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Typeset and Printed in India
www.ijmer.in

Sucharitha, Journal of Philosophy & Religion, concentrates on critical and creative research in multidisciplinary traditions in Philosophical & Religious Issues. This journal seeks to promote original research and cultivate a fruitful dialogue between old and new thought.
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Editorial ……

The Sucharitha: A Journal of Philosophy and Religion. The rave reviews we received were heartening. Your support and encouragement facilitated us to come out with the next issue on time without compromising on the standard style. The journal has and the quality of the articles.

In the present issue, we have taken up in detail the philosophical and religious issues discussed in academic circles. There are well written articles covering a wide range of issues that are thought provoking as well as significant in the contemporary world.

My thanks to the Members of the Editorial Board, to the readers, and in particular I sincerely recognize the efforts of the subscribers of articles. The journal thus receives its recognition from the rich contribution of assorted research papers presented by the experienced scholars and the implied commitment is generating the vision envisaged and that is spreading knowledge. I am happy to note that the readers are benefited.

My personal thanks to one and all.

(Dr. Victor Babu Koppula)
RELEVANCE OF EDUCATIONAL THOUGHTS OF SWAMI DAYANAND SARASWATI AND THEIR RELEVANCE IN MODERN TIMES

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INTRODUCTION

India has produced great warriors, saints and philosophers from time to time whose names shine on the pages of history and whose gems of ideas continue to inspire Educational thought and practice. Dayanand, Vivekananda, Tagore, Gandhi, Rousseau, Frobel, Dewey, and many others have done much to shape the future course of Educational practice at home and abroad.

Educational ideas of any great philosopher are the direct outcome of their philosophical beliefs, social-political conditions of the country to which they belong. The 19th century is considered as the period of political and cultural revival in our country. Amongst the outstanding personalities, Dayanand was great social and religious reformer of modern India. He was the champion of the Arya Samaj Movement. The Arya Samaj was founded by him as a social laboratory wherefrom, he thought the new India of his dreams will arise. He was a man for strong and effective state intervention in the life of the community. That’s why his message was highly socio-political.

The primary objective of the Arya samaj was to do well to the world by improving the physical, spiritual, and social conditions of mankind. The Arya Samaj has thus an important role to play, by continuing to reform, consolidate and unite the Hindus in the national
interest. Back to Vedas was the radical call of Swami Dayanand. This only slogan was enough to bring a new and radical change in the life of the people with this weapon he declared war against foreign faiths and contemporary indigenous faiths which were unsuited to India. He inspired the Indian people with new confidence. From all the leaders of Indian renaissance Swami Dayanand was undoubtedly an important Giant figure of India.

Dayanand accepted the Vedas as his rock of firm foundation. In fact, the Vedas are the encyclopedias of experienced truths of life. They are not only the source book of Indian life and thought but also the root from which the European as well as the Semitic cultures with all their branches have spread out. They are the most precious documents of humanity. At last with his strong efforts he succeeded in bringing back to the people to their own indigenous culture.

He started ‘Shuddhi’ movement to bring about reform in the degenerated Hinduism. He lead a crusade to abolish the caste system and tried to made widow remarriage possible and to make Hindi the language of India. He was the pioneer in fighting untouchability promoting up liftment of women and advocating utilization of Hindi as inter provincial language everywhere. This aspect of his life makes him a great national figure. The Arya Samaj was thus launched as an integrating and a cementing influence in society. The broad principles of the Arya Samaj claim as their heritage the true and the good wherever it has come up Dayanand’s conception of Divinity is rooted in science and truth. He attacked the rigidity of caste system and wanted to release his people from the injustice of feudal oppression and tyranny.

Among all these movements Arya Samaj Movement was a great socio-religious movements which aimed at reconstructing the modern Hindu society on the ideas contained in the four Vedas. The aim of
Arya Samaj Movement two fold; first to protect Hinduism from the attacks of Islam and Christianity, and secondly to reform the perverted Hinduism of the puranic age by reviving the original Hinduism as propounded in the Vedas. It was a land mark in the socio-cultural history of India.

Swami Dayanand was an exponent of compulsory Education of children by the state. Dayanand believed that knowledge is the birth right of every human being and should be designed to none on account of color or sex. He also realized the dangers of allowing one particular class or community to monopolies Education. Swami ji took great interest in female Education and established so many D.A.V. institutions. These D.A.V. institutions including colleges and schools were the best administered among the privately managed institutions in the Punjab. Swami Dayanand wrote ‘Satyarth Prakash’ which is his remarkable contribution in the field of Education and for guiding principles for others.

Religion and Faith

Swami Dayanand says in the introduction to the satyartha prakash “It is my belief that whatever is true in any religion is worthy of acceptance by all of us and only those things which are false and have crept into all religions have been criticized in this book”. The central doctrine of religion, according to him is the worship of God by means of prayer, meditation and the daily Havana. There is no place in this religion for idol worship or pilgrimages and even for a priestly class.

Concept of Prakriti or Maya

To account for the world of change, Dayanand not only assumed the principle of spirit but also the principle of Prakriti, sometimes called Maya, as the material cause of the creation of the actual world. The very existence of the changing world implies the bed rock of an external
spiritual being in which the drama of ever changing existences takes place.

**Transmigration of Soul**

Swami Dayanand believes in the doctrine of transmigration of soul. According to him Moksha or salvation consists in the complete cessation of suffering in all the forms. The doctrine of transmigration goes along with the law of karma which is an application of the universal law of causation in the domain of mind and consciousness. Human beings however are not absolutely determined in their lives by their previous karma. Of course, we determine our own fate through our actions. What we have sown, we shall have to reap in this life or next. Our will and effort do play an important part in determining our future. Each one gets in the next birth what he deserve, as the result of his karma or actions in the present life. The doctrine of transmigration of soul ensures that each individual will sooner or later attain to salvation. It is a doctrine of hope and optimism.

**Concept of Salvation**

In the works of Swami Dayanand, salvation means, “the emancipation of the soul from pain and suffering of every description and a career of freedom in the all pervading God and his immense creation for a fixed period of time and its resumption of earthly life after the expiry of that period”. Swami ji does not believe in the disappearance of the finite and has a meaning apart from it. We are surrounded by infinity on all sides, and therefore, the idea of an infinite number of souls makes equal sense with idea of infinity of points in space or time.

**Heaven and Hell**

According to Swami ji, Heaven and Hell are states of mind and not any fixed abodes located in space for the reception of souls of good and bad
persons after their death. “Swarga” (Heaven) is the enjoyment of extreme happiness. “Naraka” is another name for undergoing extreme suffering. Heaven is described as a region where there is nothing but bliss and all sorts of joys, and to which those persons go after death.

**Values of Life and Ethics**

Swami Dayanand regards spiritual realization or Moksha as the final and the most important value of life. A life dedicated to morality also does not give complete satisfaction when taken all alone. Moksha stands for spiritual enlightenment and it is the most completely satisfying experience.

**NEED AND IMPORTANCE OF THE STUDY**

We are living in 21th century the age of science and technology where we have to face many problems and our life become dull and boring due to rapid advancement. This advancement shows that the ongoing system of Education is not of much use for the survival of mankind. In sorting out these problems, great man’s ideals and educational thoughts always inspire us. This study will help to highlight the Educational thoughts of Swami Dayanand Saraswati and its relevance in modern times. The Educational thoughts of Swami Dayanand Saraswati give new ways to Education system. This study would be surely more effective and directly concerned with the mass movement and the upliftment of the masses. The basic issue involved in this study is to revive the ancient culture of India especially the Vedantic which is the burning need of the time.

**STATEMENT OF THE PROBLEM**

“A Study of Educational Thoughts of Swami Dayanand Saraswati and Their Relevance in modern times.”
OBJECTIVES OF THE STUDY

- To study the general philosophy of Swami Dayanand Saraswati.
- To study the educational thoughts of Swami Dayanand Saraswati.
- To study its relevance in modern times.

DELIMITATIONS OF THE STUDY:

The topic of Research is broad and comprehensive. The paucity of time has necessitated the delimitation of the problem. The teachings of the Swami Dayanand are very comprehensive and it is not possible for the investigator to cover all the field of the study.

The study is wide and it requires lot of time. In such a short time Researcher has tried his best efforts to deals with all the aspects of this study. The topic is philosophical and based on historical approach. The main efforts were to study the topic under the cover of educational thoughts of Swami Dayanand Saraswati and their relevance to modern Indian education and their contribution to the field of education such as spread of education, organizations pattern etc.

REVIEW OF RELATED LITERATURE:

The related studies furnish the researcher with indispensable suggestions about data, procedures, methods and techniques. These studies provide ideas, theories, explanations, hypothesis, methods of research or valuable knowledge in formulating and studying the problem.

Arora, C.P. (2013) found in his study that Swami Dayanand is the first name of Moolshankar Swami Purnan and initiated him as Sanyasi gave him name as Swami Dayanand Saraswati. Swami started working on social issues and discussed low slaughter with British officers and got a petition sent to Queen Victoria to ban cow-slaughter.
He devoted his life for the revival of Vedas, for the removal of social evils. He was the first person ask about sawaraj. He stressed on people to use articles prepared by their own countrymen. Arya samaj movement paved the way for uplift mint of women through educational opportunities, removal of social evils like smoking, drinking, purdah system, animal sacrifice etc. The United States, Canada, United Kingdom, Kenya, South Africa, Singapore, hongkong and Australia are some of the countries where the samaj has its branches.

Kataria, D. (2013) found that Swami Dayanand and Swami vivekanand, profound scholars of Vedic lore Sanskrit language play important role in the revival of Hinduism during the last quarter of 19th century. Both of these are pioneer of Indian awakening believed that education must be man making, life giving and great character building. Both of these leaders play an important role in spreading of education.

Kumar, S. (2013) indicated that Arya Samaj founded by Swami Dayanand Saraswati is a ‘non-denominational authentic Hindu Vedic religious organization dedicated to remove superstitions, orthodoxy and social evils from society. Swami dayanand Saraswati restored the teaching of Vedas as prime source of knowledge. He discarded the purans and the shastras. He worked hard for the abolition of social evils like untouchability, idolatry etc. he roared loud for the cow protection and women education and equality and advocated widow marriages. Around 1870 Swami ji opened several Pathshalas (schools). The biggest of them were the D.A.V College at Lahore and The Kanya Mahavidyalaya at Jalandher. Since then the Arya Samaj has opened over 500 institutions throughout India. The institutions include girl schools, girl colleges, gurukuls orphanages, industrial schools and widow shelter houses.
Jhabbu, R. (2012) studied that the philosophy of Swami Dayanad Saraswati can be known from his three famous contributions namely “Satyartha Prakash” “Veda Bhashya Bhumika” and “Veda Bhashya” with the observation of cultural heritage of India series. The Arya Samaj is Dayanand writ large, and it reflects his versatile personality. It has in its saints, philosophers, organizers, scholars, thinkers—all reflecting in different prisms, in potent ways, the light of the brilliant son of lofty moral and spiritual ideals that Dayanand embodied. There is no doubt that his personality will leave its impress on humanity, and will influence, in an increasing measure, the religious history of India and the world.

METHOD AND PROCEDURE

- Philosophical Method
- Historical Method
- Survey Method

**Philosophical Method**- The rationale of philosophical method is that the fundamental principles and thoughts of great minds can be analyzed and synthesized with a view to make them relevant to the study of contemporary practice and procedures. In this study philosophical method has been largely adopted because it is theoretical research in which the educational philosophy of Swami Dayanand Saraswati has been examined, analyzed and synthesized. The philosophical method lays stress on-

- The logical analysis of educational concepts.
- Adequacy of the methodology of educational research
- Integration of concept into a system

**Historical Method**- Historical research attempts to establish facts to arrive at conclusions concerning the past events. This is usually
accompanied by an interpretation of these events and of their relevance to the present circumstances and what might happen in the future. This study is historical in the sense that the educational thoughts of Swami Dayanand Saraswati traced from various primary and secondary sources. The primary sources of data include the original works of Swami Dayanand Saraswati. The secondary sources include the books and journals written on Dayanand Saraswati and the interpretations and synthesis developed by recent scholars in the field.

**Survey Method** - Survey method was employed by the investigator in order to make an assessment and evaluation of the practical shape given by Swami Dayanand Saraswati to his philosophies of education. The purpose of the study is to collect information to find out how much the educational thoughts of Swami Dayanand Saraswati impact on modern education and society. So the present study is philosophical in nature. The study will include the analysis of the philosophical ideas of Swami Dayanand Saraswati and their implication for education. Due to its philosophical nature study will be based on intensive library research. The scheme of the study would basis-

- Philosophy of Swami Dayanand Saraswati.
- Contribution in the field of education.
- Relevance with modern Indian education.

The investigator undertook a survey of related studies published or unpublished and on the basis of which she will collect data from the primary and secondary sources.
EDUCATIONAL THOUGHTS OF SWAMI DAYANAND SARASWATI

Meaning of Education

According to swami Dayanand Saraswati, “Education imparts the true and real knowledge about matter, self development and welfare of all living beings. In other words, it should inculcate a spirit of service and help to others. As such education is that process of gaining real knowledge about all material and divine entitles by slow and steady development of good qualities, making one’s own life and life of others happy and cheerful. According to Dayanand, education is supreme and most important moral process for the development of mankind. Swami Dayanand says “A man without Education only a man in name. It is a
bounden duty of a man to get education, become virtues, be free from malice and preach for the well being of people advancing the cause of righteousness.”

Swami ji realized that Education was a very potent factor to reform and remold society. He is the inspiration of all the thousands of D.A.V. and other Arya Samaj institutions.

**Aims of Education**

Swami ji says, “It is the highest duty of parents, tutors and relatives to adorn children with good Education, nobility of character, refinement of manners, and attainment of wisdom were the greatest ideals of life”. Swami Dayanand was of the view that education should pursued for the sake of knowledge and not for preparing children for any public office or lucrative job. The function of the education according to him was the development of the whole man and perfect personality. So that he may be useful and worthy citizen of this material world. The achievement of personality and the appreciation of values will not become a reality, without a growing knowledge of the spiritual universe. The knowledge has an essential place in the process of education. According to Swami Dayanand, true knowledge is something more than mere imparting and learning of facts, as is through relevant to situations of life. It is through true knowledge we can emancipate the soul from the bondage. This knowledge includes social, cultural, political, economic, development of one’s country.

**Character Formation**

Swami ji in ‘Satyarth Prakash’ says that mere intellectual attainment are of no worth, if the person is devoid of moral feeling and character. Character building was the chief aim of Education in the Vedic and Brahman period. According to Swami ji, teachers should be men of character, so that students may follow them. He was of the strongest view that it is through direct human relationship that
students can lead a moral and a virtuous life. As is the teacher so will be taught, as is the society so will be the individual. Character building should be the main task of the human race.

**Cultural Aim of Education**

According to cultural aim, Education is intended only to initiate the pupil into the culture of his community and enable him to live according to its ideals and standards. Without culture man is no better than an animal. Swami Dayanand drew the attention of the people of India to the Vedic phase of Indian culture. He has made the largest contribution towards changing the mentality and outlook of the Hindus.

**Preparation of Life**

According to Dayanand only those were fit to be members of a noble and organized community who learned in their school days, lesson of plan living and discipline. This means the aims were socially efficient. The ideal of duty was stressed by all leaders of thought.

Swami ji wanted that the structures of society should be such that every one learnt a profession which was not only useful to him but to the society as a whole. He also says that our worldly Education might appear religious education, but it was for the development of the whole man with a religious bias. The Education aimed at producing a personality so well integrated that the person had intellectual caliber, realized spiritual values, maintained control over emotional impulses and possessed a creative mind to appraise the culture with which he interacted.

**Curriculum**

Swami Dayanand besides being a social and religious reformer was a great idealist and exponent of ancient Vedic culture. It was his earnest desire to make his countrymen realize their golden past culture
and spiritual heritage. His attempt therefore, was to plan such a curriculum which should transform the Indian youth school and colleges into places of the spirituality and cultural heritage. Dayanand suggests a broad based curriculum. In this scheme of studies he put emphasis on the study of Vedas, allied Sanskrit literature and religious education.

He gave following scheme of studies in the chapter 3 of satyartha prakash-

- All the children should be taught ‘panini’s phonetics. First comes phonetics by Panini, parents and teachers should teach their children and pupils how to pronounce different letters in their right place, with the right amount of efforts and the right agent. Children should be taught grammar for three years by learning of five anthologies of grammar by Panini and Patanjali.

- The most important part curriculum according to Dayanand is covered with proper accent and meaning for Brahmans. It should be taught in mother tongue and Sanskrit by example and percep he was favors of Sanskrit as a medium of all higher education and against the foreign language English as a medium of education.

**The Role of the Teacher**

The teacher has been all along designated as the spiritual and intellectual gather of the student. Without his help and guidance, no education is possible. “A teacher is regard as necessary to disperse the mist of only the present school master, but the friend and guide of mankind. He was the destroyer of darkness because according to one of the Vedas ‘Gur’ means darkness and ‘ru’ means destroyer. Swami Dayanand writes in satyartha prakash in chapter 2 –“Man alone can become a great scholar who had the advantage of three good tutors—father, mother and teacher.” The teacher is a former pole; the pupil is
the opposite pole. The teacher should accept the pupil as a member of his family. Both the teacher and the pupil should lead a noble, simple and virtuous life.

Methodology of Teaching

Swami Dayanand supported methods of teaching in vogue in Gurukul in the Vedic times. He stated both teacher and pupil should observe the vow of celibacy and lead a virtuous life. Dayanand recommends the following methods;

- Advising and lecture method is the best and teacher can explain each and everything very clearly through lecture.
- Self study method is the best method to understand everything. By the self study learning through self cannot be forget in life.
- Introspective method
- Reasoning method- learning through reasoning is also very useful.
- Concentration method also results good and useful.
- Practical method which consist learning in real situations.

Discipline

Dayanand was in favor of strict discipline. He was of the view that within discipline pupils prepare themselves according to the time. Students could learn very easily and in disciplinary manner. It moulds their life condition. Every work should be done in time. He advocated the use of punishment for maintaining discipline. Both parents and teachers should make use of punishment producing disciplined children.
Women Education

Swami Dayanand called as a champion of women education and because the first Indian social reformer who pleaded for their education, Swami Dayanand was a supporter of women education and he asserted that equal rights should be given to men and women in all matters of education. Educational opportunities such as they were open to boys and girls alike. Like men and women should acquire the knowledge of grammar, Dharma, Medical, science, and mathematics. He was greatly in favor of women education and quoted that if the wife is not educated, how can she read the Vedic hymns.

Co-Education

He was deadly against co-education. In satyartha prakash he says, “Boys and girls when attain the age of eight years should be sent to their respective schools. The boys school at least 3 miles distant from that of the girls. He advocates that boys and girls should keep themselves aloof from eight kind of inter course during school life;

- Looking at a person of opposite sex with lustful eyes.
- Intimately talking with them
- Playing with them
- Associating with them
- Indulging in sexual thoughts
- Reading or talking or libidinous subjects
- Embracing them
- Having sexual intercourse with them
Parents-The First Education

He recognized the great role of parents in the Education of the child. His education starts since the very time of his coming into the mother’s womb. He states “The character of the mother influences the character of the child in the womb. Therefore the upbringing of the child begins not at its birth but at the conception.” The first educator of the child should be started by his mother. The mother should see that the child does not develop any bad habit. She should guide the child regarding correct pronunciation. He should be taught how to address his elders.

In conclusion it may be pointed out that his philosophy is the philosophy of action. After centuries the people heard in the Hindu society that all were equal, that even the non Hindus had the right to study the Vedas. The hierarchy of religious order was shattered. Religious emerging from the nooks of dim temples and hoary scriptures, were viewed in the sun shine of reason and debate.

RELEVANCE:

In the galaxy of brilliant men who laid the foundation of the new nation in the wake of the Indian renaissance, Swami Dayanand occupied a prominent place. Swami Dayanand is known as a world teacher during their entire life. The D.A.V. institutions always made new experiments from time to time and established its branches at India and abroad. Each and every aspect of educational philosophy of swami Dayanand is relevant with the modern Education. Some of them are given below:

Free, Compulsory and Universal Education

In our contemporary period of 21th century, everyone has supported the idea of free, compulsory and universal elementary education. The entire credit goes to a great philosopher Plato for
envisaging this concept. Swami Dayanand also advocated the free and compulsory Education to all students, irrespective of caste, color, creed or sex. Now days in Dayanand’s all Educational institutions, admissions are open to all.

**National System of Education**

Swami Dayanand advocated national system of education. The 8th principle of Dayanand’s Arya Samaj is to dispel ignorance and diffusion of knowledge. National education must aim at developing the spirit of self reliance in order to build up able national men.

**Material Prosperity and Spiritual Awareness**

There are two tendencies in Indian Education which are normally in clashes with each other. These are material prosperity and spiritual awareness. In our national orientation, Education is compulsory for all. New Education system enlightened upon the all round development of human personality by providing Education to all, despite clashes between forces of materialism and spiritualism.

**Champion of Women Education**

Swami Dayanand is known as the great champion of women Education emancipated and advocated equal rights for them and favored widow remarriage. Swami Dayanand said that the education of women is very essential for happy and healthy homes, improvement of society, economic prosperity and national solidarity. Today’s Education laid emphasis on the upliftment of women status. Women’s studies are promoted by switching over to various programmes and job oriented courses in several Educational institutions to ensure development of women folk.
Equalisation of Educational Opportunities

Swami Dayanand believed in the equalization of Educational opportunities to all SC/ST/BC and handicapped. The article 26(1) of the universal declaration of Human Rights confers upon everybody in the world for the rights to education. The new policies of Education laid stress that the girl students of SC/ST/BC and handicapped as well as minority group children will be provided all kinds of opportunities. In our constitution, Liberty, Equality, Justice and Fraternity are our constitutional rights provided to every Indian citizen irrespective of any caste, color, and creed or sex discrimination.

Development of Human Personality

Swami Dayanand highlighted the role and importance of Education for the development of human personality. They needed the education for leadership, so that one could devote to the service of mankind and emphasized on vocational education.

Inculcation of Values

Education is deeply concerned with values. Swami Dayanand wanted to modernize India, by infusing old values with new values and recommended education for national and emotional integration. The new Education policies also recommend the aims of Education for inculcation of scientific temper along moral and spiritual values. In the rapidly developing situation, it is equally important for all to give a proper value orientation to our Educational system

Importance of Technical Education

Swami Dayanand was in favor of technical Education for students. D.A.V. institutions have introduced various types of vocational trainings. According to new educational policies education in the world should be based on science and technology. The vocational Education is a distinct stream intended to prepare students for
identified occupations of several types. The government should establish different vocational courses in institutions.

**Physical and Yoga Education**

Swami Dayanand was in favor to introduce physical Education and yoga Education. In today’s education sports and physical Education considered as an integral part of the learning process. The NCERT, from time to time came forward with a national curriculum at national level.

**Religious Education**

Swami Ji laid stress on the religious Education to be imparted through educational institutions by different methods. University Education Commission has reported that religion has a deep impact on one’s life and it should have lectures and study of central problems of philosophy of religion. There should be silent meditation and prayer, preparation of suitable books on religious traders and then basic principles on religious discussions on different religious propagation of good manners of courtesy, developing attitude of service, morning assembly, and readings from scriptures once in a week and moral instructions and history of religion should be introduced.

**Teacher and Teaching Methods**

Swami ji afforded higher status to the teacher and mentioned that teacher should be a friend and a guide of mankind. Swami Dayanand reported that the teacher should be a yogi ad must possess spiritual sense and adopt any befitting method of teaching according to the environment. The new Education policy laid stress on the holding of new Refresher courses compulsory for all teachers to improve their techniques of teaching. U.G.C. has facilitated the teaching through its programme known as ‘countrywide class room’. The Indra Gandhi National open University, mainly taught their students through the
T.V programmes, in the morning and evening transmission. This university provides the facilities for the development of education to the rural generation.

Modern education is called child centered Education. So the efforts are being made for the child to learn through these methods which are according to the mood and interest of the child. Education through experiences activity and play way methods are in practice in India. In many kindergarten and pre-primary schools and other progressive methods has been used like project methods, heuristic methods etc.

Swami Dayanand also advocated the methods like Education through experience, activity method, Education through the teacher and taught relationships. He was also in favor of progressive methods in which teacher and the student should have equal share.

**Discipline, Freedom and Punishment**

Swami Dayanand was in favoured of strict discipline he was in favor of punishment wherever it is required. But today self discipline is introduced and considered it as a best method. Tagore and John Dewey was in favor of self discipline. Corporal punishment is totally prohibited in new Education system.

**Adult Education**

Swami Dayanand supported the idea of education for all. The present government favored this pattern and started the education for the adults under the scheme, National Adult Education Programme(NAEP).
Mother Tongue as the Medium of Instruction

Swami Dayanand’s mother tongue was Gujrati, but he favoured Hindi and wrote his magnum opus “Satyarth Prakash” is in Hindi. He preferred the mother tongue as a medium of instructions.

CONCLUSION: One can conclude by saying that each and every aspect of Swami Dayanand’s educational philosophy is relevant to the present times, whatever he preached was for the benefit of the mankind and upliftment for the nation. 21st century civilization has three dominant forces namely – the machine, the movement and the energy, to accelerate the rate of growth in this fastly changing world.

Our present government is giving practical shape to the technical and vocational educational ideas of Swami Dayanand Saraswati by introducing programmed learning and computerized instructions which must be introduced in the school practices because computerization has become a part and parcel of technologies contributing to development in every sphere.

So, the great philosopher paved way for the development of our educational system. In nutshell, Dayanand’s educational philosophy is totally tangible for our present educational set up. Our modern educational centers are vigorously trying to translate their dreams into actions by switching over to his philosophical notions of educational theory.

EDUCATIONAL IMPLICATIONS

In our national perception, education is essentially for all. This is fundamental to our all-round development, material and spiritual. Modern education system should include value system, so that education may have certain specific ideals to boost up the welfare of the whole society. The value loading education system will enrich the scope of education. The values always enable our educationists to draw up...
better plans for future education system. Values education should help to eliminate obscurantism, religious fanaticism, violence, superstitions and fatalism.

There is need to redefine the aims of education system, as in the past, the purpose of education was to simply educate the people to bring awakening among them. But the aims of modern education should be to develop all round personality of every individual and make him fit for a particular job, so that education should be job oriented. The modern education system should enlighten upon every aspect of personality, so that this knowledge may help everyone to get right direction in life.

There is also necessity to modify the curriculum as in the past, it was suitable for the old society, but with the changing needs of our society, the entire curriculum should be changed and it should be made job-oriented, which is the basic need of our unemployed youth. The changed curriculum will provide suitable opportunities to youth to get immediate employment. The infrastructure pertaining to our modern society should be added in our curriculum, which will help to solve the multifarious problems of the society.

Old teaching methods should be changed or improved. The policy of co-education should be implemented throughout the country as this program will enable the women-folk to enjoy the right to education like wise men without any notion of inferiority complex. It will enhance the competition spirit among women. Our government should accelerate the pace of co-education to yield better results about women education. The government should ensure special attention towards smooth implementation of co-education policy in the entire country.

SUGGESTIONS

1. In depth study of present investigation can be conducted to gain more knowledge and ideas.
2. A comparative study can be conducted amongst Swami Dayanand Saraswati and present Indian and Western thinkers.

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THE INFLUENCE AND TECHNIQUES OF MODERN ADVERTISING: AFFECTS CULTURAL VALUES OF SOCIETY

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Abstract

The culture of a society or a nation is not the product of advertising as a social and economic institution. It is the servant and not the master of the consumers. It is, in fact, the advertising which is the product of culture. Advertising has the power to persuade the people to buy the products or services. It does not mean that it has that ultimate or super power to sell anything and everything under the sun it wants the prospects to buy simply because it is advertised. Today, we know that buy only those goods and services which we need which we want based on social values having cultural tinge. An individual learns the attitudes, values, norms of conduct acceptable to the cultural group in the formative years of his life-cycle. The major forces that train him in cultural norms are his family, school, college, church or temple and social contacts. These cultural norms or percepts are the basis for selecting and evaluating goods and services and the related information, individual buying behavior is the result of sociological environment of people of which culture is the fabric. His behavior is influenced by his social class, family status, family life-cycle, social relations reference groups, opinion leaders, roles and life-style. The value system that has been developed accepted is not static; it is ever changing with the passage of time. With these changes in value system, the role of advertising and its theme changes to keep pace with the changing times.
Introduction

Everyone is keen enough to look better, eat better, clad better, house in better shelter, drive better two-wheeler or four wheeler, have better education and so on. In fact, he expects improvement in all aspects of his life and living. Standard of living refers to the set of goods and services used by the people according to their life style. A consumer life style is made up of the ways of living an individual or group that is distinct from others. The life style of an individual affects as to what are his eating and drinking habits, his clothing styles, his living conditions, his attitudes towards subjects like religion, politics, unions, culture and so on. Standard of living as a concept is relative to individual time and place. It reflects the extent of satisfaction that an individual is getting by use of necessities, comforts and luxuries of life and living.

The standard of living of society is bound to be higher one which is capable of making available more and more goods and services so that an average man enjoys these goods as services as they are brought within his easy reach. The standard of living of a community depends on two basic factors, namely, the ability to produce more and more goods and services at least cost and of better quality on one hand and the purchasing power of the consumers on the other. Improved standard of living does not mean printing of more notes and minting of more coins, but increasing the quantity, improving the quality and reducing the costs of products and services. That is, these benefits should reach the common man with lower purchasing power.

Advertising has been instrumental in influencing the consumers to desire the goods and services beyond the bare requirements of food, clothing and shelter. Advertising information regarding both- the existing and the new products and services- is made available to the members of all income groups of the society. Advertising makes the
people to move from needs to wants, by working effectively on sale side. It converts desire into demand that gives fillip to increased production and increased production, in turn, leads to increase consumption where the benefits of large-scale production are transmitted to the consumers in the form of greater, better and cheaper production. By affecting the consumer’s wants, advertising influence their propensity to consume. The useful information and persuasion of any truthful advertising will keep the propensity to consume at a high level thus, having salutary impact on production and consumption cycles. Because of advertising, consumers are motivated to work harder to move from the lower level of meeting the bare needs to the higher level guaranteeing more comforts and luxuries.

It should be noted that advertising is not always the cause of higher standard of living and the latter the effect. Many a times, higher standard of living is cause of increased advertising. It is so because. Once a person is used to a particular life style, he tries to change from good to better and better to best. There is no end for this as even the best can be improved upon. It is advertising that makes possible search and fulfillment towards improved standard of living.

Thus, standard of living is favourably influenced by the world of advertising industry. It makes people optimistic, desirous, hard working to meet their aspirations, to distinctive from others. It is normally complained that advertising high or empty aspiration there by creating informer and the persuader and not the compeller to have those good services so advertising high or empty aspirations thereby creating a feeling of frustration for non-satisfaction. It is not the fault of advertising. It is only an informer and the persuader and not the compeller to have good services so advertised. The consumer in question is to decide whether to go in for or not. If he goes in for, it means he can afford and if he does not, there is no reason why he is to get frustrated.
Advertising Affect Cultural Values Of Society

There cannot be any culture without a society and a society without culture.

A culture is a distinctive way of life of a group of people - their complete design for living”. It is the man-made part of man’s environment - the sum total of his knowledge, beliefs, art, morals, laws, customs and any other capabilities and habits he acquires as a member of society

Philip, Kotler.

It is a way of life that determines our conduct and behavior towards everything that surrounds us - visible and invisible. It encompasses all the aspects of the environment - both tangible and intangible - that have been created by man. It covers the attitudes and the values of a whole society having bearing on what we do, what we see, what we use, what we judge. Habits, customs, attitudes, beliefs, values, and taboos are the part of culture. A ‘habit’ is an act of repetition and that turns automatic. It may be a buying habit, or even wearing shoes or a dress. A ‘custom’ is a habit followed by many people belonging to a group. It may be a custom of two meals a day, painting lips and nails, having a morning or evening bath, visiting churches or temples a week. An ‘attitude’ is a state of readiness to make value judgments in support of or against people, product, an idea, a service. Thus, each one is having his attitude towards life, people, politics, events, nation, religion-practically for everything that affects his life and living. These attitudes are ever changing. That is, a positive may turn negative, a firm may become temporary and vice versa. A ‘belief’ is a subjective concept of truth. An individual’s beliefs are based more on emotion than reason and may or may not agree with facts. Even a false thing, for him, becomes a fact. A student using a Casio calculator has a feeling that he may go wrong if he uses say of National. A ‘value’ is a desirable condition or state of affairs. Group members have values in common. It
may be possessing a wealth, an University degree, a good health, a charming beauty and so on. These values differ from group to group and time to time. A ‘taboo’ is powerful negative accepted and enforced by the members of a group. It has the implication that evil consequences will follow in case it is violated. Colour of the cloth indicating mourning is blue in Iran, white in India and Japan, purple in America, black in England and so on. A Hindu woman shall salute her husband every night before she goes to bed and in the morning before leaving the bed failing which her husband’s life-span shall vanish. Similarly, Judo-Christian group can not violate the ‘Ten commandments’.

The question is in what way advertising affects the culture of a nation or a society? To have better understanding, the question is to be broken into three sub-questions and analysed namely: 1. is advertising a product of culture? 2. Does advertising shape the cultural values of society? 3. Are the cultural values reflected always in advertising?

**Advertising a product of culture**

The culture of a society or a nation is not the product of advertising as a social and economic institution. It is the servant and not the master of the consumers. It is, in fact, the advertising which is the product of culture. Advertising has the power to persuade the people to buy the products or services. It does not mean that it has that ultimate or super power to sell anything and everything under the sun it wants the prospects to buy simply because it is advertised. Today, we know that buy only those goods and services which we need which we want based on social values having cultural tinge. An individual learns the attitudes, values, norms of conduct acceptable to the cultural group in the formative years of his life-cycle. The major forces that train him in cultural norms are his family, school, college, church or temple and
social contacts. These cultural norms or percepts are the basis for selecting and evaluating goods and services and the related information, individual buying behavior is the result of sociological environment of people of which culture is the fabric. His behavior is influenced by his social class, family status, family life-cycle, social relations reference groups, opinion leaders, roles and life-style. The value system that has been developed accepted is not static; it is ever changing with the passage of time. With these changes in value system, the role of advertising and its theme changes to keep pace with the changing times.

The time cycle has proved that the value system is dynamic. In the past, Indian society and, therefore, culture stressed ‘spiritual’ and ‘materialistic’ living. That is why everyone in the society had to earn just enough to meet his minimum and simple needs. As requirements were limited, and the things were in plenty, everyone was contended. They believed in ‘simple living and high thinking’. Today, however, the value system has changed totally. We are more materialistic and, hence the philosophy is ‘earn more’, ‘enjoy more’ in the short life. ‘Eat ghee even by borrowing’ that holds good. For us today is important than tomorrow. What is certain in uncertain future? In such situation, the advertising message will be more appealing to the people that meet their needs and wants of today. In essence, advertising changes its role to uphold the philosophy, ideals, beliefs, attitudes, likes and dislikes that the society has held in high esteem.

Cultural Values in Advertising

Many a times, it is against the esteemed values or norms of a acceptable culture. The problem of today’s society is how to do away with ill effects of drinking, smoking, gambling, prostitution and drug addiction. The happenings in the world of today clearly reveal that advertising has no cultural control over these unwanted events.
Advertising is doing its work of persuasion—conversion of desire into demand—without bothering much of goods or effects goods and services that it is bringing to the notice of consumers. Thus, a cigarette manufacturer speaks very high of his brand as the best; the state governments are speaking of lotteries and casinos attempting to turn a few millionaires every month; sometimes even every week; liquor producer is promising seventh heaven and high standard of living; in the name of tourism, nations are encouraging prostitution—male and female—in daylight. All of us know that these have disastrous and degenerating effects on the physical and mental health of people. Advertising does not care for as it is not discouraging these though it is capable of. It has neutral or mild approach in this regard. Only a statutory warning is not enough to do away with these ill-effect on society and culture. Advertising should uphold the culture values that we have learnt in our families, schools, colleges, churches and temples, in our friend circles, in contacts with those who are far and near to us.

**Ethics in Advertising**

“Ethics” is a set of moral principles, norms or values. It is a branch of social science dealing with ‘good’ and ‘bad’ and hence moral duties and responsibilities of an individual as a social and rational animal. In other words, ethics is concerned with those values that determine the moral conduct in a given group or community. ‘moral’ principles are the rules or the standards of what is ‘right’ or ‘wrong’. Therefore, morality deals with right or wrong conduct. Here, the word ‘morality’ is comprehensive than the term ‘ethics’ because moral values include ethical values but opposite is not true. It is true that one which is right is always good and one which is wrong is always bad. Thus, fooling others is wrong and therefore, bad. Being honest is right and, therefore, good. On the contrary, one which is good is not always right and one which is bad is always wrong. Punishing a culprit is good but it not always right if the punishment is very mild. Similarly, if a student
does not spare extra pen with his friend who is badly in need, is bad but certainly not wrong.

It is based on the value system of morality that we have accepted certain laws, acts and therefore rights. Today’s human rights are right because, they are morally and ethically good. Accepted moral values are seen in the form of laws which are respected, as they are for society’s good. This concept of morality is not rigid. The moral value system changes over the time-cycle. The best and the most unpalatable examples are that, in the past abortion was wrong and, therefore, it was immoral and unethical. Same is the case with homosexuality. Thus, it is the changing time that decides what is ‘right’ or ‘wrong’- ‘god’ or ‘bad’ for an individual and the society. Rather, the change in philosophy, attitude, belief, customs and the like that decides the value system.

Then, what is the relationship between advertising and these terms namely, ethics and morality? It is established fact that advertising is psychological social and business process of persuading the people to buy products or services. The test of its success is that it results in increased sales and increased share in the market and profits. Advertising gets aggressive and acrimonious due to ever increasing competition; so each advertiser wants to excel his rival in techniques of spending on advertising. In the process of acute and cut-throat competition, there are chances of discounting truth to succeed in the art of making multiplied sales and profits. However, advertiser has the social and moral obligation towards the consumers because it is the consumers who pay to the last rupee of advertising expenditure. That is why, it has to be right so that it is good. Good advertisement does not mean both effective and honest. It means that right advertisement is good advertisement. A right advertisement is one which is just and true. It is proper and appropriate.
Though, it is thought by some people that business morality or ethics in quite different from the social morality or ethics. The former cannot be different from the latter for the simple reason that business is part and parcel of social setting. Business is the heart of society because, individual though it may differ from place to place and time to time.

**Truth in Advertising**

“Truth” is vital to the sound economic health of advertising industry. The effectiveness of advertising, as a tool of promotion, vanishes if the people begin to believe that advertisements are false or wisely designed to fool them. No advertiser can fool all the consumers of all the time. Unfortunately, the credibility of advertising has been under criticism for decades. They are of the opinion that social stature and image of advertising would improve if advertisements were more truthful.

The image is not really one of trust and appreciable because of five reasons pointed out by Professor Philip Kotler.

1. Not all the advertisements are truthful even a single advertisement containing false statements damages the true image of truthful advertising image because human being is a generalizing animal-goes straight to the general form a particular case.

2. Most person- intellectuals and critics alike- do not make difference between factual statements and value judgments.

3. The meaning which people ascribe to advertisements are frequently different from those stated or implied. In other words, people infer notions or formulate their own propositions that are untrue or unbelievable and conclude that it is the advertising that is untrue.

4. Each advertisement appears to be full of contradictions, either stated, implied or inferred. Thus, each producer says ‘his product is the best’. In fact, it can not be; this makes the consumers to take them at discount.
5. Much of the advertising fanfare about the trivial, particularly of all products on nation-wide scale such as soft drinks, cosmetics, soaps, drugs etc. it attempts to make the insignificant seem significant, and in no doing, earns for advertising a kind of pseudo image.

Truly speaking, it is not easy to define the term ‘truth’ as it is the most elusive one. The more we try to go near to it, the more it becomes a miasma, a mirage. Right from the time immemorial, the entire world is in search of truth; yet no one knows about its nature and its whereabouts. It is the greatest philosophical controversy. Then what is truth? For an average man, truth means facts; the events that have happened or taken place over a period of time. This common man’s truth is same as judicial truth. Judicial truth is the content of the swear taken by each entering the witness-box in the court of law. It runs as: “The whole truth and “nothing but truth” means no mixing of lies with the facts.

This judicial truth is not applicable to the world of advertising. That is why, no advertisement gives the laxities or the demerits of the product or services. It paints a rosy picture of brighter side only. That is, the unpleasant truth-the naked truth- the bitter truth is concealed. The truth that prevails is not the judicial truth but commercial truth. Advertising is said to render greatest service to the community even if it does honestly presenting the commercial honesty. Even this commercial honesty seems to have disappeared. In our daily advertisements, we come across untruth in varying degrees which are honest yet dishonest, but not totally honest. The across untruth in varying degrees which are honest yet dishonest, but not totally honest. The different forms of untruth are: 1. Facts exaggerated 2. Facts perverted 3. Total lies.
1. **Facts Exaggerated:**

Majority of the advertiser make very tall claim about their products or services. There is truth in their claims but it is too much puffed and magnified to look too big and believable. It is very common claim by a ready garment maker that a shirt or a frock lasts longer, needs no ironing as it is crease-resistant and colour is guaranteed and so on. In actual practice, no shirt lasts longer, needs regular ironing, and colour fades. Even a soap manufacturer has a claim that one cake is sufficient to wash dozens of clothes; however, the housewife finds that it is just sufficient to wash at the most one dozen clothes. Some soap detergent producers say “Surf Ultra” “Airel” claim to clean stains of any kind. A manufacturer of domestic grinder-mixer claims that the gadgets is so designed that it can be run continuously for a period of 45 minutes. Any mixer of this kind gets burnt if worked more than 20 minutes continuously. In all these case, there prevails truth but at inflated rate.

2. **Facts Perverted:**

The advertisers make the people to believe their statements made by them by clever and convincing presentation. In fact, it is the fact perversion or misrepresentation finally misleading or misguiding the easily gullible people. Good many examples can be cited of this kind. Some unscrupulous producers use the terms like “Made in U.S.A”, “export Quality”. Here, “U.S.A” means “United Shindhi Association” of Mumbai area. “Export Quality” is only the label for home-made goods. Another example is winning of gold or silver medal in international or national competition. It may so happen that a company might have bagged medal long back. However, these competitions are held every year. The company harps on past on past achievement. Thus, the advertisements of this kind make openly the “made-to-believe” statements to fool the general public.
3. Total Lies:

Good many advertisements give false statistics, fabricated facts, faked certificates and testimonials of film stars, sports-people, professionals, V.I.P’s., administrators and so on. The advertisements with the captions- “Millions cannot go wrong”, “Believe it or not”, “Strange but true” are only a few examples of this kind. Textile mills use the false words like. “Tebinised” in place of “Tebilised”, for “viscose” fibre, they use the word “Electronised”. Very often we use the words “foreign collaboration” and “foreign technology”.

All these forms of untruth prevail proliferate because the consumers have neither time nor power to discover such cheats. Basically, they are unorganized. Such malpractices will continue so long as consumers tolerate these. It’s their organized efforts what work to hook and book the wrongdoers.

Conclusion

It can be said that the advertiser has moral and social responsibility and cannot afford to indulge in malpractices that affect his own interests. He cannot go astray, because 1. His reputation is at stake. 2. He cannot take undue advantage of the trust or the faith that the consumers have put in advertising. 3. He has legal responsibility as legality is another facet of morality. 4. The consumers are getting organized and becoming aware of such, it pays to the advertiser to be honest in stating what his products or services are, what they do and how effective they are to the consumers. Once a particular set of values has been imbibed, accepted and continued by a society the advertising as a social and business process tries to bring all those goods and services which are made to respect the prevailing value system. As current philosophy of life is hedonistic, advertising will pass on the message on refine goods and services to make the consumers to enjoy the cream of life. In precise terms, advertising becomes a major
wheel in the mechanism of production and distribution. It becomes the warp and woof of the social fabric refining the quality of life within the limits set by the value system of society. Advertising cannot shape the original needs and wants; it gives finishing touches to refine the original shape determined; within the board limits set, it has the role of creating, cultivating and striving to make the goods and services available to consumer satisfaction at its higher pitch.

References:
A BIBLIOThERAPEUTIC APPROACH IN CHILDREN’S LIFE

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Abstract:

Bibliotherapy is amalgamation of poetry and story books used for curing the cases of emotionally disturbed, mentally ill or depressed cases for the growth of an individual. Since age’s poetry and stories has acted as a therapy in many cultures, tribes, but in 20th century came to be known as bibliotherapy, initially known as psychotherapy and later known as poetry therapy, because of the uniqueness of using metaphors, imagery, rhythm etc., helping one in awakening senses, connecting to others through experiences and expressing them. Reading and writing being a major part help one to be expressive creatively and improves in creative skill. The paper ‘A Bibliotherapeutic Approach in Children’s life’ in relation to children’s growth and development is highlighted and growth in them discusses the significance of poetry therapy in specific which help children to express themselves through imagination and art in general. Expressing the emotions imaginatively and creatively helps in curing psychiatric cases; especially children of our modern times, achieving adolescences and puberty at an early stage, undergo an unexpected hormonal changes and fear of competition. By introducing bibliotherapy as one of the forms of counseling can put the anxiety and stress of children to a rest.

Keywords: Poetry, Expression, Counseling cells, Emotional disturbances and Bibliotherapy.
Introduction

Aristotle’s Catharsis is a human phenomenon that helps in producing and balancing emotions and connect individual with reason and wisdom, by letting one experience pleasure and pain at appropriate times, cleansing one from the mental disturbances that could result in physical illness. In Catharsis as termed in ‘Poetics’ by Aristotle, compared the effects of tragedy on mind of spectator to effect of cathartic on body. Catharsis is cleansing of emotions of pity and fear through act resulting in rehabilitation. It has been used in therapeutic purposes too, in modern times, allowing the patient or an individual to express those deeply experienced motions which have been lying repressed, ignored or forgotten in one’s mind. This catharsis being human phenomena if not done in proper way, can lead to psychiatric disturbances. In order to realize catharsis its importance one must develop a methodology and technique whereby a child or an individual must be given a space to express himself/herself as he is or she is. This significance has been taken up in a mind-full way, by the today’s therapist who considers bibliotherapy as one of the method which is not only a methodology but considered to be a treatment of mind in shackles. Bibliotherapy being the amalgamation of poems and stories helps one to overcome the difficulties on emotional and perceptual level. Reading and writing of stories and poems avails one in healing and personal growth, by teaching how to deal with everyday problems, feelings and improving the person’s self with intrapersonal, interpersonal or group conversations. Since antiquity - till date poetry had played a major role in thanksgiving, praising, praying, in expressing joy, grief, anger. Poetry had been used as a part of medicinal purposes by primitive men for well being of individual or tribe by chanting hymns, whereas in ancient Egypt words were written on papyrus and later dissolved in solution, with belief that the dissolved words work as miracle in healing, were made drink to the patient for recovery. For centuries such various ways were used in
eastern and western part of the world according to their cultural beliefs and traditions, as words were considered to be sacred in hymns or lyrical manner and had been always related to life.

“Words are powerful and words matter to people. When words embody sense imagery, they conjure up visions in imagination and affect us on visceral level.” says Geri G. Chavis. Poetry is like an ocean of many expressions of human being, where the alphabetical pearls are put together to form rosary, which is a unique way of expressing one’s feelings. The words when become part of this rosary, builds the connection between poetry and life. This connection brings together the abstract thoughts to reality in the poetic sense which is difficult in life. Poetry being a powerful form of bibliotherapy, the word bibliotherapy was first used by Samuel Crothers in 1916, when hospital librarians saw the use of books being used for psychiatric patients, though the word was forgotten by time but was used by librarians, who lead to the formation of ‘interactive sessions’ in 1960’s popularly known as group therapy. In the mid twentieth century due to evolution in group sessions, helped therapists to discover ‘poetry as tool for therapy’, or poetry therapy and this therapy flourished in various fields of rehabilitations, creative arts, recreational activities and library sciences. Later on various developments took place in poetry therapy. Bibliotherapist solved various cases by the decades in twentieth century, and had come up with strong view of how poetry and stories can be used in curing various mental disturbances. Major centers of bibliotherapy exist in various countries under the guidance of government of their respective nations.

The present situation of our nation like western countries is in the need of bibliotherapy, which needs to be included in counseling cells, existing in schools or other institutions. The poetry therapy has always worked in healing people from mental stresses or emotional disturbances; same is the role of bibliotherapy for the children. In contemporary world, with
the rise of economic needs, the working hours had too risen, and to meet necessities of life, parents need to go to work. The workaholism had decreased the qualitative and quantitative time among parents and children, which had put an adverse effect on children's mental health. Leading children to feeling low or emotionally stressed, over reactions, irritating behavior, etc. in school, home, and societies they live. The craving for love, care and affection which the children deserve from parents, leads them to such emotional disturbances, which can be observed externally by certain reactions but not on the internal or psychological level the children are going through. The cure to this is in the hands of parents, teachers who by giving the children special attention, hearing their routines, problems can assist them in overcoming such disturbances. Lack of communication with the children is the major setback in our contemporary Indian society. News channels, digital media, print media are full of news where the criminals are children; such crimes has increased over the decade massively, and filling the juvenile courts. Such crimes are occurring due to lack of guidance or time by parents and teachers.

In our society, children between the ages of five to fifteen suffer the most. The growing up age to the age of adolescents when hormonal changes take place, children faces new challenges of life on psychological and physical level, other than studies. These changes need to be given right direction and children should be made aware of the pros and cons of such changes for themselves and the society. If not guided and ignored by parents and teachers, children can follow wrong path creating havoc, sometimes self-destruction.

**Children’s Crisis Situations:**

There lies many problems which are faced by children in day to day life, some are healthy for growing years but there lies some which need to be noticed. Such crisis situations lead children to be introvert or rebellious
nated, the following section is an attempt to sketch out the general overestimate of the problems usually faced and encountered by children.

1. Sibling rivalry - Children love being pampered and affection is what they crave for. Being single child shows no sign of rivalry, the day a new member arrives in family, and time devoted for new born or second child is more, or vice-verse, by age there starts occurring sibling rivalry, leading to emotional outburst at times and on some occasions can lead to minor criminal activities liking hitting, pushing pricking, blaming etc, due to envy factor.

2. School bully – Children spend many hours of the day at the school. There also exist bullies, who with habit of bullying their classmates or any child, they hate. Either due to envy factor, prior fight, or for being intelligent or favorite of teachers such bullies should be taken care of, but are warned or given no eye and ear. Leading the other children suffer, which in turn start to remain quiet or be introvert due to fear, while the bullies get encouraged in doing such activities, unaware of the path they follow and the consequences that may follow afterwards.

3. Lack of communication- Another major problem is the lack of communication between the pupil and the teacher, child and the parent. The child feels aloof for not having courage to communicate his feelings and faces difficulties in studies and sports activities held in school. Regular communication or interpersonal talks can help child to be expressive and articulate about the problems, which are unheard by parents and teachers due to workload and this misleads to social nurturing of the child.

4. Peer pressure – The natural changes in appearances and thoughts in the adolescents age is normal, but right guidance can help child to be in right company of people or peer group with positive effects, but when there exist no guidance, children or
peer groups face havoc situations in early teens. These situations arise in peer groups which are wrong or have negative influences on society, who kill time in malls, roads, markets, or other places followed by drugs, drinking, daring games, stealing to meet up their needs, or suffering major problems of stress and health.

5. Molestation – Commonly known as sexual harassment in particular. It can be touching and non-touching activity including abusive comments, pornographic images, forceful watching, or clicking. Both these type of acts psychologically and physically affects child badly. Molestation faced by child at any age has same effect. The child is mostly victim of mostly known people like family, friends, neighbours, staff members, teachers, relatives, etc. leading the child to traumas, anxiety, fear, depression, avoiding strangers, places and activities, thereby showing the signs of poor performances in school, suicidal signs, and guilty thoughts for such happenings.

6. Lack of confidence – Confidence is the mirror in one’s life, reflecting the trust, faith in oneself and one’s abilities shows the degree of self-confidence. Whereas lack of confidence is due to encouragement shortfalls from parents, teachers or people around these children. Comparisons develop a negative impact on the self-esteem, because of reason he doesn’t get message of self-worth. Imposing of unrealistic expectations which child fails to meet, ensures of developing low self-esteem. Over protecting parents who does not give child the independence of decision making or trying new things in another way make child timid and fearful. The children full of confidence faces the realistic world and handle the situations by turning tables towards him.

7. Other areas of child problems: buses, crèche hostels.
Buses - School buses is another place after school where bullies, conductor or rare cases drivers try to harm children. Not having any teacher around in school buses worsens the condition, pouring out challenges for children to face such people or fights leading to injuries as groups are framed in buses by children, who have been old members of those buses. Rash driving, breaking traffic rules to reach on time had caused many deaths of children seated in school buses. Raising their voice, leads to small fight which turn up to future rivalry, or other abuses and many cases of kidnapping from school buses, had taken place leading to suffering child.

Crèche - Crèche known as the Child Care Centres are boon for working parents who can leave their children in the hands of other people, with trust. These nurseries in today’s world are not that much responsible as they were meant to be, with the role of helping hand and caring for little children. These day caring centres have become like many others where nobody is bothered about the future of children or their nurturing, instead had become money making places. Lack of hygiene and food which are basic necessities can be observed in these crèches. Nowadays, children are left in the crèche just for the sake of keeping them under responsible observation, either due to no places left to drop children during working hours or high fee in schools for day boarding.

Hostels - Hostels life is in itself a challenge for the child to live in without parents, apart from following the routine of discipline and responsible behaviour, they are expected to match up to the dominance of their seniors in the form of ragging or sharp encounters. This affects the mindset of the child. As the child might develop loneliness, and could find difficulties to cope with such crisis, even when he is surrounded by many other students.
Children, who suffer such crisis situations or go through such phases of life, develops chances of being least expressive due to guilt, fear, anxiety etc. Improvement in all such places and above mentioned areas of problems should be seriously considered as the basic necessity of life and for the future of betterment of children.

“We cannot escape fear – we can only transform it into a companion that accompanies us on all our exciting adventures. Take a risk a day, one small or bold stroke that will make you feel great one you have done it.” Susan Jeffers

**Suggested Solutions:**

Poetry therapy or bibliotherapy had been used to help children, adults, old aged, with problems like depressions, mental illness occurred due to some difficulties in their life. These people can express themselves by writing in free style, not following any particular pattern of rhyming or writing, what matters is the expressions of thought of the individual that one pen down through the words. There is a need of such therapy that can help children to live their childhood and help them to come out of fear and live life as per nature’s law they deserve to live. In current scenario, there are schools or societies that still need to introduce the facilities of counseling cells. Why counselling is necessary? How do words impact the mind of the person? Words motivate and help humans in general and children in particular to emerge from a situation. A special counselling cell can help the child to increase the concentration and purifying oneself from the experiences and feelings one has gone through a particular period of time. With the help of bibliotherapy many problems can be solved which the child is suffering, after observing the various symptoms of anxiety, guilt, and fear. Such cells can help to reduce the crime, suicide, depressed cases of the children at early age. The major urban cities are found to be available with such facilities but are hardly seen taking their work on serious level. But the need of the
hour is to develop awareness among the masses for the better results and informing people about these centres and the motives of these centres. The mass being unaware of this is the major drawback found in small towns, cities in India. These centres can help children to improve and lead a healthy life and the future of the country can also be secured. In India child abuse, child crime, trafficking like cases have increased over a period of time everywhere in society, in schools, colleges, parks etc. To curb these ill effects of the society, people need to be aware of such study and its benefits for the improvement in their surroundings. Having knowledge about everything in today’s world is not possible so to make something work out or to reach the people awareness is must and could be spread in any way such as through magazines with articles on bibliotherapy in schools, colleges, by information about it in newspapers, digital media, pamphlets and announcements in public areas, and through lectures and camps.

The relation between the pupil and teacher, child and parent is the most precious relationship from the time of sages, till date and will exist till infinity. These two relations for child act as the strongest pillar in his/her life. Home being considered as the first school for child, school is considered as the second home, where teacher being the second guide help child in building up a good character in his life. Same is the case of child and parent, if observed carefully children expect for love, care, encouragement from their parents other than just economic needs. Poetry therapy can be used by these two strong pillars i.e. parents and teachers, when there does not exist professional RPT (registered poetry therapist), either due to lack of awareness, or not employed in certain areas. With certain modalities treatment of children can be easy, as these therapeautic techniques can be remedial and show signs of development by the time. Children’s internal and external conflicts i.e. with the self and with others can be examined. By poetry therapy techniques one can help child to get involve in writing his/her story,
which further can be recited out loud in interpersonal or in group discussions. Such reciting can be helpful as it allows child to express his feelings privately in disguised form of character written in story and help in releasing emotions. Children can be made to read books - novels, short stories, poems, comics, or made to watch movies of their favourite character, animation movies, child documentaries, or through music and songs. Later asking them to pen down the experiences they had gone through watching, reading or listening. What aspects encouraged them, scared them, excited them and for what reasons. Such methods act as added part to traditional bibliotherapy concepts, helping to solve the internal conflicts of poor self-confidence, shyness, anxiety, dependency. Encouraging children to write about themselves from time to time keep reflecting the situations they are facing in their routines. As in the case of child abuse verbal methods of assessment and treatment are threatening. The traumatic experiences make child violent and rejected, living in guilt for no reasons, or in some cases make them extremely aloof and introvert. Such cases are brittle like glass, careful steps need to be taken by building the trust in them by the teacher, parents and society. Through poetry therapy they can express themselves by writing or reciting story or poem, and another way by listening or reading modes. Teachers and parents can learn a lot by these methodologies about the children, which the child cannot or is not able to express. Selection of appropriate literature or materials matching the need of the situations can be beneficial for pupil and teacher, parent and child, by bridging the gap of communication. These methodologies are applied when no direct source related to child like friend circle, neighbours, etc., or child himself is not expressive of and different signs of depression can be observed. The gestures of children and reaction on some incidents in the books can be noticed by parents and teachers, including the likes and dislikes.

"Imagination is more important than knowledge." Albert Einstein.iii
“No amount of skilful invention can replace the essential element of imagination.” Edward Hopper

Imagination or imaginative journey of writing or reciting, reading or listening is the creative tactic of solving problems in a creative way such techniques or sessions of bibliotherapy can be applied in elementary schools, or in initial stages of children at home, libraries, at community centres and parks. These techniques of counselling are portable, economical or non-budgetary, non-time restraining, practical, having educational perspectives and objectives to influence child’s performance. Sessions held in the awe of nature like garden, meadow, hills, waterfront or country road, where walking and writing, help is stress reduction and are considered to be the best healer, as time spent in company of nature keeps on striking in children’s memory and inspire them to write or images clicked help in same way inspiring them to write authentically. The use of natural objects could be included in our writing as in the company of nature one find a calming effect and make one inspired by its beauty and to capture those moments one in therapeutic is asked to write as a memory and it helps in nourishing our souls. With these aspects one can enhance life and its use in therapy sessions.

Poetry on nature by Robert frost, William Wordsworth, etc., can be read out loud, or written. As the poet J .S.MILL once mentioned how he got out of his childhood depression by reading the poetry of Wordsworth based on nature. Such poems can be beneficial for the optimistic approach and building up hope in the child’s mind.

“What made Wordsworth’s poems a medicine for my state of mind, was that they expressed, not mere outward beauty, but states of feeling, and of thought coloured of feeling, under the excitement of beauty. They seemed to be very culture of feelings, which I was in quest of. In them I seemed to draw from a source of inward joy, of sympathetic and imaginative pleasure, which could be shared in by all human beings;... and I felt
myself at once better and happier as I came under their influence... I needed to be made to feel that there was real, permanent happiness in tranquil contemplation. Wordsworth taught me this."

“Nothing has a stronger influence psychologically on their environment and especially on their children than the unlived life of the parent.” C.G. Jung

Children could be invited with parents and friends, to various workshops held on weekends at outdoor or places mentioned as above. Such quality time, which parents and children lack nowadays, can be made worthy by the volunteers, where an opportunity exists to explore the personal side of each other. By playing word games – asking one to write favourite food, book, destination, etc., or asking them to write word they speak often, memory that makes them laugh always. Encouraging them to write few words in praise of someone, best positive qualities of the self, what career they fantasised, or writing acrostic\(^1\) poetry by taking any word with an ideal opening and closing by providing a good structure to the word. Words like family, love, mother, friend, school, fear, etc. Another way which can help in expressing and is therapeutic is sentence completions, where one can creatively complete the sentence with new insight or focusing on the thoughts in their mind. For e.g.; sentences like, ‘I get angry when ...........’, ‘I feel hurt when ...........’, ‘I get happy when ...........’, or some with motives, ‘Today, I am........’. ‘Had I cleared the exam, I would have been ...........’ etc. Such sentences can help those who find hard to express themselves even through writing. Metaphors of animals, colour images, or other characters in disguised form can also be helpful. Words which contradict to each other by its nature known as paradox can also be used, was calm storm, loud silence, icy hot, smooth durability, etc. as these are truly used by many in day to day life and also by known writers and poets. Such words help one to expand the

\(^1\) Acrostic - a series of line or verses in which the first, last or other particular letters when taken in order spell out a word, phrase etc.
thoughts of our senses and teach us after every night there is day and after dusk the dawn exist helping one to know the time of sorrow will pass by and joy is not far behind. There is also the use of proverbs and it also plays the same role for human to know the world with wider perspective.

Inspiring children to write daily morning pages as mentioned in book, 'The artist’s Way' by Julia Cameron, says, “Morning pages map our own interior. Without them our dreams may remain terra incognita. The light of insight is coupled with the power for expansive change. The pages lead us out of despair and into undreamed solutions.” Morning pages are beneficial for all according to Julia Cameron from painter, poets, sculptors, housewives, children anyone can try writing morning pages. The therapist ask for quality time, not the time spent with family, but the time where there was any fun element evolved in it, like playing games, singing, dancing, painting, reciting etc. But some fear spending time with children, or family which can put adverse effect on children’s psychology so morning pages if written by all family members can help them be innovative in expressing through metaphors, can develop writing skill n reciting it on weekends within the family can make strong bonds of trust love and children can easily express themselves to their teachers and parents. To come out of fear of not expressing and self disclosure can be profitable, with the development of creative skill in writing and reciting, or any art form can help us to bond well and guide us to identify the problem areas and concerns.

“The creation of something new is not accomplished by the intellect but by the play instinct acting from inner necessity. The creative mind plays with the objects it loves.” C.G.Jung.

“Words that enlighten the soul are more precious than jewels.” Hazrat Inayat Khan.
There exist many books and movies on child abuse or child lacking guidance and affection from parents and teachers. Autobiographies, biographies, novels, short stories or stories had been written by numerous authors. Reflecting the light on how miserable their life had been either by being bullied, harassed, abused, many such factors mentioned above. Life had never been a path of roses for children, who face such situations on daily basis. Some examples of movies are: Taare zameen par, Stanley ka dabba, Udaan, Kunwara baap, J aago, Highway, etc., showing the negative aspects of society on children, making them aloof or discouraged. Few novels like: A child called ‘it’, by Dave Pelzer (1995) covers the early years of his life and is an affecting and inspirational memoir of one child’s determination to survive, who is brutally beaten and starved by his alcoholic, torturous, emotionally unstable mother and considers her own blood to be slave, living in basement, with torn and smelly clothes, allowing him to eat food from dog’s bowl. Leaving the outside world unaware what lies behind the closed doors. Another ‘The Kite Runner’ by Khaled Hosseini (2003) is the story of Amir and his friend Hassan. Hassan being the illegitimate child of Amir’s father is revealed at the end of the novel, but who suffers most is Hassan being bullied and harassed by elder kids around and Amir never helps him, which leave Amir with guilt of being a coward and never helped Hassan who always stood by him. Many more such stories some make you face the reality of life which is invisible but need to be taken seriously. Autobiographies of few famous personalities, who had penned down their struggles or spoken out openly about their childhood abuse, had supported how dangerous the consequences can be if the child is not observed keenly, the gestures they show.

Having enquired from few people how much does writing or reading help?
“Write articles as I’m good in essays. Article helps me bring out the negative thoughts and give me energy and basically freshen up my mind. Leaving me behind with the positive vibes.” A graduate girl.

“Yes I do write... whatever I feel, that helps me to understand my problem better and helps in catharsis. Tried writing poem once or twice but after feeling relaxed it tore it. This process had always helped me to ooze out my emotions.” A PhD degree holder.

“I don’t write poetry or story, as I talk very less and I’m good in hiding my emotions, but when I am very sad or I’m in tensions I do write my emotions for my husband and when he reads he does talk to me, making me feel relaxed and free from tension and burden in have on my mind due to some circumstances. Writing out emotions really helps me a lot.” A house-wife and mother of two.

**Conclusive Remarks**

Bibliotherapy can be helpful in many ways, if included in schools as a must activity weekly, and help numerous children. The language of silence on white space is needed to be expressed out the emotions that one has learned through the intrapersonal conversation. ‘These white spaces are silences which contain elements of the explored images and metaphors which could not be written’\(^x\). By the use of imagination or being inspired from natural objects, nature, stories, poems, strong characters, animated characters. Such white spaces existing can be filled with words of metaphors, fables, stories, rhymes, with thoughts of one’s own imagination. Discussing, reciting the written thoughts with loud voice from intrapersonal, to interpersonal and further proceeding towards discussion in group helping child to enhance the confidence and building up trust between parent and child, pupil and teacher. The discussions in therapy sessions other than confidence, teach them new ways to solve their problems, with new insights, help them gaining knowledge about the world around and sculpting the child slowly with
optimistic perception towards life. Optimistic changes as observed by many researchers have presented the research studies presenting the research how such therapy sessions have helped child in improving health on psychological and physical level, by strengthening immune system, alleviating a wide range of illness one suffers. Such therapy sessions can be pleasing and meaningful, where the atmosphere of writing and sharing includes the fun and serious conversations. Transformation by the time acts as a boon in child’s life, relations and career to fulfill dreams.

The rosary of words, morning pages, and the language of silence on white space is needed to be expressed out the emotions that one has learned through the intrapersonal conversation. The lack of counselling sessions in our nation is the cause of rising rate in crimes in children. Either child is being preyed or in defence or for necessities to meet due to peer pressure turning offensive which shows the lack of guidance, time by parents and teachers. As per belief money can buy anything but it cannot buy the childhood, peace, fun that child deserves to collect as memories forever to cherish. Staying alert and regularly held such sessions through playful way can reveal many things either intentionally or unintentionally through writing or verbal, the need is to be alert and observe the changes occurring in children which they fear to express. These little flowers need to blossom than being crushed mercilessly. If such techniques of therapies result in good progress in other countries, why is it our country not increasing more of counseling cells or open bibliotherapy sessions for the betterment of future generation? Such sessions as mentioned above are of more advantage then just drug rehabilitation centers, traumatic centers in hospitals, or in major cities. Such centers or counseling cells can be opened anywhere, but the awareness of such therapy is need to be spoken out loudly and save life many. Schools are turning into business and just busy as money making machine, turning down the real meaning of teachers- which were known
as friend-philosopher-guide but work for hours for livelihood and take no responsibility if not paid more; parents have no time have become more loyal and dutiful towards companies than loving and dutiful towards children. The changing scenario of the county with being more nuclear family is enrooting children towards disaster or suicidal tendencies.

Bibliotherapy is boon from ancient times but now has been proven on world level its far more beneficial than just letting one express in writing or reading poetry and stories. It works as life line for many. The need of the hour is to improve the study system, life system and including such sessions can transform child, parent, teachers, society and peace can exist with hope and optimistic approaches one learns through these sessions.

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Introduction

The study is intended to examine the special provisions contained in Part XVI of the Constitution and critically review the significant provisions of select Articles that have direct bearing on the Dalit liberation. The provisions of Part XVI are not critically discussed in social justice discourse in India compared to the academic discourses on Fundamental Rights and the Directive Principles of State Policy. The provisions concerning reservations for the Scheduled Castes and Scheduled Tribes have more practical significance in contemporary discourses on social mobility and justice in the India. Gradually, SC/ST commissions started expanding their presence in various instances of caste conflicts all over the country. Further, the appointment of commissioners for these national bodies of significance involve vested political interest that further needs an acute attention and critical exposition. The ongoing demand for OBC status from various castes and communities that are numerically significant in different provinces of the country needs a critical evaluation of the primary functions of BC Commission. Another theme of significance is the problematic practice of enumerating Scheduled Castes and Scheduled Tribes. Many communities from the provincial planes of India have been aggressively demanding for inclusion of their castes or tribes into SC/ST lists. This phenomenon requires an evaluation of Article 341 and 342 that rest the discretionary power with the President and ultimately with the Parliament. Therefore, this study is very meaningful for the contemporary comprehension of Dalit question in terms of social
justice. Previous studies on this area of study focused mainly on the Constitutional issues pertaining to SC/ST Commission, its bifurcation through constitutional amendment and the President’s power concerning the inclusion and exclusion of new casts and tribes into the existing SC/ST lists. They have not adequately studied the criterion for the categorization of a specific cast, community or tribe that has been debated from the 1936 Act. However, a critical study on the provisions of justice in Part XVI of the Constitution has not been conducted comprehensively since the prime objective of the constitutionalism is to usher in a new social order where there will be justice – political, social and economic. The Constitution adopted justice, liberty, equality and fraternity as guidelines for the progress of the nation in general and inclusion of the excluded humanity in particular. Indeed, these concepts are the integral parts of social justice, for justice isolated from the other concepts will lead to injustice. The Constitution has significant provisions of social justice, which are expressed in Part III, Part IV, Part XVI and other concerned provisions. The Constitution of India provides special provisions for the SCs, STs and OBCs to protect their educational, economic and political interest. These provisions of ‘protective discrimination policy’ include political reservations (Articles 330 and 332); reservation of seats in educational institutions (Articles 15(4), 29, 46); and reservation in government jobs (Articles 16(4), 320(4), 333 and 335). Though the concept of social justice is embedded in the Constitution, it is left undefined (Iyer 1979: 53). The constitutional ideal of social justice aims at removing all inequalities and affording equal opportunity to all citizens in social affairs as well as economic activities (Gajendragatkar 1965: 79). In other words, “Social justice is the end; judicial justice is the means; the legislative and executive operations are human engineering, and together the three branches of government have to work in comity so that the Constitution may fulfil what Ambedkar intended” (Iyer 1984: 169).
Along these lines, the study examines the special provisions for the excluded people contained in Part XVI of the Constitution that are entitled as, “Special provisions relating to certain classes” (COI 1986: 14). These provisions provide various types of reservations for these special categories of people. These provisions are intended to uplift their economic, educational and political status in view of including these excluded sections of humanity into the mainstream society. However, the study limits its analysis to the provisions that are directly connected with the question of Dalit liberation.

**Reservations in Political Representation**

There are significant provisions that deal with the empowerment of Dalits and Tribes in Part XVI of the Constitution. However, the Part XVI does not provide political reservations for the Backward Classes. Articles 330 of this part provides “reservation of seats for the Scheduled Castes and Scheduled Tribes in the House of the People.” The Article excludes “the Scheduled Tribes of the tribal areas of Assam and Scheduled Tribes of the autonomous districts of Assam” from availing reservation of seats in the House of the people. Article 332 deals with the “reservation of seats for Scheduled Castes and Scheduled Tribes in Legislative Assemblies of the State,” with the exception of “the Scheduled Tribes of the tribal areas of Assam.” Moreover, these reservations are provided for the Scheduled Castes and Scheduled Tribes in proportionate to their population as per the last preceding census. Article 334 provides for reservation of seats for the Scheduled Castes and Tribes, and it stipulates that these special representation will be ceased after sixty years as per the Seventy-ninth amendment (w.e.f. 2000). Initially, these reservations were meant for the period of ten years. Afterwards, the tenure had been extended through the consecutive Constitutional amendments that made the provisions in force at present.
Without the determined efforts of Ambedkar these provisions would not have incorporated into the Constitution. Ambedkar’s endeavour was somehow properly acknowledged: “The retention of electoral reservation for the Scheduled Castes was due to the presence of a powerful spokesperson at the centre of negotiations: Dr Ambedkar... was member of key committees which discussed special representation for the Scheduled Castes” (Cited in Bajpai 2011: 67). Accordingly, Ambedkar made caste the constitutionally recognised entity. Indeed, caste is an important category of cognition in transforming Indian society through constitutional means. There was a prolonged debate in the Constituent Assembly on the desirability of restricting the provision of reservations for a period of ten years. He supported the scheme of reservations in legislatives, enshrined in the Articles 330 and 332 for ten years, though he knew that the tenure of ten years would be insufficient to bring about required changes in caste configurations. Ambedkar, from the beginning, was in favour of separate electorate and he believed that joint electorate breeds stooges than real representatives of the depressed classes. This might be one of the reasons why Ambedkar was not very serious on the issue of time limit on political reservations. However, he did not want to put time limit on reservations for the depressed classes concerning education and employment. Interestingly, political reservation is the only scheme of reservation that had been extended without any serious opposition in the Parliament for decades. It must be mentioned in this context that these special provisions of representation were objected by many members in the Constituent Assembly. Ambedkar argued in favour of the oppressed people and emphasised on the importance of these provision in the process of liberating those communities, which had not so far been adequately represented. The common consensus of the Constituent Assembly, however, emerged in favour of reservations for the Scheduled Castes and Scheduled Tribes. Concerning the special
provisions that were incorporated into the Constitution, Ambedkar observed that the Assembly has done wisely in providing such safeguards for minorities as it has done. He hoped that it will enable majorities and minorities to merge someday into one. This inclusive and just vision of Ambedkar reveals that the remarkable manner in which he applied his thoughts to the problems of the excluded humanity.

In contrast to Ambedkar’s wish, the seats are grabbed by the privileged minority among the Scheduled Castes and Tribes. This phenomena has emerged due to the treatment of these elite sections of the Dalits and Tribes as winning horses by the mainstream political parties, and the lack of political consciousness and socio-political organization among the Scheduled Casts and Tribes. The Dalit and tribal political elite sections have been completely controlled by the exploitative political parties in the country since Independence. Consequently, the elected representatives from the Dalits and tribes never mind the interests of their respective communities. Indeed, these egocentric elite political leaders of the Dalits and tribes have supressed the genuine and grassroots political workers to retain their enduring elitist hegemony. However, the premeditated silence of the Dalit and tribal politicians on the continuing process of globalization, liberalization and privatization in the country that destruct the scheme of reservations in the market economy, problematizes the underlying principle of continuing political reservations for the Scheduled Castes and Tribes.

**Reservation in Public Services**

Accounting for the accumulated social, political and cultural deprivation, the Constitution provided special provisions for the Scheduled castes and Scheduled Tribes to secure their adequate representation in public services. Reservations in the state and central government services were provided for them to make their
representation in the public sphere a reality that initiates the process of social inclusion. Accordingly, safeguards for the said classes were extended to the government supported bodies under the State in Articles 16(4), and 335 of the Constitution. As per Article 335, “The claims of the members of the Scheduled Castes and the Scheduled Tribes shall be taken into consideration, consistently with the maintenance of efficiency of administration, in the making of appointments to services and posts in connection with the affairs of the Union or State.” (COI 1986: 16) as for the limitation set by Article 16 (4). Indeed, Article 16 accounts for a constitutional right to equality of opportunity and employment in public offices. However, the Constitution does not specify any cut off period for reservation for the Scheduled Castes and Scheduled Tribes in allocated posts and services. The Constitution, in Articles 15(4) and 16(4), while preserving the equality of opportunity, reserve seats in state as well as central government services for the Scheduled Castes and Scheduled Tribes. Article 15(4) allows the State to provide reservations for the Scheduled Castes, the Scheduled Tribes, and “any socially and educationally backward classes of citizens.” Besides, Article 16(4) further states, “Nothing in this article shall prevent the State from making any provision for the reservation of appointments or posts in favour of any backward class of citizens which, in the opinion of the State, is not adequately represented in the services under the State.” However, a few specialised services including the judiciary and defence are exempted. Accordingly, many significant Articles of Constitution provide power to the state in creating special provisions to promote the educational, economic and social progress of the Dalits and Tribes in view of protecting them from many forms of discrimination and exploitation.

There has been an intense debate among legal circles as to whether Article 335 has any restricting power on the provision of reservation
conferred by Article 16 (4). The Supreme Court in Indira Sawhney case reflected on the question of reservation by pronouncing that the mandate of Article 335 should be read “consistently with the maintenance of efficiency of administration.” Liquidating the argument for merit, the Court made a clear distinction between merit and efficiency of administration. While accepting the concessions in the initial stage of recruitment, the Court opined that this is an unavoidable preliminary in the process of constitutionally mandated social justice. The Court observed that naturally endowed trait of merit in certain classes got spoilt due to non-availability of opportunities. However, the Court was optimistic regarding the untapped potency of the reserved categories in shining their merit in the course of working. Keeping the complications arisen out of the clash of Article 16 and Article 355, the Court noted that “there are certain services and positions,” including technical positions in Research and Development, super specialities in medicine and engineering where merit alone matters. Therefore, the Court’s cautions in various significant cases related to the question of reservations, and its observations on appropriation of reservations by the elite among the reserved categories are valuable instruments of instruction in the process of achieving social justice in the country.

Though some progress in getting employment in government sector has been made possible, the depressed classes still have not occupied the posts reserved for them at the higher ranks of the administration. Here comes the significance of issues of implementation since “government employment in India is widely considered prestigious and a guarantor of security and advancement” (Galanter 1984: 84-85). In fact, government employment still accounts for the majority of jobs in the county’s organized sector. The Dalits and Tribes have very little opportunity in the private sector jobs as there is no reservation for them. The Constitutional provisions meant for SC, ST and Backward
Classes have never been fully implemented since the beginning and the schemes of reservation have not been successful in terms of reality. The implementation of the reservation meant for the Dalits and Tribes has not been proportionate to their population. Though the Dalits and Tribes have the minimum required qualifications, the prejudices of the recruiting bodies on the reserved contenders drive against their interest. Various surveys reveal the fact that the public sector job market has been shrinking fast for the Dalits and Tribes. Though their presence in menial jobs is considerable, it is still nominal in high ranking jobs. Further, unemployment among the Dalits Tribes has been growing rapidly. Reservation scheme has confined to very limited public sector and most of the Dalits are destined to work in vast unorganised sector where there is no reservation to protect them from various types of degradation and discrimination. Rapid privatization of public sector further marginalised the already excluded communities including the Dalits and Tribes. Government’s reluctance to fulfil the existing backlog posts made the educated Dalits vulnerable to varieties of exploitation. Though reservations helped the Dalit representation in public sector employment, the vast number of Dalit employees confined to the menial jobs including scavenging and sweeping that cling them to the traditional calling by nullifying the modern spirit of social inclusion. Indeed, the scheme of reservation has never been justly implemented since its inception.

**National SC, ST and BC Commissions**

Initially Article 338 meant for appointment of Special Officer for the Scheduled Caste and Scheduled Tribes, later on it was converted to the National Commission for Scheduled Castes, Scheduled Tribes and the Commission was bifurcated into two institutions one dealing with the Scheduled Castes and the other with the Scheduled Tribes. These Commissions were fashioned to deal with the issues of the Scheduled
Castes and Scheduled Tribes related to their intended progress in social and economic spheres.

Article 338, “National Commission for Scheduled Castes, Scheduled Tribes” has “the power to regulate its own procedure.” The primary function of the Commission is to “investigate and monitor” the Constitutional safeguards and interact with “any other law for the time being in force” for the Scheduled Castes and Tribes and consistent evaluation of “the working of such safeguards”; to inquire into the complaints regarding “the deprivation of rights and safeguards”; “to participate and advise on the planning process of socio-economic development” and “to evaluate the progress of their development under the Union and any State”; to present the progress report on “the working of those safeguards”; to make recommendations for “the effective implementation of those safeguards and other measures”; and “to discharge such other functions in relation to the protection, welfare and development and advancement of the Scheduled Castes and Scheduled Tribes as the President may, subject to the provisions of any law made by Parliament, by rule specify.” Similarly, Article 338A deals with the “National Commission for Scheduled Tribes” that has “the power to regulate its own procedure.”

The Commissions have “all the powers of a civil court trying a suit” in the matters of “summoning and enforcing the attendance of any person”; requiring the discovery and production of any documents; receiving evidence on affidavits; requisitioning any public record or copy thereof from any court or office; issuing commissions for the examination of witnesses and documents; and “any other matter which the President may by rule determine.” However, both central and state “government shall consult the Commission on all major policy matters affecting Scheduled Castes and Scheduled Tribes.” The Constitution provided these national level commissions to monitor the scheme of reservation meant for the downtrodden classes. Besides, the
Constitution liberally provides liberty to the states in qualifying and quantifying the provisions of reservation. For instance, a state can establish on its will the connotation of the clause, “maintenance of the efficiency of administration.” However, the expression, “the advancement of any socially and educationally backward classes of citizens,” is unclear and it does not provide any specific definition of the term “backward.” Another issue of concern is the time limit for political reservations, and nothing is clearly declared as a termination point for the scheme of reservations in public sector employment.

Along the lines of Directive Principles of State Policy, Part XVI of the Constitution also deals with the issues of educationally and socially deprived sections. Like, the Commissions of SC and ST, the National Commission for Backward Classes monitors the affairs of backward classes in the country. Article 340 of the Constitution provides for the appointment of Commission to investigate the conditions of backward classes of the country. The Article states the following: “(1) The President may by order appoint a Commission consisting of such persons as he thinks fit to investigate the conditions of socially and educationally backward classes within the territory of India and the difficulties under which they labour and to make recommendations as to the steps that should be taken by the Union or any State to remove such difficulties and to improve their condition and as to the grants that should be made for the purpose by the Union or any State and the conditions subject to which such grants should be made, and the order appointing such Commission shall define the procedure to be followed by the Commission;” “(2) A Commission so appointed shall investigate the matters referred to them and present to the President a report setting out the facts as found by them and making such recommendations as they think proper;” and “(3) The President shall cause a copy of the report so presented together with a memorandum
explaining the action taken thereon to be laid before each House of Parliament.”

There has been a serious debate concerning the criteria for backwardness. Initially, the term “backward classes,” was used in the first quarter of twentieth century to refer the socially and economically backward people of the country. In other words, the depressed classes, the aboriginal tribes and other marginalised castes were referred by the politicians as “backward classes.” The expression in Article 16(4), “backward class of citizens” is not clearly defined in the Constitution. Indeed, the Constitution does not refer to the Other Backward Classes. It states that special provisions have to be made for the “socially and educationally backward classes of citizens, in addition to the Scheduled Castes and Scheduled Tribes.” In Article 15 (4) a phrase, “Socially and Educationally” is used to qualify the backward classes and this clause allowed the state to provide special provision for the advancement of Scheduled Castes, Scheduled Tribes and any social and educationally backward classes of citizens. In fact, Ambedkar in the Constituent Assembly debates tried to define the term: “A backward community is a community which is backward in the opinion of the Government” (CAD, vol. VII: 702). Ambedkar viewed the “backward classes” as a collection of certain castes. In other words, a collection of certain castes that is socially, educationally and economically backward at a given point of time be treated as a “backward class.” Supreme Court made it clear in its many significant judgements that the expression “backward classes” in Article 16 (4) does not mean “economic backwardness” and the criterion for reservation under this Article means “socially and educationally” backward condition. However, the Supreme Court ruled out “economic backwardness” as the primary criterion for availing reservation.

The clash of Article 340 and Article 15(4) became an issue of intense debate, indeed they are complementary. The Clause 4 of Article 15
stipulates, “Nothing in this article or in clause (2) or article 29 shall prevent the State from making any special provision for the advancement of any socially and educationally backward classes of citizens or for the Scheduled Castes and the Scheduled Tribes.”

Besides, the Clause 5 of Article 15 specifies, “Nothing in this article or in sub-clause (g) of clause (1) of article 19 shall prevent the State from making any special provision, by law, for the advancement of any socially and educationally backward classes of citizens or for the Scheduled Castes or the Scheduled Tribes in so far as such special provisions relate to their admission to educational institutions including private educational institutions, whether aided or unaided by the State, other than the minority educational institutions referred to in clause (1) of article 30.” Actually, Article 15 deals with the prohibition of discrimination on ground of religion, race, caste, sex and place of birth, and Article 29 is associated with the provisions for minorities. The prolonged intervention of courts in this regard maintain that the provisions of Article 16 are not contradictory to the principles of equality. Further, Article 15 illustrates the nature of discrimination and suggests the positive and schematic reading that is harmonious with the principles of equality and social justice.

Along these lines, the Government of India, under Article 340, appointed backward classes commissions under the chairmanship of Kaka Saheb Kelkar (1953), and B.P. Mandal (1978) respectively. The first and second commissions submitted their report; the first report was simply ignored and some portions of the second report was implemented. The first Backward Class Commission, Kaka Sahaeb Kalelkar as Chairman, was appointed in 1953 and submitted its report in 1955. The Commission tried to determine backwardness, strived to prepare a list of backward communities, examined their conditions and made certain recommendations to the Government. The Commission considered low social position; lack of educational progress; and
inadequate representation in government services, in trade, commerce, and industry as the criteria for identifying backward classes. The Commission’s consideration of seventy percent of Indians as backward had not appealed to the government. The government treated the report as vague and practically less valuable. Further, the government did not accept caste as a determining criteria for educational and social backwardness. The Second Backward Classes Commission under the chairperson of B.P. Mandal was appointed in 1978 and its report was submitted to the Government in 1980. The Commission made remarkable observations by stating that caste is also class and backwardness includes both social and educational realms. The commission estimated above fifty percent of population as backward classes including non-Hindus. The Commission adopted social, educational and economic factors as the criterion for determining backwardness of certain caste or class of people. The Committee recommended, among others, twenty seven percent reservations for the Backward Classes in Central Government jobs, reservation for promotion at all levels and age relaxation for them like that of the Scheduled Castes and Tribes. After a decade, the Government implemented some of the recommendations of the Commission. However, it was challenged as unconstitutional in the Supreme Court, in Indira Sawhney vs. Union of India or renowned as the Mandal Commission case.

The Supreme Court in the Mandal Commission Case made a comprehensive interpretation of Article 16(4) that facilitates reservations in the matter of employment for the backward classes. The Court reflected on the definition, identification, condition and criteria of the backward classes. While accepting the lack of clear definition of backward classes in the constitution, the Court recognised the invariable association between caste and social backwardness and asserted that the referred backwardness in Clause 4 of Article 16 is
primarily social. Social backwardness may manifest either in social or educational sort. The Court detailed that there should be income limit, a backward class must be underrepresented in public services, these classes should be excluded from reservations under Article 16(4) should not surpass the 50 per cent limit. On the other hand, identification of backward classes is made liable to judicial review. However, the Supreme Court’s chosen criteria was the blend of social and economic backwardness and its favoured monitoring body was the National Commission for Backward Classes.

Due to Ambedkar’s tireless efforts, the backward classes, who were suppressed by the caste hierarchy for centuries, “received special attention of the Constitution makers” (Revankar 1971: 35). The significant Articles 15 (4), 29 (2), 330, 332, 334, 335 and 340 reflects his concept of social justice for the excluded communities of the country. Moreover, the Articles 14, 16, 17, 38, and 46 of the Constitution seek to ameliorate the position of the depressed classes. Particularly, Articles 14, 15, 16 and 17 guarantee the right to equality, one of the most revered principles of Ambedkar, and provides for asserting the dignity of the Dalits. Among others, he worked hard to incorporate Articles 15, 16, and 38 to lay down the foundation of and the establishment of social democracy (Ahir 1990: 201). Ambedkar’s untiring effort rests on convincing the Assembly on various articles including Articles 17 and 23, which abolish untouchability and prohibit bonded labour respectively. His strategy of uplifting the Dalits through reservations in education, employment and legislature reflects in the Articles 330, 332 and 335. Consequently, the burden of liberating the Dalits, Tribes and backward classes was put on the shoulders of the state and its allied institutions. The provisions of these Articles certainly enable the state in providing safeguards for the educationally and socially backward sections of the society. However, it has been opined that instead of a Commission, “the Parliament can go beyond it and create an
ombudsman-cum-commission with plenary power including punitive to do all that is needed to suggest new plans, enforce existing schemes and even to punish those high officials who, by omission or commission, produce its function of benign reservations and other schemes” (Iyer 1990: 122).

**Lists of Scheduled Castes and Tribes**

The list of groups qualifying as Scheduled Castes, Scheduled Tribes is defined by the President of India and the Parliament in consultation with the state governments. Article 341 (Scheduled Castes) and Article 342 (Scheduled Tribes) provide power to the President of India in this regard. Indeed, the genealogy of listing the Scheduled Castes and Tribes can be traced back to the British Raj. In 1927, the Simon Commission, for the first time, used the expression “Scheduled Castes” for those who were called by Ambedkar as the “Depressed Classes.” The Government of India Act, 1935 referred them as “Scheduled Castes” and the same term was used in the Constitution. However, the expression “Dalits” became a standard in contemporary discourses on issues of the excluded humanity around the world. The term “Scheduled Castes” does not find any concrete definition in the Constitution. As per Article 341(1), “the President may with respect to any State or Union territory, and where it is a State, after consultation with the Governor thereof, by public notification, specify the castes, races or tribes or parts of or groups within castes, races or tribes which shall for the purposes of this Constitution be deemed to be Scheduled Castes in relation to that State or Union territory, as the case may be.” According to this Article, President of India specifies the list of Scheduled Caste in India from time to time. Clause (2) of Article 341 states, “Parliament may by law include in or exclude from the list of Scheduled Castes,” and the President of authorized to specify “any caste, race or tribe or part of or group within any caste, race or tribe.” The previous criterion adopted for including new castes, sub-castes, and
groups within castes into the list of Scheduled Castes was flexible and regular. Socio-economic, and cultural deprivation caused by caste based untouchability became the yardstick for the new entities to be listed into the Scheduled Castes for the purposes of Constitutional matters. On the other hand, the castes or caste fragments that claim Scheduled Caste status ought to profess either the Hindu or the Buddhist or the Sikh religion. However, professing Christianity or Islam do not have rights to claim for Scheduled Caste status.

Article 342 of the Constitution of India deals with the matters of Indian tribes and it specifies certain social groups as Scheduled Tribes for constitutional purposes. Article 342 states, “The President may with respect to any State or Union territory, and where it is a State, after consultation with the Governor thereof, by public notification, specify the tribes or tribal communities or parts of or groups within tribes or tribal communities which shall for the purposes of this Constitution be deemed to be Scheduled Tribes in relation to that State or Union territory, as the case may be.” The expression, “Scheduled Tribe” is more complicated than the expression, “Scheduled Caste” since the term “tribe” has never been defined in concrete terms. The descriptive characteristics ascribed to the term “tribe” are numerous and no tribe listed as Scheduled Tribe so far display all those dimensions. Indeed, the diversity in tribal communities is as complex as the diversity that exists in the country. This diverse phenomenon can be attributed to endurance of tribal and non-tribal interactions. The display of phenomenal diversity in tribal humanity precludes exercise of enlisting common ethnic features among the tribes around the country. Previously, the Scheduled Castes and Scheduled Tribes Commission tried to note the shared features common among tribes. The Commission listed their geographical exclusion; racial traits; common dialect; practise of primitive religions; primitive occupations; meat consumption; and pleasure seeking from food and drink as common
features of Indian tribes. In spite of this listed features, it is hard to find a tribe who shares all these features. In fact, specifying definite features of a tribal community in India becomes a herculean task since the phenomenal existence of differential calculus of traits among tribes.

Like Article 341 (1), Article 342 (2) pronounces the power of Parliament that can “include in or exclude from the list of Scheduled Tribes” and the President’s authorised specification of “any tribe or tribal community or part of or group within any tribe or tribal community.” Unlike a Scheduled Caste candidate, anyone belongs to the Scheduled Tribe can profess any religion including Islam. The list of Scheduled Tribes has been getting bigger due to the liberal alterations in the criterion of listing communities as the Scheduled Tribes. For instance, the annexation of primitive tribes during the Fifth Five-Year Plan. A Scheduled Caste or Scheduled Tribe status requires a person should born in a caste or community that is listed. One cannot get the Scheduled Caste or Scheduled Tribe status by marrying to a person from listed castes or communities. Likewise, a person born among listed castes or communities marries to any non-listed caste or community member remains a Scheduled Caste or Tribe person. However, the religious criterion for Scheduled Caste status is strict and liberal in the case of Scheduled Tribe.

There are different perspectives in viewing reservations; merit, mediocrity or social justice. Inherent contradictions exist in the scheme itself. The scheme is an inexpensive and uncomplicated policy for the political fraternity of the country to subscribe an easy solution for the problem of the depressed humanity. Indeed, it is an inadequate solution to problems of the depressed classes. The growing awareness, resistance to discriminations and assertion of rights among Dalits caused irritation in caste-Hindu fraternity and they invented new technology of atrocities to oppress the emergence of Dalit self-respect endeavours. Ambedkar advocated law as an instrument in countering
discrimination and resisting caste-Hindu oppression. Unfortunately, his philosophic content of social justice enshrined in the Constitution has been distorted by the vested interests in the pragmatic plane of politics. Accounting this pathetic subversion of the Constitutional ideals, Krishna Iyer says, “The Statute book of India contains much legislation designed to lift the Dalits, to abolish their disabilities and to give them special opportunities for advancement in education and in employment. Bonded labour is by law abolished. Untouchability, by Constitution, is forbidden. The Civil Rights Act goes a long way to eliminate injustice inflicted on the Dalits. Especially stern punishments are prescribed for commission of offences against Scheduled castes and Tribes, but these magic remedies sleep as paper tigers. The social evils continue. The economic wrongs go on. The law is dead, vis-à-vis these unfortunates. There are plans and sub-plans, schemes and projects worked out by the administration at the Central and State levels. There are special reservations for employment and education and these facilities look like reverse discrimination. But what are the raw realities? Tolstoy’s biting words set the tone for a social audit of the performance. The abolition of slavery has gone on for a long time. Rome abolished slavery. America abolished it, and we did, but only the words were abolished, not the thing.” (Iyer 1991: 71).

Conclusion

The founding fathers of Indian Constitution believed that education and employment confer status and participating in political decision making process provides an opportunity to destine the distinct future of Dalits, Tribes and other backward classes. To this end reservations were provided. In practice, reservations in education, employment and politics have been grabbed by the elite among Dalits and Tribes. Moreover, political reservations made stooges that serve the interests of the ruling castes. Therefore, job reservations should be properly rationalised and extended to the restricted domains including defence,
judiciary and private sector. Political reservations have been proved fruitless, therefore it is better to terminate them and add the quota to education and services or bring back Ambedkar’s idea of separate electorate for the depressed humanity. There is a qualitative difference among the SCs, STs, and the so called OBCs concerning their historical deprivation. The exclusion of SCs is social, the STs is geographical and the OBCs is more of socio-economic backwardness. Most of the recent demands for OBS status are politically motivated and the just calculus should be focused on genuine backwardness. The social categories got solidified in India and that caused the continuity of the schemes of reservations. The governing elite found these schemes as the easiest alternative to the comprehensive development of excluded communities. However, the schemes of reservation provided in the Part XVI of Constitution should not suffer self-perpetuation but they must be destined to die a natural death by progressive fulfilment of their purpose which is the attainment of a casteless and classless just social order with real equal opportunity for all citizens of India.

References


Introduction

The aim of this paper was to understand the broad contours of traditional epistemology, which constitute the received tradition in terms of three meta-epistemic concepts, namely, normativity, foundationality, and representationality as they figure in the theories of major philosophers whose works constitute the milestones in the history of epistemology. Though they are many philosophers who have worked in the concept of normativity, foundationality and representationality I have focus on three major philosophical traditions: Kant, Logical Positivists and Popper’s Epistemology whose works are substantial enough to understand these three concepts. The basic features of these three concepts are the following:

- Normativists argue that quality of the reasons that converts true beliefs into knowledge. The quality of the reasons is assessed by certain norms. The normative epistemology holds that it can discover historically invariant and universal norms that ought to be met by any knowledge claim to be considered as valid.

- Foundationalists hold that our belief or hypothesis can be justified by drawing a connection with something called ‘basic belief’ or ‘facts’ or ‘evidence’ etc. The main argument is that foundational propositions that are basic beliefs have autonomous justification.

- According to representationalists what we are directly aware of is not external objects, but our own mental states, the mental states which represent those objects. By representing them they facilitate
description of things existing out in the world. Ideas (in Descartes and Locke) or “representations” (in Kant) thus formed a kind of bridge, both causal and experiential, between the inner and the outer world.

1 Kant’s Epistemology

The Epistemological breakthrough in modern philosophy associated with the names of Descartes and Locke is somewhat outdone by the radical transformation that epistemology underwent in the hands of Kant. One of the main planks of Kant’s radical departure from the tradition he inherited lies in his attempt to reconcile rationalism and empiricism. The main thrust of Kant’s enquiry was to show how “Though all Knowledge begins experience, all Knowledge does not arises out of experience” (Thilly, Frank. 1924:329) The first half of the quoted remark of Kant namely “All Knowledge begins with experience” is pro-empiricist and anti-rationalist in its force, whereas the second half of the remark namely, “All Knowledge does not arise out of experience” is anti-empiricist and pro-rationalist. So is the case with Kant’s dictum “Percepts without concepts are blind; concepts without percepts are empty”. (Thilly, Frank. 1924: 399) By “concepts” here Kant means “non-mathematical” a priori concepts called “categories” whose application is a necessary condition for the objectivity of experience. The first part of the dictum is anti-empiricist and pro-rationalist whereas the second part of the dictum is anti-rationalist and pro-empiricist. However, Kant does not stand equidistant from rationalism and empiricism. The synthesis of the two rival theories of knowledge however tilted towards rationalism. The pro-rationalist tilt of the balance is too obvious to be missed by even a preliminary survey of the critical philosophy of Kant. After all, Kant himself claims that his Epistemology brought about a Copernican revolution in philosophy by replacing the object-centered view of knowledge by a subject-centered view of knowledge. That the former is the core of empiricist
epistemology with its idea of mind as tabula-rasa is self-evident. Though therationalists did not accept the object-centered view of knowledge by claiming that the mind is equipped with innate ideas that decided the shape of knowledge, they did not elaborate upon the precise mode of such a shaping. It is Kant who came to their rescue. But in the process of rescuing rationalism Kant subjectifies knowledge. However, this subjectification is sought to be limited by him in a manner which is consequential. If the subject applies the categories to objects not given in experience or indulges in applying ideas to alleged but not genuine objects of experience the subject is guilty of misuse of categories and ideas. Such a misuse or spurious application produces theoretical hallucinations which constitute an illegitimate enquiry called “Metaphysics” as it is traditionally practiced. In fact, Kant goes one step further. According to him, knowledge in this strict sense constitutes cognitive experience which involves the application of categories whose legitimate employment concerns their application to what is given to us in experience that is, perception or intuition. Hence, moral experience or aesthetic experience cannot be cognitive and moral judgments and aesthetic judgements are not knowledge claims strictly speaking. Though, they may be so in a broad and loose sense. Moral judgements and aesthetic judgements are not purely subjective either in the sense of being expressions of personal likes and dislikes as Hume thought, nor are they objective in a strict sense. Thus the fact-value dichotomy which was erected by the twentieth century movement called “Positivism” as a philosophical principle has been considered by the critics of such a dichotomy as a product of Kantian or neo-Kantian legacy. Such an accusation against Kant is understandable though it may not be easy to justify it.

The normative thrust of Kantian Epistemology is all too palpable as the above discussion shows. However, such a normative thrust is given enormous force by what Kant considers to be the central
question of epistemology which is "How is knowledge possible". By raising this question Kant gave a radical turn to epistemology. This question as well as the way Kant articulates it, and consequently the character of his solution constitute the second and major plank of Kant’s radical departure from tradition. The novelty and the radical potential of this question can be appreciated better when we compare it with the standard question that epistemology till Kant centered itself around, namely "What is the source of knowledge". By the question, "How is knowledge possible". Kant means "What are the a priori conditions [that is, conditions distinct from empirical conditions such as physical, physiological and psychological factors necessary for the production of knowledge] of the possibility of knowledge". The discovery of the synthetic a priori principle of pure understanding, Kant claims, ought to facilitate the identification of such a priori conditions. Kant’s approach to knowledge is normative in a thoroughgoing sense. Our knowledge claims remain genuinely so only if they are the results of the application of categories as dictated by or governed by the synthetic a priori principles of pure understanding whose discovery is a task of an a priori enquiry or transcendental enquiry. The recognition of the normative character of knowledge on one hand and the recognition of the need for non-psychological and therefore non-empirical, that is, an apriori enquiry into knowledge on the other are the two sides of the Kantian approach to knowledge. According to Kant, epistemology prior to Hume lacked sufficient focus on the normative character of knowledge and hence such an epistemology was not pure or a priori or transcendental and it compromised with psychologism.

By Kant’s assertion that his enquiry into the possibility of knowledge is pure or transcendental or a priori, Kant implies that his predecessors in general and empiricists in particular did not adopt a completely non-empirical approach to the nature of knowledge. To that extent, they did not recognize the purely non-natural dimension of
knowledge. In short, their commitment to the normativist ideal of epistemology was a diluted one. In the language of contemporary epistemology, their approach to knowledge tended to be descriptive rather than normative and they willingly adopted a naturalistic perspective towards knowledge. Unlike his predecessors Kant argues the very need of epistemic norm for knowledge claim.

Equally conspicuous is the foundationalist character of Kantian Epistemology. The synthetic a priori principles of pure understanding constitute the foundations of knowledge (apart from providing axioms of a pure science of nature on one hand and Metaphysics of Nature on the other) as they underlie cognitive experience as its presuppositions. They constitute the framework of knowledge as representation. Kant’s representationalism is also unprecedented.

Though the idea of knowledge as representation is shared by Kant and his predecessors and in that sense he stands within the received view of epistemology, nevertheless he re-works the notion of representation itself in a fundamental way. This is the consequence of his view that what is represented has its locus in the subject itself. But that does not make representation itself subjective. This is the thrust of Kant’s transcendental deduction of categories according to which there is an “It” because there is an “I”. In Kant’s own terms the “transcendental unity of apperception”, that is, self-consciousness is a necessary condition of the application of the categories which is the necessary condition for the experience of object, that is, objective experience. However, the application of categories ensures that the condition called “transcendental unity of apperception” is realized. The distinction between noumenon and phenomenon in no way affects or dilutes the representationalist core of Kant’s Epistemology.

After all “Noumenon” according to him, is a limiting concept and a negative concept. It is impossible to represent it. It does not even make
sense to attempt to do it. It is only the phenomenon that can be represented because it alone is Knowable. That means, what is knowable is representable. This point is reinforced by Kant when he says that his position is one of empirical realism, that is, the position that objects of knowledge are given to us immediately and he is a transcendentalist idealist only in the sense that according to him what we know are things in themselves. He rejects empirical idealism as either dogmatic or problematic.

The normativist, the foundationalist and the representationalist dimension of Kant's epistemology are seen by some contemporary philosophers to be the height of the intellectual arrogance of philosophy. For instance, according to Rorty Kant only construes knowledge as a product of mind's mirroring of nature but also that only the philosopher with the knowledge of synthetic a priori principles can understand the mechanism of such a mirroring. Thus one of the well-known critics of the received view of epistemology considers Kant's work to be the climax of the traditional epistemology which took for granted the validity of its normativist, foundationalist and representationalist pretensions.

2. Logical Positivists' Epistemology

The twentieth century philosophical movement called positivism traced its anti-metaphysical stand to Hume. The Positivists explicitly stated their commitment to empiricism. They called themselves "neo-empiricists". And they differentiated their position from the classical empiricists on the ground that, the classical empiricists articulated their epistemological position in terms of psychological locutions like "sensations", "impressions", "ideas", "judgments" etc. The Positivists instead sought to use neutral or logical locutions to characterize their position such as "sense data", "concepts", "propositions" etc.
So as to avoid both physicalism as well as psychologism, however, they sought to work out a normativist and foundationalist epistemology by working out an organic relation between sense datum statements which they thought indubitable and our empirical claims. Such a relation was supposed to be quasi-deductive and hence with their rationalist and empiricist predecessors they accepted whole heartedly the deductive ideal of knowledge.

It is obvious that the acceptance of the deductive ideal reinforces their normative orientation which they inherited from the tradition. Ironically, notwithstanding their valorisation of science as the paradigm of all knowledge, their perspective in epistemology does not have any relation to the actual practice of science which is anything but normative.

The deductive ideal became a guiding principle in the philosophy of science. Because Positivists are empiricists their theory of scientific method is inductivitist. However, they were acutely aware of the need for solving Hume’s problem. That is, the task of providing rational justification of the principle of induction. The Positivists sought to do so by showing that pure observation statements constituting the sub-structure of science are quasi-deductively related to the super-structure of science constituted by scientific theories. It is a different matter that they failed to establish the purity of observations and thus the indubitability of observational statements. It is clear that Logical positivists too works with in these thematic concepts.

3. Popper’s Epistemology

Karl Popper put forth a widely appreciated epistemological theory which he calls “Critical Rationalism”. Though critical rationalism is normativist in its orientation, it differs from previous versions of normativism. First of all, he rejects not only traditional empiricism but also traditional rationalism. According to him, both traditional
rationalism and traditional empiricism were answers to the time-honoured question in Epistemology namely, “What is the source of knowledge” - a question, which, according to Popper, is both presumptuous and dangerous. It is presumptuous because it presupposes that there is something called the sources of Knowledge such that whatever that emanates from it should be accepted as knowledge - a fallacy which he calls “Knowledge by pedigree”. It is dangerous because such a view leads to dogmatic acceptance of certain knowledge claims. In its stead epistemology, therefore, must address a new question, namely, “Given anything to be the source of knowledge, how can we check our mistakes?” According to Popper this change in the character of Epistemology is analogous to the desirable change in political theory. According to Popper, until now political theory has focused on the question “Which is the best class to rule”. Philosophers like Plato and Aristotle identified the intellectual class and the middle class respectively to be the best class to rule and Marx found the working class to be such a class. However, the question presumes that only one class has been ordained by History or God to be the best class for this purpose. Apart from being questionable such an assumption encourages blind acceptance of the rule of such a class resulting in autocracy. Hence, political theory must reject this question and now onwards must grapple with the question Whoever be the rulers and whichever class be the ruling class; how can the ruled avoid misrule by putting in place institutional checks and balances.

Thus, Popper’s Epistemology is rationalist only in the sense that he is not an empiricist since according to him the mind is not a bucket collecting experiences as empiricists thought but it is more like a search light. Therefore, his rationalism is quite removed from traditional rationalism because unlike the rationalists he does not believe that reason is the source of Knowledge (just as he does not accept experience to be the source of knowledge).
It is easy to see how Popper’s Epistemological approach is different from that of the positivists who, as we have seen, by calling themselves neo-empiricists distinguish their position from that of the traditional empiricists. Though Popper is normativist like the positivists in so far as he believed that there exist abiding norms that must be satisfied by a genuine Knowledge claim, he rejected the foundationalist orientation of the positivists. This is very well brought out in his attacks on the notion of pure observation, which is the cornerstone of the positivist philosophy of science. Nor does Popper share the rationalist version of foundationalism which identified foundations with some indubitable a priori truths, wired into reason and hence have their locus in the subject. Against such a view Popper claims to have worked out in his epistemology the idea of “Epistemology without a knowing subject” (Carr, Brian .1950:214). Thus, Popper is a normativist without being a foundationalist.

The normativist spirit of the Popperian position in epistemology is well brought out in his idea that the objectivity of our Knowledge consists in its inter-subjective testability/criticizability. This norm is most perfectly met in the case of scientific knowledge wherein falsifiability acts as the criterion of scientificity. In this connection it must be noted the Popper’s Epistemological canvas is broad. Though according to him, scientific theories are the paradigm cases of genuine Knowledge since they are falsifiable, Metaphysical claims are, nonetheless, cognitively significant. He even goes to the extent of saying that if there was no Metaphysics there would not have been science, since scientific problems are Metaphysical problems transformed in such a way as to provide them falsifiable solutions which are tentative and at best corroborated solutions. Thus Popper does not deny cognitive significance to Metaphysical claims and in this sense he rejects the fundamental contention of the positivists according to whom Metaphysical claims have no cognitive content since they are
not verifiable even in principle.

However, the question is “What is the basis of accepting criticizability/testability/falsifiability as the norm in epistemic matters?” Popper sometimes suggests that our choice of criticizability/testability/falsifiability is a matter of convention since no deeper epistemic basis can be provided for such a choice. This amounts to accepting conventionalism with its own baggage of problems such as relativism, subjectivism etc. As if to avoid such a predicament Popper sometimes speaks of the acceptance of such a norm as a biological requirement of human species. But such an attempt to anchor the norm in our biological nature weakens the normativist orientation, which Popper himself espouses.

Popper’s rejection of foundationalism comes out very effectively in his construal of theory–observation relation in science. As is well known, the positivists construed that relation in terms of a unilateral dependence of observation on theory. As against this, Popper construed the relation in terms of interdependence. To avoid the problem of circular justification he maintains that the observations that justify a theory do not depend upon the very theory they justify but the earlier theory which in turn depends up on a theory which is earlier than that. Thus observations and theories have inter-dependence arranged in a linear way, so that though no observation is absolutely theory independent, every observation is independent of the theory which is tested in its terms.

**Conclusion**

From the above discussion it is observable that the philosophical history chained with these (Normativity, Foundationality and Representationality.) thematic preliminaries. Epistemologists work with these thematic concepts. So to get rid of these epistemic concepts is a great task for philosophers. We can see that Kant’s uncompromising
normativism and total refusal to treat knowledge in a naturalistic way is organically related to the very notion of a critique. Kant used the locution in the sense of “Showing the limits of” and even after Kant it carries the same sense. In the hands of Kant “Critique” concerns showing the limits of reason which has a tendency to trespass the limit and tends to indulge in a spurious enquiry. The task of the critical philosophy was to identify those limits so that the operations of reason remain legitimate. It is this concern with the legitimacy of our knowledge that gives Kant’s epistemology a strong normativist dimension. In fact, it does so to such an extent that it can be said that normativist epistemology could never be pre-Kantian. The Positivist project to solve the problem of induction fell like a house of cards. However, the project itself falls squarely within the normativist, foundationalist and deductivist thrust of the epistemological position of the Positivists. Popper construes our most primitive observation to be dependent upon our primitive theories which are nothing but our inborn beliefs and expectations. But neither inborn beliefs nor the observation based on them can be said to constitute the foundations of our knowledge. That is, they do not perform the test of either pure experience of the empiricists nor the a priori tricks of the rationalists. Popper’s Epistemology thus has a distinction of being normativist without being foundationalist.

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Sarvepalli Radhakrishnan was born on September 5th, 1888, at a small place, Tiruttani, forty miles to the north-west of Madras. Veeraswami and Seethamma were his parents. His early life was spent in Tirupati and Tiruttani, both famous as places of pilgrimage. Perhaps on account of that early influence, he was naturally attracted towards religion. His basic philosophical position is a kind of synthesis of advaita vedanta and the philosophy of absolute idealism. He takes up the monistic character of the vedantic reality and combines it with some of the important aspects of absolute idealism. Like a vedantin he believes that the reality is one, like an absolute idealist he shows that everything is a necessary aspect of one.

Radhakrishnan was not the first thinker who propounded on the philosophy of the religion of the spirit. Earlier to him, thinkers and philosophers like Sri Ramakrishna Paramahamsa, Swami Vivekananda, Mahatma Gandhi and in the recent times Narayana Guru of Kerala advocated the significance of the religion of the spirit (universal religion). Let us consider the views of some of these thinkers on this subject matter.

Sri Ramakrishna Paramahamsa, oversees that if one religion is true, then by the very same logic all other religions are also true. Therefore he left every religion undisturbed; neither did he start a new religion. He followed various paths of the Hindu faith and attained perfection in each. Having not contended with this, he lived the life of a pious Christian and a devoted Muslim, reaching the goal of the
respective paths. As a result of all his experiments with religions, he realized that all religions are at bottom one, they all teach the same truth and lead to the same goal. Referring to different religions, Swami Ramakrishna remarks that as a mother while nursing her sick children gives rice to one, sago and arrow-root to another and bread and butter to the third child, so also God has laid down several paths for different men that suit to their natures. According to Sri Ramakrishna, the existence of many religions do not hinder, but actually help in the realization of universal religion. Sri Ramakrishna’s theory and praxis of universal religion was inherited and focused by his disciple Swami Vivekananda in his thought, speech and praxis.

Vivekananda is alive to the fact that religions, which have immense power in them, have often done more harm to the world than good. He remarks that though there is nothing that has brought to man more blessings than religion, yet at the same time, there is nothing that has brought more horror than religion. Therefore he wants to understand religion with a true perspective. “Religious ideas”, Vivekananda says, “will have to become universal, vast and infinite and then alone we shall have the fullest play of religion...” So long as religion is confined in the hands of a chosen few, or of a body of priests, in temples, churches, books, dogmas etc., it does more harm than good. But when it comes to the real, spiritual and universal concept of religion, then it will become alive. It will come into our very nature, live in every moment, penetrate every pore of our society, and be infinitely more a power for good, than it has even been before”.

Referring to different religions, Vivekananda observes that they are all different roads that lead to God. He thinks that religion is one, but its applications are many. He held that each and every religion should give its own message, but it should not find the defects in other religions. A true religious man must come out from all forms if he
would like to see the light. He must be able to drink deep of the nectar of the knowledge of God.

Different religions are not contradictory. Each religion and its conception of God are true from its perspective. Truth is one, but the wise express it differently. Therefore what every religion represents is only one perspective of truth. The different perspectives given by different religions do constitute the whole of the truth... God.

In his various speeches and writings, Vivekananda illustrates his point with a number of examples. When different photographs of the Sun are taken by an astronaut from different distances and angels of vision, these photographs differ from one another. However, they are not contradictory, because they are the photographs of the same Sun. Similarly different religions are not contradictory but complementary. They are the different perspectives of the ultimate truth- God. When we all go with a variety of vessels- a cup, a jar and a bucket to fetch water from a lake, the water in each case takes the form of the vessel carried by us. The water in the cup takes the shape of cup; and the water in a jug takes the shape of the jug and so on. However in every case, there is only water and nothing else. In the same way, different religions offer different perspectives of the Absolute Truth (God) and therefore they are not different from each other, but do speak of the same Truth from different points of view.

Referring to different religious practices and doctrines, Vivekananda remarks that “variation is the sign of life, and it must be there”. Differences must be allowed to multiply so that there will be as many sects as human beings and each one will have his own method. However, we must be able to evolve one universal religion in the midst of different interpretations.

By universal religion, Vivekananda does not mean one universal doctrine or ritual. On the contrary, it is a composition of
different religious philosophies, mythologies and rituals. He argues that man is different from woman, but as human beings they are one. In the same way humans, animals, plants differ in their structure, lifestyle, habits and habitats, however they are all one as living beings. In the same way, different religions differ in their philosophies, mythologies and rituals—however they all belong to one universal religion. Vivekananda compares the universal religion, with a thread that runs through several pearls, where each pearl is a religion or even a sect thereof. “The Lord is the thread that runs through all of them”.

In the contemporary times, Mahatma Gandhi is one of the important thinkers that preached the religion of the spirit on par with Radhakrishnan. Gandhi preached and practiced religious equality and harmony.

Like Radhakrishnan, Gandhi said that different religions are different expressions of the same Truth. “Even as a tree has a single trunk, but many branches and leaves, so there is one true and perfect Religion, but it becomes many as it passes through the human medium. The one Religion, says Gandhi, is beyond speech. However when people begin to express, they interpret it in different ways. We cannot say that one interpretation is correct and the other is false. Everybody is right from his own perspective but it is impossible that every person is wrong. “Hence the necessity of tolerance, which does not mean indifference to one’s own faith, but a more intelligent and purer love for it .... True knowledge of religion breaks down the barriers between faith and faith. Cultivation of tolerance for other faiths will impart to us a truer understanding of our own”.

The study of other religions besides one’s own, Gandhi believes, “will give one a gross of the rock-bottom unity of all religions and afford a glimpse also of the universal and absolute truth which lies beyond the “dust of creeds and faith” (Young India, 2nd September,
1926). However, he cautioned that if one reads Quran, one must read it with the eye of the Muslim. So also if one reads Bible, one must read it with the eye of the Christian. Similarly, if one reads the Bhagavad Gita, one must read it with the eye of a Hindu (Harijan, March 13, 1937). That makes one to grasp the rock bottom truth of every religious text.

Gandhi remarked that as different religions are fundamentally the same, we should respect all religions equally. We should not merely tolerate but respect other faiths as our own. Gandhi prefers the term ahimsa to the word ‘tolerance’ because tolerance may imply an assumption of the inferiority of other faiths to one’s own. But ahimsa teaches the same respect for other religious faiths as we accord to our own. Respect to other religions, says Gandhi, one should practice in one’s life instead of merely preaching to others. Just like a rose does not preach but simply spreads its fragrance by its very presence, so also, says Gandhi, one should not merely indulge in lecturing about religious harmony but practice it in his/ her life. In fact this is what Gandhi did in his life. His life is his message.

In view of his commitment to harmony among different religions, Gandhi was opposed to religious conversion. He said that if a Christian were to come to him and said that he was captivated by reading Bhagavat and so wanted to declare himself a Hindu, Gandhi would rather advise him not to do so because what Bhagavat offers, the Bible offers too. Instead of getting converted into a Hindu, Gandhi holds that the Christian should attempt to become a better Christian. Thus Gandhi did not permit proselytizing. His English disciple, Miss Slade (Mirabehn) was never converted to Hinduism. Similarly Richard Gregg, who wrote extensively on non-violence and stayed in Gandhi’s Ashram, never became a Hindu. Gandhi said: “We have in the Ashram today several faiths represented. No proselytizing is practiced or permitted. We recognize that all these faiths are true and divinely
inspired, and all have suffered through the necessarily imperfect handling of imperfect men” (Young India, 20th Feb. 1930). Like Radhakrishnan, Gandhi was impressed by the Jaina theory of manyness of reality (theory of Syadvada), and has applied it in understanding the truth of Religion. He observes that the theory of syadvada has taught him to respect all religions equally and judge a Musalman from his own standpoint and a Christian from his own (Young India, 21st January 1927).

Similar to Radhakrishnan, Gandhi demarcates between Religion and religions. For him the former is the absolute, universal, essential, true religion (Religion). On the other hand the latter refers to the actual, relative, historical, organized, institutionalized religions. Relative religion or religions include specific scriptures, authoritative leaders, rituals, and practices. On the contrary, the absolute and true religion is the underlying spirit of all the relative religions. Gandhi considers the latter as the Truth of all religions.

From the above discussion, it is obvious that Radhakrishnan’s doctrine of the religion of the spirit was also advocated by thinkers and sages like Sri Ramakrishna, Swami Vivekananda and Mahatma Gandhi. The objective of the religion of the spirit is to bring about religious harmony among different particular religions. The religion of the spirit is a search for the essence of all organized religions.
DEWEY’S CONCEPT OF EXPERIMENTALISM

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Man, after the fulfillment of these basic needs, found considerable amount of time to reflect on the various problems that confronted him. Initially, he was more interested in the problems of, life after death, nature, God etc. The society, than being simple, was found adequate enough to satisfy his basic needs. But in the modern era the complexity of society compounded problems for man. Thus, the problems with which he grappled in the ancient times hold little significance for him. The new society in its wake has brought in new problems. The various institutions to which man has given birth to are trying to subjugate man. Thus, the importance of man in the present day has increased manifold. Man is no more servile to nature, though nature still retains its own sphere to influence. Now the importance of the man lies in the fact that to what extent he can influence his destiny. In the current scene man becomes the centre of the stage. Thus, we can reduce all the problems of the world to the stage of man. This is because, man, owing to his ascendant position over the nature is capable of changing his destiny. Thus, the discussion now revolves round ‘man’ himself.

Man is autonomous in nature. Though the nature holds its grip over him, man, with his innate potentialities is capable of perfecting his life. Perfection of the individual leads intern to the perfection of the society Hence, it is imperative that perfection of the individual should be aimed it. Perfection is synonymous with self-realization. But before knowing how the self realization is possible, it would of importance to
know about the concept of ‘self’. Self was discussed equally by both the ancient and modern philosophers. It is defined as a concrete spiritual unity which is not above and beyond the mental phenomena viz., thinking, feeling and willing, but realizes itself, without losing its unity and identity in them. It is the mental substance which realizes itself in its manifestations remaining identical with itself in the midst of changes.

Self can be defined in terms of soul too. As soul is more of a religious concept the investigator has chosen to express soul in terms of self. Now let us see how self was defined by various philosophers.

Plato defined self as a mental or spiritual substance which expresses itself in there fundamental types of expressions viz., thinking, feeling and willing. Thinking is its essential function. Reason or intelligence is the divine element in the self.

Aristotle said that self is the form, purpose, and perfection of the body. It is the organizing principle of the body. It is the vital principle of any organism.

The idealistic view of self is that it is a concrete spiritual principle of unity in plurality. Simply setting, it is a single abiding subject manifesting itself in plurality of states and in and through them realizes itself. This was the view held by Hegel.

The pragmatists approach the concept of self in biological and evolutionary way. As the organism is subject to the environmental forces, it is confronted with a complex problem regarding its adaptation to the environment. Necessity makes the organism to mould the environment to suit its needs which makes it to experiment. The first stage of experimentation is non-reflective in nature which is characterized by likes or dislikes. Thus, more complex situations arise as more complex stimuli are presented which leads to a perplexing situation. At this juncture necessity arises for re-adjustment. The new
situation which is perplexing in nature throws up a gauntlet to the organism which accepts the challenge by resorting to experimentation by trial and error method. The successful responses are adopted which effect a change in the organisms behavior such adaptive behavior is celled conscious, mental and reflective. The self is an instrument which serves biological ends; it is instrumental. Reason helps man in reflective thinking. This capability of reflective thinking aid man in shaping his future.

Scholar has delineated a historical typology of western man’s self-images. Man first raw himself a “homo religious” a view based on the Jadaco-Christian legacy of supernaturalism and its ensuing feelings of awe and of inherited guilt. The next stage was “homo sapiens”, a rational man in harmony with the divine plan. After the enlightenment period, this image was superseded by naturalistic, pragmatic image of ‘homofaber’ man as the most highly developed animal, the maker of tools (including language), who uses a particularly high proportion of his animal energy in cerebral activities. Human being and development are explained but the primary urges of animal nature. All these three self images of man have in common a belief in a meaningful evolution toward higher organization.

Man’s knowledge of his own self-image illuminates the whole range of his genuine potentialities so that his choice of an authentic form of life is not restricted by narrowness of view.

The self is rational. Plato & Aristotle held the view that reason is tits essential nature. By exercising reason, the self constructs knowledge from the sensations presented by the nature.

The self is social in nature, love is its essence. The other evils are its alter-egos which make the self to identify its kinship with others. Self-realization is possible only through the society by self-sacrifice. By sacrificing its narrow self-interests and identifying itself with the
humanity it realizes its higher self. This is possible because the self is free or self-determined; the virtue of which it is possible to mould the environment in accordance with its ideal. The self being free, can exercise its power over the physical as well as the social environment. Apart from being rational and social in nature, it is also a moral being, whose morality consist in subjugating the sensibility by reason. The self is a super-organic spiritual being which controls its body and uses it as a vehicle of its higher life. The organism is its instrument of experience and activity.

The self is a person. Hence it possess a personality. But personality is not akin to individuality. The rational self, which is the higher self, which is the sentient self, constitutes individuality. Individuals differ from other individuals on account of basic instincts, impulses and aperies. Hence individuality separates. As rational beings, by making use of the element of reason, we conceive of the common good. It is reason which helps us realizing our fellowship with others. Hence, personality unites. The ‘personality’ democratizes that man is not determined by the society. He can influence society by his higher moral ideal and dauntless pursuit of it. The personality has self-consciousness and self-determination as its traits. These traits emphasize again that man is an end in himself, not means. He cannot be manipulated for the enjoyment of others. It is relevant to note what Kant says of self. He says “Trust humanity whether in thane own person or in that or others always as an end, and not a means”. Hegel says, “Be a person respect others as persons”.

The self always visualize supreme ideals of truth. Good, Beauty and the Holy, it strives nonchalantly to realize these ideals, which are infinite in nature. This shows the infinite nature of the self due to which it has an irrepressible urge to rise above finitude and realize the infinite spirit. Realization of the Absolute is its ultimate destiny. Every
self, consciously and unconsciously tries to reach that goal. Every self has a unique purpose, place and function in the world-order.

The self is a person. Every person has a sense of moral responsibility and consciousness of having a function to discharge, and an end to realize in life. As already stated, self-determination is characteristic of self by which he gains the freedom of the will to realize his highest ideal. The social nature of the self facilitates the person in his interactions with the other beings. His fullest realization is made possible through social intercourse. This social consciousness is present in all the beings, but the differentiation lies only in degree. The lower animals owing to the presence of social consciousness live in herd. This consciousness increase quantitatively as we go up in the philate order which culminates in its highest form in men. This makes men conscious of common ends and helps them adopt common means in their realization. This realization is possible for every person, because every person is an end in him. He is not a means to an end. He is not a tool of the state, the church or society. He is both sovereign and subject, as Kant has said. He creates the laws and imposes on himself. The social law and the law of the state are expressions of his ideal or social self.

The self is both self-conscious and self-determined. Hence man has the freedom to determine his activity. In this respect, he differs from the other material objects, plants and animals. The external forces regulate the material objects. The plants and animals, though possess the germ of self activity, lack the consciousness of their own and nor are they conscious of the effort which they put forth to realize that end. But it is essential to have any idea of one's end in order to realize this end. This is absent in animals because, being the creatures of impulses, there is no internal strife - no antagonism between higher and lower nature. The animal is, therefore, not divided against itself. But the very essence of a spiritual human being is to be divided against itself. Man is torn by conflict between desires, instincts, appetites and reason-lower
nature and higher nature-selfish propensities and selflessness, and has
to win perfection by consciously and freely overcoming the conflict
which he can do by being self conscious and self-determined. He can
achieve perfection by a fierce internal strife. He cannot escape from the
inner conflict between sensibility and reason. Moral perfection cannot
come to him by nature. He has to achieve it by struggle and self-
conquest.

Reason, the essence of self, transforms natural life into spiritual
life. It does not suppress the natural life but transforms it. Self
possesses both the sensibility and Reason. But both are not equally
supreme. Sensibility should be subordinated to reason because it is
reason which transforms it. Hence, the true self is the rational self.

The realization of self is possible only through society. A society
I an organism of individuals or persons Human society is essentially a
society of self-determined persons. The individuals cannot live part
from the society. And society lacks any existence without individuals.
They are abstractions apart from each other. All persons are permeated
by social life. They are self-conscious and free or self-determined units
of the society, who can realize their moral ideal through the society.
The moral life of an individual lies in transforming the natural
impulses into means of our higher rational life. Through self-sacrifice
self-realization is made possible. The ideal of every self is universal
which is possible by transcending limits of our individuality and
identifying ourselves with the wider life of the society.

The highest good of the individual is the social good which can
be attained by sacrificing ourselves. The more we transcend the narrow
limits of our selfish ends and identify ourselves with the good of the
family, community, the nation and humanity, the more we realize our
true self. We have to lose ourselves in order to find ourselves. To put it
in other words we should realize ourselves by sacrificing ourselves.
This self-sacrifice is possible for every person. Because love is the essence of self which consists in living the life of others, in identifying ourselves with them in sacrificing one's narrow self-interests for them. Hence by nature self is capable of self-sacrifice, which ultimately leads to self-realization. Which is possible through the medium of social institutions viz. family? Community, nation and the human race. A existence for an individual without society is not possible, the self cannot realize itself in total isolation from the corporate life of the family, the community, the nation or humanity. Society, whatever form it is, presents a medium for the fullest expression of the self.

The self being self determined, uses freedom in its domain of activity. The external forces, though possess a sphere of their own influence, cannot decide the course of activity of the self. The freedom helps the self in discovering the means necessary for the self-development and self-realization. The agent's will is not always determined by the external forces, but by his own character, and purposes that belong to it. Every art of choice is determined by a motive, but the motive chosen by the self. This freedom of self leads to self-development and self-expression.

Thus, self-realization is possible for everyone. As Erich From says all men are idealists and hope for a life beyond physical satisfaction. Individual, though shaped to certain extent by society, is capable to solve his own problems. He further says “man is the only animal who finds his own existence a problem which he has to solve and from which he cannot escape.

Science and Morals: Experimentalism in the Realm of Values:

Though all the of human history, it had been the task of moral theory to discover some fixed and final goal of life, thus state the supreme good, and to dictate some supreme law to govern a moral life.
Moral values were hierarchically placed find a way to enable man to choose a better one, whenever there happened to be some conflict, loyalty and obedience to a higher power or authority, faith in a higher principle or the Divine will was necessary to carry on a moral life of values. These moral laws were fielded and irrevocable ones. Since the days of Greeks, there have been many ethical theories, but they all stood upon the basic premise, which is a single final source the law, or the good. ‘Morality’ for them is to be sought in the realization of the ‘goods’, be it ‘self-realization’, ‘holiness’, ‘happiness’, or ‘the greatest possible aggregate of pleasures’.

The common root of all moral theories is the faith in the Being, final and the ultimate, this can be seen as the intellectual product of that feudal organization which is disappearing historically. All these moral theories are dependent on the belief of a cosmos, which is bounded, ordered, and systematically arranged by some supernatural power. In this cosmic structure ‘rest’ is estimated as higher than ‘motion’. The ethical goal or end is something static and unchanging and it is demanded that everyone has to conform to that. But the modern science has changed the basic conception about the world and the universe, which is no more static or unchanging. And to shift this new understanding through the modern science, we should transfer this understanding to the moral and social disciplines. Such an application will demand belief in a plurality of goods and ends, which must be changing moving and individualized. It will further demand the belief that ‘principles, criteria and laws are intellectual instruments’ for analyzing a unique situation. Dewey has been emphatic on this point that all moral situations are unique and no overall generalization is possible about them. They need to be analyzed and understood in their proper context. Thus moral situation is a unique situation which has its irreplaceable good. To quote Dewey, ‘it surprisingly turns out that the primary significance of the unique and
morally sultanate character of the concrete situation is to transfer the right and burden of morality to intelligence. “A moral situation is one in which judgment and choice is required antecedently to overt action”. The practical meaning of the situation is not self-evident. It has to be searched for.

**Moral Situation:**

According to Dewey a moral situation is a situation, marked with conflict with alternative desires and goods, and in this situation man finds it difficult to find out the right course of action and the right good. Hence Dewey suggests for ‘an inquiry’ in which following are the steps: “Observation’ of the detailed make up of the situation and analysis into its diverse factors’ classification of what is obscure: discounting of the more insistent and vivid traits: tracing the consequences of the various modes of action that suggest themselves; regarding the decision reached as hypothetical and tentative, until the anticipated or supposed consequences which led to its adoption have been squared with actual consequences”. The above quoted steps of inquiry into the moral situation to choose the correct path of action shows exact resemblance to a scientific inquiry conducted in the field of physical sciences and points to the fact that Dewey wanted to bring the scientific method of inquiry into the ‘moral spheres as well. Here Dewey sounded the words of caution as well. He thought the weakness of disposition, absence of sympathy and one sided bias, may come into the way of reaching the correct moral judgment by making the inquirer careless or perverse. Through these inquiries into the particular, individualized situation we may lose our long cherished eternal truths and values but that loss will be well compensated.

According to Dewey, this transference of the burden of moral life to ‘intelligence’ and ‘scientific method’ eliminates the ills and causes that had made moral theory controversial throughout human history.
History shows moral theories had grown out of the belief in a fielded end, one sum mum bonum (whatever it may be) and gave rise to the two-thousand-years old controversy. In the new brought about by the sciences there will be new sets of values, valid for each situation and they will have no hierarchy but have equal status. Natural goods like health, wealth, honor, good name, friendship, esthetic appreciation and learning will have the equal status along with goods like justice, temperance, benevolence etc.

Dewey thinks that moral situation is always unique and in it one has to attend specific needs which can never be generalized. “A moral situation is one in which judgment and choice is required antecedently to any action. The practical meaning of the situation is not self-evident. It has to be searched for”. A situation poses totally new conflict of desires and to find what is right conduct or right good, can never be prescribed off hand or in a wholesome general way. To solve these specific problems of a moral situation is to conduct an ‘inquiry’ into the specific factors involved in the particular situation. And to conduct an ‘inquiry’ one has to take the assistance of intelligence and reasoning. Thus in a moral situation, one is not supposed to follow a part of action blindly. It is a matter of ‘active intellectual inquiry’ that is to be carried out. “What is needed is to find the right course of action, the right good. Hence, inquiry is exacted: observation of the detailed make up of the situation, analysis into its diverse factors; clarification of what is obscure; discounting of the more insistent and vivid traits, tracing the consequences of the various modes of action that suggest themselves; regarding the decision reached as hypothetical and tentative until the anticipated or supposed consequences, which led to its adoption have been equated with actual consequences. This inquiry is intelligence”. The need is morals are specific methods of inquiry and of contrivances. Methods of inquiry to locate difficulties and evils and the logic of individualized situations each having its own irreplaceable goods and
principle, is to transfer the attention of moral theory from the pre-occupation with general conceptions, to the problem of developing effective methods of inquiry,” What is good for a particular situation is thus to be discovered and attained by means of rectifying the defects or ills of that situation. Here a generalized good like Health, Wealth, Temperance amiability, courtesy, initiative, courage, patience, enterprise etc., play the role of tools for insight; “they suggest methods of action to be tried in removing the inferred causes of ill. They are tools of insight; their value is in promoting an individualized response in the individual situation.”

Moral Action:

As pragmatic philosopher Dewey was extensively concerned with ‘action’ of ‘human action’. Dewey, understood ‘action’ to be always specific, concrete, individualized and unique, and so the judgments as to the choice actions also must be specific. For example, everyone wants to live a healthy life but the concept of being healthy will not be the same with all individuals. It will vary with the ‘past experience’. ‘Availability of opportunities’, ‘temperamental and acquired weaknesses and abilities as well as the then present lack of health. A particular man suffering from certain disability will have his own concept of living healthily, which will be quite different from other men. Even ‘thinking’ for Dewey is a kind of ‘action’ and whoever acts must have concern with ‘good and bad’, ‘prosperity an failure’ and thereby in terms of ‘value’. An ‘immoral man’ is a sort of impossibility as an immoral man too must think, and think in terms of ‘good and bad’ ‘prosperity and failure’. “Choice makes an interest ‘moral’ in the broad sense of concern for what is good. Our constant and inescapable concern is with prosperity and adversity, success and failure achievement and frustration, good and bad.” Selective emphasis, choice, is inevitable whenever reflection occurs.
In moral activity, there are alternative possibilities. Reflection upon action means uncertainty and consequent need of decision. There can be the better and the worse, the worse or the evil is the rejected good - until it is rejected it is competing good. But after rejection it is not lesser good but bad.

Though a deliberate action - of reflective choice is distinctly moral - Dewey's conception is that beside this deliberate action all other actions also fall in the realm of moral activity. ... it is a perilous error to draw a hard and fast line between actions into which deliberation and choice enter and activity due to impulse and matter-of-fact habit ..... Potentially, therefore, every and any act is within the scope of morals, being a candidate for possible judgment with respect to its better-worse quality. Dewey holds that if we are to select some actions to be moral then it becomes a difficult problem as to how far to carry this distinction and 'what to bring under examination' and 'what to leave' to un scrutinized habit'. And there can be no final answer to this problem. For Dewey, all moral judgment is experimental and subject to revision by its issue. To think morality’s separate department of life is a mistake. Action, be it of any kind constitutes the ‘conduct’ - and conducts as a whole, is the object of moral judgment. Thus Dewey rejects the prevalent notions about the actions, pursuing remote and conclusive perfection, or obeying supernatural command or acknowledging the authority of duty.

Yet Dewey admits that, though all the acts are capable of being brought in the domain of moral judgment, it is necessary that some acts should be left out of this field as certain ‘habits’ of a ‘matter of course’.

**Generalization of Values:**

Dewey accepted the view that generalization or classification is possible of the different particular goods. Dewey thought that such generalized notions of health, justice or artistic culture are of
importance because they help the inquirer to look into a particular situation for some particular traits. It helps him to adopt certain methods of investigation, to ask certain questions, and to help understanding the meanings of observational data, and the tools to be used. But this inquiry and investigation should never be ‘rigid’ and ‘dogmatic’ but free and flexible. Thus systematization and classification ‘suggest possible traits’ to be on the look out for, in studying a particular case; they suggest methods of action to be tried in removing the inferred causes of evil. They are tools of insight; their value is in promoting an individualized response in the individual situation”. Thus morals are into ‘a catalogue of acts’, nor ‘a set of rules’ which is ‘ready to be applied’ like ‘drugstore prescriptions or ‘cook-book recipe’, but they are ‘the methods of inquiry’.

**Rejection of Intrinsic and Instrumental Values:**

Dewey discards the age-old divisions of ‘intrinsic’ and ‘instrumental values’. He is of the opinion that they are the source of the tragic distinction between ‘ideal’ and ‘material’ goods. The so-called intrinsic goods, be it religious or esthetic, are discovered from the interests of daily life. He quotes Aristotle’s use of this when he, says the distinction slaves and the ‘working classes unworthy of having any command over intellectual, moral or artistic spheres. Aristotle held the slaves lacked any worth ‘intrinsically’ and they were regarded as ‘instrumental’. Dewey was against any such difference between man and man with reference to the presence of any intrinsic value in anyone. Another result of this distinction between intrinsic and instrumental values was to relegate the economic ends in the sphere of mere ‘instrumental’ values. Dewey shows that the so-called ‘intrinsic’ values. Dewey shows that the so-called ‘intrinsic’ values can have any substantial worth in life, only if they are brought in connection with the so called instrumental or economic ends, without which they will be ‘meager’, ‘idle’ or ‘luxurious’. 
Dewey thought the other distinction that needs to be discarded once and for all'. Is the distinction between 'moral' and 'natural' goods? Dewey’s experimental logic when carried into morals makes every quality that is judged to be good according as it contributes to amelioration of existing ills. And in so doing, it enforces the moral meaning of natural sciences.

**Status of Moral Values:**

Dewey can be grouped among the commonsense photospheres who uphold a conception of value that is less intricate and is appearing to the common understanding. Dewey thought values are not things immediately having certain intrinsic qualities. Of them, as values, there is accordingly noting to be said; of them concerns their generative conditions and the consequences to which they give rise. Thus a ‘thing’ ha value, if it brings satisfaction or appreciation. At the same time, things that are ‘means’ to this ‘fulfillment’ equalities that difference has nothing to do with the ‘nature of value quality’. Things that re ‘means’ and things that are ‘fulfillments’ have different qualities; but so do symphonies, operas and oratories among themselves. The difference is not one that has anything to dod with the ‘immediacy’ or ‘inrinsicalness’ of value quality; it is a difference between one affair and quality of another. Fulfillment is as relative to means, as means dare to realization,. Means - consequence constitute a single undivided situation.

Any ‘theory’ of value is perforce entrance into the ild of criticism. Value, as such even things having value. Cannot in their immediate existence be reflection upon; they either are or are not; are or are not enjoyed. To pass beyond direct occurrence, even though the passage be restricted to an attempt to define value, is to begin a process of discrimination which implies a reflective criterion. In themselves, values may be just pointed at.
Reflective Thinking:

Thus according to Dewey, defining value without reflective thinking is not possible, and he calls this kind of thinking a ‘criticism is discriminating judgment, careful appraisal, and judgment is appropriately terms criticism wherever the subject matter of discrimination concerns goods or values.’ Value judgments are always passed on the ‘conduct’ of man. Thus Moral Science of ethics “aims to give a systematic account of our judgments about conduct, in so far as these estimate it from the stand point of right or wrong, good or bad. To give a scientific account of judgments about conduct means to find the principles which are basic of these judgments. Conduct or the moral life, has two obvious aspects. On the one hand it is a life of purpose. It implies thought and feeling, ideals and motives, valuation and choice … on the other hand; conduct has its outward side. It has relations to nature, and especially to human society. Moral life is called out or stimulated by, certain necessities of individual and social existence”. Therefore values or valuation is only one aspect of moral life. An aspect is always in an unbreakable relationship with the other aspect in a moral situation; which is nature or the human society.

Moral Theory:

Moral theory, for example, is often regarded as an attempt to find a philosophic basis or foundation or moral activity in something beyond that activity itself. With this position covers up the question of the relation of ‘moral theory’ and ‘moral conduct’. And it is definitely not a sound and to hold that a moral theory can stand on its own, without any reference to its practice, or its practical consequences. For example, Some thinkers, like Mill, described moral theory as ‘a collection of rules’. Thereby one may reach the conclusion that there is no connection between moral theory and its practice.
Moral theory may be defined in terms of ‘moral insight’ and for Dewey ‘moral insight’ is nothing but the workings of the ordinary intelligence, which is behind the ordinary workings of the daily routine in other fields. It is the same intelligence that drives nails or invents telephones. There is nothing more divine or transcendental in resolving how to save my degraded neighbor than in resolving of a problem in algebra.

Dewey thinks the same intelligence works in all the fields. And to create a halo is for Dewey a kind of ‘sentimentalism’. Moral theory is the analytic perception, of the conditions of relations at hand in a given act; it is the action ‘in ideas’. It is, therefore, the ‘doing the act itself’. In its ‘emerging’.

One can raise the objection that a man certainly can walk without the knowledge about the process involved in locomotion or the theory or locomotion or that one can eat without certain kind of knowledge of the food he is taking or of the digestive process, or does the process of reasoning without any knowledge about syllogism. But Dewey is of opinion that whatever we may call as ‘conduct’ – is always associated with an idea. This idea is a ‘theory’ in Dewey’s terminology. This ‘theory’ will be called a narrow one, if the corresponding act to it is partial and abstract. “The average man can walk without much theory, because walking is not an act of ‘great’ content”. But the specialist, who deals in locomotors diseases of motion, in his larger activity finds that the knowledge of the mechanism of locomotion most necessary. Dewey thinks that an ‘act’ is different from an impulse and behind an ‘act’ there always happens to a theory’. Dewey draws the Socratic dictum to its consequence in his theory of morals – that an unexamined life is not to be lived by man. Morality begins with the ‘examination of life’. Dewey thinks even the customary morality, which is full of convention, is not free from some ‘theory’ behind it. But it disconnects from itself once found results of the examination of life.
Inseparability of Theory and Practice:

Dewey while professing the inseparability of theory and practice is well aware that there may be persons which may declare in strong terms some doctrine, yet it may not touch their characterizes. Dewey thinks such a “doctrine” to be a “doctrine” a burden or load on intellectual cavity’, they. For Dewey a; theory perforce means a reflective and systematic account of things. While an idea Means simply a mental conception of what should be done, he claims that ‘an idea of what is to be done and moral theory are identical’, conduct is absolutely individualized. Abstract action, action which is not categorical through and through, is the one last contradiction of logic and of life. There is no such thing as conduct in general conduct is what and where and when and how to the last inch. Dewey things theory is concrete and individualized as a concrete act. He holds, eerie man always have such theory he acts, with the exception of the actions due to mere impulse.

It is true enough that he may not exhaust. They may never exhaust, all the real concreteness of the act, but none the less his idea of the act is of the act, is individualized as far as it goes, it may be a smaller individual than the real act, but this does not make it an abstract universal. What he sees in a word, is ‘this’ act, although the he sees may not be the true complete ‘this’.

Moral theory, according to Dewey, is rather a direct involvement of the theory in practice, therefore he holds that moral theory cannot exist in a book, as abstract laws – it exists in the ‘mind of the agent as an agent’. It is “his perception of the act that need doing or his perception of the existing world of practice in all its concrete relationships”. As he moral practice is individual and concrete, one can theorize of another, only if he can place himself in the place of another person. The moral action, which is neither instinctive nor ‘sentimental’, is work of analysis’. Like every analysis while one doing
it, needs certain tools. One cannot resolve a practical problem just by looking at it – it needs analysis through certain tools and moral rules are the tools for such an analysis.

Though Dewey things that moral action is always individual and concrete – he is not in favor of ‘extreme individualism’ – as to the nature of moral rules. On mastery of a required case of action would be slow and wavering if we had to forage a new weapon of attack in each instance ... so it is well, if we have our rules at hand, but well only if we have them for ‘use’. The rule, as tool of analysis is an idea.

Dewey denies that the moral rules have their own ‘self defining’ and ‘self-applying’ content. Things that the meaning and application of the moral rules changes in different cases along with the changes in intelligence and with the added insight into the relations of men and things.

Thus he draws the line of distinction between “idea about morals” and “moral ideas” holding that the former is the latter in the making of that. It is our ‘moral ideas’ which are reinforced and reconstructed by larger inquiries into human relationships.

References


JOHN DEWEY’S CONCEPT OF MAN – HUMANISM AND FUTURE

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Boundaries of man:

Human arts or activities, accordingly, must likewise be regarded as flowing directly from the physical roots of human nature. But while sub rational creatures are guided to the attainment of their natural ends by the wisdom of their maker, man – the rational animal – has been given the light of reason and with it and in the power of self-determination or free choice, enabling an obligating him to be his own guide on the way to the perfection of his nature or his end, while in turn submitting to the divine guiding. He cannot truly actualize his potentialities as a human being unless he is himself fully aware of his human perceptibility as well as of his limitations and imperfections. Mistaking himself for either pure spirit or pure matter, he necessarily misjudges his own nature and its possibilities, the means at his disposal and the ends within his reach.

It is at this juncture then that moral philosophy assumes its role, linking action to being, doing to thinking, and posing the most important question as to how rational animals can guide themselves to their proper ends. As all activities of human beings flow from the nature of created being, then it is the order of being and reality which establishes an unshakable norm for the order of action or the moral order. And it is that same norm or the order of action which exacts sanction and retribution whenever its laws are violated in the sphere of human action.
This primary of laws of being, over the conduct and action extends to every kind of human activity: it applies to individuals and groups, to the spheres of law, politics and economics, to national and international life, all beings are endowed with intellectual knowledge or a capacity for comprehending good a such a prompted are to strive for their perfection by an intellectual or rational appetite. Men are so constituted by God that they have intellects, and in this sense they are like Him and made in his image. These beings are not only guided to their end but also guide themselves by means of their actions. If, in guiding themselves, they submit to the divine guidance, they reach with this aid, the fullness of their perfection; but if they choose to follow some other road, they don’t arrive at their destination.

Thus, the moral philosophy deals about how can and should man, a creature endowed by the creator with intellect and free will, conduct his life so as to bring to its fruition that capacity for infinite truth and infinite good which are the ultimate goals of his intellectual appetite.

The problem of infinite good, constitutes one of the very old philosophical problems, which is different from the other problems like nature of things, nature of reality etc. but philosophy of morals are concerned with the worthiness of human actions, which are important for an individual, for the meaningful living. This has acquired significance, as in the modern day, things like production of nuclear arms and chemical weapons are known more to the person than the relation of human behavior to human happiness. The ethics, present problems, unlike other sciences, which direct a particular action towards a definite end, as one is thrown into perplexity regarding the end one has to seek. Since times immemorial, men differed on the ends one should pursue. Some said it is happiness while others said it is virtue, not happiness; while some others thought self-realization as the highest goals, while some others stuck to the maxim of voice of
duty. Hence, all various perceptions throw man into a state of confusion. At this juncture, ethics provide us with clues for the meaningful living.

The crux of the problem of ethics is regarding the human action, which can be possibly divided into two compartments called the right and the wrong. But the right and the wrong are intrinsic in actions, is a moot point. Initially, we were told that wrong was what God forbade and right was what He commanded. Though this answer satisfied the man initially, doubts were raised regarding why God forbade some and command others.

But the doubts that were raised were satisfied by ethics. Which propounds values? Thus, the significance of ethics lies in the fact that the values, propounded by thic, are necessary for orderly and meaningful life. This orderliness is seen not only in the human society but also in the lower organisms. But in the lower organisms the virtue or values which are of immense importance in human society, take the form of rights and duties. Let u take the case of ants and bees, which exhibit in their instinctive behavior a very high degree of co-operation toward a certain end and that end is related to well-being of the swarm or colony. And this well-being can be called as ‘life’ in one word. Now it demonstrated that even among ants and bees, there is a sense of right and wrong, has rewards and punishments and thus, these so called values are definitely important for the well being of not just individual but the whole of race.

But Man is the only morals being who is conscious of his actions, unlike animals. He consciously reflects upon right and wrong behavior, approving our disapproving, voluntarily choosing and suffering regret for wrong doing. In man, behavior becomes rational and with rationality arise morality, conscience and ethical, judgment,
In human, the actions are not due to instincts, though we will inherit certain basic instincts like the mother defending her child instinctively etc. our actions are voluntarily determined by custom and authority. Initially when man was ranged against nature, which threatened its existence, he had little time to think of his actions and judge them whether they are right and wrong. But his success rate over the forces of nature improved, he started a settled life thus thereby giving birth to society. As various individuals constituted a society, and the society’s well being depended on the actions of man, there arose a necessity for a common moral code, which would regulate the activities of various individuals in the desired direction. Thus, morality, initially to begin with was made binding upon the individual by public approval or disapproval, by the anger of tribal gods or by the authorities. But this stage has passed with times. And in the modern context something called public opinion, camping with its approval and disapproval, mounts pressure upon individuals in the form of constraint or restraints doing certain things which are considered to be conducive or detrimental to the common good. This gives rise to conscience, which is an echo of inner approval or disapproval, thus hereby ultimately paving way for the “moral judgment”.

Morality is very much with the man right from his primitive stages. As the society evolved, so too morals got evolved depending on the nature of the society. When men lived in communities the primitive or egoistic impulses have to be suppressed for the sake of common good. It gives rise to “duty” which in turn leads to “sense of obligation” aroused by the force of approval or disapproval of public opinion. And finally evolves “character”: which can be defined as general reliability of an individual to act in conformity to duty. Thus, man became a moral agent. New set of values came to the force when
he started reflective thought. Thus were born the free personalities, free enough to shape their destinies.

But this evolution of moral values from social instincts not simply a stage in evolution or which is pre-ordained. But it was made possible only by some driving force work which at best can be described as man’s ability to reflective thinking. This ability to philosophize is helping man to redefine the morals which he himself has invented, to suit the changing times. When human slavery was eradicated it dawned upon us that the other forms of slavery, viz., bonded labor, child labor are existing. Such changed notions and changed circumstances are making it imperative to change the means. Thus we find governments formulating various legislations branding bonded labor and child as an offense. People like Jesus, Martin Luther King and Mandela, all of them stood against custom and tradition and proclaimed the better ways of living.

Let us see what the various western philosophers said about ethics. Plato, speaking on ethics, said, man’s highest good a harmoniously enveloped personality, a conditioning which every faculty functions in a perfect way without infringing upon any other faculty. The good man is one in whom appetite, reason and courage work in harmony.

Aristotle too spoke about ethics. in his book ‘Nicomachean Ethics’, he says, well being is a conception of the highest good which is found in normal activity of our highest powers. To Aristotle man’s highest activity is intellectual. Hence rational activity is his notion of the highest good, expressed in scientific research, aid in philosophical thought in the quest of truth.

Aristippus, a disciple of Socrates, was the first who proposed hedonistic view of good which states that pleasure is the highest good. He referred only to the pleasure of the individual not that of the state.
In modern times, eminent English thinkers. Hobbes, Bentham and Mill modified it still further. Bentham stressed that pleasure is the highest good, but not the pleasure of the moment, but of a life time, and not the pleasure of individual, but of the greatest number. Hence he coined the term “the greatest happiness for the greatest number”. Which he called as principle of utility. Mill, in his book entitled “utilitarianism”, made further refinement of the prior view, by stating that there is element of quality among pleasures; some pleasures being better than others. By this he abandoned strict hedonistic ethics. He said, it is better to be a human being dissatisfied than a pig satisfied; better to be Socrates dissatisfied than a fool satisfied. This statement of his introduces some other standard for right conduct than pleasure itself.

Happiness being a general term will make it difficult to spot the means to achieve it. Some identify it with interest, which say that, that thing is valued which one desires or interested in. thus, the satisfaction of human interests is primary need for the happiness. But the moral conduct cannot be farsighted selfishness because of the organic connection of the individual and society. Thus the morals have to be based on the organization of interests, the satisfaction of which becomes the criterion of the good life.

Another school of ethics is called the ‘functional view’, which is also called a perfectionism, self-realization or energism. This was also supported by Aristotle and Plato. In the modern times, slight changes are made regarding its conception of highest good. Initially, it regarded reason as the only noble function of man. Though even in modern times, we rank intellectual activity very high. Creative works like invention, exploration, initiative and adventure are also prized because now it is held that the “person” has to be the end view, to develop all the powers and enjoy all the privileges of a person, and to develop all that is inherent in personality. In accordance with this
principle, Everett has given a scale consisting of various values viz. economic values, Bodily values, recreation values, association values, character values. Aesthetic values, intellectual values, religious values.

This viewpoint says the good life is found in activity, rather than satisfaction of desires. We must find something to do and something which we can do well, rather than something to eat or drink, preferably it should be something demanding initiative, skill, pursuit or mastery or even something involving danger. Say Nietzsche, “Two things man want – danger and play”.

The story of man, whether told in poetry, sculpture, painting or historical chronicles throws light on the kind of life in which he finds fulfillment. We find him engaged in some enterprise in which he can exercise his powers and his passion to excel. It is not happiness which he seeks but in his search for specific things, he finds satisfaction and ultimately his happiness.

There is another school of ethics which is called as Intuitionism. It also called a absolutism or A priories. It emphasize upon “duty” as the highest good. Human mind knows intuitively what is right and what is wrong and duty must be done for duty’s sake. In man there is a special “sense” by which moral distinctions are known. Kant gave his authority to it. He says the practical reason expresses itself in the form of “categorical imperative” which one should call the “voice of duty”, Kant says the will is self-legislative. It doesn’t say that you would be happy or it you would be perfect or if social welfare is your end. It simply states “Do right”. Respect for the dignity of the moral law is the sole motive of moral action. Thus he says, “Act as to treat humanity, whether in thane own person or in that of another, always as an end, never as means.” No child, no woman, no man can ever be
treated as a means to one’s own pleasure or profit. Human personality is sacred. This view is commonly accepted by mankind.

Voltaire too believed that the value of positive law depended on the degree to which it represented the just and humane precepts of natural law and the conflicts between men may be resolved in terms of their common nature. He declared that ethics unite the human race. Only on the principle could the brotherhood of man be envisaged. He believed that happiness of the individual in society was his chief concern. He said “love God and your neighbor”.

Thus, it becomes evident that whatever be the position held by the various philosopher regarding “what is the highest good” all of them aimed only at the individual and his well being. Thus, ethics helps out the individual and thus thereby lead to the formation of the healthy society. Morality is involved in all the activities of the individual. Thus, its importance is observed in politics, religion, and other aspects of the society.

The significance of ethics in the domain of politics is very much important because the individuals, in whatever type of society he lives, should abide by the laws specified by the state. State is nothing but an expression of individual’s aims and aspirations. Thus, ethics guide one in choosing one’s stage’s constitution. It is agreed that performance of duties is a part of the good life, for man and political institutions will exist to further morally good ends. Political theory is concerned with the administration of people. Thus, they have certain rules and standards by which the people should guide their lives. and all the rules and regulations which the political theory, advocates to the people to administer them possess morality behind their sanction; like paying of taxes, abiding the state laws, all are political law which the state enjoins the citizens to follow. The citizens can abide by the laws or break the laws.
Now the question of morality appears. As an individual realizes that the state is an organ or instrument, which man has himself created for his well-being, the question regarding the payment of taxes, obedience to state laws doesn’t arises at all. Though, these pertain to moral philosophy, it is very much imperative to even consider the morality aspect of the political ideal the three rights expounded by Abraham Lincoln, can be described as political ideals. But when one sees it from broader perspective one thing becomes evident, that the well being of an individual is very much behind them. The slogans raised by Voltaire and others during the French revolution sound political in nature but the reflective thought reveal that the philosophers during the French revolution sound political in nature but the reflective thoughts reveal that the philosophers who raised political slogans were motivated by the ideals of wellbeing of an individual. Thus, morality has great place in politics which can be amply proved by the famous dictum of Aristotle. “Man is by nature a political animal”. Which means man can only be a full man in a political community, that is only in politics can he be a fully developed moral being.

Ethic has a role, even in religious field, to play. Religion is that source which binds men together. Thus, ethics through the religious field influences men. The morality has an aspect of harshness in it. It one wants to be happy, one should be righteous. If one is unrighteous, one will suffer. But man has found a means to often up this harshness and that is provided by religion. Since ages, religion has lightened the burden by supplying motives to righteousness. Historically, men always were led to do a duty not by the sense of doing it, but by the loyalty or call it as love. Christ had people behind him out of love and loyalty. Where no political authority could make the people obey it, one man could succeed in making the man to follow, his ideas. Thus, religion teaches that the universe is friendly, that God is love and
that, deeper down then the law of competition, there in the law of cooperation; that altruism is as primordial as egoism, it teaches that in our struggle for rights, the universe in its spiritual depths I on our side so that the struggle is not in vain. When these spiritual powers are incarnated or personified in a visible leader, devotion reaches its perfection and great things can be done.

Ethics aim at the development of the values, which will go a long way not only in the development of the individuals, but also the development of the society. In the modern times, the character values has to be emphasized much keeping in view of the future, as development is a continuous process, the world get filled with people resulting in congestion of people thus thereby disrupting the normal social life which would be marked by the absence of peace and harmony. Consequence to this, man, as he is busy in defending his territories and existence, as it is the present day picture of the west which is busily piling up nuclear arsenals oblivious to the very question of man’s survival, will fail to realize his intellectual, aesthetic and recreational capacities. This can be avoided only by the adoption of the characters values, co-operation, justice, and respect for law, self-restraint and self-control.

The modern social institutions are bringing new moral values into the forefront. The moral values which were reached in the yester years were liberty, equality opportunity, efficiency, democracy, organization, scientific temper etc. We believe in them fully, but despite that the current picture makes it imperative to focus our attention on discipline, self-restraint, self-control, respect for law, obedience to law, limitation of desires, temperance cooperation, education etc. thus, there values come to us not only in the form of duties which the state makes us to obey, but also as moral laws. Every man now and in succeeding generations demands a fair field for exercising his powers and developing his personality. Even Kant has
also emphasized upon good will and social cooperation, which in the current scenario, which is bleak, it becomes much more important. If our civilization, which presently is being threatened by the ever increasing terrorism and stocking of nuclear armaments, is to survive, the values of good will and social cooperation need to be emphasized. We must to forget that man is the protagonist of the society. Hence he has to first of all learn to live together as member of social class, as a member of society, as a member of nation. The world is getting crowded and the time is appropriate now to the exercise greater discipline, self-restraint and co-operation.

Presently, the picture that society presents world wide might look bleak owing to the world ware and the changing social and economic conditions and changing social and economic conditions and changing religious beliefs. Due to this social morale is low. Extremism and terrorism has become the order of the day. Daily chronicle of crimes and constant revelation of political corruption is disturbing. And equally disturbing is the realization of the fact that there is an absolute loses of spirit of self-reliance.

But, despite such a discouraging and depressing signs, there are abundant encouraging signs which owe its origin to the sprouting of the new social conscience and visions of new values in the relations between individuals and between individuals and society and between society and political groups. Throughout the world, there is a growing consciousness of the inequity and the uselessness of war. We are becoming conscious of the unity of mankind and of social groups. And further we are becoming conscious of the unity of the present generation with those to follow. This is abundantly clear from the fact that we are trying to understand the significance of the forests, our oil wells, and our soils; which will sustain our race. Thus, we are beginning to profit by the powers of reflective thought which is slowly but surely discovering a better way to live. We are realizing that our
great leaders cannot save the world but eventually we must be saved through the influence of our great thinkers. Thus, we must depend upon ethics which will prove that in our congested social groups, self-realization for the individual can come only from that self-sacrifice and discipline which make co-operation possible. Since natural selection has ceased to operate in human society, nothing will save us from social disaster except obedience to the older laws of honesty, veracity, chastity and justice and the newer laws of love and cooperation enjoined by the conditions of our modern society.

As Drake said, “When all is said, there is nothing and yet to be changed in our old ideal of justice, consciousness, courage, kindness and honor, we have only to draw nearer to it, to clasp it more closely to realize it more effectively and before going beyond it, we have still a long and noble road to travel beneath the stars”.

Thus ethics considers ways and means of successful living. And the moral laws that are laid down would be the law for successful living.

Man, being social in nature, finds his realization only through the society. His rationality help him in curbing his instinctual tendencies and canalize them into the desired channels. Thus, he has given birth to various institutions without which, his life wouldn’t be as meaningful as it is with them. He has molded his primary beliefs into religion which acted primarily as the binding force of the society. Now, religion is no more considered as the body of primary ideas held by men, but is now the organized body of social ideas and beliefs, which is well personified by the church which in the modern day, undertakes various missionary activities. The realization that the welfare of the individual has made him to give rise to political economic and educational institutions.
The Concept of Man Individualism and Liberalism:

Man’ is the biggest riddle which man himself could not solve as yet Man has tried to define ‘man’ to reach to the deepest nature of him, yet could not end-up with the last word. To look at man from the stand point of the vastness and endless universe, man is but an immensely small speck of existence, yet it is ‘he’ who gives meaning to the rest of the existence. In the terms of Dewey, it is the ‘experiences’ of man that gives meaning ‘significance’ and ‘purpose’ to the rest of the existing world. But to understand ‘man’ himself we must understand him in ‘action’ and experiences, his ideals and beliefs, in his inter-relations with other men and in his co-existence with the rest of the world. Apart from all these ‘man’ has another dimension, in which he stands out from all generalizations all groupings and all crowd. Here he stands alone, facing himself and looking inwards, towards his unique self. Here man is an ‘individual’ who is unique in his own being and existence. This is the dimension which makes each man different from the ‘man’ next to him. Thus ‘man’ is the combination of the opposites. The unity and diversity, uniqueness and universality, intrinsicality and extrinsicality, sociability and solitude are intermixed in the nature of man. This co-existence of the paradoxical characteristics in man leaves all descriptions of ‘man’ full of puzzles and in the ultimate analysis leaves all descriptions incomplete.

Yet there have been attempts to interpret ‘man’ in all the ages. The classical interpretation, describes of man as a ‘rational’ being and which optimism and confidence in reason. The Jude-Christian views of man attempts to interpret man from the standpoint of his divine origin. Here man is understood as a creature with unlimited possibilities for good or evil and is endowed with freedom as well as responsibilities and puts before him the aim of seeking and discovering the intrinsic values of life.
Modern scientific interpretation of man’s nature depends on the science to which we turn. Yet it is commonly accepted by the sciences that man is part of the nature and the physical, chemical and biological laws are applicable to him in the same way as they are applicable to other organisms.

As to the origin of ‘man’ science traces his ancestry to animals and as far back to protozoan. Now it is well established theory that man has evolved from the lower life forms that existed in our planet millions of years before man appeared in the scene. This scientific exposition of man’s origin rejects all earlier theories that traced man’s origin to ‘God’ or God’s will. There are many theories and postulations in the post-evolutionary period to state that man is destined to become superman as the next step of evolution. Whether or not it will be the case, it is absolutely certain that there cannot be any process of going back to animals anymore.

Durkheim thought the humanists have erred in teaching that there was a general human nature. Durkheim rejects this notion as unreal, an arbitrary construct of the mind. We cannot assert in what human nature consists, how it is formed, where it starts, and where it ends. We can say that human nature is infinitely complex, that it has many layers, and that we must treat it as a hidden reality not immediately given to the intellect. Human nature is plastic, malleable, amenable do slow and laborious transformations in the course of historical processes which reflect changes in the various conditions upon which man depends. All the transformations of human nature which have taken place in history are present in us, even if we are not aware of them.

Dewey too finds it difficult to solve the dilemma, which Durkheim had faced. On the one hand, both of them accepted the individualism to be the core of morality in the modern world; yet they
felt that the cult of the individual to be strong thereat to social solidarity, which by nature is extra-individual. Durkheim sought the solution is seeing individualism as a social product and as representing normal development within the overall social frame work.

All important thinkers have unanimously declared that man has immense potentialities in him. And what the future will be is in the hands of ‘man’ himself as to how he is going to shape his future. To quote Julian Huxley, “Man is an agent, a medium and an instrument in all social transformations. He produces economic wealth, relieves human wants and reduces human miseries in a way . . . . . Man’s immediate purpose is to enrich his socio-economic environment. Man’s insurmountable greatness is due to his qualities of transformation”. Dewey’s view is quite similar to what Huxley has expressed here. He too believed in a changing transforming environment of man and believed him to be the agent, the designer of the future that is yet to be born. ‘Man’s potentiality for growth and progress is immensurable. Man’s potentiality is commonly categorized under ‘choice’, ‘effort’ and ‘purpose’. The ‘choice’ between two alternatives the ‘effort’ on the basis of reason and past experience and the ‘purpose’ carried out on the basis of his act of will etc., from the primary attributes of human nature. Man’s ‘potentiality’ for growth and progress not only explains the meaning of Man in terms of his native capacities but is also indicates is limitless future possibilities. Dewey showed the futuristic attitude in depicting ‘man’. For Dewey man should not waste his time and energy in sheer metaphysical problems but should learn from the ‘past’ experience, to live meaningfully in present and to look hopefully to the future with definite planning’s.
Existentialism and Essentialism:

Proper evaluation of Dewey’s humanistic philosophy remains incomplete if we do not compare and contrast its basis contentions with other man-centered philosophies like existentialism and essentialism. Dewey shows the following similarities with the existential thinkers. Existentialism has two broad dimensions which intersect at one point. The two dimensions are philosophical thought and the world situations: their intersection is the situation of man today. The same applies to the philosophy of Dewey. Existentialism questions the very presence of a fixed, immutable, reality; indeed, it often strongly condemns the assumption that rational-objective and knowledge is the only philosophical knowledge of reality. The subject-object cleavage is the fundamental trait of rational thought. This can be described as the opposition between Existentialism and essentialism. One puts ‘existence’ before ‘essence’ and the other states ‘essence’ comes before ‘existence’. Dewey opposes any such cleavage between the two. He upholds the integrity of man; united and whole man is last word to him. The ‘integral’ whole experience only is our reality and all other bifurcation, segregation comes afterwards and superficial. All metaphysical questions about this dualistic interpretation of humanity of reality is needless. Yet the concern for ‘man’ and the priority that existentialism and essentialism gives to the depiction of human situation, his problems and perplexities, his crisis and conflicts, Dewey shares it with them.

The Place of Man in the Universe:

It is common place that physically and existentially man can but make a superficial and transient scratch upon the outermost rind of the world. It has become a cheap intellectual past-time to contrast the infinitesimal pettiness of man with the vastness of universe. We cannot compare existence and meaning; they are disparate. The
characteristics life of man is itself the meaning of vast stretches of existences, and without it the latter have no value or significance. There is no common measure of physical existence and conscious experience because the latter is the only measure there is for the former.

All that is distinctive of man making him off from the clay he walks upon the potatoes he eats occurs in his thoughts and emotions….. Scientific thought itself is finally but a function of the imagination in enriching life with the significance of things; it is also of its peculiar essence that it must also submit to certain tests of application and control.

The main features of human life (cultures, experience history or whatever name may be preferred) an indicative of outstanding features of nature itself, of centers and perspectives, contingencies and fulfillments, crisis and intervals, histories, uniformities and particularizations. This is the large and constant features of human sufferings, enjoyments, trials, failures and successes together with the institutions of art, science and technology, politics and religion which mark them, communicate genuine features of the world within which man lives.

Experience as Reality:

Dewey is the upholder of “Immediate Empiricism”, which states that things in the ordinary or non-technical use of the term ‘things’ are what they are ‘experienced’ as”. An ’experience’ is a ‘determinate one in the sense of being comprehensive, inclusive, exhaustive and complete. All experience as ‘real’s stand on the same level. The ‘method of philosophical analysis’ is a method identical in kind (but differing in problem and hence in operation) with that of the scientist”. If we want to understand the meaning of the terms like ‘subjective’ ‘objective’, ‘physical’, ‘mental’, ‘cosmic’, ‘physic’, ’cause’,
'substance’, 'purpose’, 'activity evil, quality, ‘whatever the term may be, we should just ‘go to experience’ and ‘see what it is experienced as’. This may seem to be very insignificant or disappointing to many but for Dewey it is the only way of reaching fruitful and valuable meanings of terms.

When man is to speak meaningfully of the universe, or the world, it is by the way of ellipses. Man’s conception of the universe depends upon attitudes in a series of experience. By enlarging the series of experiences to include those yet to come, we get a conception of the universe which Dewey calls an ‘imaginative totality’. Man according to Dewey can never reach the all inclusive totality of existences and possibilities which many ‘meta-physicians’, have regarded that are true or false.

When Dewey says ‘world is problematic’, he means to say that ‘men face problems of determinate kinds social, personal, political, technological etc. To specific questions, only specific investigations should be done of the specific conditions and changes which constitute the situation under inquiry can be relevant. Dewey puts it this way, once admit that the sole verifiable or ‘fruitful object of knowledge is the particular set of changes that generate the object of study together with the consequences that can flow from it, and no intelligible question can be asked about what, by assumption, lies outside.

‘Supernaturalism’ is a creed hard to accept for a person of intelligence and courage and theism as a doctrine isolates man from those relations of the physical world, which support human achievement. If man must find a consolation for the imperfections of experience, it should be based on knowledge not on myth. If he needs to make a unity rather than a miscellany out of his experience, he must search them out from among his own possibilities of integration,
rather than accept a revelation from some spokes-men of the supernatural, that they are already embodied in existence.

**Place of Religion in Human Life:**

The religious attitude, according to Dewey takes man out of the narrow circle of personal concern. Without it, professions of justice to all are hollow, and respect for the dignity of human beings, a phrase. It ties us in imagination with the generations that have preceded and that will follow. It is not worship of nature or humanity in large, for natural force is something to control, not to bow down to, and men are often cruel and ignorant. It is a faith that makes us sensitive to the common needs of our common lot and gives us the courage to strive continuously, not only for our own betterment but for that of our fellow-men. Whatever spirituality traditional religion has had flows from the religious faith that we are all members of one another's body, which sincerely acted upon, would lead to the end of all religious divisions. Dewey’s religious faith as is found in ‘common faith’ is described by himself as follows. “The things in civilization we most value are not of ourselves. They exist by the grace of the continuous human community in which we are a link. Ours is the responsibility of conserving, transmitting, rectifying and expanding the heritage of values we have received, that those who come after us may receive it more solid and secure, more widely accessible and more generously shared than we have received it. Here are all the elements or a religious faith that shall not be confined to sect, class or race”.

Creature of nature, as man is, he can live and die as human being. The life of a man is not an aspiration to divinity, but a courageous struggle to uphold ideals which the universe makes possible but which he alone can make actual..... when we have used our thought to its utmost and have thrown into the moving unbalanced balance of things our puny strength, we know that though
the universe slay us still we may trust, for our lot is one with whatever is good, in existence. We know that such thought and effort is one condition of the coming into existence of the better. As far as we are concerned, it is the only condition, for it alone is in our power….. To ask in good faith as much as this from ourselves is to stir into motion every capacity of imagination, and to exact from action every skill and bravery.

References


