiva Siddhanta is a theistic philosophy, containing both philosophy and religion. God is not identical with soul or the universe. He is not their substance but dwells in them and them in Him. Advaita is not Oneness, but inseparability. Guru or the teacher let the light of enlightenment, although Siva is the source of all enlightenment, sole embodiment of intelligence and grace.

4.7 Veera Saivism and Kashmir Saivism

Veera Saivism or Lingayatism as a Saivate religious movement gained momentum during the beginning of 12th century in the North-Western parts of Karnataka. The Lingayat cult was also based on the twenty eight Saivaagamas. Tradition believes that it is very old and was founded by five ascetics namely, Ekorama, Panditaradhya, Revana, Marula and Visvaradhya, who were considered to be springing from the head of Siva. However, Sri Basavesvara was considered to be the founder. He broke from traditional Hinduism and vehemently protested against meaningless rituals by refusing to undergo the sacred thread ceremony. His followers believe he was an incarnation of Nandi. This tradition regards Siva as supreme and people must worship only Him. The term 'Vira-Saiva' comes from being such stalwart Saivas. The Lingayats are distinguished by a small linga enclosed in a metal box which they wear around the neck. They theoretically abandon all caste distinctions and grant women equal status with men. They are strict vegetarians, and they are opposed to all forms of magic and sorcery.

Kashmir Saivismis known by the name Pratyabhijna system. The Agamas are the basis for Kashmir Saivism. The Agamanta called Pratyabhijna Darsana, flourished in Kashmir. The twentyeight agamas were written in Sanskrit in the valley of Kashmir, in order to make the meaning clear to everyone. This Agamanta arose in North India long before Jainism came into prominence. Then it spreadwestward and southwards. In Western India, it was known by the name Vira Mahesvara Darsanam, and in South India, it was

called Suddha Saiva Darsanam. Siva is the changeless reality. He is the underlying basic substratum for the whole world. His Sakti or energy has infinite aspects. chit (intelligence), ananda (bliss), iccha (will), jnana (knowledge) and kriya (creative power) are chief aspects.

Bondage is due to ignorance (Ajnana). The soul thinks: 'I am finite', 'I am the body.' It forgets that it is identical with Siva and that the world is wholly unreal apart from Siva.

4.8 Origin of Sufism, Islamic Discipline

Sufism is the name given to mysticism in Islam. It is a mystic body of religious practice within Islam characterized by a focus on Islamic spirituality, ritualism and asceticism. The word Sufism is taken from the root word in Arabic 'suf' which means 'wool', which denotes the meaning who denounced the world, choose a mystic way of life and wore woolen clothes. There is another vies that the Sufis prefer to say that their name is derived from 'safa' which meant 'purity'. The main aim of Sufism practices which are direct communication between God and men and then those who practice these are called Sufis.

The Sufis spent their time in worship, in learning by heart the verses of the Quran and memorizing the words of the Prophet. They disengaged themselves from worldly activities. The Prophet and his companions looked after their needs. Since the porch of the mosque had virtually become their home, they came to becalled *Ashaab-i Suffa*or 'People of the Porch'.

The Sufis, like all other followers of Islam, consider the Prophet Muhammad to be the most perfect embodiment of their ideas and beliefs, and trace the roots of Sufism back to his life. Indeed, the life of the Prophet of Islam does provide a Sufi with a perfect example to follow. The traditions narrate a life of poverty, sincerity, submission to God's will, deep devotion, contemplation, nightlong vigils and prayers, nearness to God, divine inspiration and other-worldly visions.

The faith and practice of Islam is made up of three elements, which together form thebasis of Islamic religion. These are: *iman,* or belief in the revealed word of God; *itaah,*

or compliance with the *shahaadah*(Islamic creed); and *ihsan,* or the practice of virtue and sincerity.

Sufism is an Islamic division. It is a mystic and ascetic aspect of Islam, it is considered as the part of Islamic teaching that deals with the purification of the inner self. By focusing on the more spiritual aspects of religion, Sufis strive to obtain direct experience of God by making use of "intuitive and emotional faculties" that one must be trained to use. Tasawuf, is regarded as a science of the soul that has always been an integral part of orthodox Islam. Ibn Taymiyyah describes the Sufis as those who belong to the path of the Sunna and represent it in their teachings and writings. But academic studies of Sufism confirm that Sufism, as a separate tradition from Islam apart from so-called pure Islam.

4.9 Growth of Sufism - Sufi Practices

Historically, Sufism became as one of the most widespread and omnipresent aspects of Muslim life throughout the Islamic history. Between the 13th and 16th centuries, Sufism produced a flourishing intellectual culture throughout the Islamic world, a 'Renaissance' whose physical artefacts survive. In many places a person or group would call as a waqf called zawiya and khanqah to maintain a lodge and to provide a gathering place for Sufi adepts, as well as lodging for wandering seekers of knowledge. The same system of endowments could also pay for a complex of buildings, such as that surrounding the Suleymaniye including a lodge for Sufi seekers.

The devotional practices of Sufis vary widely. Prerequisites to practice include rigorous adherence to Islamic norms (ritual prayer in its five prescribed times each day, the fast of Ramadan, and so forth). Additionally, the seeker ought to be firmly grounded in supererogatory practices known from the life of Muhammad (such as the "sunnah prayers").

Dhikr

This practice of dhikr is called invocation of Allah within the heartbeats. The basic idea in this practice is to visualize the Allah as having been written on the disciple's heart. Dhikr is the remembrance of Allah commanded in the Quran for all Muslims through a specific devotional act, such as the repetition of divine names, supplications

and aphorisms from 'hadith' the literature and the Quran. More generally, dhikr takes a wide range and various layers of meaning. This includes dhikr as any activity in which the Muslim maintains awareness of Allah.

Muraquba

The practice of muraqaba can be likened to the practices of meditation, which attested in many faith communities.

Sufi practices, while attractive to some, are not a means for gaining knowledge. The traditional scholars of Sufism hold it as absolutely axiomatic that knowledge of God is not a psychological state generated through breath control. Thus, practice of techniques is not the cause, but instead the occasion for such knowledge to be obtained (if at all), given proper prerequisites and proper guidance by a master of the way. Furthermore, the emphasis on practices may obscure a far more important fact: The seeker is, in a sense, to become a broken person, stripped of all habits through the practice of solitude, silence, sleeplessness, and hunger.

Safa

The Sufis always laid emphasis on safa, that is, purification. The Quran has this to say:

We learn from the Quran that God made the human soul perfect and endowed it with an understanding of what is right and wrong. But, unfortunately, human life being a trial, it is beset with pitfalls and the soul is corrupted during its sojourn on earth. To bring it back to its pristine state requires purification. This action is most pleasing to God, for it shows a desire to return to and follow the path laid down by Him. Thus the purification of the soul is essential to attain divine approval.

4.10 The Sufi Way (Tariqa)

In Sufism, Sufi way means there is the road, this term went on to refer a Sufi order and mystic travel. One who undertakes a journey along this road is called a traveller. The mystical path is, in principle, open to everyone.

According to the Sufis anybody can attain the higher forms of religious knowledge, but ifone is to do it the Sufi way, it must be done under the guidance of a shaykh. The salik receives the rite of initiation from his shaykhormurshid, who inturn has

received it from his shaykhand so on, with the chain of transmission of spiritual influence (barakah) going back to the Prophet himself. The Sufis believe that the Prophet conferred this right on only some of his companions, in particular the Caliphs. Abu Bakrand Ali, who in turn passed it on to their followers. In this way, this right has been passedon in unbroken succession up to the present day. This chain of succession is known inArabic as Silsilaand it is a living tradition transmitted personally from master todisciple. A disciple is thus above all a seeker, or talib, then a traveller, or salik, andfinally, if God so pleases, a gnostic, or arif. But the spiritual realization cannot beachieved without the initiation, counsel, and guidance of the shaykh, or spiritual master.

4.11 Conclusion

The above mentioned points indicate that the Bhakti movement originated between 7[th]and 10[th]century C.E.Vaisnavism today is a vibrant religion, alive in number of different sampradayas, adhered to by over 300 million Hindus. Its major centresare Srırangam and Tirupati in South India, Ayodhya and Mathura in the North, Puri and Mayapur in the East are constantly overflowing with millions of pilgrims, and the major temples resound day and night with the Vaishnava Bhakti.

Saivism is the oldest pre-historic religion in India. For Vedic origin of Saivism, there are traces of Siva in the Vedic god, Rudra. From the primitive notion of Siva in Vedas, the later development of concept of Siva took place. There are also views that Saivism had entirely depended on non-Vedic tradition. From the proto-Siva of Indus Valley Civilisation the origin of such Saivism is traced. A fusion came about when the Vedic Rudra became identified with the indigenous Siva. The earliest specific mention of Siva by a foreigner is traceable to Megasthenes. In the age of the Guptas the worship of Siva assumed a considerable importance. The development and inclusion of Siva into Hindu pantheon as a powerful God is seen from the evidences available in Vedic literature, the Epic and Puranic literature and Tamil Sangam literature and devotional literature. In later development of Hinduism, Siva is considered as one of the Trinity and carries on the function of annihilation alone.

As a mystic and ascetic aspect of Islam, it is considered as the part of Islamic teaching that deals with the purification of the inner self.We learn from the Quran that God made the human soul perfect and endowed it with an understanding of what is right

and wrong. The devotional practices of Sufis vary widely. Prerequisites to practice include rigorous adherence to Islamic norms. But Academic studies of Sufism confirm that Sufism, as a separate tradition from Islam apart from so-called pure Islam.

4.12 Self-Assessment Questions

1. Briefly explain the origin of Vaishnavism and Avataras of Vishnu?
2. Write an essay on Vaishnava Sampradayas and why this system was more popular?
3. Write an essay on Veerasaivism and Kashmir Saivism?
4. Elucidate the significance of Saiva Siddahnta in saivism?
5. Write an essay on growth of Sufism and its Practices?
6. Write a note on Sufi Practices?

4.13 Suggested Reading Books

1 Parthasarathy, Indira, 2002; Vaishnavisam in Tamil Literature: Between the 7thand 9thCenturies. Chennai: International Institute of Tamil Studies

2 Nilakanta, Sastri, K.A, 1992: Development of Religion in South India, Munshiram Manoharlal Publishers, New Delhi

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LESSON 5

FUNDAMENTAL CONCEPTS

SILA, MAITRI, KARUNA, VINAYA, SANTHI, KSHAMA AND AHIMSA

Aims and Objectives

At the end of lesson the learners would understand-

➢ To gain knowledge about the Fundamental ideas of Sila (Moral Conduct), Karuna (Compassion) and Maitri.

➢ To gain Knowledge about the significance of Santhi and Ahimsa.

<u>**Course Structure**</u>

5.1 Concept of Sila, Karuna,Maitri, Santhi and Ahimsa

      5.1.1   Sila

      5.1.2   Karuna

      5.1.3   Maitri

      5.1.4   Vinaya

      5.1.5   Kshama

      5.1.6   Santhi

      5.1.7   Ahimsa

5.2 Self-Assessment Questions

5.3 Suggested Reading Books

5.1 Concept of Sila, Karuna, Maitri, Santhi and Ahimsa

      Ethical conduct (sila) is built on the vast conception of universal love and compassion for all living beings, on which that the most of the religious teachings is based. Ethics, also called moralphilosophy, the discipline concerned with what is morally good and bad and morally right and wrong. The term is also applied to any system or theory of moral values or principles. Sila or moral conduct is the principle of human behaviour that promotes orderly and peaceful existence in a community. It yields in particular, a very special benefit. Rules of moral conduct are to be found in every religion. So the fundamental concepts of Sila, Karuna and Maitri are significance in all religions. Santhi, which means inner peace. Ahimsa (Non-violence) was developed by Gandhi in South Africa and later during India's struggle for independence. Gandhi has deep faith with non-violence. He understands non-violence as the most active force in the world as well as supreme law.

5.1.1 Sila (Moral Conduct)

Pertaining to Buddhism the five Silas are more important for individuals. They are: Do not kill (which means, not harming), Do not steal (which mean the avoidance of fraud), Do not lie (which means do not say false words). Do not misuse sex and Do not consume alcohol or other drugs. Those who practiced thesefive Silas that they have moral values.

Moreover, Silameans virtue, good conduct, and morality. This is based on two fundamental principles:

The principle of equality: ---- that all living entities are equal.

The principle of reciprocity: --- This is the "Golden Rule" in Christianity - to do unto others
as would wish them to do unto you.

The observance of Sila leads to harmony at several levels – social, psychological, karmic and contemplative. At the social level the principles of Sila help to establish harmonious interpersonal relations, converging the mass of differently constituted members of society with their own private interests and goals into a cohesive social order in which conflict is either eliminated or reduced. At the psychological level, the practice of Sila brings harmony to the mind in the day-to-day living, protection from the inner split caused by guilt and remorse over moral transgressions. At the karmic level, the observance of Sila ensures harmony with the cosmic law of karma, hence positive results in the course of future movement through the round of repeated birth and death.

5.1.2 Karuna(Compassion)

Karuṇa is generally translated as compassion or mercy. It is a significant spiritual concept in the Indian religious systems of Hinduism, Jainism,Buddhism, Sikhism etc.In Buddhist doctrine, Karuṇa is most commonly found as the second of the Four Immeasurable Attitudes, they are cultivated in meditative practice viz. Maitre (friendliness), Karuna (compassion), Mudita (sympathetic joy) and Upekka(equanimity).

Friendliness is said to give pleasure and happiness to others, compassion uproots pain and suffering, and sympathetic joy refers to one's joy for the happiness of others. Finally, equanimity frees one from attachment to these attitudes so that one may go forth to practice them in the service of all those in need.

In Buddhism, the Mahayana scriptures, in spite of their diversity and differences, reveal the multifaceted dimensions of Karuna, which is central concept. It is the bodhisattva vow, which puts the deliverance of all beings from saṃsaa (i.e., the cycle of births and deaths) before one's own deliverance. To put it in a more personal way, the vow states, "As long as there is one unhappy person in the world, my happiness is incomplete." The vow acknowledges the absolute equality such that one willingly takes on the suffering of others.

Historically, however, Karuṇa is also manifested in such practical expressions as acts of generosity or charity (Dana). In premodern times, Karuṇa was also understood and appreciated in much more concrete forms: planting fruit orchards and trees, digging bathing ponds, dispensing medicine, building bridges, digging wells along highways, making public toilets, establishing clinics and orphanages, teaching sericulture, farming methods and irrigation, building dikes and canals, and countless other welfare activities.

5. 1.3 Maitri

According to Monier-Williams, Maitre, whichmeans "friendly, amicable, benevolent, affectionate, kind, and good-will". The term maitri (friendliness) is found in the Vedic, literature such as the Shatapatha Brahmana and various works.

5. 1.4 Vinaya

The word Vinaya is derived from a Sanskrit verb that can mean to lead, train and guide. It is often translated as 'discipline'. The word DhammaVinaya used by Buddhists for rules and regulations governing in the Buddhist sangha. The concept of Vinaya, which means discipline, has a wider meaning. The Vinaya is the discipline that the Buddha formulated as the rules, ideal, and standards of behaviours for those of his followers who went forth from home life and took up the quest for the liberation in the greater earnestness. The Vinaya represents the most efficacious lifestyle for the realization of truth. In other words, the Vinaya is the way of life that preserves the principles of truth in the practicalities of living within the world. Moreover discipline is a leadership issue. It requires the vision of the administration to consistently lead in organizations cooperate in support of a moral community

5.1.5 Kshama

Kshama is a Sanskrit word, defines various meanings. It can be thought of as a kind of extreme patience. Kshama also means forbearance and forgiveness, and can refer to the capacity to forgive others and forget the past.

Kshama is a concept commonly found in Yogic or Hindu scriptures, such as the Shandilya and Varaha Upanishads and the Hatha Yoga Pradipika by Gorakshanatha.

Kshama forms one of the 10 yamas (restraints), which make up the code of proper conduct as prescribed by the Upanishads, an ancient Vedic text. The 10 yamas are:

a) Ahimsa or Non-injury
b) Satya or Truthfulness
c) Asteya or Nonstealing
d) Brahmacharya or Sexual Purity
e) Kshama or Patience
f) Dhriti or Steadfastness
g) Daya or Compassion
h) Arjava or Honesty
i) Mitahara or Moderate Diet
j) Saucha or Purity

Among these ten Yamas, Kshama occupies a greater significance. This means Patience. Realization of the true nature of the Self is the only real pathway for the evolution of Uttamakshama. Rational vision (samyakdarshan) and rational knowledge (samyakgyan) provide the essential basis for right conduct (samyakcharitra). Here UttamaKshama means self-patience.

5.1.6 Santhi(Peace)

In Sanskrit, which means inner peace, a state of being mentally and spiritually at peace, with enough knowledge and understanding to keep oneself strong in the face of discord or stress?Human beings covet peace. Peace is a desirable thing. However, is it desirable in itself and for itself? This raises an important question about the need for peace in human existence. To say that peace is desirable for itself is to make a plea for the peace of the grave. There is uninterrupted peace in the grave but it is lifeless.

To live in peace with oneself has been considered not only beneficial for the well-being of the individual but also salubrious for the social order. To live in peace with oneself is not possible without cultivating righteousness and becoming virtuous. It is the product of spiritual achievement.

5.1.7 Ahimsa (Non Violence)

Gandhi made significant contribution to the world by his revolutionary ideas and concepts such as Satyagraha (truthful force), Sarvodaya (welfare of all), Shantisena (peace brigade). He has also developed other key concepts such as trust, non-violence (Ahimsa), ends and means, non-possession, trusteeship, vows, lifestyle, constructive work, basic education, Swadesi and Gramaswaraj.

For Gandhi, non-violence is infinitely superior to violence. Non - violence as a strategy of change was developed by Gandhi in South Africa and later during India's struggle for independence. Derived from the early influences of Jainism and other religious texts on his mind, Gandhi's Ahimsa is not a negative value of non-injury but a positive attitude of love, sacrifice and forgiveness for the humanity. Forgiveness requires more courage than revenge.

Thus, Ahimsa is not passive but dynamic. It does not represent the denial of power but renunciation of all forms of coercion and compulsion. Indeed, the moral power generated by non-violence is infinitely greater than the force of violence and armaments Non-violence does not mean mere abstention from physical injury or a negative state of harmlessness. Gandhi rejected the passive interpretations of the concept found in some religious scriptures and pacifist literature. He insisted that non-violence is dynamic and active. The true meaning of non-violence, according to Gandhi, is love and charity. It means not hurting anybody in thoughts, words and deeds. It means doing well even to the wrongdoer. It is a weapon of the strong and the brave rather than of the weak.

Non Violence is the law of Love

Gandhi discovered a new law- the law of love, a new philosophy- the philosophy of non-violence. Non-violence is the law of human spirit. Since the practice of ahimsa requires an inner strength, which can only be generated by living faith in God. In his own words, "Non-violence is the first article of my faith. It is also the last article of my creed."

Gandhi has deep faith with non-violence. He understands non-violence as the most active force in the world as well as supreme law. This particular type of belief of Gandhi is expressed in his oft-quoted statement that Ahimsa is natural to man. Gandhi said, "If we turn our eyes to the time of which history has any record down to our time, we shall find that man has been steadily progressing towards ahimsa".

5.2 Self-Assessment Questions

1. Elucidate the significance of Sila and Karuna in Ethical view?

2. Write an essay on the importance of Non-violence in contemporary society?

5.3 Suggested Readings

1. Dalai Lama, 2019: Following the Buddha's Footsteps, Simon and Schuster Publications.com, Wisdom Publications, USA

2. Jake Davis,2020: What Feel Right About Right Action?, BarreCenter for Buddhist Studies, World Press, USA

3. Kate Lila Wheeler and Sayadaw U Pandita, 2015: Dana, Sila and Bhavana-Acts That Purify Our Existence- Inquiring Mind, Berkeley, CA

4. The Collected Works of Mahatma Gandhi (CWMG),1965: The Publication Division, Government of India, Vol. XVIII

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LESSON 6

LITERATURE, ART, MUSIC, DANCE, CRAFTSMANSHIP, MONOGAMY,
FAMILY SYSTEM AND
IMPORTANT FESTIVALS

Aims and Objectives

At the end of lesson the learners would understand-

➢ Cultural achievements in the fields of Literature, Art and Sculpture, Music and Dance

➢ Craftsmanship in Cloth, Wood, Clay and Metal ornaments

➢ Monogamy, Family System and Important Seasonal festivals etc.

6. 1 Introduction

The main object of this lesson, the learners would understand the earliest known works of Indian literature like Vedas, Aranyakas and Epics. The surviving examples of Indian art,sculptures and paintings. In addition we will understand the different dance forms like Bharatanatyam, Kuchipudi etc.,and the craftsmanship in India, the family systems and different types of established families and their role in society.

6.2Literature

Etymologically, the term literature comes from a Latin word "Litteraturae" which means writings. In general form literature is applied to all fields including philosophical

writings, historical writings as well as other writings. Therefore, literature is a work of art expressed in words using a language creatively to express human realities. It is the term which implies creative Language and imitated social realities which can be transmitted in the form of writing or speech and reflects human experiences. It is distinct from other works of art such as painting, sculpture, drawing and so on. However, both works of art express the culture of a specific society from which they owe their essence.

The earliest known works of Indian literature was Rig Veda, which is a collection of 1028 hymns written in Vedic Sanskrit. Even though majority of the literary works which have survived from the ancient Indian literature are religious text, it is not right to define ancient Indian literature only based on religion. Indian literature includes everything that can be includedunder literature broadly- religious and mundane, epic and lyrics, dramatic and didactic poetry, narrative and scientific prose along with oral poetry and song.

The Rig Veda was followed by Yajur Veda, Sama Veda, and Atharva Veda. There are other works after Vedas known as Brahmanas and Aryankas followed by philosophical doctrines of Upanishads. These form the part of Shruti literature.

Yajur Veda – deals with directions for performance of the Yajnas.

Sama Veda- deals with prescribed tunes for recitation of the hymns.

Atharva Veda- deals with prescribing rites and rituals.

Brahmanas- contains detailed explanation about Vedic literature and instructions.

Aranyakas- are a treatise of forest which explainsthe rituals while dwelling into the philosophical discussions of the Brahmanas. They record the transitions between ritualistic symbolism of Brahmanas and philosophical aspects of Upanishads.

There are two epics from Ancient Indian Literature, Ramayana and Mahabharata. These have developed to their present form over centuries; hence, they represent the ethnic memory of the Indian people. They were transmitted orally over the time by singers and story-tellers and were probably put to their written from around 2nd century B.C.Ramayana is composed of 24000 verses which are spread across seven books referred to as Khandas. It is written in form of poetry which entertains while it instructs. It is the story of Rama, and tells how to achieve the fourfold objectives of human life(Purushartha), namely, Dharma, Artha,

Kama, Moksha. The Mahabharata givesinformation about the socio-political conditions at that time.

Puranas: They helped in development of early Vedic religion towards Hinduism. The literal meaning of the word "Purana" means" to renew the old". They were written to illustrate the truth of Vedas to the people. Puranas explain the philosophical and religious truths through popular legends and mythological stories. Combined with the Ithihas(Ramayana and Mahabharata), Puranas consist of many stories and anecdotes of religious, social and cultural history of India.

Buddhist literature is written in Pali language. The Sutta Pitaka consists of dialogues between the Buddha and his followers. The Vinaya Pitaka deals with rules of organization of the monasteries, and Abhidhamma Pitaka deals with the Dhamma.

.   Sanskrit literature plays significanceduring Gupta period. A number of literary works have been written just prior to the beginning of Gupta age which had secular character. This period saw development of poetry and drama. The subject of these works was majorly political events, allegories, philosophical questions. The works of Kalidasa include the Kumarsambhava, the Raghuvamsha, the Meghaduta, the Abhijnana Shakuntalam are considered classics in field of poetry and style.Bana wrote Harshacharita which is a biography of King Harsha and Kadambari. Bhavabhuti wrote Uttar-Ramayana. Bharavi wrote Kirtarjuniya.

6.3 Art and Sculpture

A sculpture reflects the artistic expressions of that particular society. Indian subcontinent has a rich tradition of sculptural art. The sculptural remains in various forms which bear testimony to the masterly skills of craftsmen have survived through the ages. This section deals with sculptural traditions in the subcontinent with focus on this form of art in early India.

The earliest reference to the attributes of gods comes from the Vedic period where we have word pictures of various deities such as that of Shri in the ShriSukta though it is not archeologically proved. Panini, a grammarian belonging to the 4th centuryB.C, however has referred to the existence as well as rituals surrounding a Prakriti or an image. Similarly

Saunaka in his digest Brihatdevata refers to ten essential elements that help us identify a deity such as form, relationship, emblem, vehicle, name, attribute, symbol etc. the Grihyasutras are unequivocal in the recognition of Pratima of icons and the domestic rituals involved in their worship.

The earliest surviving example of sculptural art of Buddhism comes from Barhut, near Satna in Madhya Pradesh. Only the great railing or the vedika running around the stupa and the gateways or toranas constructed on all four cardinal points survive from this site now. Sanchi is a better preserved monument that showcases early narrative Buddhist art. Built over many centuries, the main structure of the stupa, the vedika and torana may be dated between 50 B.C. to A.D.150. Relief sculptures on the stone gateways not only illustrate episodes from the life and worship of the Buddha along with the inscriptions about the donors, but also provide a glimpse onto the life, beliefs and structures of the period. These inscriptions inform us that traders, householders, craftsmen, guilds, queens, ministers, nuns and monks –ordinary and great men and women contributed to the construction of this monument to Buddhist piety.

6.4 Paintings

Painting has always been a very powerful medium of cultural tradition and expression. It is associated with values, beliefs, behaviour of mankind and provides material objects to understand people's way of life, their thought process and creativity. In simple words, painting has become a bridge to our past, reflecting what people think and want to depict. Painting is also a part of tangible material culture, where human creations are termed as artefacts and helps in understanding the cultural values. It is a human way of transforming elements of world into symbol, where each of it has a distinct meaning and can also be manipulated. Compared to sculpture, painting is easier to execute and that is why Stone Age people chose it as an expression of their beliefs and imaginations. In fact, painting marks an entirely new phase in the human history and is regarded as a giant cultural leap. Painting in contemporary Indian literature is also referred as 'Alekhya'. In other words, it is a medium of expression of artist's instinct and emotion reconciled and integrated with his social expression and cultural heritage.

6.5 Music and Dance

Dance and music as ancient performing arts have always been a part of the life of Indian people. Our religious literature recognized dance as an important activity in the human search for god. The sources of earliest civilization in India clearly demonstrate the importance of dance. In the later period too dance remained at the forefront of all the performing arts. We learn about it from the sculptures, from the paintings, as also from numerous textual treatises on the art of dance.

India is a land of rich culture and heritage. Since the beginning of our civilization, music, dance and drama have been an integral aspect of our culture. Initially, these art forms were used as medium of propagation for religion and social reforms in which music and dance were incorporated to gain popularity. From the Vedic era to the medieval period, the performing arts remained an important source of educating the masses. The Vedas laid down precise rules for the chanting of Vedic hymns. Even the pitch and the accent of singing different hymns have been prescribed. There was more of exemplary presentation through them than education or social reforms. Presently, these art forms have become means of entertainment for people all over the world.

The important dance forms
Bharatanatyam

Bharatanatyam of Tamil Nadu in southern India has grown out of the art of dancers dedicated to temples, and was earlier known as DasiAttam. It has a rich repertoire of songs in Telugu, Tamil and Sanskrit. The music of Bharatanatyam belongs to the Carnatic system of southern India. The musicians accompanying a dance recital include at least one vocalist, aMridangam (drum)-player, and a flutist or violinist or Veena (lute)-player. The group also includes a Nattuvanar, or dance conductor, who recites the dance syllables as he plays a pair of small bronze cymbals.

Kuchipudi

Kuchipudi, one of the major dance forms of India was originated from Andhra Pradesh, where it grew largely as a product of Bhakti movement beginning in the 7th Century AD. Kuchipudi derives its name from the village Kuchelapuram, where it was nurtured by great scholars and artists who built up the repertoire and refined the dance technique. The

Kuchipudi is a dance-drama of Nritta, Nritya and Natya. The Nritta consists of teermanamsand thejatis, the Nritya of Sabdams, and the Natya of acting with Mudras for the songs. Nritta encompasses steps and movements in the form of patterns of dance which, though ornate in themselves, have no meaning to convey.

The other dance forms in India:

Kathak (Northern India)

Manipuri Dance, Manipur (North-eastern India)

Odissi Dance, Orissa (Eastern India)

Chhau (Eastern India)

Music

The earliest tradition of Indian music may be traced to Sama Veda, which contained the slokas that were put to music. Chanting of Vedic hymns with prescribed pitch and accent still form a part of religious rituals. The earliest text dealing exclusively with performing arts is Bharata's Natyashashtra (compiled between 2nd century B.C. and 2nd century A.D.) which has six chapters on music. Another major text is Matanga's Brihaddesi compiled between 8th and 9th century AD. In this work ragas were first named and discussed at great length. Sarangadeva's -Sangeeta Ratnakara mentions 264 ragas. A variety of string and wind instruments were invented over the period of time. In ancient texts references have been made to flutes, drums, veena, and cymbals. Many rulers such as Samudragupta, King Bhoja of Dhara and King Someshavra of Kalyana patronised music. The Gupta monarch Samudra Gupta was hehimself an accomplished musician. In some of his coins, he is shown playing on the Veena. Tamil music has a number of terms and concepts parallel to what is found in Sanskrit texts. The Saivite Nayanars and Vaishnavite Alvarstoo set their poems to music.

Similarly in the medieval period the Sufi and Bhakti saints encouraged music. Qawwalis were sung in Sufi khanqahs and devotional music like kirtan and bhajan became popular with the Bhakti saints. Names of Kabir, Mirabai, Surdasa, Chandidasa, Tulsidasa, Vidyapati are closely associated with religious music. Great scholars like Amir Khusru contributed equally to the promotion of music. The most famous musician of Akbar's court was Tansen and there was nobody to match him, even though there were all kinds of singers. BaijuBawra was also a well known musician during Akbar's time. The patronage given to these artists by the ancient and medieval rulers have been instrumental in keeping the

traditions alive. In fact the Mughal rulers were great patrons of music Akbar composed songs and encouraged musicians. Swami Haridas and his disciples composed many songs in different tunes. Pundarika Vittal was a great scholar of music who wrote the famous Ragamala. Hindustani Music was also enriched by devotional songs sung by Mira Bai, Tulsidas and Surdas.

6.6 Craftsmanship

Craft traditions in India reveal the anonymous nature of creation, skill and act.The root of the creative process has always been the artisan traditions. In India the objects produced by craftsmen for the use of people in cities and villages. The Crafts tradition in India was appear to 2000 years before in the cities of Indus valley Civilization. Craftsmen in these sites had discovered the use of wheel carts etc. the craftsmen had discovered geometry and evolved simple tools for the measurement of angels. Number of amulets and seals discovered at the Indus valley cities, metals like clay, faience and semi precious stones show the significance of craftsmanship. During the vedic period also we know the materials prepared by craftsmen. Panini used the words of shilpis, dancers, musical instruments and pottery etc. he mentioned raja shilpiis as the artisans who created crafts for the kings and his court. From the ancient times onwards five types of craftsmen were known viz, the potters, the blacksmiths, the carpenters, the barbers and the washermens.

6. 6. 1 Cloth, Wood,Clay and Metal ornaments
Cloth

Cloth means woolen or felted fabric made from wool, cloth or a similar fabric. Cloth is used especially for making cloths, textiles for making cloths. Textiles have been part of India largely since the Indus valley civilization. The first traces crafted textiles appeared in 2500 B.C. Indian textiles have held a special place in Indian heritage depicts in the ancient Murals in the Ajanta caves. Through the ages, as various kingdoms of India changed hands from one ruler to another changes occurred in the way.

Clay works

The earliest evidence was discovered in the Neolithic site of Mehrgarh, which is now located in Pakistan.The relics show that the art of making clay pottery was highly developed in 6000 B.C.The most well-known pottery from the ancient period is Painted Grey Ware

pottery, which is typically grey in colour and was associated with the Vedic period (1500-600 B.C.).

Centres of Clay Crafts in India

There are a wide variety of clay crafts in India. For instance the Bengali Surai or the common jug, the Kagzi or paper pottery of Alwar, the painted pottery of Bikaner, the colourful Khurja pottery of Utter Pradesh , the variety of clay ware in Himachal Pradesh like gidya, patri and narale, the beautiful pottery of Saurashtra, the earthen ware of Srinagar. The unique Karigari pottery of south Arcot also enriches the clay craft of India. Some other popular potteries of India are the Blue Pottery of Jaipur, Pokran Pottery and a lot more.

In the present age Pottery has diversified into a number of branches. Clay figures of Lucknow represent characters of different races and tribes of Oudh. Wall brackets, vases, clock-cases, and other articles are manufactured out of clay. They are in a decadent style that is modelled after the Italian work which is found all over Lucknow. Clay figures painted and dressed up in muslins, silks and sequins are modelled at Culcutta, Lucknow and Pune.

Wooden Works

India has a large forest cover, and one of the main products derived from these resources is wood.Furniture is one of the most important products made from wood. We can find exquisitely carved woodwork furniture in sheesham wood, pinewood, and other materials.Kashmir, where this art form has flourished since the 13th century, is one of the most important centres for making wooden furniture. They make extensive use of walnut and deodar wood.Because of the cold and wet climate, Kashmiri artists are also skilled at creating wooden houses, houseboats, and other structures.Kashmiri lattice work, such as acche-dar, khatamband, and azlipinjra, were some of the most exquisite woodwork.

India has a glorious tradition in toys. The excavations from Harappa and Mohenjodaro have thrown up a magnificent profusion of clay toys. A large variety of materials are used for the manufacture of toys and dolls. Red wood, cow dung, paper and clay are some of them. Clay toys are made in almost all the states in folk style. Some are closely connected with seasonal religious festivals. Almost every region of India is renowned for its distinctive tradition of toys. Red wood toys from Tirupathi, the toys of Kondapalli and Ettikoppaka in Andhra Pradesh are important craftsmanship of wood

Metal

Metal casting in iron, copper, bell metal, and other metals can be accomplished in a variety of ways.These crafts are distinguished by the use of ornamentation on metal through techniques such as engraving and embossing. One of the most well-known techniques is Rajasthan's Marori work, which involves using metal to create etchings on the base metal and filling the gaps with resin.

6.7 Monogamy

According to Hegel, Monogamy means unity in marriage. Monogamy is one of the absolute principles on which the ethical life of a community depends. Only mutual, whole-hearted, surrender of individual personality results in each having the identical relationship with the other which allows both to become conscious of their personhood in the other. Monogamy requires that each come to the marriage viewing the other as sufficiently equal in personhood that each must completely surrender to achieve the transcendent personality of the family.

6.8 Family System

  Family means group people including Parents and their children living together as a unit. Family system plays an important role in society, important family types are:

1. Monogamous family: 1t is a form of family in which an individual has only one spouse at any one time. The most widespread form of marriage is monogamous, which is preferred in most parts of the world. Monogamy appears in two forms. Serial monogamy in which the individual may remarry after the death or divorce of a spouse, and straight-life monogamy in which remarriage is not permitted.

2. Polygamous family: It is a general term that covers any form of marriage of three or more persons. Polygamy may appear in two forms:

3. Polygamous family: The family in which a man has several wives at the same time.

4. Polyandrous family: The family in which a woman has more than one husband simultaneously.

6.9 Important Seasonal festivals

As a part of the household responsibilities, a devout Hindu is expected to perform certain rituals every day. The morning rituals may include taking a bath or physical self-

purification, offering prayers to the Sun God, or Chanting the Gayatri mantra. The most common rituals practiced in all Hindu households are puja, meditation, silent prayers, yoga, recitation of scriptures from *Bhagavad Gita* or bhajans, reading religious books, participating in Satsang (prayer meets), performing charitable work, visiting a temple, and chanting the name of their beloved God.

Most of the festivals in India mark the beginning of a new season and the new harvest. This is rooted in the fact that India is predominantly an agricultural economy and so the festivals are more associated with the agrarian society. The festivals such as Makar Sankranti, Pongal, Holi, Baisakhi, Onam, etc. herald the advent of a new season and new crops. Besides these traditional festivals being celebrated through the ages, some very new festivals are also becoming popular and attract people. In this respect, we can include festivals like Boat Race Festival, Mango Festival, Garden Festival, Kite Festival, etc. But these festivals should not be treated in isolated manner as these too are organised in appropriate regions and seasons.

Every householder is doing festivals from long time.In India there are different seasonal festivals based on their regional variations. Some of the important seasonal festivals are;

Makara Sankranti

Makara Sankranti (winter solstice) falls in the month of January. On this day, a bath in Ganga is considered sacred whereas in South India the devotees bath in the Krishna, the Kaveri and the Godavari and make offerings. Makara Sakranti is the only Hindu festival celebrated according to the solar calendar for it marks the transition of the sun from one Zodiac sign to another. This is called Sankraman and the day is called Sankranti. Thus, there are 12 Sankrantis in an year. But the most important are those occurring in the months of Asadha and Paushya. In the month of Paushya (14 January), the sun appears against the constellation that represents the Zodiac sign of Makara. This is the beginning of uttarayan, the auspicious half of the year, when sun appears to move northwards. This cosmic phenomenon is celebrated with preparation of items using sesame seeds, sugarcane jiggery and sugar all over India with minor variations. In South India this festival is celebrated as the

'Pongal', which takes its name from the sweet dish prepared by boiling rice in a pot of milk. In Panjab, where December and January are the coldest months of the year, huge bonfires are lit on the eve of Sankranti and it is celebrated as 'Lohari'. Sweets, sugarcane and rice are offered to the fire. Fairs and regional dances are organized in different parts of India and ritualistic bath in sacred rivers is considered auspicious on this day.

Onam

Onam, the harvest festival, is the most popular festival of Kerala. Onam is part of the cultural identity of every Malayalee. The ten-day Onam festival is celebrated in August-September, which coincides with the beginning of the harvest season. It celebrates a happy blend of myth and reality. It brings back memories of the folkloristic tradition since the ages centeredaround the king Mahabali, whose reign was famous for prosperity, equality and righteousness. According to the tradition, every year, the people of Kerala, irrespective of caste, creed or colour, join together to welcome back their legendary king. Preparation of a floral carpet called Athappookkalam in front of the houses, from the first day of Atham to the tenth day of Thiruvonam is part of the festivities. This symbolic gesture is to welcome king Mahabali. Carnivals, Boat Races, Dance, Music and Feasts are organized during this festive period. The meals with the traditional sweet dish called payasam, etc. is served in every house on plantain leaves. It would be significant to mention here that this festival in recent times has become a great source of tourist attraction.

6.10 Conclusion

To conclude, theSanskrit literature plays significancerole during Gupta period. A number of literary works have been written just prior to the beginning of Gupta age which had secular character. Bharatanatyam of Tamil Nadu in southern India has grown out of the art of dancers dedicated to temples.Craft traditions in India reveal the anonymous nature of creation, skill and act.The root of the creative process has always been the artisan traditions. In India the objects produced by craftsmen for the use of people in cities and villages.As a part of the household responsibilities, a devout Hindu is expected to perform certain rituals every day.Most of the festivals in India mark the beginning of a new season and the new harvest. This is rooted in the fact that India is predominantly an agricultural economy and so the festivals are more associated with the agrarian society.

6. 11 Self Assessment Questions:

1. Write an essay on significance of ancient Indian literature?

2. Elucidate the important Dance forms in India?

3. Explain briefly the important seasonal festivals in India?

6.12 Suggested Readings:

1.Mukerjee, RadhaKumud, 1954: The Fundamental Unity of India, BharatiyaVidya
Bhavan: Bombay
2. Risley, H.H. 1969: The People of India, Orient Books: New Delhi
3. Luniya, B. N., 2016: Life and Culture in Ancient India, Laxmi Nain Agarwal, Agra

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LESSON 7

SOCIAL REFORMS IN INDIA
BASAVESWARA, RAJA RAM MOHAN ROY AND DAYANANDA
SARASVATI

Aims and Objectives

At the end of lesson the learners would understand-

➢ The Concept of social reforms and modern society

➢ Knowledge about the Social reforms in India

➢ To gain knowledge about the life of Basaveswara, Raja Rammohan Roy and his Social reforms

➢ To gain Knowledge about the Abolition of Sati and Education reforms of Raja Ram Mohan Roy

➢ Life of Swamy Dayananda Sarasvati and his Social reforms

➢ To know about the principles of Arya Samaj

7.1 Introduction

We are living in a society, which consists of different types of persons, different types of religions, different types of castes and different types of colour and gender etc.,and it is expected that they all should live in harmony and without discrimination; freedom and brotherhood among all sections of society. However, human society all over the world shows that various types of exploitative practices which are prevalent in the present societies. These practices originated due to human greed for power, authority and superiority. These discriminatory and exploitative practices take the form of social evils from ancient times to the modern times. Consequently, that societies needed for social reform began to manifest it from the medieval times onwards. Many social reform movements originated by Basaveswara in Karnataka, Raja Ram Mohan Roy, Ishwar Chandra Vidyasagar, Swami Dayanand Saraswati, Swami Vivekananda, Sir Syed Ahmad Khan and many others were advocating the eradication of the evils prevalent at that time and were willing to bring reforms in the society.

Swami Dayananda Saraswati was a great educationist, social reformer and also a cultural nationalist. He was a great soldier of light, a warrior in God's world, a sculptor of men and institution. Dayananda Saraswati's greatest contribution was the foundation of Arya Samaj which brought a revolution in the field of education and religion. Swami Dayananda Saraswati is one the most important reformers and spiritual forces India has known in recent times. The philosophy of Dayananda Saraswati can be known from his three famous contributions namely "SatyarthaPrakash", "Veda Bhashya Bhumika" and "Veda Bhashya Bhumika" and Veda Bhashya. Further the journal "Arya Patrika' edited by him also reflects his thought. Swami Dayananda the great founder of AryaSamaj, occupies a unique position in the history of political ideas of modern India. When the educated young men of India were slavishly copying the superficial aspects of European civilization and were making agitation for transplanting the political institutions of England in Indian soil without paying any head to the genius and culture of the Indian people, Swami Dayananda boldly launched India's disobedience against the social, cultural and political domination of the west. Swami Dayananda, the greatest supporter of the Indo-Aryan culture and civilization also proved to be greatest exponent of the most advanced ideas in politics in India. He was against idol worship, caste system, ritualism, fatalism, infanticide, sale of grooms etc. he also stood for the liberation of women and upliftment of depressed class. Keeping in mind the supremacy of

Vedas and Hindus, he opposed Islam and Christianity and advocated for Suddhi movement to reconvert the other sects to Hindu order. Dayananda expressed political ideas too when described theory of state, forms of Governments, three- cameral legislation, functions of Government, rule of Law etc.

7.2 Life of Basaveswara and his Teachings

Basaveswara was born in 1131 C.E. in the town of Basavana Bagewadi in the northern part of Karnataka to Maadarasa and Madalambike, a Kannada Orthodox Brahmin family devoted to Hindu deity Vishnu. He was named Basava, a Kannada form of the Sanskrit Vrishabha in honor of Nandi bull (carrier of Shiva) and the local Saivism tradition. Basavaeswara grew up in Kudalasangama (northwest Karnataka), near the banks of rivers Krishna and its tributary Malaprabha. Basavewara spent twelve years studying in the Hindu temple in the town of Kudalasangama, at Sangameshwara then a Saivate school of learning, probably of the Lakulisha-Pashupata tradition. Basaveswara married Gangambike, a cousin from his mother's side. Her father was the provincial prime minister of Bijjala, the Kalachuri king. He began working as an accountant to the court of the king. When his maternal uncle died, the king invited him to be the chief minister. The king also married Basava's sister named Nagamma.

Basaveswara was a 12th century C.E. Indian philosopher, poet and social reformer. Basava was active during both the reign of Kalyani Chalukya and Kalachuri dynasty. His teachings were reached peak during the rule of Bijjala II in Karnataka. A full account of Basava's life and ideas are narrated in a 13th-century sacred Telugu text, Basava Purana by Palkurki Somanatha. His teachings especially vachanas are not restricted to any particular theory or ideology and gives varied meanings. He fought against the Manuvadi's (the priestly class) when they were at the peak. He tried to abolish caste system through freedom of speech and reason. He advocated that by birth everyone is equal; women are equally competent with men.

Basaveswara, who was the first Indian thinker to started the system of deliberation and discussion. In that sense, he is a real democratic. In the early 12th century he developed a concept of welfare state. He thinks of the establishment of a new political society, where in every individual was given importance irrespective of his caste, creed, race or sex.

Basaveswara is of the firm belief that, the power of good people is the first and foremost asset of a state. Happiness of the people is the happiness of the state. The power of the people was the power of the state. Harihara in his "BasavarajDevarRagale" says that Basaveswara upholds the principle of common welfare. He advocated the concepts of Equality, Freedom, Secularism, Duties and communism etc.

7.2.1Concept of Equality and Freedom

Basaveswara's concept of equality is very clear and concrete. His single statement, no one is inferior to me and no one is superior to the Shivabhakta i.e. (nobody is below me and nobody is above the disciple of God) shows his concern for equality. His basic intension was to establish a society of equals through his vachana's. For that he faced a lot of challenge and opposition from the priestly class. He always says shows his intent and concern for the establishment of society of equals. He is the first thinker who gave equal importance to women. During his days women were restricted to the four walls of the house. But he makes them to attend and participate in the proceedings of the Anubhava Mantapa. More than 35 women members were there in the Anubhava Mantapa. To name a few among them are Akkamahadevi, Gangambike, Nilambike, Muktayakka, Kadire Remmevve, KottanadSomavva, SuleSankavve. He makes a strong statement "The base of purity/supremacy is not caste but character".

Basaveswara feels that fear establishes Anarchy. If you have to end anarchy and establish a rule of law there is to be freedom of all sort to the Sharanas. He is a staunch supporter of individual liberty. He says everyone is free to express his views. Freedom of speech and expression was a common feature of the Anubhava Mantapa. According to him, the members of the Anubhava Mantapa used to participate in the proceedings actively irrespective of the caste and sex. Everyone's view was considered before coming to a conclusion.

7.2.2 Concept of Slavery, Secularismand Communism

The institution of slavery is as old as humanity. It was against the basic concept of Basaveswara. He opposes this institution. He says all those who are the disciples and devotees of Kudalsangama are equals. The slaves had no freedom. Just they have to follow

the orders and of their masters. They can do nothing without the guidance, direction order of their masters. Basaveswara says that this institution is against humanity.

Basaveswara's Anubhava Mantapa was a secular body. The Sharanas who used to assemble there belonged to all caste and communities. Its head was Shri Allama Prabhu, who was lower caste man (Natawara Caste). All the proceedings were conducted under his leadership. Kakkayya and Channayya were untouchables. Madhuvarasa was a Brahman. So it was a perfect secular body. With no hesitation we have to say that in 12th Century he established a secular institution.

Basaveswara principle of communism is based on work i.e. Kayak. Work is the physical labour for him. No one is entitled for his food unless he works. The one is involved in work need not do the Ling Pooja or Gurudarshan. If you earn something without work, it is of no use for any religious activity. To him, one has to collect the property to his daily needs only. He was against collection of property for tomorrow. If he earns more that is to be used for social development as it is the property of the society. He is of the opinion that the property is to be divided and distributed among the members of the society judiciously. According to him service to human beings is service to the God.

7.3 Life of Raja RamMohan Roy and his Ideology

He was born in a Brahmin family on 10th May, 1772 at Radhanagar, in Hooghly district of Bengal (now West Bengal). Ramakant Roy was his father. His mother's name was Tarini. He was one of the key personalities of "Bengal Renaissance". He is known as the "Father of Indian Renaissance". He was reintroduced the Vedic philosophies, particularly the Vedanta from the ancient Hindu texts of Upanishads. He made a successful attempt to modernize the Indian society.

Ram Mohan Roy's early education included the study of Persian and Arabic at Patna where he read the Quran, the works of Sufi mystic poets and the Arabic translation of the works of Plato and Aristotle. In Banaras, he studied Sanskrit and read Vedas and Upanishads. From 1803 to 1814, he worked for East India Company. In 1814, he resigned from his job and moved to Calcutta in order to devote his life to religious, social and political reforms. In November 1930, he sailed for England to be present there to counteract the possible nullification of the Act banning Sati. Ram Mohan Roy was given the title of 'Raja' by the

titular Mughal Emperor of Delhi, Akbar II whose grievances the former was to present before the British king. In his address, entitled 'Inaugurator of the Modern Age in India,' Tagore referred to Ram Mohan as 'a luminous star in the firmament of Indian history'.

Ram Mohan Roy was greatly influenced by western modern thought and stressed on rationalism and modern scientific approach. Ram Mohan Roy's immediate problem was the religious and social degeneration of his native Bengal. He believed that religious orthodoxies have become causes of injury and detrimental to social life and sources of trouble and disbelief to the people, instead of tending to the enrichment of the condition of society. He concluded that religious reform is both social reform and political modernization. Ram Mohan believed that each sinner must make restitution for his sins and it is to be done through self-purification and repentance and not through sacrifices and rituals. He believed in social equality of all human beings and thus was a strong oppose of the dogmatic beliefs.

7.4 Contributions to Social Reforms

Raja Ram Mohan Roy conceived reformist religious associations as instruments of social and political transformation. He founded the AtmiyaSabha in 1815, the Calcutta Unitarian Association in 1821, and the Brahma Sabha in 1828 which later became the Brahma Samaj. He campaigned against the caste system, untouchability, superstitions and use of intoxicants. He was well known for his pioneering thought and action on the emancipation of women and especially on the abolition of sati and widow remarriage. He attacked child marriage, illiteracy of women and the degraded state of widows and demanded the right of inheritance and property for women.

He did pioneering work in the field of social reform. Roy started his public life in 1815 with the establishment of the Atmiyasabha. This sabha vehemently protested against the prevalent practice of selling young girls to prospective husbands due to some pecuniary interests, in the name of the kuleen tradition. It also opposed polygamy and worked for the removal of caste disabilities. Roy believed in, the progressive role of the British rule in India and sought government held in the matter of social reforms, especially in the form of socially progressive legislations. For instance, Roy was convinced that without the active support of the government it would be almost impossible to eradicate the inhuman practices of sati.

Raja Ram Mohan Roy's aim was that the creation of a new society based on the principles of tolerance, sympathy and reason, where the principles of liberty, equality, and fraternity would be accepted by all, and where man would be free from the traditional shackles which had enslaved him for ages. He desired for a new society which would be cosmopolitan and modern. Roy's methods of social reform were multifaceted. He combined all possible means, including even those which were commonly believed to be incompatible. He appealed to the rational faculty of his compatriots, and often quoted from the scriptures, lines and verses in support of the proposed reforms.

7.4.1 Abolition of Sati Practice and Education Reforms

Raja Ram Mohan Roy was the man who confidently challenged evils like the Sati and caste systems. He protested against the Sati system inside and outside his home. Consequent upon this the orthodox community rose up in protest and social boycott was organized against him and threatened his life. It goes to his credit that he proposed to the Government of his times to legally abolish Sati which was a curse on the fair name of Hindu society. He protested against Sati system and to establish the right of women in their paternal property. With the earnest efforts of Raja Ram Mohan, Lord William Bentinck prohibited Sati by "Bengal Sati Regulation – XVII" in 1829 A.D.

Ram Mohan Roy did much to circulate the benefits of modern education to his countrymen. In 1825, he established Vedanta College where courses in both Indian learning and Western social and physical sciences were offered. Women Education equally able was the Raja`s advocacy of the education of Women. Although the concept had already been put forward by missionaries, it was the Raja who helped to popularize it among the Hindus. He said that the women of India were highly educated and that the education of women was in keeping with ancient religious traditions and beliefs. The Brahma Samaj did great service in removing the popular prejudices against the education of women that were the prevalent in the Hindu society and the credit for this goes mostly to RajaRam Mohan Roy.

7.4.2 Taxation reforms and Regeneration of Women

Ram Mohan Roy condemned oppressive practices of Bengali Zamindars and demanded fixation of minimum rents. He also demanded the abolition of taxes on tax-free

lands. He called for a reduction of export duties on Indian goods abroad and the abolition of the East India Company's trading rights

Raja Ram Mohan Roy felt that the treatment which was being given to the women in India was unjustified. Not only he plead for women's share in the ancestral property but he wholly supported many of their other causes. He stood for female education and also widow re-marriage. In order to give the women their rightful place in the society and he stood against the polygamy. He was a symbol of Indian spirituality and had deep faith in Indian nationality. He studied Indian religion in proper sense of the term which gives liberal sense. He believed that the ancient Indian religion in its true sense stood for religious toleration, universal brotherhood, humanism and liberalism.

7.5 Life of Swami Dayananda Saraswati- Social Ideas and Reforms

Dayananda Saraswatiwas born in an orthodox Brahman family at Tankara in the Morvi state in Kathiawar in 1824. The name of his father was Karsamji Tiwari, who served as a priest in a Shiva temple. The childhood name of Dayananda was Mulasi Dayaram or Mulasankar. Under the loving care of his father Dayananda had acquired proficiency in Veda, Sanskrit grammar and Sanskrit language from childhood. Dayananda's father tried to involve him in family life through marriage with a view to put restriction on his independent mind. Dayananda was not willing to enter into the bondage of family life. In 1861, at Mathura, Dayananda came in contact with Swami Brijananda. This contact is decisive point in his career. He became his disciple and studied the ancient religious literature, various mythological books and Sanskrit grammar text. The philosophical foundation of Dayananda took concrete shape at Mathura. He got knowledge and realization. Mulasankara became Dayananda Sarswati and by the instruction of his guru Vrijananda dedicated himself to spread the message of Veda and to fight against the conservative Hindu religion and wrong traditions. Dayananda though had contact with Brahma Samaj; they were not prepared to accept the supremacy of the Vedas and transmigration of soul. To fulfil the mission of his life, he founded Arya Samaj at Bombay on 10th April, 1875 and passed the rest of his life in establishing Arya Samaj branches at different places.

Swami Dayananda education philosophy, we can say that his scheme of education brings to light its constructive, comprehensive character. Swami Dayananda Saraswati also

criticizes the present education system. He said that this system failed to producing good student. For him, educated person was supposed to be a modest and having good character. He was required to have control over speech and mind, be energetic, respectful to parents, teachers, Elders and guest, to follow the Nobel path and to shun evil ways, to enjoy the company of the learned people and too liberal in making gifts. He wrote booklet called as "Vyavharbhanu".

He was certainly introduced a scheme of broad-based foundational education. Same time he advocacy of Sanskrit but did not supported the English education while Swamiji is put great emphasis on mother tongue is the right medium for social or mass education. While English is necessary for mastering Western science and technology, Sanskrit leads one into the depths of our vast store of classics. The implication is that if language does not remain the privilege of a small class of the people and social unity will forward to all people in the society. To him Veda is rock-bed of Hindu culture and infallible, being the inspired of God. He tried to eradicate Hinduism from its evils and to provide it a rational basis. He gave the clarion call "Go Back to Vedas". As a social reformer Dayananda was not influenced by western culture but was a true symbol of Hinduism. His approach was reformative to strengthen the fighting spirit of Hinduism.

Dayananda strongly believed that education is only source to upliftment of masses and regeneration of society. The sense of dignity rises in man when he becomes conscious of his inner spirit, and that is the very purpose of education. He tried to harmonize the traditional values of India with the new values brought through the progress of science and technology. It is in the transformation of man through moral and spiritual education that he finds the solution for all social evils. His idea of founding education based on the firm ground of our own philosophy and culture, he shows the best of remedies for today's social and global illness. Through his scheme of education, he tries to materialize the moral and spiritual welfare and upliftment of humanity, irrespective of caste, creed, nationality or time. Social Ideas: He was against idol worship, caste system, ritualism, fatalism, infanticide, sale of grooms etc. he also stood for the liberation of women and upliftment of depressed class. Keeping in mind the supremacy of Vedas and Hindus, he opposed Islam and Christianity and advocated for Suddhi movement to reconvert the other sects to Hindu order. Swami

Dayananda Saraswati sincerely believed that through the spread of Vedic education the urge of regeneration of Indian society.

The contribution of AryaSamaj in the field of education is commendable. The establishment of education institutions, particularly in the northern and eastern parts of India, and the formation of the Gurukula Academy at Haridwar exemplify to revive the ancient ideal and traditions of Hindu education. The members of AryaSamaj movement are also in the forefront of other public services of the country. This is evident from the number of members of the Samaj who have attained public eminence and have won the gratitude of the Indian nation. The contribution and importance of Swami Dayananda will remain alive in the country so long as the AryaSamaj exists and continues its activities of religious and social reforms.

7.5.1 Political Ideas and Rule of Law

Swami Dayanand Saraswati was an idealist in politics and he found his inspiration from the study of Vedas. He started with the age-long tradition that the Vedas contain truths which are universal in their application and which can stand the test of acute reason and searching science. The Indian tradition is that even sciences like medicine, mathematics, music, astronomy, politics and economics are based on Vedas. He does not make any inquiry about the origin of the state. He concentrates his attention on the discussion of the character of a fully organized state with all its organs of administration. According to him, the state stands for the realization of the highest objects of life. The objective of state is not just to look to the secular and material welfare of the citizens but to promise the four fold objects of human life, namely religion, material prosperity, enjoyment and salvation. He wants state to direct its activities in such a way that these may be conducive to the securing of freedom from the bondage of the world.

According to Swami Dayanand Saraswati, government is the agent of the community. It has not only to provide security against internal and external dangers, but also to promote the highest aims of human life. He admits the need of allowing the citizens to hold private property. He believes in the inequality of division of wealth but at the same time apprehends that the rich might give trouble to the government. He also lays great emphasis on the maintenance of a strong army. He describes that there is no other way of maintaining independence of the state than the raising up of a strong defensive force within the country.

The government according to him is the guardian and protector of those who are not able to earn their livelihood.

7.5.2 Ten Principles of Arya Samaj

1. God is the efficient cause of all true knowledge and all that is known through knowledge.

2. God is existent, intelligent and blissful. He is formless, omniscient, just, merciful, unborn, endless, unchangeable, beginning-less, unequalled, the support of all, the master of all, omnipresent, immanent, un-aging, immortal, fearless, eternal and holy, and the maker of all. He alone is worthy of being worshiped.

3. The Vedas are the scriptures of all true knowledge. It is the paramount duty of all Aryas to read them, teach them, recite them and to hear them being read.

4. One should always be ready to accept truth and to renounce untruth.

5. All acts should be performed in accordance with Dharma that is, after deliberating what is right and wrong.

6. The prime object of the Arya Samaj is to do well to the world, that is, to promote physical, spiritual and social good of everyone.

7. Our conduct towards all should be guided by love, righteousness and justice.

8. We should dispel Avidya (ignorance) and promote Vidya (knowledge).

9. No one should be content with promoting his/her good only; on the contrary, one should look for his/her good in promoting the good of all.

10. One should regard oneself under restriction to follow the rules of society calculated to promote the well being of all, while in following the rules of individual welfare all should be free.

7.6 Conclusion

Looking at all these aspects, it is very clear that Basaverswara's contributions to Indian social and political philosophical thoughts are invaluable. He gave a new meaning to democracy, freedom, equality, communism and secularism. If his concept of care and love for the sharana's(citizens) is followed by the present sections of all the people, it will be the great use of the mankind. His poly of public welfare is the real welfare of the state will undoubtedly be established. Lord Basavesvara was a great saint and philosopher.

Raja Ram Mohan Roy was one of the few people in his time to realize completely the significance of modern age. He knew that the ideal of human civilization does not lie in isolation of independence, but in the brotherhood of inter-dependence of individuals as well as nations. His attempt was to establish Indian people in the full consciousness of their own cultural personality, to make them comprehend the reality that was unique in their civilizations in the spirit of sympathetic cooperation.

Swami Dayananda was a great educationist, social reformer and also a cultural nationalist. He was a great soldier of light, a warrior in God's world, a sculptor of men and institution. Dayananda Saraswati's greatest contribution was the foundation of AryaSamaj which brought a revolution in the field of education and religion. Swami Dayananda Saraswati is one the most important reformers and spiritual forces India has known in recent times. The dominant personality of Dayananda Saraswati had found extraordinary reflection in the virility of the Arya Samaj movement, and in almost every one of its adherents. The contribution of Arya Samaj in the field of education is commendable. According to Dr. S. Radhakrishna, "among the markers of modern India who had played an important role in the spiritual uplift of people and kindled the fire of patriotism, in me, among them Swami Dayananda Saraswatihas occupied the chief place."

7.7 Self-Assessment Questions:

1. Write an essay on life of Basavesvara?
2. Explain about the social reform teachings of Basavesvara?
3. Write an essay on Life of Raja Ram Mohan Roy and his contribution to social reforms?
4. Explain the significance of Raja Rammohan Roy Ideology on abolition of sati practice?
5. Elucidate the significance the ideas of Swamy Dayananda Sarasvati?
6. Briefly explain the Ten Principles of Aryasamaj?

7.8 Suggested Readings

1. Basava Darshan by Dejagou
2. Kayak Mimanse by Dr. B.V. Vasanthakumar
3. Basavanal, S. S, 1962:BasavannanavaraVacanagalu

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7. Chatterjee, Ramanand, 1975: Ram Mohan Roy and Modern India, Calcutta,

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9. Majumdar, B.B, 1967 :Hisrory of Indian Social and Political Ideas from Ram Mohan to Dayanand, Allahabad

10. Natarajan, S, 1954: A Century of Social Reform in India, Bombay

11. Swami Dayanand Saraswati, 1987: A study of his life and work

12. BhagwanDayal, 1955: The Development of Modern Education, Bombay

13. Chaube, S.P.1957: some great Indian educators, Agra

LESSON 8

SWAMI VIVEKANANDA

Aims and Objectives
At the end of lesson the learners would understand-

➢ To gain knowledge about the life of Swami Vivekananda and his reforms
➢ To gain Knowledge about the Concept of Universal Religion and Social Philosophy.

Course Structure

8.1 Introduction

8.2 Philosophy of Swami Vivekananda

8.3 Concept of Universal Religion

8.4 Social Philosophy and Reforms

8.5 Nature of Man

8.6 Conclusion

8.7 Self-Assessment Questions

8.8 Suggested Readings

8.1 Introduction

Vivekananda was a true Vedantist. He was a practical saint, dynamic world mover and man lover and who loves mankind more than anything else. His original name was Narendra Nath. He was born on 12th January 1863 in Kolkata. In 1871, at the age of eight, he enrolled at Ishwar Chandra Vidyasagar's Metropolitan Institution, where he went to school until his family moved to Raipur in 1877. In 1879, after his family return to Kolkata, he was the only student to receive first division marks in the Presidency College entrance examination. He studies a wide range of subjects including Philosophy, Religion, and History, Social science, arts and literature. Vivekananda was also interested in Hindu Scriptures, including the Vedas, the Upanishads, the Bhagavad Gita, the Mahabharata and the Puranas. In 1881 he passed the fine arts examination and completed a Bachelor of Arts degree in 1884. While studying Western philosophers, he also learned Sanskrit Scriptures and Bengali literature. Narendra went to Dakshineswar with two friends and met Ramakrishna. This meeting proved to be a turning point in his life. Vivekananda travelled all over India for 12 years preaching the vedantic scriptures and philosophy. After the death of Ramakrishna Paramhansa, Vivekananda established Ramakrishna mission in 1876 with the help of his

disciples and established relief centres. He spread the message of his Guru that was actually the principle and practice of Vedanta in Asia, Europe and America. Vivekananda was a profound scholar, an eminent Vedantist, a philosopher and a Brahmachari.

8.2 Philosophy of Swami Vivekananda

Vivekananda describes God as supreme power. He is omnipotent, omniscient and all pervading. Man is incarnation of God, God is manifested in man. He further says that soul is divine and immortal. Therefore there is no difference between absolute soul (Brahma) and individual soul. Vivekananda was much influenced by the Vedantic philosophy. To him Vedanta is eternal. The final goal of human life is to attain unity with the creator (God). Vivekananda philosophy of education is an off shoot of his general philosophy. Education is the manifestation of perfection already in man. Perfection is already inherent in man and education is the manifestation of the same. All are entitled to attain perfection. In fact all are in the way of perfection and education is a means to attain the goal. Swami Vivekananda's educational philosophy is the reflection of Vedantic philosophy. Education according to him is the best means for the development of the inner man. It is also the means for making mankind arise out of his poverty and helplessness. Vivekananda expressed his opinion in the different aspects of education.

8.3 Concept of Universal Religion

His religion is universal in nature and based on universal brotherhood. To him worship of man is the real worship of God. In other words Service to humanity is service to God. According to him real happiness neither lies in body nor in mind, but in freedom of life. The goal of life is thus freedom. Freedom is the motive of the universe, freedom is the goal. He was a spiritualist; he happily blended spirituality with science. His interpretation of Vedanta is based on scientific analysis.

Vivekananda was deeply influenced by the monistic nature of the Advaita Vedanta philosophy. And he tried to shape his philosophy on this monistic characteristic. For the spiritual regeneration of India he gave us a religion which is nothing but Self-realization, i.e. realizing our true self. Actually he has not given us any new independent religion like Hinduism, Christianity and Islam etc. He just preached that religion means self-realization.

And he very sincerely pointed out that the essence of all the religions of the world is this realization.

Vivekananda tried to preach Vedanta as a religion. Advaita Vedanta declares that man is non-different from Brahman. According to Vivekananda religion is nothing but realization of this truth. So he says that religion is not in books, theories, dogmas, talking, not even in reasoning. Man is already divine and religion is the manifestation of this Divinity. This divinity is nothing but the realization of God within man. Vivekananda teaches the eternal communion of man with the Infinite through a religion of universal oneness and cosmopolitanism. His religion was universal in the sense that it excludes none, includes everyone. He does not regard the various religions as contradictory. Like other great religious teachers he also believed that various religions are different ways to realize the same God, working for the good of humanity. He thinks that every religion is progressive.

8.4 Social Philosophy and Reforms

Social philosophy is the branch of philosophy which discusses the philosophical basis of social processes and social institutions. It determines the ultimate value of social life in the light of that ideal. After studying and understanding of the different sections of the society, social philosophy tries to give us a total view of society. Social philosophy not only studies the significance and justifiability of the concepts used in social science, it also makes a comparative study of the different ideals that society has. It is the duty of social philosophy to critically evaluate these ideals. In this way, social philosophy helps the society to stand on stable basis by removing the social evils. His reforms mainly based on society.

According to him:
1. Social philosophy tries to get the picture of the total life of man in relation to his fellow lives. Social philosophy studies all those factors which affect the life of human beings.
2. Social philosophy includes in its discussion the psychological as well as philosophical basis of the different social groups of human beings that are found in society. Social philosophy deals with the nature and ideal of family, educational institution, state and other social institutions.

3. Social philosophy also deals with the nature of social progress. It determines whether the social progress is in conformity with the social ideal.

4. Religion occupies a prominent place in the society. Religion is the basis of social unity. Therefore, the meaning and characteristics of religion, its social value and its relation to education, state etc. are included in the subject matter of social philosophy.

5. Social philosophy studies the culture.

Vivekananda is one of the outstanding philosophers of contemporary India. His social philosophy is wholly pervaded by religious ideas and values which have their root in Vedanta philosophy. He finds positive roles for religious values and ideals in solving the problems rooted in the complexity of modern society. That is why he rejects all attempts to find any substitution for religion.

Swami Vivekananda gives utmost importance to faith and he urges every individual to keep faith in himself. He feels that the ideal of faith in ourselves is of the greatest help to us. If faith in us had been more extensively taught and practiced, a very large portion of the evils and miseries would have vanished. Throughout the history of mankind, if any motive power has been more potent than another in the lives of all great men, it is that of faith in them.

Vivekananda opines that if we have faith in all God, but no faith in ourselves, there is no salvation for us. The history of the world is the history of a few men who had faith in themselves. That faith calls out the divinity within. We can do anything. We fail only when we do not sufficiently try to manifest our infinite power. Therefore Vivekananda says, "As soon as a man or a nation loses faith, death comes".

According to him, to get success in life, man must have perseverance as well as tremendous will. If a man really wishes to reach his goal, he must work hard. If a man makes mistake, may fail for sometimes, but he should not be in despair. Though the way to reach the goal is very difficult like walking on the edge of a razor; yet he must awake, and arise and try to find out the goal.

We find that, in Vivekananda's philosophy man has the highest importance. Having seen the miserable condition of the poor people of India, Vivekananda first tried to infuse

faith in them. On the Advaitic line he clearly said that man is non-different from Brahman. The soul of man is nothing but the Brahman. He urged on people to realize this. Though there are physiological and psychological differences among man, essentially all are the same. It is because we are the part of the same Universal, which is Brahman. While preaching such message Vivekananda has two basic aims in his mind. To boost self-confidence in man and to arouse the sense of service in the minds of the educated and higher class peoples for the downtrodden class thinking the essential unity of all, Vivekananda delivered his philosophical lectures in India and abroad. Practical vedanta, concept of religion, universal religion, education etc. all are included in his social philosophy.

8.5 Nature of Man

In the view of Swami Vivekananda, each man is the sharer of immortal bliss, holy and perfect. Each man is divine on earth. The infinite power is inherent in the soul of man. Its manifestation is only a question of being conscious of it. This infinite power is slowly waking, arousing him. More the man becomes conscious; more the chains of ignorance are broken and surely a day will come when a man becomes fully conscious of his infinite power and wisdom.

Vivekananda had great faith in the infinite potentialities of man. To him, man is like an infinite spring, coiled up in a small box, and the spring is trying to unfold itself. All the social phenomena that we see are the result of this trying to unfold. Everyman has an opportunity of making himself better. We cannot unmake ourselves, nor can we destroy the vital force within us. We have the liberty to give it different directions. Vivekananda says that men should be taught to be practical and physically strong.

According to Vivekananda, the real nature of man is neither physical nor psychological, but it is pure Consciousness, Pure Bliss and Pure Existence. There is the bright body inside the gross body of man. This bright body has no destruction; it remains even after the death of a man. It is believed that the gross body is manipulated by something else which is not material. It is the Atman through which the bright body works on the gross body.

8.6 Conclusion

Vivekananda proclaimed the universal message of the Vedanta in the East and the West. In this great message, he emphasized two values, and they are tyaga, (renunciation),

and Seva (Service). He considered these two values as the central values of Indian culture and civilization. We are to mention two points here. Firstly, though spirituality is dominant in Vivekananda's philosophy, yet it is mingled with humanitarianism. Secondly, Vedanta is used by him as an instrument for regenerating and revitalizing Indian society by making the masses spiritually and morally strong and self-reliant. In his philosophy a fusion of ancient Indian thought and the democratic ideas of the modern West can be clearly seen. Equilibrium and synthesis were the watchwords of Vivekananda. Contemplation and devotion to duty were unified in his words and deeds. He tried utmost to inspire his contemporaries to work hard. His concept of universalism was later developed by Rabindranath Tagore and Mahatma Gandhi. The awakening and liberation of modern India as viewed by Vivekananda was a stage for the realization of universal love and brotherhood. He was one of the first Indian thinkers who offered a sociological interpretation of Indian history. He marshalled into service all possible aids for the cultural revivalism of the 19th century.

8.7 Self-Assessment Questions

1. Write an essay on Philosophy of Swami Vivekananda?
2. Elucidate the significance of Concept of Religion and nature of Man in Vivekananda Views?

8.8 Suggested Readings

1. Basu Paramathanath, 1994: Swamy Vivekaknanda, Calcutta
2. Barke, Marie, Luice, 1983: Swamy Vivekananda In the West: New discoveries: Advaita Ashram, Calcutta

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LESSON 9

MAHATMA GANDHI

Aims and Objectives:
At the end of lesson the learners would understand-

➢ To gain knowledge about the life of Mahatma Gandhi and his reforms
➢ To gain Knowledge about the Concept Non violence, Satyagraha and Spiritual Democracy

Course Structure

9.1 Introduction

Mohandas Karamchand Gandhi (1868-1948), popularly known as Mahatma Gandhi,Gandhi wrote extensively in Indian Opinion, Young India and Harijan, the leading newspapers of the era, where he commented on issues of contemporary relevance. These texts frequently addressed matters of everyday importance to Indians in 19th and 20th centuries. This is one of the ways in which he involved Indians in non-violent struggles against British imperialism, untouchability and communal discord. Mahatma Gandhi preached certain basic principles which were quite consistent.

9.2 Gandhi on Religion and Politics

Gandhi identified religion and morality and was opposed to the exploitation of religion for political interests. For him there was no politics without religion. Politics was subordinate to religion. Politics without religion was a death trap because it would kill the soul of man. In short, Gandhi saw a close relationship between religion and politics. However, Gandhi never preached or believed in theocratic dogmatism. He certainly did not believe in making any religion a state religion and considered religion as a purely personal matter.

9.3 Gandhi on Non-Violence (Ahimsa)

Another notable feature of Gandhi's thought was his advocacy of non-violence or Ahimsa. It may be observed that the concept of Ahimsa was not an original contribution of Gandhi and had been known and practiced all over India from ancient times. Gandhi merely lifted it from the individual plane and applied it to various walks of life, viz., domestic, institutional, economic and political. His concept of Ahimsa was quite extensive and did not merely imply avoidance of violence. It also meant avoidance of injury through, words or deed. Thus, he considered a harsh speech or thinking of bad of others also as violence. On the other hand if a life was destroyed for the sake of those whose life was taken, Gandhi would not consider it Ahimsa. Gandhi is said to have got a calf in his ashram poisoned because its unbearable agony and suffering was beyond cure. Gandhi gave another example where life could be taken without Ahimsa. Gandhiji's concept of nonviolence was a positive concept which was based on goodwill towards all. It even included love for the evil doer, and even included conscious suffering on the part of the person who practices it. It implied absence of malice towards the opponent and hate of the evil without hating the evil doer.

9.4 Satygraha

Gandhiji's concept of Satyagraha is intimately related to his concept of non-violence, and constitutes an important part of his thought. Satyagraha literally means 'holding fast to truth'. Gandhi evolved the principle of Satyagraha even before its name was coined. Initially Gandhi described it as 'passive resistance'. However, all the time he was conscious of the inadequacy of the term. It may be noted that the concept of Satyagraha differs from passive resistance, in so far as the latter was supposed to be a weapon of the weak and was characterized by hatred. On the other hand Satyagraha is based on soul force and stands for vindication of truth not by

the infliction of suffering on the opponent but on one's own self. No doubt that there are certain common methods like non-cooperation, boycott, strikes, etc., in Satyagraha and passive resistance, but their spirit differs under the two. In passive resistance these methods are used to coerce the opponent into submission. On the other hand, in Satyagraha these instruments are used to exert spiritual influence through self-suffering. Another notable feature of Gandhiji's Satyagraha was that it could be resorted to by the individual as well as by the community and could be applied to all walks of life

9.5 Education

Gandhi was strongly opposed to the English system of education and favoured its replacement by an indigenous scheme. His opposition to the western system of education was on account of a variety of reasons. First, it was based on foreign culture and completely excluded the indigenous culture. Second, it ignored the culture of heart and hand and confined itself only to the head. Third, it was imparted through foreign medium. He argued that the time which a child spends in mastering the vagaries of English language could be better utilized for imparting essential knowledge about the basic facts of civil life.

Gandhi insisted on replacement of the existing system of education by basic education and presented his own scheme. His plan was to impart primary education through village handicrafts like spinning and weaving which were considered as the spearhead of a silent social revolution fought with the most far reaching consequences. It would provide a healthy and moral relationship between city and village, and thus, would help in eradicating some of the worst evils of social insecurity and poisoned relationship between the classes. Gandhiji's basic scheme of education covered the period from 7 to 14 years of age, and laid emphasis on physical drill, drawing, handicrafts etc. Gandhi held that true intelligence could not be developed through the reading of books but through artisan's work learnt in scientific manner. It may be noted that in Gandhiji's scheme of education handicrafts were not to be taught side by side with liberal education, but the whole scheme of education was based on handicrafts and industry.

9.6 Rights and Duties

Gandhi's ideal society was different from the present state in so far as in this society more emphasis was laid on the performance of duties rather than insistence on rights, as is the

case with the present state. The only right which the citizens in the ideal state would possess would be the right to perform their duties properly. The citizens would perform their duties either willingly or through persuasion, and there would be no scope for the use of force for the enforcement of duties.

9.7 Democracy

The feature of the ideal state contemplated by Gandhi was spiritual democracy. It would be governed by the voluntary efforts of the individual and would be conducted in accordance with ethical ideals. He favoured spiritual democracy because it provided the model for the state to improve itself. It shall be based on the willing cooperation of the citizens rather than force. He asserted that even the most despotic government could not stand except for the consent of the governed; the consent was often forcibly procured by the despot. As soon as the subject ceases to fear the despotic force, the power of the despot is gone. Gandhi held that the submission to immoral laws tantamount to evil. He, therefore, said that a citizen should refuse to cooperate with the laws of the state which were immoral or not good for the state.

9.8 Varna System

Gandhi attributed the existing economic and spiritual degeneration as well as the growing poverty and unemployment to the abandonment of the Varna system. The main reason for the economic and spiritual degeneration was because the Varna system had not been followed correctly. This was the main reason behind poverty and unemployment and this was the main reason that there was untouchability in our society and due to this many people had abandoned Hinduism. Gandhi's Varna system was not hierarchical and the idea of superiority or inferiority was wholly inconsistent to his concept of Varna system. To him Varna cannot be a set of rights or privileges but performance of certain duties or obligations. It was based on the principle of equality between different occupations and laid emphasis on observance of one's obligations.

According to Gandhi, a child born of Brahmin parents would be called a Brahmin, but if he fails to reveal the attributes of a Brahmin after attaining his maturity then he would not be called a Brahmin. On the other hand a child who is not born of Brahmin parents but reveals the attributes of a Brahmin after attaining maturity would be called a Brahmin though

he was originally not Brahmin by birth. Gandhi considered the Varna system beneficial for the individual as well as for the community by placing at their disposal the accumulated knowledge of the previous generations.

9.9 Gandhi and Swadesi

Swadesi literally means love for one's own country. However Gandhi applied the concept to various spheres, viz., religious, economic and political. In the religious sphere Swadesi meant to Gandhi following one's hereditary religion. He attached more importance to moral conduct than performance of worship and other rituals. In economic sphere Swadesi meant for Gandhi the use of only those goods which were produced by one's immediate neighbours and serve those industries by making them efficient and complete where they were wanting. In other words Gandhi made a plea for home industries, especially those which had the potentiality of growth. Swadesi in the economic sphere also meant boycott of foreign goods. In the political sphere Swadesi meant adoption of traditional Indian institutions in preference to western political institutions.

9.10 Conclusion

Thus the above mentioned points indicate the Gandhiji's contribution to social reforms, which are immense value. The concepts of Non violence, Satyagraha, Trusteeship and GramaSwarjya gained more popularity for generation to generation. Mahatma Gandhi was a true educationist, philosopher, social reformer and freedom fighter.

9.11 Self Assessment questions

1. Elucidate the role of Mahatma Gandhi for the spread of the concepts of Satyagarha and Non-violence?
2. Write an essay on Gandhiji's views of faith and Democracy and Rights and Duties?

9.12 Suggested Readings

1. Bondurant, Joan V.,195: Conquest of Violence: The Gandian Philosophy of Conflict, Princeton, Princeton University Press.
2. Chandra, Bipan, Mridula Mukherjee, Aditya Mukherjee, K.N. Panikkar and SuchetaMahajan, 1998: India's Struggle for Independence, New Delhi
3. Parekh, Bhiku, 1997: Gandhi, Oxford, Oxford University Press
4. Mukherjee, Rudrangshu (ed.). 1993: Gandhi: Reader, New Delhi, Penguin.

5. Parel, Anthony (ed.)., 1997:, Gandhi, Hind Swaraj and Other Writings, Cambridge, Cambridge University Press.

6. Parel, Anthony (ed.), 2000: Gandhi, Freedom and Self Rule, New Delhi, Vistaar Publications

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LESSON 10

DR. B. R. AMBEDKAR

Aims and Objectives
At the end of lesson the learners would understand-

➢ To gain knowledge about the   life of   Dr. B. R Ambedkar and his Reforms
➢ To gain Knowledge about the State Socialism, Removal of Untouchability and Social Justice etc.
➢ To know about the idea of Dr. B.R. Ambedkar's Constitution

10.1 Introduction:

B.R. Ambedkar was not only a political leader and social reformer but also a erudite scholar and a social thinker. He has written extensively on various social and political matters. 'Annihilation of Castes', 'Who Were the Shudras', 'The Untouchables', 'Buddha and His Dhamma' are most important writings. Besides these, he had also published many other books and booklets propagating his views. His thinking was based on a deep faith in the goals of equality and liberty. Liberalism and the philosophy of John Dewey also influenced his

thinking. Jyotirao Phule and Buddha have exercised a deep influence on B.R. Ambedkar's ideas on society, religion and morality. His political views were also influenced by his legal approach. Ambedkar's personal suffering is his scholarship and his constant attention to the problem of bringing about equality for the downtrodden.

10.2 Life of DR. B.R. Ambedkar

Bhimrao Ramji Ambedkar was born on 14th April, 1891 in Mahar caste. The Mahar caste was one of the untouchable castes. With the help of a scholarship from Sayajirao Gaekwad, Maharaja of Baroda, he attended Columbia University, USA, and later on with hard work managed to study at the London School of Economics. In England he attained a doctorate and also became a barrister. On returning to India he virtually dedicated himself to the task of upliftment of the untouchable community. Soon he won the confidence of the untouchables and became their supreme leader. To mobilize his followers he established organizations such as the 'Bahishkrit Hitkarni Sabha', 'Independent Labour Party' and later 'All India Scheduled Caste Federation'. He led a number of temple-entry Satyagrahas, organized for untouchables and established many educational institutions and propagated his views from newspapers like the 'Mooknayak', 'Bahishkrit Bharat' and 'Janata'.

He participated in the Round Table Conference in order to protect the interests of the untouchables. He became the Chairman of the - Drafting Committee of the Constituent Assembly and played a very important role in framing The Indian Constitution. He was also the Law Minister of India up to 1951. Right from 1935 Dr. B. R Ambedkar was thinking of renouncing Hinduism. Finally, in 1956 he adopted Buddhism and appealed to his followers to do the same. He felt that the removal of untouchability and the spiritual upliftment of the untouchables would not be possible by remaining a Hindu. Hence, he embraced Buddhism.

10.3 Ambedkar and Democracy

Ambedkar's idea of democracy is much more than just a scheme of government. He emphasizes the need for bringing about an all-round democracy. A scheme of government does not exist in vacuum; it operates within the society. Its usefulness depends upon its relationship with the other spheres of society. Elections, parties and parliaments are, after all, formal institutions of democracy. They cannot be effective in an undemocratic atmosphere. Political democracy means the principle of 'one man - one vote' which indicates political

equality. But if oppression and injustice exist, the spirit of political democracy would be missing. Democratic government, therefore, should be an extension of a democratic society. In the Indian society, for instance, so long as caste barriers and caste-based inequalities exist, real democracy cannot operate. In this sense, democracy means a spirit of fraternity and equality and not merely a political arrangement. Success of democracy in India can be ensured only by establishing a truly democratic society. Along with the social foundations of democracy, Ambedkar takes into consideration the economic aspects also. It is true that he was greatly influenced by liberal thought. Still, he appreciated the limitations of liberalism. Parliamentary democracy, in which he had great faith, was also critically examined by him. He argued that parliamentary democracy was based on liberalism. It ignored economic inequalities and never concentrated upon the problems of the downtrodden. Besides, the general tendency of the western type of parliamentary democracies has been to ignore the issues of social and economic equality. In other words, parliamentary democracy emphasized only liberty, whereas true democracy implies both liberty and equality. This analysis becomes very important in the Indian context. Indian society was demanding freedom from the British. But Ambedkar was afraid of that freedom of the nation word not ensure real freedom for the poor people. Social and economic inequalities have dehumanized the Indian society. Establishing democracy in such a society would be nothing short of a revolution. In the place of hereditary inequality, the principles of brotherhood and equality must be established. Therefore, Ambedkar supported the idea of all-round democracy.

10.4 On Social Reforms

Ambedkar's firm belief in democracy attracted him to this ideology. He felt that socialism must function within a democratic framework. Democracy and socialism need not be opposed to each other. Thus, in 1947, B. R Ambedkar propounded the idea of 'State Socialism' The name of the party itself indicates that it was to be a party of all depressed classes. It's programmed included state management of important industries and bringing about a just economic system. The party wanted to ensure minimum standard of living for agricultural and industrial workers.

10.5 State Socialism

In 1947, Ambedkar suggested that the Constitution of India should incorporate the principle of State Socialism. State socialism means that the state would implement a socialist programme by controlling the industrial and agricultural sectors.

The following aspects of Ambedkar's State socialism are important.

(a) Key industries and basic industries will be owned by the state. There will be no private ownership of such industries. This will help in rapid industrialization and at the same time, benefits of industrialization will be distributed among all the sections of the society by the state. Insurance will also be under state control;

(b) Agriculture will be treated as a state industry. This means that the state will initiate collective farming. Farmers will be allowed to enjoy part of the agricultural produce and the state will get some share in the form of levy. Food grains procured by way of levy will be used for distribution at fare prices. In other words, the state will actively control both the industry and the agriculture.

Therefore, Ambedkar suggested that the programme of State Socialism, this idea of State Socialism shows that Ambedkar was aware of the problems of poverty and economic inequality. He laid great emphasis on industrialization. He believed that India needed rapid industrial growth. This will help to ease out the burden on agriculture. But merely of wealth, the menace of capitalism had to be avoided.

10.6 Role of Government

This was possible only if the state functioned as a major partner in the field of industry. Dr. B. R. Ambedkar believed that the state operating through government will be a neutral agency looking after the interests of the entire community. Therefore, he attached much importance to the role of the government. Government, according to him, has to perform the role of a welfare agency. It has to ensure rapid progress and just distribution of the fruits of that progress. The role of the government was not restricted to industry only. It was expected to be active in the area of banking and insurance. Moreover, the government must also control the agriculture. By owning major industries and controlling agriculture, the

government will curb economic injustice. In other words, changes of a revolutionary nature are to be brought about through the efforts of the government.

10.7 DR. B. R. Ambedkar and the Indian Constitution

In 1947, Dr. B. R. Ambedkar became Chairman of the Drafting Committee of the Constituent Assembly of India. His contribution in this role has become immemorable. Ambedkar's legal expertise and knowledge of constitutional laws of different countries was very helpful in framing the Indian Constitution. His deep regard for a democratic constitution and insistence upon constitutional morality also helped in this process. In this sense, he is rightly regarded as the architect of the Indian Constitution. There are many administrative details in the Indian Constitution (e.g. provisions regarding the Public Service Commission, Attorney General, Comptroller and Auditor General, etc.) which have made the constitution a very lengthy document. Dr. B. R. Ambedkar's most important contribution to the Indian Constitution may be seen in the areas of fundamental rights, strong central government and protection of minorities.

10.8 Removal of Untouchability

Accordin to Dr. B. R. Ambedkar's view, untouchability is the indication of slavery of the entire Hindu society. If the untouchables find themselves chained by the caste Hindus, the caste Hindus themselves live under the slavery of religious scriptures. Therefore, emancipation of the untouchables automatically involved emancipation of the Hindu society as a whole. Therefore, a casteless society must be created.

The following aspects are helps to remove the untouchability:

10 .8.1 Self-respect among Untouchabilities

Dr. B. R Ambedkar knew that all this involved a total change in Hinduism, which would take a very long time. Therefore, along with this suggestion for basic change, he also insisted on many other ways for the uplift of the untouchables. Under the influence of tradition the untouchables had completely surrendered to the domination of the upper castes. They had lost all spirit to fight and assert themselves. The myth of inherent pollution also considerably influenced the minds of untouchables. Therefore, it was necessary to arouse their self-respect. Untouchables should realize that they are the equals of caste Hindus. They must throw away their bondage.

10 .8.2 Through Education

Dr. B. R Ambedkar believed that education would greatly contribute to the improvement of the untouchables. He always exhorted his followers to reach excellence in the field of knowledge. Knowledge is a liberating force. Education makes man enlightened, makes him aware of this self-respect and also helps him to lead a better life materially. One of the causes of the degradation of the untouchables was that they were denied the right to education.

10 .8.3 Through Economic Progress

Another very important remedy which Ambedkar upheld was that the untouchables should free themselves of the village community and its economic bondage. With growing industrialization, there were greater opportunities in the cities. Untouchables should quit villages, if necessary and find new jobs or engage themselves in new professions. Once their dependence on caste Hindus is over, they can easily throw away the psychological burden of being untouchables.

10.9 Conversion to Buddhism

Dr. B. R Ambedkar made efforts to reform the philosophical basis of Hinduism. But he was convinced that Hinduism will not modify its disposition towards the untouchables. So, he searched for an alternative to Hinduism. After careful consideration, he adopted Buddhism and asked his followers to do the same. His conversion to Buddhism meant reassertion of his faith in a religion based on humanism. Dr. B. R. Ambedkar argued that Buddhism was the least obscurantist religion. It appreciated the spirit of equality and liberty. Removal of injustice and exploitation was the goal of Buddhism. By adopting Buddhism, the untouchables would be able to carve out a new identity for themselves.

10.10 Conclusion

DR. B.R. Ambedkar's idea of democracy is much more than just a scheme of government. He emphasizes the need for bringing about an all-round democracy. Democracy and socialism need not be opposed to each other. Thus, in 1947, B. R. Ambedkar propounded the idea of 'State Socialism' The name of the party itself indicates that it was to be a party of all depressed classes. Ambedkar suggested that the Constitution of India should incorporate the principle of State Socialism. State socialism means that the state would implement a

socialist programme by controlling the industrial and agricultural sectors. His thinking was based on a deep faith in the goals of equality and liberty. Liberalism and the philosophy of John Dewey also influenced his thinking.

10.11 Self-Assessment Questions

1. Write an essay on Dr. B. R. Ambedkar views on Democracy and Social justice?
2. Explain the ideas of Dr, B. R. Ambedkar for eradication of Untouchability and poverty in India?
3. Write a note on Dr. B. R. Ambedkar's contribution to the Indian Constitution?

10.12. Suggested Readings

1. Jatava D.R.2006; Social Justice – In Indian perspective; ABD Publishers, Rajasthan
2. Dr. Ambedkar B.R.1987: Writings and Speeches; Vol.3, Education Department, Government of Maharashtra, Mumbai
3. Dr. Ambedkar B.R.; Writings and Speeches; Vol. 13, p.1216 Ibid.
4. Dr. Ambedkar B.R.1990; Annihilation of Caste, Arnold Publications, New Delhi

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LESSON 11

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SOCIAL REFORMS IN ANDHRA
VEMANA, KANDUKURI VEERESALINGAM,GURAJADA APPARAO,
POTHULURI VEERABRAHMAM AND GURRAM JASHUVA

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Aims and Objectives

At the end of lesson the learners would understand-

- ➢ Social Reforms in Andhra
- ➢ Social Reforms of Kandukuri Veeresalingam- Brahma Samaj and Welfare of Women in Society
- ➢ Life of Gurajada AppaRao and his Social reforms
- ➢ To gain knowledge about the life of Pothuluri Veerabrahmendra Swami
- ➢ To know about the idea of poetry of Jashuva and his important works

Course Structure:

11.1 Introduction

11.2 Vemana's Poetry and his Philosophy

11.2.1Vemana- A Humanist

11.3 Life and Works of Kandukuri Veeresalingam

11.3.1 Reforms in Women Education, Widow Remarriage

11.3.2 Influence of Aryasamaj

11.4 Gurajada Apparao-Kanyasulkam

11.5 Pothuluri VeerabrahmendraSwami –Kalajnanam

11.6 Gurram Jashuva poetry - Gabbilam

11.7 Conclusion

11.8 Self-Assessment Questions

11.9 Suggested Readings

11.1 Introduction

The main aim of this lesson was the learners would understand the social reformers in Andhra viz; Vemana, Kandukuri Veeresalingam, Gurajada AppaRao, Pothuluri Veerabrahmendra Swami and Gurram Jashuva. Among these, Vemana was one of the most important novel and creative thinkerof Andhra. Besides being a poet, he was very much alive to the problem of man and society in the various spheres of individual life and social existence. His keen observation of the man and the society made him to think rationalistically and become a social reformer. As a social reformer, he was guided by his value preferences

personally, interpersonally and socially. All his social policies and ideals revolved around the reformation of the individual and the society. He offered solutions to end the human misery.

11.2 Vemana's Poetry and his Philosophy

Kumaragiri Vema Reddy popularly known as Vemana was a 14th Century Telugu poet. His poems were written in the popular vernacular of Telugu, and are known for their use of simple language and native idioms. His poems discuss the subjects of Yoga, Philosophy and Religion and morality. He is popularly called Yogi Vemana in recognition of his success in the path of Yoga. There is no consensus among scholars about the period in which Vemana lived. CP. Brown, known for his research on Vemana, estimates the year of birth to be the year 1352 based on some of his verses. Vemana was the third and youngest son of KumaragiriVema, then the king of Kondaveedu in present-day Andhra Pradesh. He was named Vemareddy after his father. Vemana came into contact with Lambikasiva yogi in Kondaveedu, who initiated him into the path of Yoga. After this, Vemanatravelled across the state, composing poetry and attaining success in yoga. Vemana composed numerous poems in the vernacular of Telugu. His poems are four lines in length. The fourth line is, in majority of the cases, the chorus Viswadabhirama VinuraVema - he thus conveyed his message with three small lines written in a simple vernacular. He travelled widely across south India, acquiring popularity as a poet and Yogi. People really took to Vemana's poems owing to their simple language and sweet message.

C.P.Brown translated most of Vemana's poems into English, during the British occupation of India. Large selections of his poems are a part of the present High school curriculum of Telugu in Andhra Pradesh. His poems are of many kinds, social, moral, satirical and mystic nature. Most of them are in Ataveladi meter. Vemana was believed to have lived for some time in the Gandikota area of Kadapa. But his verses have been translated into other languages namely Kannada, Tamil, and English.

Vemana is popularly known as a poet, a great yogi, and a teacher of morals. Though the scholars on Vemana did not take points to go deep into the verses and identify whatever philosophy there is in his verses. They felt that Vemana has a philosophy and expressed their opinions. For instance - Charless Philips Brown, who did Yeoman Service to Vemana by collecting the verses from various part of Andhra observes. Vemana was evidently in

philosophy of the Vedanta School, a disciple of vyasa, not being a student of Hindu Philosophy.

Vemana expresses the identify of Atman and Brahman in Symbolic language when he says that the whole world exists in the self which is like the atom it is quite likely that vemana uses the word *anuvu* to indicate the smallest invisible particle, symbolically speaking, the smallest possible particular or the universe is the magnified manifestation of the various forms of such a particle. Similarly the essence of all reality namely Brahman is imminent in the self, which exists enshrouded by the body and mind. Amongst the poets of his own country, Vemana is akin in his thought to Tiruvalluvar of Tamilnad, KabirDas of the Uttar pradesh, and Sarvajna of Karnataka. His conception of the oneness of man is indeed so grand, so magnificent, so all-inclusive, that he urges serve food to all, all the people of the world.

In spite of differences of nationality, of language, of religion, economic and political institutions, man's fundamental problems are the same everywhere, problems regarding his humanity and the growth of his mind. What does man need to live a long, happy life? This is not a question of recent times. It arose even when man was in the earliest evolutionary stage. The mental development that modem man has attained is tremendous. He has conquered nature. Time and distance are no longer barrier to him. He is able to move with incredible speed, and is visiting other heavenly bodies. Nothing can check his progress. He goes freely where ever he wants to. Notwithstanding all this wonderful progress, he is not happy, what is the cause? It is not far to seek. His selfishness, his self-deception and his indifference are the cause.

11.2.1 Vemana - A Humanist

Vemana was a humanist, a progressive thinker and a psychologist who could discern the depths of the human heart and mind. Man should exercise his reasoning powers, develop his sense of judgment and perform his duties and responsibilities. He should never forget his humanity and his duties as a human being. This is the substance of Vemans's teachings. "Only that man is a living man who feels the sufferings of his fellow men as his own. And when such a living man meditates upon the meaning of this life and the life hereafter, he becomes a supreme human being". Vemana implies that all the others may be considered a

dead so far as the duty of man as man is concerned. How well he has pointed out man's first duty. What great meaning is contained in four short lines: Unless man cultivates his attitude, he can never solve his problems. There can never be peace and happiness in his life.

11.3 Life and Works of Kandukuri Veeresalingam

RaoBahadur, Kandukuri Veeresalingam Pantulu was another prominent social reformer born in 16th April 1848 in Rajahmundry. He was a writer of Madras Presidency in British India. He is Social reformer and considered as the father of renaissance movement in Andhra. He was one of the early social reformers who encouraged women education, remarriage of widows which was not supported by the society during his time and fought against dowry system. He also started a school at Dhavaleswaram in 1874.He constructed a temple known as 'Brahma Mandir' in 1887 and the 'Hithakarini School' in 1908 in Andhra Pradesh. His novel Rajasekhara Charitramu is considered to be the first novel in Telugu literature. He is often considered as Raja Rammohan Roy of Andhra. He was also known by the title GadyaTikkana, meaning 'Tikkana of Prose'. Veeresalingam was a scholar in Telugu, Sanskrit, and Hindi. He considered literature as an instrument to fight against social evils, which were prevalent in Society.

Literary Works

Kandukuri Veeresalingam was a great scholar. He wrote number of works such as Prahlada, Satya Harischandra. He published a novel Rajashekhara Charita in 1880, originally serialized in VivekaChandrika from 1878. Generally it is recognized as the first Telugu novel. Veeresalingam was inspired by the principles of Brahma Samaj leaders like Raja Rammohan Roy, Pandit Ishwara Chandra Vidyasagarand Maharshi Keshaba Chandra Sen. He started his own Brahma Mandir in Rajahmundry in 1887. He started 'Viveka Vardhini' a journal for women education in 1887 and 'Satihitabodhini' a monthly magazine for women.

11.3.1 Reforms in Women Education and Widow Remarriage

Welfare of women was one of the greatest reforms of Veeresalingam and he was promoting women's education. He started a journal called VivekaVardhini and published articles about women's issues in those days of that era. The magazine was initially printed at Chennai (then Madras), but with his writings gaining popularity, he established his own press at Rajahmundry.

Remarriage of widows was not appreciated in the society during those days, and he opposed this by arguing that widows were not prohibited from remarrying by quoting verses from the Hindu Dharma Sastra to prove his point. His opponents used to organize special meetings and debates to counter his arguments, and even resorted to physical violence against him when they failed to stop him. While Veeresalingam started a Remarriage Association and sent his students all over Andhra Pradesh to find young men willing to marry widows. He arranged the first widow remarriage between widower Gogulapati Sreeramulu, and Widow Gowramma in Andhra on December 11, 1881. For his reformist activities, Veeresalingam gained attention all over the globe. The Government, in appreciation of his work, conferred on him the title of Rao Bahadur in 1893. Later he established a widow home.

11.3.2 Influence of Brahma Samaj

Veeresalingam Pantulu was deeply influenced by the ideals and activities of 'Brahma Samaj' and particularly those of Atmuri Lakshmi Narasimham. He was moved by the extent social customs like child marriage, caste-system, prostitution, and the plight of young widows who were denied remarriage by the society.

Veeresalingam Pantulu was the founder of the 'Brahma Samaj' in Andhra. He criticized misconceptions, religious disbeliefs, and orthodoxy in his writings. Veeresalingam wrote 'Rajasekhara Charitam' was the first Telugu novel. Veeresalingam Pantulu was the first to write in prose for women. He established an organization called 'Hitakarini Samajam' on 2nd may 1908, and donated all his property for the social activities to improve the society. He died on 27th May 1919. His contributions to social reform, specifically to causes such as widow remarriage, are well-remembered in Andhra Pradesh.

11.4 GurajadaApparao- Kanyasulkam

Gurajada Venkata AppaRao, popularly known as Gurajada, born on September 21st, 1862 in Rayavaram Village, near Yalamanchili of Visakapattanam district of Andhra Pradesh into a Telugu Brahmin family. Sri Gurajada Apparao, an eminent writer and founder of colloquial literature in Telugu. He wrote a famous drama 'KanyaSulkam' which is a remarkable play on evil traditions in child marriages. He stated that "Desamante Matti Kadoi Desam Mante Manushuloi". He wrote "Mutyala Saramulu" a new poetic stanza. Some of his popular works along with Prathaparudreeyam, Purnamma and Visvavidyalayalu. He was honoured with titles like Kavishekara and Abhyudaya Kavita Pithamahudu. He was highly popular for

bringing spoken dialect or language of common people of that time to his works of art. His Kanyasulkam is considered as the best and the greatest play in Telugu theatre. He died on 30th November, 1915.

He was a staunch supporter of the social reform movement launched by Veeresalingam. He attacked the social evils like the dowry system and the caste system through his plays. He also stood for women's education. He was also the author of 'Varakatnam' which denounced the dowry system. His short story 'Diddubatu' is considered the first modern short story in telugu. Gurajada AppaRao also started writing poetry in a new metre and in popular language which made him one of the pioneers of 'Bhava Kavithvam'

His popular literary works including are:

1. Kukku, an English poem, published in 1882.
2. Kondubhattiyam (1906)
3. NeelagiriPaatalu (1907)
4. Kanyasulkam (1892)
5. Kanyaka and Subhadra (1912)
6. Langarettumu (1915)

Kanyasulkam

Among these literary works, Kanyasulkam is important; it gives information about the deplorable condition of widows in traditional Brahmin families in the Andhra, during the 19th century. The play is a highly thought-provoking social drama dealing with social issues relevant to the time. Gurajada Apparao was deeply troubled by the double standards, hypocrisy and social inequalities in the Indian society. The play is ageless in the sense that its projection of the Indian mindset and psyche is very relevant and applicable in Indian Society today. The play was, in some ways, ahead of its time and was very bold in criticizing the popular opinions and practices during that era. It frequently jabs at the male-dominated society of India, by bringing to the forefront certain egoistic idiosyncrasies of a typical Indian male, in an unflattering manner.

11.5 Pothuluri Veerabrahmendra Swami- Kalajnanam

According to literature Pothuluri Veerabrahmendra Swamiwas born to a religious couple, Paripurnayacharya and Prakruthamba, in the village of Brahmandapuram in Andhra

Pradesh. The couple abandoned swami at birth and Veerambrahmam was brought up at AtriMahamuni Ashram near Kashi (present day Varanasi). Later Veerabhojayacharya, Head ofthe Papagni Mutt, Chikballapur, Karnataka, was on a pilgrimage with his wife. The couple visited the sage Atri Ashram, and sage Atri gave the child to the couple. They received the child as a divine gift and returned to Papagni Mutt. The child was named 'Veeram Bhotlaiah'. A few days later, Veerabhojayacharya made a sacrifice and Veeram Bhotlaiah told his stepmother that he had refused to take homage responsibilities and started his spiritual journey. His first disciple was DudekulaSiddaiah. People started listening to Veeram Bhotlaiah's chanting and philosophical poems, and as a sign of respect they called him 'Sri Madvirat Pothuluri Veerabrahmendra Swami'. Veerabrahmendra Swami attained Jiva Samadhi at Brahmamgari Matam near Kadapadistrict on Kartika Shudda Dwadasi.

Kalajnanam

Pothuluri VeerabrahmendraSwami was a Hindu religious saint, He is most familiar in for his work Kalagnanam, a book of predictions written in telugu language in Andhra. It forecasts many incidents which are proved to be correct by the posterity. Veerabrahmendra Swami was a social reformist. His writings, life and times are preserved in the math the runs. Veerabrahmendra Swami was humiliated and discriminated against by the Brahmins of his time. As a guru, his first disciple was a Muslim, Dudekula Siddaiah. A Dalit of Madiga caste, Kattaiah, several others from Dalit Bahujan castes, along with some from dominant castes and women were among his disciples, and part of his math. His important poetic texts including Kalajnana, GovindaVakyas and Jevaikya Bodha are prominent.

11.6 GurramJashuvaPoetry- Gabbilam

Gurram Jashuva was born on 28th September 1895 at Vinukonda, in Guntur district of Andhra Pradesh in Southern India. His father Veeraiah was a Golla. His mother Lingamamba was an untouchable. Both of them were converted Christians and Veeraiah worked in a church as a Pastor. The conversion to Christianity ironically did not bring any fundamental change in the social status of the untouchables, who continued to suffer under the yoke of ignominy harnessed by the caste-Hindu society; they continued to be treated as untouchables and their old identities and the discriminations against them were perpetuated in civil society structures.

Jashuva also inherited the social status of an untouchable by birth. Because of his parent'sassociation with Christian missionaries, he was however educated andemployed in a Christian missionary school. But later, he was dramatically excommunicated from Christianity and thrown out of his job due to his reading of Hindu religious scriptures as well as for questioning certain practices among his fellow Christians. Many Brahman pundits heckled him as he tried to learn Sanskrit. These simultaneous confrontations with both communities turned him into a rebel, who devoted his life to challenge the inequalities of society.

He was inspired by Thirupathi VenkataKavulu and Koppurapu Kavulu, all great Telugu poets; he began his odyssey as a poet's journey in which he would difficult seve ral hostilities and only a few helpfulhands.

Even after Jashuva established himself as a poet, the same humiliations and discriminations continued. Once as he was travelling in a train, one man recognised him as a poet and asked him to recite his poetry. After listening to Jashuva's poems, heap plaudedJashuva and praised the poetic forms and narrative styles. Then the man enquired about Jashua's caste. Jashuva replied, 'I am a Christian'. Immediately the man said 'Saraswati (Goddess of Learning) has been polluted' and left the place. This unexpected incident hurt the sentiments of Jashuva and he felt humiliated. He described this painful experience to Venkatagiri Raja as: After completing his education, he started working in a missionary school as a teacher. Simultaneously he embarked on a career as a poet. For a better understanding of literature that heavily relied on and derived from classical Hindu tradition, he also started reading Hindu religious texts. It is noteworthy that he himself wrote on themes related to Hindu Scriptures.

Important Poetical works of Jashuva

His important literary works include Gabbilam (The Bat), Firadousi (a story related to a Persian poet who was deceived by a King), MumtazMahaloo(The Love Story of Shah Jahan),Swapana Katha (The Story of a Dream), Aanatha(The Orphan) centred on the historical themes, but also highlighted injustice and social and economic deprivations in society Nethaji(onSubash Chandra Bose), Kothalokam (The New World), Bapujee(on Gandhi) written in the context of anti-colonial nationalism, express Jashua's own commitment for the cause of national liberation.

Gabbilam

Among his writings *Gabbilam* (The Bat), first published in 1941 is perhaps one of the most powerful Dalit texts that shook the foundations of the classical telugu literary sphere. Until Jashua's emergence, the classical Telugu literary sphere was dominated by Brahmans whose stories revolved around imaginary romances of Hindu deities or the retelling of Hindu Brahmanical Puranic stories. In contrast in *Gabbilam*, Jashua developed a systematic critique of Hindu social and religious practices of and subverted the dominant Hindu views.

The work of Gabbilam is in four aspects, namely,

(*a*) The ideological context;
(*b*) The title of the text and its symbolic significance
(*c*) Creation of the protagonist; and
 (*d*)The thematic content of the text.

This will enable us to locate the text in its historical context more precisely. To understand the ideological context of *Gabbilam*, it is very important to re-read the preface written by Jashuva in order to see how far the text represents an alternative to mainstream discourse, and its historical significance as a Dalit text.

To quote Jashuva, these lines reveal Jashuva's attempt at constructing an alternative discourse tothe one found in a classical Hindu text like *Meghadutam*. By relating the classical discourse to the life and sufferings of an untouchable essentially the experience of caste Jashua subverted the dominant paradigm which had so far excluded this marginal experience from textual traditions. This social reality was articulated through the representative voice of millions of fellow untouchables. Jashuva projects himself as the ideological contender of dominant literary and intellectual writings of a largely Brahmanical Hindu leaning. In the selection of the title, Jashuva draw a similarity between the life of an untouchable and that of a Gabbilam, a bat. Just as the bat symbolizes a bad omen and is treated as neither a bird nor an animal in local culture, similarly despite being born human, an untouchable is not treated as a human being and is denied basic human needs and dignity. By drawing outthe similarity between the untouchable and the bat, Jashuva powerfully depicts the reality of the life of an untouchable. In Jashuva's own words, 'Unlike kings and the nobility, swans and parrots are not available as messengers to the Untouchable. For him, the bat alone can represent the everyday reality'.

In his presentation, Jashuva looks at the life and sufferings of untouchables from different perspectives such as the social, economic and psychological levels. Jashuvadescribes an untouchable as: In simplicity, content with a penny In innocence, forgetful of all troubles, In suffering, suppressing hunger, destined to live in penury. The untouchable, this unwanted child, of the great mother, Bharat, that is, India.

In his poems Jashuva points towards the centuries of laborious service (in theform of bonded labour) that the untouchables rendered to the caste Hindus inIndia. In spite of exploitation and the inhuman treatment meted out to them, they never refused to serve the sons of this country. The specific reference here is to the Madiga community who, as shoe makers (and leather workers), protected the feet of their oppressor while being forced to walk barefoot themselves. The poem invokes the inextricable relationship between mother earth and her untouchable children referring to the unpaid forced agricultural labour that the untouchables are subjected to. In Jashuva's perception, even the mother of grains (nature) hesitates to grow food without the loving touch of the untouchable labour.

11.7 Conclusion

The above mentioned points indicate that the learners understand the social reformers in Andhra viz; Vemana, Kandukuri Veeresalingam, Gurajada Appa Rao, Pothuluri Veerabrahmendra Swami and GurramJashuva. Vemana is popularly known as a poet, a great yogi, and a teacher of morals.His keen observation of the life of the man and different evil practices in the society made him to think rationalistically and become a social reformer. As a social reformer, he was guided by his value preferences personally, interpersonally and socially. All his social policies and ideals revolved around the reformation of the individual and the society through the poems. He offered solutions to end the human misery at large. He is not only a poet but also a true realistic philosopher. Kandukuri Veeresalingam Pantulu and Gurajada Apparao ware great social reformists in Andhra. Their reforms mainly based on women education, widow remarriages and social evils in society. Jashuva developed a systematic critique of Hindu social and religious practices of and subverted the dominant Hindu views.

11.8 Self-Assessment Questions

1. Elucidate the importance of the life history of Vemana?

2. Write an essay on Vemanaas a Humanist?

3. Write a note on Important Literary works of Kandukuri Veeresalingam?

4. Write an essay on Life of Kandukuri Veeresalingam and his social reforms?

5. Write an essay on Poetic works of Gurajada Apparao and its impact on Society?

6. Write an essay on Pothuluri Veerabrahmendra Swami?

7. Briefly explin the Significance of Jashuva poems?

8. Write an essay on important Jashuvas poetical work Gabbilam?

11.9 Suggested Readings

1. The Verses of Vemana: Moral, Religious and Satirical (C. P. Brown Translation)

2. Vemana Satakamu,2018: (Telugu) by Vemana

3. Nikkamaina Neelalu,2014: (Telugu) by Vemana (ed. P. RajeswaraRao)

4. Andhra DesaCharitra, 1994: Telugu Academy. Published by A.P.Telugu Academy Publication.

5. SarojiniRegani, (Ed), 1993: Highlights of the Freedom movement in Andhra Pradesh, Published by the Ministry of Cultural Affairs A.P. Hyderabad.

6. Koti Reddy, A.V. and V. N. Reddy(Editor), 1994: Adhunika Andhra DesaCharitra, Telugu Academy. Published by A.P.Telugu Academy Publication.

7. RaghunadhaRao, P, 2003: History of Modern Andhra Pradesh. Published by Sterling Publishers private Limited. New Delhi.

8. Ramakrishna, V: 1983, Social Reform Movement Andhra, Vikas Publications, New Delhi

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LESSON 12

MODERN SOCIETY
FAMILY UNITY, SOCIAL HARMONY, COMMUNITY SERVICE, GENDER
SENSITIVITY, CIVIC SENSE, EQUALITY AND NATIONAL FERVOR

Aims and Objectives:

At the end of lesson the learners would understand-

➢ To gain knowledge about the   Family life and general Characteristics of family.

➢ To gain Knowledge about the Significance Joint family system and types of families

➢ To gain knowledge about the   significance of Social harmony in India

➢ To gain Knowledge about the concepts of Equality, gender Sensitivity and civic sense.

Course Structure:

12.1 Introduction:

We are living in modern society, in which a highly integrated and self-conscious society is evolving. We give it the name of modern society. In the present day, with better education opportunities, both literacy and Information Technology (IT) literacy rates are improving. More and more homes have radios, telephones, television sets, and computers (signifying modernity). Even schools have introduced computers in teaching and learning. Education helps to mould well-informed, knowledgeable and responsible citizens who will be able to contribute to the progress and advancement of the nation. There is the goal of the economic well being of the society. This lesson gives information about the family life in society, characteristics of family life, social harmony, equality and civic sense, which are more needed for the present society.

12.2 Concept of family-unity

Family means group people including parents and their children living together as a unit. The word family is taken from latin word 'Famulus' which means a servant. In Roman law, the word 'family' denotes a group of producers, slaves and other servants as well as members connected by common descent or marriage. Thus, family, to begin with, consists of at least a man (husband) and a woman (wife) leaving with physical relationship, either with or without a child or children. To begin with, we all know that human beings and wish to live in groups and family is one such group in our society. We all need family for lot many reasons - mutual love, care, and support. A family is the unit, which builds up a person's personality. The way we behave, what we become in life depends very much on our family life and also the influence of the neighbourhood families on our family and vice-versa, among many other things.

Family is an important part of our life compared to many other parts of our life, as it gives us not only basic strength that a person requires but also exert significant influence on our life as a whole.

Family is the unit of a society. Family is the simplest and the most elementary form of any society. It is a universal social institution and an inevitable and inseparable part of the human life. Of all the social groups, family touches the life of the individuals most intimately. Starting from birth to death, the family exerts a constant influence on the individuals. It is the

first group in which we find ourselves comfortable as it provides for the most enduring relationship in one form or the other. Every individual grows up in a family and every one of us is a member of one family or the other. Family can be defined in general as a group of individuals united by blood ties, marriage or adoption, and residing together. Families form the society, though the form of the family varies widely across the world. Historically, the concept of family has undergone several changes, from a hard and fast social structure or institution to a flexible human relationship.

12.3 General Characteristics of Family

We can identify the following features of family, as they can be inferred from the kind of relationships that we can easily imagine to exist between its members in general.

- ➢ Relationship: A family comes into existence when a man and a woman establish mating relationship between them.

- ➢ A Form of Marriage: Mating relationship is established through the institution of marriage. In marriage, parents or elders may select partners for their sons/daughters or the choice may be entirely left to the individuals Family Concerned.

- ➢ Nomenclature: Every family is known by a name and has its own system of reckoning descent, be it through the male lineage or the female lineage.

- ➢ An Economic Provision: Every family needs income and other material support to satisfy the economic needs, usually carried out by the head of the family.

- ➢ A Common habitation: A family requires a home or household for its living. This becomes inevitable for bearing and rearing of children. These are the general Characteristics of family

12.4 Significant features of Family

Family has the greatest sociological significance. It occupies the central position in social structure and actions. The family, unlike other institutions, enjoys a unique position in every society because of its distinctive features, which are as follows. Best the members discharge their responsibilities in mutual co-operation and co-ordination with the other members of the family. The family is guarded by certain social and legal regulations. The society takes precaution to safeguard family from any possible break down - by divorce, desertion or separation.

Types of Family

Family structure is conceptualized as the configuration of role, power, status and relationships in the family. Family structure has implications for family unity and stability and development of individuals. The functions that the family as an institution performs are divided among family members in the form of roles. Roles are culturally defined and are passed on to generations. The family structure can be explained as follows, relation between husband and wife, parents and children and relation of brothers and sisters.

On the basis of different considerations families can be classified into various types as follows. 1) Types based on marriage: On the basis of marriage family can be classified into three major types, viz. the following.

➢ Monogamous family: It is a form of family in which an individual has only one spouse at any one time. The most widespread form of marriage is monogamous, which is preferred in most parts of the world. Monogamy appears in two forms. Serial monogamy in which the individual may remarry after the death or divorce of a spouse, and straight-life monogamy in which remarriage is not permitted.

➢ Polygamous family: It is a general term that covers any form of marriage of three or more persons. Polygamy may appear in two forms: Polyamorous family: The family in which a man has several wives at the same time. Polyandrous family: The family in which a woman has more than one husband simultaneously.

On the basis of types, family can be classified into the following two main types.

1. Matriarchal Family: The matriarchal family is also known as the mothercantered or mother-dominated family. Here, the mother or the woman is the head of the family and she exercises her authority. All the members of the family are subordinate to her, in this system, women reign supreme and hold full possession of all legal rights and family power. In India this type of family is found in limited areas.For instance, the Nairs and Mappillas in Kerala, the tribal groups of Minicoy Island of Lakshadweep and the Khasis and the Garos of Meghalaya have the matriarchal family system.

2. Patriarchal Family: The patriarchal family is also known as father is centered or the father-dominated family. Patriarchy is a social system in which the role of the male as the primary authority is central to social organization, and where fathers hold authority over

women, children, and property. In a patriarchal family, the father or the eldest male member is the head of the family and he exercises authority. In most patriarchal societies, the male spouse makes the major decisions, but his power is based on cultural norms rather than legal traditions. In India this type of family is found in more areas.

12.5 Joint or the Extended Family:

Joint family is also called as the undivided family or the extended family. In an extended family, three are more generations included in a single, functional family consisting of grand-parents, parents, grand-children, brothers, sisters and their spouse and children. Joint family can be defined, as a group of individuals who generally live under one roof, who eat food cooked at one hearth, who hold property in common, who participate in common family worship and are related to each other as some particular type of kindre. It normally consists of members who at least belong to three generations: husband and wife, their married and unmarried children and their married and unmarried grandchildren. The joint family system constitutes the basic social institution in many traditional societies, particularly in India. Characteristics ofjoint family: These include the following.

a) Large size: The joint family is large consisting of people of three or more generations including at least grandparents, parents and children, and other near-relatives.

b) Common Residence: The members of the joint family usually live under the same roof. They may also live in separate houses in close proximity to each other.

c) Common Kitchen: Members eat the food prepared jointly at the common kitchen.

d) Common Property: The members hold a common property. The total earning of the members are pooled into a family treasury and the family expenses are met out of that.

e) Common Religion: Generally, the members of the joint family believe in the same religion and worship similar deities. They perform jointly the religious rites and duties.

f) Exercise of Authority: In the patriarchal joint family, usually the eldest male member exercises authority and other members are subordinate to him. In contrast to this, in the matriarchal joint family, the eldest female member exercises the supreme authority.

12.6 Social harmony

Social harmony is an integrative value in a global context, information society, which unites in itself love, peace, justice, freedom, equality, brotherhood, cooperation, nonviolence, tolerance, humanism and other universal values. Harmony is the top value of oriental culture

(Confucianism, Buddhism, etc.) but it did not become a priority value for industrial society. 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. Harmonious peace (social harmony) begins with harmony of genders (mothers and fathers), and generations (parents and children), and continues in the population with harmony of sphere classes, through harmonious partnership.

12.6.1 Value of Social Harmony

An order of social harmony can arise in an information society and gradually remove the social disharmony produced in industrial societies. Post-industrial society can strengthen harmonious peace through the creation of information technologies to discover, and new legal institutes to legitimize, the innately peace-loving priorities of children, parents and caregivers. The order of social harmony (harmonious peace) is a new, qualitative step in the development of civilization. It is an alternative to a global order of disharmony (traditional peace) of industrial society, constructed on priorities of money and power, which generate wars, terror and poverty. Disharmony of modern society has put it on the verge of self-destruction in wars, in weapons of mass destruction, in nuclear proliferation, in terrorism, in the clash of civilizations, in the destruction of family and the environment. Only a new culture of peace can prioritize children, parents and caregivers, and be capable of overcoming this self-destruction. The creation of a new culture of peace, on a foundation of social harmony, to prevent wars, terror, poverty and self-destruction, is impossible without this vast, peace-loving potential, which is not claimed until now.

12.7 Gender Sensitivity

Women have a dignified status in the society. In every woman there is a man. The women are the light of the society. There is no creation of man without a woman. Women should be treated with respect in all humility bestowing on them, equality and dignity as mothers and sisters. Both men and women are two sides of a coin of the society.In our democratic country, every woman has equal rights in terms of education, employment, social, economic and political leaderships.

Gender sensitivity is a very sensitive issue and it prevails in many countries including India.Despite all progress in art, literature, governance and science & technology, we have

not been able to remove the gender discrimination. Men still dominate over women. Gender inequality fuels violence against women and results in power imbalances.Swami Vivekananda had says that the idea of perfect womanhood is perfect independence. His quote shows that India still lacks a complete independence even after more than seven decades of freedom from the clutches of British rule.

12.7.1 The role of Government

The role of Government is very important for removal of discrimination on gender. Indian women faced a lot of problems for this issue. Drinking of Liquor is one instrument for criminalities and is the root cause of all evils. Both literate and illiterate youth become easily addicted to drinking habits and some of them even involve themselves in criminal activities. Therefore, liquor must be banned in our country. The government should rather start looking at generating money by approaching other income resources than expecting to receive huge amount of money from liquor sales.The government with the help of NGOs should play a major role in disciplining the youth in terms of literacy and their knowledge about gender sensitivity, their dressing sense, attitude and behaviour, etc.The government has to identify the problematic and crowded areas, and install CCTVs and cameras to have surveillance for movements of people and provide adequate securities to save people especially the women from the criminal activities. This surveillance monitoring system will create an awareness and sense of fear among people who tend to violate government rules or commit sexual harassment with women.

12.7.2 The role of Youth

India has youth with multi-faceted talents and the future of India lies in the hands of the youth, but their minds are becoming devils. Conducting workshops by using advanced technologies for evil purposes for the befit of society. At this juncture, all women especially the youth should get trained in protecting themselves from being harassed. The youth have to realize their role, their power and their responsibilities. In the schools and colleges, the male and female students can have friendships but a distance should be maintained by them. The students above 8th standard should be taught about gender sensitivity in the school.

12.8 Community Service

Community service ispriceless work performed by a person or group of people for the benefit and betterment of their society. Community service can be distinct from volunteering, since it is not always performed on a voluntary basis and may be compulsory. Although personal benefits may be realized, it may be performed for a variety of reasons including citizenship requirements, a substitution of criminal justicesanctions, requirements of a school or class, and community service is a non-paying job performed by one person or a group of people for the benefit of their community or its institutions. Community service is distinct fromvolunteering, since it is not always performed on a voluntary basis. It may be performed for a variety of reasons.

12.8.1 Through learning

It may be able to use any newfound knowledge or interpersonal discoveries to improve their future servitude and the people around them. To gain the most from community service requires balancing learning with serving. Learning and serving at the same time improves a student's community while teaching life lessons and building character. Community service-learning is "about leadership development as well as traditional information and skill acquisition".

Therefore, the combination of people doing service and learning at the same time teaches them how to be effective and how to be effective regarding what is important to them. It can improve their overall experience and application opportunities they gain from it. By adding service to learning, and balancing the two, community service can become more than just the act of serving. The goal of service-learning is to achieve large change through small actions. By being a classroom, a hands-on learning experience, and an opportunity to change the community, people are able to not only serve, but impact themselves as well.

12.8.2 Through Institutions

Many institutions require and give incentive to students or employees alike to volunteer their time to community service programs. Many institutions also provide opportunities for employees and students to work together, and most student groups participate in their own form of community service. Each is unique in its own right; all are incredibly popular with employees; and in all of these programs, human resources play an integral role.

12.8.3 Benefits of Community service

Community service also allows those participating to reflect on the difference they are making in society. Some participants of a community service project may find themselves gaining a greater understanding of their roles in the community, as well as the impact of their contributions towards those in need of service. Because community service outlets vary, those who serve are exposed to many different kinds of people, environments, and situations. With each new community service project, some participants may gain insightful experience in a variety of areas. Participants may also internalize the information that they found personally insightful for future use. While simply performing community service is valuable to the recipients, those serving often find it beneficial to pause and reflect on how they are changing society for the better. Schools often take students on community service projects so they can learn how their individual actions affect the well-being of the public. Participants may find that serving the public fosters a more solidified view of self and purpose.

Those involved in community service learning may also find that after serving the community for an extended period of time, they have an advantage in real-world experience. Eventually, the skills and knowledge obtained while working with the community may be applied in future areas of work. Community service may also increase a participant's social connectivity. Because most community service opportunities allow others to interact and work with other individuals, this service may help volunteers network and connect with others towards a common goal.

12.9 Equality

The terms 'equality', generally signify a qualitative relationship. 'Equality' signifies correspondence between groups of different objects, persons. It is a state of being equal, especially in status, rights, or opportunities. The term equality has a wider meaning, which includes social equality, gender equality, political equality etc. and equal opportunity to all. Equality is a state of affairs in which all individuals within a specific society have equal rights, liberties, and status, possibly including rights, freedom of expression etc. and equal access to certain goods and services. Social equality requires the absence of legally enforced social class or caste boundaries and the absence of discrimination motivated by an

individual's identity. For example equality for all individuals regardless of sex, gender, ethnicity, age, sexual orientation, origin, caste or class, income or property, language, religion, convictions, opinions, health, disability or species. Social equality is related to equal opportunity.

12.10 Civic Sense

Civic Sense means awareness about something. Civic sense is a consideration for the norms of society. It includes respect for the law and for the ease and feelings of others and maintaining etiquettes while dealing and interacting with others. Civic sense means social ethics. It examples include keeping roads, streets and public places clean. It reflects the actual personality and shows the responsibility of any person. It encompasses unspoken norms of society that help it run smoothly without someone tripping on somebody else.

Good manners are extremely important in life, in school and colleges and at the workplace. Without manners people in this world would be unable to communicate with anyone. Manners should be instilled in a child at an early age so that when he grows up, he is natural and not problematic. Unfortunately, we are lacking in our collective moral behaviour as we do not care for anyone in society. We have become too lazy to show our sympathies and respect which we ought to do. We should be proud of our cultural, religious, social, educational and even more our nation's civilization. But irrespective of all these factors, we are going backward in our mannerisms and behaviourism. We are portraying bad images for our religious and civilized sense in the world.

The significance of civic sense is, if people had civic sense, several problems related to the environment, basic amenities and health would not have cropped up. Keeping the surroundings the offices, living places clean is more important. Civic sense should be inculcated in children so that they become good citizens later, they should know not only about their rights but also how they should carry out their duties.

12.11 National Fervor

Nationalism is basically a European concept. It is wholly a European export to the rest of the world. Most of the historians agree that nationalism is of modem origin. Yet many of them have tried to detect it in old times. Their concern with nationalism motivates them to

detect it in the old civilization on former times. A strong attachment to the soil where one is bom and brought up, to local traditions and to established territorial authority had been prevalent throughout history in varying strength.

In the course of its development nationalism has taken many forms and expressions and it is impossible to define it in exact words. However, it's meaning and the concept can be analyzed with reference to the well-known histories of nationalism. Modern thinkers say 'a state of mind, in which the supreme loyalty of the individual is felt to be due to the nation state'. It asserts that the nation-state is the ideal and the only legitimate form of political organization and that the nationality is the source of all cultural creative energy and economic well-being.

Nationalism comprises several basic elements: common race, language, religion, traditions, history, geography, war, etc.; but none of these factors by itself is enough to create a nation or nationalism. For instance, race is an important factor in the formation of nationalism, but not quite essential. It is not necessarily true that every nationality must have one race. In Canada, for example, the English and the French - form one nationality. In India, several races contribute to the Indian nationality. In the words of Rabindranath Tagore, 'Reality is the harmony which gives to the component parts of a thing the equilibrium of the whole.'

12.12 Conclusion

The above mentioned points states that the basic needs of the family are of different types: biological, physical, social, psychological / emotional, economic, educational and religious, among others. The family has to meet these needs, and the members of the family have different rights and responsibilities in this regard. These rights and responsibilities are integral part of the functions of the family. For family life thatthe focus of our discussion will, therefore, be on the functions of the family, and shared rights and responsibilities of its members. Further, we will also touch upon the social changes affecting the Indian family system and the alternative family systems emerging in India. Civic Sense means awareness about something. Civic sense is a consideration for the norms of society.Those involved in community service learning may also find that after serving the community for an extended period of time, they have an advantage in real-world experience.

12.13 Self-Assessment Questions

1. Write an essay on family life and explains the significance of Joint family system?

2. Briefly explains the types of families based on the society?

3. Write an essay on value of Social harmony in Contemporary society?

4. What are the benefits and advantages of Community service?

5. Write a shirt notes on Civic Sense?

12.14 Suggested Readings

1. A. M. Shah, 1973: The Household Dimension of the Family in India, Oriental Longman, New Delhi

2. Kapadia, K. M., Marriage & Family in India.

3. Cardoza, Freddy. The Theology and Theory of Service Learning

4. Kraft, Richard J. 1996: Service Learning. Education and Urban Society

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LESSON 13

SCIENCE AND TECHNOLOGY, OBJECTIVITY AND SCIENTIFIC TEMPER

Aims and Objectives:

At the end of lesson the learners would understand-

- ➢ Scientific and Innovative technology
- ➢ Objectivities of Scientific temper

Course Structure

13.1 Introduction

Philosophy of education is the study of such questions as what education is and what its purpose is, the nature of the knowing mind and the human subject, problems of authority, the relationship between education and society, etc. Since at least Rousseau, philosophy of education has been linked to greater or lesser degrees to theories of human development. The philosophy of education recognizes that the enterprise of civil society depends on the education of the young, and that to educate children as responsible, thoughtful and enterprising citizens is an intricate, challenging task requiring deep understanding of ethical principles, moral values, political theory, aesthetics, and economics; not to mention an understanding of who children are, in themselves and in society. Critics have accused the philosophy of education of being one the weakest subfields of both philosophy and education, disconnected from philosophy (by being insufficiently rigorous for the tastes of many "real" philosophers) and from the broader study and practice of education (by being too

philosophical, too theoretical). However, its proponents state that is is an exacting and critical branch of philosophy and point out that there are few major philosophers who have not written on education, and who do not consider the philosophy of education a necessity. For example, Plato undertakes to discuss all these elements in The Republic, beginning the formulation of educational philosophy that endures today. There are certain key voices in philosophy of education, who have contributed in large part to our basic understandings of what education is and can be, and who have also provided powerful critical perspectives revealing the problems in education as it has been practiced in various historical circumstances. There is one particular strand in educational philosophy that stands out as of extreme importance in the present time, which may be identified as the "Democratic Tradition", because it is a product of philosophers who, seeking to establish or preserve democracy, turn to education as a method of choice. The Democratic Tradition of Educational Philosophy and

Technology is the application of scientific knowledge for practical purposes, especially in industry. Technology is a tool that can be used to solve real-world problems. The field of Science, Technology, and Society (STS) "seeks to promote cross-disciplinary integration, civic engagement, and critical thinking" of concepts in the worlds of science and technology. As an aspect of everyday life, technology is continuously evolving to ensure that humanity can be productive, efficient, and follow the path of globalization. STS is a concept that encompasses countless fields of study. "Scientists, engineers, and medical professionals swim in the details of their technical work: experiments, inventions, treatments and cures. "promotes cross-disciplinary integration, civic engagement, and critical thinking" It's an intense and necessary focus" . On the opposite side of the spectrum is STS, which "draws attention to the water: the social, political, legal, economic, and cultural environment that shapes research and invention, supports or inhibits it — and is in turn shaped by evolving science and technology". Technology is a crucial part of life that is constantly developing to fit the changing needs of society and aiding humanity in simplifying the demands of everyday life.

According to Oberdan, science and technology share identical goals. "At first glance, they seem to provide a deep and thorough going division between the two but, as the discussion progresses; it will become clear that there are, indeed, areas of overlap, too". Philosophers believe that for a claim to be considered knowledge, it must first be justified, like a hypothesis, and true. Italian astronomer, physicist, and engineer, Galileo was

incredibly familiar with the obstacles involved with proving something to be a factor a theory within the scientific world. Galileo was condemned by the Roman Catholic church for his beliefs that contradicted existing church doctrine. Galileo's discoveries, although denounced by the church were incredibly innovative and progressive for their time, and are still seen as the basis for modern astronomy today. Nearly 300 years later, Galileo was eventually forgiven by the church, and to this day he is seen as one of the most well-known and influential astronomers of all time. Many new innovations and ideas often receive push back before becoming revolutionary and universal practices.

13.2 Innovative and Technology

Flash forward to modern time where we can see that innovation is happening even more around us. Look no further than what could be considered the culmination of modern technological innovation: the mobile phone. Cell phone technology has developed exponentially since the invention of the first mobile phone in 1973. Although there was a period for roughly 20 years in which cell phones were seen as unnecessary and somewhat impractical, as society's needs changed and developed in the late 1990s, there was a large spike in consumer purchases of mobile phones. Now, cell phones are an entity that can be seen virtually anywhere, which is in large part due to their practicality. Cell phones, specifically smart phones such as Apple's iPhone, have changed the way society uses technology. Smartphone technology has eliminated the need for people to have a separate cell phone, MP3 player, GPS, mobile video gaming systems, and more. Consumers may fail to realize how many aspects of modern technological advancement are involved in the use of their mobile phones. Cell phones use wifi to browse the internet, use google, access social media, and more. Although these technologies are beneficial, they also allow consumers locations to be traced and phone conversations to be recorded. Modern cell phone technologies collect data on consumers, and many people are unsure how this information is being used. Additionally, mobile phones come equipped with virus protection which brings the field of cyber security into smart phone usage. The technological advances that have been made in the market for mobile phones have been targeted towards the changing needs of consumers and society. As proven by the rise in cell phones, with advancements in the field of STS comes new unforeseen obstacles and ethical dilemmas.

Technology is changing the way we live in this world. Innovations in the scientific world are becoming increasingly more advanced to help conserve earth's resources and aid in

the reduction of pollutants. Transportation is a field that has changed greatly in recent years due to modernization in science and technology, as well as an increased awareness of environmental concerns. The transportation industry continues to be a large producer of pollution due to emissions from cars, trains, and other modes of transportation. As a result, cars have changed a great deal in recent years. A frontrunner in creating environmentally friendly luxury cars is Tesla, lead by CEO Elon Musk. Although nearly every brand of car has an electric option that either runs completely gas free, or uses significantly less fuel than standard cars, Tesla has taken this one step further and created a zero emissions vehicle. However, some believe that Tesla has taken their innovations in the transportation market a bit too far, specifically with their release of driverless cars."The recent reset of expectations on driverless cars is a leading indicator for other types of AI-enabled systems as well," says David A. Mindell, professor of aeronautics and astronautics, and the Dibner Professor of the History of Engineering and Manufacturing at MIT. "These technologies hold great promise, but it takes time to understand the optimal combination of people and machines. And the timing of adoption is crucial for understanding the impact on workers". As the earth becomes more and more polluted, consumers are seeking to find new ways to cut down on their negative impacts on the earth. Eco-friendly cars are a simple yet effective way in which consumers can cut back on their pollution within their everyday lives.

Intersection of Science and Technology

The way in which energy is generated has changed greatly to benefit consumers and the environment. Energy production has followed a rather linear path over time, and is a prime example of how new innovations stem from old technologies. In the early 1800s, the steam engine acted as the main form of creating energy. It wasn't until the mid-late 1800s that the combustion engine was invented. This invention was beneficial because it was more efficient than its predecessor, and became a form of energy that was streamlined to be used in countless applications. As time has progressed, this linear path of innovation has continued. As new energy creating technologies have emerged, machinery that was once seen as efficient and effective have been phased out. Today, largely due to the increased demand for clean energy sources, the linear path has split and consumers are faced with numerous options for clean, environmentally friendly energy sources. Over time, scientists and engineers have come to realize that these forms of energy pollute and damage the earth. Solar power, a modern form of clean energy, was once seen as an expensive and impractical way of turning the sun's energy into usable energy. Now, it is common to see newly built homes

with solar panels already built in. Since technology develops to fit the needs of society, scientists have worked to improve solar panels to make them cheaper and easier to access. A total of 173,000 terawatts of solar energy strikes the Earth continuously, which is more than 10,000 times of the world's total energy use. This information may seem staggering, but is crucial in understanding the importance, as well as the large influence that modern forms of energy can have on society.

13.3   Objectivity and Scientific temper

Scientific temperament refers to an individual's attitude of logical and rational thinking. An individual is considered to have scientific temper if s/he employs a scientific method of decision-making in everyday life. The term was first coined by India's first Prime Minister, Jawaharlal Nehru, in his book 'The Discovery of India'.

"A Statement on Scientific Temper" prepared by a group of scholars and issued on behalf of the Nehru Centre, Bombay, in July 1981, mentions that "Scientific Temper involves the acceptance, amongst others, on the following premises:

- ➢ The method of science provides a viable method of acquiring knowledge;
- ➢ The human problems can be understood and solved in terms of knowledge gained through the application of the method of science;
- ➢ The fullest use of the method of science in everyday life and in every aspect of human endeavor from ethics to politics and economics is essential for ensuring human survival and progress; and
- ➢ That one should accept knowledge gained through the application of the method of science as the closest approximation of truth at that time and question what is incompatible with such knowledge; and that one should from time to time re-examine the basic foundations of contemporary knowledge."

13.4 What is scientific temper?

Scientific temper refers to an attitude of logical, rational and scientific thinking. An individual is considered to have a scientific temper if he employs a scientific method of decision-making in everyday life. This involves repeatedly observing and verifying a fact before forming a hypothesis. The term 'scientific temper' was coined by India's first Prime Minister, Jawaharlal Nehru, in his book 'The Discovery of India'. Nehru believed that scientific temper would play a crucial role in the nation's socio-economic development. The

government at that period adopted various measures to inculcate a scientific attitude in a society ridden with superstitions and social evils like female infanticide and sati.

Why is scientific temper important?

With a population of over 1.34 billion of which 41% are below 18 years of age (according to 2001 census data), it is very important that parents and educationists teach children the concept of decision-making based on a scientific approach.

Scientific temperament is important for:

> Bringing forth a progressive society that is free of superstitions and irrational practices

> Developing the nation in all spheres (political, economic and social)

> Promoting tolerance among people for differing thoughts and ideas

Significance of scientific temper in contemporary India

As India observes National Science Day on 28 th February, Parent Circle caught up with an eminent scientist and Padma Bhushan award winner, Dr Pushpa M Bhargava, to discuss the importance of inculcating scientific temper in children. Dr Bhargava is the Founder-Director of the Centre for Cellular and Molecular Biology at Hyderabad, and Chairman of the Southern Regional Centre of the Council for Social Development.

13.5 Conclusion

To conclude, technology is changing the way of life we live in this world. Innovations in the scientific world are becoming increasingly more advanced to help conserve earth's resources and aid in the reduction of pollutants. Transportation is a field that has changed greatly in recent years due to modernization in science and technology, as well as an increased awareness of environmental concerns. The transportation industry continues to be a large producer of pollution due to emissions from cars, trains, and other modes of transportation. As a result, cars have changed a great deal in recent years. The term 'scientific temper' was coined by India's first Prime Minister, Jawaharlal Nehru, in his book 'The Discovery of India'. Nehru believed that scientific temper would play a crucial role in the nation's socio-economic development. The government at that period adopted various measures to inculcate a scientific attitude in a society ridden with superstitions and social evils.

13.6 Self Assessment Questions

1. Examine the scientific development of education in the modern society?

2. Do the agricultural developments impact the world Economy sustainability?

3. What is scientific temper and elucidate its Objectivity?

13.7 Suggested Readings

1. Ulich, R., 1954, Three Thousand Years of Educational Wisdom, Cambridge, MA: Harvard University Press, Revised Ed.

2. Winch, C., and Gingell, J., 1999, Key Concepts in the Philosophy of Education, London: Routledge.

3. Armytage, W.H.G. 1961: A social history of engineering (2nd ed.). Cambridge, MA: The MIT Press Classics. Atkinson,

4. R.D., & Ezell, SJ. 2012: Innovation economics the race for global advantage. New Haven, CT: Yale University Press.

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LESSON 14

EDUCATION ON SCIENTIFIC LINES (BLOOMS TAXONOMY)-ONLINE EDUCATION

Aims and Objectives:

At the end of lesson the learners would understand-

➢ To gain Knowledge about Education on Scientific lines (Blooms Taxonomy)

➢ Background of Philosophical Education of Plato, Rousseau and John Dewey

➢ Development of online Education

Course Structure

14.1 Introduction

14.2 Education on Scientific Lines

14.3 Philosophical Education of Plato and Rousseau

14.4 Morality

14.5 Education

14.6 John Dewey

  14.7 Analytic philosophy of education, and its influence

  14.8 Rousseau, Dewey, and the progressive movement

14.9 Online Education

14.10   Conclusion

14.11   Self Assessment Questions

14.12   Suggested readings

14.1 Introduction

Philosophy of education is the study of such questions as what education is and what its purpose is, the nature of the knowing mind and the human subject, problems of authority, the relationship between education and society, etc. Since at least Rousseau, philosophy of education has been linked to greater or lesser degrees to theories of human development. Online education is a form of education which is delivered and administered using the Internet. 20 years ago, it would've been difficult to imagine high quality instruction delivered

online, but today, in the digital age, it's become a reality. Now online education, or online learning, is a broad term.

14.2 Education on Scientific lines (Blooms Taxonomy):

The philosophy of education recognizes that the enterprise of civil society depends on the education of the young, and that to educate children as responsible, thoughtful and enterprising citizens is an intricate, challenging task requiring deep understanding of ethical principles, moral values, political theory, aesthetics, and economics; not to mention an understanding of who children are, in themselves and in society. Critics have accused the philosophy of education of being one the weakest subfields of both philosophy and education, disconnected from philosophy (by being insufficiently rigorous for the tastes of many "real" philosophers) and from the broader study and practice of education (by being too philosophical, too theoretical). However, its proponents state that is is an exacting and critical branch of philosophy and point out that there are few major philosophers who have not written on education, and who do not consider the philosophy of education a necessity. For example, Plato undertakes to discuss all these elements in The Republic, beginning the formulation of educational philosophy that endures today. There are certain key voices in philosophy of education, who have contributed in large part to our basic understandings of what education is and can be, and who have also provided powerful critical perspectives revealing the problems in education as it has been practiced in various historical circumstances. There is one particular strand in educational philosophy that stands out as of extreme importance in the present time, which may be identified as the "Democratic Tradition", because it is a product of philosophers who, seeking to establish or preserve democracy, turn to education as a method of choice. The Democratic Tradition of Educational Philosophy

14.3 Philosophical Education of Plato and Rousseau

Plato is the earliest important educational thinker. Education is, of course, a relatively minor part of his overall philosophical vision, but it is an important one. He saw education as the key to creating and sustaining his Republic. He advocated extreme methods: removing children from their mothers' care and raising them as wards of the state, with great care being taken to differentiate children suitable to the various castes, the highest receiving the most education, so that they could act as guardians of the city and care for the less able. Education would be holistic, including facts, skills, physical discipline, and rigidly censored music and

art. For Plato, the individual was best served by being subordinated to a just society. Thomas Jefferson, perhaps the first thinker to conceive of systematic public education in the modern sense, followed Plato in many respects, adapting him to the particular situation of American democracy in his own time.

Rousseau, though he paid his respects to Plato's philosophy, rejected it as impractical due to the decayed state of society. Rousseau also had a different theory of human development--where Plato held that people are born with skills appropriate to different castes (though he did not regard these skills as being inherited), Rousseau held that there was one developmental process common to all humans. This was an intrinsic, natural process, of which the primary behavioral manifestation was curiosity. This differed from Locke's tabula rasa in that it was an active process deriving from the child's nature, which drove the child to learn and adapt to its surroundings. As Rousseau wrote in his Emile, all children are perfectly designed organisms, ready to learn from their surroundings so as to grow into virtuous adults. But, due to the malign influence of corrupt society, they often failed to do so. Rousseau advocated an educational method which consisted of removing the child from society (i.e., to a country home) and alternately conditioning him through changes to environment and setting traps and puzzles for him to solve or overcome. Rousseau was unusual in that he recognized and addressed the potential of a problem of legimation for teaching. He advocated that adults always be truthful with children, and in particular that they never hide the fact that the basis for their authority in teaching was purely one of physical coercion--"I'm bigger than you." Once children reached the age of reason (about 12), they would be engaged as free individuals in the ongoing process of their education.

14. 4 Morality

Once people have achieved consciousness of themselves as social beings, morality also becomes possible and this relies on the further faculty of conscience. The fullest accounts of Rousseau's conception of morality are found in the Lettres Morales and in sections of the Confession of Faith of the Savoyard Vicar, a part of Emile. In the most primitive forms of human existence, before the emergence of amour propre, pitié balances or restrains self-interest. It is, to that extent, akin to a moral sentiment such as Humean sympathy. But as something that is merely instinctual it lacks, for Rousseau, a genuinely moral quality. Genuine morality, on the other hand, consists in the application of reason to human affairs and conduct. This requires the mental faculty that is the source of genuinely

moral motivation, namely conscience. Conscience impels us to the love of justice and morality in a quasi-aesthetic manner. As the appreciation of justice and the desire to act to further it, conscience is based on a rational appreciation of the well-orderedness of a benign God's plan for the world. However, in a world dominated by inflamed amour propre, the normal pattern is not for a morality of reason to supplement or supplant our natural proto-moral sympathies. Instead, the usual course of events in civil society is for reason and sympathy to be displaced while humans' enhanced capacity for reasoning is put at the service, not of morality, but of the impulse to dominate, oppress and exploit.

A theme of both the Second Discourse and the Letter to d'Alembert is the way in which human beings can deceive themselves about their own moral qualities. So, for example, theatre audiences derive enjoyment from the eliciting of their natural compassion by a tragic scene on the stage; then, convinced of their natural goodness, they are freed to act viciously outside the theater. Philosophy, too, can serve as a resource for self-deception. It can give people reasons to ignore the promptings of pitié or, as in Rousseau's essay The State of War, it can underpin legal codes (such as the law of war and peace) that the powerful may use to license oppressive violence whilst deadening their natural feelings of compassion.

14.5 Education

Rousseau's ideas about education are mainly expounded in Emile. In that work, he advances the idea of "negative education", which is a form of "child-centered" education. His essential idea is that education should be carried out, so far as possible, in harmony with the development of the child's natural capacities by a process of apparently autonomous discovery. This is in contrast to a model of education where the teacher is a figure of authority who conveys knowledge and skills according to a pre-determined curriculum. Rousseau depends here on his thesis of natural goodness, which he asserts at the beginning of the book, and his educational scheme involves the protection and development of the child's natural goodness through various stages, along with the isolation of the child from the domineering wills of others. Up to adolescence at least, the educational program comprises a sequence of manipulations of the environment by the tutor. The child is not told what to do or think but is led to draw its own conclusions as a result of its own explorations, the context for which has been carefully arranged. The first stage of the program starts in infancy, where Rousseau's crucial concern is to avoid conveying the idea that human relations are essentially ones of domination and subordination, an idea that can too easily by fostered in the infant by the conjunction of its own dependence on parental care and its power to get attention by

crying. Though the young child must be protected from physical harm, Rousseau is keen that it gets used to the exercise of its bodily powers and he therefore advises that the child be left as free as possible rather than being confined or constrained. From the age of about twelve or so, the program moves on to the acquisition of abstract skills and concepts. This is not done with the use of books or formal lessons, but rather through practical experience. The third phase of education coincides with puberty and early adulthood. The period of isolation comes to an end and the child starts to take an interest in others (particularly the opposite sex), and in how he or she is regarded.. The task of the tutor is to ensure that the pupil's relations with others are first mediated through the passion of pitié (compassion) so that through the idea of the suffering others, of care, and of gratitude, the pupil finds a secure place for the recognition of his own moral worth where his amour propre is established on a non-competitive basis. The final period of education involves the tutor changing from a manipulator of the child's environment into the adult's trusted advisor. The young and autonomous adult finds a spouse who can be another source of secure and non-competitive recognition. This final phase also involves instruction into the nature of the social world, including the doctrines of Rousseau's political philosophy.

14.6 John Dewey

All human societies, past and present, have had a vested interest in education; and some wits have claimed that teaching (at its best an educational activity) is the second oldest profession. While not all societies channel sufficient resources into support for educational activities and institutions, all at the very least acknowledge their centrality—and for good reasons. For one thing, it is obvious that children are born illiterate and innumerate, and ignorant of the norms and cultural achievements of the community or society into which they have been thrust; but with the help of professional teachers and the dedicated amateurs in their families and immediate environs (and with the aid, too, of educational resources made available through the media and nowadays the internet), within a few years they can read, write, calculate, and act (at least often) in culturally-appropriate ways. Some learn these skills with more facility than others, and so education also serves as a social-sorting mechanism and undoubtedly has enormous impact on the economic fate of the individual. Put more abstractly, at its best education equips individuals with the skills and substantive knowledge that allows them to define and to pursue their own goals, and also allows them to participate in the life of their community as full-fledged, autonomous citizens.

But this is to cast matters in very individualistic terms, and it is fruitful also to take a societal perspective, where the picture changes somewhat. It emerges that in pluralistic societies such as the Western democracies there are some groups that do not wholeheartedly support the development of autonomous individuals, for such folk can weaken a group from within by thinking for themselves and challenging communal norms and beliefs; from the point of view of groups whose survival is thus threatened, formal, state-provided education is not necessarily a good thing. But in other ways even these groups depend for their continuing survival on educational processes, as do the larger societies and nation-states of which they are part; for as John Dewey put it in the opening chapter of his classic work Democracy and Education (1916), in its broadest sense education is the means of the "social continuity of life". Dewey pointed out that the "primary ineluctable facts of the birth and death of each one of the constituent members in a social group" make education a necessity, for despite this biological inevitability "the life of the group goes on". The great social importance of education is underscored, too, by the fact that when a society is shaken by a crisis, this often is taken as a sign of educational breakdown; education, and educators, become scapegoats.

It is not surprising that such an important social domain has attracted the attention of philosophers for thousands of years, especially as there are complex issues aplenty that have great philosophical interest. Even a cursory reading of these opening paragraphs reveals that they touch on, in nascent form, some but by no means all of the issues that have spawned vigorous debate down the ages; restated more explicitly in terms familiar to philosophers of education, the issues the discussion above flitted over were: education as transmission of knowledge versus education as the fostering of inquiry and reasoning skills that are conducive to the development of autonomy (which, roughly, is the tension between education as conservative and education as progressive, and also is closely related to differing views about human "perfectibility"—issues that historically have been raised in the debate over the aims of education); the question of what this knowledge, and what these skills, ought to be—part of the domain of philosophy of the curriculum; the questions of how learning is possible, and what is it to have learned something—two sets of issues that relate to the question of the capacities and potentialities that are present at birth, and also to the process (and stages) of human development and to what degree this process is flexible and hence can be influenced or manipulated; the tension between liberal education and vocational education, and the overlapping issue of which should be given priority education for personal development or education for citizenship (and the issue of whether or not this is a false dichotomy); the

differences (if any) between education and enculturation; the distinction between educating versus teaching versus training versus indoctrination; the relation between education and maintenance of the class structure of society, and the issue of whether different classes or cultural groups can justly be given educational programs that differ in content or in aims; the issue of whether the rights of children, parents, and socio-cultural or ethnic groups, conflict— and if they do, the question of whose rights should be dominant; the question as to whether or not all children have a right to state-provided education, and if so, should this education respect the beliefs and customs of all groups and how on earth would this be accomplished; and a set of complex issues about the relation between education and social reform, centering upon whether education is essentially conservative, or whether it can be an agent of social change.

It is impressive that most of the philosophically-interesting issues touched upon above, plus additional ones not alluded to here, were addressed in one of the early masterpieces of the Western intellectual tradition—Plato's Republic. A.N. Whitehead somewhere remarked that the history of Western philosophy is nothing but a series of footnotes to Plato, and if the Meno and the Laws are added to the Republic, the same is true of the history of educational thought and of philosophy of education in particular. At various points throughout this essay the discussion shall return to Plato, and at the end there shall be a brief discussion of the two other great figures in the field—Rousseau and Dewey. But the account of the field needs to start with some features of it that are apt to cause puzzlement, or that make describing its topography difficult. These include, but are not limited to, the interactions between philosophy of education and its parent discipline.

14.7 Analytic philosophy of education, and its influence

Conceptual analysis, careful assessment of arguments, the rooting out of ambiguity, the drawing of clarifying distinctions—which make up part at least of the philosophical analysis package—have been respected activities within philosophy from the dawn of the field. But traditionally they stood alongside other philosophical activities; in the Republic, for example, Plato was sometimes analytic, at other times normative, and on occasion speculative/metaphysical. No doubt it somewhat over-simplifies the complex path of intellectual history to suggest that what happened in the twentieth century—early on, in the home discipline itself, and with a lag of a decade or more in philosophy of education—is that philosophical analysis came to be viewed by some scholars as being the major philosophical

activity (or set of activities), or even as being the only viable or reputable activity (for metaphysics was judged to be literally vacuous, and normative philosophy was viewed as being unable to provide compelling warrants for whatever moral and ethical positions were being advocated).

14.8 Rousseau, Dewey, and the progressive movement

Plato's educational scheme was guided, presumably, by the understanding he thought he had achieved of the transcendental realm of fixed "forms". John Dewey, ever a strong critic of positions that were not naturalistic, or that incorporated a priori premises, commented as follows: Plato's starting point is that the organization of society depends ultimately upon knowledge of the end of existence. If we do not know its end, we shall be at the mercy of accident and caprice…. And only those who have rightly trained minds will be able to recognize the end, and ordering principle of things. Furthermore, as Dewey again put it, Plato "had no perception of the uniqueness of individuals…. they fall by nature into classes", which masks the "infinite diversity of active tendencies" which individuals harbor. In addition, Plato tended to talk of learning using the passive language of seeing, which has shaped our discourse down to the present (witness "Now I see it!" when a difficult point has become clear). In contrast, for Dewey each individual was an organism situated in a biological and social environment in which problems were constantly emerging, forcing the individual to reflect and act, and learn. Dewey, following William James, held that knowledge arises from reflection upon our actions; and the worth of a putative item of knowledge is directly correlated with the problem-solving success of the actions performed under its guidance. Thus Dewey, sharply disagreeing with Plato, regarded knowing as an active rather than a passive affair a strong theme in his writings is his opposition to what is sometimes called "the spectator theory of knowledge". All this is made clear enough in a passage containing only a thinly-veiled allusion to Plato's famous analogy of the prisoners in the cave whose eyes are turned to the light by education:

In schools, those under instruction are too customarily looked upon as acquiring knowledge as theoretical spectators, minds which appropriate knowledge by direct energy of intellect. The very word pupil has almost come to mean one who is engaged not in having fruitful experiences but in absorbing knowledge directly. Something which is called mind or consciousness is severed from the physical organs of activity.

This passage also illuminates a passage that many have found puzzling: "philosophy is the theory of education". For in the sentences above it is easy to see the tight link between Dewey's epistemology and his views on education—his anti-spectator epistemology morphs directly into advocacy for anti-spectator learning by students in school—students learn by being active inquirers. Over the past few decades this view of learning has inspired a major tradition of research by educational psychologists, and related theory-development (the "situated cognition" framework); and these bodies of work have in turn led to innovative efforts in curriculum development.

The final important difference with Plato is that, for Dewey, each student is an individual who blazes his or her unique trail of growth; the teacher has the task of guiding and facilitating this growth, without imposing a fixed end upon the process. Dewey sometimes uses the term "curriculum" to mean "the funded wisdom of the human race", the point being that over the course of human history an enormous stock of knowledge and skills has accumulated and the teacher has the task of helping the student to make contact with this repertoire but helping by facilitating rather than by imposing. (All this, of course, has been the subject of intense discussion among philosophers of education: Does growth imply a direction? Is growth always good—can't a plant end up misshapen, and can't a child develop to become bad? Is Dewey some type of perfectionist? Is his philosophy too vague to offer worthwhile educational guidance? Isn't it possible for a "Deweyan" student to end up without enough relevant knowledge and skills to be able to make a living in the modern world?)

Dewey's work was of central importance for the American progressive education movement in its formative years, although there was a fair degree of misunderstanding of his ideas as progressives interpreted his often extremely dense prose to be saying what they personally happened to believe. Nevertheless, Dewey became the "poster child" or the "house philosopher" of progressive education, and if he didn't make it onto many actual posters he certainly made it onto a postage stamp.

His popularity, however, sharply declined after the Soviets launched Sputnik, for Dewey and progressive education were blamed for the USA losing the race into space (illustrating the point about scapegoating made at the start of this essay). But he did not remain in disgrace for long; and for some time has been the focus of renewed interest—although it is still noticeable that commentators interpret Dewey to be holding views that mirror their own positions or interests. And interestingly, there now is slightly more interest

in Dewey on the part of philosophers of education in the UK than there was in earlier years, and there is growing interest by philosophers from the Continent.

To be a poster child for progressivism, however, is not to be the parent. Rather than to Dewey, that honor must go to Jean-Jacques Rousseau, and to his educational novel written in soaring prose, Emile. Starting with the premise that "God makes all things good; man meddles with them and they become evil", Rousseau held that contemporary man has been misshapen by his education; the "crushing force" of social conventions has stifled the "Nature within him". The remedy adopted in the novel is for the young Emile to be taken to his family estate in the country where, away from the corrupting influence of society, and under the watchful eye of his tutor, "everything should … be brought into harmony with these natural tendencies". (This idea of education according to nature, it will be recalled, was the object of Hardie's analytic attention almost two centuries later.)

Out in the countryside, rather than having a set curriculum that he is forced to follow, Emile learns when some natural stimulus or innate interest motivates him—and under these conditions learning comes easily. He is allowed to suffer the natural consequences of his actions (if he breaks a window, he gets cold; if he takes the gardener's property, the gardener will no longer do him favors), and experiences such as these lead to the development of his moral system. Although Rousseau never intended these educational details to be taken literally as a blueprint (he saw himself as developing and illustrating the basic principles), over the ages there have been attempts to implement them, one being the famous British "free school", A.S. Neill's summerhill. (It is worth noting that Neill claimed not to have read Rousseau; but he was working in a milieu in which Rousseau's ideas were well-known—intellectual influence can follow a less than direct path.) Furthermore, over the ages these principles also have proven to be fertile soil for philosophers of education to till.Even more fertile ground for comment, in recent years, has been Rousseau's proposal for the education of girls, developed in a section of the novel that bears the name of the young woman who is destined to be Emile's soul-mate, Sophy. The puzzle has been why Rousseau—who had been so far-sighted in his discussion of Emile's education was so hide-bound if not retrograde in his thinking about her education. One short quotation is sufficient to illustrate the problem: "If woman is made to please and to be in subjection to man, she ought to make herself pleasing in his eyes and not provoke him …her strength is in her charms".

14.9 **Online Education**

Online education is a form of education which is delivered and administered using the Internet. 20 years ago, it would've been difficult to imagine high quality instruction delivered online, but today, in the digital age, it's become a reality. Now online education, or online learning, is a broad term. Traditional education is usually considered to be on the opposite side of the spectrum. But in many cases, elements of both can be integrated into the course. Let's take a look at some terms, which represent the degree to which online resources are integrated. First we have face-to-face learning, in which there are no online components. Often however, instructors in face-to-face courses will utilize the Internet to some degree to share resources and provide learning opportunities outside of the classroom. This is considered web facilitated learning. Recently, a hybrid model has surfaced, known as blended learning.

The fast development of the Internet and the World Wide Web (WWW) has produced numerous benefits to education. Online education provides potential opportunities to open up new markets for higher education institutions. Many adult learners have enjoy the flexibility when they have to balance work, study, and family responsibilities. The wide range of various technology advancement used by universities' online programs may enhance the interaction between students and instructors, and among students at large.

- ➢ Increase access to learning and training as a matter of equity
- ➢ Provide opportunities for updating skills of the workforce
- ➢ Improve the cost effectiveness of educational resources
- ➢ Improve the quality of existing educational structures • enhance the capacity of the educational system
- ➢ Balance inequalities between age groups
- ➢ Deliver educational campaigns to specific target audiences
- ➢ Provide emergency training for key target areas
- ➢ Expand the capacity for education in new subject areas
- ➢ Offer combination of education with work and family life
- ➢ Add an international dimension to the educational experience

In the 21st century, that online education is entering mainstream and becoming a growing market as it continues to expand access to learning for more people. Moreover online instructors and students need to synthesize information across subjects to critically weigh

significantly different perspectives and incorporate various inquiries. Only well-designed and effectively delivered online courses can survive to fulfill the possibility of blending the borders of the classrooms and to connect formal learning to broader space and vast social issues through an energetic online learning community.

Online and Distance education initiators

1. SWAYAM (Study Webs of Active-Learning for Young Aspiring Mind) -Developed by Ministry of Education, NPTEL and IIT Madras
2. MOOC (Massive Open Online Courses) – Developed by AICTE

14.10 Conclusion

The educational principles developed by Rousseau and Dewey, and numerous educational theorists and philosophers in the interregnum, are alive and well in the twenty-first century. Of particular contemporary interest is the evolution that has occurred of the progressive idea that each student is an active learner who is pursuing his or her own individual educational path. By incorporating elements of the classical empiricist epistemology of John Locke, this progressive principle has become transformed into the extremely popular position known as constructivism, according to which each student in a classroom constructs his or her own individual body of understandings even when all in the group are given what appears to be the same stimulus or educational experience. (A consequence of this is that a classroom of thirty students will have thirty individually-constructed, and possibly different, bodies of "knowledge", in addition to that of the teacher!) There is also a solipsistic element here, for constructivists also believe that none of us—teachers included—can directly access the bodies of understandings of anyone else; each of us is imprisoned in a world of our own making. It is an understatement to say that this poses great difficulties for the teacher. The education journals of the past two decades contain many thousands of references to discussions of this position, which elsewhere I claimed has become a type of educational "secular religion"; for reasons that are hard to discern it is particularly influential in mathematics and science education.

14.11 SelfAssessment Questions

1. How online educations make real sense of knowledge to everyone?
2. Write an essay the influence of Philosophy on Education?
3. Elucidate the progressive movement of Education?

14.12   Suggested Readings

1. Block, F., & Keller, M.R. 2011: State of innovation, The U.S. government's role in technology development. Boulder, CO: Paradigm Press.

2. Branscomb, L.M., &Auerswald, P.E. 2001: Taking technical risks how innovators, executives and investors manage high-tech risks. Cambridge, MA: The MIT Press.

3. Branscomb, L.M., & Keller, J.H. 1998: Investing in innovation creating a research and innovation policy that works. Cambridge, MA: The MIT Press.

4. Bell, B. S., &Fedeman, J. E. 2013: E-learning in postsecondary education. The Future of Children.

5. Moore, M., &Kearsley, G. 2012: Distance education: A systems view of online learning (3rd ed.). Belmont, CA: Wadsworth.

6. Sun, A., & Chen, X. 2016: Online education and its effective practice: A research review. Journal of Information Technology Education: Research, Journal of Information Technology Education: Research, 2016

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LESSON 15

DEVELOPMENTS IN INDUSTRY, AGRICULTURE, MEDICINE, SPACE, AND ALTERNATE ENERGY

Aims and Objectives:

At the end of lesson the learners would understand-

- ➢ To gain Knowledge on developments in Industry and Agriculture
- ➢ To Know the idea of Clinical Research and Branches of Medicine
- ➢ To get an Idea of Space and Alternate Energy

Course Structure

15.1 Introduction

15.2 Development

15.3 Industry

15.4 Agriculture

15.5 Medicine

15.6 Clinical Research

15.7 Branches of Medicine

15.8 Space

15.9 Alternative Energy

15.10 Conclusion

15.11 Self Assessment Questions

15.12 Suggested Readings

15.1 Introduction

A multitude of meanings is attached to the idea of development; the term is complex, contested, ambiguous, and elusive. However, in the simplest terms, development can be defined as bringing about social change that allows people to achieve their human potential. An important point to emphasise is that development is a political term: it has a range of meanings

that depend on the context in which the term is used, and it may also be used to reflect and to justify a variety of different agendas held by different people or organisations.

15.2 Development

The idea of development articulated by the World Bank, for instance, is very different from that promoted by Greenpeace activists. This point has important implications for the task of understanding sustainable development, because much of the confusion about the meaning of the term 'sustainable development' arises because people hold very different ideas about the meaning of 'development'. Another important point is that development is a process rather than an outcome: it is dynamic in that it involves a change from one state or condition to another. Ideally, such a change is a positive one - an improvement of some sort (for instance, an improvement in maternal health). Furthermore, development is often regarded as something that is done by one group (such as a development agency) to another (such as rural farmers in a developing country). Again, this demonstrates that development is a political process, because it raises questions about who has the power to do what to whom.

15.3 Industry

Many people think of industry as the collective large-scale manufacturing of goods in well-organized plants with a high degree of automation and specialization. Although this is a common example of industry, it can also include other commercial activities that provide goods and services such as agriculture, transportation, hospitality, and many others. Industry can be classified into different categories or levels for a better understanding of the different types and for making it easier to study. Although many school textbooks list only three levels, more advanced books classify industry into five levels. The terms for each level originate from Latin words referring to the numbers one to five.

Levels of Industry

Primary: Primary industries are those that extract or produce raw materials from which useful items can be made. Extraction of raw materials includes mining activities, forestry, and fishing. Agriculture is also considered a primary industry as it produces "raw materials" that require further processing for human use.

Secondary: Secondary industries are those that change raw materials into usable products through processing and manufacturing. Bakeries that make flour into bread and factories that change metals and plastics into vehicles are examples of secondary industries. The term "value added" is sometimes applied to processed and manufactured items since the change from a raw material into a usable product has added value to the item.

Tertiary: Tertiary industries are those that provide essential services and support to allow other levels of industry to function. Often simply called service industries, this level includes transportation, finance, utilities, education, retail, housing, medical, and other services. Since primary and secondary levels of industry cannot function without these services, they are sometimes referred to as "spin-off" industries. Much of the city of Thompson, for example, is made up of tertiary or service industries to support the primary industry of mining.

Quaternary: Quaternary industries are those for the creation and transfer of information, including research and training. Often called information industries, this level has seen dramatic growth as a result of advancements in technology and electronic display and transmission of information.

Quinary: Quinary industries are those that control the industrial and government decision-making processes. This level includes industry executives and management and bureaucrats and elected officials in government. Policies and laws are made and implemented at this level.

15.4Agriculture

Healthy, sustainable and inclusive food systems are critical to achieve the world's development goals. Agricultural development is one of the most powerful tools to end extreme poverty, boost shared prosperity, and feed a projected 9.7 billion people by 2050. Growth in the agriculture sector is two to four times more effective in raising incomes among the poorest compared to other sectors. Analyses in 2016 found that 65% of poor working adults made a living through agriculture. Agriculture is also crucial to economic growth: in 2018, it accounted for 4% of global gross domestic product (GDP) and in some least developing countries, it can account for more than 25% of GDP. But agriculture-driven growth, poverty reduction, and food

security are at risk: Multiple shocks – from COVID-19 related disruptions to extreme weather, pests and conflicts – are impacting food systems, resulting in higher food prices and growing hunger. Accelerating climate change could further cut crop yields, especially in the world's most food-insecure regions. Agriculture, forestry, and land use change are responsible for about 25% of greenhouse gas emissions. Mitigation in the agriculture sector is part of the solution to climate change. Current food systems also threaten the health of people and the planet and generate unsustainable levels of pollution and waste. One third of food produced globally is either lost or wasted. Addressing food loss and waste is critical to improving food and nutrition security, as well as helping to meet climate goals and reduce stress on the environment. Risks associated with poor diets are also the leading cause of death worldwide. Millions of people are either not eating enough or eating the wrong types of food, resulting in a double burden of malnutrition that can lead to illnesses and health crises. A 2021 report found that between 720 and 811 million people went hungry in 2020, more than 10% of the world's population. Food insecurity can worsen diet quality and increase the risk of various forms of malnutrition, potentially leading to under nutrition as well as people being overweight and obese. An estimated 3 billion people in the world cannot afford a healthy diet. The impact of the war in Ukraine adds risk to global food security, with food prices likely to remain high for the foreseeable future.

15.5 Medicine

Medicine is the field of health and healing. It includes nurses, doctors, and various specialists. It covers diagnosis, treatment, and prevention of disease, medical research, and many other aspects of health. Medicine aims to promote and maintain health and wellbeing. Conventional modern medicine is sometimes called allopathic medicine. It involves the use of drugs or surgery, often supported by counseling and lifestyle measures. Alternative and complementary types of medicine include acupuncture, homeopathy, herbal medicine, art therapy, traditional Chinese medicine, and many more.

Fields of Medicine

Modern medicine has many fields and aspects. Here are some of them. Clinical practice :A clinician is a health worker who works directly with patients in a hospital or other healthcare setting. Nurses, doctors, psychotherapists, and other specialists are all clinicians. Not all medical

specialists are clinicians. Researchers and laboratory workers are not clinicians because they do not work with patients. The physician assesses the individual, with the aim of diagnosing, treating, and preventing disease using knowledge learned from training, research, and experiences, and clinical judgment.

Biomedical Research

This area of science seeks ways to prevent and treat diseases that lead to illness or death. Biomedical scientists use biotechnology techniques to study biological processes and diseases. They aim to develop successful treatments and cures. Biomedical research requires careful experimentation, development, and evaluation. It involves biologists, chemists, doctors, pharmacologists, and others.

Medications

This field looks at drugs or medicines and how to use them. Doctors and other health professionals use medications in the medical diagnosis, treatment, cure, and prevention of disease.

Surgery

Surgical procedures are necessary for diagnosing and treating some types of disease, malformation, and injury. They use instrumental and manual means rather than medication.
A surgeon may carry out a surgical procedure to remove or replace diseased tissue or organs, or they may use surgery to remove tissue for biopsy. Sometimes, they remove unwanted tissue and then send it for diagnosis.

Medical Devices

Health professionals use a wide range of instruments to diagnose and treat a disease or other condition, to prevent a worsening of symptoms, to replace a damaged part — such as a hip or a knee — and so on.Medical devices range from test tubes to sophisticated scanning machines.

Alternative and complementary medicine

Ayurveda is an ancient healing art and a form of alternative medicine. This includes any practice that aims to heal but is not part of conventional medicine. Techniques range widely. They include the use of herbs, manipulation of "channels" in the body, relaxation, and so on.

Alternative and complementary do not have the same meaning

Alternative medicine: People use a different option from the conventional one, such as using relaxation measures to improve headaches, rather than pain relief medication.

Complementary medicine: People add another treatment option to a main treatment. For example, they may use relaxation as well as pain relief medication for a headache. Alternative and complementary therapies are often based on traditional knowledge, rather than scientific evidence or clinical trials. Examples include homeopathy, acupuncture, ayurveda, naturopathic medicine, and traditional Chinese medicine.

15.6 Clinical Research:

Researchers carry out investigations to find out which diseases are present, why they occur, what can treat or prevent them, what makes them more likely to happen, and many other aspects of health. Clinical trials are one aspect of clinical research. They aim to find out if a therapy — often a drug — is safe and effective to use when treating a specific condition.

The most effective way to demonstrate the effectiveness of a drug or technique is to carry out a double-blind, random, long-term, large clinical human study.In this type of study, researchers compare the effect of a therapy or drug in with either a placebo, no treatment, or another therapy or drug.

Psychotherapy

Counseling, cognitive behavioral therapy (CBT), and other forms of "talking cure" can be helpful for people with conditions that affect their mental health, ranging from depression to stress to chronic pain.

Physical and occupational therapy

These treatments do not involve medication, although a person may use medication alongside them. Physical therapy can help improve strength and flexibility in people who have a condition that affects their musculoskeletal system. Occupational therapy can teach people new and better ways to do things physically. A person who has had a stroke, for example, may benefit from learning again how to walk, using techniques that perhaps they did not use before. Other fields of medicine include pharmacology and pharmacy, nursing, speech therapy, medical practice management, and many more.

15.7 Branches of Medicine

There are many branches in medicine. Here are some of them.

Anatomy: This is the study of the physical structure of the body.

Biochemistry: A biochemist studies chemical components and how they affect the body.

Biomechanics: This focuses on the structure of biological systems in the body and how they work, using a mechanical approach.

Biostatistics: Researchers apply statistics to biological fields. This is crucial for successful medical research and many areas of medical practice.

Biophysics: This uses physics, mathematics, chemistry, and biology to model and understand the workings of biological systems.

Cytology: This is a branch of pathology that involves the medical and scientific microscopic study of cells.

Embryology: This branch of biology studies the formation, early growth, and development of organisms.

Endocrinology: Scientists investigate hormones and their impact on the body.

Epidemiology: Researchers track the causes, distribution, and control of diseases in populations.

Genetics: This is the study of genes and their impact on health and the body.

Histology: This involves looking at the form of structures under the microscope. It is also known as microscopic anatomy.

Microbiology: This is the study of organisms that are too small to see with the naked eye, known as microorganisms. Aspects of microbiology include bacteriology, virology, mycology (the study of fungi), and parasitology.

Neuroscience: Neuroscientists study the nervous system and the brain and investigate diseases of the nervous system. Aspects of neuroscience include computational modeling and psychophysics. Some types of neuroscience are cognitive neuroscience, cellular neuroscience, and molecular neuroscience.

Nutrition: Nutritionists study how food and drink influence health, and how they can help treat, cure, and prevent different diseases and conditions.

Pathology: This is the study of disease. A pathologist often works in a laboratory, where they do tests — usually on a sample of blood, urine, or body tissue — to help diagnose diseases and conditions.

Pharmacology: This involves the study of pharmaceutical medications, or drugs, where they come from, how they work, how the body responds to them, and what they consist of.

Radiology: Radiologists use X-rays and scanning equipment during the diagnostic procedure, and sometimes as part of treatment, too.

Toxicology: A toxicologist studies poisons, what they are, what effects they have on the body, and how to detect them. These are not all the aspects and fields of medicine. Many people work in patient transportation, dentistry, not to mention the many different specialties that physicians can choose to follow, such as emergency medicine.

For anyone who is considering medicine as a career, there are a wide variety of options. Qualifications, aptitude, and preference will make a particular field more attractive or suitable to an individual.

15.8 Space

Space, a boundless, three-dimensional extent in which objects and events occur and have relative position and direction. Space is treated in a number of articles. For a philosophical consideration of the subject, see metaphysics. For a discussion of the relativity of space and time, see relativity. For a description of space as the region of the universe beyond the Earth and its atmosphere.

Space is a term that can refer to various phenomena in science, mathematics, and communications. In astronomy and cosmology, space is the vast 3-dimensional region that

begins where the earth's atmosphere ends. Space is usually thought to begin at the lowest altitude at which satellites can maintain orbits for a reasonable time without falling into the atmosphere. This is approximately 160 kilometres (100 miles) above the surface. Astronomers may speak of interplanetary space (the space between planets in our solar system), interstellar space (the space between stars in our galaxy), or intergalactic space (the space between galaxies in the universe). Some scientists believe that space extends infinitely far in all directions, while others believe that space is finite but unbounded, just as the 2-space surface of the earth has finite area yet no beginning nor end. In mathematics, space is an unbounded continuum (unbroken set of points) in which exactly three numerical coordinates are necessary to uniquely define the location of any particular point. It is sometimes called 3-D space because it contains three distance dimensions. If a continuum requires fewer or more than three coordinates (dimensions) to uniquely define the location of a point, that continuum is sometimes called n-space or n-dimensional space, where n is the number of dimensions. Thus, for example, a line constitutes 1-space and a plane constitutes 2-space. When time is considered as a dimension along with the usual three in conventional space, the result is sometimes called 4-space, 4-dimensional space, time-space, or space-time.

In digital communications, the term space refers to an interval during which no signal is transmitted, or during which the signal represents logic 0. The term space may also be used in reference to the time interval separating two characters, bytes, octets, or words in a digital signal.

15.9 Alternative Energy

In the U.S., fossil fuels produce up to 80% of all energy that we consume. Our current level of dependence on fossil fuels puts us on track for a rapid depletion of these finite materials. Meaning, if we're not careful, we will run out of our precious, non-renewable resources. That means no more oil, natural gas, and even coal. Burning fossil fuels in power plants is hard also on the environment. We're talking about everything from ocean and air pollution to the destruction of entire ecosystems. The good news is, we're now able to reduce our dependence on fossil fuels like oil, coal, and natural gas, thanks to the growth of alternative energy sources. This article will discuss what alternative energy is and why it's so important that we transition from our dependence on fossil fuels to alternative energy sources. We'll also take a look at the difference between alternative and renewable energy sources, along with what sources of energy we're using today to meet our energy needs.

What Is Alternative Energy?

Fossil fuels (oil, coal, and natural gas) are our most traditional source for power generation. Therefore, the energy that's produced from any source other than fossil fuels is alternative energy. In other words, alternative energy is any amount of energy derived from non-fossil fuel sources. Generally speaking, using alternative energy has a low environmental impact. What are the Difference between Renewable and Alternative Energy Sources? We now know that alternative energy sources are any source we use to supplement or even replace traditional energy sources used for power generation. You could almost say the same thing about renewable energy sources. But there is one subtle difference between the two. All renewable energy sources fall under the category of alternative energy sources, but it doesn't work the other way around.

That's because renewable energy sources are derived from naturally replenished sources or processes of Earth, such as the sun, wind, and water. We refer to these resources as renewable or sustainable (as in sustainable energy) since, unlike fossil fuels, this naturally occurring continual renewal makes them inexhaustible. However, it's possible for there to be alternative energy sources that are exhaustible, and therefore not renewable. That's the difference. You'll have to continue reading to find out. The equipment necessary to harness energy from alternative sources used to be so expensive that it wasn't practical for consumer use. However, thanks to increased demand, more experienced energy developers, competitive supply chains, improved renewable technologies, and enhanced energy efficiency capabilities, that are no longer the case. In fact, the International Renewable Energy Agency (IRENA) released a report back in 2020 showing how renewable power has now become increasingly cheaper than fossil fuels for electricity generation. Let's look at a few of the best alternative energy sources we use today.

On shore wind power and solar Photovoltaics, respectively, are currently the most affordable options when it comes to energy production. Using these two natural resources over coal could save as much as $23 billion in yearly power system expenses. It could also lower annual carbon dioxide emissions by 1.8 gigatons. Bioenergy, Geothermal energy, Hydroelectric power, and Nuclear energy are also making their way into the financially competitive spotlight, depending significantly on location. When it comes to energy efficiency, the leader of

the renewable energy pack is wind energy. Behind wind comeGeo-thermal energy, Hydropower, Nuclear energy, and then Solar power.

Out of all the known energy sources, nuclear energy has the highest capacity factor by far. Nuclear power plants are able to produce maximum power over 93% of the time on an annual basis. Next in line comes geothermal, followed by natural gas. Natural gas is considered the cleanest burning and most reliable fossil fuel, but it still isn't a clean energy resource. However, there is an alternative called renewable natural gas (RNG). RNG also goes by the name of Bio-methane and is produced from livestock, landfill waste, and other organic materials through anaerobic digestion. While it's not a fossil fuel, RNG is completely identical to conventional natural gas in chemical make-up, allowing them to use the same distribution system.   As it turns out, wind energy, which uses turbines to harness its power from the wind, is one of the cleanest and most sustainable forms of electricity generation. It's able to produce energy without generating any pollutants or global warming emissions. Plus, the land and animal impact of wind turbines is minimal. Here's a quick-reference list of some of the most common sustainable energy resources that we use today.

1. Wind Energy

Wind power has tripled over the past 10 years in the United States, making wind energy the number one largest renewable energy source in the nation. Wind power is one of the alternative energy sources that serve both individuals and entire communities. It's versatile, and can be produced from small-scale windmills or wind turbines on residential properties to large-scale offshore wind farms in the ocean.

2. Solar Energy

Solar power most commonly refers to the use of photovoltaic cells (or solar cells) to create energy. On a small scale, you may see a few solar panels on a house roof used to produce energy for just that one home. On a larger scale, you may see a solar farm used as a power plant to produce electricity for their consumers.

3. Hydroelectric Energy

Generated from the energy of moving water, hydroelectricity (also known as hydropower) is produced when water behind a dam causes turbine blades to move as it flows through an intake. The turbine blades then rotate a generator to produce electricity that is sent to power homes and businesses.

4. Geothermal Energy

We generate geothermal power by tapping into underground reservoirs of hot water and steam. Geothermal electricity can directly heat and cool buildings.

5. Bio-energy:

We generate Bio-energy from organic materials known as biomass or biofuels. Some examples would be recently living animal or plant by products and wood. For example, methane can be captured from landfills to produce Bio-energy, which we then used to produce electricity and heat. Ethanol is one example of a Bio-fuel that many people are familiar with.

6. Nuclear Energy

Nuclear energy is created in the form of heat through the fission process of atoms. The initial fission process creates energy and triggers a chain reaction that repeats the process and generates more energy. In nuclear power plants, the heat that fission produces creates steam. The steam then rotates a turbine, which leads to the production of electricity.

7. Hydrogen Energy

Hydrogen is used as a clean-burning fuel, leading to fewer pollutants and a cleaner environment. We also use it for fuel cells. These are similar to batteries and are used to supply power to electric motors.

8. Tidal Energy

With the movement of the tides, we get tidal energy when the kinetic energy of the water movement converts into electrical energy. Of course, this is one of the location-specific sources

of energy, but it's very effective. Tidal energy is renewable and produces large amounts of energy even with low-speed tides.

9. Wave Energy

Wave energy is an alternative energy source derived from waves as they move across the water. Wave energy uses electricity generators placed on the ocean's surface. Wave height, wavelength, wave speed, and water density determine the energy output. Wave energy is environmentally friendly, renewable, and harmless to the atmosphere.

While nuclear energy itself happens to be a renewable energy source, we do not classify it in the renewable category. The material used in nuclear power plants to create nuclear fission is typically a rare type of uranium, which is non-renewable. Another alternative energy source that is sometimes considered a non-renewable source is biomass energy which relies on biomass (plants that are processed and burned for electricity generation). Biomass includes crops like corn and soy. If you don't replant quickly enough, biomass energy turns into a non-renewable energy source. Other names for renewable energy that you may hear are clean energy or green energy. When we use renewable resources to produce energy, it's much gentler on the environment than burning fossil fuels. Governments and individual consumers alike have the ability to make a substantial reduction in their carbon footprint, directly impacting global warming and climate change, by seeking alternative energy sources.

Let's take a look at the environmental benefits of clean energy, along with the economic benefits it can offer:

➢ Conserve fossil fuels: We generate renewable energy by tapping into virtually inexhaustible resources. When we use these natural resources, we're allowed to conserve and extend our time with non-renewable fossil fuels, which are dangerously close to depletion.

➢ Slow and reverse climate change: The top cause contributing to carbon dioxide emissions in the United States is electricity generation from fossil fuel power plants. Carbon dioxide and additional greenhouse gas emissions are leading contributors

to climate change and global warming. Alternative energy sources have a much lower carbon footprint than natural gas, coal, and other fossil fuels. Switching to renewable energy sources to produce electricity will help the planet by slowing and reversing climate change.

➢ Save lives: Making the switch to just hydropower, wind energy, and solar energy can potentially save up to 7 million lives each year by reducing air pollutants.

➢ Reduce severe weather: By slowing the effects of climate change and eventually reversing them, we can expect to see a reduction in extreme weather like droughts, floods, and storms caused by global warming.

➢ Minimize fuel dependency: We can diversify our energy supply by implementing the widespread use of large-scale renewable energy technologies and minimizing our imported fuel dependency.

➢ Economic and job development: Producing even more utility-scale energy systems can create economic growth as well as jobs in the installation and manufacturing industries, not to mention the sustainable energy industry.

15.10 Conclusion

To conclude many people think of industry as the collective large-scale manufacturing of goods in well-organized plants with a high degree of automation and specialization. Although this is a common example of industry, it can also include other commercial activities that provide goods and services such as agriculture, transportation, hospitality, and many others. Industry can be classified into different categories or levels for a better understanding of the different types and for making it easier to study. Clinical researchers carry out investigations to find out which diseases are present, why they occur, what can treat or prevent them, what makes them more likely to happen, and many other aspects of health. Clinical trials are one aspect of clinical research. In addition, alternative energy technologies continue to improve, the cost simultaneously falls. Solar and wind power have unlocked the potential to generate an energy reserve plentiful enough to meet the world's demand. When you look at how affordable, effective, and economically friendly these powerhouses are, you begin to see how we could displace fossil fuels within the next 30 years. Most consumers agree that the benefits of using alternative energy sources far outweigh any drawbacks. Not to mention, improved technology is continually emerging to address and eliminate the disadvantages of various renewable

resources. You now understand the importance of making the switch to alternative energy sources and why it's so vital to a healthy future, but how can you go about making this necessary change? When you're ready, contact your energy supplier. Let them know that you'd like to choose a new electricity plan or natural gas plan as part of your energy conservation efforts. Inquire about green energy products and plan options to get started on your new sustainable lifestyle.

15.11 Self Assessment Questions

1. Elucidate the significance of branches of Medicine?

2. Write an essay on Alternative Energy with suitable examples?

3. Write a note on Development of Industry and Agriculture?

15.12 Suggested Readings

1. Cagan, J., & Vogel, C.M. 2001: Creating breakthrough products innovation from product planning to program approval. Upper Saddle River, NJ: Prentice Hall PTR.

2. Cooper, R.G., &Edgett, S.J. 2009: Product innovation and technology strategy. Ontario, Canada: Product Development Institute.

3. Feyerabend, P. 2010: Against method. London, England: Verso. Freeman, C., &Soete, L. (1997). The economics of industrial innovation (3rd ed.). Cambridge, MA: The MIT Press.

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LESSON 16

<div align="center">

COMMUNICATIONS, MEDIA THROUGH AGES

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Aims and Objectives

At the end of lesson the learners would understand-

- ➤ Meaning of Communication
- ➤ Categories of Communication
- ➤ The Communication Channels
- ➤ Encoding Messages and Decoding Messages

Course Structure

16.1 Introduction

16.2 Defining Communication

16.3 Categories of Communication

16.4 The Communication Process

16.5 The Communication Channels

16.6 Encoding Messages and Decoding Messages

16.7 Media through Ages

16.8 Conclusion

16.9 Self Assessment Questions

16.10 Suggested Reading

16.1 Introduction

Communication is the act of giving, receiving, and sharing information -- in other words, talking or writing, and listening or reading. Good communicators listen carefully, speak or write clearly, and respect different opinions. Strong communication skills can help kids interact both face-to-face and in the online world. Texting, chatting, and posting responsibly depends on understanding how words and images affect others. You can help kids develop their communication abilities by teaching them to use social media responsibly, modeling positive communication, and watching movies and TV shows that emphasize the value of healthy communication. Communication is simply the act of transferring information from one place, person or group to another. Every communication involves (at least) one sender, a message and a recipient. This may sound simple, but communication is actually a very complex subject. The transmission of the message from sender to recipient can be affected by a huge range of things. These include our emotions, the cultural situation, the

medium used to communicate, and even our location. The complexity is why good communication skills are considered so desirable by employers around the world: accurate, effective and unambiguous communication is actually extremely hard.This page explains more about what we mean by 'communication'.

16.2 Defining Communication

As this definition makes clear, communication is more than simply the transmission of information. The term requires an element of success in transmitting or imparting a message, whether information, ideas, or emotions. A communication therefore has three parts: the sender, the message, and the recipient. The sender 'encodes' the message, usually in a mixture of words and non-verbal communication. It is transmitted in some way (for example, in speech or writing), and the recipient 'decodes' it. Of course, there may be more than one recipient, and the complexity of communication means that each one may receive a slightly different message. Two people may read very different things into the choice of words and/or body language. It is also possible that neither of them will have quite the same understanding as the sender. In face-to-face communication, the roles of the sender and recipient are not distinct. The two roles will pass back and forwards between two people talking. Both parties communicate with each other, even if in very subtle ways such as through eye-contact (or lack of) and general body language. In written communication, however, the sender and recipient are more distinct.

16.3 Categories of Communication

There are wide ranges of ways in which we communicate and more than one may be occurring at any given time.The different categories of communication include:

Spoken or Verbal Communication: Which includes face-to-face, telephone, radio or television and other media.

Non-Verbal Communication: covering body language, gestures, how we dress or act, where we stand, and even our scent. There are many subtle ways that we communicate (perhaps even unintentionally) with others. For example, the tone of voice can give clues to mood or emotional state, whilst hand signals or gestures can add to a spoken message.

Written Communication: This includes letters, e-mails, social media, books, magazines, the Internet and other media. Until recent times, a relatively small number of writers and publishers were very powerful when it came to communicating the written word. Today, we can all write and publish our idea online, which has led to an explosion of information and communication possibilities.

Visualizations: graphs and charts, maps, logos and other visualizations can all communicate messages.

16.4 The Communication Process

A message or communication is sent by the sender through a communication channel to a receiver, or to multiple receivers. The sender must encode the message (the information being conveyed) into a form that is appropriate to the communication channel, and the receiver(s) then decodes the message to understand its meaning and significance. Misunderstanding can occur at any stage of the communication process. Effective communication involves minimising potential misunderstanding and overcoming any barriers to communication at each stage in the communication process. An effective communicator understands their audience, chooses an appropriate communication channel, hones their message to this channel and encodes the message to reduce misunderstanding by the receiver(s). They will also seek out feedback from the receiver(s) as to how the message is understood and attempt to correct any misunderstanding or confusion as soon as possible. Receivers can use techniques such as Clarification and Reflection as effective ways to ensure that the message sent has been understood correctly.

16.5 The Communication Channels

A communication channel is the term given to the way in which we communicate. It is therefore the method used to transmit our message to a recipient, or to receive a message from someone else. There are multiple communication channels available to us today. These include face-to-face conversations, telephone calls, text messages, email, the Internet (including social media such as Facebook and Twitter), radio and TV, written letters, brochures and reports. Choosing an appropriate communication channel is vital for effective communication. Each communication channel has different strengths and weaknesses. For example, broadcasting news of an upcoming event via a written letter might convey the message clearly to one or two individuals. It will not, however, be a time- or cost-effective

way to broadcast the message to a large number of people. On the other hand, conveying complex, technical information is easier via a printed document than a spoken message. The recipients are able to assimilate the information at their own pace and revisit anything that they do not fully understand. Written communication is also useful as a way of recording what has been said, for example by taking minutes in a meeting.

16.6 Encoding Messages and Decoding Messages

All messages must be encoded into a form that can be conveyed by the communication channel chosen for the message. We all do this every day when transferring abstract thoughts into spoken words or a written form. However, other communication channels require different forms of encoding, e.g. text written for a report will not work well if broadcast via a radio programme, and the short, abbreviated text used in text messages would be inappropriate in a letter or in speech. Complex data may be best communicated using a graph, chart or other visualisation. Effective communicators encode their messages so that they fit both the channel and the intended audience. They use appropriate language, conveying the information simply and clearly. They also anticipate and eliminate likely causes of confusion and misunderstanding. They are generally aware of the recipients' experience in decoding similar communications. Successful encoding of messages for the audience and channel is a vital skill in effective communication. You may find our page The Importance of Plain English helpful.

Once received, the recipient needs to decode the message. Successful decoding is also a vital communication skill. People will decode and understand messages in different ways.This will depend on their experience and understanding of the context of the message, how well they know the sender, their psychological state and how they feel, and the time and place of receipt. They may also be affected by any Barriers to Communication which might be present. There are therefore a wide range of factors that will affect decoding and understanding. Successful communicators understand how the message will be decoded, and anticipate and remove as many as possible of the potential sources of misunderstanding.

The final part of a communication is feedback: the recipient lets the sender know that they have received and understood the message. Recipients of messages are likely to provide feedback on how they have understood the messages through both verbal and non-verbal

reactions. Effective communicators pay close attention to this feedback as it is the only way to assess whether the message has been understood as intended, and it allows any confusion to be corrected. Bear in mind that the extent and form of feedback will vary with the communication channel. Feedback during a face-to-face or telephone conversation will be immediate and direct, whilst feedback to messages conveyed via TV or radio will be indirect and may be delayed, or even conveyed through other media such as the Internet. Effective communicators pay close attention to this feedback as it is the only way to assess whether the message has been understood as intended, and it allows any confusion to be corrected. Bear in mind that the extent and form of feedback will vary with the communication channel. Feedback during a face-to-face or telephone conversation will be immediate and direct, whilst feedback to messages conveyed via TV or radio will be indirect and may be delayed, or even conveyed through other media such as the Internet.

Understanding is the first step to improvement. Understanding more about communication and how it works is the first step to improving your communication skills. A good understanding of the process, and how it operates, will help you to become better at encoding and decoding messages.

16.7 Media through Ages

The 20th century was witness to the birth of what is arguably the most popular device in the history of mankind: the television. TV is a communications technology that has revolutionised the delivery of information, entertainment and artistic expression to the masses. More recently, we have all witnessed (and participated in) the birth of the Internet, a technology whose potential makes TV pale into insignificance in comparison (although, it seems, TV isn't leaving us anytime soon). These are fast-paced and momentous times we live in. I thought now would be a good opportunity to take a journey back through the ages, and to explore the forms of (and devices for) media and communication throughout human history.

Pre-Industrial Age (Before 1700's)

In this age, People had learned or discovered fire and forged weapons and tools with stone, bronze, copper and iron.

- Cave paintings (15,000 BC)
- Clay tablets in Mesopotamia (2400 BC)

- Papyrus in Egypt (2500 BC)
- Printing press using wood blocks (220 AD)

Industrial Age (1700s-1930s)

In this age people were discovered and used power steam, developed machine tools, established iron production, and the manufacturing of various products (including books through the printing press)

- Printing press for mass production (19th century)
- Newspaper- The London Gazette (1640)
- Typewriter (1800)Telephone (1876)
- Motion picture photography/projection(1890)
- Motion picture with sound (1926)
- Telegraph
- Punch cards

Electronic Age (1930s-1980s)

In this age, People invented the transistor ushered in the electronic age. People harnessed the power of transistors that led to the transistor radio, electronic circuits, and the early computers. In this age, long distance communication became more efficient.

- Transistor Radio
- Television (1941)
- Large electronic computers- i.e. EDSAC (1949) and UNIVAC 1 (1951)
- Mainframe computers - i.e. IBM 704 (1960)
- Personal computers - i.e. Hewlett Packard 9100A (1968), Apple 1 (1976)

Information Age (1900s-2000s)

This is the Internet age and paved the way for faster communication and the creation of the social network. People advanced the use of microelectronics with the invention of personal computers, mobile devices, and wearable technology. Moreover, voice, image, sound and data are digitalized. We are now living in the information age.

16.8 Conclusion:

Technology has become a crucial part of our society. Without technological advancements, so much of our everyday lives would be drastically different. As technology

develops, it strives to fulfil the changing needs of society. Technology progresses as society evolves. That being said, progress comes at a price. This price is different for each person, and varies based on how much people value technological and scientific advancements in their own lives. Thomas Parke Hughes's Networks of Power "compared how electric power systems developed in America, England, and Germany, showing that they required not only electrical but social 'engineering' to create the necessary legal frameworks, financing, standards, political support, and organizational designs". In other words, the scientific invention and production of a new technology does not ensure its success. Technology's success is highly dependent on society's acceptance or rejection of a product, as well as whether or not any path dependence is involved. Changing technologies benefit consumers in countless aspects of their lives including in the workforce, in communications, in the use of natural resources, and so much more. These innovations across numerous different markets aid society by making it easier to complete certain tasks. Innovation will never end; rather, it will continue to develop at increasing rates as science and technological fields becomes more and more cutting edge. Communications and communication channels are more helpful in the present age to understand the better and authentic communication.

16.9 Self Assessment Questions

1. Can the communication change the system of world life?
2. What is impact of science and technology in the world?
3. Write an essay on Communication Process and Channels?

16.10 Suggested Readings

1. Friedmann, J. 1987: Planning in the public domain: from knowledge to action. Princeton, NJ: Princeton University Press. Govindarajan, V., & Trimble, C. (2010). The other side of innovation solving the execution challenge. Boston, MA: Harvard Business Review Press.

2. Kahn, K.B., Castellion, G., & Griffin, A. 2005: The PDMA handbook of new product development (2nd ed.). Hoboken, NJ: John Wiley & Sons, Inc. Kelley, T., & Littman, J. (2001). The Art of Innovation, lessons in creativity from IDEO, America's leading design firm. New York, NY: Doubleday.

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INDIAN CULTURE AND SCIENCE
B.A, B.com & B. Sc Programmes
MODEL QUESTION PAPER & PATTERN
Max Marks: 50, Time: 1 ½ hr (90 Min)

SECTION -A (Total: 4x5=20 Marks)

(Answer any four questions. Each answer carries 5 marks)

1) Elucidate the importance of co-existence of various religions?

2) Write an essay on life and teachings of Buddha?

3) Write a note on significance of Sila and Karuna in Ethical point of view?

4) Briefly explains the growth of Sufism and its Practices?

5) State the significance of Arya Samaj?

6) Write a short note on Social harmony in Contemporary society?

7) What is Alternative Energy with suitable examples?

8) Elucidate the progressive movement of Education?

SECTION - B (Total: 3x10 = 30 Marks)

(Answer any three questions. Each answer carries 10 marks)

1) Write an essay on Vaishnava Sampradayas, and why this system was more popular?

2) Write an essay on Life of Raja Ram Mohan Roy and his contribution to social reforms?

3) Elucidate the significance of Concept of Religion and Nature of Man in Vivekananda Views?

4) Evaluate the Dr. B. R. Ambedkar views on Democracy and Social justice?

5) Examine the scientific development of education in the modern society?

6) How online educations make real sense of knowledge to everyone?

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