

Peace Education & Mahatma Gandhi's Contemplation: A Subject of Reminiscence.

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Abstract: *Peace education is the process of acquiring the values, the knowledge and developing the attitudes, skills and behaviors to live in harmony with oneself with others and with the natural environment.*

International peace day known as World Peace Day, observed annually on 21st September. It is decided to World peace & specifically the absence of War & Violence, such as might be occasioned by a temporary ceasefire in a combat zone for humanitarian aid access. According to Mahatma Gandhi "Education means all-round drawing out of the best in child and man- body, mind and spirit". As such, education becomes the basis of personality development in all dimensions- moral, mental and emotional. In present context the emergence of global issues and problems infesting humankind in general guidelines, the face that we need new dimensions of philosophy of life not only of thinking but at the same time practicing such, is epitomized by Gandhian philosophy of peace education. The Gandhian thoughts of inequality, social development, education and non-violence if operationalized, can motivate and overcome not only the socio-economic challenges but it can control ethical dilemmas and social unrest at present time synchronization.

The present sequel undermines the social goal and obligation of developing a balanced personality, for Mahatma Gandhi's value of thought in peace education. The Gandhi's peace education is an essential phenomenon for character building, enhancement of moral and ethical value, personalization for humankind to build up a better and advance nation. Thus, the present attempt is a vital step forwarding reminiscence for contemplation of Mahatma Gandhi's peace education in recent era, is needed for non-violent globalization.

Key Words: *Contemplation, Development, Education, Peace, Reminiscence, Social.*

1. INTRODUCTION:

Peace education is the process of acquiring the values, the knowledge and developing the attitudes, skills and behaviours to live in harmony with oneself with others and with the natural environment. The United Nations (UN) is an intergovernmental organization tasked with maintaining International Peace & Security. In 2013 the day was dedicated by the Secretary General of the United Nations to peace education, the key preventive means to reduce war sustainably. Mahatma Gandhi is the greatest apostle of peace, the world has seen after Buddha & Christ. His notion is centred on motivation, nonviolence, individualism, soul force and forgiveness. At a glance global peace initiative might be perceived as far-flung methodologies that have wholly diverged from his ideologies. In present context the emergence of global issues and problems infesting humankind in general guidelines, the face that we need new dimensions of philosophy of life not only of thinking but at the same time practicing such, is epitomized by Gandhian philosophy of peace education. The sequel undermines the social goal and obligation of developing a balanced personality, for Mahatma Gandhi's value of thought in peace education. The Gandhi's peace education is an essential phenomenon for character building, enhancement of moral and ethical value, personalization for humankind to build up a better and advance nation. Thus, the present attempt is a vital step forwarding reminiscence for contemplation of Mahatma Gandhi's peace education in recent era, is needed for non-violent globalization.

2. LITERATURE REVIEW:

John Amos Comenius called the Father of Modern Education who was born on 28th March 1592 in Nivnice, Moravia (Now in Czech Republic), said about peace education and its effectivity for the people at large.

Manju Kumari and Dr.Sujata Raghuvansh explored Gandhian thoughts of education in their attempt on “ Locating Education for Peace in Gandhian Thought”, published in the article Peace Education, where they elaborately established the peace education is vital for the humankind.

Saral Jhindran narrated in his article on the topic of “Violence, Peace, Self and Others: A Philosophical Perspectives” that the biggest source of violence is man's ego, the sense of selfhood pitted against all other selves. Oneself or ego depends upon its level of identification, first with one's family, and later on with one's community, howsoever that community may be defined. The remedy lies in perceiving and emphasizing our commonalities, affinity to each other, as well as our interdependence.

3. MATERIALS:

Mahatma Gandhi & His Ideology of Education-

Mahatma Gandhi once said, “Education means all round drawing out of the best in child and man-body, mind and spirit” Moral and Ethical scenes of knowledge and perception is the first point of view on which the Gandhi’s concept of value education is depend upon, without these two systems the good education is impossible according his point of view as a value education.

To develop the body and the mind Gandhi emphasized upon basic education which was an important tool for the Gandhian ideology of education. The concept and function of education as knowledge of alphabets, and of reading, writing and arithmetic as the basic constituents of primary education.

According to Gandhi “My head begins to turn as I think of religious education. Our religious teachers are hypocritical and selfish; they will have to be approached. The Mullas, the Dasturs and the Brahmins hold the key in their hands, but if they will not have good sense, the energy that we have derived from English education will have to be devoted to religious education. This is not very difficult”. Gandhi was convinced that excessive emphasis on English education would enslave the nation.

The Mahatma Gandhi’s another contemplation regarding the education is- “By education he means an all-round drawing out of the best in child and human body, mind and spirit of the means, whereby, the men and women can be educated.” The Kothari Commission also followed the Gandhi’s idea of Vocational Training in Education.

4. METHOD:

Mahatma Gandhi & His Ideology of Peace Education

The most fundamental principle of Mahatma Gandhi’s philosophy of Peace Education is “Aahimsa” or “Non-Violence”, which is law of love, life and creation as opposed to “Violence or Himsa”, the causes of Hatred, Death & Destruction.

According to Mahatma Gandhi “Education means all-round drawing out of the best in child and man- body, mind and spirit”. As such, education becomes the basis of personality development in all dimensions- moral, mental, and emotional.

Gandhi’s concept of peace is also a broad one. For him peace emerged from a way of life. Therefore, peace is intimately linked up with justice, development and environment. It may be noted that the well-known peace researcher Johan Galtung acknowledged his debt to Gandhi in the evolution of his concept of structural and cultural violence. His advocacy of ideas such as self-reliance and models of development focused on basic needs also have a strong Gandhian imprint. Gandhi’s influence could also be found in the ideas of Bjorn Hettne who has tried to focus on the relationship between models of development and peace. Similarly, Arne Naess who coined the term, deep ecology has acknowledged his indebtedness in the formulation of the term.

5. DISCUSSION:

Education & Gandhian Thought

There are three main types of education, mainly, Formal, Informal and Non-Formal. According to Mahatma Gandhi the aim of education is to propagate a child must be able to learn a productive craft to meet his future needs of life by adopting some industry or business. Hence, he advocated education for self-reliance and capacity to earn one’s livelihood as the main aim of education.

There are two main ways to counter violence and ensure peace. As violence is the greatest obstruction to peace, in Indian thought the most fundamental value is *ahimsa* or non-violence. Non-violence is conceived as a comprehensive virtue; it includes not hurting others by bodily action, speech and even thought (as hatred, envy etc.). The values of *ahimsa* and peace (*shanti*) lie in an attitude of total goodwill towards others, whether friend or enemy. The idea of

ahimsa can become the basis of a philosophy of universal compassion, as in Buddhism. In fact, the values of *ahimsa*, friendliness and universal compassion are extolled in the texts of every Indian religion and philosophy.

The creed of non-violence is inspired by a conscious or subconscious recognition of similarity and affinity between human beings. This is the second requirement of peace — that of recognizing similarities between different groups and nations for the simple reason that the people belonging to different cultures are all human beings. And human beings live, die and suffer, as well as enjoy the things of life in very similar ways.

Vedanta has declared that finally all beings, everything in the universe has their source and ground in one Absolute; rather every being and everything is the same as the Absolute (Atman-Brahman). If so, there should remain no basis for differentiation between oneself and others, far less any basis of violence against others. Unfortunately, Brahminic Hinduism failed to translate this vision in real life, and neither condemned violence, nor the division of human beings on the basis of hierarchical *varnas*.

The Gandhian thoughts of inequality, social development, education, and non-violence if operationalized, can motivate and overcome not only the socio-economic challenges but it can control ethical dilemmas and social unrest at present time synchronization.

6. ANALYSIS:

Peace Education and Mahatma Gandhi's Contemplation

Gandhian studies within the framework of education for peace education underlines that non-violence education or Gandhian studies emphasizes the positive concepts of Peace. Social and connective action towards peace also appears more frequently in Gandhian studies, perhaps because of the focus on structural and cultural forms of violence. Interpretation of religious education also emphasized in Gandhian thoughts of peace education. Religious education also sensitizes individual towards moral duties and responsibilities the religions are basically based on love and compassion towards humanity and thus teach to its respective followers.

Peace education needs to inculcate tolerance among the different faiths. Religious teaching never confused with the dogmatic, conservative, and static notions of social reality. The practice of non-violence can achieve its optimum if one should have an attitude in tolerance of others. According to Gandhian thoughts religious and moral education in the overarching framework non-violence is complementary in nature and form the core of peace education. Thereby, to overcome the socio-economic challenges peace education is effective tools which accelerate social development, education and non-violence is necessitated for the people at large.

7. FINDINGS:

Ahimsa & Peace Education of Mahatma Gandhi

According to Mahatma Gandhi's peace education and Ahimsa he pointed out that - "Non-violence is an active force of height order. It is soul force or power of Godhead within us. Imperfect man can't grasp the whole of that essence- he would not be able to bear its full blaze, but even an infinitesimal fraction of it, when it becomes active within us, can work wonders."

Ahimsa derived from the Sanskrit verb root *san*, which means to kill. The form *hims* means "desirous to kill". The prefix *a-* means negation. Hence, *a-himsa* literally means "lacking any desire to kill". Literally it has been translated *ahimsa* as to be without harm, to be utterly harmless, not only to oneself and others, but to all living beings. It has a wider sense-its more than not doing violence, more than an attitude, it's a whole way of life.

Gandhi said *ahimsa* means non-violence. But to Gandhi, "it has much higher, infinitely higher meaning. It means that you may not offend anybody; you may not harbor uncharitable thought, even in connection with those who consider your enemies. To one who follows this doctrine, there are no enemies. A man who believes in the efficacy of this doctrine finds in the ultimate stage, when he is about to reach the goal, the whole world at his feet. If you express your love- *ahimsa*-in such a manner that it impresses itself indelibly upon your so-called enemy, he must return that love. This doctrine tells us that we may guard the honor of those under our charge by delivering our own lives into the hands of the man who would commit the sacrilege. And that requires far greater courage than delivering of blows".

For Gandhi, *ahimsa* was the noblest expression of truth. "With truth combined with *ahimsa*, "Gandhi writes, "you can bring the world to your feet." He also said: Truth is my religion and *ahimsa* are the only way of its realization. The realization of the truth which is the realization of the oneness with all that is created as an extension of oneself portrays *ahimsa*. Whereas *ahimsa* when adopted as means to realize the absolute truth becomes an effective spiritual practice.

Ahimsa is the bedrock of *satyagraha*, the "irreducible minimum" to which *satyagraha* adheres and the final measure of its value. Gandhi clearly holds that the *satyagrahis* are not to harbor anger let alone hatred. They are very advanced in their development of *ahimsa*.

The Salt Satyagraha reveals that the Ahimsa is greater than a concept. It was an actual perception capable of being shared by a large number of mass under a common platform, purpose and action in karma and dharma. It represents

a new epistemology that compels man to overcome the brute in him by recognition the grand illusions and painful distortions of reality that hold us in bondage to suffering.

Thus, a fundamental aspect of the Gandhian epistemology is a rejection of the rigid empiricism characteristics of Western Science. Rather it embraces the central message of peace underlying all of the World's religion and sees them as temporarily dialogical to science.

8. RESULT:

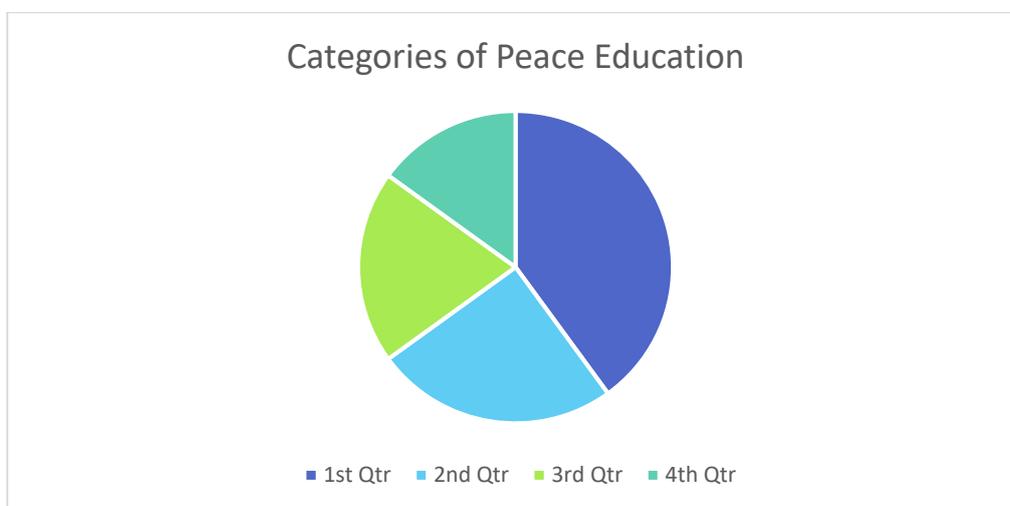
Peace Education and Its Modern Form

Peace education and its modern forms are related to new scholarly explorations and applications of techniques used in peace education internationally, in plural communities and with individuals. The modern peace education can be measure through Critical Peace Education which is an emancipatory pursuit that seeks to link education to the goals and foci of social justice disrupting inequality through critical pedagogy. Mahatma Gandhi's connotation on the critical peace education addresses the critical pedagogy in the context of philosophy of education and social movement which developed and solved the various social problems and ensure the traditional development and culture, education plays a vital role on that.

The Gandhi also emphasized on Yogic education for inculcating peace on the individuals, connect modernism in the peace enhancement. Yogic peace education is concerned with the transformation of a particular personification of an individual, seeking to foster full humanity in society for everyone. In modern time it has been realised that Yogic science can be utilized to alter the physical, mental, and spiritual instrument of humanity (the self) to address violence that comes from within. Mahatma Gandhi's peace education and modern peace education coincide in the contemporary peace education in the parameters of critical and yogic peace education which relate to specific forms of violence and their transformation which similar to teaching human rights to enhance positive peace and decrease violence in society.

9. RECOMMENDATIONS:

Estimation of Mahatma Gandhi's Peace Education



The above Pie diagram shows that Mahatma Gandhi's peace education and its estimation in the modern context.

1st Qtr depicts 40 percent of the education which he was emphasized upon.

2nd Qtr points out 25 percent self-reliance.

3rd Qtr denotes 20 percent of non-violence.

4th Qtr exhibits 15 percent of inequality.

Hence these categorizations were the best performance oriented of the enhancement of peace education and Mahatma Gandhi's conceptualization.

10. CONCLUSION :

The present sequel emphasized upon the social goal and obligations for developing a balanced personality, for Mahatma Gandhi's value of thought in peace education. The Gandhi's peace education is an essential phenomenon for character building, enhancement of moral and ethical value, personalization for humankind to build up a better and

advance nation. Mahatma Gandhi emphasized upon tolerance in every respect of human beings. Sense of tolerance is universal. People can better understand by their attitude of tolerance from religious to social and cultural point of view for building up better understanding with national and international relations. Thus, peace education is the process of acquiring the values, the knowledge and developing the attitudes, skills, and behaviors to live in harmony with oneself, others along with the natural environment, are the main subject area which was emphasized reminiscence by the Gandhian contemplation about peace education. Peace education and Mahatma Gandhi's contemplation also explored the world of knowledge around us and changes it into something better. It develops wider perspective of eye-opening contemplation in life. It helps us to build opinions, points out the foreseeing things within us for future aspirations, propagate subject of reminiscence.

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