
UNIT 12 SOCIAL HARMONY*

Structure

- 12.1 Introduction
 - Aims and Objectives*
- 12.2 True meaning of Harmony
- 12.3 Harmony in the West
- 12.4 Classification of Harmony
- 12.5 The Concept of Social Harmony
- 12.6 How to understand Social Harmony
- 12.7 Factors disturbing Social Harmony
- 12.8 How to reach Social Harmony
- 12.9 Features of Harmonious Society
- 12.10 Promotion of Social Harmony
- 12.11 Gandhi on Social Harmony
- 12.12 Summary
- 12.13 Suggested Readings
- 12.14 Answers to Check Your Progress Exercises

12.1 INTRODUCTION

India is a society of more than a billion people having different ethnic origins and divided into a number of castes and communities. People are the most excellent, skilled what's more, Intelligent creatures of the God. Our Epics do firm this conviction that God has made men more like him so they could reach to anything made by him in this world even him too with a few endeavours. These qualities of people have empowered them to continually enhance themselves and their environment. This change has helped them to reach to the more prominent statures of advancement with each passing day. Be that as it may, alas to this, is their interminable inclination of self-advancement that has postured danger to the joined improvement which is for the most part the way to social amicability. Our general public is broadened into individuals with numerous positions, hues, races and sexual orientations and so forth. What's more, individual and expert objectives do contrast from individual to individual. Societal objectives additionally take a rearward sitting arrangement for some by and large. In any case, this broadening should be bound together to offer way to the long haul improvement.

Aims and Objectives

After studying this Unit, you will be able to understand:

- Meaning and Concept of Harmony and Social Harmony.
- Classification of Harmony.

* Dr. Ashu Pasricha Chairperson, Department of Gandhian and Peace Studies, Panjab University, Chandigarh

- How social harmony can be promoted
- Harmony according to west.

12.2 TRUE MEANING OF HARMONY

Harmony defined differently for various states co-operating and impacting each other in this manifested and un-manifested universe. It is a harmony accomplished after exasperates state is calmed down. This is achieved by balance between Satwa, Rajas and Tamas. Harmony in nature is balance accomplished between every one of the powers of nature, this state they exist without unsettling influence to each other. This is difficult to accomplish as many of the forces are interdependent, this is beyond the control of humans. This is attained only when the potential of these forces is lost naturally.

Harmony in the public eye is the unbiased remain by individuals to when in doubt refrain from interfering according to the essence of people without disturbing others. Producing an aggregate cognizance is the most straightforward approach to accomplish this. Harmony of the body with its encompassing condition is a state accomplished by achieving a harmony amongst inward and outside nature. Reflection, charming personality, solid living propensities and consistent exercise can influence us to accomplish this.

Harmony is the state of social behaviour where each individual postponements/controls their own or religious or racial satisfactions for the strengthening of shared associations with other individuals/creatures (including animals and nature) in the public arena/condition and admirably maintains a strategic distance from the circumstances that can raise pointless clashes.

Harmony is unity in variety. Harmony is when many things are reduced to some unity. For where there is no variety, there is no harmony. Conversely, where variety is without order, without proportion, there is no harmony. Hence, it is evident that the greater the variety and the unity in variety, this variety is harmonious to a higher degree.

Harmony is part of the static foundation of the universe according to a rational and intelligible plan. It exists for all time and has a universal validity, a mathematical form which can be recognized by all rational beings. Harmony is the epitome of clear order, even numerical precision. It is the greatest expression of the universe's ultimate intelligibility, order, and inspired creation.

12.3 HARMONY IN THE WEST

In ancient Greek, *harmonia* (ἁρμονία) meant the concord of sounds, and came from the root word for joining or fitting together, as in the way a good boat is put together. Joining and fitting suggests multiple parts forming a larger whole, coming together in such a way that shows there is some compatibility among the parts.

Pythagoras is thought to be the first person to refer to the world as a *kosmos*, which meant order in ancient Greek. As every number and numerical relation has a set place and a logical relationship, likewise everything in the *kosmos* is intelligibly arranged. This cosmic arrangement and the relationships within it

can be understood as *logos*. *Logos*, a word with many meanings (including “word” and “meaning”), can refer to the intelligibility of the relationships between all the things in the *kosmos*. All things are arranged so that human intelligence can understand them, just as we can understand numbers and mathematical necessity.

This belief that hidden numbers structured the *kosmos* in a perfect intelligible order gave rise to Pythagoras’ conclusion that the celestial bodies must also move according to numerical principles. As Aristotle noted, “they supposed... the whole heaven to be a musical scale (*harmonia*) and a number.” The concept of “the harmony of the spheres” was first proposed by Pythagoras. The harmony of the spheres suggests that the celestial bodies travel around the earth in orbits of the same ratios that create musical harmonies, and that as they move they produce divine music, inaudible but mathematically perfect. (Aristotle, *Metaphysics*, Book 1, Part 5).

The Pythagorean project of personal cultivation was also understood as a process of harmonizing body and soul. Pythagorean disciplines were meant to bring one’s own body and soul into the same kind of alignment that was pre-established by the form of the larger universe. Each person was part of a great hierarchy of harmonies: musical harmony, harmony of body and soul, social harmony, and celestial harmony. On all these levels, Pythagoreans found the ordering principle of harmony throughout the *kosmos*.

The Pythagorean concept of harmony fits perfectly with a broader picture of a logical order in which fixed ratios and fixed orbits are perfect and unchanging, where whole numbers form an intelligible basis for worldly phenomena, and where the apparent chaos and diversity can be reduced to abstract universal formulas which provide clarity, unity, and order. Harmony is a mathematical form that orders the *kosmos* according to rational *logos*.

Plato was a great admirer of Pythagoras. Plato claimed the education of a philosopher must begin with the study of arithmetic and geometry and even harmonics, à la Pythagoras, so that one would begin to turn away from the sensible world and towards pure intelligibility. He has Socrates say to Glaucon, “It’s likely that, as the eyes fasten on astronomical motions, so the ears fasten on harmonic ones, and that the sciences of astronomy and harmonics are closely akin. This is what the Pythagoreans say, Glaucon, and we agree, don’t we?” (Plato, *Republic*) While Plato didn’t agree with the Pythagoreans on everything, Plato certainly shared the idea of a logically ordered and intelligible universe, and his theory of the forms sometimes relies on the analogy of pure numbers in relation to a number of particular objects. He explicitly associates harmony with numerical values, saying that we need to, “put an end to the conflicts there are among opposites, making them commensurate and harmonious by imposing a definite number on them.” (*Philebus* 25e.)

Gottfried Wilhelm Leibniz was a key early modern theorist of harmony. His idea of the pre-established harmony is well known, and his use of harmony in other contexts was widespread. Pre-established harmony is the contention that all individual units, monads, are driven by internal causation and are not affected by any relationship with forces or objects outside of them, yet they all fit together perfectly because their harmonious cooperation is pre-established by God’s divine plan. The apparent interaction of monads is the result of masterful design in which all events occur simultaneously with the surrounding monads, but do not

actually interact. Pre-established harmony is a strategy for overcoming the mind-body problem, such that the mind and the body do not have a causal relation but perform their own actions independently yet with precisely the perfect timing to seem related. It is that perfect timing set up by God which is the pre-established harmony. It makes everything *seem* to be in contact, when actually they are just in temporal and spatial proximity. This is what makes every monad a mirror for every other monad: it must take all others into account as it pursues its own course because it must fit its actions into the pre-planned actions of everything else. The pre-established harmony is a function of God’s rationality, a perfectly ordered plan cognizable by divine intelligence.

Dewey speaks specifically of harmony in the context of an individual’s aesthetic experience, but his social philosophy describes ideal communities in terms very reminiscent of harmony. He writes, “Society *is* individuals-in-their relations. Individuals develop not in a remote entity called ‘society’ at large but in connection with one another.” (Dewey, *The Later Works, 1925-1953*, 80.) Here we see distinct individuals, parts, connected to each other to form society, the larger whole. Dewey insists that society does not stand apart in abstraction from people, but is constituted by the relationships of the individuals. As well, these relationships are mutually beneficial for the individuals and for the larger society: “Society means association; coming together in joint intercourse and action for the better realization of any form of experience which is augmented and confirmed by being shared.” (Dewey, *The Middle Works of John Dewey, 1899-1924*, 197.) Individuals connected in relationships associating to better realize a shared society – Dewey’s idea of a community is very much like familiar definitions of harmony which emphasize mutually beneficial parts connected in the larger whole.

Harmony cannot remain static nor can it simply be a combination of similar elements: “For Dewey, harmony is not uniformity, or homogeneity, or instantiation of universals in particulars.... Harmony is dynamic instead of static; it is ordered change....In its rhythmic character, harmony requires not only diversity and contrast but also tension and resistance.” (Tan, *Confucian Democracy*, 75)

Check Your Progress Exercise 1

- Note: i) Use the space given below for your answer.
- ii) See the end of the unit for tips for your answer.

1) Write a brief note on the concept of Harmony.

.....

.....

.....

.....

.....

.....

12.4 CLASSIFICATION OF HARMONY

Harmony and the absence of conflict are valued by Asian families as important attributes of happy families (Shek, 2001). More traditional Asians may generally have a collective orientation to life (Triandis, 1995), where family is central (Lee and Mjelde-Mossey, 2004). Asian parents and children are less likely to

mention attributes that are typically valued in Euro-American cultures, such as emotional expressiveness and communication (Shek, 2001). These attributes might be valued by cultures with a more individual orientation to life where the self is central (Triandis, 1995).

There can be many institutions. Broadly we can classify them as:

- 1) Family: Family is where a man takes birth and is raised. His qualities are to a great extent molded by his family condition and the qualities inclinations of his relatives particularly guardians.
- 2) Nation and Government: Nation is where a man lives in or carry out work and so on. National convictions and qualities for one's own country and those for different countries do impact the social harmony. The capacity of government is to utilize power to guarantee common peace, equity, correspondence and freedom. Consequently, a Government ought to be straightforward, honest to goodness, just and responsible so as to advance social harmony.
- 3) Organizations: The individual might be either a specialist, a serviceman or connected with into a non-productive occupation. Whatever might be the situation, his idea of having great relations with others are to a great extent impacted by his work culture and partners.
- 4) Community and Neighborhoods: 'A man is known by the company he keeps' is a typical say. Henceforth the states of mind and propensities for individuals living in neighborhoods and network do to a great extent impact the people's conviction about social harmony and peace.

12.5 THE CONCEPT OF SOCIAL HARMONY

Social harmony is customary idea which suggests perfect society – non-appearance of contention and individuals collaborating with each other. One of the parts of social amicability is the “democracy and run of law” and “fairness and justice”. It mirrors an essential worry in any general public.

Social harmony is innately a social idea, installed in social associations, and can possibly bolster a more adjusted hypothesis and routine with regards to capable citizenship in the cutting edge setting where the state is basically in charge of the welfare of nationals.

The concept of social harmony has a natural measurement moreover. It offers more noteworthy potential for handling the undeniably critical inquiry of peaceful co-existence amongst man and nature.

The concept of social harmony goes back to old China, to the time of Confucius. Thus, the philosophy has likewise been portrayed as a type of New Confucianism (Guo And Guo, 15 August 2008). In present day times, it formed into a key element of General Secretary Hu Jintao's mark philosophy of the Scientific Development Concept created in the mid-2000s, being re-presented by the Hu-Wen Administration amid the 2005 National People's Congress. (Ruiping Fan (11 March 2010)

The philosophy is perceived as a reaction to the expanding social bad form and imbalance developing in territory Chinese society because of unchecked monetary

development, which has prompted social clash. The representing theory was along these lines moved around financial development to in general societal balance and harmony (The Washington Post. October 12, 2006). Along with a modestly prosperous society, it was set to be one of the national objectives for the decision vanguard Communist party.

The promotion of the “Harmonious Society” demonstrated that Hu Jintao’s ruling philosophy had departed from that of his predecessors (Zhong, Wu, October 11, 2006). Near the end of his tenure in 2011, Hu appeared to extend the ideology to an international dimension, with an emphasis on the worldwide peace and cooperation, which is said to lead to a “harmonious world” whereas the administration of Hu’s successor, Xi Jinping, has used the philosophy more sparingly, likely for accentuating his vision of the Chinese Dream.

The term ‘social harmony’ alludes to the development of a harmonious society within the aspects of a federal or communist republic. Social Harmony is characterized as a procedure of esteeming, communicating, and advancing affection, trust, adoration, peace, congruity, regard, liberality and value upon other individuals in a specific culture paying little heed to their national origin, weight, conjugal status, ethnicity, colour, gender, race, age and occupation and so on among different angles. Hence Social harmony is very fundamental for really being social as being social additionally implies living harmoniously with each other. For this reason, we should comprehend the distinctive establishments working in the general public and the social connections existing between them.

Social harmony is the cardinal esteem and the most prized estimation of any culture. Social congruity is an integrative incentive in a global, information society, which unites in itself love, peace, justice, freedom, equality, brotherhood, cooperation, nonviolence, tolerance, humanism and other universal values, and prioritizes children. Therefore, harmony is a common value for western and eastern cultures, and can eliminate the clash of civilizations. Social harmony creates a harmonious and sustainable peace, beyond wars, terror and poverty

Hence, it implies the general population who live around and close to each other get along and coordinate to improve everything for everybody. Alas, this idea is still only an idea in the light of the fact that the one thing individuals are great at is disharmony and not amicability. For this to happen, the majority of the frivolous quarrels and moment little bothers would need to vanish and individuals would need to think about everybody’s bliss and solace as though it were their own particular however this appears not happening at any point in the near future.

12.6 HOW TO UNDERSTAND SOCIAL HARMONY

Social harmony normatively to mean a social state which displays balance, alignment, mutual support and flourishing. It is a state that is devoid of conflicts, tensions and discords. Social harmony is not an all or nothing state, but allows differences in degrees. The degree of harmony a society has is contingent on the amount of harmony attributes it has in its major dimensions. A society can exhibit different degrees of harmony over time, contingent on the differential prevalence of its harmony elements at different times. Thus, a society can be highly harmonious at time A, and become less harmonious at time B. Furthermore, at a given time, a society can have one component in good harmony, while others in

not so harmonious conditions. When major dimensions of a society are in harmony, the society is experiencing optimal harmony. When the major components of a society lack harmony, the society is disharmonious. On a comparative basis, societies are unequal in harmony. Some societies are more harmonious than other societies because they possess more harmonious elements than others.

A society is balanced when the forces or interests are countered by other equal and opposing forces or interest. In a balanced society no single force or interests becomes dominant to the extent that other forces or interests are disadvantaged or suppressed. Alignment refers to a condition that the elements and forces of a society are orderly interconnected and coordinated to realize a function or objective. A well-aligned society is one where interests, needs, relationships, activities and processes, rules as well as values and goals, are well coordinated and integrated for a specific target or a common purpose. A mutually supportive and flourishing society means that its inhabitants are mutually supportive of each other, while reciprocating each other with help, good will and trust for mutual growth and prosperous thriving. Last but not least, a society cannot be truly harmonious without being harmonious with nature that supports and sustains it. Thus a human-nature harmony is also a key ingredient of a harmonious society.

Check Your Progress Exercise 2

Note: i) Use the space given below for your answer.

ii) See the end of the unit for tips for your answer.

1) What do you understand by Social harmony? Discuss.

.....

.....

.....

.....

.....

.....

12.7 HOW TO REACH SOCIAL HARMONY

It would seem to be impossibility, there is just too much negativity between nations and neighbours, mostly caused by combinations of greed, jealousy, incompetence and power craving and downright silly politicians. There is no cure, all an individual can do is to do one's best to avoid those negatives because if we all say "I'm going to grab whatever I can!" then human extinction will be accelerated. Whether or not that is a good or bad thing it is yet it does seem unfair to every other life form that we are likely to take the whole planet with us. All things must pass. The ways to reach to Social Harmony are: Mutual Respect and Understanding; Communication; Peace; Freedom; Fairness; Justice; Equality; No Discrimination.

The measure of people's sense of fairness includes people's feeling of fairness about wealth and income distribution, fiscal and taxation policy, employment opportunities, personal development, higher education entrance examination system, government official promotion, public medical care, free education, among others.

12.8 FACTORS DISTURBING SOCIAL HARMONY

The question that naturally arises: What are the factors that were responsible for the disruption of social harmony? The answer lies in a deep analysis of the societal systems that exist today. Today's society, unlike its predecessors, is a multi-faceted, multi-cultural, multi-ethnic and a complexly diversified one.

Social disharmony stems from the inequalities based on the intangibles like religion, caste, creed and language. Though prevalent throughout the global stretch, they are a common phenomenon of the developing countries. Even development in several developing societies of the world has been hampered due to such conflicts. The historical backdrop of such societies, their cultural past often contributes to such inequalities. They result in denigration of basic human dignity and self-respect. In fact, these are the basic forces of destruction of social harmony. There are also economic inequalities as a consequence of unequal access to opportunities. Differences in the economic condition of the people in the society have created two different section – the haves and the have-not. History points out that such a class demarcation results in the exploitation of the weak poor by the dominant rich. This creates tensions in the societal fabric and results in the breakdown of relationships eventually leading to disharmony.

12.9 Features of Harmonious Society

A harmonious society, by virtue of its attributes, would provide its inhabitants with a sustained sense of safety, protection and freedom producing in them satisfying emotions and other positive effects. The interactions and relationships among inhabitants would be buttressed by a climate of mutual respect, trust and sharing, and lubricated by reciprocal helpfulness and beneficial cooperation. The inhabitants would possess the sentiments and virtues to initiate and sustain mutually gainful cooperation and interactions. These sentiments and virtues include empathy, tolerance, public-spiritedness, reciprocity, sense of fairness, moral awareness, reasonableness, considerateness, sharing, caring, among others. The systems and institutions of the harmonious society not only would protect and develop the rights and freedoms of its inhabitants, but also nurture these sentiments and virtues. Apart from endorsing other reasonable values, the inhabitants would also take social harmony as a supreme value to be protected and practiced. Being an ideal type, this normative concept of social harmony may not be fully realized in the real world. Provided that its major attributes are realizable in principle, it is premature to view it as utopian or wishful thinking. The extent to which this concept is realizable can be examined by empirical means, albeit indirectly.

Therefore, social harmony has both positive and negative senses that are broadly in line with many current usages of the term as well as the meanings employed in the surveys examined. When negatively conceived, social harmony signifies a state where there are little or no conflicts and strife, confrontations, tensions and contradictions. In its more positive sense, social harmony represents a condition of mutual support, accommodation and flourishing undergirded by mutual trust, respect and sharing. When a society possesses only the negatively conceived attributes, it is said to have basic harmony. When a society has positively conceived attributes, it is said to have optimal harmony. Having either basic or optimal harmony is highly desirable. The concept of social harmony constructed here seems able to broadly capture the basic ideas of harmony.

Check Your Progress Exercise 3

- Note:** i) Use the space given below for your answer.
 ii) See the end of the unit for tips for your answer.
- 1) Discuss the features of harmonious society.

.....

.....

.....

.....

12.10 PROMOTION OF SOCIAL HARMONY

The social harmony can be promoted by making people more social for each other. It can be done at two levels:

- a) *Institutional Level:* At Institutional Level, the following intermediate goals can be followed to achieve the final goals of Social Harmony as shown in below Table 12.1:

Table 12.1: Goals of Social Harmony

Institutions	Intermediate goals	Final goal/end
Family Nations and Government Organizations Community and Neighborhood	<ul style="list-style-type: none"> - Family co-operation and welfare provision - Low divorce rates, socially sustainable birth rate - Effective family care for older members. - Gender co-operation inside and outside the family etc. - Civil peace - Economic and political liberty - Criminal justice - Equality - Protection of human rights - Transparency in administration and execution etc. - Broad distribution of property assets - Integration of business and community life - Absence of persistent indebtedness - High levels of family business/self-employment - Incentives for risk-sharing and direct financial relationships - A weekly shared day off etc. - Community courts and other forms of local justice-Widespread/ universal knowledge of what the law says - Offender reintegration into society after punishment. - Understanding others problems and try to sort out etc. 	‘Righteousness’ (<i>tsdq</i>) and Harmony in all relationships <ul style="list-style-type: none"> - respect for God - love/empathy - justice, fairness, parity - faithfulness - truth - forgiveness - hope - generosity - compassion

- b) *Personal Level:* At personal levels, it can be done by following certain simple suggestions as discussed below:

Developing Empathy: Empathy denotes a deep emotional understanding of another’s feelings or problems. Emotions or feelings drive the man for right or wrong things. Hence while taking decisions for others’ rights and wrongs, one should try to understand others’ emotions also. If it could happen, there will be no rapes and rapists, no poor and snatchers, no pendency and corruption etc. In such a society only, Social harmony can prosper.

Social Grouping for Friendship: A group consists of two or more persons having more or less same aim. Any group may be chosen by a person according to his own interest like Men’s and Women club, Child Fun Centres, Social Activists Center, Neighborhood clean-up committee or friends of local business associations etc. But the aim should be to talk to others to know them better, sharing mutual goals, work for each other, understanding each other and making connections which could be counted in the times of crisis of any kind.

Strengthening mutually: We all have specific talents, skills and abilities. This specificity is our strength as well as weakness too as we are good for certain things only. A group of people working together, sharing their knowledge and expertise can be a formidable force, for what fulfilling other’s weaknesses. Strength lies in being together. This belief may lead to harmonious relationships for longer.

Acquiring Allies: People who show trust and care for each other and use knowledge-based awareness to progress, do not need to fear. It is so because in their efforts to support the group, their own needs are ultimately met. Smaller groups may merge to become larger groups and thereby help to survive and grow each other. If we won’t do so, we will be faced with threats from desperate people in near future. The people who don’t have enough to survive will turn into allies for those who have more than enough to waste. These allies have to be sorted out with harmonious and righteous relationships.

Bridging the Gap: The whole universe is split into duality. It is just like the choice between two opposing spirals, one ascending towards creation, and the other descending towards destruction. But the need is to bridge this gap and move people to the direction of creation only. Generally, when we consciously choose to serve others and at the same time, respect their free will to choose also, we favor the spirit of creation and the universe will also respond in harmony.

Check Your Progress Exercise 3

Note: i) Use the space given below for your answer.

ii) See the end of the unit for tips for your answer.

- 1) Discuss the different ways in which Social Harmony can be promoted.

.....

.....

.....

.....

.....

12.11 GANDHI ON SOCIAL HARMONY

In the life and works of Mahatma Gandhi promotion of social harmony was akin to achieving Swaraj. Throughout his life Gandhi battled against the cult of communal violence and war. Gandhi opposed communalism in all its variants: Hindu, Muslim or Sikh. As he wrote in January 1942: “I hold it to be utterly wrong thus to divide man from man by reason of religion...” He also refuted the basic communal assumption that the political economic interests of Hindus and Muslims were different because of their following different religions.

Gandhi’s religious vision emphasised the equality of religions. In his Constructive Programme, Gandhi made equal respect for all religions the first step towards national reconstruction. Gandhi strongly believes that no religion is inferior or superior to other religion. Gandhi studied the scriptures of all major religions for his spiritual development. He was influenced by the teachings of Bhagavad Gita the Quran, and the New Testament especially the Sermon on the Mount. Buddhism and Jainism also shaped his religious and moral vision considerably.

The great religions of the world, according to Gandhi, should strive in promoting a life of self control, sacrifice, harmony, peace and understanding amongst its followers so as to create a heaven on earth. Gandhi emphasized the goodness of all religions and the capacity of their followers to resolve diverse religious issues, which led to conflict, by awakening the true spirit and unifying power of all religions and by developing mutual toleration and trust and respect and a ‘union of hearts.

Gandhi firmly believed that communal harmony and inter-faith dialogue was essential for the freedom and growth of India. To solve the communal problem and bring about Hindu-Muslim unity, Gandhi made a serious effort for Hindu-Muslim unity by supporting the Khilafat Movement during 1920’s. During 1946 and 1947 Gandhi waged an incessant campaign against communalism and for Hindu-Muslim unity. His work in communal healing during intense period of riots in Noakhali, Bihar, Calcutta and Delhi has now become a legend.

Check Your Progress Exercise 4

Note: i) Use the space given below for your answer.

ii) See the end of the unit for tips for your answer.

1) Highlight the Gandhi’s ideas on social harmony.

.....

.....

.....

.....

.....

12.12 SUMMARY

Social harmony requires diversity in tension as people come together to solve social problems. Working through those problems is the preparatory phase, while the successful implementation is the consummatory phase of harmonious

community. This suggests that harmonious communities are not constantly harmonious, but they have structures and procedures that consistently promote repeated realizations of harmony. Tan identifies some of these important features, including communication, shared meaning, inclusiveness, and growth: In harmony, diverse constituents are ordered in a focus achieved through previously developed organized responses.... Social harmony is the quality that pervades a social situation when shared meanings and values achieved through communication and participation focus the associative experience with sufficient intensity. In social harmony, each participant contributes to the preparatory phase and enjoys the consummatory phase to the best of her abilities..... Social harmony in Dewey's philosophy must contribute to personal-communal growth if community is to be a regulative ideal. (Ibid)

Harmony is not only realized in the cosmos and in oneself, but also in human relationships. Members of a family, partners on a project, workers in an office, and citizens in a state can all be described as harmonious when their individual contributions all support the other members and the larger dynamic. Harmony among people has a longstanding pedigree as a way of conceptualizing social conditions. The contribution of Gandhi towards building an inclusive society by his invocation of religious tolerance, respect and love for all human kinds is indispensable and much required to be emulated in the current scenario.

12.13 SUGGESTED READINGS

Dewey, J. (2008). *The middle works of John Dewey, 1899-1924*. New York: Southern Illinois University Press, 197.

Kumar Hajira (1995). *Theories in social work practice*. Delhi: Friends Publishers.

Dewey, J. (1988). *John Dewey: The later works, 1925-1953. 1938-1939*, Volume 13. New York: Southern Illinois University Press, 80.

Johnsons L.C. (1992). *Social work practice: A generalist approach*, USA: Allyn and Becon.

Aristotle (1989). *Aristotle in 23 Volumes*, Vols. 17, 18, translated by Hugh Tredennick. Cambridge, MA, Harvard University Press; London, William Heinemann Ltd.

Plato (1925). *Plato in Twelve Volumes*, Vol. 9 (*Philebus 25e.*) translated by Harold N. Fowler. Cambridge, MA: Harvard University Press

Gottfreid Wilhelm Leibniz (1989, first published 1716). *Philosophical essays*. London: Hackett Publishing Company, Inc.

Guo and Guo (2008, 15th August). *China in search of a harmonious society*. New York: Lexington Books.

Ruiping Fan (2010, 11 March). Reconstruction Confucianism: Rethinking morality after the West. *Springer Science & Business Media*

https://www.academia.edu/5282393/Modern_Confucianism_and_the_Concept_of_Harmony

China's part leadership declares new priority: 'Harmonious Society'. *The Washington Post*. October 12, 2006. Retrieved 2011-01-20.

Shek, D. T. L. (2001). Perceptions of happy families amongst Chinese adolescents and their parents: implications for family therapy. *Family Therapy*, 28, 73–103.

Tan, Sor-hoon (2003). *Confucian democracy: A Deweyan reconstruction*. New York: State University New York Press.

Triandis, H. C. (1995). *Individualism and collectivism*. Boulder, CO: Westview Press.

Lee, M. Y. and Mjelde-Mossey, L. (2004). Cultural dissonance among generations: a solution-focused approach with East Asian elders and their families. *Journal of Marital and Family Therapy*.

Allen, R.E. (2006). *Plato: The Republic*. New Haven: Yale University Press.

Zhong, Wu (2006, October 11). China's Yerns for HU'S 'Harmonious Society'. *Asia Times*.

Web Links

www.gse.harvard.edu/news-impact/2013/09/educat_ions-impact-on-social-harmony

www.goffs.herts.sch.uk

www.jubilee-centre.org/document.php

www.un-documents.net/a60r11.htm

12.13 ANSWERS TO CHECK YOUR PROGRESS EXERCISES

Check Your Progress Exercise 1

- 1) Your answer should explain the western and Indian idea of harmony.

Check Your Progress Exercise 2

- 1) Highlight the importance of societal support and mutual sharing in the answer.

Check Your Progress Exercise 3

- 1) Include in the answer both the support at individual and the institutional level.

Check Your Progress Exercise 4

- 1) Your answer should include the idea of religious harmony, respect for diversity in the answer.