

Lalon Fakir's Philosophical Thoughts About Mass Education and Peace Education

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Abstract:

Lalon Fakir passed away in 1890 now at Kushtia district in Bangladesh. His year, place and date of birth was unknown. He found untouchability in his village, disrespect towards gender inequality, inadequate class distribution. His dream was to create a religious-caste-creedless humanistic society. Men were all in all above these human created caste systems. Customs were created, surrounded and covered by men. These creeds are the main obstacle for continuing spiritual attachment towards God. He tried to arouse humanism through physical attachment in religion. He described his mind of women (beloved) through his various Baul songs. "Manush chara khepa re tui mul harabi... Manush Vojle sonar Manush hobi" or "Milon hobe koto dine ...amar moner manuser sone". Though his songs he portrayed question marks about social inequalities, religious creeds, customs, superstitions, selfishness and greediness." Emon samaj kobe go srijon hobe...jedin hindu-muslim-buddha-christain jati- gotra nahi robe`. Religious Customs are the main part of society. He protested about these superstitions along with 10000 disciples toward Jamindar's Civilization violations. Being a human Education is very necessary, with the help of a healthy companion and environment any one can increase purity, humanism, spiritual knowledge and wealth and also revive mass education and peace education logically.

Keywords: Humanism, Mass Education, Peace Education

1. INTRODUCTION

Humanist Lalon Fakir was a notorious person in the world. He was adopted by every religion for his Deep cognition, meditation, noble deeds and valuable baul songs. Few investigators tried to find out about the philosophical thoughts. UNESCO in 5th November, 2005 called Baul Songs "Masterpieces of the oral and intangible heritage of Humanity" "That was known as "Lalongiti". Though he was illiterate but through his own effort and experiences he can acquire vast knowledge about hindu and islam. He created most of the songs orally. He was a religious person but he was not interested in obeying any particular religion.

He could not acquire any formal education. Many investigators viewed that he acquired spiritual knowledge through exploration, observation, positive thinking and religion tour. He established humanism as the most important part of society.

Through Mir Mosharaf edited "Hitokiri 'newspapers' written description learned that he had passed away on 17th, 1890 at 4.55 a.m at Cheuriya village in undivided Nadia-Kustiar's Kumarkhali.

2. DEFINITION OF IMPORTANT KEYWORDS

Humanism- Humanism is an approach to life based on reason and our common humanity, recognizing that moral values are properly founded on human nature and experience alone.

Mass Education- Education for everyone (i.e for a huge population) or .Education in a broader way (i.e not limited to few topics.

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

3. RESEARCH OBJECTIVES

This study was conducted to find out

1. Lalon fakir's Philosophical Thoughts.
2. Humanist Lalon Fakir's views about Mass Education and Peace Education.

RESEARCH METHODOLOGY

Research Design: This study has been designed in a Qualitative Research. This study utilized a Concept Analysis method of research.

Data Collection:

1. Primary Data

- Lalon Fakir's self created songs are considered as primary data.

2. Secondary Data

- Biography of Lalon Fakir.
- Few writings about his life and literature.
- Various research papers.
- Much Newspaper about him.

Analysis of the Data

Primary data was collected from Field Survey and Secondary Data were collected from Biography of Lalon Fakir, few writings about his life and literature. , various research papers, much Newspaper about him was considered.

4. OUTCOME OF THE RESEARCH

The Results of the Research depended on skillful Data analysis. After the data analysis the outcomes of the research were described below-

Lalon Fakir's Philosophical Thoughts

He believed that man is the main part in our society and spiritual education was needed for humanitarian work. Man was the param guru and devotion was the path to touch the spiritual bliss. He also tried to find out the real truth about our moral life. In this earthly life man can gain reservation from misery, misfortunate love was the path to gain peace. For fulfillment his income of life created songs, like –

“Manus vojle sonar manush hobi

Manush chara kheapare tui mul harabi || “ Lalon Fakir

Humanist Lalon Fakir's views about Peace Education

He dreams of a caste-creed-nationless, happy and humanitarian society. Value education and peace education were very important parts of our society. No one can acquire greatness inborn. Greatness can be acquired through Mass Education and Peace Education. He believed that with the help of man

servicing, love, respect, and self control one can gain success and heavenly bliss through the Efficient, Right, Real and Honest Gurudev. Gurudev can bring him effective peace education for betterment in his surrounding society.

“Vobe Manush Guru Nishtha Jar
Sorbo Sadhon Siddho Hoy Tar” Lalon Fakir

Lalon Fakir’s views about Mass Education

British Govt. established their law and order in 1757. After 17 years two social revolutionaries came in 1774. One was Lalon Fakir and another was Raja Rammohan Roy. They protested for gender inequality. Then he was described as a model mother Chaitnya Mahapravu’s Sachimata. Next he claimed that women are a well balanced mixture with physical traits, fairness, virtue and with adequate moral character. Mass Education was the important part for society development. Through his song decried what is right and wrong -

“Pap Punner Kotha Ami, Kare ba Sudhai
Ek deshe ja Pap Gonno, Anno Dese Punno Tai” Lalon Fakir

Man-made education was very urgent. For this education he suggested an approach toward a guru who can bring him from darkness to lightness and peaceful life. Human and humanitarian Lalon find out a classless, creedless, casteless a well and happy society-

“Emon Samaj Kobe go Srijon Hobe,
Jedin Hindu Muslim Buddha Cristian Jat Gotra Nahi Robe” Lalon Fakir

5. CONCLUSIONS

He was a notorious social reformer for undivided Bengali society through his philosophical thoughts. Many scholars could not explain life long explanations very clearly about his philosophy of life, Songs, self-realization, self esteem, idealism and spiritual theory. He was the main founder of Humanism in pre-independence India. He was respected and remembered for his noble deeds. In the Middle Ages, his philosophical thoughts were increased and followed by Shri Chaitanya Maha Prabhu, Kabir, Nanak, Dadu, Rajob. Eknathder. He set up human and Humanitarian above all material bliss.

Emon Manob Jonom Ar Ki Hobe, Ja Kor Mon Torai Kor Ei Vobe |
Ananto Rup Sristi Korlen Sai, Suni Manager Tullo Kichui Nai,
Dev-Devata Gon Kore Aaradhan, Jonmo Nite Manbe | Lalon Fakir

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