

Teacher education for a peaceful society

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Recent incidents of Manipur killing many innocent people have shaken the whole idea of peaceful coexistence. The video viral from Manipur touches my hart. Being a peace educator I am writing this paper how to infuse peace components in school curriculum so that we will live in peace and harmony in the society. Peace is disturbed both at the macro and micro levels. There are many concerns that we need to consider in order to establish internal as well as external peace especially during the last few decades that the prevailing system of education in the world would not necessarily lead us towards a safe and peaceful future. It is important to note that the culture of violence and terrorism is generated and supported by the people preoccupied with their biases and hatred-based values; our education system is playing a complementary, if not causative, role in sustaining intolerance and extremism. In the cultural context it is said that today's so-called modernity and urbanity is leading us towards a society deprived of peace-generating social values. The values handed down from one generation to another through the modern structured education systems are based on curriculums approved by the interests of nation states.

Today we as human being and particularly the children are exposed to so much violence .In some case it is real their communities are at war. It some cases it is found on television, where conflict resolution often means the victory of the strong. Humanity faces the challenge of unprecedented proportions; the continued development of weapons of mass destruction, conflict between state and ethnic groups, the spread of racism, gender inequality, community violence, the huge and widening gap between the rich and the poor throughout the globalize economy, rapid spread of HIV/AIDS in developing countries, massive violations of human rights. Here the Global Campaign for Peace Education is open to the initiatives of individuals and groups throughout the world. Groups carry out the work of the campaign in each country, each community and each school and individuals committed to the goals of the Campaign. Those active in the campaign share sample curricula; write letters; circulate petitions; organize forums; working groups and delegations which meet with governments and education officials and write articles for publications. They use every technique they can think of to build support for peace education. In order to be equipped to tackle these interwoven problems, the coming generation deserves a radically different education. People need the skills and knowledge to create and maintain peace.

Peace requires a holistic approach. Peace education includes study of human rights; development; the environment; human security; disarmament; reconciliation; conflict prevention/resolution; gender studies; non violence and; international relations. Peace education encourages people to think critically and take constructive action.. This will help move us from a Culture of violence to a Culture of peace. The lethality and easy accessibility of today's domestic guns as well as weapons of mass destruction, the exploding rates of drug abuse, teen suicides and homicide, continued racism, hatred of refugees, alienation of those different: and the epidemic of gun and machete violence, make it URGENT that we integrate into all education the subject of peace. Violence is either preventable or inevitable and war is unacceptable. We want to universalize peace education in all schools and to bring it into the non-formal community sector as well. Public policies must promote peace education for all children

As **Mahatma Gandhi** has stated: “

If we are to reach real peace in the world we must begin with the children”.

We must all become educators who will, in turn, learn the basic philosophical and pedagogical underpinnings of educating toward a more hopeful world. Peace education is defined as the pedagogical efforts to create a better world.

What is Peace Education

Peace is being quiet inside." "Peace is having good feelings inside." "Peace is when people get along and don't argue or hit." "Peace is having positive thoughts about myself and others." "Peace begins within each one of us." "Peace is more than the absence of war." "Peace is living in harmony and not fighting with others." "Peace is a calm and relaxed state of mind." "Peace consists of positive thoughts, pure feelings, and good wishes." "To stay peaceful requires strength and compassion." "World peace grows through non-violence, acceptance, fairness and communication." "Peace is the main characteristic of a civilized society."

From the point of view of not only some children but some adolescents and adults, peace is not just the absence of war; it is the practice of love. In a peaceful society people would work together to resolve conflicts, develop morally, treat each other with justice, satisfy basic needs, and respect each other. In essence, they would live in unity. Our aim is not to achieve a perfect world. What we do want is much more unity and peace throughout the world Peace can take place within the individual.

Some believe this inner peace can be strengthened through our relationship with the Divine. Inner peace involves peace of mind and absence of fear. Outer peace is peace in society. Our impression is that in India there is, in general, a greater stress on inner peace than in the West, where there is more emphasis on outer peace. East and West must come together, as the world needs both. This is known as holistic inner-outer peace. It has both spiritual and material dimensions. The sacred texts of the world's great religions can help us better understand holistic inner-outer peace. . Peace education would not exist unless people throughout the world believed that world peace is attainable through a multifaceted effort but starting with the education of children and youth. One such was Maria Montessori. Peace education is strengthened through the will-power and efforts of those who actively promote it, for they are aware of the terrible consequences if they do not. In *The Promise of World Peace*, the Universal House of Justice declares, "Whether peace is to be reached only after unimaginable horrors precipitated by humanity's stubborn clinging to old patterns of behavior, or is to be embraced now by an act of consultative will, is the choice before all who inhabit the earth." In other words, the horrors and suffering within our society and worldwide can be reduced if we have the strong will to act. In the words of the Indian thinker and philosopher Sarvapalli Radhakrishnan "We must will peace with our whole body and soul, our feelings and instincts, our flesh and its affections."

peace teaches love, nonviolence, compassion and reverence for the environment and for all of life. The processes of peace education include empowering people with the skills of conflict resolution and with the knowledge to help create a more safe and sustainable world. Peace education involves care, compassion and concern-concern for oneself, for others and for the earth. " A number of strategies to achieve peace exist, including peace through strength, pacifism, peace with justice, institution building, peace through sustainability, and peace education. These are not mutually exclusive, but in some cases complement each other.

Peace education is more effective when it is adapted according to the social and cultural context and the needs of a society. It is enriched by that society's cultural and spiritual values along with universal human values.

A definition of peace education

Peace Education is a holistic, participatory process that includes teaching for and about human rights, nonviolent responses to conflict, social and economic justice, gender equity, environmental

sustainability, disarmament and human security. The methodology of peace education encouraged reflection, critical think, co-operation and responsible action.

It promotes multi-cultures and is based on values of dignity, equality and respect. Peace Education is intended to prepare students for democratic participation in schools and society.

Peace education, a worldwide movement is a diverse and continually changing field, responding to developments in world society and, to some extent to the advancing knowledge and insights of peace research. Today children are exposed to so much violence .In some case it is real their communities are at war. It some cases it is found on television, where conflict resolution often means the victory of the strong.

The primary purposes of peace education are the development of peacemaking capacities. In the context of present conditions Prof Betty Reardon suggested that the purpose of the new phase should be the development of capacities of cultural inventions, knowing that these capacities must be developed within the context, an age characterized by traumatic change and lack of normative direction in social and political policies. It is not an easy time to educate for a culture of peace, but it is an opportune one.

Peace education could be defined in many ways. There is no universally accepted definition as such . here are some good definition mention below

R.D.Laing(1978) a peace education is a n attempt to respond to problems of conflicts and violence on scales ranging from the global and national .it is about exploring ways of creating more just and sustainable society

In the words of **Fran Schmidt and Alice Friedmn(1998)** peace education is holistic, it embraces the physical, emotional, intellectual, and social growth of children within a framework deeply rooted in traditional human values . It is based on philosophy that teaches love, compassion, trust, fairness, co-operation and reverence for the human family and all life on our beautiful planet.

Peace education is skill building . It empowers children to joined creative and non destructive ways to settle conflict and to live in harmony with themselves, others and their world Peace building is the task of every human being and the challenge of the human family – **Fran Schmidt and Alice Friedman (1988)**

According to **Betty Reardon** Peace education is the transmission of knowledge and requirements of the obstacles to and possibilities for achieving and maintain peace, training in

skills for interpreting the knowledge and the development of reflective and participatory capacities for applying the knowledge to overcoming problems and achieving possibilities.

Hicks peace education as activates that develop the knowledge ,skills and attitudes needed to explore concepts of peace, enquire into the obstacle to peace to resolve conflicts in a just and non violent way and to study ways of constructing just a sustainable alternative future

Galtang peace studies as evolving from a focus on research and building knowledge to an emphasis on skills building insight into the roots of violence must be balanced with work on devising ways to over come, reduce and present violence

Gandhiji There is no way to peace, peace is the way peace education is define as the pedagogical efforts to create a better world it teaches love non violence compassions and reverence for all life

Dale Hudson ;peace education can be define as education that actualizes children’s potentialities in helping them learn how to make peace with them selves and with others to live in harmony and unity with self humankind and with nature

The basic concepts embedded in the above definitions are that peace education is a remedial measure to protect children from falling into the ways of violence in society . It aims at the total development of the child . It tries to inculcate higher human and social values in the mind of the child . In essence it attempts to develop a set of behavioral skills necessary for peaceful living and peace building from which the whole of humanity will benefit.

Peace education: An essential component of quality basic education

Peace education is an integral part of the UNICEF vision of quality basic education. The 1990 World Declaration on Education for All (the JomtienDeclaration) clearly states that basic learning needs comprise not only essential tools such as literacy and numeracy, but also the knowledge, skills, attitudes and values required to live and work in dignity and to participate in development. It further states that the satisfaction of those needs implies a responsibility to promote social justice, acceptance of differences, and peace (Inter-Agency Commission, WCEFA, 1990). Since 1990, a number of UNICEF documents have confirmed this vision of

basic education as a process that encompasses the knowledge, skills attitudes and values needed to live peacefully in an interdependent world. ‘The Future Global Agenda for Children – Imperatives for the Twenty-First Century’ (makes a commitment to “... ensure that education and learning processes help to form both human capital for economic growth and social capital for tolerance, respect for others and the right of each individual to participate with equality within family, community and economic life; ... and to challenge the culture of violence that threatens to destroy family and community life in so many countries.”

Article 29 of the Convention on the Rights of the Child (1989) states:

“...the education of the child shall be directed to...the preparation of the child for responsible life in a free society, in the spirit of understanding, peace, tolerance, equality of sexes, and friendship among all peoples...”

The 1990 World Declaration on Education for All says that:

“Every person – child, youth and adult – shall be able to benefit from educational opportunities designed to meet their basic learning needs. These needs comprise both essential learning tools (such as literacy, oral expression, numeracy, and problem solving) and the basic learning content (such as knowledge, skills, values, and attitudes) required by human beings to be able to survive, to develop their full capacities, to live and work in dignity, to participate fully in development, to improve the quality of their lives, to make informed decisions, and to continue learning ...The satisfaction of these needs empowers individuals in any society and confers upon them a responsibility to ... further the cause of social justice, ... to be tolerant towards social political and religious systems which differ from their own, ensuring that commonly accepted humanistic values and human rights are upheld, and to work for international peace and solidarity in an interdependent world.”

The UNICEF ‘Anti-War Agenda’, set out in *The State of the World’s Children 1996*, declares:

“...Disputes may be inevitable, but violence is not. To prevent continued cycles of conflict, education must seek to promote peace and tolerance, not fuel hatred and suspicion.”

The Education Section, Programme Division’s paper tabled at the Executive Board, June 1999 session, also asserts that “UNICEF is committed to ensuring access to basic education of good

quality—where children can acquire the essential learning tools needed to gain the knowledge, skills, values and attitudes critical to their own lives, the well-being of their families and their constructive participation in society.” Peace education, then, is best thought of not as a distinct ‘subject’ in the curriculum, nor as an initiative separate from basic education, but as process to be mainstreamed into all quality educational experiences. The term ‘education’ in this context refers to any process – whether in schools, or in informal or non-formal educational contexts – that develops in children or adults the knowledge, skills, attitudes and values leading to behavior change. The term ‘peace’ does not merely imply the absence of overt violence (sometimes referred to as ‘negative peace’). It also encompasses the presence of social, economic and political justice which are essential to the notion of ‘positive peace’ (Hicks, 1985). ‘Structural violence’ is a term that is used to refer to injustices such as poverty, discrimination and unequal access to opportunities, which are at the root of much conflict. Structural violence is perhaps the most basic obstacle to peace,

. The Convention on the Rights of the Child, like other major human rights treaties, calls for the elimination of all forms of both overt and structural violence, and the creation of a society based on the principles of justice and peace.

Peace education must address the prevention and resolution of all forms of conflict and violence, whether overt or structural, from the interpersonal level to the societal and global level.

It is significant that the framers of the CRC viewed the promotion of understanding, peace and tolerance through education as a fundamental right of all children, not an optional extra-curricular activity.

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The Need for Peace Education

Something magical is happening in classrooms across the country. It is an effort to make the study of peace a formal part of school. Let's back up a bit. Learning in its purest form takes place everywhere, not only within the confines of places called pre-, middle-, junior high and high schools. There may be some real learning taking place in schools. It's entirely likely that some student will remember something from his or her 13 years of formal compulsory education.

Somewhere along the way, though, the real joy of learning disappears and a dark cloud of academic violence sets in. Many students, teachers, administrators, policy-makers and average

people are unaware that academic violence even exists – at least in the form I mean. There is a conventional way to explain academic violence – the bad stuff that takes place on school grounds during school hours. Many people are acutely aware of this horrific violence that takes place at school – the bullying, the cliques, the teasing and, in the most egregious cases, the school shootings. But unraveling the layers of school violence is complex. The aforementioned examples of academic violence fit into two categories: hot and cold violence¹. The teasing, the glares and the unspoken school rules of behavior which delineate groups are a form of cold violence. They're beneath the surface, so commonplace that most people wouldn't even identify them as violence. But they certainly are – the saying "sticks and stones can break my bones but words will never hurt me" is one of the biggest lies ever told. Words, looks and unwritten rules are some of the most damaging acts of violence that one can endure. And sometimes cold violence leads to hot violence. Hot violence is much like it sounds; it elicits a visceral response and is an active dynamic. People actively engage in hot violence – it's the stuff that makes the front page of the newspaper.

Peace education is a movement to humanize education, to integrate meaningful learning experiences, foster communication and personal reflection, self-actualization and realization of talents and gifts and how they can be used to make the world a better place.

Peace education treats students as active participants in their learning and challenges them to look at their participation in the world as something connected to their daily learning experience. It promotes an interconnected view of the world and gives students tangible skills in conflict resolution and managing everyday problems they encounter. It also teaches students to look at problems in a radical way – radical in the Greek sense of getting to the root.

Peace education is an interim movement because it is not the end result – there is no finality in peace education. In a sense it is working within the educational system to try to transform it. Formal education is not entirely bad. There are good teachers and benefits to playing along and going through school grade by grade. components of formal education like computer resources, school dances, student council, physical education and drivers' training are all listed as potentially good byproducts of formal education.

. And peace education seeks to shed gentle light on those elements that need reconfiguring and gives support to those who are brave enough and willing to try.

It is a big responsibility to take on the task of educating for justice and peace.

Teachers have an inherently powerful job. We have the privilege of standing at the front of a class and guiding students through lesson plans that we have prepared. Certainly teachers have personal beliefs that they feel strongly about. Some teachers adamantly support military recruitment on campus because they feel that it gives students an opportunity to do something respectable with their lives, opportunities they might not otherwise have had. Other teachers are vehemently against military recruitment on campus. If they have a platform to teach a class on nonviolence and peacemaking, critics could rightly assert that the teachers would be using this platform of a peace class to squash dissent and proselytize. This is a legitimate concern.

Teaching peace is not about having a ready-made soapbox to promote progressive social issues. It's not about pitting lefty progressives against rightist conservatives. And it's certainly not about telling students what they should think. Students get enough of being told what to think in their other classes.

Teaching peace is about helping students to find their voices, to listen to themselves and to each other, to trust themselves and to learn more about themselves.

Teaching peace is a privilege, having the opportunity to facilitate intense discussions, to practice listening skills, to hear people with opposing views and be able to listen with an open heart.

Teaching peace is about the process of facilitating a fair and balanced discussion, ensuring that all voices are heard and respected. Certainly some of the topics covered in a class on nonviolence will be controversial because they are by and large not reported in the mainstream media, and they challenge the conventional way we look at the world.

Teaching peace is not about bashing the United States for centuries of foreign policy decisions that have created vast disparities between the haves and have-nots in the world. It's not about further delineating the good guys from the bad guys. It's about finding accountability and stability through discussion. It's about drawing the connections between each other, realizing that we share common space and are interconnected as well as interdependent. There is no blame, only mutual causality.

Teaching peace ultimately is about addressing why our schools, homes, communities and countries are increasingly violent. Why do we live in a world where husbands kill their pregnant wives for insurance money, where parents abuse children, where priests abuse altar boys, where the good guy winning over the bad guy means killing him, where postal workers shoot up their

workplaces, where heart disease and cancer wreck families who sit down to dinner eating genetically modified foods and argue throughout the meal from start to finish – or don't sit down together at all.

Teaching peace is not for the faint of heart. It's not for people who are afraid to be challenged. Once you say you want to teach peace or support teaching about nonviolence, you will be challenged. But teaching peace is as much about dealing with those challenges as it is about teaching the content material in class.

Some revolutionary steps need to be taken for the practical implementation of peace education:

- ❖ The curriculum being taught in schools, especially at the primary level, must be geared towards making our kids responsible citizens with positive and peace loving thinking. The symbolic representation of words that is transferred to kids through elementary books needs to be changed from 'G for gun' to 'G for good.'
- ❖ Schools structure must be based on equity and social justice, free from discrimination on the basis of class, caste or gender.
- ❖ Cultural activities are one of the most effective means of peace education. It channels the creative energy of youth from unhealthy activities to productive relationships.
- ❖ Respect for human rights is a very important dimension of peaceful human existence; and invariably peace is a human right. In this context, it is recommended that Human Rights education be introduced as a compulsory subject in secondary schools worldwide.
- ❖ In conflict prone regions (like Pakistan- India or the Balkans) youth exchange programs should be promoted and sustained through time in order to give students and youth exposure to pluralism, tolerance and respect for one another.
- ❖ Teachers should be given sufficient freedom to move out of the rut of curriculum. In most of the countries (esp. in the developing world) teachers are not enjoying their due rights and facilities.
- ❖ Special resources/ funds must be allocated to promote the concept of peace education/

❖ However, we should not forget that PEACE EDUCATION is not just something written in books, it's a CONCEPT- and AWARENESS- A LOVE to safeguard our world and future of our kids. Its not far off, just hidden in the dust of hatred and intolerance.

❖ **Ways of integrating peace into curriculum**

*Peace remains hidden in the education literature,rather than practised.
Stomfay-Stitz*

To develop children's peaceful living competencies, a school can work in a number of ways. They come under the following seven major levels.

1. Subject context 2. Subject perspectives 3. Teaching methods 4. Co-curricular activities 5. Staff development 6. Classroom management 7. School management

The approaches take the following model. integration of peace education into school total curriculum *Subject content *Subject perspectives *Teaching methods *Total Curriculum Co-curricular activities *Classroom management *School management *Staff development *Model of integration of peace values into school curriculum

Subject

Content

Since this handbook is for primary and secondary teachers, for convenience's sake we name here six subjects broadly. Language Studies Social Science Religion Physical Ed. Arts Language includes listening, speech, reading, writing, second language and secondary literature. Social Sciences may include geography, history and civics. Religion may be Buddhism, Hinduism, Islam or Christianity. In certain countries they have values or moral education in place of religion. Meditations and quotations given here are generally acceptable to all religions. However, if you differ then you can use similar activities or quotations most appropriate to your religion. Science may include environmental studies, mathematics, physics, chemistry, biology and botany. Physical Education includes game and exercises. Arts include drawing, dancing, and music.

Integration of Peace into Formal Subjects

1. Identify peace values in the lesson

Here the word 'peace value' is used rather loosely to mean all the concepts, values, principles, attitudes, skills and practices related to peaceful living. The guide for doing it takes the following

four steps. To begin with it is useful to understand the difference of the words we use here. Here is a basic clarification.

An attitude is a person's positive or negative evaluation about a particular object, behaviour, a person, a group of people, ideas, e.g. A Smoking is bad B Reading is a good habit.

C A human value is an intrinsic positive human quality that enriches living, e.g. Love

D Kindness E Courage A concept is a class of information (e.g. facts, images, attitudes, etc.) that

we group together on the basis of commonalities.

1 Motherhood

2 Compassion

(Note: Values are also concepts in this sense.)

An instruction is an informed guide to action, e.g.

- Do not stay in the same place where you explode in anger
- A principle is a basic general truth that guides right action, e.g.
- Hate is not caused by hate

Frustration leads to anger.

An aspiration is a noble wish, e.g. May all beings be happy!

An ideal is a wishful standard of perfection that people have as goals to attain through a course of

A world without borders.

Peace Education in School Curriculum

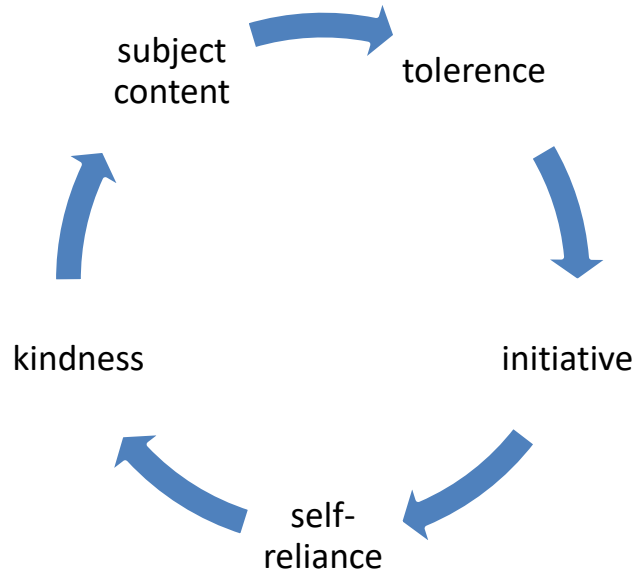
Peace is the most anxious and concern at the school stage. The world is generally hungry for peace, because of the terrible nature of weapons made by nations in which billions of money is spent as research in the tools of war. Governments are hardly thinking it worthwhile even to spend a meager amount on peace research. Educational institutions are most suitable places where peace education should be earnestly studied and discussed- languages, mathematics, social studies; general sciences can be utilized for this purpose.

For this purpose, a totally new approach in the curriculum will have to be taken in relation to the following aspects: -

- (i) Peace scheme should be incorporated into curriculum of various disciplines – Arts, Sciences and Commerce.
- (ii) When administrative reforms and achievements of a King –History is taught, peace enjoyed in his country, his peace initiatives may also be presented.
- (iii) Ideas of peace should be introduced even in Mathematics lessons in the form of profit and loss.
- (iv) Lessons that help to develop destructive mentality should be avoided.
- (v) When the results of the war are presented in the class, more stress should be given to the misery and destruction of human life and property caused by the war.
- (vi) Need and importance of peace for – man, family, society and country should be presented.

Curriculum for peace educations:

The curriculum for peace educations is based on what peace education stands for. It is a peaceful way of – living and thinking to be inculcated the essential qualities to be developed are



(i) tolerance, (ii)

Initiative, (iii) Self-reliance and (iv) kindness These qualities should be the foundation for a peaceful society.

If equality, social justice, absence of exploitation and production for use are essential to build a peaceful society, Gandhian and Marxist Philosophies should be understood very explicitly by the younger generation. Karl Marx gave a philosophy who has helped millions of once exploited people to build a peaceful life and these people today provide leadership to the world in fighting for world peace.

The curriculum for peace education may focus on Gandhian and Marxist philosophies and examine them in light of other philosophers. Education for peace would draw materials for the Gandhian System of education as reflected in institutions running on Gandhian philosophy.

Education for peace may also use materials for the education programmes of Russia, the nations of developed nationalism and other developing socialist countries. The broad outline of such a curriculum will include:

- (i) Inter-disciplinary exercise in analyzing the present social order which is primarily based on justice, inequality and exploitation
- (ii) Peace education should be the foundation for happy life.

The curriculum for peace education for different stages may be discussed under the following heads along with corresponding experiences: -

1. Primary School

Stories, poems, dramas based on moral and spiritual value should form the curriculum for peace education stories from different religions, regions, cultures and countries based on universal brotherhood of man should be given emphasis.

Experiences:

Role-play, school assembly, reading lectures on peace and peace efforts should be read on assembly. Common prayers- social, religious and cultural celebration in schools. Maintaining albums of peace lovers, places and events.

2. Middle School:

- (a) Life and peace initiatives of the Mahatma Gandhi, Nehru, Vinoba Bhave, Abraham Lincoln, Martin Luther King, Nelson Mandela, Mother Teresa, Jesus Christ, Lord Buddha should be form an integral part of the curriculum
- (b) Role of religion like Christianity, Hinduism, Islam, Buddhism in world peace

Experiences: -

- School Assembly
- Common Prayers
- Lectures by social and political leaders
- Excursions, club, pen-friends
- Inter-school literacy and sports activities

3. Higher School:

- Concept of peace, need and importance of peace, areas of peace, means to achieve peace of Individuals, Peace – families, Peace – society, Peace – initiatives taken up by UNO, UNESCO, YMCA, YWCA, Red Cross, Scout and Guides.
- Policies, treaties and award for world peace
- Role of different philosophers – world peace

- Consequence of war and violence.

Experiences: -

- School parliament, school assembly, students, debates, symposia, etc.
- Celebrations of social, religions, national and international functions.
- State and national level meetings.

The method to be adopted at these various stages of school education may both direct and indirect, appropriate to the stage of personality development of the learners.

4. Peace education in higher educational institutions:

There are three channels for organizing peace education in institutional of higher learning consisting of colleges and universities. They are

- (i) Academic- academic topics
- (ii) Administrative and Extension

Presently in India under the UGC M.Phil and Ph.D as an experimental in Peace Studies is being introduced, in Madurai Kamraj University, Jammu University, Jamia Millia Islamia etc

Non-Formal Sector of peace education:

Peace education has to be given to each and every individual in any country. But all sections of the people could not be covered by formal sectors alone. More number of people can be covered by non-formal system of education.

Areas for peace education in Formal Sector:

- (1) The concept of pacifism

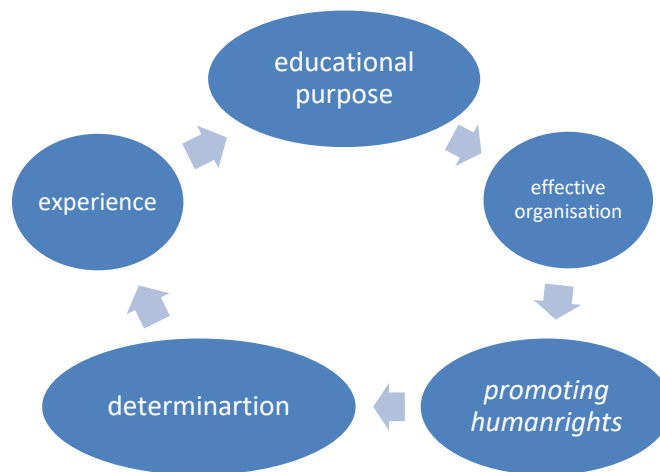
It suggests a believes in peace and hatred of war. The fundamental belief of the pacifist is in the desire of human life. It is the aim of the pacifist to make more peaceful and to keep man peaceful.

- (2) The power of peace: The non-violent (Satyagraha) of Gandhi and movement of Binobha Bhava were based on the power of peace.
- (3) The concept of universality of mankind.
- (4) Economic of self-sufficiency and decentralization of production.
- (5) Civic education as complementary to peace education.

(6) Democratic decentralization of power.

Modus Operandi

- (1) Hold public meetings to explain the increasing relevance of non-violence and communal harmony. The present situation in India and World.
- (2) Peace volunteers can be identified in every locality and peace preacher center can be organized through teaching.
- (3) Peace Brigades and peace rally can be organized. Apply non-violent methods to solve



tensions

in the society. here are 4

(four) fundamental criteria which should be taken into consideration in developing a curriculum and plan of :

- (i) Educational purposes that are to be attained.
- (ii) The educational experience that can be provided to attain these purposes.
- (iii) The effective organization of these educational experience, and
- (iv) The determination of the process by which and whether these purpose are being attained.
- (v) Promoting human rights for the groups.

Peace Education in School

Peace education in school must be man action oriented. It should be build practical oriented rather than indoor study, classroom study, no doubt, is important, but action only makes a long last impact. Gandhi said, “*Our action must be a co-ordinate work of our hand, head and heart (peace)*”.

Let us teach our youths the principles of peace in our classrooms, not the principles of war. Only a peace oriented education system and curriculum can help the nations overcome the mutual fear and distrust and bridge the gap rather than create it, and playing international understanding and peace.

We have subject matter on peace education in school curriculum. For example, in history, Ashoka’s repentance on the consequence of Kalinga War,

- Acceptance of Buddhism to practice and propagation message of non-violence.
- Preparing his own son and daughter for the mission of peace to spread the message of Lord Buddha, his teachings on non-violence, and
 - (i) Attainment of inner peace. Such dramatization with active involvement of children will help the teacher in both Realizing the objectives of role-playing in the maintenance of peace.
 - (ii) The objective of preparing communication channels to spread the message of peace in the world.

For this we can make list of Video players, Movies, T.V., and Record players

To teach the lesson of peace.

If possible, take students to hospitals to visit innocent people who were the victims of violence and arise

- To realize the importance of peace in human life.
- Let them prepare psychologically to resist violence.
- To fight against the elements causing disturbances in the society through non-violence means.

What is needed is to make our students know that Peace is not just to be understood but also to be inculcated and practiced in life. We must prepare them for the peace. We have a great

responsibility of producing the herald's of Peace mission and Prepare them to move towards a better, peaceful, free human society, but the future belong to Peace science and peace education

Peace education through peace action:

For this purpose, education encourage a number of peace activities like

- (i) Peace Makers
- (ii) Peace tours
- (iii) Peace rallies
- (iv) Peace exhibitions
- (v) Celebration of peace festivals
- (vi) Observance of peace, etc.

Role of teacher in peace education:

- In peace education the role of the teacher is more important than anything else. They must realizes that teacher occupy a holy position and models of the society. Hence, Prof. Betty, Director of peace education programme, Teachers Training College, Columbia University clearly stated that – *“No single profession has greater responsibility and opportunity to enhance the opportunity for the achievement of a culture of peace than that of the teacher*

1.As a teacher your ability to identify a peace value in their different forms as explained above is important. Many lessons have peace values in different forms. Sometimes they are given directly. Sometimes they lie hidden or given indirectly. In some other lessons you may not find any of such. However, on close scrutiny you may realize that a certain peace value could be brought into the context as a compliment to enrich the lessons. Of course there may be lessons completely lacking in any peace value and also no peace values incorporated. Even then you need not be disappointed, because in all the cases you can adopt peace education approaches such as bringing in imagination, positive feelings and emotions and interesting learning activities in relation to the lesson objectives However the stress on peace value should be in line with the lesson objectives and also within the time constraint. Therefore teachers have to find brief but effective

methods of putting across values in the formal lessons.

Peace education introduces a holistic attitude to subject contents, methods of teaching and learning, including classroom management. Peace is said to be both the end and process. Here we present a brief guide to adopt peace education into the process of teaching and learning in the classroom.

2. Infuse peace concepts, attitudes, values and principles appropriate and relevant to the lessons.

Once you identify a value in a lesson or bring in a complimentary value it has to be done in a manner so that it gets characterized in children. For this purpose, a teacher needs to analyse and identify the basic components of a value. A value has three basic components. They are: the cognitive or knowledge component, the affective component and the behavioural component.

Cognitive - (Knowledge) Affective - (Feelings, emotions and attitudes) Behavioural- (Skills, practices) The three components in a value To illustrate let us analyse the value Co-operation and identify the components. Cognitive Affective Behavioural Skills, practices and exercises ability to analyse values is necessary. A teacher has to provide the knowledge base and build the concept at' first. Secondly, she has to awaken the feelings related to the value by recalling good experiences, telling stories, etc and develop positive attitudes towards the value. Finally, behavioral skills are built through practices.

In the pages above we discussed the way of doing it. Say, for example, that there is a lesson about a traditional village. In developing the lesson, you can bring in the value of co-operative living and discuss various social co-operation practices that exist in traditional village:.

3. Bring in positive feelings and emotions to make the lesson lively, interesting and appealing.

Example: Awaken the sense of curiosity, wonder, awe, beauty and joy into the process of teaching and learning.

4. Present the lesson from a humanistic and peaceful perspective.

An example:

The French Revolution: Explain the socio-economic background to the revolution from a human perspective. Help children to understand that people tend to be aggressive under the deprivation of basic needs. Discuss how people experience poverty materially, socially and psychologically. How does deprivation lead to pervasive behaviour? Help students to, look at the issue with compassion. But can we justify, taking violence away to change society? What are the non-violent ways, which we can use to bring justice, equality, liberty and human rights?

In case of teaching history, as we discussed above, avoid arousing hatred in students against the oppressors, invaders and villains. Rather broaden the vision to understand the socio-economic and political conditions that lead to the emergence of such personalities.

5. Guide to self-development

Every lesson may have certain clues that inspire the self-development of the learner. Teachers can highlight and make use of them. Providing vision, insight, action guide, exercises in consciousness expansion and helping to understand one's potentials could facilitate self-development. Discovering one's own identity forms the ground for self-development. Especially lessons on the biographies of great personalities provide rich sources of inspiration of character-building, a part of self-development.

6. Help children to build a peaceful vision

Adolescents are naturally inclined to have a good vision or philosophy of life and society that will help to guide their action. This inclination arises from the newly attained, capacity for abstract thinking in the process of growth. In their enthusiasm to lay the foundation for a successful future life, they search for a good philosophy of life. A good school curriculum should recognize this intellectual need of the youth and provide such life guiding philosophy. In this connection a teacher has to investigate the possibility of including such vision into the formal lesson. Youth want to inquire:

1 What is the purpose of life? 2 How to live a happy life? 3 How to build a successful life? 4 What is true love? 5 What are the natures of inner drives such as sex? What is really needed here is not an answer from an outside authority, but encouragement, and guidance to inquiry and freedom. Imposing adults' views set limitations to their thinking and therefore such efforts are harmful. An open atmosphere to raise questions, doubts and express views is necessary for this purpose

7. Awaken students' spirit of creativity and imagination.

The traditional teacher-dominant approach in the classroom suppresses children's spirit of creativity and freedom. It promotes single track thinking in line with the teacher's ideas. On the other hand, child-centred learning promotes an open atmosphere for creative and divergent thinking. Open inquiry, alternative perspectives, and free generation of ideas are encouraged through various activities.

8. Awaken the spirituality, wisdom and intuition deep within.

Spirituality is the pure essence in human beings that seeks to fulfill itself through communion with the creative energy in the universe. All religions originate from the spirituality in man. This essence in its attempt to come in touch with the creative energy motivates man to reach the highest consciousness and even go beyond it. All the human values arise from spirituality. In fact, human values are different forms of expression of the spirituality within us.

Wisdom is the intelligence of spirituality. In other words, it can be explained as the perception of spirituality. Awakening of wisdom is the highest attainment in human development. It is also described as enlightenment, the highest aspiration of life and education.

9. Make learning joyful

Learning in the classroom should be necessary, happy and joyful for several reasons. It helps to develop positive attitudes to learning. Secondly, such learning is easily retained in the memory.

Thirdly, it helps emotional development in children.

It also builds a happy classroom climate. To make learning joyful:

- a. Present the lesson in clear language, easy to understand and in right sequence.
- b. Have a thought provoking and catchy introduction.
- c. Keep the attention intact.
- d. Ensure that the attention does not flag through use of examples, humor, stories.
- e. Question problem-solving and use of audio-visual aids.
- f. Make children participate in learning through involving them in interesting and challenging learning activities.
- g. Use aesthetic activities like singing, listening to recorded songs and programmes.
- h. Use role-plays, simulations and instant drama.
- i. Give creative and interesting exercises in place of monotonous and dry traditional exercises and assignment.

10. Build a friendly co-operative climate in the classroom.

A conducive social climate emerges in a classroom basically through right interaction between teacher-pupil and pupil-pupil. Mutual respect, courtesy and kindness, immensely contribute to climate-building. A co-operative relationship also helps to create a positive social climate in that it discourages individualistic and self-centered behaviour in the classroom. Mutual appreciation helps to elicit the best in students. Organizing such events as birthday celebrations, get-together parties, singing, short excursions and other socializing activities are also effective in climate-building. As the second part of our exercise here we are going to analyze a few core curricular subjects in the light of peace education and find out ways of presenting them in the classroom.

Subject	Perspective	Level
Art		

- Art can be used effectively to build peace vision and attitudes in children. Its strength lies in the affective component it inherits. Art is a very powerful medium of peace, which can

be explored endlessly. Here are a few examples. Select topics in the Arts-drawing, drama, singing, ballet, creative activities- that focuses on concepts related to peace-building and self-development, e.g. my dream of a peaceful world Hatred can be ceased by love.

- Health hazard of smoking Plant a tree. Power of positive thinking Fears in me
- Beauty of nature Through the art class the school can organize art exhibitions, street drama, produce posters, radio programmes and multicultural performances with a view to propagating peace messages to the community.

Language

Language as a subject offers exciting possibilities of using a variety of creative activities in learning it. Integrating such activities makes learning language alive and interesting. Among the creative activities are:

- * Role-play
- * Militant drama
- * Stimulation
- * Fantasy/imagination trips
- * Creative writing, e.g. writing letters to imaginary people,
- * Co-operative story making
- * Writing books, e.g. my life story, my family,

Such activities increase participation, stimulate and bring in the affective domain into learning. Appreciation and enjoyment of literature helps the emotional development of children. Literature is also creative and stimulates imagination. Stories are every effective tools in language teaching. Many children's stories convey deep human messages through symbolic means. Such messages could be discovered in appreciation sessions. The capabilities of the language as a subject can be extensively explored in inculcating peace values in children.

History

History when viewed as the evolution of civilization and the story of man's progress through time is an interesting subject. It could be presented either through a narrow or broad perspective. A narrow perspective presents the events in isolation and single track often biased ethically, religiously or nationally. It overlooks the other sides of the stories. Such learning leads to closed thinking and biased views.

On the contrary, the broad perspective presents the events in relation to the social, political, ideological and economic forces and the background prevailing during the particular period concerned. It encourages understanding history from alternative views and brings into light new perspectives. History is an interpretation of the series of recorded events in the past in an attempt to enlighten our present issues

The right approach to teaching history can build peace through the opportunities it provides to understand and appreciate other cultures, religions and to realize the strengths as well as weaknesses of man. It helps us to understand the nature of the oppressions, exploitations, invasions and destructions committed by our ancestors against humanity. For instance, how destructive a war can be and how power can blind men. Reading history, which is mostly the story of man's greed and aggression provides insights into the natural human psyche and the need to change it in order to ensure the survival and advancement of mankind. It turns our attention inward to see how the old psyche is still in operation with its roots in the primitive and medieval mentality seeking for security in ethnic centeredness, religious fundamentalism, power craziness,

Religious Education

Religion as a subject in the school curriculum can distinctively contribute to peace-building. Every religion has peace as the central value. However there is a growing criticism that the present popular form of religious education is narrow, divisive and fundamental. Realizing the inappropriateness of such an approach in today's world many countries are increasingly adopting a broader perspective that attempts at unifying mankind through inter-religious understanding. A good religious teacher adopts the broad perspective approach in such ways as given below.

Adopt a child-centred approach to teaching religion. Begin with children's experience of living. Identify the spiritual needs of children in their respective development stage and cater to them in your lesson. Encourage religious inquiry, discussion, self-discovery, adopt actively or experience base, in place of teaching domination lecturing, advocacy and patronizing methods.

Absence from looking down on other faiths. Instead, develop friendly, tolerant and respectful attitudes towards them. Use creative methods to promote religious living practice. Highlight the need for right action in moral situations, under the temptation of self. Use stories for the country religion message. Discuss in depth human issues such as purpose of living, nature of suffering, death and ignorance. In such a discussion, bring in the perspective of the other world faiths in such a manner to help broadening of vision. Use meditation constantly in your lesson to awaken spirituality.

Mathematics

Mathematics in traditional curricula is presented as an isolated subject that has no relation with the social reality. However this subject could be related to peace education in several ways. Such relation to the real world will surely make it more meaningful to students. Mathematics can use more concrete activities, assignments and exercises related to reality in order to raise awareness on national and global issues affecting mankind. For instance, the secondary mathematics can include calculations of percentages and ratio of population growth, infant mortality, adult literacy, unemployment, life expectancy, etc. Obviously engagement in such calculations will broaden children's social view. Teachers can design many interesting and meaningful exercises based on figures in population growth, education, health, and economic development. For assignments and exercises students can engage in statistical surveys using such calculations.

Mathematics also provides an opportunity for cultural understanding through studying different mathematical systems in the world and the contributions made in different cultures. Basics in astronomical mathematics can provide insights into the ways the universe operates.

Social Studies

The purpose of social studies is to broaden the children's view and the vision of human society in order to qualify them to be good citizens. The subject is developed through a multidisciplinary approach, consisting of geography, history, anthropology, sociology, economics and political science. However, the richness of these disciplines are rarely seen in the curricula of social studies syllabi in many developing countries. Many of them are overloaded with geography or history

ignoring issues coming under the other disciplines. In the academic world today there is a tendency of ignoring the human touch in social sciences. Some critics call it dehumanization of social science. It is clear that many social scientists treat people as objects, members of groups and mere sources of information. This purposeful negligence is considered as academic discipline! Another danger arising from the present form of social science is the fragmented views they produce on complex social issues. Curriculum developers have to be aware of these dehumanizing trends in science, including social studies.

The importance of social studies lies on the ground it forms to discuss issues affecting the globe. Many important themes like democracy, citizenship, human rights, child rights, social justice and problems of underdevelopment could be discussed on that ground. Students come to know major current issues of their society and of the world, such as international conflicts, environmental problems, and advancements of science through it. Various projects can be designed under this subject related to peace building. Examples: 1 Weekly presentation of global news in morning assembly 2 Publishing a handwritten or printed magazine/ wall paper on current issues related to the subject. 3 Visiting historical/ archaeological/ geographical sites. 4 Organizing exhibitions on world heritage and other important themes. 5 Conduct community surveys/studies on themes related to developmental issues. 6 Organizing school and public seminars/lectures/discussions on current social issues. 7 Organizing campaigns to raise awareness on issues affecting the people and environment 8 Viewing video and film shows on related issues.

Science Education

As all other subjects in the school curriculum, science also takes the narrow view of the world in its preference to be fragmentary as the tradition insists. Leaving aside the subject content matters here, let us focus on the hidden curriculum of science education in schools. The hidden curriculum is communicated to students primarily through the manner of presentation of the subject and the teacher's general attitudes exhibited in teaching. It has been observed that the following types of attitudes about science are suggested to learners:

Science is pure knowledge that has nothing to do with human or social issues. It has little or no relation with other subjects. Science is the only true knowledge. It is fixed and therefore no one

can do anything about it. Science does not recognize human values or inner knowledge. Learning science is mostly accumulation of the given subject matter. If anything is found to be immeasurable ignore it.

Time for change: Quality education for peace

Four critical elements are needed to shore up education's role in peacebuilding and conflict prevention:

- Inclusion/access Primary schools must be free and close to home, and must do all they can to attract all children in a community.
- Safety/protection Schools must be safe from attack and must be perceived as places where intellectual curiosity and respect for universal human rights is fostered.
- Relevance Schools must use a non-biased curriculum and relevant educational materials.
- Accountability Schools should be managed at local level to ensure relevance but also should be managed transparently and fairly.
- The opinions of children, parents and the community must be taken into consideration.
-

This type of education may cost more and may be more difficult to implement, but the benefits of quality education for children and entire societies justify it being a priority at every stage before, during and after a conflict. The curriculum has to enable our youth to produce the positive energy of peace which can be re-introduced through peace –education. Our youth have to cultivate the values of being broadminded, unselfish, non-jingoistic, out going, tolerant and so on.. They are through dialogues, mediation, and negotiation, sitting across the table-become partners in dialogue, move on the path of reconciliation. the ability to forgive the wrong committed by others for the sake of peace and non-violence. the strong conviction should be: we are meant to live in peace and violence is anti-human.

Mother Teresa once said. “ If there is no peace and love in the world, it is because we have failed to recognize that we belong to each other”, Her words are truly prophetic. We need to make our children grow with an inclusive mentality so that they might avoid the danger of excluding others. Themes of universal brotherhood and sisterhood are to be taught.

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