

Social Development and Religion: Foundation of Hindu Model in 21th Century

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Abstract: Development is social phenomenon. It is associated with the human activities, because each enterprises for human only. Development is attained through some process known as Models. Every model has its unique features and method-action. Each religion represents a model. Hindu model of social development have distinct characteristics; comprising the teachings and commands of Vedic Scriptures. Principles of Karma, Dana, Paropkar, Moksha and Vasudhaiv-Kutumbkam are the spinal of the model. Hindu model is easy to adopt in the contemporary age, because it is simple in use and keeps the conservation of nature and whole universe; our basic need.

Key Words: Religion, Social Development, Karma, Vasudhaiv-Kutumbkam, Global Welfare, Moksha.

Introduction:

Social Development is a social concepts because Human are social animal; and this is co-related to human. "Social Development" is a multi-dimensional concept in its nature, because any improvement of complex systems, as indeed actual socio-economic systems are, can occur in different parts or ways, at different speeds and driven by different forces. UNRISD adopts a broad definition of social development—one that is concerned with "*Processes of change that lead to improvements in human well-being, social relations and social institutions, and that are equitable, sustainable, and compatible with principles of democratic governance and social justice*". This emphasis on the links between human capital and growth constituted a step towards a multi-dimensional concept of Inclusive Growth, where knowledge is not only fundamental to economic growth but an end per se, as it generates empowerment, self-reliance and a general improvement in community and social relationships. According to UNDP, the concept of Social Development provides an aggregate concept of human development on the basis of following criteria:

- Long and healthy life;
- Knowledge;
- A decent standard of living;
- The growth of an economic system;
- The development of specific sectors, notably agriculture;
- The level and dynamics of poverty and inequality;
- Technology choices and technological changes in production processes;
- Institutions and other domestic factors; and
- The influences of external factors and the international context;
- Creating an economic, political, social, cultural and legal environment to enable social development;

- Promoting social integration based on protection of human rights, non-discrimination, and participation of all people;
- Equity between women and men;
- Promoting our common and particular cultures; preserving the essential bases of people-centered sustainable development.

In recent years, definitions of social development have emphasized the importance of social investment and the way they enhance the functioning of individuals, families and communities. Social development may be contrasted with static approaches which involve the immediate transfer of resources without requiring a longer-term commitment to changing pre-existing conditions. The process of social change in social development is progressive in nature. Social development is committed to the goal of promoting people's social well-being.

Social Development and Religion:

Religion is a system of social coherence commonly understood as a group of beliefs or attitudes concerning an object, person, unseen or imaginary being, or system of thought considered to be supernatural, sacred, divine or highest truth, and the moral codes, practices, values, institutions, and rituals associated with such belief or system of thought. It is a framework within which specific theological doctrines and practices are advocated and pursued; usually among a community of like-minded believers. Religion is a social phenomenon because man is social animal. This does not exclude individual religion. Religion is a potent social force. Religion has played a rather ambivalent role in the Social Development. Religion is considered to be the historical point of departure for the modern concept of development. Religion is perceived primarily in terms of interaction with a spirit world. This aspect of religion is hardly considered by international organizations engaged in peace-building. Religion is part of the social fabric for most of the world's people. Many voluntarily associate themselves with religious networks, which they use for a variety of purposes – social, political and economic – that go beyond the strictly religious. Social stratification and inequality manifested in various forms is also exhibited within various religious groups and among different religion of a religious group. Social change has been defined by taking into account major indicators such as level of education, type of occupation, per month income, health, property and assets owned, office held, political participation and value attitudinal modernity measured in term of religiosity of a person, their attitude towards women's education and their participation in jobs, type of education preferred for children, basis of occupation selection etc.

History testifies to religion's ability to focus and coordinate human effort, to create awe and terror, to foster war and peace, to unify social groups, and to galvanize them against each other. In addition to religion's social power, however, religion is a psychological force that can influence the outcomes of individual human lives. Indeed, the range of health-related, behavioral, and social outcomes with which religiousness is associated is both provocative and puzzling. The psychological components of religion can be measured in a variety of ways, including----

- Beliefs about the existence of gods or spirits and their involvement in human life;
- Level or quality of engagement in activities that are traditionally motivated by the awareness of supernatural forces; and
- Strength of commitment to a particular religious belief system.

Religion exerts a profound influence on all societies and many of the world's peoples. Throughout history, it has proven to be the primary force for social progress, motivating individuals to develop

spiritual qualities, and empowering them to sacrifice for their fellow human-beings and to contribute to the betterment of their communities. Religion needs our professional attention, firstly because it is impossible to imagine everyday life of many people elsewhere in the world without religion. Religion often figures in one way or another in central development themes, such as education, healthcare, agriculture, economic growth, poverty alleviation, democratization and human rights. In some instances, religion can play a conflicting role causing the exclusion of people based. Religion can ensure harmony and mobilize people to care of their fellow man. According to British development economists Séverine Deneulin and Masooda Bano confirm that religion figures greatly in developing countries. They say Social Development cannot get around the following facts:

- “Religion is what guides many people’s lives. Considering it as irrelevant, or as ideological indoctrination which has to be counteracted, is a strategy which is likely to jeopardize development efforts, if not fuel conflict.”
- “Recognizing that religion matters involves acknowledging its public nature and giving up attempts to control it following the model of Western liberal democracies.”
- “Religion is a political force in developing countries; trying to confine it to private sphere is likely to encounter opposition, if not to lead to a rejection of development models which do not recognize the inherent political nature of religion.”
- It is paramount for development practitioners to understand how a religion works and how the religious believer sees the world and establishes development priorities and outcomes. This entails that what development practitioners conceive as valuable actions or desirable social change might not always be in tune with the views of religious believers on these matters.”
- “Dialogue and openness is essential for fruitful development interventions. This means that disagreements have to be worked through, for religion constitutes a Total way of life for religious believers and selective engagement is not an option.”

Nowadays, religion is included in the public debate, such as with respect to sustainable development, social cohesion, solidarity, migration and integration. Research carried out by the World Bank, published in *Voices of the poor*, shows that religious leaders and organizations in poor communities, no matter where in the world, enjoy much more trust than other leaders and organizations. They are closer to these communities than other networks and, as a result, have much more influence. The goal of social development arising from the contributions of religions has to do with respecting people’s own initiatives and bringing good change in their lives. As the goal of social development does not have to be defined discipline by discipline, this does not mean that the goal described above is unique to religion. Reducing people’s multiple deprivations, ensuring their access to knowledge, health care and employment, and realizing an inclusive society are among the more specific goals envisioned by Religions. Today religion and social development is inseparable because both are associated with the human; and human are the base of this universe.

Foundation of Hindu Model of Social Development:

Hinduism is not a religion in the sense that we might understand Christianity, Islam or Judaism to be. It was never founded, by any one person or group of persons, as a unified body of faith and practice. It has no central creed or doctrine, and no central religious authority. It has no central scripture or body of scriptures comparable to the Bible or the Qur’an. As an umbrella term of relatively recent coinage, encompassing a variety of creeds, textual traditions, religious figures of authority, and religious groups and organisations, ‘Hinduism’ is very difficult to pin down in a definitive sense. The traditional Hindu idea of humankind, for example, emphasizes harmony with the living environment. This easily

translates into a view that economic growth should be integral to the well-being of the environment as a whole. Hindu model mainly focus upon-----

- Geared to the satisfaction of needs, beginning with the eradication of poverty;
- Endogenous and self-reliant, that is, relying on the strength of the societies which undertake it; and
- In harmony with the environment

One of the very common and first thing in Hinduism we do is pray to almighty God and request him/her

ॐ असतो मा सद्गमय । तमसो मा ज्योतिर्गमय । मृत्योर्मा मृतं गमय ॥

(Which translates to “Oh God? Lead us from the Unreal to the Real Lead us from Darkness to Light; Lead us from Death to Immortality”)

Hinduism has 330 million Gods and Goddesses 10% higher than the whole USA population. They all have well defined designations in the Gods’ hierarchy and they are well described in various scriptures. Four Vedas, eleven Upanishad and various Paraná have enormous knowledge about the various aspect of human life. Hinduism is a universal religion. ‘*Sarva Dharma Sambhav*’ and ‘*Sarva Jana Hitaya, Sarva Jana Sukhaye*’ is core concept of the model. Welfare of all humankind and even sentient being is preference to Hinduism. The core founds in the Veda. Veda are corpus of all enterprises of man. It originates, sustained and ends all the phenomena. The basic tenets of Model are as follows----

- **Karma**---Karma is the corner-stone of Hinduism and Hindu Philosophy. Everyone is attaining his position and condition according to his actions. Destiny of a man is determined by the actions done by the agent. That every action has a result, like cause and effect. According to the Law of Karma, what an individual experiences in this life is the result of their past actions, either from this birth or previous births; and in the converse, how an individual acts today will impact the future, the effects of which will be experienced either in this and future births. This is the central theme of The Bhagwad-Geeta and Vedas. Development of any kind fully depends upon the action; either it is personal or collective.

कर्मण्ये वहि करस्थे मा फलेषु कदाचना। मा कर्मफल हेतुर भुरमा, ते संघस्त्व अकर्मणि॥

(“You have a right to perform your prescribed duty, but you are not entitled to the fruits of action Never consider yourself the cause of the results of your activities, and never be attached to not doing your duty.”)

- **Paropkar**---Paropkar means nothing but helping others without expecting anything in return by them. This as well stems from Karma. To exemplify from nature.

परोपकारं वहन्ति नद्या, परोपकारं दुहन्ति गाया। परोपकारं फलन्ति वृक्ष, परोपकारं इदं शरीरं॥

(“Rivers flow for Paropkar, Cows give milk for Paropkar, Trees bear fruits for Paropkar, similarly this body is also meant for Paropkar”)

- **Vasudhaiv Kutumbkam**---For Hinduism all world is global Abode and there is no distinction between any creatures. Model primarily emphasis upon the welfare of all human being.. this is spokes of scriptures.

अयं निज परोवेति, गङ्गा लघु चेतसाम् । उदार चरितानाम तु, वसुधैव कुटुम्बकम् ।

(“This is mine that is yours; This kind of calculation is done by narrow-minded people. For broad-minded and liberalist this whole world is like a family”)

- **Dana**---Charity; Dana is an act of conscious and willing relinquishment of possession and transference of ownership of something to another willing recipient who consciously accepts the transfer, and as a consequence, becomes the new owner. Charity in all of these meanings is considered to be a purifying, refining practice on the path of spiritual progress.
- **Varna-Ashrama**--- Varna-Ashrama dharma or Varna-Ashrama dharma is the system of the Goals of life, Social divisions and Stages of life and one is encouraged to strive for a balance and harmony of all the four goals and not to neglect one in favor of the others. This is the basis for the ideal Varna-Ashrama dharma system of life in which the society is divided into four social groups (Varna) according to one’s natural talents & propensities. The intelligentsia (*Brahmana*), the administrators (*Kshatriya*), the entrepreneurs (*Vaishya*) and the proletariat (*Sudra*). The ideal life span of the individual is divided into four stages; student (*Brahmacarin*), householder (*Grihasta*), retiree (*Vanaprastha*) and a renunciate (*Sannyasi*).
- **Dharma**---Righteousness; Dharma as the natural universal laws whose observance enables humans to be contented and happy, and to save himself from degradation and suffering. Dharma is the moral law combined with spiritual discipline that guides one's life. Dharma is teaching to live a life of duty and good conduct. Learning to be selfless by thinking of others first, being respectful of parents, elders and swamis, following divine law, especially ahimsa, mental, emotional and physical non-injury to all beings.
- **Moksha**--- Moksha is the end of the death and rebirth cycle and is classed as the fourth and ultimate Artha (goal). It is the transcendence of all Artha. It is achieved by overcoming ignorance and desires. It is a paradox in the sense that overcoming desires also includes overcoming the desire for Moksha itself. It can be achieved both in this life and after death.

As a religious response to modernization, Hindu involvement in congregational forms turns on the benefits of religious social networks and the influence of religious social networks. Religious congregations that are comprised of regular gatherings of the same people often serve as a powerful form of social support in the face of a sense of uncertainty, a sense of rootlessness, and lack of social ties, characteristics of people in societies undergoing modernization. Globalization seems a relatively new phenomenon to the human civilization but not to Hinduism. In fact, it is one of the core teachings of Hinduism. In order to respect everybody in the planet one of the teachings of Hinduism emphasize on the omnipresence of God. It says God is everywhere which mandates the followers to treat everyone with respect irrespective of their age, race, sex, cast, creed, religion, belief and location. This is also to make one conscious about his/her deeds because when you are doing something wrong, even if no one is watching you God is watching you.

Conclusion:

Today globalization is being challenged around the world. In effects of globalization, to the path of developmental at a more rapid rate than ever before. It is true that globalization brings in its wake great enquiry, mass impoverishment and misery. Social Development is necessary to all human being, nation and collectively whole world. Hindu model of Social development mainly emphasis upon the upliftment of all sentient beings of this world. Concept of Karma and Dharma is backbone of the model. This is essential for the development of all kind. Present age is the age of ration and reason; science and

technology; where everything is truth upon criteria of Logic. Hindu model based upon the Karma, Dharma, Moksha, Varna-Ashram, Dana, Paropkar and Vasudhaiv-Kutumbkam is need of present time.

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