ROLE OF EDUCATION IN SOCIAL CHANGE WITH RESPECT TO SIKHISM

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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:

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\text{ਬਿੱਲੀਗੜ੍ਹ ਫੀਅਰੀ ਉਪਕੱਲਣੀਂ} \\
\text{ਵਿਦੀਆ ਵਿਚਾਰਨਾ ਤਭਨ ਪਰੁਪਕੱਲਣੀ।}
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AGGS, M 1, p 356.

Nanak Says:
That education is worthwhile, which is applied to the welfare of humanity. 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.

TERMS DEFINED

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.

Education is seen as a major vector in society in a conservative role. Its main 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. 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.

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.
SIKHISM
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 Shahi was compiled by the 5th Sikh Guru, Guru Arjan, in 1604. This Holy Scripture has been entailed 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 Nanak on the truth:

More than ends, they serve the end of life.
Sachaj uorai sabh ko upar sach achat
AGGS, M 1, p 62
Truth is higher than everything; but higher still is truthful living.

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.
• The Sikhs adopt a novel system of sharing intellectual wealth (wisdom) with that of others and accepting the best 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, Nanak says that one waves his arms in happiness (this is a great honor).
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:

If you possess wisdom/philosophy, open it to be shared with
others. If your friends have good principles/philosophy share them together. Only share good principles/philosophy and reject the others, which are not good.

**AGGS, M 1, p 765.**

### REVIEW OF LITERATURE

Töffler (1995) says: “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.

Jean Jacques Rousseau (1996) came up with a definition of education starting from three basic sources: nature, humans and objects. The spontaneous development of our organs and competences is education provided by nature. The day to day utilization of these competences is the education transmitted to us by other humans. The personal experience gained from the tools and things surrounding us, is the education provided by objects.

Bloom et al. (2005) have challenged the long-held belief in the international development community that tertiary education has little role in promoting economic growth. Their paper reviews evidence about the impact that tertiary education can have on economic growth and poverty reduction in Sub-Saharan Africa where enrolment rates for higher education are by far the lowest in the world, at an average of around 5%.

Bloom (2003) and others confirm the findings of Tilak (2003), cited earlier, that one possible channel through which higher education can enhance economic development in developing countries is through technological catch-up. In knowledge economy, tertiary education can help economies gain ground on more technologically advanced societies as graduates are likely to be more aware of and better able to use new technologies.

Van Heerdenet, et al. (2007) undertook a study to measure the impact of universities on the South African economy. Using a ‘general equilibrium’ model to simulate various scenarios in the analysis of the impact of higher education in South Africa, this work presents a number of findings relating to income and employment.

According to the World Bank (2008), higher and sustained growth rates in Sub-Saharan Africa requires a significant increase in physical and human capital over an extended period.

Recent OECD research (OECD 2008) shows that rich countries are putting considerable emphasis on meeting regional development goals, particularly in developing knowledge-based industries. Guru Nanak has emphasized the use of wisdom and intellect (education) during the 15th century as follows:

#### Use of Wisdom/Intellect (अवलोकि)

अवलोकि चेत त अवलोकि हैं अवलोकि

Akal eh na akhi-ai akal gayaai-ai bäd. That wisdom which leads to arguments is not called wisdom.

अवलोकि नारिक मेली-मेली अवलोकि

पावली मर्थो ।

Akl sahib sevai-ai akli patai-ai man. One can understand God only by using the intellect; and by using the intellect one attains honor.

आवलोकि जितर बी वृद्धि मेली अवलोकि

**AGGS, M 1, p 1410.**

Oh innocent devotee (bride) with inquisitive eyes of a deer! Listen to the deep message of infinite wisdom. First, evaluate everything then buy/accept/adapt.

### Evaluation before Accepting

Thereafter, Guru Nanak advises not to have faith on any philosophy or suggestion or teachings before its proper evaluation:

**AGGS, M 1, p 1410.**

#### RESEARCH METHODOLOGY

The present paper is an exploratory type of research. The data has been collected from the secondary sources like books, journals, magazines and internet.
OBJECTIVES
1. To study the 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.

IMPACT AND ROLE OF EDUCATION IN THE DEVELOPMENT OF THE INDIAN ECONOMY
Education has a great social importance especially in the modern, complex industrialized societies. Philosophers of all periods, beginning with ancient stages, devoted to it a great deal of attention. Accordingly, various theories regarding its nature and objective have come into being. (Figure 1).

Role of education in Social Change
1. Education perpetuates eternal values
2. Promotes capacity to welcome social change
3. Evaluation of social change
4. Transmission of culture
5. Removal of obstacles
6. Increasing the areas of knowledge
7. Leadership role
8. Mother of new changes
9. Spreading knowledge
10. Stabilizing democratic values
11. Control channelizes and modifies thoughts of new generation
12. School as a workshop for citizenship training
13. Awareness against social evils
14. National and international understanding
15. Equality among masses
16. Social Awakening
17. National Development
18. Awareness regarding products availability and its usage.
19. Awareness regarding their fundamental rights.

Influence of Education on Family
1. Improve home management
2. Recognition of worth of home
3. Production of educated elite
(Families)
4. To discharge productive duties towards home
5. Family Planning
6. An efficient member of family
7. Social efficiency of family
8. Adjustability in family
9. Co-ordination of family and school
10. Education of parents
11. To maintain better homes
12. Cultivation of higher values
13. Propagates cooperation within and outside the home
14. Create liberal and wider attitude
15. Increasing productivity of family members
16. Optimizing Economic efficiency
17. Best education facility to their children
18. Peaceful environment in the family

ROLE OF EDUCATION IN THE DEVELOPMENT OF SOCIETY
Education plays a very important role in moldings the character of an individual. It is one of the concrete sources from which one get information and knowledge. It affects the society. We can make sense of its effective role from the following points.

1. Preservation and transmission of our social, moral and cultural values.
In Education, through curriculum, students will be acquainted with social, moral and cultural values and teachers make them familiar with values and ideal through different activities, games, story-telling etc. Education makes them familiar with constitution, rules and regulations of citizens and so on. As we find in NPE 1986 major objectives to produce a productive citizen has been fulfilled by education so education preserves our value and it make others to imbibe those values.

2. Awakening of Social feelings
Through education individuals become aware about the importance of unity, love, fraternity and other values. Education makes all people get awaken of being a part of society and how they can contribute the world as society. People know different values and life skills and thus they develop concern for society including social mindedness, values life skills, learning to be, learning to do, learning to know, learning to live together via different activities story telling dramatization.

3. Political development of society
Education makes all aware about
rights and duties of all, which are their responsibilities and duties so that they can develop their civic sense. Through different lesson of political leaders and stories education develop ideal leadership quality so that in future citizens can lead the state as a society.

4. **Economic development of society**

   Education develops skills in individual and makes him a productive citizen. Through education everyone learns how to earn money and as per their qualification he gets job or labour and on the whole with the help of education more or less everyone get work and earn money so due to increasing literacy per capita income will increase. As we find government takes help in the form of tax and thus our economy develops. Because of education people migrate in other country and their earning helps to develop society, country. Thus education affects the economic development of society.

5. **Social control**

   Education makes all aware about customs and duties the same as it makes aware about the rules and regulations as we find the rules in Indian constitution. People know how to preserve their lives via education. They make also familiar with crimes. Thus education provides a guideline and it controls all society.

6. **Social changes and reforms**

   Education makes individuals perfects and aware about the rights. So can claim against dwelled superstitions, beliefs which are harmful for them. Through education everyone learn grow to live and how to save from difficulty and how to inculcate values and ideals in their lives and ideals in their lives so they can appeal in court having of felling injustice. Education makes all aware about how to live peacefully and how to face difficulties in their lives. They become aware about the proverbs like ‘nothing ventured, nothing gained’ so they develop their risk taking attitudes via education.

   **7. Socialization of a 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, how he should behave, how he should interact with others etc. Education helps him to understand who is he? And it develops a sense if a social being in him. In short education socializes a child.

   Thus, education produces productive citizens it helps everyone how to flourish and makes them ideal citizens of society. To sum up, Education influences the society.

**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**

   - 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.

   (shodhganga.infibinent.ac.in/bitstream/10603/29719/10/10_chapteriv).

   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
Sikh literature have been given an opportunity to flourish.

There seems to be a proposal by the Shiromani Gurdwara Parbandhak Committee, Amritsar to open a new university to promote Sikh literature and the Sikh way of life. The Sikhs in foreign countries have opened many Khalsa institutions to impart academic education along with education about the “Sikh code of Conduct”.

Majority of gurdwaras are running Punjabi schools throughout the world. There is a chain of educational institutions in England, Canada, America, Malaysia, Singapore, Africa, Australia, Norway and other countries of the world which promote Punjabi language and Sikh philosophy.

It is encouraging that many Khalsa institutions have been opened in post-independence era, Punjab. Many Public schools have started giving good education to students to preserve the culture and Sikh heritage. The objective of the educational institutions is not merely teaching the prescribed curriculum but to develop the personality of the Sikh Youth as a whole, so that the youth may become proud of their culture and live an honorable Sikh way of life. It is to inculcate the sense of knowledge and the cardinal principles of Sikhism so that the youth can contribute meaningfully to the growth of Sikh society.

How far has this objective been achieved? No elaborate survey or research project is necessary to answer this question. It is enough to walk through any Khalsa college to find that a student in full Sikh Form is an exception rather than the rule. There is no religious instruction and hardly any effort to enforce the prescribed Sikh Form. Who is responsible for this degradation? Our children are not to blame. We cannot absolve ourselves of our responsibility. In our homes, we have failed to provide the desired Sikh environment. The teachers have not discharged their duties. The students are not imparted any knowledge about Sikh religion, culture and history. Thus, these institutions which were created to produce ideal Sikhs have become centers of apostasy. The apostasy in a sense that they almost know nothing about Sikhism in its real perspective. The special camps should be organized in all schools and colleges to promote the Sikh philosophy and the Sikh way of life. All institutions must make adequate arrangements for religious instructions.

- Our community shares another weakness – lack of reading habit. Reading habit can be inculcated only by the schools and colleges. Therefore, I wish to request the teachers in our educational institutions to pay attention to this weakness.
- 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 a 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.

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