



LET YOUR LOVE, COMPASSION AND PATIENCE BE THE ACCOMPLISHMENTS FOR THE ESTABLISHMENT OF BETTER WORLD

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Bless the world with your mind, heal the world with your heart, lift the world with your soul and elevate the world with your life," Matshona Dhlwayo.

More than being human, we require peace and love. More than being strong, courageous and proficient, we require compassion. More than being intellectual, we require kindheartedness and tenderness. But where are all these wisdom of humanity? Where is the love and affection that we have for human life and environment? Where is the peace and harmony that we once had? What about our imaginings, what about our vision of a better world? Little children are crying, all the intellectual brains are beginning to feel blameworthy. Where is that sense of brotherhood? Where is the compassion? What about our faith, did we lose faith in God in this global village with the advent of technology?

Love is all we need to change the world because love always wins. Love, affection and compassion are the only instruments and gadgets to accomplish a better society in this contemporary world. All these three are the rare flowers which will be available the garden of a very few hearts and let our hearts be the care of address. Our knowledge can blend the world, our intelligence can shift it, our wisdom can vibrate it, but only our love and affection can truly change it. The world is full of angels, if we can't find one; let us be integrated as one for the transformation of world. If we have the power to place a smile on one person's face, we have the power to alter the world. We can stir the world with our skills, vibrate the world with our talents, progress the world with our brilliance, and we can change the world with our genius. So on this earth, under the sun, love, smile and patience are the world's greatest doctors, and these can heal almost anything and everything.

Education is the solitary progression by which a human being is fashioned. It is the most momentous accomplishment of the human race. It is this exceptional practice which elevates the individual spirit from the level of a biological being to the higher levels of thinking and spiritual beings. It is not simply the transmitter of civilization across the annihilating influence of time. It is the process by which civilization is brought into being, enriched and vitalized. Education is the aggregate of all the process by means of which a person develops abilities, attitudes and other forms of behaviors of positive value in the society. Let our lives be filled with high quality education. The purpose of our education is not to get a good job and a better life. But the purpose of our education is to educate the society with values and to better and perfect the lives of our fellow beings.

John Dewey states, "Education is the development of all these capacities in the individual which will enable him to control his environment and fulfill his possibilities. Education is related to productivity, strengthens social and national integration, hastens the process of modernization, and strives to build character by cultivating social, moral and spiritual values. Petalozzi defines education "as the natural harmonious development of man's innate powers".

Teaching is a simple process, it is to give or impart knowledge". "Teaching is an attempt to change the pupils by introducing him to new ideas". "Teaching" writes Israel Scheffler, "may be characterized as an activity aimed at the achievement of learning and practice in such a manner as to respect the student's intellectual integrity and capacity for independent judgment". Pillai (1985) spells out "teaching is an art, a science and skill. The teacher has to have the creative proficiency of an artist, precise altitude of a scientist and perfected skill of a craftsman". Teaching is more than a profession; it is a calling; it is more than a calling; it is a mission; it is more than a mission, a service. Pillai (1985) implies "teaching is derived from the root word 'taikjon' which means 'show how'. "Teaching is a most difficult, most complex series of functions, it is indeed a profession in terms of its demands upon its practitioners, it is probably even more difficult than medicine itself", says Mills. Though teaching is one of the oldest professions, as old as man-kind, and has been with us for a long time, a unified conception of teaching acceptable to all has not been arrived yet". So let our teachings be value based for the transcendentalism.

Human values are values which are fundamental to man's innate nature of being human. These guide man in the right path, giving him a sense of peace and rightness. As such human values are cherished and sought to be realized throughout the ages. From time immemorial, their meanings are defined and redefined. In the early civilization, Plato explains human values as "the things in the upper world you may take for the upward journey of the soul". Thus human values enable man to realize the supreme value of human life which Plato further explained as the "essential form of goodness".[^] For Aristotle, human values through man's rational power, ensures the attainment of happiness as "the supreme end of life" (Titus and Keeton 1966: 139-140). Man's innate efforts to express human values in different modes of expression are a testament to his sense of values. Thus, the painter expresses his values in painting, the musician in music, the sculptor in rocks. As a medium of human expression, literature also expresses human values. In the case of fiction, W. H. Hudson is of the opinion that "A general moral philosophy is, therefore, almost always embodied as a more or less distinctly avowed part of their plan". Therefore, he explains the author's chief objective: "As he deals with life, he must deal with moral facts and issues everywhere involved in life; and it is upon his moral power and insight"... "That the real greatness of his work very largely depends". However, compared with the other modes, the distinction of literature is that it expresses values as found in the living concreteness of real life.

Mohandas Karam Chand Gandhi, the father of Nation, was not only an enormous political leader but also a radical social reformer. He was first called 'Mahatma' by Rabindranath Tagore. He was first addressed as 'Father of the Nation' by Subash Chandra Bose. These adjectives were not just words of praise for Gandhi, but these attached immense significance to the value which he stood for his whole life and for which he also sacrificed his life. He is physically no more in the world but his teachings and principles of life, still have relevance in socio-economic, and political life of the Indians and also that of the world.

For Gandhiji, love of truth is love of God. Service to mankind is service to God. He did not make any differentiation between service of mankind and service to God. Gandhiji was motivated by this spirit while immersed in activities to alleviate the conditions of the downtrodden. Gandhiji insisted that an individual's religion must be expressed in "Service to the helpless". (Gandhi, 1924, August 14) Gandhi has been more popular in the piecemeal. His secularism and his total dedication to communal harmony for which he took the most extraordinary steps like his trek in Noakhali or his fast in Calcutta or his journey through Bihar to bring relief to Muslim victims of the horrendous Bihar riots is part of the precious stock of the nation's memory and it's deeply felt ethnic.

"Humanism is a democratic and ethical life stance which affirms that human beings have the right and responsibility to give meaning and shape to their own lives. It stands for the building of a more humane society through an ethics based on human and other natural values in a spirit of reason and free inquiry through human capabilities. It is not theistic, and it does not accept supernatural views of reality," The International Humanist and Ethical Union

It is necessary that there is a proper combination in society of the best wisdom, the highest valour, sufficient wealth and also ample leisure. In the absence of such a combination, it would be difficult to create a harmonious and at the same time, a vigorous social order. Vivekananda like ancient Indian thinkers, also realised this and therefore, he argues that corresponding to these four functions in society there should be four classes-the first gives the best of wisdom to society, the second is entrusted with the task of protection and governance, the third enables the society to have a full supply of material goods and the fourth performs menial work and provides sufficient leisure to other classes to devote themselves to the duties laid on all the four classes to mind their own business, to perform the duties of their own station and not to meddle with the affairs of other classes.

"In recognising the central importance of man in the scheme of things and emphasizing his freedom and individuality, and creative power - his role in shaping and moulding his environment with a view of making a better and happier world, humanism preached the gospel of activism, full of hope and promise for the future of mankind - a philosophy likely to rescue man from the slough of despondency and vivify him with self confidence and faith in his own power as the shaper, not only of his own destiny, but as one who is also destined to play an effective part in the larger field of human welfare and progress," Dr. S. Radhakrishnan.

Thus, humanism seeks to enhance man's endeavors, ideals, and aspirations and to understand his absolute humanness by bringing him in deeper and cherished association and harmony with the life and society around him. Humanism aspires for the upliftment of human beings in all fields - social, cultural, political or economical, and advocates that science and philosophy, art and literature, or anything that man has achieved by rational thinking and intellectual acumen must aim at the well-being of man. Its chief aim is to attain human freedom, joyous life with progress and prosperity without any kind of discrimination among men. It held that the panacea for all the evils lies in spreading the message of international friendship and essential brotherhood of mankind. Thus humanism is an attempt to explore the ways and means to bring about common welfare and progress of mankind through an enrichment of the lives of the individuals.

Humanity is viewed as the quality or condition of being human, human nature. Human nature is the idea that there is a set of inherent distinguishing characteristics, including ways of thinking, feeling and acting, which all humans tend to have. So, in an age that technology surrounds and influences humanity one must consider whether technology is changing how we think, feel or act. Is technology influencing humanity or is humanity influencing technology? As a humanist, Gandhi worshipped God through the service of man and looked upon all human beings as but the

manifestations of God Himself. His humanism meant his utter devotion to the human interest. "The nineteenth Century was marked by Industrial Revolution, the twentieth century was a century of nuclear holocaust and environmental degradation, the Twenty-first should bring a synthesis of Science and spirituality, Socialism with human rights, Social change with non-violence national sovereignty with world citizenship. And this is Gandhi".

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