

Understanding Harmony in the Family and Society: Harmony in Human– Human Relationship

Learning Objectives:

After studying this chapter, you should be able to understand

Family : The Basic Unit of Human Interaction

Functions of Family

Types of Family

Harmony in Relations

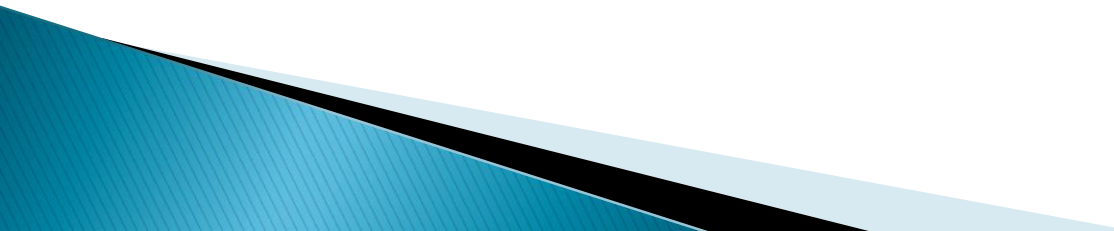
FAMILY

- ▶ 1.1 Family:



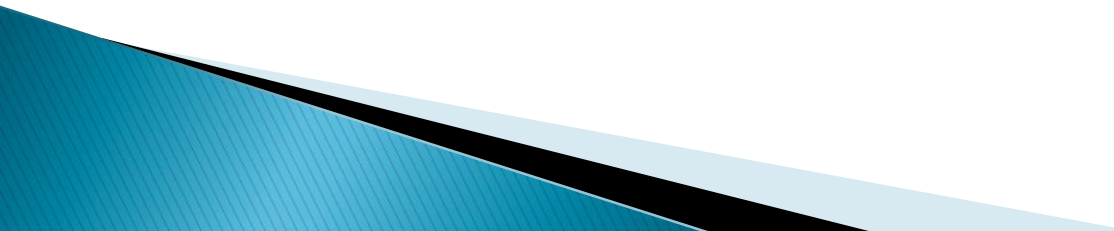
- ▶ All living objects – especially human and animals are surrounded by relations. The bonding between close groups is some time known as Family. Many a times close groups form, take shape and with a passage of time disappear. For such group we can't use the word family



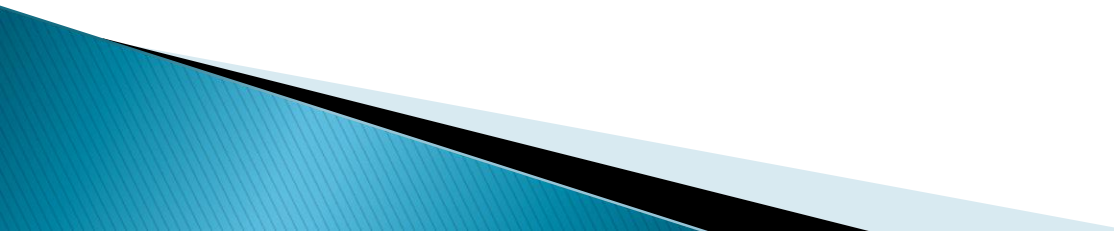
- ▶ “A family is a social group characterized by common residence, economics, co-operation and reproduction”
 - ▶
 - ▶ – **Mar dock**
 - ▶ “A family is a set of people living together attached each other with blood relations. This is heterogynous in nature and start with marriage followed by reproduction of generation, supported by economic and social bonds.”
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▶ Functions of A Family:

- ▶ The family is a set of people and every one in the family has a role to play. There are various responsibilities or functions of a family:

 - ▶ 1. Extension of Family
 - ▶ 2. Children Care
 - ▶ 3. Economy
 - ▶ 4. Old Age Caring
 - ▶ 5. Physical Protection
 - ▶ 6. Cultural & Religious
- 

▶ Extension of Family:

- - ▶ The basic responsibility of a married couple is to extend the family by way of reproduction. This is the basic need of a healthy society to extend the family. The children will form the bigger family and in turn support the society in many ways. So this is responsibility of married couple to extend the family.
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Children Care

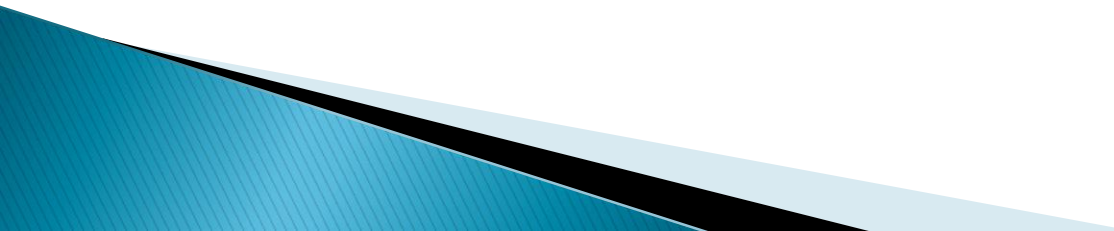
- ▶ The other foremost responsibility is to take care of children. The unit is vastly depends upon a healthy and educated child. The focus should be to provide a healthy environment to kids to grow and proper education to them to survive in this world.



Money is an important factor. The earning members bear the responsibility to earn to take care of family. The growing expenses have to be supported by earning income. This can only be done by constant efforts and full zeal.




Old Age Caring:-

- ▶ The family not only consists of married couple and children but also the generation older than them. This generation needs support and utmost caring. The present generation is because of them. The responsibility of their health, food, shelter and other related activities lies on entire family.
- 

Physical Protection:–

- ▶ Family works as a safeguard for each other family member against any possible attack. A well stitched family takes care of protection of all the members.

Cultural and Religious:–

- ▶ The family should follow certain religious and cultural activities. This is the responsibility of the head of the family to teach moral, cultural and religious aspects to all other members. This helps in creating a family heritage and customs.
- 

Types of Family:–

- ▶ The family is a very complex structure. This can not be explained by taking any single parameter. The actual classification can be broadly done on different basis. The details are as follows:
 - ▶
 - ▶ On the Basis of Marriage
 - ▶ On the Basis of Nature of Residence
 - On the basis of Ancestry or Descent Family
 - ▶ On the basis of Size or Structure and the Depth of Generations
 - On the basis of the Nature of Relations



On the Basis of Marriage

▶ Family has been classified into three major types:

▶
1. Polygamous or Ploygynous Family

2. Polyandrous family

3. Monogamous family

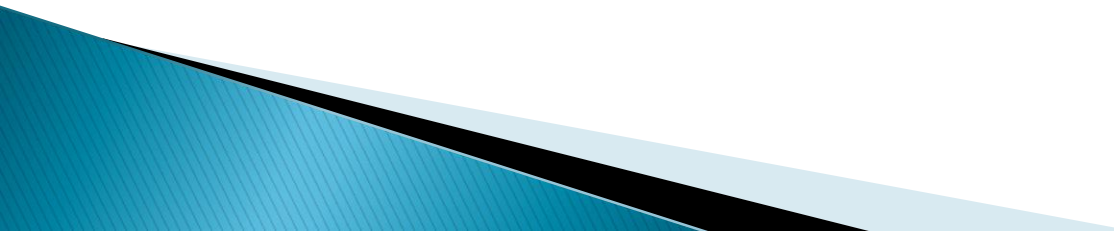


1.Polygamous or Polygynous Family:–

- ▶ Polygamy is a form of marriage in which a person has more than one spouse at the same time. When a man has more than one wife, the relationship is called Polygyny; and when a woman has more than one husband, it is called polyandry.

▶ Polyandrous Family:

- ▶ Refers to a form of sexual union, in which a woman is married to two or more husbands at the same time. The form of polyandry in which a woman is married to two or more brothers is known as "fraternal polyandry", and it is believed by many anthropologists to be the most frequently encountered form.

- ▶ **Monogamous Family:**
 - ▶ This refers to single spouse family.
- 

▶ On The Basis of The Nature of Residence:

▶ Family can be classified into three main forms:

- ▶ 1. Matrilocal Residence
 - ▶ 2. Patrilocal Residence
 - ▶ 3. Changing Residence
- 

- ▶ **1. Family of Matrilocal Residence:**

- ▶ This type of family refers to husband residing with wife's parent after marriage.

- ▶ **2. Family of Patrilocal Residence:**

- ▶ Patrilocal residence is structured by a rule that a man remains in his father's house after reaching maturity and brings his wife to live with his family after marriage.

- ▶ **3. Family of Changing Residence:**

- ▶ This type of family refers to the family that keeps on changing their residence after marriage. They are not specific to one place and stay away from ancestor place.
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▶ On The Basis of Ancestry or Descent Family:

▶ Family can be classified into two main types

▶ 1. Matrilineal Family

▶ 2. Patrilineal Family

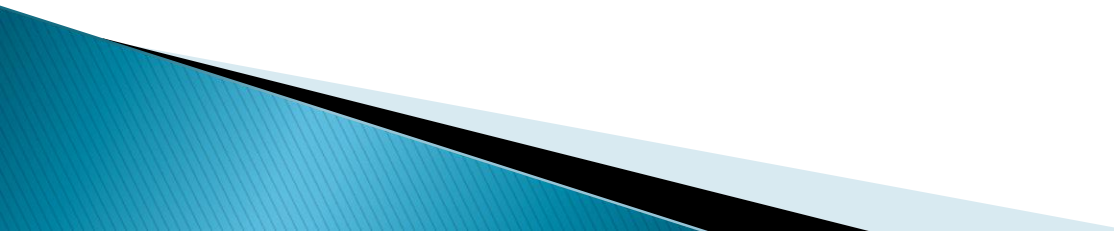
▶ **1. Matrilineal Family:**

▶ A matrilineal family is one that follows its ancestry and descendants through the maternal (mother's) line rather than the paternal (father's) line.

▶ **2. Patrilineal Family:**

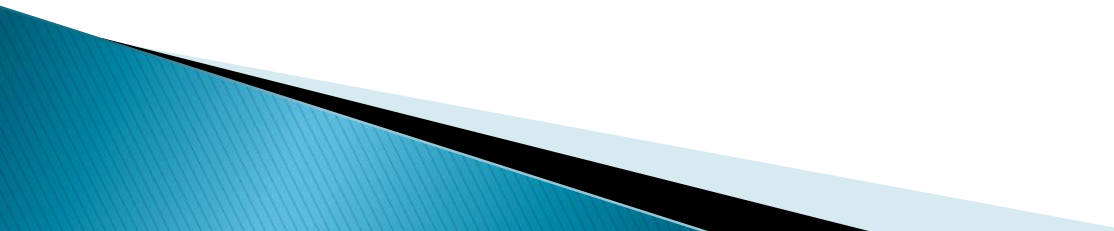
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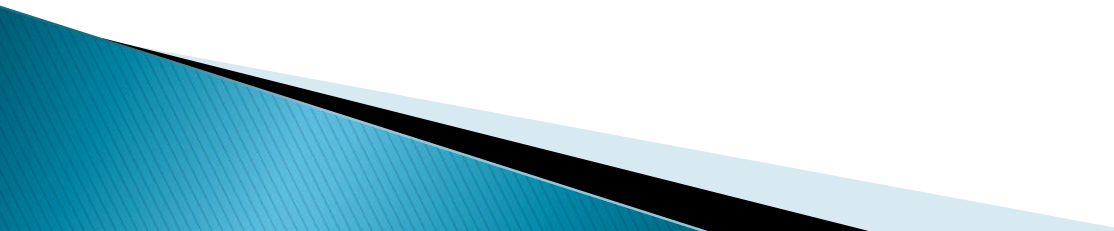
▶ A **patriline** is literally a father line; one's patriline is one's father and his father and his father ad infinitum, one's nearly infinite line of fathers.

- ▶ On The Basis of Size or Structure And The Depth of Generations
 - ▶ Family can be classified into two main types.
 - ▶ 1. Nuclear Family
 - ▶ 2. Joint Family
 - ▶ **Nuclear Family:**
 - ▶ This is small family unit of parents and children only.
- 



▶ **Joint Family:**

- ▶ A joint family can also be known as a complex family, parents and their children's families often live under a single roof. This type of family often includes multiple generations in the family.
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- ▶ **On The Basis of The Nature of Relations:**
 - ▶
 - ▶ Family can be classified into two main parts:
 - ▶ 1. Conjugal Family
 - ▶ 2. Consanguine Family
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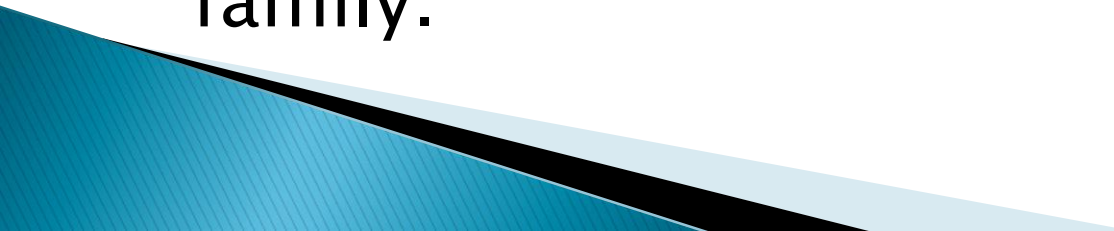
▶ . The Conjugal Family:

- ▶ This type of family consists of adult members among there exists sex relationship.

▶ 2. Consanguine Family:

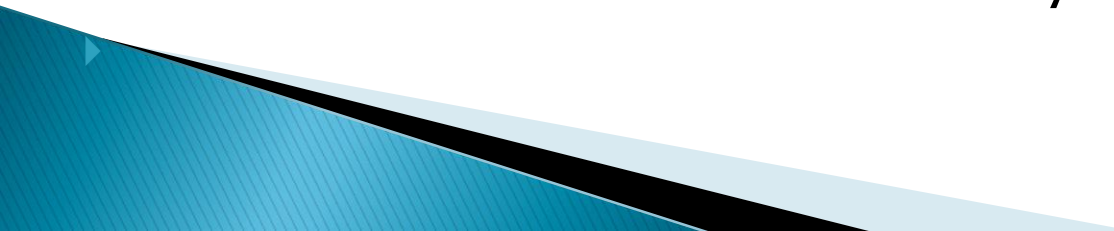
- ▶ This type of family consists of members among whom there exists blood relationship– brother and sister, father and son etc.

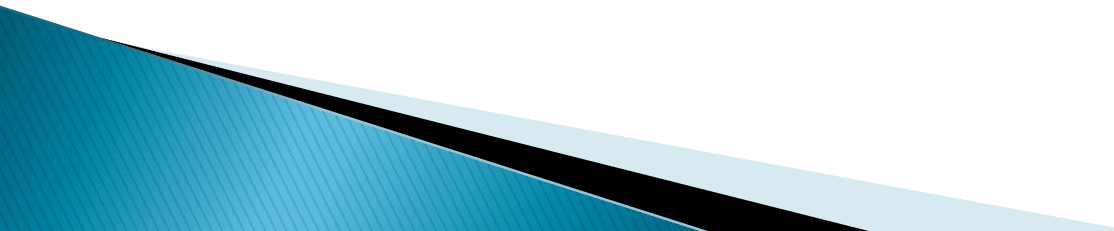
Harmony in Family Relations:–

- ▶ Family feuds can cause depression, anxiety, sleeplessness, loss of appetite, sadness, confusion and rage. No one wants to live like that! Here are some simple rules for turning family feuds into family fun.
 - ▶ 1. Lets understand, we are the responsible person of the family. We should know our responsibilities very clearly without overlapping with other's. This nature will bring a sense of belongingness in the family.
- 

- ▶ Parents are very important element of family. The prime responsibility to run smooth family relation lies on the shoulder of parents so they need to extra cautious. Parents are the real role models for the kids. They look at them with great hope. Their well being depends largely on parents conduct.
- ▶
- ▶ Children need strong emotional support along with adequate monetary support. The wording like – “don’t worry my son, work hard we are with you” can bring wonderful results. Healthy family environment is essential requirement for a well knit family.
- ▶
- ▶ Old generation like grand father and mother are the real assets of the family. Complete respect can be translated to very good guidance for every member of the family. Remember that they carry a very rich experience with them that one can only get after spending so much time in life.

- ▶ . Learn to respect each other thoughts. Even small kid has some sort of self respect. Treat every person in family as important.
- ▶
- ▶ Pay respect and get respect.
- ▶ Never take relations as granted. Children most of the time takes parents guidance as granted. Remember parents know you better. They keep ignoring your small mistakes and try to give you time to correct. But this doesn't mean they don't know anything.
- ▶
- ▶ Take out some time to spend with every family member. If not possible daily at least in week you can do this. This will make bond strong.
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- ▶ Every individual carry its own personality. When our all fingers are not of identical size how can you think that all members will act in same way? So never try to treat all with same wavelength. Adjust as per individual. Give every person space.
 - ▶
 - ▶ The dreams are very important for every person but not the cost of family. The idea should be acceptable to majority of family members. Try to convince not impose. This will help you a lot in long term relations.
 - ▶
 - ▶ The problem with relations is that even if you do not like you have to live with them. The best way is to avoid any kind of disconnect and establish dialogue. Solutions will bind to come. Even if you will not be able to convince at least you can save your family.
 - ▶
 - ▶ Family harmony is the basic foundation on which the entire edifice of social harmony is built.
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- ▶ **Values in human–human Relations**
 - ▶ **Learning Objectives:**
 - ▶
 - ▶ After studying this chapter, you should be able to understand
 - ▶
 - ▶ Fundamental Values
 - ▶ What is Nyaya
 - ▶ The way to Vishwas and Samman
 - ▶ Values in Relationships
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▶ Values in Relations:

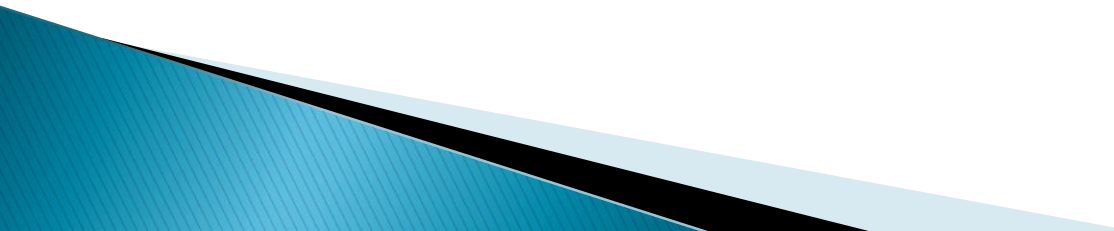
- ▶ No individual or nation can live by holding itself apart from the community of others, and when ever such an attempt has been made under false ideas of greatness, policy or holiness– the result has always been the disastrous to the secluding one.
- ▶ The beauty of life is relationship. From the time of birth to death we remain trap in a web of relationships. Our family, friends, office, social and many other are the threads of this web. These relations give us a lot and take a lot from us as well.

- ▶ They may change our entire personality even. You will not be able to recognize the reasons behind it but somehow these changes will link to relations. Here it does not mean that relations are bad and one should not take care of that. But practically you can not enjoy the life in totality with them or without them. It means you have to be the part of this.



- ▶ “Values without reason would be blind, without feeling would be impotent and without deeds would be empty”
- ▶ – **Richard L. Morrill**
- ▶ There are certain basic and important values in maintaining relationship. These values, we all know, are the backbone of health and happy family relations. The feelings, emotions, sentiments and respect all are of real importance. These values lead to elimination of friction and establishment of total harmony in relationship on long term basis.

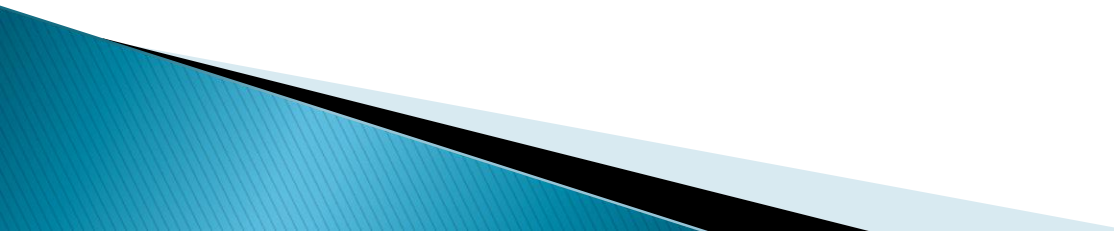
▶ The Basic Values:

- ▶ Commitment
 - ▶ Respect (Samman)
 - ▶ Trust (Visvas)
 - ▶ Unconditional Acceptance & Empathy
 - ▶ Honesty and Transparency
 - ▶ Equity and Justice (Nyaya)
- 

Commitment:



Commitment

- ▶ Relationship is two way process. This is really delicate to deal with this. The commitment is the only aspect that actually strengthens the relationship. This factor will not allow you to take things granted. We should be well committed to our partners and other family members so that everyone should feel that part of the family. By showing full confidence in the relationship bondage, it becomes stronger and fulfilling.
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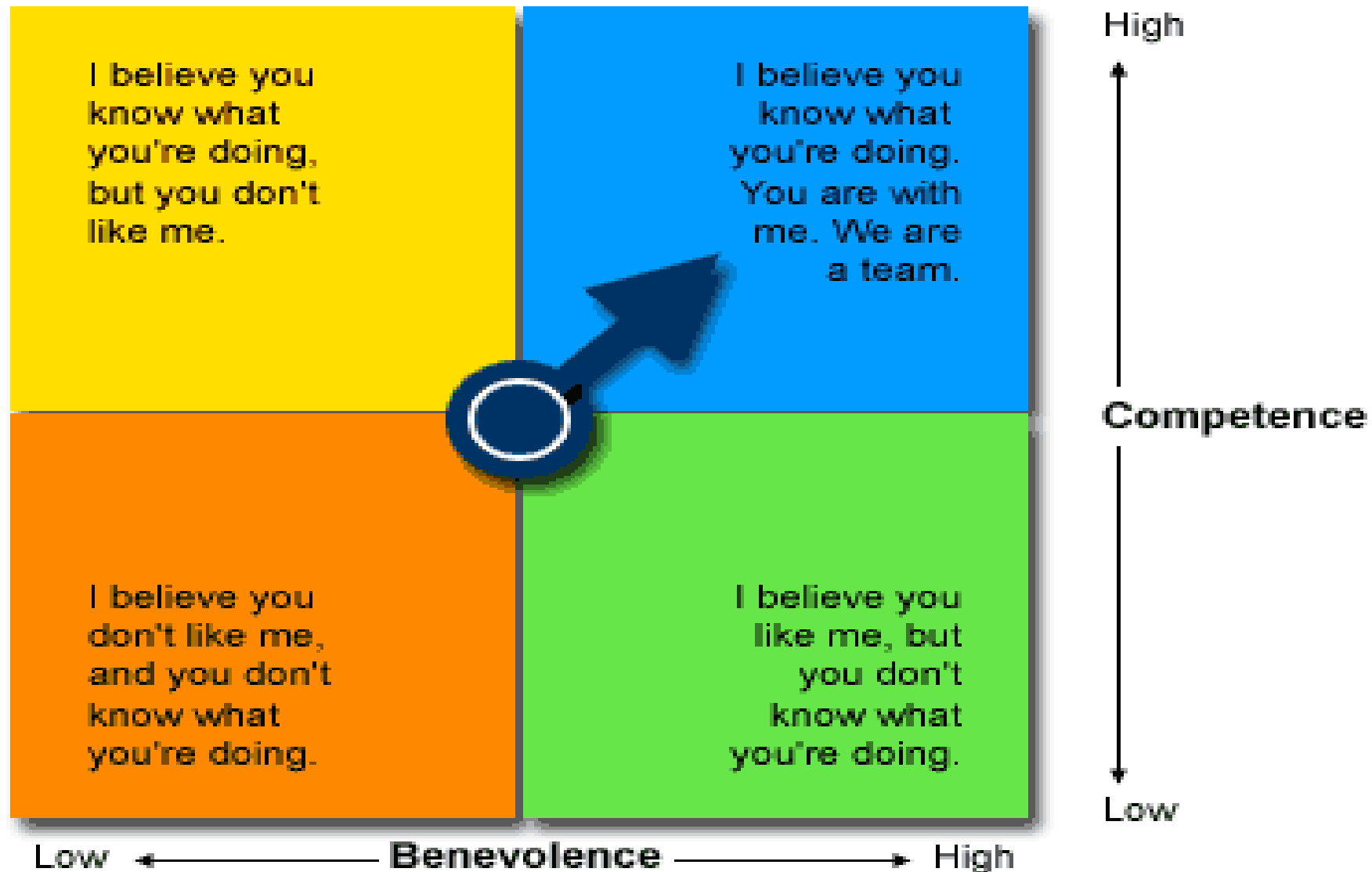
Respect(Samman)

- ▶ We should know and remember that every individual in the family irrespective of age have his/her own identity. This identity creates a certain kind of image in our mind about that person. If we really want to keep family happy we should take care of that. Respect every individual in the family. Small son do need respect because he will grow up and will exhibit the same kind of behavior. This is to keep in mind that respect has to be commanded and not demanded.

Trust (Visvas)

- ▶ Relationship get strong if this is supported by trust. Trust building is not the one day work. This process of trust building remain continue 24 hours and 365 days. One has to be honest in his approach otherwise trust will vanish. False commitment, false talks and anything based on lie will erode the trust. When this trust reaches to a level, where no one can challenge this, it becomes 'Shraddha'


Trust and Respectometer



▶ Unconditional Acceptance and Empathy:

- ▶ This is a well known fact that proper understanding makes deeper relations. This is very subjective but important to understand others in the family or in relations. Like we discussed in previous topic as well, every individual carry his/her own identity, we should understand that. We should take care of liking and disliking of other members. The feeling should be taken care of.

▶ **Honesty and Transparency:**

- ▶ This line is still valid – "Honesty is the best policy". Try to hide something and then see the results on relations. Its better be honest and transparent if you are really willing in long term relations. Speak truth and live happy. Once you start hiding truth, your happiness disappears and you keep on trapping in a web of lie. Even then the outcome will be not very good. So try to stick to truth, honesty and transparency.
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▶ **Equity and Justice:**

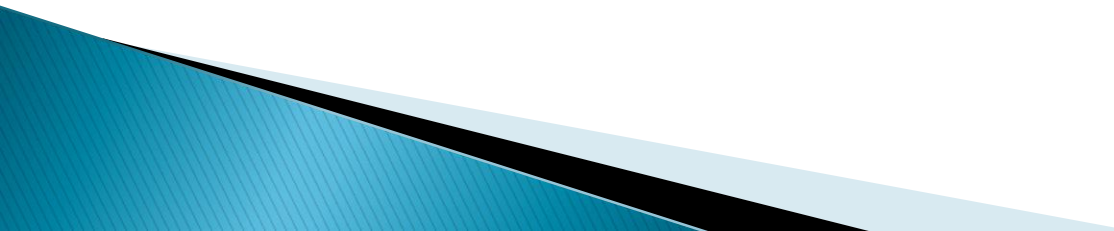


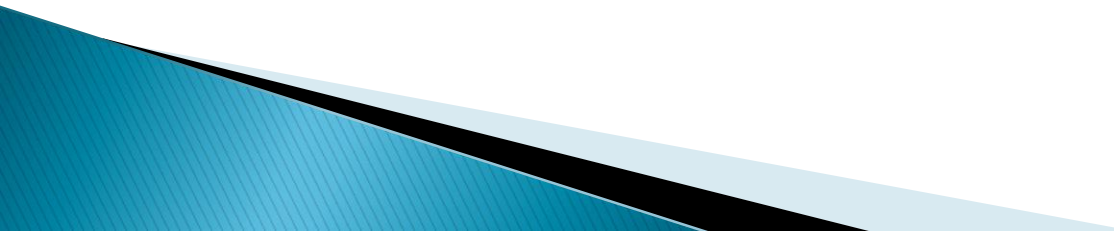
- ▶ Equity and justice actually give strength to us to maintain a balance in life and relationship with others. A fair and equitable dialogue process removes the bottlenecks, if any, in relationship building.




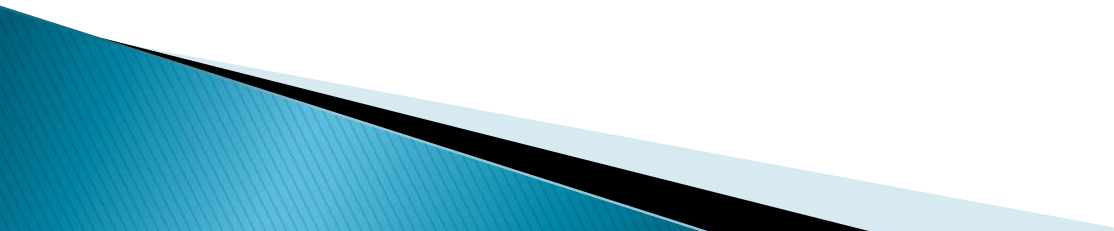
- ▶ The above mentioned values are the core of all relations. One has to follow all to gain on the day to day problems. These values are intrinsic and available in every person. We need find out in ourselves and implement. Without implementation, one can not think of a strong family relation. Everything will seem like “Mithya”. There is only one remedies to destroy mithya is to implement all the values as it is.

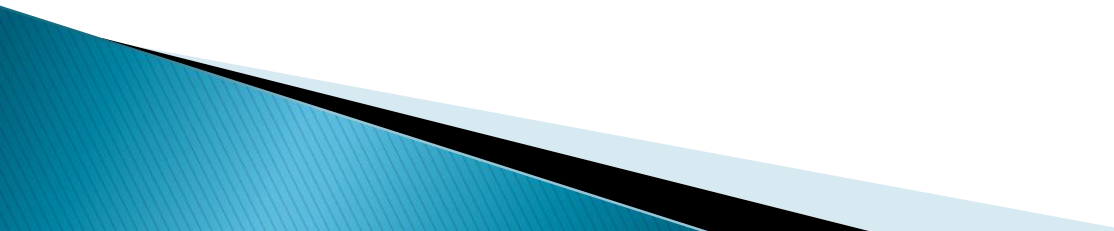
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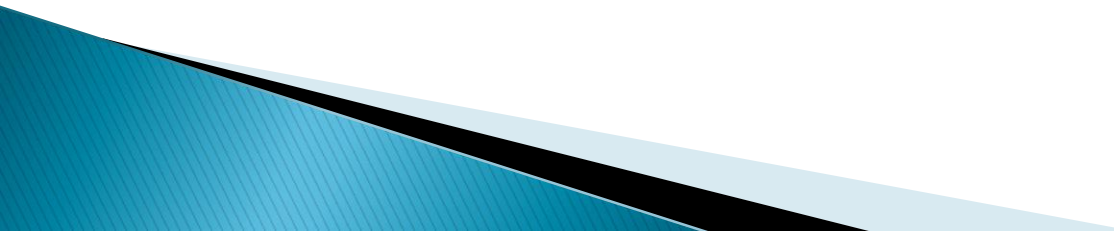
- ▶ Nyaya: –The Sanskrit meaning of Nyaya is rational argument. This is one of the six orthodox schools of Hindu philosophy that focuses on logic. Based on texts known as Nyaya sutras written by Aksapada Gautama, this school made a very significant contribution to the study of logic and epistemology in Indian thoughts.
 - ▶ Nyaya has certain characteristics. In order to understand the Nyaya fully we need to understand the basic characteristics based on the references available in ancient literature. This concept is very well defined in Vedas and Upnishads.
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▶ Vishwas – Trust:–

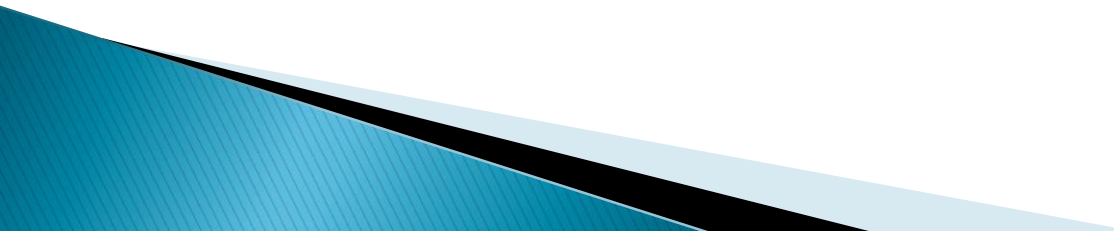
▶ *“It is better to be trusted than to be loved”*

– David O. Mackay

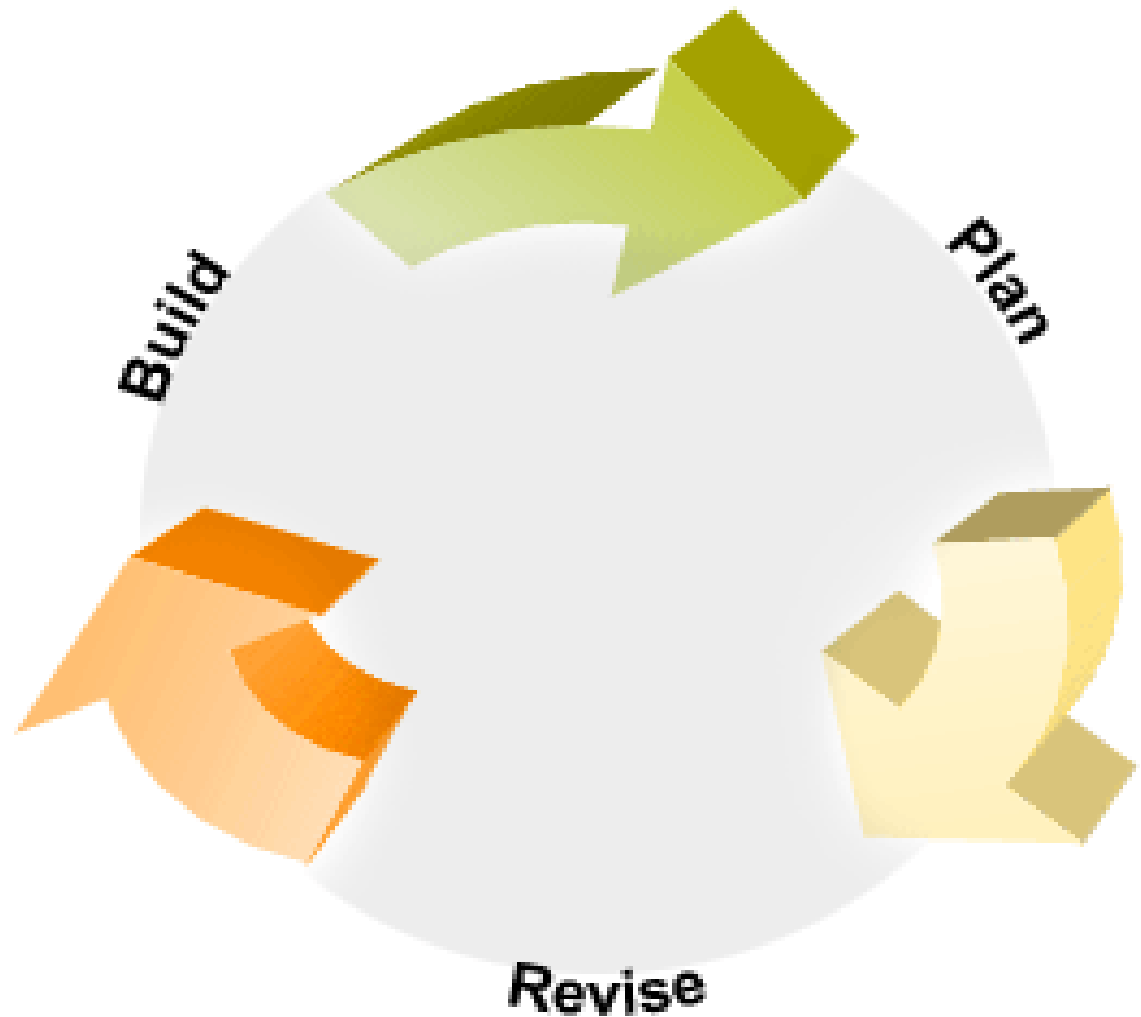
▶ Trust is both an emotional and logical act. Emotionally, it is where you expose your vulnerabilities to people, but believing they will not take advantage of your openness. Logically, it is where you have assessed the probabilities of gain and loss, calculating expected utility based on hard performance data, and concluded that the person in question will behave in a predictable manner. In practice, trust is a bit of both. I trust you because I have experienced your trustworthiness and because I have faith in human nature. We feel trust. Emotions associated with trust include companionship, friendship, love, agreement, relaxation, comfort. There are a number of different ways we can define trust.

- ▶ **Dimensions of Trust:**
 - ▶ Here are the dimensions of trust and consequent definitions.
 - ▶ 1. Predictability
 - ▶ 2. Value Exchange
 - ▶ 3. Delayed reciprocity
 - ▶ 4. Exposed vulnerabilities
- 


▶ Predictability:

- ▶ It is a normal part of the human condition to be constantly forecasting ahead. We build internal models of the world based both on our experiences and what others tell us, and then use these to guess what will happen next. This allows us to spot and prepare for threats and also make plans to achieve our longer-term goals.
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The greatest unpredictability is at 50%; a reliable enemy can be preferable to an unpredictable friend, as at least we know where we are with them.



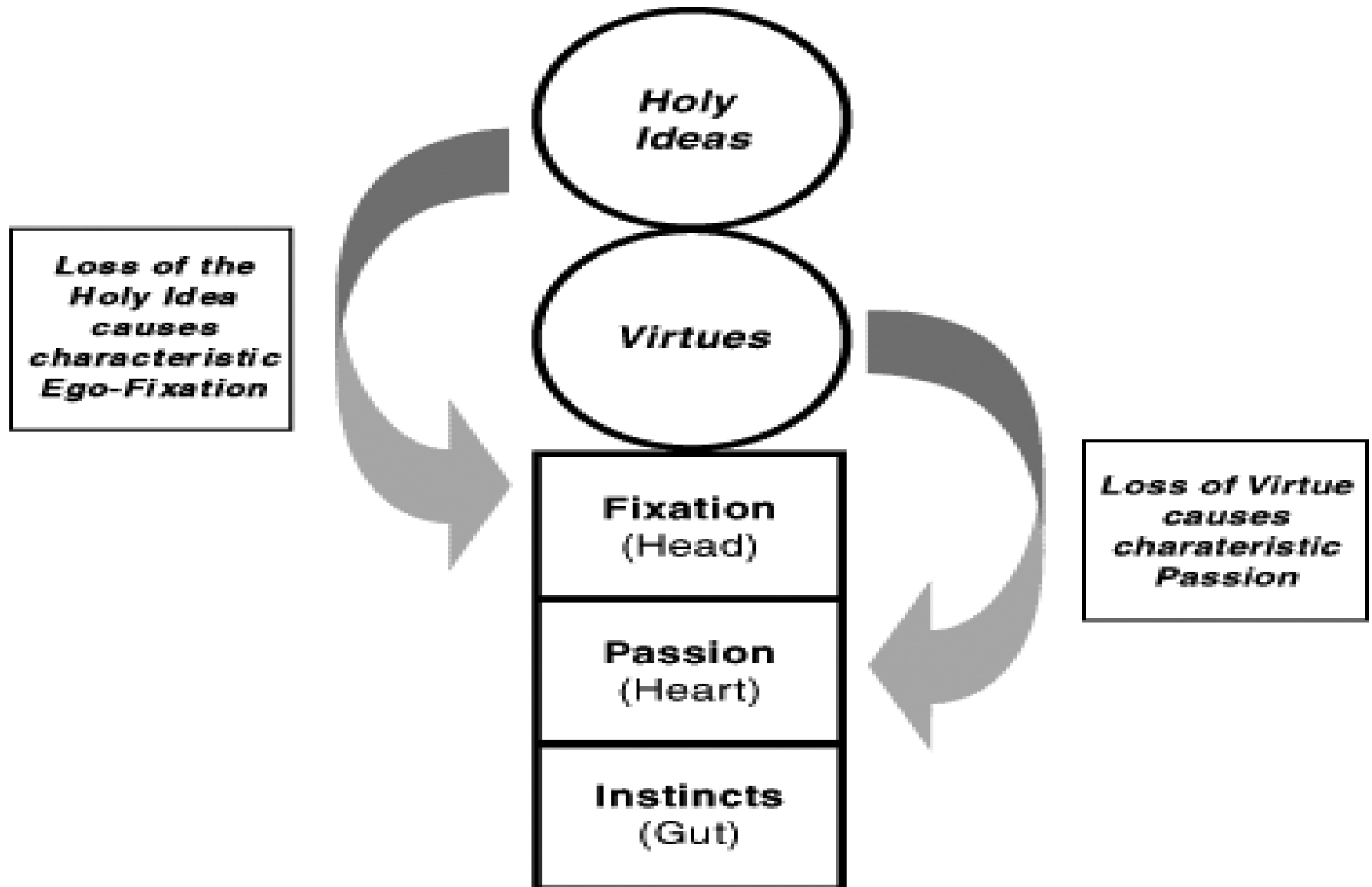
▶ Value Exchange:

- ▶ Most of what we do with other people is based around exchange, which is the basis for all businesses as well as simple relationships. At its simplest, it is exchange of goods. I will swap you two sheep for one cow. It is easy to calculate the value in such material bargaining. Things get more complex when less tangible forces come into play. A parent exchanges attention for love. A company exchanges not only pay but good working conditions for the intellectual and manual efforts of its workforce.
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▶ Samman – Respect:

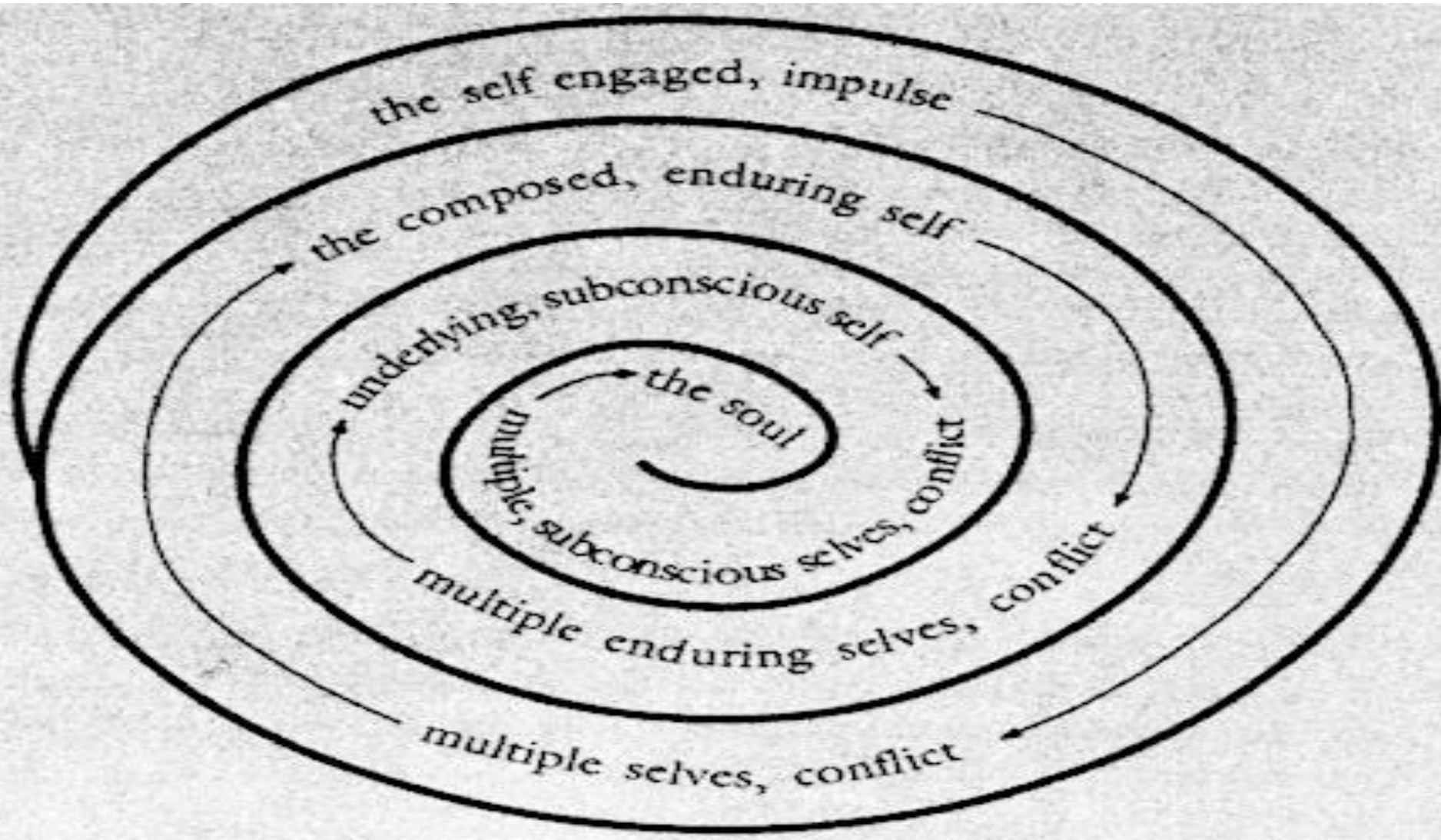
- ▶ Samman means individuality. The sense of individuality is prime object. This is the first basic step toward samman. Once we realized that we are individual then only we can see our self different from others. Respect is the inner feeling. In India we have seen lots of ups n down
- ▶ in history. The caste system actually impacted the respect of individual. The so called lower castes are deprived by several rights. The real nation who live in cottage have forgotten their manhood, their individuality. Trodden under the feet of the Hindu, Mussulman, or Christian, they have come to think that they are born to be trodden under the foot of everybody who has money enough in his pocket. They have to be given back their lost individuality. They are to be educated.
- ▶
- ▶ “Try not to become a man of success but rather try to become a man of value.”
- ▶ *Albert Einstein 1879–1955, German-born brilliant American theoretical physicist*

EGO Vs Respect:



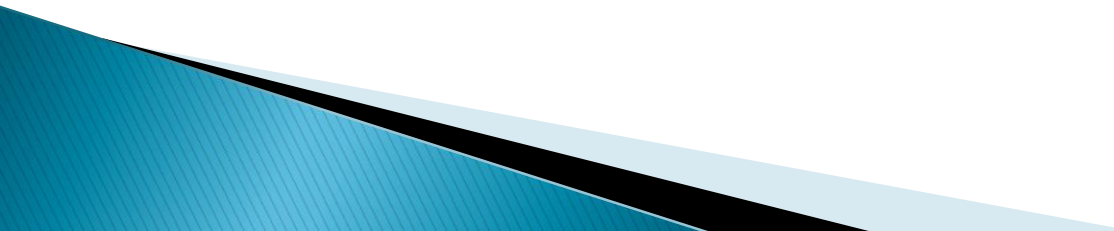
- ▶ Education means the vision and this vision leads to respect. We should understand that there is very thin line that separate respect from ego. Ego is negative. It stops the progress because it narrows your vision and natural acceptance. On the other hand respect is progressive. It allow individual to see beyond self towards the betterment of entire society. Respect doesn't mean bringing down the higher, but by raising the lower up to the level of the higher. In Ego, every person try to bring down the higher by any mean. This nature starts the process of self destruction. One cannot learn the new things, but keep on thinking the evil methods to bring down the progressive person.

Self Respect Vs Abhiman



- ▶ Self respect is virtue of oneness. Abhiman is the result of gaining supremacy in a area with ego. The thought process in self respect is related to the duty towards himself without selfishness. To undermine the self respect of other is a sin. It is the highest form of self-respect to admit our errors and mistakes and make amends for them. To make a mistake is only an error in judgment, but to adhere to it when it is discovered shows infirmity of character. Self-respect is the fruit of discipline; the sense of dignity grows with the ability to say no to oneself. Self respect is the cornerstone of all virtue.
- ▶
- ▶ “It's not hard to make decisions when you know what your values are.”
- ▶ *Roy Disney, American Film Writer, Producer, Nephew of Walt Disney*

Understanding harmony in the society

- ▶ After studying this chapter, you should be able to understand
 - ▶ Samadhan
 - ▶ Samridhi
 - ▶ Abhay
 - ▶ Sahastitva
- 

Samadhan: The state of Self- Settledness

- ▶ Society is getting complex. The sound of the inner heart is getting diminished. There should be a balance between both. One has to be at pace with society and with nature for a successful life. Samadhan represent the right understanding in every individual. The balance is much needed to live with harmony in family and society. Conflicts are the part of life. One can not imagine problem free world but Samadhan helps in living peacefully because right way will right always. Dharma is the guiding principle for samadhan.

Faith is the biggest strength.



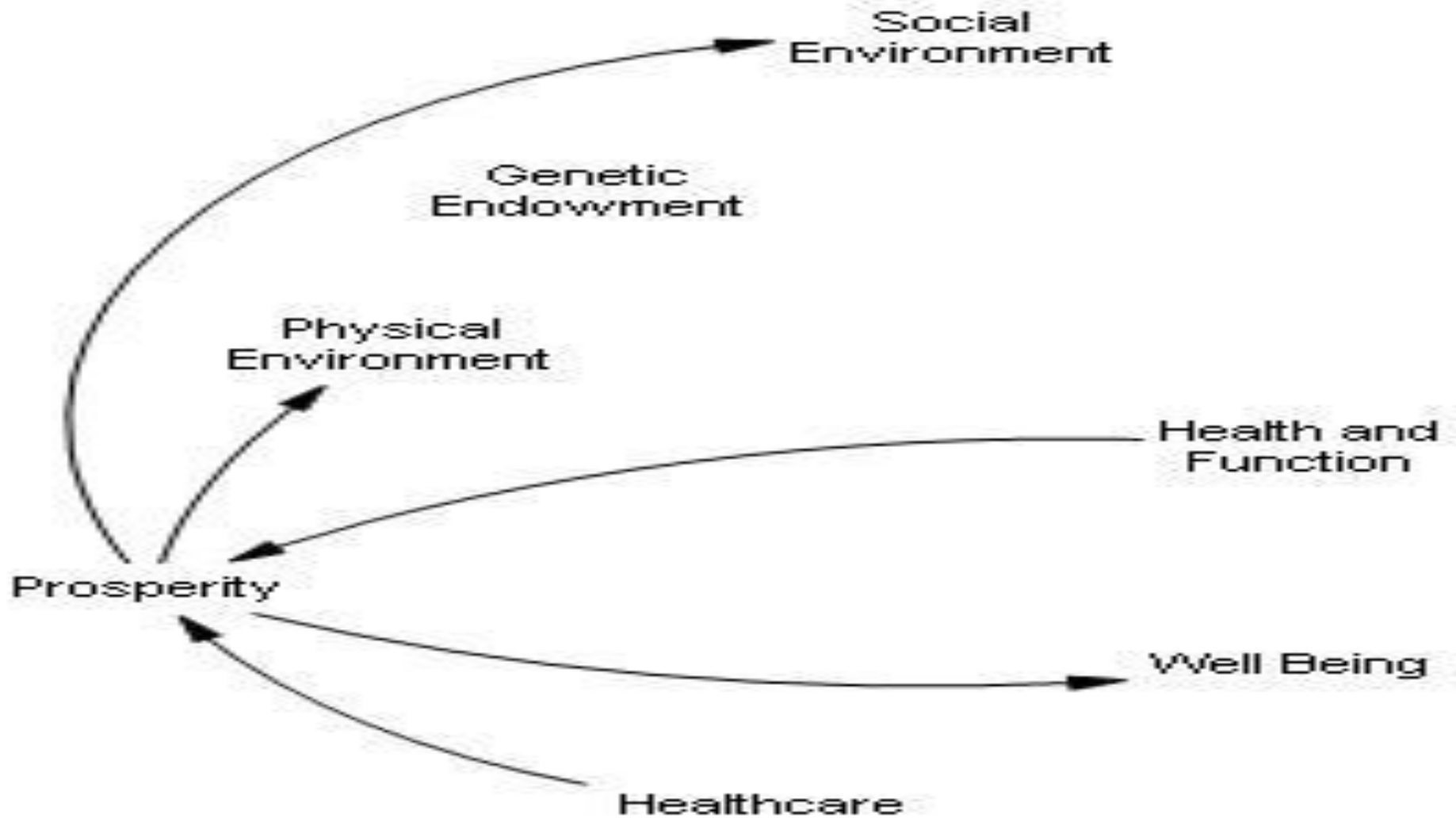
Explanation by Adi Shankracharya

- ▶ What is Samadhan? Adi Shankracharya written is his book – **“Tatva–Bodha”** about samadhan – Samadhan is the state of mind in which we concentrate on one single goal of life. If we have a single goal in life, our mind and efforts concentrated in single direction only and move faster towards our goal.

Shat-Sampatti are the six virtues:

- ▶ (a) **Sama**: Quietude in holding the mind steadily on the object of attention.
- ▶ (b) **Dama**: Control—mastering of the powers of perception and of action, holding them from running away.
- ▶ (c) **Uparati**: Cessation from leaning on outer things and external objects.
- ▶ (d) **Titiksha**: Endurance of afflictions without rebelling against them and without lamentation or grumbling.
- ▶ (e) **Shraddha**: Faith or firm conviction of the truth about the soul, the science of the soul and the Teachers of that science.
- ▶ (f) **Samadhana**: Self-settledness in the Pure Eternal in an increasing measure till permanency therein is attained.

Samridhi





- ▶ “Wealth consists not in having great possessions, but in having few wants.”
- ▶ *Epicurus 341 B.C.–270 B.C., Ancient Greek philosopher, Father of Hedonism*
- ▶ To attract abundance and prosperity, let's first understand what each word means. The meaning of abundance is; a large amount or a plentiful or overflowing quantity of something. And the definition of prosperity is the condition of being affluent and successful and having good fortune.
- ▶ Almost everyone wants to have riches, wealth and possessions and become prosperous and well off. So they look around for the road or path to prosperity and hope that they'll find one that will lead them to fill their needs. Some will get the "aha" moment and understand how the law of abundance and the law of prosperity work and they will thrive. Many more will keep on searching and most will give up, believing that they are the unfortunate few who are fated to struggle and live in scarcity and an impoverished life.

Abhaya: Gesture of fearlessness



- ▶ Fear is only a delusion created by the mind; lack of fear is also a delusion created by the mind. Mistaking one thing for another leads to fear; recognizing the mistake and rectifying it, leads to the removal of fear. These two, **Bhaya** and **Nirbhaya**, are associated with fear and the freedom from fear.

Understanding the way for Abhaya:



- ▶ When you forget your Self, when you forget the Atma, you will suffer from fear. When you remember only the world and not God, you will suffer from fear. When you are filled with desires and attachments, you will suffer from fear. When you are deluded by objects, you will suffer from fear. On the other hand, when you are immersed in the transcendental reality, you will be totally free from fear; you will never be afraid of anything. Then you will always be Abhaya, fearless.

Factors for Fear:

- ▶ There are many factors which can make a person develop fear.
- ▶ Ignorance and distorted perception of the world.
- ▶ Fear of the unknown is the most common factor.
- ▶ Fear of the past is due to guilt feelings attached to our past actions.
- ▶ Fear of the future is insecurity.
- ▶ Death is another major cause of fear for many people.

Steps to Attain Abhay

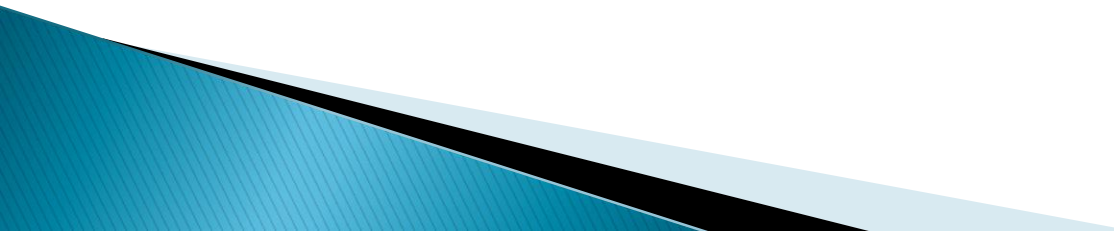


Om

- ▶ Fear can be overcome when we enquire into the nature of its cause objectively and the causative factors are resolved.
- ▶ The fear of death can be overcome if one accepts the fact that this body is meant to be perishable but the soul is immortal.
- ▶ Fear of the past can be overcome if we take responsibility for our actions and stop doing things which will add to our guilt later.
- ▶ Insecurity can be overcome if we accept our limitations and perceive the wonderful cosmic order as a humble spectator.
- ▶ There is an effective technique called '**Pratipaksha Bhavana**' in Patanjali's Yoga Sutras. According to this technique, one can neutralise any thought or emotion by consciously raising its counter thought or emotion. For instance, when one is angry, thinking of a pleasing situation (e.g. beautiful scenery) or an object which is close to one's heart (e.g. thinking of one's own mother or children) can help in neutralizing anger.

Sah-astitva:Co-existence



- ▶ Coexistence means learning to live together, to accept diversity and implies a positive relationship to the other. Our identities are defined in relation to the other. When relationships are affirmative and equal it enhances dignity and freedom and independence. When relations are negative and destructive this undermines human dignity and our own self worth. This applies to personal, group and interstate relationships.
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▶ In the modern political vocabulary the term 'peaceful coexistence' has been conceptualized as a strategy of survival and existence between war in the literal sense and peace in the ideal sense. Peaceful coexistence in this sense means the peaceful relationship between states. With the development and the centralization of the state, coexistence between states and the non-interference in the internal affairs of other states has been a central tenet of state diplomacy.



▶ Pt. Jawahrlal Nehru – the first prime minister of India outlined his conception of peaceful coexistence between the two superpowers in terms of the Five Principles, or the **Pancha Shila**:

1. Mutual respect for territorial integrity and sovereignty,
2. Non-aggression,
3. Non-interference in one another's internal affairs,
4. Equality
5. Mutual benefit.



- ▶ Coexistence as a paradigm should not only relate to inter-state relations but intra-state relations as well. Coexistence between different peoples, races, religious groups, clans, tribes within a spectrum of identities is the great challenge for the 21st century. Coexistence between peoples has become an imperative in the next phase of evolution of civilization. On the one hand the struggle for self-determination of peoples, a major factor in nationalist wars of the 20th century culminated in the completion of the decolonization process. Currently the civil wars and ethnic identity conflicts are challenges to the existing state system.
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- ▶ Chapter 4
- ▶ Vision of universal harmonious society
- ▶ Learning Objectives:

▶ After studying this chapter, you should be able to understand

1. Akhand Samaj – Undivided Society
2. Sarvabhaum Vyawastha – Universal Order
3. From Family to World Family

▶ Akhand Samaj:-

- ▶ Akhand Samaj is the state of the society where all people of different religion and thought process live together and work towards betterment of the society. The Akhand Samaj is achieved when every human-being realizes *established-values* and *expression-values*. When we look at our India, we found that this nation is the combination of different cultures. The country which is respected for its multi religious, multi linguistic and multi cultural richness is suffering with dividedness. Divide and rule has different meaning in pre-independent India,

- ▶ However modern Indian vision is to have undivided society. Segregating people with gender – biased laws to protect only women questions the equality before law. Perhaps this could be the reason why there is still too much segregation and demoralization of sections in Indian society, until one can truly accept that all are equal before law, nothing will change.

▶ Roadblocks to Akhand Samaj:

- ▶ The removal of the distinction between the sacred and the secular does not at all mean the removal of the distinction between morality and immorality, between virtue and vice, between truth and falsehood. There is a universal moral law known as dharma governing both the sacred and secular aspects of human life. The compelling power of yajna itself is derived from this law, and any violation of it will destroy the sacrificial nature of life and will bring its own retribution sooner or later.
- ▶ There are following negative values that are the main cause for worry. These are the direct roadblocks for Akhand Samaj:
 - ▶ Fear
 - ▶ Hate
 - ▶ Selfishness
 - ▶ Egoism
 - ▶ Humility


Steps towards Akhand Samaj:



- ▶ It may be pointed out that all attempts at leading an integrated life and converting one's entire life into an undivided consecration will be only partially successful until the higher unifying spiritual center known as *buddhi* or *dhi* awakens. For this awakening intense aspiration and divine grace are prime requisites.

Sarvabhaum Vyawastha – Universal Order:



- ▶ The Sarvabhaum Vyawastha is the state of realizing the freedom of individual in context of this universe. The respect towards mankind and nature is must to establish the universal order. This phenomenon elaborate that all the people on this earth should be covered by one law and follow the same set of values. The universal values should be the governing principle of this world. Every individual should feel good and secured. Equality and justice should prevail.
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The Religious Way for Universal Order

