Education for Peace

Units:1-8

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EDUCATION FOR PEACE

CONTENTS

Paper XIX
EDUCATION FOR PEACE

Study outcomes: **Marks: 50 (40 + 10)**

The learners will have the ability to:

- Comprehend the concept of peace education.

- Interpret the dynamics of transformation of violence into peace.

- Familiarize the nature of conflicts and their resolutions.

- Imbibe the knowledge, attitudes and skills essential for building and keeping a worldwide culture of values and peace.

- Understand those contributions concerning different philosophers in fostering Peace Education

- Understand different Strategies and Methods of Teaching Peace Education.

UNIT I: Education for peace and Role of Social agencies

- Meaning, Concept and Need of Education for Peace;

- Practical Steps to build peaceful school environment and Values for Developing Peace; Teacher as a builder of peace.

- Role of Social Agencies (Family, School, Mass Media and NGOs) in Promoting Education for Peace.

- Pedagogical skills and strategies in promoting education for peace.

UNIT II: Methods of Teaching Education for peace

- Incorporating peaceful practices in classroom interaction.

- Strategies and Methods of inculcating Peace Values.

- Coexisting peacefully: The Treasure within.

- Contributions of various thinkers i.e. Gandhiji, Vivekananda and Tagore towards propagating peace.

Choose any one of the following activity:

1. Prepare a role play of great personalities who worked/ contributed towards Peace.

2. Organize an activity in college to promote peace.

3. Prepare an album of Indian Philosophers and write their thoughts on Peace.

BLUEPRINT OF QUESTION PAPER

- ❖ Total sections: Three (A, B and C).
- ❖ Total marks: 40
- ❖ Section A

   1. Four short answer questions covering entire syllabus (2 marks each).

   2. Total marks: 8

   3. Word limit for each question: 100

   4. All questions in section A are compulsory.

- ❖ Section B

   1. Two long answer questions from unit 1 (attempt any one).

   2. Total marks: 16

- ❖ Section C

   1. Two long answer questions from unit 2 (attempt any one).

   2. Total marks: 16

UNIT 1

CONCEPT AND NEED OF EDUCATION FOR PEACE

1.1 Introduction

1.2 Learning Objectives

1.3 Meaning and concept of peace

   Self - Check Exercise-1

1.4 Need of Education for peace

  Self - Check Exercise-2

1.5 Summary

1.6 Glossary

1.7 Answers to Self- Check Exercises

1.8 References/ Suggested Readings

1.9 Terminal Questions

1.1   Introduction

Dear learner, this unit deals with meaning, concept and need of Education for peace; practical steps to build peaceful school environment and values for developing peace; teacher as a builder of peace, role of social agencies (family, school, mass media and NGO's) in promoting Education for peace and pedagogical skills and strategies in promoting Education for peace.

1.2   Learning Objectives

After completing this unit, the students will have the ability to:

- Describe meaning of peace.

- Elaborate the concept of peace.

- Illustrate the need of Education for peace.

1.3 Meaning and Concept of Peace

Dear learner, Peace/harmony is linked to the emotional aspect of human personality. Dharma or righteousness blossoms in peace which is the most priceless possession of man, is not attainable by power, self and position or anything material or mundane but by detached and devoted dispensation of one's duty. Peace or harmony is the constantly sought purpose of all human endeavours. Peace is a state/feeling of bliss (ananda), mental equipoise ,tensionless-ness. It is the state/feeling of stillness of thought, a controlled state of every single fluctuations of the mind (Chitta Vrithi Nirodha). Peace connotes the negation of desire, anger, greed and hatred. But positively, peace is the awareness of the beauty, majesty and omnipresence of God that opens up the springs of Shanti in man's heart. Gokak (1985) says, "Shanti stands for the training of the heart, where we attain equipoise and become a balanced personality. "The gods approve", says Wordsworth, "the depth and not the tumult of the soul". Shanti, then, trains a man to gain balance and stability in his emotions". Peace is a sense of tranquility and harmony at the personal and interpersonal level that entails a set of skills, values and attitudes that if internalized leads to constructive, non-violent resolution of conflicts. It is supported by social institutions that prevent occurrence of violence. It was rightly said by Mahatma Gandhi, "If we are to teach real peace in the world we shall have to begin with children". In this reference Maria Montessori said that "All education is for peace". Throughout history and even in contemporary society, peace has often been understood merely as the absence of war or conflict. This perspective, referred to as "negative peace" in peace studies, defines peace based on what is missing rather than what it truly involves. However, genuine peace

goes beyond just the lack of violence—it includes positive attributes that lay the foundation for meaningful progress. Instead of focusing on what peace is not, it is more valuable to recognize what it genuinely represents, a concept known as "positive peace." This approach emphasizes the proactive pursuit of justice and equity in all areas of human interaction. It is an evolving and dynamic state that promotes conflict resolution through peaceful methods while nurturing inner tranquility, social unity, and a balanced relationship with the natural world. Thus, based on this explanation we can define peace as:

- Peace as a Changing Idea: Peace is seen as a type of social stability, means it is always shifting and growing. It also acts as a goal that encourages positive change, constantly leading us toward a more peaceful future.

- Ensuring Fairness: True peace comes from treating people and communities fairly. When justice is upheld, it promotes teamwork and support, ensuring that everyone's basic needs are met.

- Balance Within and Around Us: Peace exists both within individuals and in society. Eastern beliefs focus on inner calm, while Western views highlight harmony with others and the environment. A full understanding of peace comes from blending these perspectives.

- Handling Conflicts Without Violence: Peace does not mean avoiding conflicts. Instead, it recognizes them and seeks solutions through peaceful methods rather than aggression.

Peace is both a goal and a continuous journey, shaping respectful relationships and building fair, just systems. It exists on two levels: personal interactions, where individuals learn to coexist harmoniously, and structured organizations, which require systems that support peaceful living across families, communities, nations, and the world. At its core, peace represents security and calmness, a state free from conflict or war where harmony prevails. It can be understood in two ways—positively, as a sense of

tranquility and stability, or negatively, as simply the absence of violence. Education plays a vital role in fostering peace by instilling values, skills, and attitudes that encourage harmony, including approaches that promote conflict sensitivity in policies and institutions. On a global scale, peace depends on social order, which is rooted in family stability, personal growth, and a disciplined mindset. True peace begins within. It is cultivated through self-reflection, emotional balance, and trust in a higher purpose. Often, challenges arise not from the situations themselves but from our perceptions of them. By adopting a peaceful mindset, we can transform obstacles into opportunities for growth. Mastering our thoughts allows us to reduce suffering and achieve a sense of inner calm. The path to inner peace is supported by peace education, which covers essential topics such as human rights, non-violence, justice, tolerance, environmental awareness, and traditional peace practices. In today's diverse world, promoting a culture of peace through education is crucial. It fosters both intellectual and moral growth, preparing individuals to tackle global challenges with wisdom and compassion.

Peace Educators hope to create in the human consciousness a commitment to the ways of peace. Just as a doctor learns in medical school how to minister to the sick, students in peace education learn how to resolve problems caused by violence. Peace education attempts to inoculate students against the evil effects of violence by teaching skills to manage conflicts non-violently and by creating a aspiration to seek peaceful resolutions of conflict. Peace education pedagogy is interactive, with the use of dialogue, deliberation and critical learning. Formal and informal collaboration with other groups and cultures in the community is encouraged. Peace education curricula offer diverse content, form, structure, skills and attitudes that address the requirement of alternative perspectives.

Peace is often thought of as just the absence of violence. However, for Mahatma Gandhi, exploitation was one of the most obvious and widespread types of violence. He believed it could be carried out by governments,

communities, individuals, or even technology; by men mistreating women; or by one country controlling another. In his view, real peace isn't just about avoiding fights—it means living by values like kindness, honesty, fairness, equality, patience, harmony, humility, unity, and self-control. He also believed that facing personal hardship was always better than causing pain to others. Gandhi's idea of peace includes:

- A society without tension, conflict, violence, or war, where people live in harmony and resolve issues peacefully.
- Differences may exist, but they don't have to lead to violence.
- A just world free from oppression, ensuring fairness in social, economic, cultural, and political aspects.
- Problems like hunger are also a form of violence.
- A world without exploitation or injustice in any form.
- Global unity, where countries work together and share resources based on need, not greed.
- Protecting the environment by maintaining balanced ecosystems and adopting sustainable lifestyles.
- Inner peace, focusing on mental and spiritual well-being.

Peace starts within each person and then spreads to families, communities, countries, and eventually the whole world. To build a peaceful society, we need to focus on two things: teaching people values that encourage kindness and understanding, and making changes in our social, economic, and political systems to support peace. Bringing peace into daily life is important. Education is a key part of this, but it shouldn't just be about learning facts. Instead, it should help people develop a deep awareness, which is best done through peace education.

1.4   Need of Education for peace

Education is a key factor in reducing poverty and promoting peace, fairness, human rights, democracy, and cultural variety. Teachers today understand the difficulties schools face better than anyone. Many students struggle with staying focused and motivated, while teachers and staff often feel frustrated by the decline in basic politeness and the increase in disrespectful or aggressive behavior among kids. Educators frequently have to spend time managing these behavioral challenges, which disrupt learning and affect the overall school environment. These issues don't just stay in the classroom—they also cause problems during breaks, lunch periods, and even school transportation, leading to ongoing struggles between students and teachers. Teaching peace encourages values, essential life skills, and awareness in a way that promotes fairness, kindness, understanding, and respect among people, communities, and countries. Learning helps bring people together across borders and strengthens societies. However, in many parts of the world, wars and conflicts harm communities, making life more difficult. It's important to recognize the role of education in building a peaceful culture while also calling out situations where education is intentionally weakened to harm democracy and tolerance. Peace-focused learning supports the overall growth of individuals and should be available to everyone, including refugee and migrant children, minority groups, and people with disabilities. The goal is to ensure that all students have equal access to learning

opportunities. The Education for Peace (EFP) initiative takes a whole-school approach to creating a safe and supportive learning space that meets students' emotional, social, and intellectual needs. By embracing diversity, EFP uses the positive and healing power of peace to address the unique challenges different communities face. The focus on peace comes from the idea that education and peace go hand in hand. A society cannot truly move forward without education, and no education system can be truly impactful unless it is built on universal principles of peace. The world faces many serious challenges, including the spread of dangerous weapons, conflicts between ethnic groups and nations, racism, community violence, growing financial inequality, human rights abuses, and environmental harm. These global problems stand in the way of stability and progress. That's why peace education is so important—it helps tackle these issues and works toward creating a fairer and more peaceful world. Thus importance of peace education is:

- Help students understand the main causes of conflict in their daily lives.
- Create a classroom environment that reflects fairness and justice, where key values like teamwork, equality, and shared decision-making are taught and practiced.
- Teach students important skills to encourage peace and treat others with respect in all social situations.

"Since wars begin in the minds of men, it is in the minds of men that the defense of peace must be constructed." Preamble of UNESCO's Constitution. "Education – the right kind of quality education – can give children hope and opportunities, and heal divisions and the traumas of war. A school can and should be a place of peace." Ellen Johnson Sir leaf, President of Liberia "When you are educated, you can reason by yourself. You can understand that war is not the best way out, you will be able to solve problems, and you can understand, that war is about misunderstanding." Peace education aims to help students develop:

Skills, such as being able to:

- solve problems and conflict in positive ways including through negotiation and mediation
- communicate feelings and perspectives and transform anger
- understand others' feelings and perspectives
- cooperate with others
- think independently and critically
- take part responsibly in decision making

Attitudes, such as having:

- concern for others and the environment
- a desire to help and be of service
- honesty, trustworthiness and fairness
- respect other cultures, religions and lifestyles
- tolerance, generosity and compassion

Knowledge of:

- how problems and conflicts can be solved
- the values of oneself and others
- human rights and responsibilities
- the roles and effectiveness of local, national and international organizations that promote peace and help solve conflicts
- role in developing peace at home and internationally

SELF CHECK EXERCISE -2

a. **Education is a key tool in combating poverty, in promoting _____,_____,_____, _____ and _____.**

b. **Education is the key to uniting_____, bringing _____ together.**

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1.5 SUMMARY: In this unit, we have learnt about the meaning, concept and need of Education for peace. Peace is concerned with intellectual aspects of individual's personality. Peace and learning/education are the building blocks of today's world. It emphasizes on unity in diversity. Peace is a state/feeling of harmony.

1.6 GLOSSARY:

Intellectual aspect: Related to mental and thinking abilities.

Harmony: A state/feeling of peaceful existence.

Human consciousness: Being mindful of one's environment.

1.7 ANSWERS TO SELF CHECK – EXERCISES:

SELF CHECK EXERCISE-1

Answer 1. Desire, anger, greed and hatred

Answer 2. Bliss, mental equipoise, tensionless-ness and hatred

SELF CHECK EXERCISE-2

Answer 1. Peace, social justice, human rights, democracy and cultural diversity.

Answer 2. Nations, human beings

1.8 REFERNCES/ SUGGESTED READINGS:

Adams, D. (Ed). (1997) . UNESCO an d a Cult ure of Peace, Promoting a Glob al Movement. Paris: UNESCO Publication.

Balasooriya, A.S. (1995). Edu cation for peace: Learning Activities, Maha ragama, Sri Lanka: National Institute of Education.

Balasooriya, A.S. (2000). Media tion Process. Maha ragama, Sri Lanka: National Institute of Education.

1.9 TERMINAL QUESTIONS:

Q1. Write down the meaning of Peace?

Q2. Write down the concept of Education for peace?

Q3. Write down the need of Education for peace.

UNIT: 2
CULTURE OF PEACE IN SCHOOLS AND VALUES FOR DEVELOPING PEACE

2.1 Introduction

2.2 Learning Objectives

2.3 Steps to build culture of peace in schools

    Self - Check Exercise-1

2.4 Values for developing peace

  Self - Check Exercise-2

2.5 Summary

2.6 Glossary

2.7 Answers to Self- Check Exercises

2.8 References/ Suggested Readings

2.9 Terminal Questions

2.1 INTRODUCTION:

In this unit, we will study about education as a foundation of shaping attitudes of people. The goal of education is to cultivate peace. Education inculcates values in the people. Peace helps in resolving all the conflicts without any violence. Peace is always qualitative and a provider of strength.

2.2 LEARNING OBJECTIVES:

The students will be able to:

a. Understand the meaning of peace within a school setting.
b. Explain steps to cultivate a peaceful school culture.
c. Acknowledge the importance of encouraging peace.

2.3 Steps to cultivate a peaceful school culture.

Education is a key factor in shaping people's attitudes and perspectives. It gives individuals the knowledge and abilities they need to handle different life challenges effectively. There are many affordable ways to provide people with the right tools, abilities, and resources to promote peace and development. Through education, individuals learn how to solve problems and create conditions that support harmony and progress. As a major force for stability, education plays a significant role in improving society. Education helps change attitudes and behaviors in a positive way, leading to peace and growth. It teaches people about their responsibilities and roles in society, offering interactive learning experiences that help them develop new skills and adopt positive habits. This process encourages peaceful living and motivates individuals to take part in community development efforts. One of the best ways to achieve this is by including peace education in school programs and extracurricular activities. Schools serve as centers for learning, where students gain the knowledge and training they need to contribute to society. Another important step is to provide special training for teachers and volunteers so they can become advocates for peace and development. Educators can integrate these principles into their lessons, helping young students understand the relationship between peace and conflict. Teachers play a significant role in spreading awareness about the value of peace and development. As Kilmurray (2006, p.3) explains, peace building involves creating opportunities and spaces where all members of society can actively contribute to:

* Understand and fix the main issues causing conflicts.

* Contribute to influence and benefit from social, political, economic and cultural life.

* Develop a sense of self-worth and common belonging based on shared values of justice, equity and interdependence.

- Develop a positive and creative respect for diversity through mutual trust, tolerance and acceptance.

Culture of peace as "a set of values, attitudes and behaviours that reflect respect for life, human beings and their dignity and that bring to the forefront human rights, the rejection of violence in all its forms and adherence to the principles of freedom, justice, solidarity and tolerance, as well as understanding among peoples, groups and individuals". The United Nations explains a culture of harmony in its Declaration and Program of Action as "a set of values, attitudes, traditions, behaviours and lifestyles based on:

- The respect for life, the end of violence and the promotion and practice of non-violence through education, dialogue and cooperation;

- Full respect for the principles of sovereignty, territorial integrity and political independence of states and of non-intervention in affairs that are essentially within the domestic jurisdiction of states, under the Charter of the United Nations and international law;

- Full respect and promotion of all human rights and fundamental freedoms;

- Commitment to peaceful conflict resolution;

- Efforts to meet the development and environmental protection needs of present and future generations;

- Respect and promotion of the right to development;

- Respect and promotion of equal rights and opportunities for women and men;

- Respect and promotion of the right of all people to freedom of expression, opinion and information;

- Adherence to the principles of freedom, justice, democracy, tolerance, solidarity, cooperation, pluralism, cultural diversity, dialogue and understanding at all levels of society between nations and encouraged by a national and international climate that favours peace."

SELF CHECK EXERCISE-1

1. Schools are learning communities where future citizens are _____, _____ and _____.

2. Education encourages appreciation and advancement of fair rights and chances for both males and females. True/ false

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2.6   The Importance of encouraging peace.

Education plays a very important/vital role in shaping values that guide individuals toward meaningful lives while aligning with societal principles. Scholars, spiritual mentors, and educators have long highlighted its duty in character building, unlocking potential, and fostering holistic growth for individuals and community. India's rich cultural heritage has always emphasized moral and ethical values. The teachings of saints, philosophers, and communities reflect virtues like self-discipline, simplicity, resilience, non-violence, and innovative thinking—serving as guiding principles for righteous living. Globally, peace is a cornerstone of economic, social, and cultural progress. The United Nations Charter underscores the importance of maintaining harmony, preventing conflicts, and resolving disputes through justice and international law.

Core Peace Values in Education:

For Personal Growth:

- Love, truth, and sincerity in thoughts, words, and actions

- Appreciation for diversity and harmony

- Gratitude, responsibility, and humility

- Non-violence (Ahimsa) and self-discipline

- Leadership, service-oriented mindset, and optimism

- Empathy and compassion

For Spiritual Unity:

- Inner peace and self-awareness

- Freedom of belief and religious expression

- Mutual respect for all faiths

- Equal treatment of religions by the state

- Encouraging rational and critical thinking in spirituality

For Human Rights and Democracy:

- Dignity, equality, and justice

- Protection of rights and civic participation

- Freedom of speech, thought, and expression

- Awareness of constitutional values (Preamble, Rights & Duties, Directive Principles)

For values and lifestyle:

- Respect for nature and all living beings

- Minimalistic lifestyle and mindful consumption

- Responsible resource usage (Gandhian principle: meeting needs, not greed)

For National Unity:

- Embracing India's linguistic, cultural, and religious diversity

- Promoting social justice, equality, and human dignity

- Safeguarding freedom of speech and individual rights

By embedding these values, education nurtures peace, ethical conduct, and societal harmony.

SELF CHECK EXERCISE-2

1. List different peace values that contribute to national unity.

2.5 Summary: In this unit, we have come to understand that education is, at its core, a process of instilling values that empower learners to lead meaningful and fulfilling lives—ones that align with the cherished ideals and principles of society. Throughout history, thinkers, spiritual mentors, and educators in our country have emphasized, in their own unique ways, the crucial role of education in shaping character, unlocking hidden potential, and fostering a well-rounded personality. Their insights highlight how education not only benefits individuals but also contributes to the betterment of society as a whole.

2.6 Glossary:

Dignity: Calm, serious and reserved behavior due to which other people respect you.

Resources: Useful and valuable possession in the environment

Dialogue: Conversation between people in a systematic manner

7. Answers to Self- Check Exercises

SELF CHECK EXERCISE-1

Answer 1. Trained, educated and prepared.

Answer 2. True

SELF CHECK EXERCISE-2

Answer 1. Respecting human dignity, promoting equity and fairness, and upholding social justice are crucial for a just society. It is essential to protect everyone's rights while fostering inclusivity, encouraging active participation, and ensuring freedom of speech and expression

8. References/ Suggested Readings

Govt. of India (1993). Learn ing Without Burden. New Delhi: Mini stry of Human Resources Development (MHRD), Department of Education, Government of India.

Harris, I.M. (1988). Education for peace. London: McFar land and Company.

Johan, G.(1996). Peace by Pea ceful Means. New Delhi: Sa ge Publication.

Kumar, M. (Ed).(1994). Non-Viol ence, Contemporary Issues a nd Challenges. New Delhi: Gand hi Peace Foundation.

NCERT (2006). Educ ationn for peace. Department of Educatio n, Government of India.

9. Terminal Questions:

Q1. Write in your own words about values for developing peace.

Q2. What do you understand by culture of peace in schools?

Q3. Write down the steps to cultivate a peaceful school culture.

UNIT:3

TEACHERS ROLE IN BUILDING A PEACEFUL CLASSROOM ENVIRONMENT

3.1 Introduction: In this unit, we will learn about Teachers as builders of peace and teachers role in building peace. Teacher can motivate students by setting examples of preservation, achievement, dedication. Teacher by focusing can also promote towards international peace by focusing on human rights education.

3.2 Learning Objectives: After studying this unit, students will be able to:

a. Understand the concept of teacher as peace builder.

b. Explain teachers' role in building a peaceful classroom environment

3.3 Teacher as Builder of peace

Teachers play a crucial role in shaping students' behavior and mindset, serving as influential role models. If educators do not uphold principles of peace, they may unknowingly contribute to an environment that fosters violence. As the saying goes, "What I teach reflects my knowledge, but what I educate reflects who I am." A teacher's primary responsibility is to guide students toward becoming compassionate and responsible individuals— people who strive for personal growth while also contributing positively to society. Because of this, teachers are often compared to gardeners who plant seeds of wisdom and moral values, nurture them with kindness, and remove the weeds of ignorance. Great educators embody peaceful values by actively listening, acknowledging and correcting their mistakes, taking responsibility for their actions, openly expressing concerns, and working together to resolve conflicts despite differences. Even if they don't explicitly teach peace, they demonstrate it through their everyday actions. On the other hand, teachers who rely on fear, threats, or physical punishment to enforce discipline unintentionally encourage violence as a method of conflict resolution. The overall atmosphere of a classroom is deeply influenced by a teacher's attitude, values, and interactions with students. A teacher who consistently reflects on their own beliefs, habitual thought patterns, and teaching strategies through the lens of peace education plays a vital role in creating a harmonious learning environment. Students may ignore spoken advice, but they closely observe and imitate behaviors. This is especially relevant in India, where teachers are highly respected as sources of wisdom and knowledge. The principles of peace can only be instilled in students if they see these values reflected in their teachers and elders. If there's a gap between what adults say and what they actually do, students are more likely to follow the latter. Therefore, teachers must remain conscious of their influence—rather than merely telling students to "care for others," it is far more impactful to demonstrate care in their own actions, allowing students to

develop a genuine understanding of this value. Taken together, these are some of the principles that we consider important:

1. Everyone deserves recognition and kindness. While it's important to hold students to high standards, it's just as crucial for children and young people to feel valued and respected in school. When they feel included, they're more likely to participate actively in school life.

2. Every person is distinct and should be regarded in a way that honors their uniqueness. Every student deserves a challenge suited to their abilities and personalized support. Education should embrace and celebrate variety.

3. Education should be a shared experience. Learning together not only helps us gain new knowledge but also cultivates crucial skills in communication and cooperation.

4. Learning should be student-driven, with both empowerment and support. To foster this, schools must integrate these values into all aspects of education.

SELF CHECK EXERCISE-1

1. A teacher's **primary duty is to guide students** become good _____

2. Write about various values that should be present in teachers.

3.4 TEACHERS ROLE IN BUILDING A PEACEFUL CLASSROOM ENVIRONMENT:

Following points explain the teachers' importance in building peace among students:

a. The teacher should channelize the energy and talents of students towards maintaining peace.

b. The teacher should impart conflict resolution skills among the students.

c. The teacher should understand the individual differences among children and should teach accordingly.

d. The teacher should adapt a humanistic approach in the classroom.

e. The teacher must develop good attitude among the students by incorporating the values of empathy, cooperation, discipline, moral behaviour, mutual respect etc.

f. The teacher should aim to develop the qualities of democratic citizenship, commitment, responsibility, social justice, tolerance among the students.

g. Teachers should be well trained to handle the aggression of students.

h. The teacher should emphasize on social and emotional skills of learners.

3.5 SUMMARY: In this unit, we talked about how a teacher's main job is to help students grow into good and responsible people who work hard to reach

their best potential—not just for themselves but also to help society. That's why teachers are often compared to gardeners. They plant the seeds of learning and values, take care of them with patience, and remove the weeds of ignorance.

3.6 GLOSSARY:

Humanistic approach: An approach of psychology that highlights the whole person.

Mismatch: A combination that did not go well together.

Exhorting: A strong urge to do something.

3.7 ANSWERS TO SELF CHECK – EXERCISES:

SELF CHECK EXERCISE-1

Answer 1. Human beings

Answer 2. The ability to listen attentively, the humility to recognize and rectify mistakes, taking responsibility for one's actions, expressing concerns, and working together to find solutions.

SELF CHECK EXERCISE-2

Answer 1. C

3.8 REFERENCES / SUGGESTED READINGS:

Salomon, G., & Nevo, B. (2002). Peace Education: The Concept, Prin ciples, and Practices around the World. London: Lawrence Erlbaum Associates.

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Pike, G. and D. Se lby (1993). Globa l Teacher–Global Lea rner: Public Report on Basic Education in India, OUP.

Schm idt, F. and A. Frie dman (1983). Creative Co nflict Solving for Kids. Lo ndon: Stoughton Ltd.

UN ES CO (1998). Learning to L ive toge ther in Peace and Harm ony. A UNESCO APNIEVE Source Book for Teach er Educ ation and Te rtiary Level

Education. Bangkok, Thailand: UNESCO Principal Regi onal Office for Asia and the Pacific.

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3.9 TERMINAL QUESTIONS:

1. Describe Teacher as a peace builder?

2. Write down the teachers' role in building peace in the classroom.

UNIT: 4
ROLE OF SOCIAL AGENCIES AND ROLE OF STRATEGIES IN PROMOTING EDUCATIONN FOR PEACE

4.1 Introduction

4.2 Learning Objectives

4.3 Role of social agencies in promoting Education for peace

    Self - Check Exercise-1

4.4 Role of strategies in promoting Education for peace

    Self - Check Exercise-2

4.5 Summary

4.6 Glossary

4.7 Answers to Self- Check Exercises

4.8 References/ Suggested Readings

4.9 Terminal Questions

4.3 Role of Social Agencies (Family, School, Mass Media and NGOs) in Promoting Education for peace

Although peace education expanded significantly during the twentieth century, it has yet to be utterly integrated into school systems worldwide. While some countries have adopted United Nations guidelines to introduce peace education in schools, most have not given it the attention it deserves. A few nations have made it a mandatory part of public education, but they often struggle with limited resources and a lack of properly trained teachers in this

specialized area. In many communities, local organizations—concerned about ongoing violence—work to encourage people to resist the militarized policies of their governments. As the world entered the new millennium, grassroots efforts remained the most prevalent way to promote peace education

Role of Family: A child is born into a family, and it is the family that constitutes his first educational environment. It stands to reason, therefore, that Educationn for peace should begin in the home. There are several things a family can do to make home a place of peace, even in a violent and uncertain world. Children learn lessons from family and other trusted adults in the community. Family should consider the following points for fostering the Educationn for peace.

- Avoid fostering hate and prejudice. When confronted with terrible acts of aggression in our community and world, it is easy to develop fear, suspicion and hatred for a person or group of people.
- Teach children to separate the person from the behaviour; to condemn an action without condemning or hating a person.
- It is especially important for parents to overcome prejudices and fears. Children who learn prejudice from parents are likely to carry those feelings throughout their lives.
- Decrease the violence in your child's world. Video games, the Internet, movies and popular music all have the potential to influence youth. Parents can limit both the amount and the kind of media messages that come into their home.
- Extended exposure to news coverage showing violence should also be limited.
- Treat children with respect and teach them to respect others. There are opportunities every day in homes, churches, neighbourhoods and

schools for concerned adults to teach the values of respect for the rights of others, respect for self and personal responsibility for actions.

- Speak respectfully to children. Show respect by taking time to listen to them and by taking their ideas seriously. Talk about how your values have guided your actions in specific personal situations.

- Teach kindness. Children aren't born knowing how to get along with others, but research has shown that even infants have a natural sense of empathy or concern for others.

- Children learn through countless experiences in the home, school, church and other settings to develop that inborn characteristic into kindness or unkindness.

In general, if children are treated with kindness, they will treat others with kindness. Obviously, children will encounter unkindness from other children, adults and even from people in their own home. But if adults treat youth with kindness, this will help youth treat others that way. Discipline without violence. All children sometimes misbehave and all parents get frustrated and angry at times. How we deal with these situations sends a message about dealing with anger that is far more powerful than what we say. Thus, family plays an important role in Education for peace.

Role of School: Formal education has often ignored the contributions of peace educators due to cultural and economic pressures. Schools tend to prioritize subjects like math and science to prepare students for competitive, technology-driven job markets. In many places, peace education is seen as less important, with public skepticism fueled by security concerns. The rise of terrorism in the late 20th century further hindered its acceptance, as governments focused on military-based security policies. Recently, peace educators have started developing a unified curriculum that blends historical peace studies with modern human rights principles. Their approach includes feminist perspectives on violence, structural inequalities, environmental concerns, and fostering a culture of peace. Beyond international conflicts,

they now address state violence and identity-based disputes, incorporating conflict resolution, forgiveness, and non-violent strategies as alternatives to traditional geopolitical studies. With a strong foundation established, the next step is expanding this field further. Peace education initiatives aligned with UNICEF's goals should:

- Create safe "zones of peace" in schools, shielding children from conflicts.
- Uphold children's rights as per the Convention on the Rights of the Child (CRC).
- Promote respectful interactions among students, teachers, and staff.
- Ensure equality and non-discrimination in school policies.
- Incorporate local, non-violent conflict resolution methods.
- Handle disputes peacefully while respecting everyone's dignity.
- Integrate peace, human rights, and social justice into the curriculum.
- Encourage open discussions on peace and justice values.
- Use teaching methods that foster cooperation, problem-solving, and inclusivity.
- Provide students with opportunities to practice peace-building in their communities.
- Offer continuous training for educators on peace and human rights topics.

This approach aligns with UNICEF's vision of child-friendly, rights-based education, which prioritizes safety, inclusivity, quality learning, and professional development for teachers.

Role of Media: The media plays a big role in democracy by keeping people informed and sharing different opinions. It helps start conversations, shape public views, and influence society. Media can support progress, democracy, and good leadership, especially during conflicts. When it comes to peace, media can help—but it can also create problems. It can spread awareness and encourage positive discussions, but sometimes, it can also make

conflicts worse by increasing tensions. Media can promote peace, understanding, and unity, but if used unfairly, it can divide people and spread false information. Because media has such a strong influence, people are paying more attention to how it affects conflicts. It can highlight the benefits of peace, support those working toward reconciliation, and give fair coverage of all sides. While media has the power to encourage peace, making sure it does so responsibly is still a challenge. Peace negotiations and local organizations facilitate the building of networks for the protection of human rights, refugees, peace initiatives, and democratization. For establishing security reforms, the media come into play again. It is rightly said by *Bernbach* that, *"All of us who professionally use the mass media are the shapers of society. We can vulgarize it. Or we can brutalize it. Or we can help lift it to a higher level."*

Role of NGOs: Non-governmental organizations (NGOs) are independent, non-profit groups that operate on local, national, and international levels. Formed by individuals with shared interests, these organizations work to provide humanitarian aid, advocate for policy changes, and encourage political engagement by spreading awareness. Their focus spans various critical issues, such as human rights, environmental conservation, and public health. Additionally, NGOs contribute their expertise, monitor international agreements, and act as early warning systems for potential crises. Their partnerships with the United Nations differ based on their specific goals and institutional frameworks. NGOs also play a vital role in preventing conflicts and fostering peace by addressing underlying causes, promoting community dialogue, and assisting with mediation efforts. In India, they help strengthen civil society by supporting groups such as women, youth, and the elderly, ensuring long-term peace initiatives. Moreover, these organizations work towards eradicating poverty and reducing inequalities—key factors that often contribute to conflicts, such as those seen in Somalia.

4.4 Strategies in Promoting Education for peace.

Promoting peace starts with recognizing the value of both ourselves and those around us. It's a core part of living a meaningful life. Just as responsibility plays a crucial/important role in a child's development, our own lives become more fulfilling when we hold ourselves accountable for each other and the world around us. Peace not only fosters inclusivity but also strengthens communities by encouraging fairness, compassion, and sustainability. To incorporate peace education effectively, several strategies can be implemented:

- Establishing peace clubs and libraries in schools to promote awareness and engagement.

- Showcasing films and media that highlight justice and peaceful resolutions.

- Encouraging media platforms to feature content centered on peace and social harmony.

- Recognizing and celebrating cultural diversity, human rights, and environmental awareness through special events.

- Organizing programs that advocate for gender equality and mutual respect.

- Hosting district-wide peace festivals and student exchange programs to build cross-cultural understanding.

- Collaborating with NGOs to provide students with meaningful volunteer opportunities.

- Conducting workshops for teachers, parents, and school administrators on integrating peace education into daily learning.

- Ensuring curriculum reforms align with principles of equity and inclusivity.

- Addressing corruption in teacher recruitment to uphold ethical education standards.

- Creating school environments that encourage ethical behavior and student involvement in disciplinary decisions.

- Developing handbooks and other resources to guide educators in fostering a peace-oriented teaching approach.

By implementing these steps, we can nurture a culture of peace, inclusivity, and justice within education—laying the foundation for a more harmonious society in the long run.

SELF CHECK EXERCISE-2

   1. **Which of the following are the strategies for promoting Education for peace**

   a) **The school setting should always have a safe and violence-free space.**

   b) **Syllabi and textbooks required to be reorganised.**

   c) **Promote awareness about the importance of enhancing the school's institutional culture.**

   d) **All of these**

4.5 SUMMARY:

In this unit we have discussed the meaning, concept and need of Education for peace; practical steps to build culture of peace in schools and values for developing peace; teacher as peace builder, role of social agencies (family, school, mass media and NGO's) in promoting Education for peace & pedagogical skills and strategies in promoting Education for peace in detail.

4.6 GLOSSARY:

Pedagogy: The process and exercise of teaching any subject or concept.

Handbook: A small book that provide instructions to use something.

Collaborate: To work together to produce something.

4.7 ANSWERS TO SELF CHECK EXERCISES:

Self - Check Exercise -1

Answer 1. Non - Governmental Organization

Answer 2. D

Self – Check Exercise-2

Answer 1. D

4.8 REFERENCES/SUGGESTED TREADINGS:

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4.9 Terminal Questions:

1. Explain the role of family in promoting Education for peace.

2. Describe the strategies in promoting Education for peace.

3. Explain the role of NGOs in promoting Education for peace.

4. Explain the role of mass media in promoting Education for peace.

Unit-5

PEACE CONCERNS IN CLASSROOM INTERACTIONS

5.1 Introduction

5.2 Learning Objectives

5.3 Integrating peace concerns in classroom interaction

    Self- check Exercise 1

5.4 Summary

5.5 Glossary

5.6 Answers of the Self- check Exercises

5.7 References

5.8 Terminal Questions

5.1 INTRODUCTION:

In today's connected world, keeping peace across the globe is one of the most important goals for humankind. The modern civilization for its own existence should be mindful of the fact that mankind must live together, every group of it is interdependent with all the others. Universal peace can never be established unless the unity of mankind is felt, with ever growing intensity, around the global. Peace and human dignity is the state of condition that ensures justice, social and political stability through various formal, informal institutions, moral values, traditions, norms and practices. The strongest urge to save the mankind from all sorts of oppression and humiliation can be minimized by the effective role of the family members through moral and peace education. The lack of integration of family in social and international life has become serious threat for peace, dignity and humiliation of mankind.

Nobody can deny the fact that love, affections, sympathy, tolerance, brotherhood and all other human virtues are fostered in the family which is the basis of human civilization. All human beings should have the uniform identity that all are members of the same global family which can ensure peace and tranquility. If the children and young generation are inculcated with moral values in the family, and in the society, the worldwide present instability, terrorism, oppression, humiliation and all evils can be removed to a greater extent. World leaders, politician, social worker, scientist educationist and religious leaders should come forward in the same global platform by designing a consensus program where justice human dignity, good governance and overall peace can be ensured to save the mankind from all disaster.

5.2 LEARNING OBJECTIVES:

After going through this lesson, the students will be able to:

1.Explain integrating peace concerns in classroom interaction

2. Explain the ideas for integrating peace in classroom interaction

3.Discuss the pedagogy forPeace: Involving Youth in Community

5.3 Integrating peace concerns in classroom interaction

Peace education has always been an important part of learning across different societies. Every culture values peace, but in the early 20th century, non-religious beliefs of western culture and a focus on science-based education led to the decline of moral and human values in schools. Teaching became more about facts, pushing aside ethics and compassion. Despite this change, philosophers like Rousseau, Thoreau, Tolstoy, and Montessori continued to support well-rounded education. The devastation of the World Wars reminded some educators of the need to bring back humanistic values. Among them, Maria Montessori stood out for her strong commitment to peace education.

Today, we are starting to reconnect with the ideas Montessori advocated in the 1930s. She believed that while war is deliberately taught and prepared for, not enough effort has been made to teach young people how to build and maintain peace.

Peace education is more effective and meaningful when it fits a country's unique social and cultural background and specific needs. It should include cultural and spiritual values along with common human principles while staying relevant worldwide.

Ideas for integrating peace in classroom interaction

Improve the quality of teaching and learning process in the classrooms by introducing new methods such as participatory learning, through staff development and supervision programme. Set a period at least once a week in the class to voice and express students' problems related to learning and other needs with the class teacher. Take prompt action to address their problems and needs. Practice relaxation exercises, meditation or short energizing physical games and activities when the teacher feels students are beginning to show restless behaviour.

Creating a calm and friendly atmosphere in schools—often called a culture of peace—is very important. When this kind of environment is built, kids naturally absorb the values of peace. As the saying goes, peace is something to be lived rather than just taught. Building a peaceful school environment should start with the staff by developing attitudes and habits based on respect, teamwork, inclusion, trust, and a shared love for learning. Promoting a kind and respectful bond between teachers and students will help this atmosphere grow naturally. To keep it going, schools should include peace-related values, rules, and activities in daily routines. In this sense, moving from a teacher-focused method to a child-focused learning style becomes essential.

Pedagogy for Peace: Involving Youth in Community

The classroom spaces also pose a democratic contradiction. Consider that classrooms are often sites of oppression. Several frequent learning situations occur in our classrooms that undermine fair and democratic education. Take, for instance, the overly didactic classroom where material is lectured to students in an authoritarian style, with learners listening passively.

Self – Check Exercise 1

Q.1 How can you integrate education for peace into the classroom?

Q.2 What are the duties of the youth in promoting peace in the community?

5.5 SUMMARY:

In this lesson, we examined the idea of harmony. Harmony exists when people can settle their disagreements peacefully, without resorting to aggression, and work together to improve their overall well-being. It is established when:

- Individuals reside in a secure environment, free from fear or the risk of harm, with all types of violence strictly forbidden both legally and in practice.

- Laws apply to everyone equally, justice systems are reliable, and fair, effective regulations protect individuals' rights.

- Citizens have a say in political choices, and the government remains responsible and answerable to the public.

- Fundamental needs such as nutrition, clean drinking water, housing, education, medical care, and a sustainable environment are available to all without discrimination.
- Everyone has equal access to job opportunities and financial security, irrespective of gender, ethnicity, or any other personal identity characteristic.

5.6 GLOSSARY:

1. Integrating Peace: The procedure of gaining values, knowledge, attitudes , skills, and   behaviour to live in harmony/serenity with oneself, others, and the natural environment.

2. Prompt: To do anything without any delay.

3. Ethnicity: Related to social and cultural characteristics.

5.7 ANSWERS TO THE SELF-CHECK EXERCISES:

SELF CHECK EXERCISE-1

Answer1: Defining the word "Peace"

   2nd steps is "Peace zone".

   3rd step is to choose peace

   Answer 2: Promote intercultural and interfaith dialogue and build bridges between

   different social groups.

5.8 REFERNCES:

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Lerner, Michael. 2000. *Spirit Matters: Global Healing and the Wisdom of the Soul*. Charlottesville, VA: Hampton Roads.

9. Terminal Questions

1. Explain peace concerns in classroom interaction.

2. Explain role of the youth for promoting peace for community.

UNIT -6

STRATEGIES AND METHODS OF INCULCATING PEACE VALUES

6.1 Introduction

6.2 Learning Objectives

6.3 Strategies and methods of inculcating peace values

    Self – check Exercise- 1

6.4 Summary

6.5 Glossary

6.6 Answers of the Self- check Exercises

6.7 References

6.8 Terminal Questions

6.1 Introduction

The 20th century has ended, and the coming years will thoroughly analyze its different aspects, accomplishments, and influences. However, in the broader scope of history, it is still too early to make absolute judgments about the past hundred years. There will be very different approaches to list the achievements and failures whenever attempts to list these would be made. It is universally acceptable that much has happened in practically every realm of human endeavour and that too, at a much faster pace than any of the comparable time frames of the past. It has been a hundred years of remarkable progress in the fields of science and technology, as well as in the areas of society, economy, and culture.

The idea of education as a means to promote peace and nurture a culture of coexistence is steadily gaining recognition and acceptance among countries worldwide, especially within academic institutions. It is crucial to understand

its significance and requirements from the right viewpoint. In India, social cohesion, commitment to ethical and moral values, and a deep sense of duty toward the community have been integral components of the nation's cultural and societal traditions. Several educational panels and commissions have highlighted the necessity of upholding these principles amid the changing social landscape.

6.2 Learning Objectives

After going through this unit, the students will be able to:

a. Discuss the strategies and methods of inculcating peace values

6.3 Strategies and methods of inculcating peace values

The schools and teachers, today, are so concerned with the academic performance of the students that they tend to forget what the students should actually learn at the end of the day. What teachers should understand is not only the many subjects in schools, but more about teaching 'them' – the students. In other words, they should be able to teach students to survive in this world and understand the many challenges that they might face in their life in the near future. It is good that teachers teach and follow what is stated in the curriculum but they should try to be more critical and creative so that they could see beyond what is installed in the curriculum given to them.

Education for harmony/peace and fostering a culture of peace are gaining global importance, especially within education systems. In India, social unity, moral values, and societal commitment have long been central to its identity, with various educational policies emphasizing their preservation. The University Education Commission (1948-49), led by Dr. Radhakrishnan, examined India's education system and recommended integrating moral and spiritual education. While state institutions couldn't provide religious instruction due to India's secular foundation, the Commission stressed that morality alone was insufficient without spiritual training, aligning with India's

cultural heritage. Further initiatives, including the Secondary Education Commission (1952-53) and the Sri Prakash Committee (1959), reinforced the need for moral and religious education. Recommendations included studying religious figures, using mass media, and organizing interfaith lectures. The Committee also advocated physical training to promote cooperation and respect. Ultimately, value-based education must be central to learning, with teachers playing a key role in moral education. Integrating ethical teachings across subjects ensures a well-rounded, principled educational system.

Strategies for inculcating peace values

Conscientization and critical pedagogy: Breaking free from colonial influence and traditional education is crucial. Freire argues that marginalized people must develop critical awareness to challenge dominant beliefs imposed by those in power. This means questioning accepted ideas to uncover the root causes of oppression (Freire, 1970). Through conscientization—awareness of social and political realities—excluded groups can recognize, analyze, and transform their conditions. A key part of this change is praxis, which links personal experience with knowledge and action to drive real progress. True liberation isn't given from above but must come from the people themselves. An example is the Jana Sanskriti movement in West Bengal, India, which uses Theatre of the Oppressed to empower marginalized communities. In contrast, modern society is controlled by centralized power, where a small elite dominates while the majority is expected to obey without resistance.

Surrender yourself to a guru: Your guru should be a person, whom you trust completely, & in whom you can confide confidently. The trust between the teacher and taught should be strictly mutual and of highest order.

Performing yoga inthe morning: After completing morning chores, it is essential to start with yoga. Perform some easy asana as per your endurance power and availability of time preferably in an open space (rooftop, lawns, or

a large room with lot of ventilation). These help in the circulation of blood and fresh air to the various cells, tissues, organs and systems of the human body. A healthy body is a good generator of healthy thoughts and inculcation of values becomes that much easier.

Simple living with honesty. Honesty is not a policy or business transaction. It is the most natural and profitable way of leading life. And it is not as difficult as it is made out to be. Start with an understanding that Honesty is a value and not an attribute. Each value has a denominator. Fix your denominator for this value. Start with the conviction that no one is either 100% or 0% honest. Grid yourself: somewhere in between the extremes. Start being less dishonest every day and slowly graduate to being more honest every day. If you feel that you are more honest today than you were yesterday move yourself up the grid a little. Be very conservative and mean while grading yourself. Let your physical being work hard and deliver definitive measurable results to convince your inner being. Don't be charitable to yourself, but celebrate small success. This will encourage and motivate you to raise the bar daily and perhaps even many times in a day. Keep comparing the percentage daily/weekly growth and set new goals.

Show kindness and empathy. Not everyone has the same opportunities or advantages that you may have, but that does not make them any less human. Some may have faced difficult circumstances or been dealt an unfair hand in life. Extend compassion, treat them with the same respect you would expect for yourself, and do what you can to uplift them—physically, mentally, and spiritually.

Condemn the wrongdoing, not the individual. Forgiveness is not only a virtue, but also an act that creates remorse & makes a better person of the person forgiven. It also wins you a friend.

Care for your parents with more kindness and respect than you show yourself. People think that they are treating their parents properly but in

most cases this is an illusion. Please do this small exercise. Draw a table with three columns. First column write Serial no. 123… next column against each number write one thing your parents have done for you and in the next write a value for this between 1& 10. Like this right from your childhood try to recollect and write each and everything your parents have done for you and put a value for each item. When you finish, total the values you have put.

Self- check Exercise 2

Q.1 What are the strategies for inculcation of values?

6.4 SUMMARY:

In this lesson we learned about the Strategies and methods of inculcating Peace values and also learnt about the Peace is when people are able to resolve their conflicts without violence and can work together to improve the quality of their lives.

6.5 GLOSSARY:

Compassionate: Feeling of sympathy and sadness for others.

Remorse: To regret about something wrong done by you.

Inevitable: Anything that is certain to happen and cannot be avoided.

6.6 ANSWERS TO SELF-CHECK EXRECISES:

SELF-CHECK EXERCISE-1

Answer 1. Conscientization and critical pedagogy, Surrender yourself to a guru , yoga,

mediation and various co- curricular activities.

6.7 REFERNCES;

Dewey, John. 1966. *Democracy and Education*. New York: Free Press. (Originally published in 1916)

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6.8 Terminal Questions

1**.** Explain the strategies for inculcation of values?

Unit 7

COEXISTING PEACEFULLY: THE TREASURE WITHIN

7.1 Introduction

7.2 Learning Objectives

7.3 Living together in harmony: The treasure within

   Self – check Exercise 1

7.4 Summary

7.5 Glossary

7.6 Answers of the Self- check Exercises

7.7 References

7.8 Terminal Questions

7.1 Introduction

Education has be always supposed to promote peace and harmony all over the world. The universal human values are always focused on by education in schools and colleges. Peace and Harmony are two distinct values of these universal human values that need to be developed among the humankind through education.

2. Learning Objectives

After going through this unit, the students will be able to:

a. Explain the concept of living together in harmony: The treasure within

7.3 Living together in harmony: The treasure within

One wonders whether the uncertainties of future and the unstable nature of nation-states and their politics would ever help individuals regain their peace of mind and yield pleasures of existence even if such pleasures are less than permanent. Even the bodies and organizations like UNESCO have not been free from the pressures which have arisen out of the wealth and the power this wealth has created. We already have divisions in societies demarcated in terms of social classes, quality of information, goals of life corresponding to occupations people have created. In fact, the world itself has been divided on these very bases i.e. of power and pelf, and nation-states are clubbed under the economic terms `developed,' `developing' and `underdeveloped.' These terms cover a wide area of social existence, i.e., of skills, information, quality of life, political power and the like. Not content with this kind of categorization, we have the terms like Third World countries as contrasted with the first and second world nation-states. This classification implies a condemnation of certain nation-states which are placed as the bottom rung of the ladder.

While talking of education, we must bear in mind that with the advent of scripts numerous problems have taken birth. Besides who should read what and prepare for a life deprived equally by oneself and the society, numerous complications have apparently surfaced because of religion, philosophy, anthropology and politics. Each one of these areas has made claims on literacy and education. I am deliberately making a distinction between education and literacy because I believe education could not be perceived independently of human existence. Even the primitives must have passed on their `life-skills' to their children and Nature would have naturally yielded treasures at the instance of creativity and innovations. Possibly, even in those times of yore, human had a philosophy of life for guidance.

Literacy, coming along with the advent of scripts, has hastened to confuse the parameters of education. Education is the sum total of one's philosophy, religion, politics and what have you. Whereas literacy is no more than an instrument of political and social response, education covers a wide terrain.

The two, therefore, need not be perceived as one beyond accepting the fact that literacy has certain inherent advantages over education like uniformity in learning, storing of information, offering an additional means of communication, etc. But literacy does not exhaust education.

However, the way literacy has created problems should not be over looked. It has helped in building pyramids of learning and class hierarchies solely on the basis of information definable in terms of quantity and quality. Whatever may have been the nature of social structures in the primitive stages of human development, one thing is certain. Their hierarchies otherwise would have been neither all that stable nor so clean-cut as they are today. Be that as it may, education and literacy have come to be equated and are generally accepted as implicitly interchangeable terms.

The demands on education and the definition of its nature have yielded countless volumes in philosophy, religion, sociology, etc. If we have a group of people who have nothing but admiration for education and for whom it is the only key to resolving all problems we face, there are others who regard it as an instrument of class war, a means by which even the indefensible can be defended, and a trick which takes away one's peace of mind by creating a bug bear of uncertainties of future. The entire concept of market economy versus social welfare is the direct result of the wonder called education.

One wonders whether the uncertainties of future and the unstable nature of nation-states and their politics would ever help individuals regain their peace of mind and yield pleasures of existence even if such pleasures are less than permanent. Even the bodies and organisations like UNESCO have not been free from the pressures which have arisen out of the wealth and the power this wealth has created. We already have divisions in societies demarcated in terms of social classes, quality of information, goals of life corresponding to occupations people have created. In fact, the world itself has been divided on these very bases i.e. of power and pelf, and nation-states are clubbed under

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Interestingly enough, there is yet another dimension to this classification. The state of a nation's development is judged in terms of citizen's longevity, their education, social security cover, etc. These criteria seem to have been evolved more to measure the wardness of the erstwhile colonies than to discover the reasons for the advancement of the few. However, what one is not able to measure on this scale is the happiness of the nation-states. A recent survey, cited in The Times of India (22th December 1998), has revealed significantly that happiness of a people cannot be judged on the criteria evolved and accepted by the rich and advanced countries. While the USA and many European countries were found to be the unhappiest, Bangladesh topped the list of happy nation-states, with India occupying the fifth position. The top consumerist society does not necessarily also become the happiest.

In the quest for refinement of skills and forever speedy communication of information, we have put an immense burden on the school system. Children are being given more and more information. Selection and distribution of information appear to have become the sole purpose of schooling. Education and schooling are being used as synonyms. Ranking of educational institutions is symptomatic of classification and typology of skills and information. Those institutions which are selective in these matters, put a market tag on their provisions. Consequently, not only we have classes, we have correspondingly a hierarchy in educational institutions. Seen against a world order, in which a few lucky ones are able to lap up everything,

educational institutions become status symbols and knowledge/skill a branded marketable commodity.

It is against this drop that we should read Learning: The Treasure Within, a report submitted to UNESCO, Paris by an International Commission on Education for the twenty-first century headed by Jacques Delors. In the opening submission chapter by the chairman, education has been declared to be a necessary utopia. Education is declared to be "the principal means available to foster a deeper and more harmonious form of human development and thereby to reduce poverty, exclusion, ignorance, oppression and war." One would like to agree with Monsieur Delors but he has overlooked the fact that education, coupled with economic power, can itself become a source of terror and oppression. The more Americans are getting quality education, the more their thirst for power seems to become insatiable. They can attack other nation-states at will and can support dictatorships and downright terrorist nations in the name of democracy. If education can result in twisting and skewing the very purpose for which such commissions are set up, there is little hope for mankind to grow into civilized beings. Perhaps this is the reason why Delors accepts yet another reality: "The truth is that all-out economic growth can no longer be viewed as the ideal way of reconciling material progress with equity, respect for the human condition and respect for the natural assets that we have a duty to hand on in good condition to future generations."

Monsieur Delors regards, "education as an ongoing process of improving knowledge and skills, it is also perhaps primarily an exceptional means of bringing about personal development and building relationships among individuals, groups and nations." Being chairman of an international commission has its own compulsions. Therefore one must talk of education in very general, utopian perspectives. Education must be implicitly accepted as a `good' because one cannot go on regarding education merely as a tool for improving one's lot.

The commission identifies a few tensions that it regards will be central to the problems of the 21st century. They are: 1) the tension between the global and the local, i.e., local people need to become world citizens without losing their roots; 2) while culture is steadily being globalised, this development being partial is creating tension between the universal and the individual; 3) the third tension is pretty familiar to Indians the tension between tradition and modernity. Whereas for some the process of change is slow, for others it is not so, thereby creating problems of adaptation; 4) the need to balance between impatient cries for quick answers to peoples' problems and a patient, concerted, negotiated strategy of reform results in the problem/tension between long-term and short-term considerations; 5) tension arising out of human desire to complete and excel and the concern for equality of opportunity; 6) the tension between the extraordinary expansion of knowledge and the capacity of human beings to assimilate it; 7) lastly, another perennial factor the tension between the spiritual and the material.

It is the last tension which the commission thought was necessary to address. In the language of Delors; "There is, therefore, every reason to place renewed emphasis on the moral and cultural dimensions of education, enabling each person to grasp the individuality of other people and to understand the world's erratic progression towards a certain unity; but this process must begin with self-understanding through an inner voyage where milestones are knowledge, meditation and the practice of self- criticism" (p.19).

For an Indian, this paragraph should appear very familiar. One wonders whether Dr. Karan Singh had a role in its evolution. Reading Dr. Singh's write-up (pp. 225-27) one does get that impression. However, the familiar stages through which an individual acquires wisdom or is able to realise truth and face reality are Shravan ,Manan and Nidhidhyasan. When one listens or reads, that is the first milestone, meditation the second and reflection the third. I can hear an Indian ring about Monsieur Delors, milestones.

While the commission acknowledges the implicit message in these milestones and the need for the establishment of wider and more far-reaching forms of international cooperation, it does not undervalue the central role of brainpower and innovation, the transition to a knowledge-driven society, the endogenous processes that make it possible to accumulate knowledge, to incorporate new discoveries and to apply them in different areas of human activity, from those related to health and environment to the production of goods and services.

The commission lays stress on life-long learning a concept which the UNESCO has been propagating for over four decades with an added emphasis to rethink and broaden the notion. For the commission, there are four foundations of education. The first foundation is learning to live together by developing an understanding of others and their history, traditions and spiritual values so that conflicts could be managed in an intelligent and peaceful way. This is for some the commission's utopia number one. The other three pillars are learning to know; learning to do and learning to be on which there is already a report by Edgan Faure. Where this commission has apparently gone beyond these four pillars is its utopia number two. Their stress is on "the talents which are hidden like buried treasure in every person lie untapped. These are: memory, reasoning power, imagination, physical ability, aesthetic sense, the aptitude to communicate with others and the natural charisma of the group leader, which again goes to prove the need for greater self- knowledge."

The commission's third utopian idea is creation of a learning society founded on acquisition, renewal and use of knowledge. These three, put together, need to be emphasized upon. Having defined its parameters of education, the commission faces a dilemma which, with or without any report, exist and confront all governments even the dictatorial ones. Therefore, Monsieur Delors talks of a fresh approach and the stages and bridges of learning. Citing Jomtien (Thailand Conference on Education For All, 1990) the report's

Article 1, Para 1 talks of basic learning needs like knowledge, skills, values and attitudes necessary for survival. The commission defines education, once again, as "a social experience through which children learn about themselves, develop interpersonal skills and acquire basic knowledge and skills."

SELF CHECK EXERCISE- 1

Q.1 What is the importance of living together in harmony and peace?

7.4 SUMMARY:

In this lesson we learned about the living together in harmony can bring a peaceful and stable order to society , and they are a necessary condition for the survival and development of mankind. Peace is when people are able to resolve their conflicts without violence and can work together to improve the quality of their lives. Peace is when:

1.Everyone lives in safety, without fear or threat of violence, and no form of violence is tolerated in law or in practice

2.Everyone is equal before the law, the systems for justice are trusted, and fair and effective laws protect people's rights

3.Everyone is able to participate in shaping political decisions and the government is accountable to the people

7.5 GLOSSARY:

Complications: something that makes a situation more difficult.

Unstable: Something that lacks firmness.

Apparently: To indicate that the information that you are giving is something that you

  have heard but you are not certain that it is true.

7.6 ANSWERS TO SELF-CHECK EXERCISES:

  SELF CHECK EXERCISE-1

  Answer.1 Importance of harmony lies in promoting peace andpreventing

  conflicts.

7.7 REFERENCES:

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7.8 Terminal Questions

1. Explain living together in harmony and peace.

Unit 8

CONTRIBUTION OF VARIOUS THINKERS

8.1 Introduction

8.2 Learning Objectives

8.3 Contributions of various thinkers

8.4 Gandhi Ji contribution on peace

    Self – check Exercise - 1

8.5 Vivekananda contributions towards propagating peace

    Self – check Exercise - 2

8.6 Tagore contribution towards propagating peace

    Self – check Exercise - 3

8.7 Summary

8.8 Glossary

8.9 Answers of the Self- check Exercises

8.10 References

8.12 Terminal Questions

8.1 INTRODUCTION:

Education has be always supposed to promote peace and harmony all over the world. The universal human values are always focused on by education in schools and colleges. Peace and Harmony are two distinct values of these

universal human values that need to be developed among the humankind through education.

2. **LEARNING OBJECTIVES:**

After going through this unit, the students will be able to:

1.Explain Gandhiji's contribution on peace

2. Explain Vivekananda's contributions towards propagating peace

3. Explain Tagore's contribution towards propagating peace

8.3 Contributions of various thinkers

In India, the equivalent of "peace" is "shanti," which means the state of inner tranquillity. It also means the enlightened condition attained by Shakyamuni sometimes referred to as "nirvana." With respect to the state of inner peace, a Buddhist text describes this as follows: "Tranquillity of mind comes from having successfully transcended greed, hatred and ignorance." As this passage makes clear, the Buddhist approach to peace starts from the fundamental act of surmounting these deluded impulses or inner poisons. The state of having brought these impulses under control, however, is not a static and private inner peace. Rather, it is limitlessly dynamic, expansive and evolutionary in its nature.

The thirteenth-century Japanese Buddhist Nichiren expressed this with the following image: "Burning the firewood of deluded impulses, we behold the flame of enlightened wisdom." In other words, through spiritual practice the energy inherent in our deluded impulses can be transformed in its entirety into the illuminating "flame" of enlightened wisdom. Thus, the three poisons can be subdued so that they no longer produce confusion and disruption; they can no longer drive us to act in a bizarre and destructive manner. It is for this reason that this transcendence of deluded impulses is known as inner tranquillity.

In the state of tranquillity, the light of enlightened wisdom shines brilliantly, unblocked and unhindered by the clouds of deluded impulses. If one surveys the Buddha's teachings, from the earliest scriptures through the subsequent Mahayana tradition, one can see that the core of Shakyamuni's enlightenment was his awakening to the "law of dependent origination." This concept has been expressed in various ways and was developed in great depth and detail in Mahayana Buddhism; its essence is the interdependence of all living beings and indeed all phenomena. Dependent origination teaches us that all things occur and exist only through their interrelationship with all other phenomena and that this fabric of relatedness is of infinite extent both temporally and spatially. Herein lies the basis for the principle of mutually supportive coexistence of all beings so central to Buddhist thinking.

Each human being exists within the context of interrelationships that include other human beings, all living beings and the natural world. In other words, each person is sustained by the interdependent web of life. By awakening to this principle we are able to expand instinctive self-love into an altruistic love for others; we are able to nurture the spirit of tolerance and empathy for others.

8.5 Gandhi Ji Contribution on Peace

World peace is defined as an ideal of freedom, peace, and happiness among and within all nations and/or people. It generally includes an idea of planetary non-violence by which nations willingly cooperate, either voluntarily or by virtue of a system of governance that prevents warfare. A Today, peace has predominantly become political work towards settlement of issues between the nations through military involvement, cessation of arms and weapons and dialogue on less-violent, civilian matters. Peace has also included some humanitarian efforts that stretch its helping hands to the calamity-hit regions in the world. World peace is defined as an ideal of freedom, peace, and happiness among and within all nations and/or people. It generally includes an idea of planetary non-violence by which nations

willingly cooperate, either voluntarily or by virtue of a system of governance that prevents warfare. Today, peace has predominantly become political work towards settlement of issues between the nations through military involvement, cessation of arms and weapons and dialogue on less-violent, civilian matters. Peace has also included some humanitarian efforts that stretch its helping hands to the calamity-hit regions in the world.

Today, governments worldwide have not used much of democratic means to maintain peace, rather bound to display their military character and power to settle down issues that disturbed peace. They often fail to realize the fact that violence erupts at the social level, commutes to the political level and seeking a resolution finally at the military level. Diplomatic efforts have become more so customary and ineffective in front of military powers. The economic status of the nations too plays a crucial role in determining the degree of success of any peace initiative.

Gandhi is not seen in this platform of world peace. His ideologies remain neglected at the global forum and are considered as a tonic for social and cultural development only. As he is known as the Father of the nation politically, economically his dictum stands as a medicine merely for building local economy. Global communities have not come and thought of Gandhi as a "solution provider", "conflict breaker" or even as a peace activist. World peace continues to be at the hands of world powers that use violence and warfare. Indeed the situation is so grim that even a global peace campaigner is quite plausibly to localize and narrow down himself and his campaign giving in to the pressures and rigid policies of the governments.

Today political leaders take chances of peace in their hands and play a role in making or breaking the nations. Nations engage in dialogue and negotiations to settle down their ethnic problems and border issues. Political, diplomatic and media powers contribute their part to facilitate this peace process but hatred and hostilities dominate the situation as peace is not achieved at the individual levels. World governments fail to identify the key personals and power-centers that govern the war frameworks and conflict centers.

Dialogues are meant for mutual understanding, not for nurturing hatred and obscuring manipulations. They shall not give the slightest chance for eruption of violence or war by both the military and the militant or rebel groups. Misrepresentation and shallow understanding of conflicts between the groups within a country and between the countries rather complicates the situation. Changing political conditions shall not set hurdles in the ongoing conflict resolution process.

Gandhi said, "If we have no charity, and no tolerance, we shall never settle our differences amicably and must therefore always submit to the arbitration of a third party." Many of today's conflict management techniques and resolution process have a clear shadow of what and how Gandhi had seen inter-national issues in his times. A war-hunger nation has nothing in this world whilst a starving nation needs every kind of help from the world. A nation endangering peace in the world has no security for itself.

Peace can never be achieved by one-dimensional and unilateral talks or efforts. It has numerous facets of social, ethnical, religious and political elements and copious ways to deal with them to bring and stabilize worsened situations under control. The true character of a conflict must be identified and may perhaps be attributed any of those hidden elements. Gandhi's perception of bringing peace and resolving conflict had such a diversified point of interest every time when he insisted on taking fast to bring hostile situation under control. Whether there is a riot in the eastern Bengal or unrest in the north-western part of India, peace lived in his soul consciously demanding him to take on fast even if he resides in another corner of the country. Thus, peace becomes universal and eternal.

In the following paragraphs, his views on peace, as he wrote or said on various occasions when violence and warfare prevailed over nonviolence and peace in the world.

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that violence erupts at the social level, commutes to the political level and seeking a resolution finally at the military level. Diplomatic efforts have become more so customary and ineffective in front of military powers. The economic status of the nations too plays a crucial role in determining the degree of success of any peace initiative.

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of a third party." Many of today's conflict management techniques and resolution process have a clear shadow of what and how Gandhi had seen inter-national issues in his times. A war-hunger nation has nothing in this world whilst a starving nation needs every kind of help from the world. A nation endangering peace in the world has no security for itself.

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another corner of the country. Thus, peace becomes universal and eternal.

Gandhi recognized .the potentiality of these various kinds of conflict as occasions to contemplate over the confirmed problems and also as opportunity to search peaceful means to resolve them, because of his positive attitude .He knew very well that the process of conflict resolution involved painstaking task of restructuring the present world by liberating human mind from dogmatism of various kinds such as economic and political barbarism, religious bigotry etc. To achieve simultaneously the negative aim of conflict - resolution and the positive aim of establishing peace, Gandhi propounded his philosophy of peace. The need of ours is to proclaim again and again the significance of Gandhian pacifism to solve crucial problems of conflicts and violence.

To prevent structural violence, Gandhi proposed the theories with ideals of Satyagraha, Sarvodaya, Swaraj , Swadeshi, Buniyadi Talim, Decentralization of Power, and wealth, Trusteeship, social Harmony & communal unity, Economic equality, Sarva Dharma Sambhava, Democracy of Enlightened Majority etc. Gandhi's approach had always been Holistic as human life is a synthetic whole, which cannot be divided into watertight compartments of social , religious, political life etc.

Gandhiji . it underlines (i) Removal of untouchability (ii) Prohibition, (iii) Upliftment of women (iv) Communal Unity (v) Service of backward class (vi) Village Sanitation (vii) National Language (viii) Basic education (ix) Adult education (x) Village Industries. Gandhiji assert that besides individual endeavor corporate actions are also needed . So he established" Ashram", where people could be incited in vows.

The most fundamental principle of his philosophy of peace is "Ahimsa" or non-violence which is law of love, life and creation as opposed to violence or Himsa, the cause of hatred, death and destruction. According to Gandhi the universal human value of Ahimsa ought to be cultivated not merely at personal level, but at social, national and international level too if we wish to avoid personal, social , national and international conflicts. It is a very powerful means to avoid conflict, since it springs from inner realization of the equality of all. human beings . Negatively it is absence of mental intention of injuring, harming, disturbing and. agonizing opponent, and positively it is good will towards all human beings. Nonviolence at interpersonal and International levels can be defined as Altruistic approach. As a peaceful technique to resist injustice, it includes a concrete programme and leads to self-suffering and sacrifice. For Gandhi "Fasting unto death" is the last step to oppose injustice.

Gandhi's approach is ethical, as he believes, that moral degeneration is the root cause of all evils including conflicts. So he recommends acquisition of moral value such as truthfulness, non-violence or love. Self-control,

forgiveness, non-enmity or friendliness, compassion, mercy etc. In fact values are the best equipments discovered by human being to escape various types of conflict. Researches also show that root of all problems invariably lies in the infringement of values- moral, religious, spiritual, economic and political -and moral principles· Undoubtedly conflicts are nothing but the illustration of the violation of moral laws, non performance of duties , negligence of human values, enjoyment of freedom without caring for responsibility etc. Hence Gandhi appreciates moral solution, which is inexpensive, and single person can initiate and undertake the task of conflict resolution by attracting world wide attention· Gandhi, a great political thinker, therefore, recommends that politics should be a branch of ethics· Moral principles must be adhered to by politicians, ideologues, social activists as well as ordinary citizen of the world as there is no dividing line between private and public life.

Assimilation of values in one's character and their expression in conduct is required to avoid conflict and this in turn is possible through awakening of "Conscience" at personal, social, national and global levels. Public awareness of those values which are conducive to peace building must be evoked through exhibition, education, public lectures, dialogues and-mass communication- T.V., Radio, Newspapers etc.

Gandhi proposed and adopted "Satyagraha" as an moral equivalent to war and conflict. As we all know the successful conduct of war involves two things. On the one hand, suppression of the virtues of kindness, friendliness, forgiveness and consideration for the sufferings of fellow human beings , and on the other, encouragement of the feelings of unqualified hatred , anger and hostility towards so called enemies. Thus war leads to total violation of the liberal democratic principles of respect for persons and dignity of the individual. On the contrary, satyagrahi while resisting injustice, shows respect for his opponent by making moral appeals to him and expecting him to be responsive. Satyagrahi aims at conversion of the opponent's heart by making him aware of his ill will or inhuman behaviour through self- suffering".

Satyagraha aims at winning over opponent by love and gentle persuading and by arousing in him a sense of justice rather than forcing him to surrender out of fear.

The method of Satyagraha is purely moral and humanistic as it involves faith in the inherent goodness and good sense of the opponent coupled with goodwill towards him and readiness to come to an understanding and compromise. In fact Satyagraha aims at settlement of issue or issues with the opponent without causing him even psychological injury but it implies soul - force, courage and determination.

A well-conducted Campaign of Satyagraha absolutely untouched by violence in word and deed, made the hypocritical opponent suffer from split personality as his own moral consciousness getting alarmed by the exposure of the immorality of his action. Gandhi believed in the technique of Satyagraha, because he had faith in the goodness of human nature.

The moral and humanistic grandeur of Satyagraha as method of resolving conflict and securing justice has been appreciated by several thinkers, politicians and social workers. Conflict cannot take place if we behave on Kantian maxim that humanity (rational beings) should always be treated as an end-in-itself. If we wish to keep peace, we ought to follow the UN charter of human rights, according to which dignity of human life must be honored and maintained without reference to caste, color, creed etc. We have to redefine the concept of Development and Progress as Human Welfare and well-being by replacing the prevalent misleading concept of development and progress in terms of Economic Development and material progress. If we want peace, we have to replace the humanity negating industrial consumerist culture by idealistic humanism. Belief in the spiritual constitution of man led Gandhi to affirm equality of all human beings and to declare innate goodness of me. Humanism as the philosophy of Globalism or Global philosophy implies non-discrimination with regard to race, sex language, region, religion, political ideology, social and economic status, international status of the

country etc., since the basic structure and nature of human beings all over' the world is same .We must rationalize our ways of thinking and to think of the world in terms of maps and markets, we should think of it in terms of men, women and children i.e. in terms of mankind.

To prevent conflicts caused by religious bigotry, Gandhi suggested "Sarva Dharma Sambhav". According to him all religions are true and man cannot live without religion so he recommends attitude of respect and tolerance towards all religions.

Since the scientific and technological researches aimed at material comforts are ruining human sensitivity and sentiments i. e. human feelings and relations, so scientists and technocrats must be reminded of their moral obligation to choose peaceful means and so to perform their first and prior duty towards humanity .They should not invent biological, chemical , nuclear, laser and other kinds of sophisticated weapons, which verifies the assumption that science and technology one frequently used as instruments of exploitation, domination and destruction rather than as means in the service of mankind and peace.

Ideological extremism is also a cause of violent confrontation, as it makes the ideologues incapable of dialogue and negotiation while confrontational determination to counter force by force must be replaced by a policy of dialogues and negotiations .Democracy facilitates such policy, so Gandhi approved the democratic way of governance and life. We can say that Gandhi has been the champion not only of political democracy but also of economic and spiritual democracy as he committed to' the Vedantic view of Unity-in-multiplicity and was a supporter of economic equality. Mutual trust and bilateral negotiations, preparedness to discuss the problem collectively with open mindedness, tendency to examine and change (if necessary) our own belief i. e. flexibility is also required to escape conflict.

Total disarmament is the need of the hour but it cannot take place unless and until the hearts and minds of persons who manufacture, sale and purchase

weapons are changed. Public pressure could play an important role. Organizations, in addition to individual pacifist must pressurize the governments or the policy makers to adopt peaceful means to resolve the problems.

Self – check Exercise 1

Q.1 What is the contribution of Gandhiji towards peace?

8.6 Vivekananda contributions towards propagating peace

Swami Vivekananda [1863, 12 January–1902, 4 July], was a great Vedic-Hindu thinker-philosopher, reformer and revolutionary saint of contemporary-modern times, who dedicated his entire life to the spiritual and social upliftment of the common man. His socio-religious approach and ideas were quite clear and universal as is evident from his own short statement quoted at commencement of this discussion. Moreover, he worked till his last breath for the welfare of the masses according to his approach and ideas. This distinctiveness of Swami Vivekananda makes him matchless on the one hand and to a large extent it becomes a mammoth task to analyze his works and views.

As already mentioned, Swami Vivekananda was a great Vedic-Hindu thinker, scholar and saint; he was one of the best elucidators and propagators of the Vedanta. In his lifetime he was true and the best representative and exponent of the Vedanta that speaks of the Divyata [divinity] of the self to remind us of the potential of man.* In a nutshell, Swami Vivekananda was the leading messenger and ambassador of the Vedanta in contemporary India. To quote one of his noteworthy statements on the Vedanta:

"The Vedanta recognizes no sin, it only recognizes error. And the greatest error, says the Vedanta, is to say that you are weak, that you are a sinner, a miserable creature, and that you have no power and you cannot do this and that."

The Vedanta believes in a Supreme Authority [Power], who is the Creator and all-pervading [universal]. He is the Supreme Soul having universal consciousness, and is called by different names including Brahman, Parbrahman, Ishwara, Isam, Parmatama, Prabhu and Purushottama by the Vedic people or the Hindus. Swami Vivekananda himself admitted:

"As different streams having different sources all mingle their waters in the sea, so different tendencies, various though they appear, crooked or straight, all lead to God."

Further, he accepted Him as the ever gold. He called on each and every human being to fully develop self-confidence in him and through this to recognize God. He desired man to realize and grow from inside, to identify the self and its power**, and to make constant efforts to become the gold accepting it be the goal of life. This is the glorification of the Supreme Authority –God in one way or the other.

All the Vedantic concepts, or in other words the basics of the Vedanta, and particularly pertaining to God, soul [self], Jagata [world],Karma, and simultaneously the great Vedantic ideas like human-unity, the highest sense of harmony among people or the responsibilities and duties of man, became the basis of Swami Vivekananda's ideas. He put forth these ideas before all and called for their adoption in day-to-day practices to make life worthy and meaningful.

While doing so, he, quite interestingly, stressed on accepting and adopting love and mercy, i.e., Karuna [in wider sense the union of pity and friendliness] of Gautama Buddha. In fact, this is the real and concrete message of the Vedanta itself. The broadness, practicability and straightforwardness like that of Gautama Buddha and intellectual power like that of the great expounder of the Vedanta, Shankaracharaya, could convey the true message of the Dharma [duty-bound righteousness]. According to Swami Vivekananda this was the way to overcome the wary and weary world. This is still the need of the hour to make man realize self, be conscious and self-reliant.

The Atman [self]*** emerges as the most important concept in the philosophy of the Vedanta. In the Kothopnishad [hymn-20] is has been glorified as the greatest of the great. The purpose behind this glorification is for humans to acquire ability and power, to encompass and realize his duties and responsibilities to achieve the most important goal in life; to make him perceive clarity and truth, and through this to develop the spirit of universalism in him so that the pathway of universal welfare could transform into reality. Isavasya Upanishad's stress that **"the person who indeed clearly perceives all creatures and objects in the Atman** [soul] **only, and accepts in all creatures and objects the** [presence of] **Atman** [soul], **he does not wish or want concealment",** could be observed in this very perspective.

It has been mentioned there:

"Yastu Sarvani Bhutanyatmanyevanupasyati

Sarvabhutesu Catmanam Tato Na Vijugupsate"

To realize and identify the self and to move forward for universal welfare in fact is the essence of the message of the Vedanta. For its proper understanding and also grasping this in life, the way shown by Gautama Buddha, which is full of Karuna [compassion], immeasurable patience and practicability [imbued by the law of change] is inevitable. Simultaneously, tremendous intellectual power found in Shankaracharaya is required to overcome all suspicions and superstitions.

Hence, the goal of life could be achieved by self-realization and soul-force. Further, dedication to the welfare of humanity could be ascertained. This is the message of the Vedanta, which Swami Vivekananda put forth beautifully in the prevailing circumstances in his lifetime. He practiced these till his last breath, which is itself the best introduction of his approximately thirty-nine years' of worldly life and views. Swami Vivekananda also emphasized the need of refinement of ideas in prevailing situation of space and their adoption as per the demand of time, which distinguish his message and vision.

Self – check Exercise 2

Q.1 What contribution of Vivekananda ji in Peace and Harmony?

8.7 Tagore contribution towards propagating peace

World Peace is today the common aspiration, and many formulae for its attainment have been urged, from the spreading of mutual understanding and appreciation between cultures to an out-and-out pacifism difficult to distinguish from laissez-faire in theory and cowardice in practice. Gandhi ji did not rule out the use of force; he recognized non-violent resistance as a powerful weapon, one which cowards were not fit to wield. He was a master of the alchemy of turning the forces of evil into good. In a world of opposites the hope of banishing violence altogether is as futile as that of banishing even physical darkness from the world. No darkness, no light; no force, no peace. The secret lies in the proper directing or transmutation of the power which each man has and all must exercise under penalty of stagnation. War must be waged by every man against his own vices and weaknesses, his own animal nature. Until all men or the majority at least, have won a measure of success in that "greatest of all wars," they will not be men of peace, whose natural environment will be a peaceful world.

In the words of **Tagore -** Education means enabling the mind to find out that ultimate truth which emancipates us from the bondage of the dust and gives us the wealth , not of things but of inner light , not of power but of love, making its own and giving expression to it

To Rabindranath, humanity was rich and large and many-sided. Therefore he felt hurt when, for material gains, the personality of man got mutilated in the Western world. His mind revolted At the very idea of man becoming reduced to a mere machine. He was sore at heart to see the same

73

process of repression and curtailment of the human personality advocated under the name of nationalism here also. He brooked the thing no longer but burst out in indignation: "Such deliberate impoverishment of our nature seems to me a crime." 6 For, according to his theory, which is no strange doctrine to people familiar with the teachings of the Upanishads, it is God's purpose to lead man into the perfection of growth, which is the attainment of a unity comprehending an immense manifoldness. While decrying nationalism in the West as breeding the vicious bacilli of separateness, he was not even for one single moment against the great good possible of realization in a commingling of the cultures of the West and the East. Rather he scolds the mind of India, prone to view with cold skepticism the possibility of receiving anything of value from the West. His scorn of the egoism of the nation could not brook any further delay on the part of his countrymen in accepting the best that is in the West. He viewed certain of the ugly phases of our own national movement as dangers to be scrupulously avoided.

SELF-CHECK EXERCISE-3

Q.1 What is the contribution of Tagore in Peace and Harmony?

8.8 SUMMARY:

In this lesson we learned about the various thinker's contributions towards propagating peace. Peace is when people are able to resolve their conflicts without violence and can work together to improve the quality of their lives. Peace is when:

2. everyone is equal before the law, the systems for justice are trusted, and fair and effective laws protect people's rights

3. everyone has fair and equal access to the basic needs for their wellbeing – such as food, clean water, shelter, education, healthcare and a decent living environment

4. everyone has an equal opportunity to work and make a living, regardless of gender, ethnicity or any other aspect of identity

5. everyone lives in safety, without fear or threat of violence, and no form of violence is tolerated in law or in practice

8.9 GLOSSARY:

1. Violence: An act of physical force that can cause harm.

2. Emancipation: To be free from restraint and control.

3. Determination: The process of deciding something officially.

8.10 ANSWERS TO SELF-CHECK EXERCISES:

SELF CHECK EXERCISE-1

Answer 1. Non – violence, Removal of untouchability, Swadeshi, Strikes ,Civil

Disobedience.

SELF CHECK EXERCISE-2

Answer 1. Vivekananda advocated for regions tolerance and universal acceptance

of all faiths.

SELF CHECK EXERCISE-3

Answer 1.   Tagore advocates – Internal development of the physical , mental ,

emotional and spiritual qualities in a natural environment.

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8.12 Terminal Questions

- Prepare a role play of great personalities who worked or contributed towards peace.