

Educating for Peace

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Edited by

Lokanath Mishra

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P U B L I S H I N G

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FOREWORD

Peace that is Shanti in Indian terms is not a situation of perplexity or the status quo. It is rather a state full of dynamism and continuity to lead human beings to step forward to the pathway to progress in an atmosphere surcharged with cooperation and harmony. The state of peace expects for joint efforts in the larger interest of humanity, work for the welfare of those down-trodden, less privileged and poor for their upliftment, and to accord them equality and justice. Peace is in itself possible in reality if people are treated equally in day-to-day practices and provided with equal opportunities to rise in at all levels and in all walks of life, socio-economic spheres in particular. For continuous and joint efforts are inevitable and necessary.

Further for the creation of a concrete and sustainable ground for peace and its continuity, the role of the community of teachers is very important. Teachers and Professors can undoubtedly contribute tremendously towards this end. Therefore, the effort of Dr. Lokanath Mishra, which he has made through this timely volume entitled *Educating for Peace*, is appreciable. Along with Dr. Mishra other contributors, sixteen in number, have also through their respective chapters ventured to reach the spirit in the root of the title.

I wish the endeavour of Dr. Lokanath Mishra, the Editor, a grand success.

A handwritten signature in dark ink, reading 'Ravindra Kumar', with the date '26.04.2013' written below it.

Professor Dr. Ravindra Kumar,
Meerut (India), April 2013

PREFACE

This humble piece of work has seen the light of day thanks to the blessing of the goddess MAA MANGALA. I bow my head to her for her mercy.

Truly, we are all crippled in this world. Some are crippled physically, some vitally, some mentally, some intellectually, some spiritually, and many are crippled in all parts of their body. In this sense, haves and have-nots everywhere, though both having enough and lacking resources, are suffering from physical, vital, mental, intellectual and spiritual ailments due to ignorance about themselves.

Though being handicapped, we are all exploiting each other's weaknesses by committing violence on others or on our own selves through ending our lives or being mentally sick. We see everywhere that some are mad in their pursuit of money, some of fame, some of physical beauty, some of fasting, some of killing others, and some of killing themselves—we find a long list of madness. Thus, the world has more or less become a lunatic asylum, and it is all because of the present education as well as the education of the past of the whole world, which has taken the form of mis-education for a privileged few and non-education for many, which seems to some extent inhuman.

Today's peace education is not in any way peace education in the sense of creating learners—the human is both teacher and student, even though very few have access to it. The current peace education means human rights education, tolerance education, pacifist education, and education for non-violence. It means that the present peace education, as value education, is done through indoctrination and regimentation. Knowledge about these values is dictated to the learners by peace educators, positive attitudes towards these values are inculcated in their minds and they are trained in how to practice the skills of these values. They use dialogue and discussion to teach these values of peace, considering pedagogy as the methodology, even though it is a totally negative education of peace.

Hence, the whole world today needs a better type of peace education which would be beneficial to all. Indeed, true education is peace education, and peace is the product of true education. Hence, the ultimate aim of real education is to attain or to bring peace to individuals, which would be reflected in their surroundings or in the local to global society through these peaceful individuals. Therefore, the product of true education, i.e. peace, is used with education to give more emphasis for

naming it as peace education. Thus, true peace education is people-making education, and should be for all, barring none.

I am extremely beholden to my wife, Mrs Reeta Mishra, and all the family members who have been a pillar of strength during my work. The editor is highly indebted to his research guide Prof. Santanu Kumar Swain, Faculty of Education BHU, Dr Ravindra Kumar, Ex-vice chancellor of CCS University Merrut, Prof. Ages Mashi, Head and Dean Jamia Millia Islamia, New Delhi, Prof K. C. Kapoor, vice-chancellor of Rajeev Gandhi Central University, Arunachal Pradesh, and Prof. Nina Venkata Rao, Dr B. C. Das, assistant professor, Vanasthali University, for providing the guidance for developing the book.

I look forward to suggestions from all the readers for further improving the subject content as well as presentation of the book.

ABOUT THE EDITOR

Dr. L. Mishra is the Principal of Vivek College of Education, Bijnor, India. He specializes in Teacher Education, Peace Education, Qualitative Research Methods, and Teaching of Mathematics. His interest in qualitative research on Adult Education for tribes culminated in a Ph.D thesis at the Utkal University of Orissa, India in 2007. Dr. Mishra has published a number of local and international papers and has spoken at various international conferences within India and abroad on issues relating to teacher education, peace education, curriculum, research methods, and research supervision. Dr. Mishra is an editorial board member of *The Journal of Education*, Scientific Academic Publishing (USA) and chief editor of the *International Journal of Education and Research (IJER)*. Dr. Mishra is currently researching peace education and teacher education. He is receiving a senior fellowship from the Indian Council of Social Science Research (ICSSR). One of his books, *Peace Club: a Handbook of Practicum*, is published by Lambert Academic Publishing (LAP), Germany.

CONTRIBUTORS

Dr. Lokanath Mishra is presently working as Principal at Vivek College of Education, Bijnor. He has represented India in several international seminars and conferences on education. He has published a number of papers and books on different aspects of education, especially on peace education. His book *Peace Club: A Handbook of Practicum* is published in Germany.

Prof. S. K Swain, faculty of Education Banarus Hindu University (BHU), Varanasi. He has a brilliant professional career with D. litt Degree in Education and exposed to the functionality of various International Educational institutions such as UNESCO, IIEP, IBE, WORLDBANK and University of Leeds UK. He has contributed substantially to the field of education as a professor, research supervisor, curriculum planner and strategic professional leader.

Dr. Soti Shivendra Chandra Retd. Principal S. S. (PG) College, Shahjahanpur, Dean, Faculty of Education, M. J. P. Rohilkhand University, Bareilly, Ex-Member of Academic Council, O. S. D., and Ex-Director of the Institute of Distance Education, Meerut Director, Education, D. A. V. College, Kharkhauda.

Dr. Ajay Kumar Attri Assistant Professor (Education), ICDEOL, Himachal Pradesh University Summerhill, Shimla (H. P.). Email: sivattri@yahoo.co.in. He has published a number of papers on different aspects of education.

Mr. Mayadhar Sahu and **Kulamani Sahoo**, lecturer in education and M. Phil scholar, Ravenshaw University, Cuttack, Odisha.

Anita Behera, teacher educator DIET, Dolipur, Jajpur, Odisha. Email: anitabehera44@gmail.com.

Dr Shuddhatm Prakash Jain, assistant professor, Institute of Education & Research Mangalayatan University, Aligarh.

Dr. Deepa Gupta, lecturer (M. Phil. education), C. S. J. M. University, Kanpur.

Geeta Sharma, assistant professor, Hindu college of education.

Vikramjit Singh is currently serving as assistant professor in Mathematics Education in the Regional Institute of Education (NCERT), Bhubaneswar. He has submitted his Ph.D thesis on Peace and Conflict Resolution to the Utkal University. Besides this, Mr. Singh has around twelve research publications and has participated and presented papers at various seminars and conferences.

Pradeep Kumar Mishra has a mixed record of academic distinction, ranging from matriculation to a pre-Ph.D in education. He has been bestowed with a gold medal at graduation level. Besides this, he has published research and conceptual papers in reputed international and national journals. He has worked as a JPF.

Dr. Anjana Agarwal, assistant professor, Dau Dayal Mahila P.G. College, Firozabad, U. P.

Ashish Upadhyay, assistant professor, BNS DAV teacher training college, Giridih, Jharkhand. Born in 1980, he is a post graduate in Botany and Education who started his career as an assistant teacher of biology in a middle school in the Ranchi district. Following this, he completed a M. Ed. in 2010. He specializes in the field of teacher education and environmental education. He is now working as an assistant professor in BNS DAV teacher training college, Giridih, since 2010.

CHAPTER ONE

EDUCATING ALL FOR A PEACEFUL SOCIETY

DR. LOKANATH MISHRA

Recent incidents of bomb blasts in various parts of India, killing many innocent people, have shaken the whole idea of peaceful coexistence. The incidents of school children shooting their friends also throw light on the absence of individual peace and also a lack of trust in the elders to create a peaceful solution to problems. What could be the cause of violence in society? Is it simply because we have not been fair to all sections of society? Has education become a business? Are the elders so busy that they do not listen to children? Whatever the cause, it is certain that we have failed as educators and as an education system, as peace is disturbed both at the macro and micro levels. There are many concerns that we need to consider to establish internal as well as external peace, especially during the last few decades, as the prevailing system of education in the world will 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 those preoccupied with their biases and hate-based values; our education system is playing a complementary, if not causal 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 beings and particularly our children are exposed to much violence. In some cases it is real, such as when communities are at war. In some cases it is found on television, where conflict resolution often means the victory of the strong. Humanity faces a challenge of unprecedented proportions through such things as the continued development of weapons of mass destruction, conflicts between states and ethnic groups, the spread of racism, gender inequality, community

violence, the huge and widening gap between the rich and the poor throughout the global economy, the rapid spread of HIV/AIDS in developing countries, and 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, with each community, school and individual committed to its goals. Those active in the campaign share sample curricula; they write letters, circulate petitions and 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. 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 the 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 to take constructive action. This will help move us from a culture of violence to one of peace. The lethality and easy accessibility of domestic guns as well as weapons of mass destruction, the exploding rates of drug abuse, teen suicide and homicide, continued racism, hatred of refugees, alienation of those who are different, and the epidemic of gun and machete violence make it urgent that we integrate the subject of peace into all education. Violence is either preventable or inevitable, and war is unacceptable. We want to universalize peace education in all schools and to also bring it into the non-formal community sector. Public policies must promote peace education for all children

As Mahatma Gandhi 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 philosophy and pedagogical underpinnings of educating towards 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 fight." "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 children but also 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 the 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, such as Maria Montessori, believed that world peace were attainable through a multifaceted effort, starting with the education of children and youths. Peace education is strengthened through the willpower and the 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 behaviour, 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, non-violence, compassion and reverence for the environment and 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 for oneself, for others

and for the earth. A number of strategies to achieve peace exist, including peace through strength, pacifism, peace with justice and 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, non-violent responses to conflict, social and economic justice, gender equality, environmental sustainability, disarmament and human security. The methodology of peace education encourages reflection, critical thinking, co-operation and responsible action. It promotes multiculturalism 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 the world and, to some extent, the advancing knowledge and insights of peace research. Today, children are exposed to so much violence. In some cases it is real, such as when their communities are at war. In 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 peace-making capacities. In the context of present conditions, Professor Betty Reardon suggests 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 of an age characterized by traumatic change and the 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, but some good definitions are considered below.

R. D. Laing (1978) stated that peace education is an attempt to respond to the problems of conflict and violence on scales ranging from the national to the global. It is about exploring ways of creating more just and sustainable societies.

In the words of Fran Schmidt and Alice Friedman (1998), peace education is holistic, and embraces the physical, emotional, intellectual and social growth of children within a framework deeply rooted in

traditional human values. It is based on a 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 join in creative and non-destructive ways to settle conflicts and to live in harmony with themselves and others. This world peace building is the task of every human being and the challenge of the human family.

According to Betty Reardon, peace education is the transmission of knowledge and understanding the obstacles to and possibilities of achieving and maintaining peace, training in skills for interpreting the knowledge and development of reflective and participatory capacities in applying the knowledge to overcoming problems and achieving possibilities.

For David Hicks, peace education is activities that develop the knowledge, skills and attitudes needed to explore concepts of peace, inquire into the obstacles to peace to resolve conflicts in a just and non-violent way, and identify the ways of constructing a sustainable alternative future.

Galtung considered peace studies as evolving from a focus on research, building both knowledge with an emphasis on skills and insight into the roots of violence, which must be balanced with work on devising ways to overcome, reduce and prevent violence.

According to Gandhi, there is no way to peace. Peace is the way peace education is defined as the pedagogical efforts to create a better world by teaching love, non-violence, compassion and reverence for all life.

For Dale Hudson, peace education can be defined as education that actualizes children's potentialities in helping them learn how to make peace with themselves and with others to live in harmony and unity with humankind and 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, and it tries to inculcate higher human and social values in their minds. In essence, it attempts to develop a set of behavioural 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 Jomtien Declaration) 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 with 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 that: “... 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 Program 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 a 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 behaviour 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 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.

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 students will remember something from their thirteen 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, school shootings. But unravelling the layers of school violence is a complex task.

The aforementioned examples of academic violence fit into two categories: hot and cold violence. The teasing, the glares and the unspoken school rules of behaviour 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 such, but they are certainly there and 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 cold violence sometimes 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, and 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 the everyday problems they encounter. It also teaches students to look at problems in a radical way, 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 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 like computer resources, school dances, student councils, physical education and drivers' training are all listed as potentially good by-products of formal education. 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 non-violence and peace-making, critics could rightly assert that the teachers would use this platform 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 right-wing conservatives, and it's certainly not about telling students what they should think. Students get enough of this in their other classes. Teaching peace is about helping students to find their voices, to listen to themselves and to each other, to trust and to learn more about themselves. Teaching peace is a privilege, 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 non-violence 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 is ultimately about addressing why our schools, homes, communities and countries are increasingly violent, why 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 them, where postal workers set 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 non-violence, you will be challenged. But teaching peace is as much about dealing with those challenges as it is about teaching the 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 primary level, must be geared towards making children responsible citizens through positive and peace-loving thinking. The symbolic representation of words transferred to kids through elementary books needs to be changed from “G for gun” to “G for good.”
- School structure must be based on equality 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. They channel 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 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 the curriculum. In most of the countries (especially in the developing world), teachers are not enjoying their due rights and facilities.
- Special resources or 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, an awareness, a love to safeguard our world and the future of our kids. It's not far off, just hidden in the dust of hatred and intolerance.

Ways of Integrating Peace into the Curriculum

Peace remains hidden in the education literature, rather than practiced.

—Stomfay-Stitz

To develop children's peaceful-living competencies, a school can work in a number of ways, as in 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 the curriculum through: *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 level teachers, for convenience's sake six subjects are broadly discussed here: Language Studies, Social Science, Religion, Science, Physical Education and 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. The meditations and quotations given here are generally acceptable to all religions, however you can use the similar activities or quotations most appropriate to your religion. Science may include environmental studies, mathematics, physics, chemistry, biology and botany. Physical Education includes games and exercises. Arts includes 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, person or group of people, and ideas such as smoking is a bad habit, or reading is a good habit.

A human value is an intrinsic positive human quality that enriches lives, such as love, kindness or courage.

A concept is a class of information (e.g. facts, images, attitudes etc.) that we group together on the basis of commonalities, such as motherhood or compassion (note: values are also concepts in this sense).

An instruction is an informed guide to action, such as “do not stay somewhere that makes you angry.”

A principle is a basic general truth that guides right action, such as hate is not caused by heat, or frustration leads to anger.

An aspiration is a noble wish, for example “may all beings be happy!”

An ideal is a wishful standard of perfection that people have as a goal to attain through a world without borders.

Peace education in school curriculums

Peace is the most anxious concern at the school stage. The world is generally hungry for peace because of the terrible nature of the weapons made by nations in which billions are spent on researching the tools of war. Governments hardly think it worthwhile to spend even a meagre amount on peace research. Educational institutions are more suitable places in which peace education should be earnestly studied and discussed, and languages, mathematics, social studies and general sciences can be utilized for this purpose. For this, a totally new approach in the curriculum will have to be taken in relation to the following aspects:

- (i) A peace scheme should be incorporated into the curriculum of various disciplines, such as arts, sciences and commerce.
- (ii) When administrative reforms and achievements of history are taught, and peace was enjoyed in the country, the 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 a destructive mentality should be avoided.
- (v) When the results of war are presented in class, more emphasis should be given to the misery and destruction of human life and property caused by the war.
- (vi) The need and importance of peace for individuals, families, societies and countries should be presented.

Curriculum for peace educations

The curriculum for peace educations is based on what peace education stands for, which is a peaceful way of living and thinking, and the essential qualities to be developed are: (i) Tolerance (ii) Initiative (iii) Self-reliance and (iv) Kindness. These qualities should be the foundations for a peaceful society.

Fig. 1.1.



If equality, social justice, the 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 provided a philosophy which 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 draws materials from the Gandhian System of education as reflected in institutions running on this philosophy.

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

- (i) An interdisciplinary exercise in analyzing the present social order, which is primarily based on justice, inequality and exploitation
- (ii) The concept that peace education should be the foundation for a happy life.

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

1. Primary School

Stories, poems and dramas based on moral and spiritual values should form the curriculum for peace education stories from different religions, regions, cultures and countries based on the universal brotherhood of humans.

Experiences:

- Role-play and lectures on peace and peace efforts read in assemblies.
- Common prayers on social, religious and cultural celebration.
- Albums of peace lovers, places and events maintained.

2. Middle School

- (a) The lives and peace initiatives of Mahatma Gandhi, Nehru, Vinoba Bhave, Abraham Lincoln, Martin Luther King, Nelson Mandela, Mother Teresa, Jesus Christ and Lord Buddha should form an integral part of the curriculum.

- (b) The roles of religions like Christianity, Hinduism, Islam and Buddhism in world peace should be discussed.

Experiences:

- School Assembly
- Common Prayers
- Lectures by social and political leaders
- Excursions, clubs, penfriends
- Inter-school literacy and sports activities

3. Higher School

This level should incorporate:

- The concept of peace, its need and importance, areas of peace, the means to achieve peace for individuals, families and society, and peace initiatives taken up by UNO, UNESCO, YMCA, YWCA, Red Cross, the Scouts and the Guides.
- Policies, treaties and awards for world peace
- The role of different philosophers in world peace
- The consequences 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 be both direct and indirect, and appropriate to the stage of personality development of the learners.

4. Higher educational institutions

There are two channels for organizing peace education in the institutions of higher learning, consisting of colleges and universities. They are:

- (i) Academic topics
- (ii) Administration and Extension.

Presently, in India, under the UGC, an M. Phil and a Ph.D in Peace Studies are being introduced in Madurai Kamraj University, Jammu University, Jamia Millia Islamia and others.

The non-formal sector of peace education

Peace education has to be given to each and every individual in any country, but all people cannot be covered by formal sectors alone, and greater numbers of people can be covered by the non-formal system of education.

Areas for peace education in the non-formal sector

- (1) The concept of pacifism. This suggests a belief in peace and a hatred of war. The fundamental belief of the pacifist is in the desire of human life, and is the aim of creating more peace and to keep man peaceful.
- (2) The power of peace. The non-violence (*Satyagraha*) of Gandhi and the movement of Binobha Bhava were based on the power of peace.
- (3) The concept of the universality of mankind.
- (4) Economic self-sufficiency and decentralization of production.
- (5) Civic education as a complement 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.
- (2) Peace volunteers can be identified in every locality and a peace centre can be organized through teaching.
- (3) Peace Brigades and peace rallies can be organized, and non-violent methods applied to solve tensions in the society. Here are the criteria which should be taken into consideration in developing a curriculum and plan of peace education:
 - (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 experiences and the determination of the process by which and whether these purposes are being attained.
 - (iv) Promoting human rights for the groups.