

EDUCATION FOR PEACE

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Abstract

Education significantly contributes to peace by tackling inequality and exclusion and providing opportunities for the marginalized communities. Alongside providing education, it is essential to address social, political, and cultural challenges. The unceasing tide of violence recurring around the world has directed the researcher to delve into the colliding juncture of education and peace and find possible solutions towards peacebuilding and harnessing integrity and trust amongst the members of the society. Peace education must inherently draw out from people their natural instincts and desire to live in harmony with each other and emphasize on the importance of peaceful values lying as a core foundation to the existence of the society in its true sense. The struggle to achieve peace is an ongoing battle at both individual and communal levels and education can be the sole key to achieving it. The purpose of this study is to look at how peace educators can engage with individuals to highlight the core causes of violence being found in larger societal forces and institutions and how it must be addressed in order to establish peace worldwide and make it a better place to live.

Keywords: Education, Peace, Exclusion, Violence



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Introduction

In the era of globalization and especially during the last three decades, Education for Peace has really gained momentum with separate departments drawing the attention of so-called academicians, educationists, and intelligentsia across the globe. Undoubtedly 'peace' is significantly linked with education which believed in drawing out the best in an individual by way of unfolding one's innate potentialities. To understand the concept of peace which originated from the Latin word 'pax' is something that comes from within. Peace and values

of love, affection, compassion, altruism is the fundamental basis of life and cannot be taught but can be inculcated by creating an atmosphere of peace and harmony within oneself. Education being an instrument of change should cater to respecting diversity, overcoming conflicts based on regional, linguistic, and religious levels.

Understanding the essence of Peace to its core

Sarvapalli Radhakrishnan once said Peace begins from oneself when he puts it in the following words: “We must be at peace with our whole body and soul, our feelings and instincts our flesh and its affections.”

Inner peace should therefore be acknowledged as a global issue and as humans we must realize that greater responsibility lies on global citizens when there is a tremendous imbalance in allocation and distribution of world's resources which has given rise to materialism and militarism in unprecedented proportions. Now the question arises whether inner peace is a key to contentment and happiness? We are all aware that the inner mirrors the outer. There can be upsetting condition around us that may disturb our equilibrium of anger, aggression, discord, and we must remember not to encounter it with violence but to practice and restore equanimity and a feeling of serenity and inner calmness to help us fight any discords. Sustainable efforts should be made to make a peaceful place and remember it begins with ‘I ‘and practicing it always increases our stamina to fight it in a nonviolent way. Peace therefore we should remember should be built on the foundation of spiritual practices of compassion justice, unity etc. In a globalized economy there are serious problems of violence, ethnic conflicts social inequality and environmental destruction and through education our youth must be prepared to take these challenges and act responsibly to fight the so-called serious threats to human civilization. Maria Montessori had once said, “Establishing lasting peace is the work of education; all politics can do is to keep us away from war.” Peace education should prepare our youth to be socially responsible world citizens and should promote knowledge, attitudes and skills to live life responsibly in a multicultural independent world. Advancements in Science and Technology and especially with the online system of education during Covid-19 has undoubtedly and amazingly reduced the geographical distance but has slowly invaded and widened the distance between the human hearts. Human lives today are troubled with ego, jealousy, hatred anger, greed, lust, anxiety depression, erratic mental health, violence, corruption, crimes, terrorism, oppression and exploitation etc. There is a need, therefore to nurture peace in the hearts of children wherein the philosophy of love, wisdom ahimsa can be

taught through value education, moral education, and spiritual education. Indian philosophy has never advocated in favour of competition, chivalry, or survival of the fittest but has believed in universal brotherhood. Indian philosophy as advocated by Jyotiba Phule upholds the philosophy of ‘Humanism’ and has emphasized on learning conflict management without aggression. Western philosophy on the other hand has stressed on individualism which leads to scientific invention and exploitation of nature or environment. Science has been harnessed to invent more warfare tactics taking mankind towards destruction and fulfilling the untrammelled ambitions to dominate. In contrast Indian Philosophy has always enriched man to reach his inner self by realization of the soul and understanding life which will help one reach salvation. Indian philosophy always advocates in protecting the weak and education should garner to help one rise above his self. The ideologies of capitalism, communism have all evolved from the theory of survival of fittest and has called for untold suffering towards humanity and the environment at large. Indian philosophy and its impact on education calls for equal rights to live and be happy and ultimately education for peace should enlighten us towards self-realization, self-enrichment and self-upliftment.

Review of Related Literature

A few research papers related to the peace and education have been studied by the author and after content analysis, the important points and findings of the respective papers have been highlighted which are as follows:

NAME OF THE RESEARCHER	TOPIC	FINDINGS
Sengupta, P. (2022).	Assessing Inclusion in India's Higher Education: NEP 2020 in Perspective. In Critical Sites of Inclusion in India's Higher Education	<ul style="list-style-type: none"> •Examines the 'inclusion' of marginalised populations in India's higher education system critically, as well as the National Education Policy 2020 in terms of inclusivity. •Suggests that the NEP paper appears to be comprehensive, in line with the United Nations' Vision 2030 and the Sustainable Development Goal 4 on universal education. What is perplexing, however, is the enormous gap between the letter of the NEP and the Indian state's practise. •Concerns if the NEP's assertions about inclusiveness and education as a public benefit are true in a state that follows a capitalistic-patriarchal-majoritarian ideal with democratic backsliding.
Jana, M. (2021).	Perspectives on Equitable and Inclusive Education with Reference to National Education Policy-2020	<ul style="list-style-type: none"> NEP 2020 is a silver lining, yet the proposed approach has major ramifications for students from socioeconomically disadvantaged backgrounds. Critically assesses the NEP 2020, primarily in relation to implement and gives solutions for maintaining a continual amending approach by identifying these gaps.
Sabu, U. (2021).	Inculcating Peace through	<ul style="list-style-type: none"> •States that in a society riven by tensions and conflict, the study of literature via a more engaged and evolved

	Literature: Towards Evolved Pedagogy.	an	pedagogy may serve as an indispensable tool for understanding, instilling, and implementing the notion of peace at both the secondary and postsecondary levels. •For this purpose, the literature teacher will need to reorient her pedagogy, moving away from a simple paraphrased critical analysis of a literary work and toward a more thought-provoking inquiry into the ways in which a particular literary text can help students develop or improve their soft skills. •Attempts to envision a blueprint for teaching tactics aimed at instilling and nurturing harmony among students as a collective body, as well as in the individual student as a human being, using literature.
Kumar, M. M., & Srivasatava, R. (2020).	Peace Education in Classroom: An Analytical Study		• It focuses on the cultivation of peace education inside students through the curriculum of schools, using analytical research to try to comprehend the concept and aspects of peace education. Cooperative learning provides pupils the skills they need to create and maintain peaceful societies. The essential elements must be implemented at all levels of education to institutionalise peace education in schools, ensure that students from previously antagonistic groups have positive interactions with one another, ensure that controversy cooperative, and conflict resolution procedures become automatic habit patterns, and ensure that the values underlying these procedures become firmly embedded.
Malik, N. (2020).	A Roadmap to Inclusive Education in NEP 2020	to in	• NEP 2020 is compliant with the 2016 RPwD Act. The Rights of Persons with Disabilities (RPwD) Act of 2016 defines inclusive education as a "system of education in which students with and without disabilities learn together, and the teaching and learning system is suitably adapted to meet the learning needs of various types of students with disabilities" (RPwD Act, 2016). •As a non-discrimination policy, the act also emphasised barrier-free access. • Teacher education reform is included in the NEP 2020. Early sensitization to be an important part of teaching children with disabilities, intervention, support, and specific pedagogy are required as component of teacher preparation programmes
Gupta, R. K. (2020).	NEP 2020: Reflections on Roadmap for Inclusion of the Disabled in Higher Education Institutions		• The policy mentions equity and inclusion, as well as numerous actions that higher education institutions should follow. The true test will be how well the policy for the handicapped is implemented. •The institution should form a high-level committee to guarantee that people with disabilities may enrol in higher education. • Should guarantee that people with disabilities are not discriminated against and that their basic academic and social requirements are met. • Universities should also urge institutions to start offering inclusive education programmes.
Manojlovic, B. (2017).	Education for sustainable peace and conflict resilient communities.	for and resilient communities.	• Proposes a comprehensive education plan to bring about positive change and contribute to long-term peace in a variety of settings.

		<ul style="list-style-type: none"> • Describes educational practice and philosophy that promotes the establishment of conditions conducive to long-term peace. • Community is the main focus of such an approach, in which community members have a relational role in education and emerge as key figures in processes of contextualised systemic change. • As it attempts to offer proposals for strengthening education with an emphasis on long-term constructive peace, it contributes to the peace-building capability and intellectual capital of local people.
Morina, A. (2017).	Inclusive education in Higher Education: Challenges and Opportunities.	<ul style="list-style-type: none"> • It might be difficult to implement inclusive education ideas in higher education. Prior to its implementation in higher education, inclusive education was established for younger pupils. However, as more students with disabilities finish their early education, the demand to move toward more inclusive approaches in higher education has grown. • Provides perspectives on inclusive strategies in higher education. • Discusses how transforming the university into an inclusive environment necessitates the development of policies, strategies, procedures, and activities that contribute to the success of all students.
Uchem, R. N., Ngwa, E. S., et al. (2014)	Inclusive Education and Sustainable Peace in Africa.	<ul style="list-style-type: none"> • Provides ample evidence that socioeconomic and political marginalisation and exclusion are important factors of conflict and instability in Africa. • Its fundamental belief is that inclusive education is a surefire way for Africa to achieve optimal holistic development and long-term peace. • Establishes a positive relationship between inclusive education and long-term peace, which Africa needed for long-term socioeconomic and political transformation. • The political will and willingness of policymakers and implementers in diverse African nations will be required for effective execution of the proposed path ahead.
Harris, I. M., & Morrison, M. L. (2012).	Peace education	<ul style="list-style-type: none"> • Explains how peace education contributes to the objective of education, which is to disclose and tap into those energies that allow people to live a full and productive life. Educators in all settings play a vital part in this fight because they shape their pupils' important values and ideas.
Lo, L. N. K. (2007).	The Sustainable Development of Inclusive Education.	<p>Attempts to explain the basic concepts of inclusive education, describe its operative elements, and discuss its practical problems.</p> <p>The author presents some recommendations for the long-term development of inclusive education based on research findings and developmental experience obtained both overseas and locally.</p>
Danesh, H. B. (2006).	Towards an integrative theory of peace education.	<ul style="list-style-type: none"> • Presents the integrated theory of peace (ITP) and briefly describes the education for peace (EFP) curriculum based on this idea. Peace is a psychological, social, political, ethical, and spiritual condition having manifestations in intrapersonal, interpersonal, intergroup, international, and global realms of human existence, according to ITP. • Supports the ITP's conceptual elements by drawing on existing research on peace education and the EFP experience in Bosnia and Herzegovina (BiH), where, since 2000, 112 BiH schools with nearly 80,000 students, along

		with their parents and teachers, have begun to systematically integrate EFP principles and practises into their respective schools' curriculum and operations.
Harris, I. M. (2004).	Peace education theory.	<ul style="list-style-type: none"> •Traces the evolution of peace education theory, from its origins in international worries about the hazards of war to current theories aimed at minimising interpersonal and environmental violence threats. International education, human rights education, development education, environmental education, and conflict resolution education are all examples of how peace education has become more diverse.
Reardon, B. A. (1988).	Comprehensive peace education: Educating for global responsibility.	<ul style="list-style-type: none"> • Outlines a complete curriculum for peace education instruction. • Identifies four important influences on peace education: (1) world order studies, (2) the Peace Education Commission, (2) the Peace Education Network located in the United States, and (3) the feminist movement. • Defines negative and positive peace, explains why negative peace education is beneficial, and discusses brainwashing. • Provides a conceptual framework and curriculum design for the "University for Peace," a Costa Rica-based international institution. • Looks at notions including completeness, integrity, complexity, and change, as well as some of the roadblocks to peace. • Suggestions that the only way to avert what Einstein termed the "drift toward epic calamity" is to increase efforts in peace education.

Reviewing a few research articles, we can say that education can act as an effective weapon in promoting peace and prevent conflicts from arising and promote global peace. It is only through peace education programme that one can bring in conflict resolution and instill ideals such as respect for human rights, freedom, liberty, and confidence. Therefore, peace education is the need of the hour, and we must get opportunities for reform and positive among students to serve as the next generation leaders in creating a more equitable society. Value education has indeed been contextualized to promote peace among the young minds as advocated by researchers.

The concept of Peace in the minds of the Indian Educators

Redefining Indian philosophy and Gandhian philosophy, Peace Education emphasizes on moral education which will meet emotional, social, and intellectual needs of the diverse population in different cultural setting. It will help them to create basic knowledge, skills, and attitudes through continuous reflective and transformative thinking. No civilization will progress in the positive direction unless based on the universal principle of Peace. Peace Education should aim at giving and surrendering. The poise of mind never to be lost in the midst of difficulties was advocated by Shri Aurobindo. He also emphasized on spiritual

development which could be developed through yoga and meditation and ultimately be at peace with oneself. Outer Peace is always enforced by forces which puts our present education system towards unhealthy competition which does not teach us conflict management but leads to negative feelings. Inner Peace on the other hand awakens our animal instincts towards being humane and helps in cultivating virtues towards developing positive feelings of humility, love compassion truth, nonviolence etc. Outer Peace is short lived since it is an external aspect and always enforced whereas internal peace is mastered and attained through rigorous exercise of faculty and costs nothing but is everlasting. The Jain and Buddhist philosophy also center round non ahimsa which always fosters a constructive basis for Peace by living in harmony with oneself and others in a natural environment. Peace therefore is the only ethical concept and real concern through which humanity can fight the causes of disharmony prevailing in society due to knowledge explosion, information revolution and scientific and technological advancement. We are at crossroads with violence and warfare still clinging and posing threat of intolerance, fanaticism, dispute, and discordance.

Implementing Peace as a quintessential element in Education

Effective learning which strengthens social solidarity and social harmony should be the guiding principle and it could begin by observing different festivals, observing the birth and death centenaries of important luminaries. The National curriculum Framework 2005 also emphasized on the need to reorient education in the light of building peace through tolerance, justice, intercultural understanding, respect for human rights for cooperation, respecting cultural diversity, firm commitment to democracy and adopting non conflict resolution. Peace cannot prevail if the rights of individuals are violated. Peace is therefore a host of overlapping values and teachers whether at school or any stage of education play an important role by developing such social skills which embodies the joy of peaceful living. Peace is an integral and holistic concept and education should supplement or compliment it. According to Mahatma Gandhi, Education is an unending exercise till death which moulds and shapes the human body, mind, and character and which can play a pivotal role in the establishment of peace not only at the personal level but also at the societal, national, and international levels. The innocent minds of children absorb the spirit of violence through games, cinemas and the society at large and thus they become the perpetrators of violence. It is time the whole community harnesses energy and intellect of these children in the right direction. Mass media like newspapers, television channels, social networking channels and websites can also play an important role in value

awareness and become harbingers of Universal peace. There is a need to rejuvenate human values to impact long-lasting peace on this planet. The Delor's report 1996 on learning to live together has proposed that education must be geared to promote a culture of peace, tolerance, democratic values, human rights, and duties among students. There are many different paths to peace and coalescing language skills is important to promote peace. Peaceful language impacts relationship among and between people. Violent and abusive languages can be as deadly as a loaded weapon. Peaceful language should be taught to children where there will be avoidance of verbal slanderous statements, cruel words etc. Language is the core component required for teaching peace education since it is the only instrument of communication and is used as an expression of feelings. Textbooks Gandhiji has said, if true education for peace is to be given to the world it should be started for small children. Swami Vivekanand's simple spiritual thoughts have also taken us closer to the experiences of peace. Dimensions of practical Vedanta as viewed by Swamiji reflects upon the quintessence of peace at the level of thought and action. The need of the hour is to familiarize students and teachers on the practical aspects of Vedanta which will help one to become positive, progressive, and proactive. Learning should become meaningful and more focused by instilling in the minds the thoughts advocated by the great luminaries in the field of education and peace. Saints too give us a positive attitude towards life. Sant Tukaram said, "anger is the enemy of man." If anger is controlled there will be peace.

The highest objective of any educational system would be inculcating peace, and this is one value which should be cherished by all individuals. Peace if nurtured at home leads one to the outer world or to venture into the society at large. Peace implies a state of calmness and has practical and spiritual connotations. The society at large needs to devise strategies to eliminate conflicts, violence caused due to injustice, violations any with regard to discrimination etc. As educationists appropriate teaching learning tactics have to be adopted by producing responsible and Global Citizens so that the message of peace can be spread. Webster defines peace as a state of tranquility, freedom from disturbance or agitation, calm and repose. This definition put forth has emphasized and focused on inner peace. It is a conscious mechanism which comes from within and can transform an individual to enhance internal values in their minds.

Conclusion

Peace education therefore should be grounded right from the formative years of life preparing learners for assiduous participation in democracy and a commitment for transformation. The aim of peace education is to understand global problems and develop skills to resolve them. Peace can be strengthened if we respect diversity, allow personal autonomy, develop universal sense of values, respect the heritage, protect the environment, develop a feeling of equity, solidarity and create constructive behaviour to minimize and eliminate conflict. Peace should be actively sought through a highly pragmatic approach and through will power as advocated by Gandhiji and Martin Luther King. No doubt we have organizations and Institutions as UN, Amnesty International, International Peace Bureau, National Peace Foundation etc. but the question comes- Can peace be restored through these agencies? The question time and again disturbs and reminds us of the horrors of the first second and third world and the present impact of war between Russia and Ukraine. The result of any war takes us back to rediscovering answers on human principles and taking us back to our Vedas which emphasizes on tolerance, control, and self-restraint. Swami Vivekananda also preached that true peace is realized when we have faith in divinity and how we should manifest it in every moment of our life. in the present scenario of global and technological advancement educating the young minds with the culture of the diverse population is quintessential towards the development of education and peace. To conclude I would quote what Gandhiji once said, "If we are to teach real peace in this world we shall have to begin with the children." The goals of peace education should be establishing a cooperative and not a competitive world and ensuring that all mutually benefit and develop universal values of peace and acceptance. The curriculum aims and objectives of Education should be designed to orient students towards promoting real peace-inner peace, social peace, and environmental peace. Let me conclude that peace can only be restored only through peace education.

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