



Role of education in Social change in Sikhism

Sukhwant Kaur

Sr.Asstt.Prof., Govt.College for Women M.A.Road Srinagar

ABSTRACT

Sikhism('Sikhi'in Punjabi) is a monotheistic religion founded during the 15th century in the Punjab region of the Indian subcontinent by Guru Nanak and continued to progress through the ten successive Sikh gurus. Thereafter, the holy scripture of the Sikhs was declared as the Guru. The Holy Scripture is a collection of the Sikh Guru's writings and that of Bhagatsthat was compiled by the 5th Sikh Guru, Guru Arjan, in 1604. This Holy Scripture has been entitled differently by different writers and theologians but the Institute for Understanding Sikhism (IUS) accepts it as the Aad Guru Granth Sahib (AGGS). Sikhism is the fifth-largest religion in the world, with approximately 30 million adherents. Punjab, India is the only state in the world with a majority Sikh population. According to the sixth Sikh Guru, Guru Hargobind, the ideal Sikh should have both Shakti (power that resides in the temporal), and Bhakti (spiritual meditative qualities). Finally, the concept of the baptized Saint-Soldier, the Khalsa, was initiated by the tenth Sikh Guru, Guru Gobind Singh, in 1699 at Anandpur Sahib. The main thrust of Sikhism according to the teachings of Guru Nanakis on the truth: ਸਚੁ ਓਰੈ ਸਭੁ ਕੇ ਉਪਿਰ ਸਚੁ ਆਚਾਰੁ ॥੫॥ Sachh uorai sabh ko upar sach achār. ||5|| AGGS, M 1, p 62 Truth is higher than everything; but higher still is truthful living. ||5|| PHILOSOPHY AND BELIEFS • There is only One God. It is the same God for all people of all religions. • The goal of our life is to lead an exemplary existence so that one may merge with God. Sikhs should keep God in their mind at all times and practice living a virtuous and truthful life as explained above (Truth is higher than everything; but higher still is truthful living.) while maintaining a balance between their spiritual obligations and temporal obligations. • The true path to achieving salvation and merging with God does not require renunciation of the world or celibacy, but living the life of a householder, earning an honest living and avoiding worldly temptations and sins. When the existing social system or network of social institutions fails to meet the existing human needs then new materials suggest better ways of meeting human needs. Earlier educational institutions and teachers used to show a specific way of life to the students and education was more a means of social control than an instrument of social change. Modern educational institutions do not place much emphasis upon transmitting a way of life to the students. The traditional education was meant for an unchanging static society not marked by any change. But today education aims at imparting knowledge. Social Change refers to the modifications in the organization and behavior of the group expressed in its laws, institutions, customs, modes and beliefs.



INTRODUCTION:

Today is the era of education and information technology. The role of education, as an agent or instrument of social change and social development, is widely recognized today. However, Guru Nanak recognized the importance of education for the welfare of the humanity during the 15th century as follows: ਵਿਦਿਆ

ਵੀਚਾਰੀ² ਤਪਰਉਪਕਾਰੀ³ || viḍiā vīchārī t̄ān par^oupkārī. ਅਗਗਸ, ਮ: 1, ਪੰਨਾ 356. Nanak Says: That education¹ is worthwhile, which is applied² to the welfare of humanity³. AGGS, M 1, p 356. Social change may take place when humans need change. When the existing social system or network of social institutions fails to meet the existing human needs then new materials suggest better ways of meeting human needs. Earlier educational institutions and teachers used to show a specific way of life to the students and education was more a means of social control than an instrument of social change. Modern educational institutions do not place much emphasis upon transmitting a way of life to the students. The traditional education was meant for an unchanging static society not marked by any change. But today education aims at imparting knowledge. Social Change refers to the modifications in the organization and behavior of the group expressed in its laws, institutions, customs, modes and beliefs. When change supposedly for the better it becomes progress which is essentially an evolutionary concept. So education plays a vital role for the development of the economy and a better social change.

Social Change refers to any significant alteration over time in behavior patterns and cultural values and norms. Examples of significant social changes having long-term effects include the industrial revolution and the abolition of slavery etc. Today's sociologists readily acknowledge the vital role that social movements play in inspiring discontented members of a society to bring about social change. Efforts to understand the nature of long-term social change, including looking for patterns and causes, has led sociologists to propose the evolutionary, functional, and conflict theories of change. All theories of social change also admit the likelihood of resistance to change, especially, when people with vested interests feel unsettled and threatened by potential changes. Education in its general sense is a form of learning in which the knowledge, skills, values, beliefs and habits of a group of people are transferred from one generation to the next through storytelling, discussion, teaching, training, and or research. Education may also include informal transmission of such information from one human being to another. Through education the thinking ability of the person increases and he/ she can do work for the development of the humanity. Education is seen as a major vector in society in a conservative role. Its main The basic objective of this research study is to visualize the role of education in order to enhance the social and religion values of the people.

Sikhism ('Sikhi' in Punjabi) is a monotheistic religion founded during the 15th century in the Punjab region of the Indian subcontinent by Guru Nanak and continued to progress through the ten successive Sikh gurus. Thereafter, the holy scripture of the Sikhs was declared as the Guru. The Holy Scripture is a collection of the Sikh Guru's writings and that of Bhagat that was compiled by the 5th Sikh Guru, Guru



Arjan, in 1604. This Holy Scripture has been entitled differently by different writers and theologians but the Institute for Understanding Sikhism (IUS) accepts it as the Aad Guru Granth Sahib (AGGS). Sikhism is the fifth-largest religion in the world, with approximately 30 million adherents. Punjab, India is the only state in the world with a majority Sikh population. According to the sixth Sikh Guru, Guru Hargobind, the ideal Sikh should have both Shakti (power that resides in the temporal), and Bhakti (spiritual meditative qualities). Finally, the concept of the baptized Saint-Soldier, the Khalsa, was initiated by the tenth Sikh Guru, Guru Gobind Singh, in 1699 at Anandpur Sahib. The main thrust of Sikhism according to the teachings of Guru Nanakis on the truth: ਸਚਹੁਰੈਸਭੁਕੇਉਪਿਰਸਚੁਆਚਾਰੁ॥੫॥ Sachah uorai sabh ko upar sach

āchār. ||5|| AGGS, M 1, p 62 Truth is higher than everything; but higher still is truthful living. ||5|| PHILOSOPHY AND BELIEFS • There is only One God. It is the same God for all people of all religions. • The goal of our life is to lead an exemplary existence so that one may merge with God. Sikhs should keep God in their mind at all times and practice living a virtuous and truthful life as explained above (Truth is higher than everything; but higher still is truthful living.) while maintaining a balance between their spiritual obligations and temporal obligations. • The true path to achieving salvation and merging with God does not require renunciation of the world or celibacy, but living the life of a householder, earning an honest living and avoiding worldly temptations and sins. ਿਵਿਚ1 ਦੁਨੀਆ2 ਸੇਵ3 ਕਮਾਈਐ4

॥ਤਾਦਰਗਾਰ* 5 ਬੈਸਣੁ6 ਪਾਈਐ॥ਕਹੁਨਾਨਕਬਾਰ7 ਲੁਡਾਈਐ8 ॥੪॥੩੩॥ਅਗਗਸ, ਮ: 1, ਪੰਨਾ 26. Vichḥ dunīā sev kamāīai. Fā ḍargēh baisaṇ pāīai. Kaho Nānak bāh ludāīai. ||4||33|| function is in the socialization of the young and the maintenance of the social order. According to Guru Nanak only that education is relevant which is meant for the welfare of the society. Education is must to abolish the orthodox views of the people. According to Sikhism in every direction God lives, every person is equal in eye of God and there should be no discrimination between rich and poor. While living1 in this world2 the one, who serves3 humanity, attains peace of mind4 . Nanak says that one waves8 his arms 7 in happiness (this is a great honor)5,6 . AGGS, M 1, p 26. • Sikhism condemns blind rituals such as fasting, visiting places of pilgrimage, superstitions, worship of the dead, idol worship etc. • Sikhism preaches that people of different races, religions, or sex are all equal in the eyes of God. It teaches the full equality of men and women. Women can participate in any religious function or perform any Sikh ceremony or lead the congregation in prayer. • Other important principles of Sikhism are as follows: i) Sharing of Material Wealth Sharing of earning for the uplift of the humanity: ਘਾਲਿ1 ਖਾਇ2 ਿਕਛੁ3 ਹਥਹੁ4 ਦੇਇ॥ Ghāl khāe kichḥ hathahu deḇe. ਨਾਨਕਰਾਹੁ5 ਪਛਾਣਿਹ6 ਸੇਇ॥੧॥ Nānak rāhu pachḥāṇēh seḇe. ||1|| ਅਗਗਸ, ਮ: 1, ਪ 1245.

"Nanak Says: The one, who earns by the sweat of his brow1 and shares2 some 3 of his earning for the welfare of the humanity, Nanak says that one has recognized6 the real path5 of life. AGGS, M 1, p 1245. It is not only sharing of the earnings but sharing of the philosophy / knowledge / wisdom with that of others and accepting the best ones and discarding the worst ones as explained in the following stanza: ii) Sharing of Intellectual Wealth (Multiculturalism) Guru Nanak recommends the sharing of the wealth



(earnings) for the welfare of humanity as discussed earlier and a novel system of sharing intellectual wealth (wisdom) with other communities. This system may be equated to the multiculturalism adopted in Canada. Most of the peoples take the multiculturalism in a very narrowly as taking part in folk dances, social functions, religious holidays, etc. of other communities. Guru Nanak emphasized that one should not only share the material or cultural values of other communities, but if one possesses particular qualities and virtues, share these freely and discard their demerits/evils while adopting virtues: ਗੁਣਾ1 ਕਾਹੋਵੈ2 ਵਾਸੁਲਾ3 ਕਿਢ4 ਵਾਸੁ5 ਲਈਜੈ॥ Guṇā kāhovai vāsulā kadḥ vās laḥjajai. ਜੇ6 ਗੁਣ7 ਹੋਵਿਨ5ਹਸਾਜਨਾ8 ਿਮਿਲ9 ਸਾਝ10 ਕਰੀਜੈ 11॥ Je guṇ hovniḥ sājnā mil sājh karjajai. ਸਾਝ12 ਕਰੀਜੈ13 ਗੁਣਹ14 ਕੇਰੀਛੇਡਿ15 ਅਵਗਣ16 ਚਲੀਐ॥ Sājh karjajai guṇahkerīchḥod avgaṇ ḥalīḥai. ਅਗਰਾਸ, ਮ: 1, ਪੰਨਾ 765

“We are living a moment in which the whole power structure that kept the world together is falling apart and anew power structure is being born, affecting the human society on every level, and this power structure is knowledge.” Thus, the developed countries of the world will rapidly evolve on the coordinates of a so-called knowledge based society, and the new direction of society will be towards knowledge and learning particularly ..Guru Nanak has emphasized the use of wisdom and intellect (education) during the 15th century as follows: Use of Wisdom/Intellect (ਅਕਿਲ) ਅਕਿਲ1 ਏਹਨਆਖੀਐ2 ਅਕਿਲ3 ਗਵਾਈਐ4 ਬਾਦਿ5 ॥ Akal eh na ākhīḥai akal gavāḥai bād. That wisdom3 which leads4 to arguments5 is not called2 wisdom1 . ਅਕਲੀ6 ਸਾਹਿਬੁ7 ਸੇਵੀਐ8 ਅਕਲੀ9 ਪਾਈਐਮਾਨੁ10॥ Aklī sahib sevīḥai aklī pāḥai mān. One can understand8 God7 only by using the intellect6 ; and by using the intellect9 one attains honor10 . ਅਕਲੀ11 ਪਿੜਹ12 ਕੈਬੁਝੀਐ13 ਅਕਲੀ14 ਕੀਚੈਦਾਨੁ15॥ Aklī parḥ kai bujhīḥai aklī kīchāi dān. With the intellect11, one should read12 to discover13 the truth. In addition, one should use the intellect14 to evaluate the cause before donating charity15 for that cause. ਨਾਨਕੁਆਖੈ16 ਰਾਹੁ17 ਏਹੁਹੋਰਿ18 ਗਲ 19 ਸੈਤਾਨੁ20॥੧॥ Nānak ākhai rāhu ehuhor galān saitān. ||1|| Nanak Says16: This is the real path17; all other 18preachings (talks)19 lead to devilish actions20.” ਅਗਰਾਸ, ਮ: 1, ਪੰਨਾ 1245. (AGGS, M 1, p 1245). Evaluation before Accepting Thereafter, Guru Nanak advises not to have faith on any philosophy or suggestion or teachings before its proper evaluation: ਸੁਣਿ1 ਮੁਧੇ2 ਹਰਣਾਖੀਏ3 ਗੂੜਾ4 ਵੈਣੁ5 ਅਪਾਰੁ6 ! ॥ਪਿਹਲਾ7 ਵਸਤੁ8 ਿਸਵਾਣਿ9 ਕੈਤਕੀਚੈ10 ਵਾਪਾਰੁ11 ॥ Suṇ mundḥe harṇākhīḥe gūrā vain apār. Pahilā vasaṭ siṇāṇ kai tān kīchāi vāpār. ਅਗਰਾਸ, ਮ: 1. ਪੰਨਾ 1410. AGGS, M 1, p 1410. Oh innocent devotee (bride)2 with inquisitive eyes of a deer3 role of education on social culture of the economy. 2. To study the role of education on family. 3. To study the role of education in the development of society. 4. To study the role of education in Sikhism.



ROLE OF EDUCATION IN SIKHISM Through education children know the value of Sikh religion. This paper explicates the fundamental Sikh moral values, the religious ground of value judgment in Sikhism and role of education in inculcating these values. Sikh moral values are not only instrumental in, but also are consequences of spiritual development. In Sikhism, values like wisdom, truthfulness, temperance, justice, courage, humility and contentment, etc. Value – Judgment in Sikhism is based on ‘Gurbani’ and ‘Sikh Rehat Maryada’ – a guide to Sikh way of life. As a Sikh, one should obey the following rules: • Invoke God’s Name • Live According to Guru’s advice • Serve Others • Living according to Guru’s advice prescribes further instructions: 1. Ceremonies 2. Faith in Guru’s bani 3. Compassionate attitude towards other religions 4. Praying 5. Five K’s – An initiated (baptized) Sikh should always have Five K’s, i.e., kes (hair), kirpan (sword), kachaira (a special type of Underwear), kanga (comb), kara (iron bracelet) A concerted campaign or mass movement at all levels by gurdwaras, Sikh institutions, colleges and schools, to impart religious education through special camps should be undertaken as hundreds of Khalsa colleges and schools have been opened during the last 90 years with specific purpose of promoting Sikh ideology and Sikh way of life. Impact of Education: First of all, Indian Sikh educational conference was held at Gujranwala in 1908. The impact of the achievement of this movement has been so solid, that many institutions could take genuine pride in it. The credit for the spread of education in Sikh Panth, rightly goes to this institution. The role played by this institution during 20th century has assured the Sikhs a prominent place among progressive communities in India and abroad. The education committee has also directed its efforts towards profession-oriented education according to the educational needs of the present day. child Education trains the mind of a child and it teaches him how to inculcate values in his life. It makes the child understand what is society, how he is a part of society, what are his roles in society.. Sikh Institutions in twentieth century have played a significant role in the Sikh learning. There are also a few missionary institutions to teach Sikhism, in and outside India. There are also a large number of Khalsa schools and colleges in Punjab, and Guru Nanak Dev University and Punjabi University were opened at Amritsar and Patiala, respectively. Punjabi Language and • The sphere of education is not confined to colleges or universities. It covers the whole life of man and entire society. There is a need for literacy campaign with a target of 100% literacy.

CONCLUSION: Education plays vital role for the development of the economy. After independence the government of India frames various policies for increasing the level of education. Education increase the thinking ability of the human being through education a person develop, when a person develop means the nation develop. But still education is not properly provided in some backward areas of the India. So the Government of India must frame some policy for the up gradation of the education, it is rightly said that children are the future of the nation. If Indian economy want to develop then Government of India provide education at least cost to every part of the society. Education has become one of the influential instruments of social change in India. It has led to the mobilization of people’s aspirations for development and change. Thus in modern complex national societies, education can neither be regarded as a controlling force conserving cultural heritage, nor could it be viewed as an agent of social change. It



can only be regarded as a cooperative force in bringing about social changes decided by the forces possessing more pervasive power in society. Thus the Indian education system needs a complete overhaul through proper legislation and its effective implementation. Legislations should be made taking into account the regional diversities of each state. The masses should be made aware of the new developments. So through education the students get knowledge about Sikhism and will follow the rules of Sikhism.

REFERENCES:

All the interpretations of Gurbani phrases are from the eBooklet: Chahal

D. S., Thind, K. S., Jesse Schell (Ed.). Nanak: The Guru – The Founder of Sikhism.

Institute for 2003. Romania's Economic Education – Present and Perspectives

Academy of Economic Studies Publishing House. Bucharest

Drucker, F. P.

1999. Post Capitalist Society

Image Publishing House. Bucharest 12. Drucker

F. P., 1999. The New Realities. Teora Publishing House

Sukhwant Kaur

SR.Asstt.Prof.

Govt.College for women M.A.Road Srinagar