

# A Need to Seek the Truth with Mahatma Gandhi and Jawdat Haydar

By Rosie Ghannage

Nowadays, violence is dominant in our area and in the world. Hence, there is a need to "disseminate the message of non-violence, AND PARTICIPATE IN launching a culture of peace, tolerance and understanding ..".

# How can the truth about peace be sought?

- Truth is one of the central and largest subjects in philosophy; a huge variety of issues in philosophy relate to truth, either by relying on theses or implying them about truth.
- To Gandhi, whose thought is an invincible part of academic debates across political science, history, sociology, economics, and other domains:

“...religion is based on truth and non-violence. Truth is ... God. Non-violence is the means of realizing Him.” He says, “ Truth is my religion and ahimsa is the only way of its realization. Search for truth is search for God.... God is because truth is. The freedom from all attachment is the realization of God as truth.

The 20th century Lebanese poet Jawdat R. Haydar, who wrote in English, agrees with Gandhi in poem entitled Gandhi:

... "That's why we look the hand of might to see

The veins streams of light glowing in the sky  
A rainbow with colors of piety  
A signal of truth for those who deny."

• And in "**Cheating Time**" he says:

.... Try talking to your shadow, the land'll hear

Your secret wafted by the air descried,  
So why be a yam-spinner change up cheer

- Thus, to come closer to truth and have God next to us, we need to experience “love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control” etc. but how?
- The emergence of violence infesting humankind underlines the fact that we need not only to think but also to practice what is epitomized by Gandhian philosophy of peace education. As he asserts, "If we are to teach real peace in this world, and if we are to carry on a real war against war, we shall have to begin with the children."

And adds:

- "I have nothing new to teach the world. Truth and Non-violence are as old as the hills. All I have done is to try experiments in both on as vast a scale as I could."
- "I know, to banish anger altogether from one's breast is a difficult task. It cannot be achieved through pure personal effort. It can be done only by God's grace."

- Haydar assures in “Brothers” what Gandhi wrote:  
Be brave to bear the burden of your fate  
And wise to quell the imposed storm of hate  
Then teach those gate-crashers to understand  
The meaning of our brotherhood and land  
The meaning of free birth and liberty  
The rights of man and his integrity
- And in “Gandhi” he says:  
Salaam on earth he preached and still preaching  
By the repeated rhythm of the reeds blown  
By the pen that has writ and still teaching  
How to water the seeds of love where grown.

# In Countrymen

- Haydar
- ..... A light house for those astray to gain the light  
A palace of justice for the rights of man  
A peace keeping force with full powers and might  
To indicate to the whole world that we can
- Teach the people how to climb the highest slopes  
To build on top a love nest for all to dwell  
In a world of democracy full of hopes  
A paradise inside this our present hell.

AND

....

Better praise God and catch your heart by  
hand

To shape it right to love your neighbor and  
Preach love and peace to those who listen  
and

Explain to them what're the rights of man and  
What's liberty what's equality and

.....

Blink not wonder not my most precious friend  
The world has a beginning must've an end

Can we benefit from Gandhi & Haydar's life experience and ideas? Can they make a difference? And rhetorically does ideology and philosophy have a say in today's world?

The answer is "YES" but HOW?

- To promote peace and reconciliation and to have the philosophy of Gandhi, Haydar and others like them spread:
  1. . There should be dialogue between religions
  2. Moral, peace and value education should be included in all types of programs such as service, sports and cultural programs;
  3. women should participate more as peace makers. As Haydar states in his poem “Women”  
:

Well ed'cated and more cultured indeed  
To help carry well the burden of life  
Being the muscle of the heart we need  
The exponent on the tracks of our strife

- For Ghandi and Haydar moral education in the overarching framework of non-violence is complimentary in nature and form to the core of peace education. For them value education is necessary for moral development of the individual whereas peace education is vital for humankind as a whole.

Here Ghandi and Haydar meet with Mary Montessori (1930) who questions the neglect of peace education; “Those who want war prepare young people for war; but those who want peace have neglected young children and adolescents so that they are unable to organize them for peace” why does this happen?

All of us should learn that violence does not resolve conflict. Defeating an enemy does not answer grievances or end hatred; the defeated are always tempted to seek revenge.

Hence, people have to address whatever caused the other to feel hurt and violated. Everyone should learn to be open to efforts to reconcile and to seek to correct injustices. Everyone should give up claim for retaliation. Everyone should learn how to forgive and be open to receive forgiveness. We should admit to not always being right and to be open to learn from others.

Even when fighting becomes a necessity, (and this happens in the case of self-defense or defending the weak), non violence can be the target.

For Gandhi, "We may never be strong enough to be entirely nonviolent in thought, word and deed. But we must keep nonviolence as our goal and make strong progress towards it."

- We should know that peace is both the absence of personal or direct violence, and the presence of social justice.
- Peace building refers to long-term period of building peaceful communities; and the resource for building a culture of peace are the people themselves, since through people themselves peaceful relationships can be created.
- Finally, young people in particular are in need of new perspectives, skills and value orientations that will enable them to build relationships and structures that lead to positive change and human well-being.



# *The Beginning*

Let's rethink Gandhi's Nonviolent  
ideology

Let's explore Haydar's thought

Let's start moving!

Let's keep walking!

**Thank you!**