



# Mahatma Gandhi And His Legacy In Preaching Of Peace In Socio-Cultural And Pedagogical Context

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ARTICLE INFO	ABSTRACT
	<p>The Father of the nation, as he is called, was the apostle of peace and non-violence and champion of freedom movement. He devoted his life for the upliftment of the millions of down-trodden, poverty-stricken, half-naked and semi-starved masses of India. He gave new direction in the freedom movement and ultimately brought independence. Gandhi ji emphasized the principle of non-violence in every field of life. He considered non-violence as the characteristic human quality. He said, "Non-violence is the law of our species as violence is the law of brutes". Even truth was subordinate to non-violence. He does not take religion as dogmas or rituals. True religion is with true morality principles. He cherished the idea of service to all sufferers, especially harijans. Therefore the present paper attempts to study the views of Mahatma Gandhi on peace education. The paper starts with the introduction, like sketch and works of Gandhi ji. This paper also communicates the various inspirations in his life and along with the general philosophy of his life including Truth, Non-violence, Satyagraha, Fearlessness, God, brotherhood, selfless work, etc. Thus, Gandhi ji's Peace education is the need of the hour as the world is facing the war like situation where peace is very essential for reducing the risk of chaos and confusion. Peace is required for economic and social progress of a nation as it creates equal opportunities for all. This paper concludes with the Gandhian views regarding peace in various sphere of the society viz. Peace in social revolution, Peace in moral and spiritual context, Peace in his non-violence education, Peace in his religious philosophy, Peace in his social philosophy and Peace in his cultural philosophy.</p> <p><b>Keywords:</b> Peace, Non-violence, Selfless work.</p>

## Introduction:

The father of the nation mahatma Gandhi was not only a great saint, thinker, patriot, politician, social reformer and educationist; he was a preacher of peace also. Gandhi has secured a unique place in the galaxy of the great preachers who have brought a fresh light to the world with his peace and love to all. It seeks to prepare citizens for a new society by teaching young people to live together as a community on the basis of cooperation, love, truth and peace. He managed out his extreme busy life an opportunity to think over all aspects of the life in our country. He was motivated to do something for them. This is his greatest love and loyalty for the children of the country; and for them, he focused on the peace education. The concept of Basic Education and CABE was accepted in 1938. The period from 1919 to 1947 was a period of struggle, imprisonment, sacrifice and suffering. He died on January 30, 1948 at the hands of Nathuram godse-who shot him dead. The world was plunged into deep and indescribable grief.

## Mahatma Gandhi Life and Works towards Peace.

Mohandas Karamchand Gandhi was a great leader, a practical philosopher and social reformer of the modern India. The Father of the nation, as he is called, was the apostle of peace and non-violence and champion of freedom movement. He devoted his life for the upliftment of the millions of down-trodden, poverty-stricken, half-naked and semi-starved masses of India. He opened an Ashram at a place named phoenix, established the Tolstoy farm, established the Sabarmati Ashram, Champaran movement in 1917, Non-cooperation movement in 1921, Khadi movement in 1927, Salt Satyagraha in 1930, Satyagraha movement in 1932,

Gramaseva Ashram in 1935, Wardha basic education Plan in 1937, Quit India movement in 1942 and gave new direction in the freedom movement and ultimately brought independence. The nation was free from the foreign subjugation on 15<sup>th</sup> august, 1947.

### Peace as an Inspirations in his life:

- He realized while staying in South Africa the kind of humiliation the Indian citizens were experiencing which gave direct entry into political arena.
- In 1903 when he left for Transvaal he had educational experiences on the Tolstoy farm and involved there in educating the children.
- His mother taught him puranas, epics, etc.
- He derived inspiration from Upanishads, patanjali yoga sutras, Lord Buddha, lord mahavira, Gita, Ramayana, Bible and Quran.
- From Ruskin- basically he has learnt the principle of dignity of labour.
- From Henry David Thoreau, he has learnt about the concept of civil disobedience.
- From bible/religion, the service for humanity as service to God.

### General philosophy of Gandhi inspired by peace:

Gandhian philosophy is being propagated in the modern times for some time, but we should not limit his thought into any 'ism'. He himself has said that there is nothing like Gandhism, nor did he want to leave behind a school of thought after his name. He never claimed that he had started any new theory. He only tried to apply the basic truths in his daily life and problems. However, the truth remains that gandhiji has expressed his thoughts after studying religious scriptures, concentration and thinking, and we can find his philosophical thought manifested in them. The philosophical thoughts of gandhiji can be discussed as follows:

- **Truth:** Truth is the supreme element in gandhiji's life philosophy. It comprises of shivam (goodness) and Sundaram (beauty). For him, truth is the supreme principle. The whole life of gandhiji's is an experiment with the truth. Gandhiji's considers truth and god as one. He says that truth leads the man's life toward peace; a peace of mind and body. Because both truth and peace gave satisfaction to the soul, mind and body as well. He says that truth should exist in thought, speech and deed.
- **Non-Violence:** Gandhiji's says that non-violence is the basis of all religions. The truth can be known by the medium of non-violence. Violence only produces the feeling of anger, hatred and fear, so this is an obstacle in realizing the truth. According to Gandhi, Non-violence is complete absence of ill will against all that lives. Therefore, non-violence in its active form is goodwill towards all life and a peaceful condition of living a blissful life.
- **Satyagraha:** By Satyagraha is meant fast to truth that ultimately leads to peace. Gandhiji explained Satyagraha and said that it is the soul-force.
- **Fearlessness:** An individual who is not fearless cannot abide by the principles of truth and non-violence. So, an individual should be free from all types of fear. Explaining the meaning of fearlessness, gandhiji has written, "Fearlessness counts freedom from all external fear of disease, bodily injury and death, or dispossession of losing one's nearest and dearest, of losing reputation and so on.
- **God:** Gandhiji firmly believed in god. He is an indefinable mysterious power that pervades everywhere. Gandhiji says that we assume different bodies, but the soul is common for all of us. He believed in the unity of God and similarly in the unity of the whole mankind. What if we have different bodies, our soul is one; the rays of the sun are many, but their source is one.
- **Brotherhood:** His major focus was on treating fellowmen as equal, and loving them without any discrimination of class, caste, creed, etc. his life and practices of serving untouchables and many poor people are his reflections of his staunch belief and practice of brotherhood of man.
- **Love:** He believed love as a true religion, which is universally approved in all religions; the influence he had from bible made him to reflect on this principle of love, which also creates harmony in one's life and provide happiness all time.
- **Service to Humanity:** He believed in service to humanity. His life and deeds are exemplary of his service to humanity. His Ashrams are models and many incidents and events in his life made an epoch in human history and were compared to great humanists.
- **Selfless work:** He had utmost respect for dignity of labour the true reflection from his belief in Gita and Karma siddantha and a true Karma yogi throughout his life and practices. He believed in selfless karma or action and deeds without expecting any fruits or result.

### Peace in social revolution:

In the miniature society of the school the child learns the virtues of sympathy, service, love, brotherhood, equality and liberty, etc. these qualities are transferred from one generation to another through education. The welfare of the individual and the nation are complementary to each other. Therefore, if the country has to progress, the future generation should develop the virtues of democratic citizenship. As Gandhi ji said, "A

nation cannot advance without the units of which it is composed advancing, and conversely, no individual can advance without the nation of which it is a part also advancing”.

Directing out the value of basic education for conveying about a silent social revolution in the country, Gandhiji said, “It will provide a healthy and moral basis of bond between the city and the village and thus go an extended way towards removing some of the worst evils of the present social uncertainty and poisoned relationship between the classes”. It will check the liberal decay of our villages and lay the footing of a just social order in which there is no unnatural separation between the ‘haves’ and the ‘have-nots’ and everybody is assured of living wage and the right of freedom.

### **Peace in moral and spiritual context:**

All knowledge is useless without a good character in his speeches to the students at various institutions. Gandhi ji laid emphasis upon the moral and spiritual aims of education. Emphasizing the moral aim of education Gandhiji said, “The end of all knowledge must be the building up of character”. Character building is the moral ideal of education. According to Gandhiji that is most important in man’s life. Realization of good is, in fact, the end or the goal of all human activity and service to humanity its finest means. Real freedom is spiritual freedom. To attain this freedom is the task of education. Again, education equally aims at intellectual, economic and social upliftment, though its chief aim is moral and spiritual.

### **Peace in his non-violence education:**

As has been already pointed out, Gandhiji emphasized the principle of non-violence in every field of life. He considered non-violence as the characteristic human quality. He said, “Nonviolence is the law of our species as violence is the law of brutes”. Even truth was subordinate to non-violence. Gandhiji said, “One had better not to speak it (truth) if one cannot do so in a gentle way”. To those who doubted the value of non-violence to be the principle of human social organization, Gandhiji pointed out, “The fact that there are so many men still alive in the world shows that it is based not on force of arms but on the force of truth and love”. The principle of non-violence, Gandhiji used in every aspect of education, so much so that his theory of education may be called non-violent education.

### **Peace in his religious philosophy:**

Gandhi ji had been deeply religious in outlook and ethical thoughts. Religion for him is like a rudder in the ship. Without a religious life is without principles. He does not take religion as dogmas or rituals. True religion is with true moral principles. He cherished the idea of service to all sufferers, especially harijans. According to him, true religion is the basis of all morality to which it is inseparably linked. His emphasis on spiritual training out weighted that on intellectual training.

### **Peace in his social philosophy:**

Gandhi had his own views in the field of social philosophy. His image of a new social order was seen in the conceptualization of Sarvodaya Samaj. It is the concept of new classless society where men and women would be conscious of spiritual reality and devotees of truth, love and non-violence, leading a life of service and sacrifice; where there is no exploitation of one by another: and where the rural and urban differences do not exist. Gandhi ji felt that there should be a closer bond between school and social environment. For the development of future citizens and to enable them to play their due roles as adult members of society and attain their proper status in public life. “I (Gandhiji) value individual freedom, but you must not forget that man is essentially a social being. He has risen to his present status by learning to adjust his individuality to the requirements of social progress”.

### **Peace in his cultural philosophy:**

In the cultural sphere, Gandhi ji was considered as a synthesis, for he wanted a sweet blending of different cultures that have come to stay in India, that have, influenced Indian Life and thought and have, in turn, been influenced by the traditional Indian culture thought and philosophy. All planning should be undertaken with the rural Indian masses in mind; in other words, education should not be elitist, but popular in its character. An Integral education, which allows the whole being of a person to grow, an education which emphasises character-building and cultural identity, is once again, obviously desirable.

### **Peace in his Pedagogical context:**

The current educational practices, whether it may be methods of teaching, teacher behavior, discipline, curricular content, etc. are inspired by the ideology of Mahatma Gandhi. The entire educational sphere in one context or the other could not deny the philosophy of this great saint.

### **Conclusion:**

For achieving peace education, according to Mahatma Gandhi, we might be more hopeful and optimistic, praying for a healthier, happier, and more prosperous tomorrow, with less inequality and human misery, a world without wars and disease, without starvation and suffering.

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