

Sri Ramakrishna Mission Vidyalaya College of Education (Autonomous)
Coimbatore

B2 CC 08 - PEACE EDUCATION

Unit – 1: Introduction

Peace Education

Peace is not the absence of war. Peace is a virtue, an attitude, tendency to good, trust and justice. - **Spinoz**

Peace Education is currently considered to be both a philosophy and a process involving skills, including listening, reflection, problem solving, cooperation and conflict resolution. The process involves empowering people with the skill, attitudes and knowledge to create a safe world and build a sustainable environment. The philosophy teaches non-violence, love, compassion and reverence for all life. Peace Education confronts indirectly the forms of violence that dominate society by teaching about its causes and providing knowledge of alternatives. Peace Education also seeks to transform the present human condition by, as noted educator Betty Reardon states, "Changing social structures and patterns of thought that have created it." Peace is understood as an expression of people's will, as a product of political culture that can be rationally founded, which needs to find expressly its foundation in contractual agreements (peace agreements between cantons, social contract) and protection by the state. Connected to these two arguments is the question about the relationship between peace and justice -either justice comes before peace, with peace being regarded as its natural fruit, or legitimizing principle of a peace in society first has to be established and secured by the ruling powers of the state, in this instance justice is seen as a given social order that provides everyone with their share and which is subordinate to peace, although peace has to exist before it can be realized. And as far as the context of the first argument is concerned, war appears as an interruption, as a disturbance in the natural growth of peace. In the second traditional line of argument war as the consequence of human failure and sinful freedom of will is the normal state both within society and

between societies. World renowned thinker **Fritj of Capra** notes, "*At the beginning of the last decades of our century we find ourselves in a profound worldwide crisis. It is a crisis of intellectual, moral and spiritual dimensions, a crisis of scale and urgency unprecedented in recorded human history*". He goes further to suggest that we have to shift our perspective from the end of the twentieth century to a time span encompassing thousands of years."

Perception of Peace

The Industrial Revolution took consumerism and militarism. The militarism encouraged the promotion of armament industry, which indirectly influenced the war. The reality of war is created by cultural and educational manipulations by reinforcing group identification and creating images of the enemies and the possibilities for them. The tendency to dehumanize the enemy is due to the denial of the human values resulting in killing of innocent civilians including children and women. It is Peace Education which inculcates and builds love, friendship and international understanding. Hence, we intend to teach the young minds valuable contribution towards peaceful society which would uphold the values of equality, solidarity, freedom, democratic inclination, tolerance, care and respect for others and willingness to change. If we intend to create a peaceful society, we must renew our educational society, which has no scope for inculcating human values. Our examination system needs to be re-examined which in fact fosters cutthroat competition; rather it should test the right type of the potential of the individual. Our environment such as school, playground, home and our media focus more on violence than on peace. The boys are given guns and trucks to we see violence in everyday games. How do we expect peace in our We have to change our outlook towards society. For the sake of argument people may say that the moral education and religious education adequate cover the principles of Peace Education but in fact they give exaltation of play only one religion or the other. We want our children to go beyond the four walls of religion and spread the human values to build a peaceful world.

Peace is a state of mind. This is beautifully expressed in the Preamble to the UNESCO Constitution: "Since wars begin in the minds of men, it is in the minds of men that the defence of peace must be constructed". Peace means being one with life itself-

that is having no fear or bitterness. Peace is more than merely sitting still or in silence. Peace is a state of mind; as Jawaharlal Nehru rightly perceived "Peace is not a relationship of nations. It is a condition of mind brought about by a serenity of soul. Peace is not merely the absence of war. It is also a state of mind. Lasting peace can come only to peaceful people. Our former President *APJ Abdul Kalam* linked nation's prosperity with peace. He perceived the message received from a Buddhist monk in a statement, *If you want peace, remove 'I' and 'Me'. When you remove I and Me You remove Ego. When you remove Ego, you remove hatred. When you remove hatred you have Peace.* "There is no way to peace. Peace is the way" - this perception of peace by *Mahatma Gandhi*, which represents a pragmatic understanding of peace. It also reveals that when we concentrate on the means, the purpose will take care of itself. As far as Gandhi was concerned, it's the means, or rather, non-violent actions that are important rather than concentrating on the purpose that is, searching for a peace that might be reached sometime in the distant future". We all know that peace starts where violence ends and cooperation begins. There are a number of cooperation and integration steps on the way to "maximum" peace, which cannot be defined in terms of a firm physical state, but rather in terms of a regulative idea. Peace shares the fate of problems in society, which are not suppressed or forgotten, but which are not seen for what they are. Peace is always being talked about, be it in politics, the media, in public and in the peace movement. It is sworn to and then revoked. All this gives the impression that peace is a familiar set of circumstances that can be created. A disarmament agreement and political talks can bring peace closer, while armament and a breakdown in talks can push peace further away. In this sense "Peace Education should contribute towards changing the world. Peace Education should reduce the willingness of individuals to resort to violence, and uncover and eliminate structures of violence in human relations, in all areas of society and between states" (Oskar Brilling et al 1999).

Peace Education: Meaning

Peace is a global concept and every individual has to be filled with peace for both physical and mental health. It is also a value to be cherished by every individual starting from birth till death. Peace has to be nurtured in the family first, both by

mother and father, the solace enjoyed by the child leads to tranquility which is not destructible that easily. The peace enjoyed at home should be nurtured again at school. Thus Peace Education become a goal of education, which "is a planning strategy the conflicts and violence caused by injustice, inequality and human rights violations; and implementing the ways and means of reducing the same through appropriate teaching and learning tactics by means of producing responsible global citizens to attain and spread the peace in the world". It is also the creative and constructive thought process enabling to make an agreement, giving assurance and offering guidance to the child all the way through learning experience, which is sure to cause a harmony between the child's physique and intellectual system in the form of peace

1.3 Peace and Peace Education: Working Definitions

Peace Education is more effective and meaningful when it is adopted according to the social and cultural context and the needs of a country should be enriched by its cultural and spiritual values together with the universal human values. It should also be globally relevant. Peace Education could be defined in many ways. There is no universally accepted definition as such. Here are some good definitions from peace literature.

"Peace is the absence of physical and structural violence". -Johan Galtung

Peace is not merely the absence of war but the presence of justice, of - law, of order - in short, of government." - Albert Einstein

"Peace is a value to be acquired and acquisition of values involves interaction between intellectual and emotional development of the child. The processes of thinking knowledge, understanding, application, analysis, synthesis and evaluation must be coordinated with the affective component. In the subconscious minds of the student are impulses, attitudes and values that give direction and quality to action." - Molly Fernandes

"Peace is not only the absence of conflict, but also requires a positive dynamic participatory process where dialogue is encouraged and conflicts are solved in a spirit

of mutual understanding and cooperation." - Declaration and Programme of Action on a Culture of Peace General Assembly Resolution A/53/243, 1999

"Peace is the behaviour that encourages harmony in the way people talk, listen, and interact with each other and discourages actions to hurt, harm, or destroy each other." - Theresa M. Bey and Gwendolyn U. Turner (1995)

"Peace is a state of well-being that is characterized by trust, compassion, and justice. In this state, we can be encouraged to explore as well as celebrate our diversity, and search for the good in each other without the concern for personal pain and sacrifice.... It provides us a chance to look at ourselves and others as part of the human family, part of one world". Trostle's (1992)

"Peace is a human creation. It is a process structure that is something dynamic which needs to be constantly addressed, thus a goal and a journey in itself. It is deeply connected to the notion of social justice, interconnectedness and realization of the full potential of (any all) human beings. Peace thus is not an ultimate aim or goal but a continuum that is moving from more violence habituated systems towards lesser violence habituated systems, change being the only constant in it. Peace then is a process rather than an ultimate goal. It is also a structure which has movement in it, thus peace is a process structure". - Liesbeth Vroemen and John Galtung

"Peace, in the sense of the absence of war, is of little value to someone who is dying of hunger or cold. It will not remove the pain of torture inflicted on a prisoner of conscience. It does not comfort those who have lost their loved ones in floods caused by senseless deforestation in a neighbouring country. Peace can only last where human rights are respected, where the people are fed, and where individuals and nations are free". - Dalai Lama

"Peace Education is the attempt to promote the development of an authentic planetary consciousness that will enable us to function as global citizens and to transform the present human condition by changing the social structures and patterns of thought that have created it. - Betty Reardon

"Peace is not the product of terror or fear Peace is not the silence of cemeteries.

Peace is not the silent result of violent repression.

Peace is the generous, tranquil contribution of all to the good of all. Peace is dynamism. Peace is generosity. It is right and it is duty". - Oscar Romero

"Peace Education is a field of the theory and practice of education related to the idea of promoting knowledge, values, attitudes and skills conducive to peace and non-violence, and to an active individual commitment to the building of a cooperative and caring democratic society. It is targeted towards the empowerment of and the promotion of social well-being through the protection of human dignity for all, the promotion of social justice, equality, civil responsibility and solidarity, and the accepting of a dynamic global perspective, by utilizing the concepts and practices of peaceful conflict-resolution and non-violence". -The recommendation of the Shillong meets during 21- 23rd April 2007

"Peace Education is a mechanism for the transformation from a culture of violence to a culture of peace through a process of conscientization." Freire (2006)

"Peace Education is a participatory holistic process that include teaching for and about democracy and human rights, nonviolence social and economic justice, gender equality, environmental sustainability, disarmament, traditional peace practices international law, and human security". Hague Appeal for Peace (2005)

"Peace Education is overtly values-oriented and peace educators make explicit at the outset of the educational process (Toh Swee Hin, 2004) that its intentions are "to educate for the formation of values consistent with peace and the norms that uphold it". - Jenkins, (2004)

"Peace Education, broadly defined, is the cornerstone of a culture of peace." Michael Wessells (1994)

"Peace Education is defined as "the process of promoting the knowledge, skills, attitudes and values needed to bring about behaviour change that will enable children, youth and adults to prevent conflict and violence, both overt and structural; to resolve

conflict peacefully; and to create the conditions conducive to peace whether at an interpersonal, intergroup, national or international level". - UNICEF.

"Peace Education is holistic. It embraces the physical, emotional intellectual, and social growth of children within a deeply rooted in traditional human values. It is based on that teaches love, compassion, trust, fairness, co-operation and reverence for the human family and all life framework philosophy on our beautiful planet". - Fran Schmidt and Alice Friedman (1988)

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

"Peace Education is an attempt to respond to problems of conflict and violence on scales ranging from the global and national to the local and personal. It is about exploring ways of creating more just and sustainable futures." - R.D. Laing (1978)

"Peace Education is grounded in active citizenship, preparing learners for assiduous participation in a democracy, through problem-posing and problem-solving ition, and a commitment to transformative action in our societies." - John Dewey (1938)

The basic concepts embedded in the above definitions are that Peace Education is a remedial measure to protect children from falling into the ways of violence in society. Learning for peace really deals with learning the skills, attitudes and values in order to create and sustain peace. Furthermore, Peace Education helps to deal with conflicts without the recourse to violence, learning to think creatively, learning to apply the methods of active non-violence. It also reveals that it aims at the total development of the child and inculcates higher human and social values in the mind of the child. In essence, it attempts to develop a set of behavioural skills necessary for peaceful living and peace-building from which the whole of humanity will benefit.

Nature and Concept of Peace Education

Before proceeding directly in to a discussion of Peace Education, it is important to develop an understanding of the concept of peace. Peace and Peace Education are intricately linked, yet the latter seems to naturally assume the existence of or at least the conceptual visioning of, the former, in the contemporary world understanding of peace varies from country to country and within different cultural contexts. Many people think of peace as tranquility or the absence of war. But peace is a positive concept that implies much more than the absence of war. Peace involves standards of justice, living in balance with nature, and providing meaningful participation to citizens in their government. "Peace, a concept" has been defined by Joel Kovel as a state of existence where: Neither the overt violence of war nor the covert violence of unjust systems is used as an instrument for extending the interests of a particular nation or group. It is a world where basic human needs are met, and in which justice can be obtained and conflict resolved through nonviolent process and human and material resources are shared for the benefit of all people. Thus, "Peace" a concept that motivates the imagination, connotes more than "nonviolence". It implies human beings working together to resolve conflicts, respect standards of justice, satisfy basic needs, and honour human rights. Peace involves a respect for life and for the dignity of each human being without discrimination or prejudice.

There are the two core concepts in Peace Education, namely negative peace and positive peace." Negative peace is defined as the absence of direct, organized, physical violence; efforts to promote negative peace include disarmament and peacekeeping initiatives. Positive peace requires the absence of structural violence and emphasizes the promotion of human rights to ensure a comprehensive notion of social justice. We should also place Peace Education within the larger framework of international education with its subfields of multicultural studies, development education, environmental education, and human rights education. Each of these sub-fields has its specific practices, perspectives, assumptions, and goals which are related to the Peace Education movement.

To understand the goal of Peace Education we need to understand the various dimensions of the culture of peace. According to Groff and Smoker (2003), there are six dimensions to the culture of peace:

Absence of War: This implies that conflicts between and within states that are wars and civil wars must end for peace to prevail. Thus, it argues that killing has to stop for people to get more out of life and is a necessary prerequisite to create a peaceful society.

Balance of Power: Peace is a dynamic and delicate balance of power. It is a "balance involving political, social, cultural and technological factors, and that war occurred when this balance broke down" (Quincy Wright 1941).

Negative Peace and Positive Peace: Draws from Galtung's understanding of peace as both absence of physical violence (negative peace) and structural violence (positive peace). This aspect insists the culture of peace to be one promoting both negative and positive peace.

Feminist Peace: Pushing the limits of positive and negative peace, Brock-Utne includes violence against an individual as an important aspect of culture of peace. Thus "the new definition of peace then included not only the abolition of macro level organized violence, such as war, but also doing away with micro-level unorganized violence, such as rape in war or in the home" (Groff & Smoker).

Holistic Peace: Highlights the need for peace not only between human beings, but peace with the environment as well. This shifts the focus of peace from a merely anthropocentric concept to include all species in the world and peace with nature. "Peace with the environment is seen as central for this type of holistic peace theory, where human beings are seen as one of many species inhabiting the earth, and the fate of the planet is seen as the most important goal" (Groff & Smoker).

Holistic inner and outer Peace: This has been the latest addition to the concept of culture of peace as there has been much trepidation to add this sometimes controversial aspect to the field of peace studies. Though secularists may find it problematic, it is also recognised that peace without this aspect cannot exist. Many thinkers also believe that the world is the reflection of a person's inner being. Accordingly, this aspect is of great

importance for building a culture of peace. "Spiritually based peace theory stresses the centrality of inner peace, believing that all aspects of outer peace, from the individual to the environmental levels, must be based on inner peace" (Groff & Smoker).

Peace with Nature: Planet earth is the cradle of human civilization. Symbolically, she is the mother earth. Peace with nature implies stopping the violation of her dignity through environmental and ecological degradation, exploitation, etc. Peace with nature is harmony with natural environment and mother earth.

Peace is not sold in the market. Peace is personal as well as universal. Today, society is awakening to the reality of lending a hand. This is a good sign of peace. Caring people are a sign of hope. All of us have to put our shoulders to the wheel if we want a better tomorrow. There is only one way to get peace through cooperation. Non-cooperation will only create tension, anger, resentment and revolt. Whether in a family, a class, staff, a team, a country; it is necessary to have a homely atmosphere, an atmosphere that is conducive to thinking about the meeting of minds and heads. If there is no cooperation then each one will seek faults in others and no progress will take place. Compare the rule of Akbar with Aurangzeb. Power does not bring peace. It is how we use this instrument of power that matters. Power used as tyranny may only bring terror and disaster. A tyrannical father is as bad as a tyrannical ruler to his son or daughter; such fathers will create rebellious children and peace in the home will be shattered. It is not true that sparing the rod spoils children. The rod has to be used only when other measures fail. But love never fails. Love should not be possessive, selfish or demanding. Love should be spontaneous, unconditionally showered all the time. Love generates faith, true cooperation and this is what is essential for peace. "When we love we share and not tear, when we love we win and not lose, when we love, we open and not close, when we love we progress and not retreat, when we love, we co-operate and not break up."

The world could be transformed and peace would reign if the basis of Education is knowledge wielded by love and value for sustainable development'. The present conflict-ridden world is facing with various violent incidents such as the global war on terror, brutalization of Iraq, bloodbath in Afghanistan, carnage in Gujarat, The politics

of ethnic-Tamil solidarity and the Sri Lankan war- India. These violent incidents have made us realize the importance of Peace Education. God has created a beautiful world and it is our duty to maintain by respecting each and every animate and inanimate species and by living peacefully with others. But we as human beings are considered to be the dearest of God. This had made us to hunt for the quest of peace. Peace is based on mutual respect, dignity and love and most important of all, Justice. The quest for peace in its essence is a cry for justice and its unquenched thirst for democratic rights, particularly of the marginalized and weaker sections of the society, against discriminations and oppressions. "Peace to prevail Peace Education is significant and would be possible by sowing in the minds of the Learners the seeds of Social justice, Human rights knowledge, and human values and learn to live in harmony with the earth as well as to dismantle the culture of violence.

Aims of Peace Education

The overall aim of Peace Education is to help build a peaceful world. To do so we aim to:

- ✓ Prepare the world for children and youth making it better, healthy, safe, peaceful and united; and to prepare the children for such a world.
- ✓ Contribute and help creating a united world order which will ensure and safeguard the 'Right to a Safe Future' for world's children and generation yet unborn.
- ✓ Assist the participating populations in establishing an all-inclusive civilization of peace. Create in children's minds desire to learn how nonviolence can provide the basis for a just and sustainable future.
- ✓ Create a better learning environment where conflict and relationships may be explored.
- ✓ Sharpen awareness about the existence of hostile relationships between people and within and between nations.
- ✓ Create a more peaceful world where all of us may become agents for change. Thus, Peace Education gives us the skills that will assist in achieving peaceful societies.

- ✓ Understand the nature and origins of violence and its effects on both victim and perpetrator. Investigate the causes of conflicts and violence embedded within perceptions, values and attitudes of individuals as well as within social and political structures of society.
- ✓ Equip children and adults with personal conflict resolution skills, so that when they are faced with conflict, they will choose to be peaceful.
- ✓ Show people that violence and war are learned and not an intrinsic part of human nature and that it is possible to resolve conflict peacefully.
- ✓ Encourage the search for alternatives and possible nonviolent skills.
- ✓ Correct the limited understanding of peace held by many people that it is the absence, however contrived, of direct violence, of wounding and killing.
- ✓ Seeks to build on the philosophy and the processes of nonviolence to help us understand the role that conflict and violence have played in our own lives, seeking ways to transform them.
- ✓ Educate every new generation of students to become peacemakers and to devote their talents, capacities and energies towards the creation of a civilization of peace based on the twin pillars of a culture of peace and a culture of healing.

Objectives of Peace Education

Peace Education is actually a call for an inclusive approach to mutual coexistence and to a holistic way of living, A holistic way of living implies to live in peace with others and with the environment in all perspectives. Peace Education is also a gateway that takes people to various avenues of learning to appreciate our differences, but honestly and sincerely addressing the imbalances

Peace Education can be taught in formal and informal school setting with following objectives:

To foster changes in order to make the World a better and more humane place:

One way of making the world a better and more humane place is to create the culture of peace in the minds of our learners. It can be done by thinking of the primary goals of reducing and eliminating violence, and enhancing and universalizing human dignity and equality. Nowadays the normative, behavioral, institutional, existential obstacles and the global problems together are equally contributed towards the worldwide manifestations of the culture of war. So, it is crucial to instill the theoretical construct and applied aspects of the concept of peace in the minds of students and teachers in order to build a safe and habitable world through Peace Education. So keeping the objectives in the mind, it is important to guide our learners towards a clear comprehension of the major obstacles to a culture of peace.

Peace Education will also enable students to understand that war and other forms of physical, economic, political, ecological and gender violence are not of the same order as natural disasters, and these are not inevitable eventualities to be prepared for, just these are the consequences of human will and intent, and can be avoided, even eliminated entirely, if human will and intent so desire. So, we can prepare our students for peace as intentionally and systematically with the effective implementation of Peace Educations in formal and informal school setting to make the world a better and more humane place.

To develop values and skills to assist the students in striving for the fullness of life

Peace Education can reach out to the poor and non-poor, advantaged and disadvantaged, governing and non-governing and elite and non- elite sectors of society by developing values and skills for potential influence. Peace Education emphasizes the crucial role of values formation through its pedagogical processes. In this line Peace Education to be very explicit about its preferred values, such as compassion, justice, equity, gender fairness, caring for life, sharing, reconciliation, integrity, hope and active nonviolence. Those values and skills may be conducive to peace, nonviolence and an active commitment to build a cooperative and caring democratic society. So it is believed that Peace Education will definitely cultivate such values and skills to think constructively about both physical and social issues and to develop constructive values

and skills towards striving for the fullness of life and solving problems that arise in their communities through peaceful means.

To help students develop a rich vision of peace to work for a viable global society

Peace Education is a process that prepares students for global responsibility which enables them to understand the nature and implications of global interdependence; and helps them to accept responsibility by eradicating human ills ranging from injustice, inequality, prejudice, intolerance, abuse of human rights, environmental destruction, violent conflict and so forth in order to create a world of justice, and peace. Peace Education if generalized and systematic can enhance the capacity of schools and universities to increase the pool of future societal leaders committed towards working for a viable global society. Peace Education is constantly encouraging learners towards outside and innermost values that shape their understanding of realities and their actions in the world through the strong indicator of peaceful pedagogy. The constructive Peace Education curriculum will blend hopefulness and faith of all students to exercise patience, commitment, courage, interdependence, compassion and sensitivity for the needs of others in transforming their realities to create a rich vision for peace.

To create constructive behaviours for dealing with problems so as to minimize and eliminate conflict

Conflicts are a phenomena associated within inevitable outcome of co-existence in all societies. They are an expression of tensions and incompatibilities between different, mutually independent groups with regard to their respective needs, interests and values. These conflicts are liable to lead to crises and destructive escalations affecting global society. But the problem is not the conflicts by itself, but the way in which they are managed and resolved. Hence Peace Education will help develop peace building capacity by offering students the necessary knowledge with which to analyze and think about the causes, management, resolution and transformation of violent conflict in a depoliticized, safe and educationally rewarding context.

A culture of peace can be achieved when citizens of the world understand global problems, have the skills to resolve conflict constructively; know and live by international standards of human rights, gender and racial equality, appreciate cultural diversity, and respect the integrity of the Earth. Such learning cannot be achieved without intentional, sustained and systematic education for peace. In this sense Peace Education aims to make students become concerned about the damage that is being caused by conflict, to become motivated to try out these skills in a real situation; to try out new behaviours such as negotiating in a cooperative manner in a conflict situation and to make a commitment to continuing to use and learn about non-violent methods of handling conflict. Thus conflict can be understood as the central goal and core of Peace Education. The main objective of Peace Education is to create constructive behaviours which are essential to deal with problems, so as to minimize and eliminate conflict.

To explore peace both as a state of being and as an active process for the promotion of positive human relations

The study of Peace Education would enable students to appreciate differences, to discover similarities, and to develop empathy for others and all other necessary skills for the promotion of positive human relations. By the process of exploring peace through peace instruction students can enjoy the environment, value the relationship of man and environment and then they will start working individually and collectively for the betterment of the world. Acceptance of culture is another way in which this world would be so much better, so much richer realizing that race, gender, ethnicities are things to be celebrated not hated. The vast variations in our skin colour are fascinating and beautiful. Males and females each have equally important contributions to make our world and our ethnicities help us to have different perspectives and experiences that we can all learn from. We could just accept each other. If we could all just embrace the idea that we are the same in that we have differences, that we are unique individuals, each with something to share, then the world would be so much better for it. In this sense Peace Education help us to explore peace both as a state of being and as an active process for the promotion of positive human relations.

Status of Peace Education in the Curriculum

The great teachings unanimously emphasize that all the peace, wisdom, and joy in the universe are already within us; we don't have to gain, develop, or attain them. We're like a child standing in a beautiful park with his eyes shut tight. We don't need to imagine trees, flowers, deer, birds, and sky; we merely need to open our eyes and realize what is already here, who we really are - as soon as we quit pretending we're small or unholy.

For any country, one of the most valuable resources is children and youth, so-called future citizens. It shows that development of the country directly depends on the combined development of children and youth in which quality education plays a pivotal role. But our system of education still predominates the expansion of knowledge domain, which has created chaos and confusion in the mind of youth and children. This sorry state of educational system is presumably due to its rigid age old, inflexible, less qualitative curriculum that is entangled with several loopholes. So it is better to evaluate the present curriculum for its standard and quality in the context of peace and value education, so as to assure the growth of functional citizens for our country. There is a positive relationship between education and peace, i.e. peace is necessary for education and education is an essential element of creating and sustaining peace; however teaching peace is not currently a core part of the curriculum in most nations. Once the drivers of peace are better understood and incorporated into the syllabus, our future leaders of society will become better equipped to create peace in their environments. Unlike other school subjects, like mathematics or science, Peace Education does not derive from any known structure of knowledge. It is an interdisciplinary subject. For its meaningful implementation, what is required is commitment from all the perceivers of education; for, Peace Education does not have a client. It is everybody's business. Thus the curriculum development must involve every one teachers, parents and students, in one way or the other. Hence, Peace Education is more effective when it is adapted according to the social and cultural context and the needs of a society. It should be enriched by society's cultural and spiritual values along with universal human values. Again we have to remind the point that if education is

the only defense against human disaster, Peace Education is the soul of education that will create the shield for human survival on the earth. It is only through Peace Education that peace can be instilled in human mind as an antidote to war is in the minds of men'. Now it is up to the policymakers, academicians and educationists of Indian educational system and thereby give green signal to incorporate changes in the present day curriculum which is content heavy and not 'ability enhancing'.

National Curriculum Framework on Peace Education

The National Curriculum Framework has proposed Peace Education as a conscious process to be incorporated in the school curriculum. The objectives as stated by NCF on Peace Education are:

- ✓ to bring about peace-orientation in individuals through education;
- ✓ to nurture in students the social skills and outlook needed to live together in harmony,
- ✓ to reinforce social justice, as envisaged in the Constitution,
- ✓ the need and duty to propagate a secular culture;
- ✓ education as a catalyst for activating a democratic culture;
- ✓ the scope for promoting national integration through education, and
- ✓ education for peace as a lifestyle movement.

Even though NCF stressed on those objectives for school curriculum, our curriculum has only confined our children to textbooks as it does not help to fulfill these objectives practically. Since Indian schools are based on universal human values such as love, reciprocity, empathy, concern for others, justice and fairness, such values are not directly practiced in the school curriculum. At the same time this curriculum can be developed with reflection of Indian social problems, Indian culture, its strong religious beliefs, and the country's needs especially as the curriculum moves up to higher age levels so as to be enriched by certain widespread Indian spiritual and cultural values like ahimsa, non-violence and non-killing. According to Dale Hudson,

"Peace Education is defined as education that actualizes children's potentialities in helping them learn how to make peace with themselves and with others, to live in harmony and unity with self, humankind and with nature. We can simply add that Peace Education applies as well to adolescents and adults".

Human Rights Education could be a Conscious Process of Peace Education

In the past, Peace Education centered on the causes of war, an issue that grew as nations developed capacity of destroying the whole human race many times over. But today the scope of Peace Education includes not only the causes, the nature, and the terrible consequences of war but also the study of violence in all forms. Such forms of violence include conflict, threat to life, ethnic hatred, discrimination, prejudice, racism, injustice, genocide, poverty, violence in the home and family, destruction of the environment, and so forth: A basic aim of Peace Education is to save humankind from destroying a large portion or all of itself. Under the present dilemma there is a growing realization in the world of education today that children should be educated in the art of peaceful living. As a result, more and more peace concepts, attitudes, values and behavioural skills are being integrated into school curricula in many countries. There is also renewed interest to develop peace-related disciplines such as value education, moral education, global education, etc. In the past we seemed to have assumed that the more knowledge people have, the better they are. Accordingly, we stressed cognitive learning in schools at the cost of developing children's emotional, social, moral and humanistic aspects. The consequence of such imbalanced learning is evident today in the forms of youth unrest with their antisocial attitudes and behavioural problems. Even that strand of Peace Education sees itself devoted specifically for 'peace making process, primarily problem centered, focusing on 'negative peace', the reduction, avoidance and elimination of warfare. As such it has been devoted more to a study directed toward eliminating the causes of war than to creating the conditions of peace; more to negative circumstances of what should not be than to the positive possibilities of what could be. Hence human rights education can be an education for peace and it is essential to the development of peace making capacities and should be integrated into all forms of Peace Education. It is through human rights education that learners are

provided with the knowledge and opportunities for specific corrective action that can fulfill the prescriptive requirements of education for peace.

Peace Education as a Value Promoting Process

Peace Educations need not to be imparted as a separate subject in the curriculum. Rather, it can be the creation of dimensions across the curriculum, What matters is integrating peaceful attitudes, values, and skills into the teaching and learning process in school and make it a part of the total curriculum. Certain countries and institutes have it in the form of subjects such as Values Education, (Malaysia and Philippines), Citizenship Education (U.S.A.), Education for Mutual Understanding (Ireland) and Developmental Education (UNICEF). Apart from such subject names it can be integrated into the formal curriculum and co curriculum of schools. As pre-primary and primary teachers are trained to use Peace Education teachers' guides in Indian schools, the main focus was to try to develop as comprehensive an approach as possible for the Peace Education of children aged approximately from 4 to 10 a regular school subject, keeping in mind the typical conditions in the schools that we have observed. In India Peace Education can readily be integrated into value education as a subject. Thus, Peace Education should be considered at different levels such as individual or self-development level, school or community level, national level, and global level and can be adopted as an interdisciplinary model.

Peace Education is a Source of Self-development

There are many important Self-development needs in children that in the are not sufficiently addressed in the process of schooling. One of the important felt needs is building an effective, integrated personality child with positive self-esteem. Nowadays the nature of education has changed in the age of globalization. Providing education now means providing it for a profit and the students are also accepting education as a way to make money. To live peacefully, an individual has to have many skills, like those related to affirmation, positive thinking, empathetic listening and communication, assertive behaviour, decision-making and critical thinking, etc. School

should help children to develop such skills so that they are empowered as individuals in the society.

Peace Education instills Peace Culture

At the School level, the predominant need is to have a peaceful climate, i.e. a peace culture. In such a culture, children will naturally absorb the spirit of peace. There is a popular saying that peace has to be caught rather than be taught. Initiating a peaceful culture in school should start from within the staff, by developing attitudes and behaviour of appreciation, co-operation, belongingness, trust and spirit of learning. By way of developing a friendly and mutually respectful teacher-pupil relationship, a peace culture will bloom naturally in the school. To ensure it, the school has to introduce a living system of peace values, norms and practices into the daily life of the school. It would be necessary to change the teacher-centered classroom approach to child-centered learning. When there is active and participative learning in the classroom using interesting teaching and learning methods in a friendly and lively atmosphere marked by creative expressions of potentials and self discipline, peace will emerge naturally. Teachers have to identify effective strategies and practices that could transform the school into a place of harmony.

The curriculum would incorporate tenets of spiritual as well as Indian culture which will be aptly relevant to the students who, frustrated with the level of violence in their cities and countrysides, decided to participate in workshops and trainings to learn how they can be agents of positive change in their communities. Incorporating case studies of the most peaceful nations into education curriculum would improve our understanding of the key factors in everyday life that helped create a more peaceful society. Similarly understanding the economies of nations that are peaceful will provide models by which less developed nations can benefit in their quest to improve their status. If history is taught why nations became peaceful and how they sustained their peace then the nation would be better equipped to create peace both within its borders and in its relations with its neighbours.

Peace Education affords Citizenship Education

At the National level, a school has to focus on the citizenship education needs of the nation or the country. This aspect of citizenship education is an integral part of Peace Education. Education is entrusted to produce good and productive citizens to the nation. In this regard, learning and understanding the current socio-political and economic problems and issues is also important. Students as future citizens need to develop healthy and realistic perspectives to view problems in the society. Coming to the Global level needs, it is important to recall the fact that the ultimate purpose of education is to produce a world citizen. No country can live in isolation any more. Children have to develop a sensible worldview. The need here is to broaden the world vision. With this objective in mind, the school can select current issues; generate discussions and debates on world issues to raise the global awareness in the students. Some such issues are:

- Commonality and diversity of human cultures
- Population
- Destruction of the ecosystem/pollution
- Gender issue
- Racism
- World poverty
- Problem of war/terrorism
- Trading relationship
- World cultures
- Animal rights/animals threatened by extinction

Peace Education can be strengthened through the willpower and efforts of those who actively promote it, for they are aware of the terrible consequences if they do not. In The Promise of World Peace, the Universal House of Justice declares, "Whether peace is to be reached only after unimaginable horrors precipitated by humanity's stubborn clinging to old patterns of behaviour, or is to be embraced now by an act of consultative will, is the choice before all who inhabit the earth." In other words, the horrors and suffering within our society and worldwide can be reduced if we have the strong will to

act. In the words of the Indian thinker and philosopher Sarvepalli Radhakrishnan "We must will peace with our whole body and soul. our feelings and instincts, our flesh and its affections. A culture of teaching peace would not hesitate to tackle the difficult subjects of nuclear weapons, economic disparities reinforced by powerful international organizations and multinational corporations. A culture of teaching peace inherently turns toward restorative justice as a means of addressing the needs of oppressors and of the oppressed. This culture of peace through education would advocate for internationally upheld treaties and peaceful diplomacy between nations, as countries and their leaders set the moral tone for their citizens.

Peace Curriculum and Teaching Learning Process

We cannot question whether or not this culture of teaching peace will or will not take place. Dr. Martin Luther King, Jr. said "the choice is not between nonviolence and violence but between nonviolence and nonexistence." This is the mandate under which a culture of teaching peace operates. For the sake of future generations and to create a peaceful present reality, we must teach and learn how to get along with each other. Every child has the right to an education that will enhance their abilities. Curriculum must be built upon the interest of the child, that it must offer opportunity for the interplay of thinking and doing in the child's classroom experience, that schools should be organized as a miniature community, that the teacher should be a guide and co-worker with pupils rather than rigid task-master assigning a fixed set of lessons and recitations. In this way Peace Education requires experiential learning. Because it aims to form a state of mind, its principal modes and instruction target experience. Experiential learning is the method to acquire values, attitude, and skills in other words internalization. Internalization cannot be achieved by merely preaching. Its main acquisition mechanism is practice. Students need to live under the conditions described in Peace Education in order to internalize its objectives and they must put into practice the ways of life prescribed for society by Peace Education for the achievement of its goals. Such a learning climate should include conditions that reflect the objectives of Peace Education, such as for instance tolerance, social justice, cooperation, conflict resolution, non-violence, respect for human rights and the like.

On the other hand cooperative learning for all school subjects as well as cooperative games can be effectively utilized to infuse Peace Education. Peace Education in one form or another can impact schools in all subjects each and every school day. But to be truthful, the more we learn about Peace Education and the various strategies to achieve peace, the more we realize what little we know it's just the first step in climbing the mountain. When we begin to explore the status of Peace Education, it is like exploring a huge garden with beautiful, flourishing sections competing with unsightly weeds that need to be rooted out by expert gardeners. Policymakers, academicians and educationists are those gardeners, and teachers also need to be trained for the task. The success of Peace Education is dependent on the views, motivations and abilities of teachers that traditional subjects are. This is so, because it refers mainly to the acquisition of values, attitudes, skills, and behavioural tendencies by pupils. This means teachers who teach Peace Education must themselves be in line with its objectives. This approach that has been developed in India aims at producing peaceful, morally mature individuals who are active peacemakers and contribute to a more unified, peaceful, progressive nation and world.

Unit – 2: Non Violence for Peace and educational setting.

Violence: Working Definitions

The Concise Oxford Dictionary defines violence as unlawful exercise upon of physical force Olwen (1999) also confines violence to the use of physical force. He defines violence/violent behaviour as aggressive behaviour where the actor or perpetrator uses his or her own body as an object (including a weapon) to inflict (relatively serious) injury or discomfort an individual With such a definition there is an overlap between violence and bullying where bullying is carried out by physical aggression.

Violence is aggressive behaviour that may be physically, sexually or emotionally are. The aggressive behaviour is conducted by an in or group against another, or others. Physically abusive her, is where a child, adolescent or group directly or indirectly all meat injures, or kills another or others. The aggressive behaviour involve pushing, shoving, and shaking, punching, kicking, prezing, burning or any other form of physical assault on a person or on property. Emotionally abusive behaviour is where there is verbal attacks, threats, taunts, slagging, mocking, yelling, execution, and malicious rumours. Sexually abusive behaviour is where there is sexual assault or rape." -**Noves Res**

Valence is every bit as much a public health issue for me and my successors in this century as smallpox, tuberculosis, and syphilis were for my predecessors in the last century." -**Surgeon General C. Everett Koop (1984)**

The most widely accepted definition of violence sometimes termed intentional interpersonal injury is: "behaviour by persons against persons that intentionally threatens, attempts, or actually inflicts physical harm - Reiss and Roth (1993)

"Violence is the expression of physical force against self or other, compelling action against one's will on pain of being hurt." -American Heritage Dictionary, (2009)

"Violence is an act of force exerted to impart physical harm or injury on another person. This definition is inadequate on at least three accounts. It refers exclusively to

physical harm or injury, neglecting psychological abuses or attacks. Only other persons are listed as the potential victims of violence, whereas animals or inanimate objects can also be the targets of violence. It assumes that there is a direct link joining the perpetrator and the victim of violence, overlooking the fact that violence often operates in indirect ways." - Political Dictionary

"Violence is the direct or indirect physical attack, injury, or psychological abuse of a person or animal, or the direct or indirect destruction or damage of property or potential property". This richer definition of violence provides a more accurate standard for determining the conditions of non-violence. As Johan Galtung points out, apart from deliberately inflicting harm (direct violence), creating economic misery, repression and alienation should also count as types of violence (structural violence).

"Violence as an act of violence is political when it involves the actual or potential violation of someone's basic rights. Acts of political violence are illegitimate when the rights of the victim are unjustly violated." For example, sexual violence or domestic violence is the violation of a basic right to non-interference, or a right to self ownership, which is why sexual or domestic violence are political issues. Under special circumstances, and as long as any divergence from the initial assumption of respecting the rights of others is justified, acts of political violence can be legitimate, even though the same act would normally constitute a violation of rights. For example when the State punishes those who do not respect its laws, or when citizens rebel against the injustice of the State. -Vittorio Bufacchi

"The power which establishes a state is violence; the power which maintains it is violence; the power which eventually overthrows it is violence." -Kenneth Kaunda

"Violence is the intentional use of physical force or power, threatened or actual, against oneself another person, or against a group or community, which either results in or has a high likelihood of resulting in injury, death, psychological harm, mal development, or deprivation." -UNESCO

Relationship between Peace and Violence

Peace does not mean the total absence of any conflict. It means the absence of violence in all forms and the unfolding of conflict in constructive way. Peace therefore exists where people are interacting non violently and are managing their conflict positively with respectful attention to the legitimate needs and interest of all concerned. Peace is a state of mind. This is beautifully expressed in the Preamble to the UNESCO Constitution: "Since wars begin in the minds of men, it is in the minds of men that the defence of peace must be constructed. Violence emerges out of intolerance for differences in beliefs, views, cultures and social traditions and mores. Hence, peace is more than absence of violence; it is tolerance understanding, and respect of differences and it is love. It is concern for others over concern for self.

Peace is a quality describing a society or a relationship that is operating harmoniously. This peace can be classified in two categories. That is positive and negative peace. Both types have their own impact on peoples' lives. According to Galtung Positive Peace is more than the absence of violence; it is the presence of social justice through equal opportunity, a fair distribution of power and resources, equal protection and impartial enforcement of law whereas the Negative Peace is explained as the absence of direct violence (physical, verbal, and psychological) between individuals, groups, and governments. Positive peace can be achieved through eliminating the structural, socio-cultural and ecological violence. There is an important wisdom behind these three classifications of violence. There is almost a cause and effect relationship between these types. Structural violence refers to the form of violence based on the systematic ways in which a given social structure or social institution "kills people" by preventing them from meeting their basic needs. Life spans are reduced when people are socially dominated, politically oppressed, or economically exploited. Class and caste situations are the source of violence because it tends to breed a sense of inferiority and relative deprivation among people. Low levels of social cohesion within a community and factors such as income inequality, rapid demographic changes in the youth population, and urbanization have all been linked with violence. So both structural and socio-cultural violence inevitably produce conflict and often direct

violence, including family violence, racial violence, hate crimes, terrorism, genocide, and war. In this way structural violence affects the lives of the people.

Ecological problems rebound on humans in the form of damage to the foundation of their lives and to their health, or as additional costs. Ecological violence is seen as embedded in layers of the people's ecological world. For instance, intra familial violence (child maltreatment and domestic violence) occurs in the child's immediate environment. Community (and school) violence occurs where the child and family interact with the social systems of the outside world. Ecological violence – that is the call mine and despoliation of nature itself-rebounds back upon us as structural violence, destroying lives and livelihoods, amplifying existing dens and inequalities, and exposing countless people at as, drought, foe, disease, displacement, and chronic food and water insecurity. Positive peace can be achieved through following approaches.

- Establishing peace through world order by supporting international les compliance with multilateral treaties, use of international courts, and violent resolution of disputes, participation in international organisations, trade, and communication.
- Establishing social equality and justice, economic equity, ecological balance protecting citizens from attack, and meeting basic human needs
- Establishing civil peace that provides the constitutional and legal means necessary to settle differences non-violently.
- Eliminating indirect violence, that shortens the life span of people, sustains unequal life chances, or reduces quality of life for any citizen.
- Practicing conflict resolution as a foundation for building peaceful interpersonal and institutional relationships.

Another type of Peace is the Negative Peace i.e. the absence of direct violence (physical, verbal, and psychological) between individuals, groups, and governments. The concept of negative peace addresses immediate symptoms, the conditions of war, and the use and effects of force and weapons. Words and images that reveal the horror of war and its aftermath are often used by writers, artists, and citizen groups in their efforts to stop it. Negative peace can be achieved through managing interpersonal and

organizational conflict in order to control, contain, and reduce actual and potential violence, reducing the incidence of war by eliminating the extreme dangers of the war system and limiting war through international crisis management and preventing war through strategic deterrence and arms control. Hence, just as violence or war is in the minds of men and in this society, peace can be instilled only through the cleansing of these factors from our society.

Role of Violence in our Lives and Lives of Others

In general, violence connotes an intense manifestation of strength, usually involving some severe physical effects as in the violence of a thunderstorm, earthquake, explosion, stampede, and so on. Every day we experience new dimensions of violence. There are serial blasts, suicide attacks, selective killings, mass slaughter and explosions. Indeed, we are highly disturbed by the serial blasts in our country. Clearly, it is a manifestation of nature's balancing of powers. Acts of violence are complex, violence involves the act of causing pain to oneself or others. This can include physical or emotional pain. Each year, over 1.6 million people worldwide lose their lives to violence. Violence is among the leading causes of death for people aged 15-44 years worldwide, accounting for 14% of deaths among males and 7% of deaths among females. For every person who dies as a result of violence, many more are injured and suffer from a range of physical, sexual, reproductive and mental health problems. Moreover, violence places a massive burden on national economies, law enforcement and lost productivity. World Health Organization works with partners to prevent violence through scientifically credible strategies that are conceived and implemented in relation to causes at the levels of the individual, family, community and society. Understanding the risk factors that indicate increased potential for a young person to be harmed by violence, and those protective factors that foster resilience may lead to programs that can prevent violence in and outside of school. Recent research identifies those factors, but has yet to answer how any one individual may be influenced either positively or negatively by any combination of factors, or how those factors interact. (United States Department of Health and Human Services, 2001).

Children have always suffered by the effects of violence. Violence affects schools at multiple levels; attacking individuals, communities, and systems, and weakening their sense of agency. According to the Center for the Prevention of School Violence (2002), school violence is "any behaviour that violates a school's educational mission or climate of respect or jeopardizes the intent of the school to be free of aggression against persons or property, drugs, weapons, disruptions, and disorder." Students and staff need to feel safe in school in order to concentrate on education and learning. Violent acts are varied and have been identified as major barriers to learning (Centre for Management of Health Services (CMHS), 1999). Today teachers complain about increasing disciplinary problems in schools. One teacher says, "I am appalled to see the mindless behaviour of the adolescents in school. Their mentality seems so different from us!" The public criticizes the youth whom we produce at schools as insensitive to the problems of society, selfish, narrow minded, lacking in intellectual depth and susceptible to the violent and corrupt social pressures. The excellence of a few students cannot make up for the rest.

Schools are controlled institution, public spaces where individuals sacrifice a measure of individual liberty in exchange for the opportunity to learn. In such a setting the threat of violence constitutes more than just a threat to personal safety. The problem of violence in schools, like the related problem of violence in society, has become one of the most pressing educational issues in our country. It represents a fundamental violation of the social contract between school and community, an abrogation which could easily hasten the collapse of popular support for public education. In many school districts concerns about violence have even surpassed academic achievement, which traditionally has been the most persistent theme on the nation's education agenda, as the highest priority for reform and intervention. Public clamoring over the need for something to be done about violence in schools has brought the issue to a critical juncture. The escalation of incidents of violence and the apparent inadequacy of traditional methods of curtailment, has led to a search for new strategies designed to insure the safety and security of children and teachers in schools. To understand why violence has become uncontrolled and how a climate of fear and intimidation gradually

came to be the norm in so many urban schools, we must examine the influences which guided the creation of public schools and consider the social role that they were expected to perform.

The school would rear the children of ordinary families, it would provide refuge for the children of exploitative families, and it would acculturate the children of immigrant families. School personnel - teachers, guidance counselors, administrators, and psychologist - can help counteract ignorance about nonviolence that exists at all levels of society by teaching alternatives to violence. There are other, less punitive approaches that have been introduced as well, to reduce the incidence of violence in schools. Schools should be 'safe zones' and adopt positions of no tolerance for weapons, crime, violence or bullying. Schools and communities must thoughtfully plan to proactively change behaviours in their quest to create a positive, healthy, and safe environment.

Besides, violence will cause some health hazards which will suppress the development of human beings.

Injuries: Physical and sexual abuse by a partner is closely associated with injuries. Violence by an intimate partner is the leading cause of non-fatal injuries to women in the USA.

Death: Deaths from violence against women include honour killing (by families for cultural reasons); suicide; female infanticide (murder of infant girls); and maternal death from unsafe abortion.

Sexual and reproductive health: Violence against women associated with sexually transmitted infections, unintended pregnancies, gynecological problems, induced abortions, and adverse pregnancy outcomes, including miscarriage, low birth weight and fetal death.

Risky behaviours: Sexual abuse as a child is associated with higher rates of sexual risk-taking (such as first sex at an early age, multiple partners and unprotected sex), substance use, and additional victimization. Each of these behaviours increases risks of health problems.

Mental health: Violence and abuse increase risk of depression, post traumatic stress disorder, sleep difficulties, eating disorders and emotional distress.

Physical health: Abuse can result in many health problems, including headaches, back pain, abdominal pain, fibromyalgia, gastrointestinal disorders, limited mobility, and poor overall health.

Exposure to Violence through Media

This includes violence in films, television, music, comic books, and video games and televised sports. The problem of violence in the media is not new but has become much worse. On a daily basis, children are victims of violence, as witnesses to violent acts in their homes or communities, or as victims of abuse, neglect, or personal assault. The causes of violent behaviour in society are complex and interrelated. Among the significant contributors are poverty, racism, unemployment, illegal drugs, inadequate or abusive parenting practices, and real-life adult models of violent problem-solving behaviours. There has been an increase in the amount and severity of reported violent acts directed at children through the media, including television, movies, computer games, and When violence is mentioned in the media, it is usually referring to one of the following aspects of violence:

- Violent crime (robbery and murder), which is far more frequent in large cities and nine times more likely to be carried out by men.
- Vandalism: the deliberate destruction of property.
- Rioting: violent disturbance at pop concerts, football matches or other mass events.
- Xenophobic violence: targeted violence against a particular section of society.
- Violence between street gangs: violent exchanges between rival gangs of youths.
- Politically motivated violence.(Gunther Gugel)

Violent Media and Children's Development

Children naturally absorb the spirit of violence in the atmosphere and will soon grow to be the next generation of perpetrators of violence. Therefore the need to nurture peace in the hearts of children has arisen as urgent issues to be addressed.

- During early childhood, the foundation is laid for future social, emotional, cognitive, and physical development.
- During this formative period, young children are particularly vulnerable to negative influences. In most instances, children have no control over the environmental messages they receive.
- Up until age seven or eight, children have great difficulty distinguishing fantasy from reality, and their ability to comprehend nuances of behaviour, motivation, or moral complexity is limited. This special vulnerability of children necessitates increased vigilance to protect them from potentially negative influences.

Research indicates that social and learning skills that children need for success in school are shaped in early childhood. What form will these skills take if children are exposed to violence during those key periods. referred to as "windows of opportunity?" Deficits in cognitive skills often result in immature social development. In addition, the use of violence to solve problems becomes part of the child's coping strategies. Children and adolescents may engage in occasional physical confrontations, but most do not develop a sustained pattern of violent behaviour or engage in violent crime. Those who become violent before puberty may at higher risks for committing crimes. Three problems are associated with heavy viewing of television violence. Children may become less sensitive to the pain and suffering of others; they may become more fearful of the world around them; and they may be more likely to behave in aggressive or harmful ways toward others (National Institute of Mental Health, 1982; Simon, 1989).

Adults need to recognize that the result of potential for negative effects on children's development is greater. NAEYC (National Association for the Education of Young Children 1994) condemns violent television programming, movies, videotapes, computer games, and other forms of media directed to children. NAEYC believes that it

is the responsibility of adults and of public policy to protect children from unnecessary and potentially harmful exposure to violence through the media and to protect children from television content and advertising practices that exploit their special vulnerability. NAEYC believes that television and other media have the potential to be very effective educational tools for children. Research demonstrates that television viewing is a highly complex, cognitive activity, during which children are actively involved in learning (Anderson & Collins, 1988). But the trend toward increased depiction of violence in the media jeopardizes the healthy development of significant numbers of our nation's children. Next to family, television and other media may be the most important sources of information for children, rivaling the school as a principal factor influencing their development.

Consequences

There are so many negative effects caused by violent media. They are as follows:

- a) Watching violent programs is related to less imaginative play and more imitative play in which the child simply mimics the aggressive acts observed on television.
- b) In addition, many media productions that regularly depict violence also promote program-based toys, which encourage children to imitate and reproduce in their play the actual behaviours seen on television or in movies.
- c) In their play, children imitate those characters reinforced for their aggressive behavior and rehearse the characters' scripts without creative or reflective thought.
- d) Children who repeatedly observe violent or aggressive problem solving behavior in the media tend to rehearse what they see in their play and imitate those behaviors in real-life encounters.
- e) In short, children who are frequent viewers of media violence learn that aggression is a successful and acceptable way to achieve goals and solve problems; they are less likely to benefit from creative, imaginative play as the natural means to express feelings, overcome anger, and gain self-control.

Parents are ultimately responsible for monitoring their children's viewing habits; however, parents cannot be omniscient and omnipresent in their children's lives. Parents need assistance in protecting their children from unhealthy exposure to violence. Therefore, limits must be placed on the content of programming directed at children. Restricting violence in children's programming should not be considered censorship, any more than protecting children from exposure to pornography (Carlsson-Paige & Levin, 1990).

Crisis Management

Crisis: Meaning and Definitions

Crisis is any unstable and dangerous social situation regarding economic, military, personal, political, or societal affairs, especially one involving an impending abrupt change. More loosely, it is a term meaning a 'testing time' or 'emergency event'.

"Critical event or point of decision which, if not handled in an appropriate and timely manner (or if not handled at all), may turn into a disaster or catastrophe." (Business dictionary)

A crisis can be defined as a situation where there is a perception of threat, heightened anxiety, expectation of possible violence and the belief that any action will have far-reaching consequences". (Lebow, 1981)

Crisis has four defining characteristics. As Seeger, Sellnow and Ulmer explained crises are "specific, unexpected, and non-routine events or series of events that create high levels of uncertainty and threat or perceived threat to an organization's high priority goals. Thus the first three characteristics are that the event is 1 unexpected 2 creates uncertainty, and 3 seemed to be a threat to important goals. Apart from natural crises that are inherently unpredictable (volcanic eruptions, tsunamis etc.) most of the crises that we face are created by man. Hence the requirement of their being 'unexpected depends upon man failing to note the onset of crisis conditions. Some of our inability to recognize crises before they become dangerous is due to denial and other psychological responses that provide succour and protection for our emotions.

"Crisis" represents both opportunity and danger. Crisis management is the process by which an organization deals with a major unpredictable event that threatens to harm the general public. Every nation, every region, large or small, runs the risk of a crisis. The term crisis management is usually taken to mean the exercise of detailed control by the top leadership of the government involved so as to minimize the chances of crisis bursting out of control into war. They also want to advance or protect their state's interests, to win or at least to maximize gains or minimize losses, and if possible to settle the issue in conflict so that it does not produce further crises. (Eric Herring, 1995). As Leslie Lipson has stated, "Management of crisis consisted of reaching a solution acceptable to both sides without resorting to force." William R. Kintner and David C. Schwarz have defined crisis management as "winning a crisis while at the same time keeping it within tolerable limits of danger and risk to both sides. Hence it is understood, every crisis is unique, but crises can be managed and mitigated through the systematic development and application of a comprehensive plan. In the first instance, crisis management is, by definition, reactive and priority is assigned to correcting the physical emergency. In the second, the management challenge is to anticipate situations that could escalate into crises and take both pre emotive action and advance prudent planning to the extent possible.

Crises and their Management

In the 21st century, living conditions are being significantly determined by the manner in which conflicts within and between states are being managed. Realistically, it must be assumed that for the foreseeable future, there will be a base of 20 to 40 serious violent conflicts at any given time. Furthermore, the emerging new socio-economic disparities and the global trends towards politicization will ensure that the potential for conflict is more likely to increase than diminish in the future. Crisis prevention and conflict management have therefore become a more serious issue during the last few years. Conflict management is the attempt to regulate a conflict by acting to help prevent or end violence. It seeks to bring about constructive solutions from which all the parties involved can benefit. The main objective of crisis management is the avoidance of war and the peaceful resolution of confrontations.

Crisis management includes timely planned, systematic and coherent action taken by governments and civil societies at various levels to prevent violent conflicts. Crisis management measures are taken either before, during or after violent conflicts in order to reduce the potential for violent conflict, and promote the development of institutions, structures and 'cultures' of peaceful conflict management. Crisis management also consists of the methods used to respond to both the reality and perception of crises; establishing metrics to define what scenarios constitute a crisis and should consequently trigger the necessary response mechanisms and communication that occurs within the response phase of emergency management scenarios. Moreover, crisis management is concerned on the one hand with the procedure for controlling and regulating a crisis so that it does not get out of hand (either through manipulations and mistakes by the participants because events take on a logic and momentum of their own) and lead to war, and on the other with ensuring that the crisis is resolved on a satisfactory basis in which the vital interests of the state are secured and protected. The second aspect will almost invariably necessitate vigorous actions carrying substantial risks, One task of crisis management, therefore, is to temper these risks, to keep them as low and as controllable as possible, while the other is to ensure that the coercive diplomacy and risk-taking tactics are as effective as possible in gaining concessions from the adversary and maintaining one's own position relatively intact. Williams has noted, "The essence of skilful crisis management lies in the reconciliation of the competing pressures which are inherent in the dual nature of crises". Crisis management requires that policymakers not only recognize the inherent dilemmas, but also that they are willing and able to make the difficult trade-offs that are required.

A crisis can be political, military or humanitarian and can be caused by political or armed conflict, technological incidents or natural disasters Crisis management consists of the different means of dealing with these different forms of crises. Many crisis management operations are often loosely referred to as peacekeeping operations, but there are different types of crisis management operations. They all have specific objectives and mandates, which are important to know in order to understand the impact, limitations and contours of an operation. The way of dealing with a crisis

depends on its nature, scale and seriousness. In some cases, crises can be prevented through diplomacy or other measures while others require more robust measures such as military action. Depending on the nature of the crisis, different types of crisis management operations may be required. Collective defence crises should be organized in the form of collective military operations by UNO as they should take the unanimous decision along with their members' group to attack against one or more members as an attack against all before and after crises happened. National leaders should support the peace process in a conflict area. Peace support operations include peacekeeping and peace enforcement, as well as conflict prevention, peace-making, peace building and humanitarian operations.

Peace Support Operations: It should be multi-functional operations, to be conducted impartially in support of a UNO mandate or at the invitation of a sovereign government involving military forces and diplomatic and humanitarian agencies and are to be designed to achieve long-term political settlement or other conditions specified in the mandate. Peace Mediation & Dialogues will strengthen society and peace-building in local communities and regions by seeking to influence and change attitudes of conflict parties.

Peacekeeping: Peacekeeping operations are generally undertaken under Chapter VI of the UN Charter and are conducted with the consent of all parties to a conflict to monitor and facilitate implementation of a peace agreement. Peace & Security organizations should contribute to overall conflict prevention and resolution through the development of ground-breaking modeling and probability-based analysis which aim to identify future threats and challenges to security, and the development of early warning to mitigate and pre-empt these.

Peace Enforcement: Peace enforcement operations are undertaken under Chapter VII of the UN Charter. They are coercive in nature and are conducted when the consent of all parties to a conflict has not been achieved or might be uncertain. They are designed to maintain or re-establish peace or enforce the terms specified in the mandate.

Conflict Prevention: Activities aimed at conflict prevention are normally conducted under Chapter VI of the UN Charter. They range from diplomatic initiatives to preventive deployment of forces intended to prevent disputes from escalating to armed conflicts or from spreading. Conflict prevention can also include fact-finding missions, consultations, warnings, inspections and monitoring. All nations should make full use of partnership, cooperation and dialogue to prevent crises and, should they arise, defuse them at an early stage.

Peacemaking: Peacemaking covers diplomatic activities conducted after the commencement of a conflict aimed at establishing a cease fire or a rapid peaceful settlement. They can include the provision of good offices, mediation, conciliation and such actions as diplomatic pressure, isolation or sanction.

Peace Building: A key aspect of such peace-building is the creation and development of so-called "peace constituencies". Peace building covers actions which support political, economic, social and military measures and structures aiming to strengthen and solidify political settlements in order to redress the causes of a conflict. This includes mechanisms to identify and support structures which can play a role in consolidating peace, advance a sense of confidence and well-being and supporting economic reconstruction. This means that political actors and civil society elements which are actively committed to non violent solutions, and which take into account the interests of all actors in the conflict, are networked, and thus mutually strengthened. Wherever possible, a network of this kind should include not only civil society groups, but also state institutions. Cooperation and networking with external actors such as NGOs, political foundations, churches and development cooperation institutions, should serve the same objective, namely the establishment of "alliances for peace".

Humanitarian Operations: Humanitarian operations are usually conducted to alleviate human suffering. Humanitarian operations may precede or accompany humanitarian activities provided by specialized civilian organizations. Peace constituencies will strengthen the capacities and resources of local and regional partner organizations for sustainable peace-building. The primary objective here is to identify and carefully support the existing potentials within those organizations, such as to increase their

influence and others to imitate them. This is not easy - particularly in post-war situations - but experience does show that such potentials are present almost everywhere, albeit on a limited scale. Additional capacities can be created, for instance by activating disadvantaged or strategically important groups through empowerment programmes or measures. training encourage

Strengthening Civil Society and Good Governance: One key to the "civilization of conflicts is the strengthening of the capability and the will to act on the part of all those grassroots groups who would profit most directly from peaceful management of the conflict of conversely, would be worst affected by the conflict running a violent course. This is especially true in situations where this development leads to a range of overlapping social allegiances, counteracting the risk of a political mobilization along ethnic or religious lines. At the same time, it is also necessary to strengthen the capability of state institutions to deal with growing complexity and rising demands for participation. Otherwise there is a risk that the one-sided promotion of civil society will undermine the authority and the conflict settlement of the state. Attention should also be drawn to the problem of NGOs that are oriented primarily to foreign donors priorities not shared by the local society, and to the existence of those non-governmental actors who profit either directly or indirectly from the spread of violence and its markets.

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