

UGC XII Plan for the Minor Research Project vide letter no. MH-39/302030/XII/13-14/CRO dated 15-12-14.

### Summary of the Findings

Orderliness of nation building depends upon the socio-cultural development of the people. And socio-cultural development depends upon the integrity of ethical retention of life, so the creation of human values like unity, equity and fraternity in the people is very important in the nation building, hence each and every national personality tries to create and inculcate these human values in the society. The tenth Guru of the Sikhs, Guru Gobind Singh worked for nation building in a huge way.

He was a humanist and his humanism was action-oriented. He evolved a classless well-knit brotherhood of saint-soldiers. He laid the foundation of society which was unconventional in its outlook and democratic in its application. In *Zafarnama*, he described the then prevailing political conditions and compared the rule of Aurangzeb to the 'dark age.' Sikhism, under his leadership, stands for fraternity, liberty, brotherhood and equality for everybody belonging to all sections of the society as all the Sikh Gurus were unrelenting crusaders against every kind of injustice, untruth and inequality. They fought for the right of the downtrodden and unprivileged classes and advocated equality for everyone.

The ideal society is to be based on justice, elimination of exploitation, and recognition of the rights of all men irrespective of the caste, rank, and wealth. The character and development of the Sikh movement reveals that the first among the main social goals is to build up an egalitarian society; the others are to use this new society as a base to wage an armed struggle against religious and political oppression.

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political oppression. The Sikh movement deliberately built up an order outside the caste society. It was indeed the only people's movement of Indian origin which strove to capture political power for humanistic ends and socialist objectives.

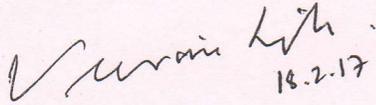
Guru Gobind Singh created the *Khalsa* on the principles of equality, fraternity and liberty. It was a revolutionary step of unique significance in Sikh history which brought about a complete change in the outlook of the lifeless, oppressed and downtrodden people, who were groaning under the yoke of the caste-system and the tyrannical rule of the Mughals.

He thus pre-empted ninety years earlier the principles of liberty, equality and fraternity which formed the bedrock of French Revolution. The Guru's views of democratic equality were much more advanced than the mere equality among his following. In his system, there was no place even for the privileges of the chief or leader. Non leader, he believed, could be fit to lead unless he was elected or accepted by the followers.

The Sikh thought spurns Machiavellianism where power is the end and not the means or any means are justified in order to acquire power. Political power without spiritual morality promotes intrigues, back-biting, self-assertion, opportunism, compromise on principles, backing out of the promises and manifestos, injustice conflict, and wars. Values such as universal brotherhood, moral living, social responsibility, self-surrender, commitment to help the needy, respect for life and rights of others, and truth in human dealings, all to be preserved. In conformity with the teachings of Guru Nanak, Guru Gobind Singh advocated the use of sword if all other means failed to uproot the injustice, tyranny and misrule.

The modern society is supposed to rest on the three cornerstones- Liberty, Equality and Fraternity. It is often believed that the ideas of liberty, equality and fraternity are the product of the French Revolution which took place in the year 1789,

but if we make a comparative study of the history of Asia and Europe, we find that the ideas of liberty, equality and fraternity were propagated for the first time in the human history of the modern age by the Tenth Guru of the Sikhs – Guru Gobind Singh.

 18.2.17

( PRINCIPAL INVESTIGATOR )

Dr. Vikram Singh Deol

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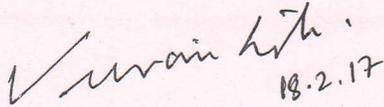
### **Contribution to Society**

We need a fundamental revolution in our ethos, mental attitude to meet the challenges of modernity. Culture and social ethos are the collective memory of the people which condition its members to move faster, as well as to be entailed in stagnation, to have a universal vision, or to be engulfed by narrow sectarian views. Social scientists and psychologists have identified that Indian mind has an accumulated kind of inertia which works against any radical change in our social set up, and has developed a type of passivity and limitedness which makes us stop before any fast growth. These values of inertia, passivity and inaction are related with the culturally conditioned ethos, and with certain trend of our age-old traditions, religions and philosophies. Of course, this is not the whole picture of Indian culture. However, we must acknowledge that some of our religions and philosophies have imbibed in us, deep in our consciousness a type of attitude, and a temperament which pulls us back before any global and universal thinking and living.

It is in this context that we have to ponder over the alternative models of living, different types of societal ethos, activist ideologies which would liberate us from some of the pacifistic ideals of our own culture.

The present world suffers from the problems of mutual distrust and disharmony, oppression and violence, and if we have to set the world free from these and such other evils, we must "see others as our brothers and sisters; we need to discover how to affirm our own identity...without threatening the identity of others." This happens to be the central message of the Sikh faith, which says that the idea of God's love for all teaches us to accept and value the other in his or her otherness. It considers all religions and their revelations valid, appreciates other faiths but at the same time adopts dialogue to convey its differences on whatever points, makes love

for God the *vis-a-tergo* of love for mankind and express this love through *seva* and such other philanthropic activities.

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