



**M.A. EDUCATION
SEMESTER - IV (CBCS)**

**INTERDISCIPLINARY COURSE
PEACE EDUCATION AND
SUSTAINABLE
DEVELOPMENT**

SUBJECT CODE - IDC-2

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August 2022, Print - I

Published by : Director,
Institute of Distance and Open Learning,
University of Mumbai, Vidyanagari, Mumbai - 400 098.

DTP Composed : Mumbai University Press
Printed by Vidyanagari, Santacruz (E), Mumbai

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MA EDUCATION
SEMESTER IV
INTERDISCIPLINARY COURSE (IDC – 2)
PEACE EDUCATION AND SUSTAINABLE DEVELOPMENT

Theory: 60 Internals: 40

Total Marks 100
Total Credits= 6

Course Objectives

1. To develop an understanding of Peace and Peace Education and Education for Peace
2. To understand the approaches and historical development of Peace Education
3. To understand the Challenges and Strategies of Peace Education
4. To Explore an Integration of Peace Education in Curriculum
5. To develop an understanding of Theories, Models & Culture of Peace
6. To develop an understanding of Conflict Management and Peace building

Module 1: Perspectives of Peace Education

(Credits 2)

Unit 1: Understanding Peace and Peace Education

- a) Peace: Concept, Need and Significance, Types-Positive & Negative
- b) Peace Education: Concept, Basic Assumptions, Nature &Scope, Types, Goals, Aims & Objectives
- c) Education for Peace: Concept Causes – choosing path of Peace, Peacemaker, Peace Education is an ethical imperative; Peace Education is practical imperative, Peace Education as Transformative Education.

Unit 2: Approaches of Peace & Peace Education

- a) Approaches of Peace : Power Politics, World Order, Conflict Resolution, Non-Violence and Transformation
- b) Approach to Peace Education at various stages- Early Childhood, Elementary Education, Secondary Education, Higher Education, and Adult Education.
- c) Historical Development of Peace Education, Peace Education in India and its Development

Unit 3: Agencies, Challenges and Strategies of Peace Education

- a) Agencies of Peace Education- Family, Social Media, Communities, NGOs
- a) Challenges to Peace- Stress, Conflict, Crimes, Terrorism, Violence and Modernization.
- b) Strategies of teaching Peace Education- Meditation, Yoga , Dramatization, Debate

Module 2: Practices in Peace Education

(Credits 2)

Unit 4: Integration of Peace Education in Curriculum

- a) Subject Context - Language, Social Sciences, Mathematics, Science, Art & Craft, Subject perspectives
- b) Methods of teaching- Cooperative Learning ,Story telling ,Group Discussion , Service learning, Peer Teaching ,Experimental Teaching ,Brainstorming ,Inquiry based learning and teaching ,Role play , Dialogues ,Energizer
- c) Curricular and Co-Curricular Activities

Unit 5: Theories, Models & Culture of Peace

- a) Peace Theories : Healthy Relationship and Connections Theory, Individual Change Theory
- b) Models of Peace Education :Flower petal Model, Integrated Model
- c) Culture of Peace : Concept, Achievement of Culture of Peace, Building blocks of Peace Culture, Developing Culture of Peace through curricular and co-curricular activities

Unit 6: Conflict Management and Peace building

- a) Concept, Types and causes of Conflict, Strategies of Conflict Management
- b) Conflict Triad and Peace Triad (Galtung/Reimann) in Peace Building
- c) Role of Teacher as Peace Builder

Module 3: Internal Assessment

(Credits 2)

Sr. No.	Particulars	Marks
1.	Assignments (2*10)	30
2.	Case study/Projects/Posters and exhibits /Seminar/ Workshop/ Cooperative Learning /Blended Learning/Construction/NaiTalim- Experiential Learning /Open Book Assignment/ Class test	10

Suggested tasks:

- Prepare a poster on the topic “Peace Education for Sustainable Development” and present it online.
- Visit any NGO working towards culture of peace and present a case study.
- Create a concept map of Strategies of Conflict Management (can make use of digital tools for concept mapping like [MindMeister](#), [MindMup](#), [Bubbl.us](#))
- Organize any group activity in a school/college to promote peace. Create a video of the same and submit it along with report.

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Online References:

- <https://youtu.be/Aed7NqMgEE0>
- <https://www.youtube.com/watch?v=sV6m2a0v3Bc&t=64s>
- <https://www.youtube.com/watch?v=Aed7NqMgEE0&t=3s>
- <https://www.youtube.com/watch?v=z2treLpizmA&t=125s>



UNDERSTANDING PEACE AND PEACE EDUCATION

Unit Structure:

- 1.0 Objectives
- 1.1 Introduction
- 1.2 Peace: Concept, Need and Significance, Types
- 1.3 Peace Education: Concept, Basic Assumption, Nature and Scope, Types, Goals Aims and Objectives
- 1.4 Education for Peace: Concept, Causes- Choosing path of peace.
- 1.5 Peacemaker
- 1.6 Summary
- 1.7 Unit End Exercise
- 1.8 References

1.0 OBJECTIVES:

Reading of this chapter will enable the student to:

- a. Understand the concept of Peace and Peace Education .
- b. Become aware about its need importance and significance.
- c. Understand the types of peace.
- d. Get acquainted with the Concept of Education for Peace, its causes and make them aware about the path of peace.
- e. Value and Acknowledge Peacemaker for transformative Education.

1.1 INTRODUCTION:

Today's world is very hustle and bustle of our everyday life, it can often feel like peace is far away. Mostly if we look around people are in search of peace they usually say “ We are earning, we have everything, still we are unable to enjoy the life and they run after in search of Peace. But if you Look no further than your morning commute or your nightly news, and you're bound to be pining for a little order to all the chaos. But being the learner if you come know about the concept of PEACE you can lead the life peacefully. This chapter opens and gives you the ways to see the world with peacefully and gracefully.

1.2. PEACE:

Concept

Its correctly stated the Peaceful minds make a peaceful world. In this Glocal (Global + Local) world we have reached the at most technological advancement yet with this we are tackling with mental stress, depression, aversion, inequality, overwork and social family pressure. As a result people are dwelling in negative emotions, When any one generates negativity anger hatred evil it affect the peace of mind and its reflecting with their mood swings, aggression violence, disharmony and so on.

Peace is a word carries so many synonyms as truth, beauty love, friendship, pacification, and so on. What is peace? The term "Peace" is used in a wide sphere. It seems that peace has a variety of meanings that are different in accordance with the context of usage.

Literally, the word peace' is derived from the original Latin word "Pax", which means a pact, a control or an agreement to end war or any dispute and conflict between two people, two nations or two antagonistic groups of people.

The eminent philosophers define the concept of peace. There are some well known definition which have been mentioned below:

"We can never obtain peace in the outer world until we make peace with ourselves"

- Gautama Buddha

"Peace cannot be kept by force; it can only be achieved by understanding."

- Albert Einstein

Jawaharlal Nehru (1889-1964) emphasized peace in the sense of a state of mind. Here is his view —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.

Longman Dictionary of Contemporary English defines peace as follows:

1. No war: a situation in which there is no war or fighting.
2. No noise/interruptions: a very quiet and pleasant situation in which you are not interrupted .
3. Calm/Not worried: a feeling of being calm, happy, and not worried.

Peace derives its meaning and qualities within a theory or framework, Christian, Hindu, or Buddhist will see peace differently, as will pacifist or internationalist. On the basis of diversity of meanings, peace is no

different from such concepts as justice, freedom, equality, power, conflict, class, and, indeed, *any other concept* .

Through a perspective peace is endowed with meaning by being linked to other concepts within a particular perception of reality; and by its relationship to ideas or assumptions about violence, history, divine grace, justice. Peace is thereby locked into a love, compassion, sympathy, mindfulness, harmony, silence and so on.

Need and Significance of Peace

Why do we need peace????

1. Peace is Answer to all situation: The disturbed mind can disturb the world and that's why one need peace to concentrate on their work ultimately this peace provides the answers to all the situation. All of us are important in this epic endeavor and the future generations need every hand they can get to receive a more equal, peaceful, and beautiful world.

2. Peace spread the positivity: One need peace to be calm and quit and have the complete attention to the senses what they are doing consciously and also unconsciously if the person is sound and peaceful he or she generates the positivity around.

3. Peace is a virtue: As person love and have so much fond for material luxury the purification of mind is also needed for mental health and that's why in a modern world its now acknowledge that the person who attain peace have the balance behavior its nothing but the quality that person attained because the Peace is a virtue.

4. Sustainable change through Education: Education without peace is meaningless. If the person fails to tackle disharmony, disgrace, aversion , hatred , with settle mind the education is mechanical which failed to achieve the ultimate aim of education that is pure happiness. So one need peace to make education meaningful. It helps to fills the difference and reach to the equality.

One need peace in life because it benefits to person with so many ways like calmness, quietness, balance behavior, balance personality, it boost the attention , it helps to work best with justice, freedom, equality, power, conflict, class, and, indeed, any other. Peace is the way out to reach the , brighter future .Peace matters and so does your contribution; let's make this world a better place starting today.

Types of Peace

Generally, peace is classified into two types: Internal peace and External peace.

a) Internal peace:

Internal peace is called as inner peace . Inner peace is the peace of mind or soul. It is a state of calmness, serenity and tranquility of mind that arise

due to having no sufferings or mental disturbances such as worry, anxiety, greed, desire, aversion, hatred, ill-will, delusion and/or other defilements. Internal peace is peace within oneself; it is derived from practicing or training of mind of an individual.

Sometimes, a man can create and maintain his inner peace in the noisy or turbulent surrounding or in the un-peaceful society. Internal peace is stressed in the field of religion, especially religions in the East.

In the religions context, this type of peace can be achieved by means of prayer, meditation, wisdom and other ways. Internal peace is essential; it is generally regarded as true peace and as a real foundation of peace in society or peace in the world.

b) External peace:

External peace is peace that occurs in society, nations, and the world; it is a normal state of society, nations, and the world, and it is a peaceful and happy coexistence of humans and nature. To view it clearly, external peace can be described in both negative and positive terms as follows; Absence of conflict, hostility, agitation, social disorder, disruptions, social injustice, social inequality, violence, violation of human rights, riot, terrorism, ecological imbalance, and so on. a state of social harmony, social justice, social equality, friendliness or friendly relationship, concord, public order and security, respect for human rights and ecological balance, and so forth.

Internal and exterior peace are inextricably linked. Both are interdependent and support one another. Internal peace signifies individual peace, and external peace reflects societal peace. As a result, internal and external peace are inextricably linked; both are mutually beneficial. There are more varieties that we can categorize under this as well, as seen below.

According to the World Council of curriculum and instruction, can be sub-classified into nine as follows:

1. Intrapersonal peace: the state of peace within man himself that means there is no conflict inside one's mind
2. Interpersonal peace: the state of peace between a man and men; there are no conflicts between a man and men or one another.
3. Intra group peace: the state of peace within groups; the state of having no conflicts in groups.
4. Intergroup peace: the state of peace between group and group; the state of having no conflicts among groups.
5. Interracial peace: the state of peace within race; the state of having no conflicts in each race.
6. Interracial peace: the state of peace between race and races; the state of having no conflicts among races.

7. International peace: the state of peace within nations or countries; the state of having no conflicts in each nation or country.
8. International peace: the state of peace between a nation and the nations; the state of having no conflicts among nations.
9. World peace: peace of the world. It means that the countries throughout the world are said to be in the state of normalcy, absence of wars and conflicts, presence of justice and balance of control.

(World Council of curriculum and instruction)

1.3 PEACE EDUCATION:

Concept & Basic Assumption of Peace Education

Peace education is the process of acquiring values, knowledge, attitudes, skills, and behaviors to live in Conformity, harmony with oneself, others, and even with nature. Peace education activities promote the knowledge, skills and attitudes that will help people either to prevent the occurrence of conflict, resolve conflicts peacefully, or create social conditions conducive to peace.

The term education in this context refers to any process whether in schools or in informal or non-formal educational contexts which developed the attitudes and values among children and adults by behavioral change. Peace education means to learn about and learn for peace. Learning about peace refers to have knowledge and understanding what benefits and affects the peace. What is my role in both of ways to benefit or harm the peace?

Learning for peace refers to learning the skills, attitudes and values that one needs in order to achieve and remain with peace in real sense. This means to have the balance to deal with conflicts a without the violence, disgrace or any wrong means.

Peace has been defined in a variety of ways. It has been defined as:

- 1) Freedom from, or cessation of, world of hostilities; that condition of a nation or community in which it is not at war with another.
- 2) A ratification or treaty of peace between two powers previously at war.
- 3) Freedom from civil commotion and disorder; public order and security.
- 4) Freedom from disturbance or perturbation.

-Shorter Oxford Dictionary.

Peace education is more effective and meaningful when it is imparted taking into account the social and cultural context and the needs of a country. It should be enriched by its cultural and spiritual values and with the universal human values. It should also be globally relevant. Peace education, hence, can be defined in many ways. There is no universally

accepted definition as such. Here are a few pertinent definitions from the peace literature.

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“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

Nature of Peace Education:

1. **Peace education is holistic:** Over the past many years, peace workers have increasingly challenged this conventional view of peace and have declared that "peace is not simply a lack of war or nonviolence; peace means the eradication of all facets of injustice" (Cheng and Kurtz, 1998). There is a consensus that we need to have a comprehensive view of peace if we are to move toward a genuine peace culture.

2. **Peace education is skill Building:** Peace education is skill building. It empowers children to find creative and non-destructive ways. It provides the opportunity to learner to introspect and get the correct out of the odd options in behavioral term or in any ways.

3. **Peace education is remedial Measures:** This is the path creating to learner to follow the correct one and to provide the remedial measures for correcting the behavioral pattern or to change and modify the behavior in terms of peace .

Scope of Peace Education:

Individual Level Peace : Individual level peace is limited On an individual level, peace may start with having calmness within oneself. An individual peace, within the human person.

Community Level Peace: This peace is related with interrelation of a person in community. The development of a positive self-concept is the foundation for the development of sympathy for others and building trust, as well as the foundation for developing awareness of interconnectedness with others.

National Level Peace: Wide range of peace on next level from home to society and society to national level peace is expected in this level.

Global Level Peace: This is related with the foundation for developing awareness of interconnectedness with internationally, with the world.

Types of Peace Education :

The peace education theory has been mostly content-oriented, focusing on divergent understandings about the problems of violence leading to different theories and how to achieve peace (Harris, 2004). However, PE encompasses much more than a focus and consequences of violence and war.

I. Harris (2004) and G. L. Gutek (2006) distinguish five separate types of PE which can, and have been, extended to the larger field of PE to categorize the various orientations that exist within it (Burns & Aspeslagh, 1983):

- (1) International Education
- (2) Human Rights Education
- (3) Development Education
- (4) Environmental Education
- (5) Conflict Resolution Education

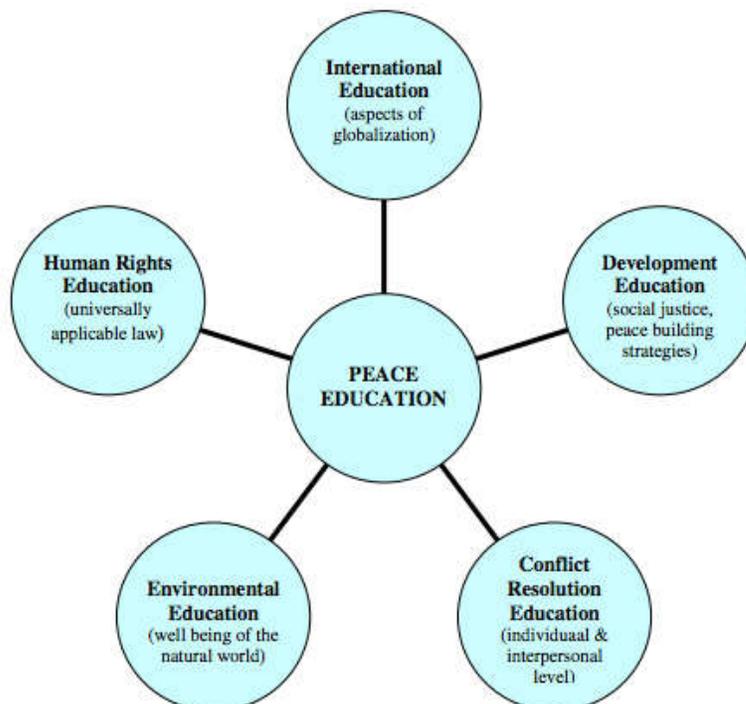


Figure 1. Types of Peace Education (Based on Harris, 2004 and Gutek, 2006)

Goals Aims and Objectives of Peace Education

Peace Education defines its major goals as follows:

- 1) Preventing and resolving violent conflicts.
- 2) Promoting post-conflict stability and development.
- 3) Increasing peace building capacity, tools, and intellectual capital worldwide.
- 4) Proposing world peace and reduction of international tensions that result from tensions caused by nationalism, chauvinism and ethnic stereotyping.
- 5) To develop awareness, knowledge and sensitivity, towards peace education.
- 6) To help students to develop knowledge and understanding of peace education.
- 7) To help students to develop their ability to work together as a group and boost their various skills.

1.4 EDUCATION FOR PEACE:

Concept:

Education for peace is comprehensive concept which give the base in true sense for Educated one. Education for peace is a broad notion that provides a solid foundation for the educated. Individual or self-development level, School or community level, National level, and Global level are all covered and discussed in education for peace. When a student has mastered handling himself on all of these levels with balanced behaviour, one may be confident that he has learned peace education, which will benefit both the student and the society by promoting harmony and wellbeing.

The essential notions underlying the above definitions are that peace education is a preventative measure to keep children from becoming involved in the ways of violence in society. It aims for the child's overall development and attempts to lead greater human and social values in the child's head. In essence, it seeks to cultivate a set of behavioral skills required for peaceful living and peace building, from which the entire society will benefit.

Causes of choosing path of peace:

There are several causes of choosing path of peace few are as follows:

1. To have the harmony
2. To overcome from the misery
3. To reach to the calmness

4. To have the mastery on balance persona
5. To have the patience to survive in this competitive world
6. To reach to the highest level of attention
7. To have the peace now a days equal to have the richness
8. To know oneself is the real education and peace helps to know oneself.
9. This is the aim of education to reach to level of mental , physical social peace.

1.5 PEACEMAKER:

Peacemaker is the guide , philosopher, friend , mentor, facilitator, and so on who lighten up the path or peace by making aware about the reality , to have the courage to accept the reality without any aversion , craving or thefantasy for any situation by stating and purifying mind, heart , and reach to the tranquility.

Likewise, the peacemaker is the pacifier, mediator, intermediary, and intercessor. While some of these descriptions are appropriate, they are still quite limited in describing both the nature of peace and the role of the peacemaker. The peacemaker will helps to learner as follow:

a) Peace Education in ethical imperative: -

Peacemaker will impart the knowledge of peace and experience of it in ethical way. Peacemakers will share their expertise and experiences with peace in an ethical manner. These ethical concepts include respect for human dignity, pacifism, fairness, and love as a social ethic. the concept that human life forms, including natural life forms and life as it exists in nature, embody the qualities connected with peace, love, justice, nonviolence, justice, and respect for human dignity.

b) Peace Education is practical imperative:-The practical imperative is to regard humanity, whether yourself or another, as an end in itself and never as a means to an end. According to Kant, we should never treat others as a means to an end, but rather as an end in themselves. When one begins to walk down this path, peace education will assist the learner in treating oneself or others with harmony.

c) Peace Education in Transformative Education:-Peace education is fundamentally transformational. It aids in the instillation of knowledge, skills, attitudes, and values in order to modify people's mindsets, attitudes, and behavior patterns and, most importantly, to put an end to conflicts over peace. Change is at the heart of peace education: transformation of the educator, the learner, and, ultimately, society. Because our current economic and social order is filled with physical and structural violence, major societal and economic and social order restructuring is required for peace (Turay and English, 2008). Creating a peaceful culture requires a fundamental transformation in knowledge, attitudes, behaviour, and worldview, allowing learners to take action toward a more peaceful world. Peace education aims to aid in this societal growth.

1.6 SUMMARY

This chapter covers the all aspects of peace education. Peace education is the key to succeed in today's competitive society. In the twenty-first century, when everyone is hurrying towards materialistic growth and advancement, it has become clear that mental, physical, and emotional harmony are the most vital aspects of life to enjoy it fully. The learner's life is the life in which the learner is supposed to become acquainted with yoga, meditation, and vipashyana in order to maintain a balanced behaviour pattern. Peace education gives people the opportunity to reflect on their behavior and implement corrective measures in order to avoid chaos, anxiety, misery, aversion, tension, mental difficulties, sadness, or other deceptive issues in everyday life. As the youth of this society, it is our primary responsibility to live in wellness and to defend the society from any bad means or conditions that threaten peace. To foster peace and grow with peace is the key to a quiet and soothing world, which is the ultimate happiness and the primary goal of education.

1.7 UNIT END EXERCISE

1. What is the concept of Peace ? Explain its need and types of Peace.
2. What is Peace Education? Explain the nature and goals of peace education with suitable example.
3. Write the concept of education for peace. Explain the why peace is needed.
4. Why Choosing path of peace is essential explain with example.
5. What is Peacemaker ? Explain the role of peacemaker in Peace Education.
6. Write the short note on peace education in ethical imperative.
7. Write the short note on Peace Education is practical imperative.
8. Write the short note on Peace Education in Transformative Education.

1.8 REFERENCES:

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Understanding Peace and
Peace Education

SHANTI SHIKSHA KE UPKRAM (Peace education Activities) Dr. Sunita Magre, Dr. Rakhi Dhingra

Education And Peace-Marathi-Jane Sahi

Web-

Magre S., and Dingra R.(2022) Shanti Shiksha ke Upkram (Peace Education Attitude Scale)



APPROACHES OF PEACE AND PEACE EDUCATION

Unit Structure

2.0 Objectives

2.1 Introduction

2.2 Approaches of Peace

2.2.1 Power politics

2.2.2 World Order

2.2.3 Conflict Resolution

2.2.4 Non-Violence

2.2.5 Transformation

2.3 Approaches to Peace Education at various stages

2.3.1 Early Childhood

2.3.2 Elementary Education

2.3.3 Secondary Education

2.3.4 Higher Education

2.3.5 Adult Education

2.4 Historical Development of Peace Education

2.5 Peace Education in India and its development

2.6 Let Us Sum Up

2.7 Unit End Exercise

2.8 References

2.0 OBJECTIVES

After studying this unit, the student will be able:

- To explain the various approaches of power politics, world order, conflict resolution, non-violence and transformation
- To describe the ways to integrate peace education at various stages of education like early childhood, elementary education, secondary education, higher education and adult education

- To understand the history of peace education
- To understand peace education and its development in India

2.1 INTRODUCTION

Peace is more than the absence of violence. It is basically a process constructed through research, training and practice. It focusses mainly on human behaviour, attitudes and responses to a changing environment. Peace is a social value. It eradicates prejudices and differences. It promotes equality and social justice. Peace is a positive sign in history bringing people together, eliminating suspicion and mistrust.

In a positive context, peace is a state of well-being that is characterized by trust, compassion and justice. In this state, all of us can be encouraged to celebrate our diversity and search for the good in each other without the concern for personal pain and sacrifice.

Various approaches of peace can be explained through the understanding of power politics which is peace through coercive power, world order which is peace through international law and institutions, peace through conflict resolution, peace through non-violence and peace through transformation.

2.2 APPROACHES OF PEACE

2.2.1 Power politics

As per Miriam Webster dictionary, power politics can be defined as politics based primarily on the use of power (such as military and economic strength) as a coercive force rather than on ethical perspectives. It is the politics based on the use of military or economic power to influence the actions and decisions of other governments. Some examples of power politics include the massing of military units on a border, whether for stationing or for exercises; the imposition of tariffs or economic sanctions to initiate a trade war, etc.

Power politics is the traditionally dominant framework in the field of international relations. This approach promotes a pessimistic reading of human nature and a competitive model of international politics. Advocates of this approach who refer to it as political realism, contend that there are no universal values that can be held by all people in the international system. Furthermore, the absence of a world government or higher power to which different nations must submit themselves renders politics among nations anarchic and unpredictable, characterized by shifting alliances and the ever-present threat of violence. In the face of chronic insecurity and shifting balances of power, nations, make policies that serve the private good of their immediate national interest - construed as the acquisition of material power and military capability to compel and deter others - while steering clear of broader, humanistic ideas that depend on the trustworthiness or goodwill of others for their fulfilment. In other words, because there is no shared moral yardstick that can be used as a basis for

stable cooperation among nations, every nation has no choice but to compete with one another for the ever-depleting resources and for the security that these resources are believed to provide.

Though not necessarily indifferent to global problems linked to widespread poverty and ecological deterioration, exponents of power politics argue for an outlook of moral minimalism, in which the world is construed as a self-help system. Justice is defined as an absence of gross abuses of human rights, such as genocide, and peace is conceptualized simply as an absence of war or, more precisely, as a temporary suspension of hostilities secured by military power. Proponents of power politics approach argue that if nations on the world want peace, then they must prepare for war. Violence arises inevitably from human competitiveness and covetousness; peace is secured through the forceful imposition of order. There are no ethical perspectives considered in power politics because each nation tries to be more intimidating than the other to exert power.

Power politics thus prioritizes self-interest over the interests of other nations or the international community and this may include threatening one another with military, economic or political aggression to protect one nation's own interest.

2.2.2 World Order

World order approach can be understood as the peace through the power of law. This is a prescriptive idea building on the premise that a state of peace, i.e. the absence of uncontrolled use of force, can be achieved in an organized society if the performance of coercive acts is, by virtue of a legal order, reserved only for certain subjects of that society who perform those coercive acts against others as organs or as an agent of the community constituted by that order. In other words, the approach assumes that by creating a monopoly on the legitimate use of force based on a legal order, the relations between members of a community are inevitably pacified. When applied to the conditions of the international sphere, the promise of the world order approach is that the interactions between the different subjects of global politics, primarily states, can be pacified by putting into place a system of legal rules that effectively regulate the relations between those subjects, in particular in cases of conflict.

This paradigm, which views the order created by practices of power politics as a form of disorder, proposes that sustained cooperation among nations and other significant actors, such as non-governmental (activist) organizations and intergovernmental organizations, is both possible and necessary. Cooperation is possible because human nature contains the potential for both selfishness and altruism; cooperation is necessary because the unmitigated competition favoured by the power politics paradigm cannot be sustained.

To affirm that principled cooperation is possible, the world order approach emphasizes human choice and intentionality while asserting that nations

do not have a monopoly on power to shape global politics. The nation is not the only forum for political activity and accountability, and the national interest is not the exclusive criterion for desirable behaviour. In an age of globalization, politics involves a complex interplay of global and national as well as local loyalties, values, and interests. Modern communications and transportation technologies have empowered citizens to form transnational networks for advancing concerns linked to peace, human rights, ecology, and development. The concerns of these citizen networks have helped to define agendas both for national governments and for such institutions of global governance as the United Nations. Through conscious design, nations and engaged world citizens can operate within the framework of these value-maximizing institutions to move beyond fearful and reactive behaviour, extend the rule of law into the international sphere, and provide global public goods.

It is precisely because of the failure of competitive, state-centered models of international relations to secure human interests, that advocates of the world order paradigm argue that broader and more intense efforts to achieve international cooperation are necessary. In a shrinking and increasingly technological world, issues such as poverty, environmental deterioration, infectious diseases, human rights abuses, and the spread of weapons of mass destruction are of concern to all. These problems cannot be addressed within the overwhelmingly competitive framework of the power politics paradigm, and require the articulation of new values, norms, and programmes for multilateral action through international dialogue and cooperation. When governments pool sovereignty in international institutions and collaborate with non-governmental organizations and social movements to provide global public goods, a more equitable and sustainable system can be realized.

The world order paradigm paints a different picture of the world than the power politics paradigm, a picture that foregrounds the roles of concerned citizens and ethical values in politics. Power is not only the ability to coerce others through the capacity to hurt or punish (destructive/threat power - the power of the stick), but also the ability to reach shared objectives through collaboration (productive/exchange power - the power of the carrot) and solidarity (integrative/social power - the power of the hug). Whereas the power politics paradigm views peace as a temporary absence of war within a self-help system of sovereign states, the world order paradigm equates peace with the presence of certain value conditions that are required for human flourishing and for long-term survival within a global context: nonviolent conflict resolution, human dignity, development, ecological balance, and political participation. Peace can be actively sought through policies and efforts that build consensus, reduce injustice, create opportunity, and provide multilateral frameworks for responding to common challenges.

2.2.3 Conflict Resolution

Conflict resolution as an approach to peace through the power of communication. It offers a highly pragmatic approach to peace through the

development and refinement of skills for analyzing conflicts and responding to them with effective strategies of communication and negotiation. Where protagonists of world order concern themselves primarily with macro-level, structural issues such as distributive justice and the institutionalization of international cooperation, practitioners of conflict resolution focus more on processes of interaction among individuals and groups and on the relationships that characterize them.

According to the conflict resolution approach conflict is natural at all levels of human interaction and organization, from the interpersonal to the interethnic and international. Although it can cause estrangement and great human suffering, conflict does not inevitably lead to violence, and is often necessary for major changes in relationships and social systems. Peace, then, is understood as a continuous process of skillfully dealing with and, whenever possible, preventing or transforming conflict. To manage and resolve conflicts effectively, we must become aware of our attitudes towards conflict and our habitual conflict management styles (competitive, collaborative, avoidant, submissive, etc.), so as to attain greater freedom to define our own responses in a proactive and coordinated (as opposed to reactive and incoherent) way. Such awareness increases our chances of achieving "win-win" rather than "win-lose" or "lose-lose" solutions. We learn to understand and work with our own emotions, to generate openness to more authentic communication, and to control processes that might otherwise lead to escalation.

To respond effectively to conflict, conflict resolution theorists and practitioners underscore the importance of cooperative, non-adversarial processes for problem solving and relationship building, which are often conducted with the assistance of an external third party or mediator. These processes direct attention to underlying interests and human needs (e.g., security, identity, bonding, control, development) beneath superficial positions and demands, and highlight the significance of culture in human interactions. They affirm the importance of empathy, creativity, and "shared positive power" ("power with" rather than "power over") in all conflict resolution processes, whether between individuals, groups, or states. They also underscore the potentially positive role of non-official processes of dialogue and engagement in today's major international conflicts, most of which involve powerful feelings of ethnic and communal identity. Proponents of the conflict resolution approach, then, approach peace through direct interaction with the other. As per conflict resolution as an approach to peace, if you want peace, develop skills for communication and co-existence as a means of training for the process of peace.

2.2.4 Non-Violence

Non-violence as an approach to peace is understood as peace through willpower. In its most basic form, nonviolence is refusing to use violence. It is important, though, to recognize that violence manifests in many forms. Different approaches to peace-making and nonviolence respond to the different types of violence.

One of the most common misconceptions about the fourth approach to peace, nonviolence, is that it is an approach that means passivity. From the standpoint of nonviolence activists, this assumption reflects the dominance of power politics assumptions, which equate power with the ability to hurt and therefore regard it as the exclusive possession of governments and armed militant groups. In response, the nonviolence paradigm proposes that the power of any government derives primarily from the consent of the people, and only secondarily from coercion. By consenting to any given state of affairs and operating within the framework of norms that it offers, human beings empower that order and, if its norms are dehumanizing, disempower and dehumanize themselves. Alternatively, by defining their own behaviour as moral agents irrespective of external norms and pressures, they may become agents of change who can awaken others to new possibilities.

As we know M. K. Gandhi, Martin Luther King, Jr., and many others have underscored, nonviolence is action animated by principle and informed by the proposition that means and ends are inseparable. Rhetoric about the ends of social change must always correspond with the actual effects of the means that have been chosen to advance these ends. Peace between human communities cannot be achieved through violence, nor can democracy be secured through armed insurrection within a society. Peace, then, cannot be disconnected from justice, and justice entails an absence of oppression, whether perpetrated indirectly by inequitable structures and institutions or directly through use of weapons. In other words, peace entails an absence of violence, broadly conceived as avoidable insult to human needs (and, we might add, to the balance of nature). Genuine peace can only be attained through peaceful (and therefore just and nonviolent) means of action- actions that seek to undo conditions that degrade human beings and to break cycles of retaliation that cheapen the value of human life.

The approach inspired by nonviolence maintains that, in situations defined by unjust laws or oppression, change may be sought by steadfast, principled measures (Satyagraha -"clinging to truth") through which individuals with shared commitments refuse to participate in any actions that they deem unjust and immoral. These measures may take many forms, from symbolic protests to boycotts, parallel institutions, and direct nonviolent intervention. Actions taken to promote nonviolent change are intended both to initiate a process for realizing shared objectives and to invite a response- be it cooperative or repressive- from the society or governing authority. By refusing to dehumanize their adversary even in the face of repression or provocation, nonviolent activists empower themselves to work in creative ways rather than enter into the destructive, "eye-for-an-eye" behaviour that, as Gandhi put it, "leaves the whole world blind." Instead, by overcoming their own fear and anger, they offer to others a new way of seeing the reality around them, and deny legitimacy to institutions and actions that violate human community and the principle of ahimsa ("no harm').

According to the nonviolence paradigm, genuine power derives from willpower and human solidarity rather than from violence, which undermines community and sows the seeds of its own destruction. Nonviolence offers an approach to peace-making that has been used not only to counteract forms of social discrimination and political repression but also to resist foreign imperialism or occupation. As per this approach, if we want peace, we must work for justice. This commitment to work for peace by peaceful means through training, strategic planning, constructive programmes, and personal discipline implies a revolution of the human spirit, and points to the possibility of a shift in human consciousness in which non-violence becomes a way of life transformation.

2.2.5 Transformation

The final approach to peace-making is the transformation approach, a paradigm that focuses on the centrality of education, cultural change, and spirituality in all genuine attempts to make peace a reality in daily life. From the standpoint of the transformation paradigm, peace-making is not only an effort to end war, remove structural violence, or establish the presence of external value conditions. It is also a profoundly internal process, in which the transformation of the individual becomes a metaphor for and instrument of broader changes. Transformation, then, involves the cultivation of a peaceful consciousness and character, together with an affirmative belief system and skills through which the fruits of internal disarmament and personal integration may be expressed. Transformation unites doing with being, task with experience. Inner freedom is felt in the midst of action, and sacred ideals are personalized for application by the individual. Peaceful behaviour is learned behaviour, and each individual is a potential and needed contributor to a culture of peace.

From the standpoint of the transformation paradigm, spirituality implies insight into the deep interconnectedness and sacredness of all levels and compartments of reality. It is innate to the person, and may be understood as a universal human attempt to grow in sensitivity to self, to others, to non-human creations and to God that recognizes and seeks to accommodate the presence of the divine in all actions and relations. Recognition of this divine presence and claim begets spontaneous loyalty, which cannot be restricted by boundaries of religion, race, class, or gender. This universal loyalty, in turn, inspires actions born of loving commitment to the wholeness and integrity of creation. The personal has become the political in the most creative and inclusive sense possible, as we seek to make public life reflect non-partisan spiritual value. We become present in the moment, yet responsible for a shared and hopeful future inspired by the injunction. As per this approach, if you want peace, be peace. Be an instrument of peace.

When all the five approaches are taken together - power politics, world order, conflict resolution, nonviolence, and transformation - attest that the paths to peace are many and that they are travelled not only by statesmen and diplomats, but also by advocates, educators, volunteers, and many other varieties of ordinary citizens. By exploring each approach, we learn

to more actively wrestle with our assumptions and evaluate claims in the light of our full range of experiences. We exercise both our reasoning faculties and our intuitive sense of what is right, real, and true. In such a manner, we make peace a more integral aspect of our lives, and become more aware of the homes we have built for our moral imaginations. We prepare to lay the foundation for our own unique and original peace paradigm - a structure built of precepts and practices of our own choosing.

Peace can be achieved through sincere efforts and policies which build consensus, create opportunity, reduce injustice and make multilateral frameworks available for responding actively to universal common challenges. Taken together, these five approaches suggest that the path to peace is many and that can be achieved by the consistent efforts of diplomats, individuals and ordinary citizens of the world.

2.3 APPROACHES TO PEACE EDUCATION AT VARIOUS STAGES

Education must blossom human excellence by the introduction of peace-education. Learning how to work together, play together and share decision-making, create and produce together and work through conflicts are the requisite competencies which the citizens of today must possess. This can be done definitely through the inculcation of peace education programmes at various stages of education right from early childhood, elementary, secondary, higher as well as adult education.

Children learn most from the manner in which they are treated, intentionally or unintentionally by their peers and teachers and also through the ethos and philosophy of the school. The major part of students' awareness and learning in subject of peace education occurs outside the boundaries of classrooms and textbooks.

Educators at all stages commonly agree that students should be taught about peace, especially in today's time and world situations.

Peace education is essential for each and every person at different levels and stages. The approach to peace education in different stages, differs in many aspects. The ideal time to lay the foundation of a peace-centered personality is at the primary stage of education. These are the foundation ages of the students' lives. We find maximum number of students at this stage of education and they are less burdened with the problems of life.

2.3.1 Peace education at early childhood education

This is the most important stage of a child's life to introduce peace education as at this stage habits are formed, brain development is rapid, the ability to recognize differences and similarities and also the stage of development of emotional and social relationships at home, at school and in the neighbourhood. Both nature and nurture play important roles in the social, emotional and physical development of the children. Family, home and schools help develop a child's ability to reduce and manage conflicts and violence and shape their personalities and also moral behaviour.

Hence, from the early childhood level, family members and relatives must create a good conducive environment and boost the behaviour among children.

2.3.2 Peace education at elementary education

As children start growing old and reach primary school level, they start to develop and grasp abstract thoughts. They start developing a capacity to act and think rationally about the numerous actions in their environment. At this stage, a critical challenge for children that of relating to other children around them and their environment. School is a miniature society with lot of diversity, it is imperative that children must be equipped with abilities like honesty, respect for others, love, tolerance, sharing, punctuality, co-operation and dignity of labour. Thus, for elementary school children, education for peace is about helping them celebrate and enjoy harmony, diversity and beauty in nature. Students must be assisted and encouraged to develop the skills like the art of listening and a sense of responsibility which are necessary to be peaceful citizens.

2.3.3 Peace education at Secondary education

At this level of educations, students are gradually becoming aware of their own personality and are becoming independent individuals but still lack maturity to handle the challenges it brings with this independence, creating a lot of confusion which leads to disagreement and conflict with others like parents, peers and teachers. This stage of development tests the skills of self-discipline, rational thinking and communication. In order to overcome the confusions of this students, students have to be trained to solve conflicts using dialogues and negotiation, understanding that we are all interdependent and share relationship in the global and ecological context. These students must develop a perspective on peace, justice and non-violence. The most important teaching at this level to support and enable students to be not only the recipients of peace but the active makers of peace who can think for others and help them create citizens who are compassionate and empathetic.

2.3.4 Peace education at higher education

This is extremely significant stage for peace education. Students in higher education must be taught competencies, attitude and knowledge in the area of peace. These are future nation builders and role models of the society. So, the students at this stage must imbibe all the qualities of good citizens. The role of a teacher becomes very important at this stage as they have to perform as role models for the students. Hence, teachers must be aware of their behaviour on the students. Students must be taught human rights, international understanding, conflict management and universal brotherhood.

2.3.5 Peace education at adult education

As students grow and develop as citizens of the society, they also continue to learn and develop their competencies in relation to the new challenges

and realities ahead. This is where adult education plays a decisive role in meeting the demands of a globally interconnected world.

Adult education plays a crucial role in supporting society's capacity for adaptability and change, creating a competitive workforce which is essential for competing and surviving in the global economy and international challenges. We are living in the ever-changing technology era with a lot of human conflicts. The capacity and potential of adult education enable people to recognize their human potential fully by relating their individual experiences to things that are happening around them.

Adult education studies help to develop peace in the minds of the adults by teaching aptly cultural understanding, social awareness, self-confidence, communal harmony and prosperity.

In order to integrate peace education at all the various stages of education, there are various methods that can be used effectively. The world we live in today calls for emergency need for integrating peace education. There are 6 different media that can be used for peace education integration at each stage of education. They are:

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

1. Integrating peace education through subject context: Peace education can be a subject in itself. It can be part of the formal ongoing curriculum in classroom with peace education concepts being introduced as required. The subject of peace education can be woven easily into the topics of school subjects. It should include the spread of peace values and enduring attitudes in the minds of the students. Topics in subjects such as Science, Mathematics, Social studies, Language, Art and design can be easily connected to peace education. Writing, reading, role playing, listening, negotiation are some of the skills / techniques that can be used by teachers to integrate peace education concepts.

2. Integrate peace education through subject perspectives: Teachers have to make sure the subjects taught are meaningful for the students and it contributes to their emotional, intellectual, moral and social self-development. Peace education will humanize the subjects taught by bringing human perspectives using different methods. Stories of civilization, harmony, environmental awareness, self-development activities, peace-building activities are some of the ways to integrate peace education into classroom teaching learning.

3. Teaching methods: Group discussion, co-operative learning, brainstorming, story-telling, peer-teaching, role pay, experiential learning

etc. are some of the strategies that can be used at different stages of education. The method must be determined by the teacher based on the topic, subject and level of students.

4. Curricular and co-curricular activities: Curricular activities are content specific and subject specific. These include learning about Science, Mathematics, Language, etc. Additionally practical and extension reading which are connected to the specific content of the subject matter also includes in curricular activities. Co-curricular activities include out-of-class activities or programme which would teach various aspects of peace education. These include assembly, sports and games, club activities, debates, etc.

5. Staff development: The curriculum, teacher and students are all important parts of the teaching-learning process. Teachers play a very dominant role in developing and enriching the learning for the students. Hence, it is important that staff development takes place and schools become a place of peace. It is important that entire staff is committed to the issue of peace education. A competent leader can ensure that peace education training is imparted to the staff at all departments which includes teaching, non-teaching, administrative, etc. Seminars, workshops, discussion forums can be used to impart the idea of peace education.

6. Classroom and School management: A culture of teaching peace formally begins in pre-school and progresses developmentally throughout university education and extends outwards into each and every aspect of life. Educational institutions and classrooms are the key media that addresses how student conflict can be resolved in a manner that also improves student's relationships with their peers and teachers. Philosophy of school management and classroom management are built on ethics, morals, personal responsibility, values. Administration as well as teachers of any educational institutions are supposed to inspire others with their refined way of management skills. They should demonstrate proper manners, exhibit good values and morals, teaching right from wrong, mediate peer conflicts, show support towards students and employ effective and impartial listening.

Peace education must consider not only the content but teaching methods and strategies to make content effective and meaningful. Peace education is not only about peace, but to teach for peace and in peace as well.

2.4 Historical development of Peace Education

Peace education can be defined simply as "the process of teaching people about the threats of violence and strategies for peace," whether this teaching happens inside or outside a classroom (Harris, 2008, p. 15). With this broad definition, peace education's history is arguably as old as human history, as cultures throughout the world have learned--and then taught the next generation--how to live peacefully with others. For example, diverse

religious and philosophical traditions have been a rich and influential source of peace learning, even though people have also promoted violence in the names of these traditions.

Peace education in its modern form, however, stems primarily from specialized written traditions and formal schooling. Peace education scholar Ian Harris describes this modern peace movement as beginning in nineteenth century Europe with many intellectual efforts to learn about violent conflict, evolving in socialist political thought, and spreading to the United States and elsewhere before World War I. Scholars began to study war and started trying to educate the public about its dangers. More and more people tried to persuade each other and their governments to use mediation instead of war to solve international conflicts. For example, with educational theorist John Dewey, many teachers across the United States began using progressive education to teach their students about our common humanity in order to promote peaceful social progress (Harris, 2008, p. 16-17).

Throughout history humans have taught each other conflict resolution techniques to avoid violence. Peace education is the process of teaching people about the threats of violence and strategies for peace. Peace educators try to build consensus about what peace strategies can bring maximum benefit to a group. Peace education activities that attempt to end violence and hostilities can be carried out informally within communities or formally within institutional places of learning, like schools or colleges. Peace education has been practiced informally by generations of humans who want to resolve conflicts in ways that do not use deadly force. Indigenous peoples have conflict resolution traditions that have been passed down through millennia that help promote peace within their communities. Rather than killing each other over their disputes, they employ nonviolent dispute mechanisms that they hand down from generation to generation through informal peace education activities. Anthropologists have located on this planet at least 47 relatively peaceful societies (Banta, 1993). Although there are no written records, human beings throughout history have employed community-based peace education strategies to preserve their knowledge of conflict resolution tactics that promote their security. More formal peace education relies upon the written word or instruction through schooling institutions.

Perhaps the earliest written records of guidelines that teach others about how to achieve peace comes through the world's great religions. These religions – following the teaching of such prophets as Buddha, Baha'u'llah, Jesus Christ, Mohammed, Moses, and Lao Tse – have specific scriptures that advance peace. Organized religions promote their own visions of peace but ironically religions also have become a rallying cry for martyrs' intent on destroying "others" who are seen as heathen because they belong to different religions.

One of the first Europeans who used the written word to espouse peace education was Comenius (1642/1969), the Czech educator who in the seventeenth century saw that universally shared knowledge could provide

a road to peace. This approach to peace assumes that an understanding of others and shared values will overcome differences that lead to conflict. The ultimate goal of education was a world in which men and women would live in harmony with acceptance of diverse cultures. The growth of peace education parallels the growth of peace movements. The modern peace movement against war began in the nineteenth century after the Napoleonic wars when progressive intellectuals and politicians formed serious societies to study the threats of war and propagate arguments against the build-up of armaments. Indigenous peace organizations sprung up in Great Britain, Belgium and France.

The second wave of nineteenth century peace movements was closely associated with workingmen's associations and socialist political groupings. The last segment of the nineteenth century peace movement preceded the First World War. Peace organizations were formed in nearly all European nations during these decades spreading into the United States and the newly formed states of Italy and Germany. As the nineteenth century drew to a close, groups of teachers, students, and university professors formed peace societies to educate the general public about the dangers of war. At the beginning of the twentieth century Europeans and Americans formed peace movements to lobby their governments against the saber rattling that eventually led to World War I. Bertha von Suttner, an Austrian who helped convince Alfred Nobel to establish a peace prize, wrote novels against war and organized international peace congresses (Hamann, 1996). These congresses represented the notion that international conflicts should be resolved by mediation and not weapons. The purpose of such congresses was to sway public opinion against military build ups that presaged the First World War. Public demonstrations were also aimed at ruling elites to get them to adopt more pacifist policies. In 1912 a School Peace League had chapters in nearly every state in the United States that were "promoting through the schools ...the interests of international justice and fraternity" (Scanlon, 1959: 214). They had ambitious plans to acquaint over 500,000 teachers with the conditions for peace (Stomfay-Stitz, 1993). In the interbellum period between the First and Second World Wars, social studies teachers started teaching international relations so that their students wouldn't want to wage war against foreigners. Convinced that schools had encouraged and enabled war by indoctrinating youth into nationalism, peace educators contributed to a progressive education reform where schools were seen as a means to promote social progress by providing students with an awareness of common humanity that helped break down national barriers that lead to war.

In the early 1900s, women became an especially active part of this modern peace education movement. Peace educators at this early date, often led by women, began campaigning for social justice, arguing that poverty and inequality were causes of war. Jane Addams, an American woman who won the Nobel Peace Prize in 1931, was urging schools to include immigrant groups (1907). The slogan "peace and bread" was central to her work and articulated a vision that poverty was a cause of war. She felt that educators needed to connect to the struggles of urban America to create a

true democratic community. She rejected the traditional curriculum that limited women's educational choices and opportunities. She wanted women to work for reforms that ended child labour and was active in international campaigns for the League of Nations established after the First World War to establish a global forum whereby the nations of the world could outlaw war. At about this same time an Italian woman, Maria Montessori, was traveling through Europe urging teachers to abandon authoritarian pedagogies, replacing them with a rigid but dynamic curriculum from which pupils could choose what to study. She reasoned that children who did not automatically follow authoritarian teachers would not necessarily obey rulers urging them to war. She saw that the construction of peace depends upon an education that would free the child's spirit, promote love of others, and remove blind obedience to authority. Dr. Montessori emphasized that a teacher's method or pedagogy could contribute towards building a peaceful world. The whole school should reflect the nurturing characteristics of a healthy family (Montessori, 1946/1974). The horrors of World War II created a new interest in 'Education for World Citizenship.' Right after that war Herbert Read (1949) argued for the marriage of art and peace education to produce images that would motivate people to promote peace. Somewhat like his contemporary, Maria Montessori, he argued that humans could use their creative capacities to escape the pitfalls of destructive violence. Other peace educators at that time, such as Herbert Read, began encouraging the use of art and students' creativity to promote peace, while others such as Paulo Freire focused on training students for critical analysis and reform of society.

The first academic peace studies program at the college level was established in 1948 at Manchester College, in North Manchester, Indiana, in the United States. Soon thereafter the field of peace research developed as a "science of peace" in the 1950s to counteract the science of war that had produced so much mass killing. A Manifesto issued in 1955 by Bertrand Russell and Albert Einstein and signed by other distinguished academics called upon scientists of all political persuasions to assemble to discuss the threat posed to civilization by the advent of thermonuclear weapons.

In the 1980s the threat of nuclear war stimulated educators all around the world to warn of impending devastation. Three books were produced that represent the highlights of an era acutely concerned with the threat of nuclear annihilation: Education for Peace Birgit Brocke-Utne (1985) of Norway, Comprehensive Peace Education by Betty Reardon (1988) of the United States, and Peace Education by Ian Harris (1988), also of the United States. Brocke-Utne (1985) pointed out the devastation that masculine aggression, manifested in militarism, war, and domestic violence, wreaks upon males, females and children. She argued that feminism is the starting point for effective disarmament. Additionally, she pointed out that societies not at war were not necessarily peaceful because they still harboured considerable domestic violence. Reardon (1988) argued that the core values of schooling should be care, concern, and commitment, and the key concepts of peace education should be planetary

stewardship, global citizenship, and humane relationships. Harris (1988) stressed a holistic approach to peace education that could apply to community education, elementary and secondary schools, as well as college classrooms. He also emphasized that a peaceful pedagogy must be integral to any attempt to teach about peace. The key ingredients of such pedagogy are cooperative learning, democratic community, moral sensitivity, and critical thinking.

This expansion of peace education towards the end of the twentieth century points to an important symbiotic relationship between peace movements, peace research, and peace education. The activists lead, developing strategies to warn people about the dangers of violence, whether it be wars between nations, environmental destruction, the threat of nuclear holocaust, colonial aggression, cultural, domestic, or structural violence. Academics studying these developments further the field of peace research. The activists, hoping to broaden their message, teach others through informal community-based peace education activities, such as holding forums, publishing newsletters, and sponsoring peace demonstrations. Teachers observing these activities promote peace studies courses and programs in schools and colleges to provide awareness of the challenges of ecological sustainability, war, and peace.

International organizations, from the League of Nations to United Nations bodies, as well as non-governmental organizations have been growing in influence and importance since the end of World War I; where the League of Nations failed, the establishment of the United Nations achieved new levels of global cooperation, norms, and ideals. The Charter of the United Nations has since served as inspiration for the development of peace education, as educators aspired to help in the global effort to "save succeeding generations from the scourge of war," "to reaffirm faith in the ...dignity and worth of the human person [and] in the equal rights of men and women," "to establish conditions under which justice and respect for the obligations arising from treaties and other sources of international law can be maintained," and "to promote social progress and better standards of life in larger freedom...." With this mandate, the study of sustainable peace and education in promotion of it began to take on new urgency and sophistication to achieve these universal ideals.

Peace studies became a more serious academic subject soon after World War II, and the threat of nuclear war throughout the Cold War encouraged many scholars to devote their studies to creating a sustainable peace. From the 1980s in particular, peace education scholarship has developed in many directions. Some have emphasized minimizing masculine aggression, domestic violence, and militarism; others have sought to foster empathy and care in students; and many have argued that critical thinking and democratic pedagogy are vital.

With the Convention on the Rights of the Child (CRC) in 1989, peace education and human rights education took on new importance, as this type of education came to be seen as a fundamental right that all children should have. As UNICEF scholar Susan Fountain writes, "It is significant

that the framers of the CRC viewed the promotion of understanding, peace and tolerance through education as a fundamental right of all children, not an optional extra-curricular activity" International organizations of all types, along with local teachers and communities, felt renewed pressure to provide peace education to all students as part of their core studies; this provision became an explicit duty for everyone in society, and especially for those involved in formal education.

Since the 1990s, peace education scholarship from around the world has provided an even greater variety of perspectives on the practice and its goals. In documenting peace education's implementation, scholars have found varying degrees of emphasis on positive or negative peace, on local or global peace, and subordinate or dominant status of students. Scholars have argued that the context of the peace education program has become one of the most important factors in shaping the form it takes

Thus, peace education has been shown to use local peace potentials and local traditions of conflict transformation. Teachers and others have shaped their programs to address their communities' needs and goals. For example, some scholars have suggested *ubuntu* - an ethical philosophy of southern Africa that roughly translates to "I am because you are" - as a helpful component of peace education in parts of Africa. The history of peace education, therefore, has various roots and has developed on various paths; nonetheless, every instance of peace education can be seen as part of a larger movement toward the creation of a more peaceful world.

Moreover, despite their differences in particular areas, these teachers have much in common. Many peace educators since the 1980s especially have come to seek to promote some combination of the following ideals: human rights and the rights of the child, social justice and the minimization of structural violence, critical analysis and transformation of violent concepts and institutions, non-violent interpersonal and inter-communal conflict resolution, universal empathy, global familiarity, and peaceful coexistence with the environment. Around the world, teachers have drawn upon the work and research of international activists, scholars, and each other for ideas. At the same time, these peace educators' work continues to inspire further work and study concerning new possibilities for peace education.

Thus, the trend in recent history appears to be one of moving toward an expanding informal network of activists, scholars, teachers, and others that draw on each other's work to improve their understanding and promotion of peace. New participants join the movement every day, and peace education continues to evolve in its theory and in its practice.

2.5 PEACE EDUCATION IN INDIA AND ITS DEVELOPMENT

We are aware that Indian culture is a composite one based on unique blending of spiritual and social traditions. Education in our culture aims at not only the material or physical development but the ultimate aim of education is all-round development of individual including the spiritual

development or inner peace. Learning to live together has been our way of life since ages and helped our pluralistic and heterogeneous country to remain united through all odds. Equal respect for all religions (Sarva Dharma Sambhava) and World as One (Vasudhaiva Kutumbakam) was India's message to the world at a time when most of the world civilizations were in their infancy and it continues to be our message even today. The concepts related to peace occupy an important place in the Indian Constitution. It states that we shall endeavour to maintain just and honourable relationship between nations, foster respect for international law and treaty obligations, encourage settlement of international disputes by arbitration. Equal opportunity, justice and freedom to each and every citizen of the country has been ensured through various constitutional provisions which are prerequisites of a peaceful and non-violent society. As per NPE 1986, "India has always worked for peace and understanding between nations, treating the whole world as one family. True to this tradition, education has to strengthen this worldview and motivate the younger generation for international co-operation and peaceful co-existence. Therefore, educational programmes for developing a peaceful society needs to be very comprehensive. NCFSE 2000 maintains that curriculum should reflect some of the major issues facing the world today such as disarmament, avoidance of nuclear war, promotion of human rights, etc.

Although India has made many contributions to the theory and practice of peace work (the non-violent movement led by Mahatma Gandhi), peace education in the form of university courses or special curricula for schools is seldom encountered. However, signs of interest in peace education are evident in the peace research centres, in departments of Gandhian Thought, and in similar institutes that have been organized over recent decades.

At present, there is a greater need of peace education for peace of mind, peace in the family, peace in society, peace between nations and peace in the universe for progress of nations. This is needed because violence is emerging in an unprecedented manner in human society. Looking at the world today any sensible person feels disheartened and even horrified to see the kind of violent acts being committed by man against man and nature. It is sad to realize that we live in an era of unprecedented violence in the forms of terrorism, war, crimes, injustice and exploitation. Now a days students move freely from one country to another country in this globalized world for higher education purposes. But it is seen that students of a country are not recognized equally in visiting country only on the basis of their culture and consequently they face lot of adjustment related problems. It has also been seen that even in a country people have been facing many problems for living only on the basis of belonging a different part of regions of country. An insecure and an unsafe environment in modern society have been observed by people. Crimes have been increasing in society and sometimes undesired crimes are committed by students which indicate our attention that education should nurture peace values in people. According to Ahmad (2007), peace in a society refers to a state of group living in which members of every group and all groups

within it enjoy such a state of mind that allows them to engage themselves in pursuits of their interest, actualize their potentials and realize their aspirations unobtrusively and with confidence. In such societies people of all hues live in security and with a fair degree of happiness. All coexist side by side in harmony. They do not live in a perpetual state of uncertainty of all kinds whether their homes are safe, whether they will arrive at work or their children and families will be safe back home, their children will return home from school safely etc.” This view emphasized a group living with full of co-operation for safe and secure life. Peace education in India has two goals. Firstly, to build public awareness towards peace education and integrate it into all forms of education which include non-formal education as well as formal education throughout the world. Secondly, to ensure that of all teachers should teach and practice peace in their practical life. Peace is the work of justice and the fruit of love, but it must also be the production of education. Peace ensures an education that makes an individual a citizen and creates a learning environment to live in harmony with adjacent nature and act co-operatively. Education for peace seeks to nurture ethical development, values, attitudes and skills required for living in harmony with oneself and with others as responsible citizen. Report of International Commission of Education for the 21st Century UNESCO (1996) says, “living together in harmony” must be the ultimate goal of education in the 21st century- an integrative perspective for the school curriculum. In fact, two out of the four pillars of education namely learning to live together and learning to be, are related to peaceful living in society.

India has a long history of promoting international understanding, peace, self-restraint and tolerance which are clearly evident from ancient Indian texts like Vedas, Puranas and Upanishads. Our spiritual leaders have advocated and preached to humankind for its divinity and manifestation of peace in every moment of life. They preached religious tolerance, inclusive education, universal brotherhood, all essential for heading to peace. According to Indian leaders like Mahatma Gandhi, Bishnu Prasad Rava, Rabindranath Tagore, most conflicts between individuals and societies have been solved without violence and if we are to move away from violence as a way of solving disputes at home and abroad, we must work together to help young people how to deal with conflicts creatively.

2.6 LET US SUM UP

Peace education is about empowering people with the skills, attitudes and knowledge to build, maintain and restore relationships and to develop positive approaches towards dealing with conflicts – from the personal to the international. As can be seen, understanding the various approaches to peace and also various ways to integrate peace education at every level of education from early education to adult education is an integral part of every citizen’s life. Apart from this having the knowledge of the history of peace education also adds another dimension to the learning.

The culture of peace should not be considered as the technical solution to every world problem, rather it supplies the moral foundation for

2.7 UNIT END EXERCISE

1. Explain any three approaches of peace.
2. Describe the approaches of Power politics, World order and conflict resolution.
3. Explain non-violence and Transformation as approaches of peace.
4. How can a teacher integrate peace education at early education and secondary school classes?
5. Explain the approaches of teaching peace education at higher secondary education and adult education.
6. Describe the historical development of peace education.
7. How did peace education develop in India?

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3

AGENCIES, CHALLENGES AND STRATEGIES OF PEACE EDUCATION

Unit Structure

- 3.0 Objectives
- 3.1 Introduction
- 3.2 Agencies of Peace education
 - 3.2.1 Family
 - 3.2.2 Social Media
 - 3.2.3 Communities
 - 3.2.4 NGOs
- 3.3 Challenges to Peace
 - 3.3.1 Stress
 - 3.3.2 Conflict
 - 3.3.3 Crimes,
 - 3.3.4 Terrorism
 - 3.3.5 Violence
 - 3.3.6 Modernization
- 3.4 Strategies of teaching Peace education
 - 3.4.1 Meditation
 - 3.4.2 Yoga
 - 3.4.3 Dramatization
 - 3.4.4 Debate
- 3.5 Let Us Sum Up
- 3.6 Unit End Exercise
- 3.7 Reference

3.0 OBJECTIVES

After reading this unit you will be able to:

- Explain the various agencies of peace education
- Describe the role of family, social media, communities and NGOs in peace education

- Discuss the challenges to peace
- Describe the various strategies of teaching peace education

3.1 INTRODUCTION

Peace education is a combination of two words i.e. peace and education. Education can be defined as a process of systematic institutionalized transmission of knowledge and skills, as well as of basic value and norms that are accepted in a certain society, where as peace is defined by many writers as negative peace and positive peace. Negative peace can be understood the absence of wars, religious riots and physical violence etc. which affects the members of society and nation in large. Positive peace is associated with the development of society in which, except for the absence of direct violence, there is no structural violence or social injustice. Hence peace education can be defined as “a growing body of shared values, attitudes, behaviours and ways of life based on non-violence and respect for fundamental rights and freedoms, an understanding, tolerance and solidarity, on the sharing and free flow of information, and on the full participation and empowerment of women” (UNESCO).

3.2 AGENCIES OF PEACE EDUCATION

Peace education is not an abstract concept or that which can be imparted only through classroom teaching. It is a continuous learning process. Peace education can begin from the family setting and move on the other levels like school, higher education institutions, work place etc. Our new generation is rotating around social Medias hence these Medias can also play a very positive and important role in developing peace education. Let's discuss the various agencies of peace education.

3.2.1 Family

Britannica Encyclopaedia defines family a group of persons united by the ties of marriage, blood or adoption, constituting a single household and interacting with each other in their respective social positions, usually those of spouses, parents, children, and siblings. In our country generally we have two types of families: joint family which includes grandparents, parents and children in it whereas nuclear family consists parents and their children. These days couples are preferring nuclear family, as both the parents are working children are alone at their home or with the servants or caretakers. No one is there to share their thought and feeling which gradually creates unrest, anxiety, frustrations among child that needs to be tackling in time. If not tackled properly internal peace of a child starts disturbing.

According to Mahatma Gandhi “If we are to teach real peace in the world we shall have to begin with children” and family is the agency where parents can start this. Instead of creating internal competition among siblings in day-to-day life, parents should provide space to their children to grow and develop as per their pace. For example: who will finish the

milk first? Who will run faster? Who will get the good marks? Failures in these little activities disturbed the mental peace of the child. Family should support the child in his failures also, give them courage to face it, provide guidance to overcome the failures. These support system of the family helps in nurturing a peaceful child, and when the child goes out-side he behaves in a balanced manner.

Studies have shown that children living in joint families are in win-win situation, because someone is there at home to take care of the child for example; Dada, dadi, uncle, aunty, cousins etc. Elders may share their feelings; inculcate values among child through stories or discussions. In nuclear family also, if parents are having good relationship, mutual respect and trust the child will nurture in the positive environment. The peaceful environment of a family also affects the peace of mind of every member. If relationship among the members of a family is cordial, and in harmony, social environment is good, and members are emotionally sound the personality of the family members will be balanced.

The family can play vital role in the development of peaceful environment in the society and hence it increases the responsibility of family members in the development of the balanced personality of the child.

3.2.2 Social-Media

Maya Dollarhide explained social media as a computer-based technology that facilitates the sharing of ideas, thoughts, and information through virtual networks and communities. Social media is internet-based and gives users quick electronic communication of content, such as personal information, documents, videos, and photos. Users engage with social media via computer, tablet, or smart phone via software or applications. Six types of social media includes social networks, social news, Microblogging, bookmarking sites, media sharing and community blogs.

Generally, people get confused about social media with social networking sites mainly Face book, Twitter, Instagram, YouTube etc. These networking sites allows people from similar backgrounds or with similar interests to connect online.

The role of social media increases very much as various types of good or bad content is available on the finger tips of the users. A good content shown in the form of short movie, message, photos, videos can create awareness, sympathy, trust, friendships, proud feeling for something it was meant for. These messages, photos, videos could be based on any social or emotional issues which affects the viewers deep into their heart and mind but the spurious or deceptive content can create riots and violence in the societies. Hence the users must understand the real objective and truth behind every message, news, videos or photos they are watching. They must check the authenticity of the message before forwarding it to anyone.

Movies showing respect and uniqueness of every culture can be uploaded on the social media helps the users to watch and love the diversity of each

culture, many psychological issues can be address on various social medias help the users to understand that he is not the alone who is facing the issues but others are also having psychological issues like anxiety, frustrations etc. Messages can be uploaded by the social media influencers showing respect for the nation, for the older people, for our cultural heritage, for the special child affects the users watching it and start behaving in the same manner. Hence social media plays a very important role in disseminating peace education.

3.2.3 Communities

Community is a group of people who interact with one another, for example, as friends, or neighbours. This interaction typically viewed as occurring within a bounded geographic territory, such as a neighbourhood or city and the community members often share common values, beliefs, or behaviours (Zachary P. Neal). Promotion of peace must not be limited to nationally or internationally but also at local level, with families, tribes and communities. When trust, safety, social cohesion is developed within and between the communities it will strengthen social and cultural capacities to resolve disputes and conflicts.

People living in communities which are safe, trustworthy and having mutual respect for their own community members as well as the members of other communities feel safer and sounder and that promotes the peace among them. If community leaders like *jadgurus*, *sadhu sants*, prophets, fathers etc. will promote love and respect for other communities and culture their followers follow the same and vice versa. Hence communities and their members are having huge responsibilities on their shoulders for promoting peace in the society. Domestic violence, violence amongst children must be avoided in the communities where as improved social relations and expansion of developmental activities should be promoted in the communities for peace amongst the members of the communities.

3.2.4 NGOs

An NGO is an organization which is not run by the government. NGO an abbreviation for 'non-governmental organization. Many national and international non-governmental organizations are working in the area of peace education and non-violence.

One of the National NGO is Shanti Sahyog Center for Nonviolence, started in 2018 with the aim to create global awareness about non-violence as essential to human survival. It is a developing think tank, research and advocacy organization, that strive to realize Mahatma Gandhi's vision of a non-violent world order. Current programs of SSC are:

- Seminars/conferences on peace issues
- Workshops on understanding and applying Gandhi in today's context.
- Short training on nonviolent conflict resolution for educational institutions, government, corporates and civil society

The International NGO working for peace is Peace India, established in 2012 in Asansol. This NGO is for the peace and human rights protection for the ignored, disregarded, over-looked, victimized oppressed, depressed, tortured people of the society and it cultivates awareness in them with regards to their RIGHTS. The activities include organization of many social, public, and legal programs for the welfare of the society and did lots of support to poor and needy people of society.

Hence it can be concluded that national and international NGOs are working for peace, conflict resolutions and addressing many issues which may create conflicts in the societies, people may approach them for dispute resolutions and NGOs are helping them to return to mental peace by solving their conflicts and disputes. Their activities include organizing various programs, discussions, speech, different competitions for educational institutions and corporates to promote peace. Also introduces many games which promotes peace among the members of society.

Check your progress:

1. Explain the role of family as an agency of peace education.
2. How community leaders may affect peace of community?
3. What is role of NGOs in promoting peace.
4. Illustrate the demerits of social media with reference to peace education.

3.3 CHALLENGES TO PEACE

In the words of Heili Perera, peace is to live without worry, fear or burden. To be peaceful a person has to first find the calmness, harmony, and true freedom within. The peace is not only a personal aspect but also derives beyond oneself, own home, the community and to the greater world. A peaceful person makes a positive impact to his or her family and friends. When more and more people appreciate different cultures, religions, races, languages, ways of living, values and ideas then the society becomes a better place for everyone.

Peace can be classified in two types: Internal peace and external peace, As the name indicates internal peace is related to the person's himself or herself like stress, anxiety, emotional imbalance etc. whereas the external peace of a person depends on the reasons present in the outer world like violence, war, terrorism etc. Let's discuss various challenges to peace one by one.

3.3.1 STRESS

Strain, anxiety, pressure or stress is normal and to some extent faced by all the human beings. But the reasons of getting stressed vary from person to person. For example, one person may become stressed due to heavy traffic on the road while going back to home in the evening, whereas another might turn up their music and consider it as little inconvenience.

A girl might get emotionally stressed after fighting with her friend whereas another might easily shrug it off. So, in today's life it is difficult to live without stress but the important part is how a person is dealing with the stress. If the stress starts affecting the mental and physical health of a person then immediate counselling is required.

A person may experience stressed if he/she:

- Feels under lots of pressure
- Face big changes in his/her life
- Are worried about something
- Don't have much control over the outcomes of a situation
- Have responsibilities that a person finds overwhelming
- Don't have enough work, activities, or change in his/her life
- Experience discrimination, hate or abuse
- Uncertainties in life.

There are many other reasons of stress which depends on work, workplace, finance, relationships, family, social media etc. and any of the reason can affect the peaceful mind of a person and as a result the person might get disturbed in his/her day-to-day life.

3.3.2 CONFLICT

In layman's language conflict is nothing but a fight either between two individuals or among group members. No two individuals can think alike and there is definitely difference in their thought process as well as their understanding. Disagreement among individuals leads to conflicts and fights. Generally, conflict arises due to different values, opinions, needs, interests and both the individuals/parties or groups are unable to find the middle way.

Conflict can be defined as a clash between individuals arising out of a difference in thought process, attitudes, understanding, interests, requirements and even sometimes perceptions. According to Vilendrer, the five main causes of conflicts which might affect the peaceful state of any individual are as follows:

- **Information conflict:** when people have insufficient information, or disagree over what is relevant.
- **Values conflict:** when people have different value and belief systems and they try to impose their value system on others.
- **Interest conflict:** when people have different interests, conflicts may occur issues of money, resources, time etc. People believes in satisfying their own needs and expects opponent must be sacrificed.
- **Relationship conflict:** when people misinterpret each other, strong negative emotions affect each other and people are having poor communication.

- **Structural conflict:** when people behave unfairly or try to dominate each other due to their positions.

Any of the cause can create anxiety, stress or frustration among people and affect their peaceful life. Any mediator can be appointed immediately to sort out the issues between the person/group or parties. If conflict persists for longer time, it may ruin the harmony of the relationship hence must be taken care immediately.

3.3.3 CRIMES

According to the Britannica encyclopaedia, “Crime is the intentional commission of an act usually deemed socially harmful or dangerous and specifically defined, prohibited and punishable act under a criminal law”. In sociology crime is defined as deviant behaviour that violates prevailing norms or cultural standards prescribing how humans ought to behave normally.

Crime could challenge the peace of an individual. If he is committing crime, it directly disturbing his/her own peace of mind along with those who are directly and indirectly connected to him/her like friends and family members. The rate of crime increasing day by day, for example: eve teasing, rapes, child molestation, murders, domestic violence etc which are indirectly affecting the people who are living in same societies, states and nation at large.

Major reasons of this increasing rate of crime are corruption and our slow judiciary system. Criminals should get punishment as soon as possible because when people observe that law is doing its work properly and criminals are getting punished, they will think twice before committing any crime. But the actual condition in our country is criminals are fearlessly roaming around in our societies and communities and people who want to live peacefully are living in fear, which are affecting their peaceful life.

In the world of internet, web series and movies are also showing crimes in abundance which also create anxiety among the viewers, and affect their peaceful life. Anger, violence, murders etc. are the resultants of such content. These kind of web series and movies are also affecting patience level and value system of the viewers. Sensor board must take strong steps to control such kind of criminal content, it may affect positively to the mind set of the viewers.

3.3.4 Terrorism

In the words of John Philip Jenkins, terrorism is the calculated use of violence to create a general climate of fear in a population and thereby to bring about a particular political objective. Terrorism has been practiced by political organizations with both rightist and leftist objectives, by nationalistic and religious groups, by revolutionaries, and even by state

institutions such as armies, intelligence service and police in some countries.

Nationally or internationally mass bombing campaigns of Terrorism groups affect directly and indirectly to the people as it leads to sickness, disease, suffering, destructions of home, and deaths. Any terrorist attack takes years to overcome from the effects of it which is next to impossible. The families of the people who died under such attacks never be able to lead a normal life. Their peace is been lost for lifetime they always live under the shadow of such attacks. Acts of terrorism challenge the human rights of people. In spite of the interference of many NGOs and Governmental organizations, it is difficult to get justice for the people who suffered, slow judiciary system and corrupt system plays an important role in it. Government must take necessary and strict steps to avoid the intelligence failure and to stop the terrorist attacks.

3.3.5 Violence

According to the Merriam-webster dictionary “violence is the use of physical force so as to injure, abuse, damage, or destroy. It is an extreme form of aggression, such as assault, rape and murder”. Majority times violence takes many more forms than physical blows or wounds, it includes sexual assault, neglect, verbal attack, insults, threats, harassment and other psychological abuses. Victims of violence could be anyone children, women and men and in most of the cases it is committed by someone known to the victim.

Current violence includes acts that are random and spontaneous as in lashing out in rage, as well as systematic, planned acts calculated to overpower and control. Violence affects its direct victims, those who witness violence, family members, co-workers, service providers and all members of society.

American Psychological association listed following warning signs of a violent person:

- Repeated loss of temper
- Frequently physical fighting
- Vandalism or property damage
- Increased use of drugs and alcohol
- Increased demonstration of risk-taking behaviour
- Announcing plans or threats to commit acts of violence or hurt others
- Enjoyment in hurting animals
- Carrying, access to or fascination with weapons, especially guns
- Withdrawal from friends and usual activities
- Feeling of rejections and marginalization

Violence is a serious possibility if a person is showing any of the above sign. There are many types of violence and each one of them have damaging effects on mental, physical and spiritual wellbeing. For example:

- Physical violence
- Sexual violence
- Emotional Violence
- Psychological violence
- Spiritual violence
- Cultural violence
- Verbal abuse
- Financial abuse

Any type of violence is sufficient to shattered the peace of any human being and the members who are associating with the victim directly or indirectly. It affects the person not only physically but mentally also. WHO reflected on the violence happening in the world... 'each year more than 1.6 million people worldwide lose their lives because of violence. 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. Violence places a massive burden on national economics in health care, law enforcement and lost productivity.'

3.3.6 Modernization

In sociology modernization means the transformation from a traditional, rural, agrarian society to a secular, urban, industrial society (Encyclopaedia Britannica). Modernization is a continuous and open-ended process; it is not a once-and-for-all-time achievement. It is a dynamic in nature. One can easily mark the impact of modernization in the society. A small family to a big industry, modernization is leaving deep impact on everything as well as the people who are associated with them. Let's find out how modernization affecting people and challenging their peace:

- **Impact on Social Structure:** Change in family structure through death, birth, marriage, largescale migration due to war or epidemic, rise and fall of pre-industrial cities and commercial centres owing to the changes in the political power and the trade routes, etc. but most of these changes were cyclical in nature. Due to modernization the individual become more important, gradually replacing the family, community or occupational group as the basic unit of society. And here the peace of individuals starts affecting. Joint family to nuclear family, Traditional craftsmanship and employment to hi-tech job profiles, simple living to highly ambitious life style gradually shattering the peace of individuals. People are compromising their family's quality time with earning more money. But this can not be continued for long, frustration, anxiety, inferiority complexes etc. are affecting people. Social relationship with parents, siblings, friends and family are on stake. Man is a social animal and he/she can not handle this for longer period of time.
- **Impact on Technology:** The term technology lightens up the faces of many people especially the young generation. Life has improved in the last few decades since technology has evolved at an incredibly fast rate. It

is now hard to imagine life without technology, which includes things like internet, phones, tablets, TV, PS, and movie and video games. When people embrace these positive attributes of technology, they tend to forget many negative effects it has brought upon the society in general. For example:

- Increase stress level and isolation
- Short-term mindset
- Lack of attention and concentration
- Time consuming/wasting in many cases
- Less emotional bonding
- Minimum personal interaction
- Confined to their home and do not want to interact with the outside world

There are many more negative impacts which are affecting people due to technological advancements. Families spending quality time together is a distant dream now, for every problem, people used to surf internet, no discussions, critical analysis or appreciation among the group of people, and all this gradually affecting peace and mental status of people. People are having various information on their finger tips but as far as application of knowledge is concerned it is lacking in their day-to-day life.

There are some other modernization impacts includes: **environmental impact** like various pollutions mainly water, noise and sound pollutions creating physical and psychological issues among the people. Skin diseases to lack of attention and concentration due to pollution affecting internal peace of sufferers.

Check your progress

1. Enumerate the characteristics of a stressed person.
2. What is conflict? Explain various types of conflict affecting peace.
3. Differentiate between crime and terrorism.
4. How will you identify a violent person? List any 5 characteristics.
5. Write down the social impact of modernization.

3.4 STRATEGIES OF TEACHING PEACE EDUCATION

The three-fold goals of peace education explained by Dr. A Subramanian is:

- The building awareness on the realities, roots and consequences of violence, and the building of awareness on the roots of peace.
- The building of concern and the development and the development of the values of empathy, compassion, hope and social responsibilities.
- The call to action beginning with the resolve to change personal mindsets, attitudes, and doing something concrete about situations of violence.

Participatory education, cooperative education and experimental education are three modes which could be used by a teacher while teaching peace education.

Participatory education, means allowing learners to inquire, share and collaborate. It allows learners to engage in dialogue with the teacher or with their co-learners. The practice of articulating and listening to diverse points of view is an important exercise in broadening perspectives. Such a skill is necessary in a world where many conflicts remain unsolved because of people's refusal to hear one another.

Cooperative education, means giving opportunities for participants to work together and learn, rather than compete with each other. Cooperative learning, aside from increasing motivation to learn, improves relations among students; challenges individualism; and reduces disagreements and feelings of prejudice. Its reverse feeling of alienation and isolation and promotes more positive attitude.

Experiential education, means learning not through didactic means but through the processing of one's own experience from activities initiated in the classroom. Hence lectures are kept to a minimum. Learners build ideas and form their own concepts from the experience or activity they went through.

There are many strategies that are compatible with the approaches to peace education described above. They are as follows:

a. **Meditation:** Meditation is a practice that incorporates different techniques that help people focus their attention and achieve a heightened state of awareness. It can result in changes in consciousness and has been shown to have a number of health benefits.

Meditation involves sitting in a relaxed position and clearing the mind, or focusing the mind on one thought and clearing it all others. One may focus on a sound like "Om", or on breathing, counting, a mantra, or nothing at all.

It is generally necessary to have at least five to twenty distraction-free minutes to spend, though meditation sessions can really be any length. Longer meditation sessions tend to bring greater benefits, but it is usually best to start slowly so one can maintain the practice long term.

Elements of Meditation:

- i. **Focused attention:** Focusing attention helps an individual to get free from the many distractions that cause stress and worry. Attention may be focused on some specific object, an image, a mantra or even his/her own breathing.
- ii. **Relaxed breathing:** this technique involves deep, even-paced breathing using the diaphragm muscle to expand the lungs. The purpose is to slow your breathing, take in more oxygen, and reduce the

use of shoulder, neck and upper chest muscles while breathing so that one can breathe more efficiently.

- iii. **A comfortable position:** A person can practice meditation whether he is sitting, lying down, walking, or in other positions or activities, but in comfortable position to get the most out from the meditation. The aim is to keep good posture during meditation.
- iv. **Open attitude:** This is an important element of meditation, here a person should allow his/her thoughts to pass through the mind without judgement.

Types of Meditation

There are nine popular types of meditation practice, the names of which are as follows:

1. Mindfulness meditation
2. Spiritual meditation
3. Focused meditation
4. Movement meditation
5. Mantra meditation
6. Transcendental meditation
7. Progressive meditation
8. Loving-kindness meditation
9. Visualization meditation

Meditation and Peace

The modern world is full of distractions, temptations, and envy. People are busy in making others happy by doing this or that, but true happiness, comes from within. Nice things and experience will improve quality of life but peace of mind can enhance moments of happiness, soften the blows of misfortune, and help an individual to find joy in things on which he/she never paid such attention in the past and meditation exactly helps in this.

While dealing with several problems, an individual may create feelings of stress, anxiety, and ultimately burnout. In a review published in March 2014 in the journal JAMA Internal Medicine, researchers reviewed more than 18,000 scientific studies looking at the relationships between meditation and depression and anxiety. Forty-seven trials with data on 3,515 patients met their criteria for well-designed research. The result showed that mindful meditation programmes over an eight-week period had moderate evidence in reducing symptoms of depression and anxiety.

Meditation gives a sense of calm, peace and balance that can benefit both emotional well-being and overall health. It also helps to relax and cope

with stress by refocusing your attention on something calming. Meditation helps an individual to stay focused and keep inner peace. Expert says that these benefits don't end with the session ends and it keeps an individual calm throughout the day.

Meditation also helps to manage symptoms of certain medical conditions and benefits the emotional and physical well-being which include:

- ✓ Gaining a new perspective on stressful situation
- ✓ Building skills to manage your stress
- ✓ Increasing self-awareness
- ✓ Focusing on the present
- ✓ Reducing negative emotions
- ✓ Increasing patience and tolerance
- ✓ Lowering resting heart rate
- ✓ Lowering resting blood pressure
- ✓ Improving sleep quality

Meditation is an umbrella term for the many ways to achieve a relaxed state of being, but it isn't a replacement for traditional medical treatment.

b. **Yoga:** Yoga is essentially a spiritual discipline based on an extremely subtle science, which focuses on bringing harmony between mind and body. It is an art and science of healthy living. The word Yoga is derived from the Sanskrit root 'Yuj', meaning 'to join' or 'to yoke' or 'to unite'. As per yogic scriptures the practice of Yoga leads to the union of individual consciousness with that of the Universal consciousness, indicating a perfect harmony between the mind and body.

According to Merriam-Webster dictionary "Yoga is a system of physical postures, breathing techniques, and sometimes meditation derived from Yoga but often practised independently especially in Western cultures to promote physical and emotional wellbeing."

Yoga is a way of life- an art of righteous living or an integrated system for the benefits of the body, mind and inner spirit. The main credit for systematising Yoga in to a scientific system goes to Patanjali (circa 700 BC), whose magnum opus Yoga Sutra, is considered to be the most authentic text on the subject of Yoga.

The aim of Yoga is the attainment of the physical, mental and spiritual health.

The eight stages of Yoga discipline recommended by Patanjali are:

1. *Yamas:* Internal purification through moral training preparatory to Yoga

2. *Niyamas*: Cleanliness, contentment, mortification, study and worship of God
3. *Asanas*: Physical postures or exercises
4. *Pranayama*: Control of vital energy/breath control
5. *Pratyahara*: Withdrawal of the senses/making the mind introspective
6. *Dharana*: Concentration of mind
7. *Dhyana*: Meditation
8. *Samadhi*: Attainment of the super conscious state

Yoga and Peace:

Persons practising Yoga are reported to have experienced tremendous inner changes leading to the strengthening of their personality in a substantially creative manner. Some of the mental health benefits said to have driven from Yoga are:

- Reduction of tension
- Restoration of flexibility
- Freeing the mind from mental disturbances
- Decrease in nervousness, irritability and confusion
- Avoids depression and mental fatigue
- Revive alertness, attention and willingness to tackle problems
- Realize the self and understand issues around him/her
- Increased self-knowledge
- Attain and maintain physical and mental health and relaxation

The practice of Yoga helps to develop qualities like positive thinking, inner peace, compassion, skill for non-violent conflict resolution, respect for the self and others etc. which are regarded as components of peace behaviour.

Regular practice of *asanas* helps to keep the body fit and strength the mind and gives it the tenacity to withstand pain and unhappiness stoically and with fortitude. In this way it leads to the attainment of mental equilibrium and calmness. *Pranayama* helps to put life energy to creative use and also helps in releasing tension and developing a relaxed state of mind. It improves mental clarity, alertness, and ensure physical well-being. *Yoga-nidra* another posture, relaxes our entire physiological and psychological system, this completely rejuvenating the body and the mind.

As peace education has been identified as the most pressing need of the time. In the present era of uncertainty and violence in the forms of terrorism, war, crime, injustice, oppression and exploitation, peacefulness in thought, word, and deed needs to be kept alive in human consciousness.

c. **Dramatization:** Mridula Shridhar explained dramatization as ‘the most significant model and basic activity for learning. It helps children to think about their individual or social problems. Children can learn to explore issues, events, and connections, by means of drama or role play. In dramatization, children draw on their knowledge and experience of the real world in order to create a make-believe world.’

Dramatization is the centre of existence because it is a valuable form of communication. It provides children with an opportunity to work together cooperatively on a shared life. As a result, it gives children the chance to express themselves more effectively in everyday situations. Through dramatization children to get along with others and to find out how they stand in relation to others. It is the only and natural way through which they learn about themselves and the world.

Dramatization is useful in developing play so that children can extend themselves creativity and constructively. With this, children are able to express and communicates their feelings and understanding in their own way. It gives children practice in reasoning and acknowledging. It also provides emotional content in their socialization.

Importance of dramatization:

There is a Chinese proverb that says: “Tell me and I will forget, show me and I will remember and Involve me and I will understand.” Dramatization is based on the involvement of students in the real-life situations where they can choose their own roles and act as per his/her understanding of the situation.

Dramatic exploration can provide students with an outlet for emotions, thoughts, and dreams that they might not otherwise have means to express.

Drama also helps students develop tolerance and empathy. In order to play a role competently, an actor must be able to fully inhabit another’s soul. An actor must be able to really understand how the world looks through another person’s eyes. In today’s increasingly polarized and intolerance culture, the ability to understand other’s motives and choices is critical. Drama can help build responsible citizens.

Imagination and creativity are usually focused on understanding human behaviour in terms of how people feel and behave in certain situations. It helps the inherent qualities of the person making the effort, partly by increasing the sensitivity involved in sharing with other people and partly by determining for himself the sort of the world he wishes to live in, it is the social aspect of dramatization.

Some other importance/benefits may include: language development, fluency and pronunciation, better insight of different real-world characters, development of curiosity, adaptability, development of skills like listening, speaking, and reading and even writing, innovative and creative teaching method which creates interest among the students.

d. **Debate:** Today debate exist in countless form in any society, ranging from government debates, court proceedings, to debate in media and everyday life where individuals present opposing views through social interaction (Fallahi & Haney, 2011)

According to Chang and Cho, 2010, Debate is an instructional method, debating involves students in expressing their opinions from two competing perspectives with the goal of contradicting each other's arguments. An opportunity for decision may be given after opposing views are presented in alternation statements.

In 2002 Snider and Schnurer explained following four important components of a classroom debate:

- **Development** of ideas with description, explanation and demonstration
- **Clash**, either about the issue or about te presentation of arguments. h of opinions supported by reasons/logics and evidence
- **Extension** of arguments against criticism, which again are refuted by the opponent
- **Perspective**, the process of weighing ideas and issues to conclude with a logical decision is made

Importance of Debating

Debate has been shown to facilitate engagement, verbal participation and better involves students in class, instead of passive learning students take up more responsibility for comprehension of the subject matter and invest more serious study effort. Both participating in the debate process and observing it have been reported to be valuable by the under graduate students (Mooeller, 1985). Debate also leads to more active post-debate discussion (Green and Klug, 1990).

Debating is also found to improve learning outcomes. The immediate positive effects include greater knowledge acquisition by reinforcing already taught materials (Kennedy, 2009).

For the learning of controversial subjects in particular, debating enhances students' appreciation for the complexities of the subject matter, and challenges prior beliefs (Bell, 1982).

In longer terms debating helps students acquire better comprehension, application, and critical evaluation skills when presented a complex topic (Omelicheva and Avdeyeva, 2008). It improves student's listening and public speaking skills and also opens opportunities to develop oral

communication skills (Combs and Bourne, 1994), creativity (Vo and Morris, 206) and empathy (Bell, 1982).

Check your progress

1. Give meaning of meditation and write the elements of meditation.
2. Enlist the various types of meditation.
3. How Yoga and peace are associated?
4. Discuss the four components of a classroom debate.
5. What is drama? Write the importance of Drama.

3.5 LET'S SUM UP

There is a growing realization in the world of education today that children should be educated in the art of peaceful living. It is a universal shared view that we are living in an era of unprecedented violence in the form of terrorism, war, crimes, injustice, oppression and exploitation amidst a seemingly developed world, marked by affluence and material abundance enjoyed by a few. Children naturally absorb the spirit of violence that envelops the entire socio-cultural fabric and will soon grow to be the next generation perpetrators of violence. In order to prevent such a calamity, it is most essential that children should be helped to internalize and cultivate the values and skills needed for peaceful living.

Building a culture of peace is, of course, difficult to accomplish. Inclusion of peace education in the present system of education for achieving this goal is needed. Different ways of integrating peace into curriculum also must be made to make homes, schools, and for all other institutions more peaceful and peace-oriented so that peace will become an abiding presence and experiential reality.

3.6 UNIT END EXERCISE

1. Discuss the various agencies of Peace education.
2. Differentiate between crime and conflict and explain how they are challenging peace.
3. How modernization is affecting peace?
4. What is meditation? Explain its components and write how peace can be achieved through meditation.
5. Discuss Yoga as a strategy of teaching peace education.
6. Write short notes on:
 - a. Dramatization
 - b. Debate

3.7 REFERENCE

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INTEGRATION OF PEACE EDUCATION IN CURRICULUM

Unit Structure

4.0 Objectives

4.1 Introduction

4.2 Subject Context – Language, Social Sciences, Mathematics, Science, Art & Craft, Subjective perspectives

4.3 Methods of Teaching – Cooperative Learning, Storytelling, Group discussion, Service Learning, Peer Teaching, Experimental Teaching, Brainstorming, Inquiry Based learning, Role play, Dialogues, Energizer

4.4 Curricular and Co-curricular activities

4.5 Summary

4.6 Unit End Exercise

4.7 References

4.0 OBJECTIVES

After reading this unit you will be able to;

- Develop an understanding of integrating peace education into curriculum.
- Gain an insight into infusing the peace values in the subject context through various techniques.
- Develop an understanding of various methods of teaching to impart knowledge of peace related concepts.
- Apply the methods of teaching in the classroom to develop the attitude and skills necessary for peace-building.
- Gain an understanding of various curricular and co-curricular activities required for peace education.

4.1 INTRODUCTION

The aim of Peace Education is to help build a peaceful world and to achieve it we need to develop the world for younger generation making it healthier, safer, peaceful and prepare the children for such a peaceful world. Every student should become a peacemaker and utilize their abilities, capacities, potentialities, energies towards creating a culture of peace. The challenge for educators all over the world today is to bring innovation in teaching-learning process and prepare younger generations

for the kind of life we aspire for them. We must lay the foundation through curriculum and develop those skills, values and attitudes of peace among younger generation through integration of peace education into the existing curriculum.

This unit focuses on ways of integrating peace values at subject context level, various methods of teaching and through curricular and co-curricular activities.

4.2 SUBJECT CONTEXT – LANGUAGE, SOCIAL SCIENCES, MATHEMATICS, SCIENCE, ART & CRAFT, SUBJECTIVE PERSPECTIVES

To foster peaceful attitudes, values and skills among children, teachers can integrate peace values in the curriculum. Every lesson can become peace lesson and every teacher a peace teacher. Each subject can become interesting and a meaningful learning can take place if the values of peace are included into subject along with activities. It also increases quality of teaching. Thus, it can make Peace as the main theme in the curriculum which can give learning experiences to learners in various subjects.

The core curricular subjects such as language, social science, Mathematics, Science, Art & Craft can be used to infuse the peace values. Each of these subjects have various lessons. Many of these lessons may have peace values included directly or indirectly in it, in different forms. Some of them may not have such peace values at all. Teacher's role here is very important. It is her ability to use imagination, positive feelings and emotions, innovative learning activities and infuse the peace values seamlessly as a compliment to the context of the lesson. Teacher can introduce concepts related with war, peace, violence, non-violence into the existing lessons with this infusion approach. Thus Universal peace values can be spread through various subjects and positive attitude towards peace culture can be developed among learners effectively. There should be correlation between various subjects and also, all the values should be interrelated and should not be viewed in isolation from each other. In this way, Peace education can be woven into the content of the formal subjects. Let us discuss them.

Language

Language as a subject offers various opportunities to use different activities during teaching learning process while developing learners' basic language skills such as listening, speaking, reading and writing. Language teachers can act as peace teachers and promote an understanding of peace and language of non-violence along with development of language acquisition skills. The following activities can make language learning more interesting and joyful.

1. **Drama/Role Play** on war or peace themes.
2. **Creative writings such as Scripts, Play** about the experiences of war, conflicts or any peace related topic.

3. **Co-operative Story Writing**
4. **Debates**
5. **Writing books**
6. **Imagination trips**

Such activities increase the live participation of the students. It stimulates their imagination and creativity. Appreciation and enjoyment of literature helps the emotional development of the students, brings in affective domain in the learning. Stories, Drama etc. are very effective tools in language learning. Through reflective conversation, appreciation sessions etc. the capabilities of language as a subject are developed along with inculcation of peace values.

Social Sciences

Social Science subjects such as History, Geography, Economics provide scope to enable students to explore world peace.

In History curriculum, historical knowledge and understanding can be used for learning about experiences of wars, armed conflicts, impact of defense budget on different communities, economic growth and resource distribution throughout the world, need for sustainable development, protection of environment, inequalities in wealth and income distribution, many peace treaties, role of peacemakers and peace movements for non-violence in the past and present etc. Similarly, Geographical skills of using and interpreting sources can help develop awareness and meaning from different perspectives, how environmental pollution, under development, natural resources, migrations etc. are connected with conflict and war. Deeper understanding of these issues would help develop the global awareness, respect for diversity and to be a global citizen. In this way, social science subjects can empower students with conflict resolution skills, co-operation, understanding, using the principles of gender equality, human rights and justice while building sustainable community.

Various methods such as role plays, process drama, group discussion, debates can make the learning of social studies more interesting and lively. Different projects can be given under this subject related to peace building. For example;

1. Presentation of global news in morning assembly
2. Organising exhibitions on world heritage and other important themes
3. Visiting historical/archaeological/geographical sites
4. Conducting community surveys on themes related to community
5. Publishing magazine/newsletter on current issues
6. Organising campaigns to raise awareness on social issues like environment

It would help students to practice peace skills related to various core values such as compassion, empathy, critical thinking, decisions making.

Mathematics

While teaching traditional curricula of mathematics, it can be related to peace education in many ways. Various topics such as equity, distribution of wealth, economic development, expenditures on education vs military, pollution, environmental responsibility etc. can be incorporated while teaching mathematics concepts. To raise awareness on national and global issues different assignments, exercises, concrete activities can be used. For example, calculations of percentage and ratio of population growth, infant mortality, unemployment, life expectancy etc. It can broaden the students' world view. While teaching graphs, charts relationships of our country with other countries in related topic can be displayed. Problem solving method can be effectively used to prepare the students to face the real life challenges, engage them in service to society, develop their creative and critical thinking skills, develop deep concern for our environment and make them aware of connections between math and culture.

Science

The Science teacher can connect the basic concepts of science to everyday life and can promote the environmental awareness and ecological thinking. Environmental science subject may include topics such as climate change, global warming, greenhouse effect, water-air-land pollution, nuclear waste and its management, deforestation, landmines and its ecological impact etc. A study on the effects of war on the environment would increase their awareness towards need to achieve environmental sustainability ensuring the wellbeing of all human beings. The processes of obtaining, analysing and evaluating evidences and making predictions in the science can develop social skills for peace and global citizenship. A discussion on nuclear technology would provide the students an opportunity to examine the ethics of scientific research. Appropriate teaching method should be used to make them understand the use of nuclear weapons and its effects on earth and living beings. Every lesson should be planned to nurture the scientific attitude, caring and positive attitude towards environment. Thus themes of peace and justice can be infused in every content of the science subject.

Art & Craft

Art and Craft is very powerful medium of peace which can be used effectively to inculcate peace values and build peace vision among learners. It can include various art forms such music, dance, drama, drawing & painting, sculpture, architecture, literary art, bamboo work, origami, wood work etc. The list is endless, one needs to explore it. Using various art forms such as music, dance, drama etc. while teaching will strengthen interreligious and intercultural co-operation amongst the students. When children sing patriotic songs in unison, it instills a feeling of belonging and creates a strong feeling of being a part of a unified group, an essential skill for peace building. All creative activities such as art exhibition, street play, poster making, musical programs, dance shows, origami workshops etc. can be conducted by the educational institutions

and linked to peace-building concepts such as Peaceful world of my dreams, Sustainable development for Green world, Multicultural society, Peace and War, Mother Nature, Unity in diversity etc. Students can be encouraged to do some specific projects which highlights the need of peaceful community. Such kind of activities and projects gives opportunities to students and tap their talents. The concepts of beauty, creativity, rhythm and harmony can be skillfully woven into the curriculum. It increases their self-confidence, social tolerance, persistence, appreciation of individual and group social development and helps them to respect the diversity of views and follow the path of humanism.

Subjective Perspectives

Subjects in a school curriculum should satisfy the cognitive, affective & psychomotor domain needs of the students and provide the opportunities for their self-development. We need to provide them a good philosophy of life. We need to help children build a peaceful vision.

A subject is not learned merely for the subject's sake. It has to be interpreted in such a manner so that learner's cognitive, emotional, social and moral development takes place. The teacher humanises the subjects by bringing human perspectives into the learning. The lesson can become more interesting and appealing when the positive feelings and emotions are brought into the lessons of various subjects. Teacher can discuss happiness, empathy, friendship, responsible decision-making, conflict resolution and peaceful living with children. Various activities with child-centred approach should be adopted to promote an open atmosphere for creative and divergent thinking. Peace-building activities, self-development activities, history of civilization, harmony among all religions, awareness of ecological balance and sustainable development and self-discipline activities can be integrated as hidden activities of all subject matter. A conducive co-operative climate in the classroom will ensure the path towards building a culture of peace.

4.3 METHODS OF TEACHING

We discussed how peace can be infused in various subjects skilfully and content can become meaningful. It is equally important how this content is taught. What is taught and how it is taught are equally important in teaching-learning process. Hence a good teacher always adopts child-centred approach and use various techniques and methods of teaching to make learning more enjoyable and longer lasting. Along with imparting necessary subject knowledge it develops social skills, moral values, attitudes and learning skills among children. The various methods of teaching are discussed below. These methods can be used deliberately to impart knowledge of peace related concepts and develops the attitude and skills required for peace-building in the society.

1. Cooperative Learning:

It is a teaching strategy in which small groups use various learning activities to improve their understanding of a subject. According to the Johnson & Johnson model, **Co-operative learning is instruction that involves students working in teams to accomplish a common goal, under conditions that include the following elements:**

1. **Positive interdependence.** Team members are obliged to rely on one another to achieve the goal. If any team members fail to do their part, everyone suffers consequences.

2. **Individual accountability.** All students in a group are held accountable for doing their share of the work and for mastery of all of the material to be learned.

3. **Face-to-face interaction.** Although some of the group work may be parcelled out and done individually, some must be done interactively, with group members providing one another with feedback, challenging reasoning and conclusions, and most importantly, teaching and encouraging one another.

4. **Appropriate use of collaborative skills.** Students are encouraged and helped to develop and practice trust-building, leadership, decision-making, communication, and conflict management skills.

5. **Group processing.** Team members set group goals, periodically assess what they are doing well as a team, and identify changes they will make to function more effectively in the future.

When these elements are present, the learning qualifies as co-operative learning.

Thus, it is a learning through co-operative process, where students help each other to learn in a controlled manner. Students are given a task and they work together to accomplish this task. Each individual has responsibilities and is held accountable for aiding in the completion of the assignment; therefore, success is dependent on the work of everyone in the group. Teacher's role here is of a mentor who guides and advise the students wherever needed. The main aim is to facilitate knowledge, develop attitudes and skills through co-operative learning. It gives an opportunity for students to engage in discussion about various cultures of our country, understand and accept different perceptions, values, beliefs that people may have and develop effective working relationship. It increases their problem-solving skill and prepares them to face the challenges in real life. It develops their procedural competencies and values required to maintain peace within themselves, among individuals, among groups and among countries and societies. Thus, catering to individual peace, interpersonal peace, inter-group peace and international peace.

2. Storytelling:

Stories are a part of our tradition. As children, we learn about our traditions, cultures, religion when we listen stories from our parents. Storytelling is an art. It can be a powerful tool for building peace.

Teachers can use it as a method of teaching in a unique and innovative way, as per the need of the students and the context of the content. They can use oral storytelling or ask students to write their stories or a whole class or a group can create story in innovative ways using their wild imagination. In a group activity each student can share his experience about a particular event/incident/trauma etc. It can help those who have experienced discrimination, violence etc. to express their feelings, tell their stories and be heard by others. In literary classes it can encourage participants in learning to read and write about issues which are important to them and gaining experiences to take action in their lives. It can be useful in raising awareness about sensitive issues like gender inequality, discrimination, civic education, peace, conflict, displacement etc. Peace stories can give voice to peace, love, compassion, forgiveness, hope. It's a powerful tool for facilitating the change among younger generation.

As a method of teaching, it should be an enjoyable learning process; creating positive classroom climate, giving enriching learning experiences to learners and help foster changes in their behaviours and thinking. Children's imagination should be effectively channelized towards developing more peaceful world.

3. Group Discussion:

Discussion is a strategy used in the classroom to enable the individual student's voice to be heard. It can be used as a group activity for teaching peace related concepts where participation of the group and their engagement in the activity is essential. The class can be divided in small groups and discussion about various peace related topics can be conducted, such as

1. Meaning of Peace
2. How to develop Culture of Peace in school, communities?
3. Multicultural society and its benefits.
4. Conflict resolutions strategies in schools, family, community.
5. Why is government necessary?

Students should be asked to brainstorm about such problems with each other in a group. Each group should have a representative. Once they brainstorm amongst themselves, representatives can record the group ideas and share them with other group members in the class. Participation of each group member, exchange of their ideas with other groups and analysing the ideas of each group should be encouraged. It should be a healthy discussion. They can then be asked to highlight the common

conclusion that the groups found after discussion. The main purpose of group discussion is to arrive at a common conclusion about the problem.

The teachers additionally can discuss various other related issues and pose questions to students, invite students to share their ideas, reflect critically and how these ideas can be practically applied in real life situations.

4. Service Learning:

In service learning students are involved in real life settings where they apply their academic knowledge to perform the task in real life situations. They grow in their understanding of how their skills and knowledge may be directly applied to solve the problems in the world of work which they would enter soon.

Service learning

- Links service and academic learning
- Provides concrete opportunities to students to learn new skills such as interpersonal skills, decision making skills, problem-solving skills etc. and think critically
- Improves their skills of participation, team building and taking initiative with creativity and discipline
- Encourages students to perform service to contribute to the community
- Involves preparation for and reflection on service as an essential element and preparation of planning from earlier stages
- Helps to grow students in their self-esteem and confidence as they identify the needs of the community and practically apply the solution
- Promotes understanding of diversity and mutual respect among all participants and helps to gain understanding of multiple perspectives.

It is an effective teaching and learning strategy which is often linked to school and college courses. For example, a vocational education course might include apprenticeships, internships, cooperative learning experiences, work experiences, or other hands-on learning applications, in addition to learning in the classroom about the different vocations. In many schools; clubs, organisations and teams perform service as an ongoing activity such as food drives, toy collection, environment drive etc. Internships in the schools by pre-service teachers is also an example of how would be teachers get hands-on experience of school environment and can practically apply their knowledge of teaching-learning methods in the classroom to improve their teaching skills.

5. Peer Teaching:

Peer teaching takes place when students share their knowledge, understanding, ideas, experiences among own peers. This technique can be used in the classroom by creating small groups. The teacher can select peace related topics and give the overview of the topic to students, give them specific task to complete within some time limit. The topics such as

influence of social media, films on increasing level of violence among children, contributions of peacemakers around the world towards peace etc. can be taught by the students to their own peers. Once the group has mastered the topic within given time limit, the presenter of the group has to share their understanding of the topic with the class. Both the peers and the other students get benefit from peer teaching. It gives them an opportunity to develop awareness and understanding of various social issues and helps them to develop social responsibility.

6. Experiential Teaching

It is a child-centred approach which uses activity-based learning, also known as ‘learning by doing’. When teacher uses various participatory activities, children discover the knowledge for themselves. Teacher has to select an interesting activity to teach a certain concept, values and attitudes relevant to the lesson concerned, as per the ability and age of the students. Activity selected should be well planned and structured, should give meaningful experience to students, appropriate to the level of students, can be like a game activity which is challenging and inspires self-development.

During the experiential activity student goes through the cycle of Experiential Learning:

Concrete experience (doing the activity) – **Reflection** (analysing and reflecting on the experience) – **Conceptualisation and generalisation** (relating the experience to the real world) – **Application** (using what was learned in different situation).

Once the activity is completed, the students reflect on it in the classroom. The teacher should facilitate reflection by asking them relevant questions such as 1. What did you do? 2. How did you proceed? 3. How do you feel? What do you think after doing the activity?

During this discussion, students develop the understanding of the concepts, arrive at the conclusions from their findings and tries to apply this new knowledge in new situation in real life. Students get engaged in hands-on activity and it awakens their curiosity and intelligence. It enhances their team work, social skills, peer relations and other concepts related to peace building.

7. Brainstorming

It is an effective technique used to generate many ideas on a particular issue and then determine which idea is best suited for solving the particular issue. Teacher can conduct a brainstorming session in the class every week to generate fresh and unique ideas for solving the problems creatively. Teachers need to guide the session effectively, encourage student participation and need to write down the ideas during the session.

The steps of Brainstorming technique are;

1. **Identify the problem:** In this first phase a well-defined and creative challenge is identified. Posing challenges as open-ended questions helps to generate specific ideas for specific challenges.
2. **Consolidation phase:** Once the brainstorming starts, students give various ideas/solutions to the problem which are written down by the facilitator on board so that all can see. Students develop a better understanding of the issue as they share the meaning behind their ideas. One large idea emerges by merging the various ideas into one.
3. **Assessment phase:** The students should be made to draw the mind map after refining the problem. The problem is analysed in the context of its causes, consequences and impact. Solution to the problem is found out. During the process the problem is explored in depth and human values are cultivated and sustained.

8. Inquiry Based Learning

In this method students are made to be engaged with core contemporary issues by asking critical questions and making them participate actively in the community. Thus, dialogue and reflection transforms the perception of the students towards themselves, society and the world. In this method, the students are made to learn to respect the others point of view, share their opinion in respectful way, be confident and resolve the conflict dialogically. Their ability to ask critical questions and active listening enhances. They experience the cultural diversity and many perspectives towards it, they come across a range of thoughts and learn the conflict management skills. Teachers can ask students to answer the following questions like;

What is community? What constitutes a community? What are the strengths and weaknesses of a community? How do they resolve conflict? What are the examples of conflict and peace building in my community? How do they justify violence? What are the alternatives?

In this way reflective practices and dialogue enhances students ability to ask questions, they participate actively with their communities in the classroom and make them aware of the contemporary issues in the society.

9. Role Play

It involves imagined situation in which various characters are present and the roles of these characters are played by the students. The teacher sets the scene relevant to the lesson and invites the students to play the characters in the scene and perform them. It can be extempore scene or dialogues are well-prepared, rehearsed and then performed. It can be adapted easily in a variety of classroom situations. The process of the role play allows students to introspect their own values, attitudes and perceptions, develop their communication and problem-solving skills and

attitudes and explore the subject matter in detail. It allows students to act upon, experience and gain further insight into problem-solving situations.

In the context of peace education, students can play the roles of peace heroes such as Gandhiji, Martin Luther King, Mother Teresa and many others who have contributed significantly to maintain peace in the society. These roles can be effectively used to play a drama on related topic. Students can also be divided into two groups representing two different nations in conflict and roles of different ministers in both the nations can be played by the students to understand the conflict between these nations, the cause of terrorism and can offer advice to the governments to avoid participation in terrorism. Role play activity must be followed by reflection and discussion. Thus role play reflects a learning approach that encourages social interaction in the classroom.

10. Dialogues

Dialogue creates a shared space where students can come together through discussion. It is a two-way communication where each student voices his own opinion/views and searches for the truth and new meaning in a mutually acceptable discussion process. Today's world is full of conflicts and challenges, hence to prepare young generation to face these challenges successfully, the school must equip them with related skills and values, such as co-operation, problem solving and make use of dialogue, critical thinking and creative planning skills so that they can practice productive ways of addressing the tensions/conflicts.

Various problems can be taken for dialogue such as How can Indian Democracy be improved? Does diversity in community affects peace process? Why world is divided into nations? Opportunities should be provided to students through dialogues to explore on various peace related issues such as human rights and citizenship, tolerance, peace, respect for diversity, conflict resolution etc. Cross-Cultural dialogue circle activity can be conducted in the classroom which will help them to understand the root cause of the problem and they can work upon themselves to find a solution to the same. It promotes the bonds of friendship, build empathy, and decision making skills. It promotes values such as self-respect, respect for others, tolerance, self-expression and active listening.

10. Energizer

Energizers are used to take a break from activity or to begin a new activity. In a classroom, many times, teachers find that children are restless or become bore or have low energy. In such cases to arouse energy, teachers use energisers. They are physical game like activities to release students' stress and boredom. They are also known as motivational activities as they boost children's brain for new activity. Teachers give one or two energisers and then continues the lesson again or starts new lesson. Some examples are;

Ball toss brainstorming:-The teacher discloses the name of the topic in the class and then throws a ball to the student, he immediately shouts out

something related to the topic. Thus teacher toss the ball after conducting a lesson and before moving to next, students can review the topic through this game.

Fruit Salad:- Children sit in a circle on chairs. One participant is asked to come in the middle and his chair is remove. The child in the middle then calls out one of the fruits name. Those who have called out the name of that fruit, exchange their seats quickly. Meanwhile participant in the middle runs and grabs an empty chair to sit. As a result, someone doesn't get a chair to sit on and he becomes the next leader and game continues. It's like a musical chair game. Different variations can be done in the game such as calling out two names at a time, when leader says fruit salad, all the children have to change their seats and so on.

4.4 CURRICULAR AND CO-CURRICULAR ACTIVITIES

In today's world of challenges, curricular and co-curricular activities give wide range of experiences to the students and prepares them better for the future.

Curricular activities are the part of the subject and content related. There are regular subjects taught in the school/colleges such as Science, Maths, Languages, Social studies, Commerce etc. Any activities given to children in context of these subjects and its content, they are curricular activities such as assignments, projects etc. Along with it some additional activities can also be given to students which includes practical or extended reading with reference to the same content and subject context. It also comes under curricular activity. It broadens their subject knowledge and understanding.

Co-curricular activity is out of class activity to achieve the goals of the formal subject leaning. It provides curriculum related learning and character building experiences. It prepares students practically for future. It provides opportunities for the students to work in teams, to take initiatives and leaderships. Various co-curricular activities such as Sports and Games, Assembly, Club activities, Cultural Meets, Uniformed groups etc. can be conducted and peace related programs can be integrated with them. The list of co-curricular activities is endless. As per the need of the students, the school and the subject, many activities can be adapted creatively and peace education programs can be implemented successfully. Some co-curricular activities are discussed below in brief;

Sports and Games:Sports and Games foster the spirit of co-operation, team spirit and provide the opportunity to experience sharing and caring behaviour.It helps children to break the barriers and make them learn sportsmanship spirit, get away from distrust and hatred, thus making them ambassador of peace.

Assembly: Assembly includes various interactive activities, story, drama followed by prayer and reflection. They can be used to educate the

students about the current peace related issues and how to face constructively. It helps in developing healthy relationship, self-discipline, self-confidence, leadership and appreciate the cultural diversity.

Club Activities: Along with curricular activities various types of clubs such as Social club, language club, science club organise various informative activities in the school. **Peace clubs** can be introduced to conduct activities which can introduce elements of conflict transformation and peace building with emphasis on non-violent options while dealing with conflict.

Cultural Meets: Cultural meets organise music, dance, drama and many more performing arts. It strengthens inter-religious and inter cultural cooperation, respecting the diversity of view and follow the path of humanism.

Uniformed groups: The major groups include National Cadet Corps (NCC), National Social Service Scheme (NSS), Scouts and Guides. A range of activities outside the classroom are conducted by these groups which promotes skill development, training for life skills, leadership qualities, democratic outlook, social and civic responsibility. It develops them into responsible global citizen capable of facing the challenges of new world and making it healthier and peaceful.

4.5 SUMMARY

This unit explores ways of integrating peace values into the school curriculum and the various practices that can make educational institutions as place of peace. It discusses about the core subjects like language, social science, mathematics, science, art and craft etc. that can be used to infuse peace values and peace education can be woven into the formal subjects. It has introduced various methods of teaching that can be used deliberately to impart knowledge of peace related concepts and develop the attitude and skills required for peace-building in the society. The unit also emphasizes on using various curricular and co-curricular activities to give reach learning experiences essential for peace building.

4.6 UNIT END EXERCISE

- Q.1 Illustrate how would you integrate peace values at subject context level with respect to any two subjects.
- Q.2 What is Co-operative Learning method of teaching? What values and skills can be developed among students by using cooperative learning method?
- Q.3 How is Service Learning useful in applying academic knowledge in real life situation? Illustrate with Example.
- Q.4 Explain any two participatory methods of teaching for developing values of peace among learners?

Q.5 Curricular and Co-curricular activities are useful in implementing the peace education program in schools. Justify.

Q.6 Art and Craft can be used creatively to inculcate peace values. Explain with relevant examples.

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THEORIES, MODELS AND CULTURE OF PEACE

Unit Structure

5.0 Objectives

5.1 Introduction

5.2 Peace Theories: Healthy Relationship and Connections Theory, Individual Change

Theory

5.3 Models of Peace Education: Flower Petal Model, Integrated Model

5.4 Culture of Peace: Concept, Achievement of Culture of Peace, Building blocks of Peace Culture, Building Culture of Peace through curricular and co-curricular activities

5.4.1 Culture of Peace: Concept

5.4.2 Achievement of Culture of Peace

5.4.3 Building blocks of Peace Culture

5.4.4 Building Culture of Peace through Curricular and Co-curricular activities

5.5 Summary

5.6 Unit End Exercise

5.7 References

5.0 OBJECTIVES

After reading this unit you will be able to;

- Develop an understanding of various peace theories
- Explain the flower Petal Model of Peace Education
- Explain the Integrated Model of Peace Education
- Define the concept of Culture of Peace
- Discuss the achievement of Culture of Peace
- Gain an insight into the building blocks of Culture of Peace

5.1 INTRODUCTION

If culture implies way of life, then culture of peace is peaceful way of living. But what we experience is the peacelessness in the society. The

greatest challenge is developing a culture of peace where all people can live in harmony with each other. Various frameworks have been developed to define the culture of peace which includes Flower Petal Model and Integrated Model of Peace education. These frameworks are holistic and comprehensive and can be used in combination to achieve culture of peace depending on the context and its relevance. The transformative change of individuals in their behaviour, attitude and skills is essential to bring a social change in the society. We all need to work towards it. Conflicts in the society can be resolved with healthy relationship with each other. Strong relationships and connections are necessary ingredients for building a culture of peace. Let us discuss some of the important theories and models of peace education, meaning of Culture of Peace and its building blocks.

5.2 PEACE THEORIES: HEALTHY RELATIONSHIP AND CONNECTIONS THEORY, INDIVIDUAL CHANGE THEORY

Healthy Relationship and Connections Theory

Every community has its own culture, beliefs, perceptions and prejudices. When diverse community members come together many a times conflict arises. Conflict may arise between communities, between societies or between the state or the ordinary people. It may lead to isolation, prejudice and stereotypes between/among groups. Relationships are strained. Violent conflicts may increase. It affects everyone. In war affected zones, children cannot go to schools, people cannot access healthcare facilities, work gets affected, development of the society is hampered leading to increased poverty. It results into more conflicts and vicious cycle continues. It is essential to put an end to the cycles of violence and invest in peace-building through healthy relationship. Peace-building helps in addressing the causes of conflict, helps people to resolve the conflict peacefully and prevent the future violence. Transformation of relationships is the key to end violence and form the peaceful society. It is a long-term process of encouraging people to talk and repair their relationships. It is very important to involve everyone affected by the destructive conflict in the process of building peace. It is essential to understand why people are fighting in the first place and then dealing with it and finding the ways of moving things ahead. Strong relationships are necessary ingredient for peace-building.

Healthy relationship and Connections theory says that when members of diverse communities get engaged in a confidential and honest relationship between each other, prejudices, mistrust and ignorance can be replaced by empathy, understanding and respect. It requires practical actions as per the need of the hour. Different groups can be brought together to discuss the issues of conflict or with the help of films, media etc. people can be helped to understand the perceptions of others. A support can be provided to negotiation process between the government and the armed groups or supporting the marginalised group to voice their viewpoints. Peace can be

built when stereotypes between the groups are broken and they work together. Creating connections between different groups is the key for peace-building. Most importantly, it must be ensured that people directly affected by conflict are involved in taking initiatives for conflict-resolution process. Collaborating with others means learning from diverse perspectives and real experiences. It helps in understanding the factors that cause and sustain conflicts. Prejudice against each other can get transformed in empathy and respect for each other. With continuous dialogue it is possible to transform conflicting societies into more peaceful societies. Developing trusted relationships and networks is vital. Various methods can be used for developing healthy relationships which include processes of inter-group dialogue, relationship building processes, joint efforts and practical programs on substantive problems. It develops their skills and equip them to take part in peace processes. Their initiatives can lead to take action in policy making and bringing desired change in the society. Peace emerges out of a process of breaking down isolation, polarisation, division, prejudice and stereotypes between/among groups.

Individual Change Theory

Theory of change is a set of beliefs about how change happens and, as such, it explains why and how certain actions will produce the desired changes in a given context, at a given time.

A theory of change explains why we think certain actions will produce desired change in a given context.

In their simplest form, Theories of change are expressed in the following form:

‘If we do X(action), then we will produce Y (change/shift towards peace, justice, security)’ or

‘We believe that by doing X (action) successfully, we will produce Y (movement towards a desired goal)’ But it is not always that theory of change is expressed in this simple form. It might be expressed as:

‘If we do X, Y and Z, it will lead to W’, or

‘If we do X, it will lead to Y, which will lead to Z, which might possibly lead to W’.

It is often helpful and clarifying to extend the statement a bit further by adding at least some of the rationale or logic in a “because” phrase.

This then produces the formula: **‘If we do X..., then Y..., because Z....’**

A practical formula for articulating a theory of change is as following:

If x [activity],

then y [expected change],

because z [rationale - why do you think this change will happen?]

Thus, a theory of change is an articulation of our assumptions; why or how we believe that certain strategies/objectives will result in a declared goal or vision. For example, one theory of change for a post-war programme aimed at healing school children, through training them in skills for non-violent conflict resolution, might be as follows:

If (activity) children in this school are given individual treatment for trauma recovery,

Then (change), they will develop increased ability to control their emotions and will not act against others;

Because (rationale) activities/strategies will have helped them begin to heal from the psychological wounds of war and reduce their overall fear and sense of vulnerability at school.

This theory states that peace comes through transformative change of individual in their behaviour, political beliefs, attitudes and skills. Peace knowledge will be multiplied like a snowball effect, causing social change on a wider scale. When an individual changes, society changes, bringing change in the whole world. The welfare of the individual is bound up with the welfare of the society as a whole.

Theories of change operate on different level. Some theories focus on who needs to change: which individual and groups in the society or which relationships need to change. Some theories focus on what needs to be change: an institution, a policy or a social norm. Other theories are tied to a particular methodology or approach by which the change can happen.

Many times intervention programmes are planned to address the issues like peace, justice and security and they are often based on approaches and tactics that are rooted in implicit theories of change. While designing interventions, it is very important to make these theories explicit. They need to be very clear as what will happen as a result of the activities that would be undertaken and how that will lead to achieve their goal and their desired impact on peace.

5.3 MODELS OF PEACE EDUCATION: FLOWER PETAL MODEL, INTEGRATED MODEL

The Flower-Petal Model of Peace Education

The flower Petal Model as shown in the following figure was developed by Swee-Hin Toh and Virginia Cawagas in 2002. This model is known for promotion of culture of peace and is used for developing peace education programs all over the world wherever there is conflict.



Flower Petal Model of Peace Education (Toh& Cawagas, 2002)

At the centre of this flower model is 'Culture of Peace' and it has six petals as 1. Dismantling the culture of war 2. Living with justice and compassion 3. Building cultural respect, reconciliation and solidarity 4. Promoting human rights and responsibilities 5. Living in harmony with the Earth 6. Cultivating Inner peace

The Culture of Peace at the centre of this model is defined as:

“A set of values, attitudes, traditions, modes of behaviour and ways of life, based on respect for life, ending of violence, and promotion and practice of non-violence through education, dialogue, and cooperation.....promotion of all human rights and fundamental freedoms..... commitment to peaceful settlements of conflicts.....efforts to meet the developmental and environmental needs of present and future generations... respect for and promotion of equal rights and opportunities for women and men” (UN 1998, np).

The petals of this flower model are pathways to a culture of peace, which are discussed below:

1. Dismantling the culture of war :This petal explains that if we want peace at international level, it is essential to abolish war at all levels. The culture of war should be dismantled at International as well as micro levels such as schools and communities. The attitudes and values of non-violence should be developed at these micro levels and conflicts should be resolved non-violently, at the same time it expects disarmament at international level.

2. Living with justice and compassion: It emphasises justice and compassion in life.

3. Building cultural respect, reconciliation and solidarity:It is essential to raise consciousness and sensitivity to different cultures for promoting

peace education. One should respect the cultural diversity in the society, appreciate them and embrace it with inclusion.

4. Promoting human rights and responsibilities:It promotes global citizenship and respect human rights. Cawagas and Swee-Hin stated that there are five major types of human rights; civil, political, economic, social and cultural. Human rights should be promoted parallel with developing people's consciousness of responsibilities. It is intended to enable all students to realise their human rights.

5. Living in harmony with the Earth:It highlights the need for harmonious relationship with the mother Earth for sustainable development. It emphasizes environmental education which can make them realise that environmental destruction adversely affects human life and educate people to lead a simple life and live in harmony with natural environment.

6. Cultivating Inner peace:Inclusion of inner peace as a pathway to culture of peace is an important addition of this model. It emphasises the intrapersonal relations. One should be in harmony with one's own emotions.

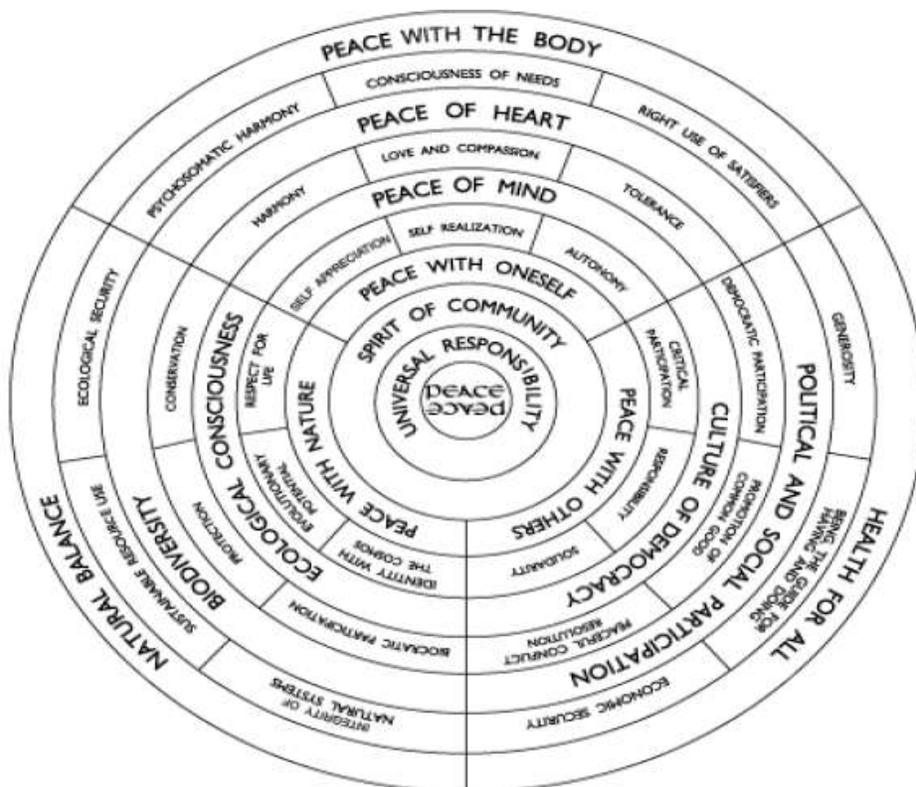
The six themes are interrelated and studied together as a holistic vision of peace. When we teach for peace, we open up the pathways to achieve peace. Each pathway, in this framework, addresses a specific root cause of conflict. The root causes of conflict addressed in this framework are militarism, structural violence, human rights violations, cultural violence, environmental destruction, and personal peacelessness.

This model is a conceptual framework which takes multidimensional approach for peace education and addresses the conflicts in the society.

The Integrated Model of Peace Education

The Integrated Model of Peace Education, was developed by United Nation's University of Peace and Central American government during the first phase of the Culture of Peace and Democracy Programs from 1994 to 1996. It emphasizes 'a spirit of community', as a core value for peace.

Fundamental Values and Traits of the Integral Model of Education for Peace, Democracy and Sustainable Development



The Integral Model of Peace Education. Source: (Brenes-Castro, 2004)

As seen in the diagram, it is a mandala- shaped, person-centered framework which incorporates the contexts of peace with oneself, with others and with nature, at ethical, mental, emotional and action levels (Brenes, 2004). It is our relationship with others and nature that helps for self-realisation and sustain us. This model emphasizes the importance of personal or inner peace, with respect to the body, heart and mind and also includes social and political participation, democratic participation and a culture of democracy. The Integral Model of Peace Education stresses that all beings are interdependent and they need each other and therefore must co-exist together.

5.4 CULTURE OF PEACE : CONCEPT, ACHIEVEMENT OF CULTURE OF PEACE, BUILDING BLOCKS OF PEACE CULTURE, BUILDING CULTURE OF PEACE THROUGH CURRICULAR AND CO-CURRICULAR ACTIVITIES

5.4.1 Culture of Peace: Concept

The term ‘culture of peace’ was developed from the work of the Peruvian Jesuit scholar Father Felipe MacGregor in his 1987 book “Cultura de Paz”. It was first heard at the UNESCO conference entitled ‘International Congress on Peace in the Minds of Men’ held in Côte d’Ivoire in 1989. At this UNESCO conference, the closing declaration called for the instigation of wide-ranging initiatives that would “...help construct a new vision of peace by developing a peace culture based on the universal values of respect for life, liberty, justice, solidarity, tolerance, human rights and equality between men and women.(Adams,2003)

The General Assembly of the United Nations that proclaimed the years 2001-2010 the International decade for a Culture of Peace and Non-violence for the children of the world, **defines a Culture of Peace as “All the values, attitudes and forms of behaviours that reflect respect for life, for human dignity and for all human rights, the rejection of violence in all its forms and commitment to the principles of freedom, justice, solidarity, tolerance and understanding between people.”** (UN Resolution 53/25)

As per Article 3 of the Draft Declaration on a Culture of Peace, a Culture of Peace aims at:

- Transforming values, attitudes and behaviours to those who promote a Culture of Peace and Non-violence;
- Empowering people at all levels with skills of dialogue, mediation, consensus-building;
- Overcoming authoritarian structures, and exploitation through democratic participation and the empowerment of people to fully participate in the development process;
- Eliminating poverty and sharp inequalities within and between the nations, and promoting participatory, sustainable human development;
- The political and economic empowerment of women and their equal representation at every level of decision-making;
- Supporting the free flow of information and widening transparency and accountability in governance and in economic and social decision-making;
- Advancing understanding, tolerance and solidarity among all people and there by celebrating cultural diversity. Each nation, being rich in traditions and values, has much to gain from the promotion of a Culture of Peace.

Culture of peace integrates both positive and negative peace and involves transformation of society from culture of war to culture of peace. It is constantly evolving process of non-violence and justice as against culture of war where violence and injustice is prominent. This process does not mean that there will not be any conflict. In diverse community it is natural. But when conflict is handled violently, it becomes problematic. Alternatively, when conflicts are resolved using creative solutions, it improves our lives leading to peaceful culture.

5.4.2 Achievement of Culture of Peace

Hague Appeal for Peace Global Campaign for Peace-education' highlights the need for instructing systematic education for peace. "A culture of peace will be achieved when citizens of the world understand global problems, have the skills to resolve conflicts and struggle for justice non-violently, live by international standards of human rights and equity, appreciate cultural diversity, and respect the Earth and each other."

We need to create a culture of peace in the minds of the learners. In this sense, we need to prepare our students systematically with effective implementation of peace education in the curriculum. It is gateway that takes them to avenues of learning. It would prepare them for the following

Understand global problems: The systematic education for peace will help students understand the global problem, implications of global interdependence and will broaden their world vision to prepare them for taking global responsibility and become a global citizen.

- **Skills to resolve conflicts:** The culture of peace through education will develop preferred values and skills which are conducive to peace. It will help them resolve conflicts through non-violent process and move towards a more peaceful system.
- **Live by International Standards of Human Rights and Equity:** It involves respecting the dignity of each human being without discrimination or prejudice. It makes students aware that to resolve conflicts it is essential that all should work together towards it, respect the standards of justice, satisfy basic needs and honour basic human rights.
- **Appreciate Cultural Diversity:** Education for peace would enable students to appreciate the differences, accept the cultural diversity, develop empathy for others and the necessary skills for building healthy relationships.
- **Respect the Earth and each other:** Mother earth is cradle of human civilisation. We must respect her and all others in the world. Learners should be trained to make peace with nature by making them aware that environmental and ecological degradation, exploitation of any kind should be stopped. We must live in harmony with natural environment and mother nature.

Creating a culture of peace is necessary for building a non-violent and just society which is essential for survival of human beings.

5.4.3 Building blocks of Peace Culture

Acquiring skills and values is a must for developing new attitudes and exhibit it in our behaviour which will facilitate in developing a culture of peace. Thus values and attitudes and skills are building blocks of Peace culture. Peace related values and attitudes need to be inculcated among learners and required skills need to be developed which are conducive to peaceful culture.

NCERT's Position Paper on Education for Peace (2006) has outlined the values and skills of Education for peace, essential for promoting culture of peace, which are given below:

Peace Values for personality formation, shared spirituality, Indian history and culture, human rights and democracy, lifestyle, national unity, violence, globalization.

Peace Skills which will develop attitudes necessary to be effective peacemakers. These are summarized under three heads:

Thinking Skills- Critical Thinking, Information Handling, Creative Thinking, Reflection, Dialectical Thinking;

Personal Skills-Cooperation, Adaptability, Self-discipline, Responsibility, Respect; **Communication Skills-** Presentation, Active Listening, Negotiation, Non-verbal Communication.

The paper asserts that values and attitudes are the building blocks of the culture of peace. The goal of education for peace is equipping the individuals with the values, skills and attitudes so that they become wholesome persons and responsible citizens of the country. Education for peace is not only a training for livelihood, but it is education for life.

In their book, 'Peace Education- A pathway to a culture of peace', Loreto and Jasmine (2010) have attempted to list the key knowledge areas, skills, attitudes and values that are associated with educating for a culture of peace.

A. Knowledge Areas: 1. Holistic concept of peace 2. Conflict and Violence-Causes 3. Some Peaceful alternatives: Disarmament, Non-violence, Conflict Resolution, Transformation and Prevention, Human Rights, Human Solidarity, Democratization, Development based on Justice, Sustainable Development.

B. Attitudes/Values: Self Respect, Respect for Others, Gender Equality, respect for life, Compassion, Global Concern, Ecological Concern, Co-operation, Openness and Tolerance, Justice, Social Responsibility, Positive Vision.

C. Skills: Reflection, Critical Thinking, Decision Making, Imagination, Communication, Conflict Resolution, Empathy, Group Building.

This list is not exhaustive. As and when they are practiced, new experiences are gained and the reflections and insights into these experiences are bound to evolve this list. But it gives a broad picture of the schema of knowledge, attitudes, values and skills for educating for peace.

5.4.4 Building Culture of Peace through curricular and co-curricular activities

Education for peace is not theoretical subject. Its success is in practicing ‘peace behaviour’ and ‘peace values’, through which peace culture can be developed. The essential part of preparing the younger generations for life is helping them see that life is interesting and filled with potential for joy, happiness and peace. One way to educate for peace and build a culture of peace is to help them experience it. Experiences help in internalizing values and practicing them. Giving wide range of direct and indirect experiences through curricular and co-curricular activities prepares students better for future to face the challenges of 21st century.

Keeping this in mind, school should recognise the need for promoting peace and strengthening the values of tolerance and non-violence and provide various curricular and co-curricular activities that enrich and broaden students experience. Teachers should make use of active and participative learning methods in teaching-learning process such as experiential learning, co-operative leaning strategies, service learning, enquiry based learning etc. Various other techniques such as quizzes, debates, storytelling, case studies, art and drama, assembly, sports, games, various competitions, exhibitions, celebration of various days, meditation, yoga etc. should be used as per the context. The list is exhaustive. There is wide range of learning activities available for teachers as per the age and ability of the students. The success of Education for Peace depends not only on ‘what’ of peace but ‘how’ of peace also. The effective teacher should blend different techniques and strategies to promote culture of peace. The goal of peace education is transformation of society to a culture of peace which requires education and participation of all members of the society.

5.5 SUMMARY

This unit discusses about theories and models of peace education. It explains about how Healthy Relationship and Connections theory helps in building a peaceful society. A theory of change is also discussed and it explains why we think certain actions will produce desired change in a given context. When an individual changes, society changes, it brings change in the whole world. The two models, the Flower Petal Model and Integrated Model of Peace Education are explained in brief and its usefulness in implementing the peace education programs where there is conflict. The unit further defines Culture of peace and explain its meaning. It discusses about various attitudes, values and skills to be developed for

building a culture of peace and how they are the building blocks of culture of peace. It emphasises on how culture of peace can be achieved through various means. Giving wide range of direct and indirect experiences through curricular and co-curricular activities prepare students to face challenges in 21st century and lead a peaceful life.

5.6 UNIT END EXERCISE

- Q.1 Define Culture of Peace.
- Q.2 Explain the building blocks of culture of peace.
- Q.3 How can culture of peace be achieved?
- Q.4 Elaborate the Flower Petal Model of Peace Education.
- Q.5 Explain the Integrated Model of Peace Education.
- Q.6 Illustrate the Individual Change Theory.
- Q.7 “Creating connections between different groups is the key for peace-building”. Justify with reference to Healthy Relationship and Connections Theory.

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CONFLICT MANAGEMENT AND PEACE BUILDING

Unit Structure

- 6.0 Objectives
- 6.1 Introduction
- 6.2 Concept of Conflict
- 6.3 Types
- 6.4 Causes of conflict
- 6.5 Strategies of conflict management
- 6.6 Role of peace in conflict management
- 6.7 Peace Building
 - 6.7.1 Galtung's Triangle
 - 6.7.2 Reimann's Gender Triangle
- 6.8 Role of a Teacher as a peace builder
- 6.9 Let Us Sum Up
- 6.10 Unit End exercise
- 6.11 References

6.0 OBJECTIVES

After learning this unit, student will able to,

1. Understand concept of Conflict
2. Enlist types of Conflict
3. Enlist Strategies of Conflict Management
4. Explain Role of peace in Conflict Management
5. Explain Models of Peace Building
6. Explain Role of a Teacher as a Peace Builder.

6.1 INTRODUCTION

Conflict is part of human existence. It is an inseparable part of humanity which usually occurs when people differ in their feelings, thoughts, and actions. Conflict is normal, and people are not likely to agree all the time. When there is a disagreement, there is likely to be disputed. But a dispute well managed is likely to promote unity and teamwork. Conflict theory is

a very important role for an administrator, and it is also important to various other fields including education, sociology, and even communication among others. The concept of conflict management is important to all educational institutions as it is an essential factor in the analysis of the behavior of individuals within organizations.

Conflict is difficult to define because it occurs in many different settings. The essence of conflict seems to be disagreement, contradiction, or incompatibility. Conflict is natural and it's up to us to respond to conflict situations quickly and professionally. Conflict can be very positive; if we deal with it openly, we can strengthen our work unit by correcting problems. Conflicting views give us a chance to learn more about ourselves, explore the views of others, and develop productive relationships.

Conflict is an inherent and certain aspect of social change, but how we deal with this conflict determines the impacts and outcomes of change. Understanding how conflict can be managed, utilized, and transformed can help promote more peaceful resolutions and responses.

Peace and conflict occur in various situations, from the personal, family, school, and community levels to the international level. Peace and conflict studies often involve an exploration of the interconnections among such issues as poverty, violence and non-violence, individual and overall security, hunger, discrimination, human rights, war and justice, freedom, and the human community. The interdisciplinary nature of peace and conflict studies means that teachers have lots of options in deciding what to teach and many opportunities to link their lessons with other topics or areas of inquiry.

In this chapter, we will explore the concept of conflict management, peace building, and also the teacher's role as a peacemaker.

6.2 CONCEPT OF CONFLICT

Whenever two individuals put opinions in different ways, a conflict arises. In a layman's language conflict is nothing but a fight either between two individuals or among group members. No two individuals can think alike and there is a difference in their thought processes as well as their understanding. Disagreements among individuals lead to conflicts and fights. Conflict arises whenever individuals have different values, opinions, needs, and interests and are unable to find a middle way. A Conflict not only can arise between individuals but also among countries, political parties, and states as well. A small conflict not controlled at the correct time may lead to a large war and rifts among countries leading to major conflict and disharmony.

There are many definitions of the term. Some of the definitions given below will help us to understand the concept of conflict:

1. Conflict is the perception of differences of interests among people.” (L. Thompson, *The Mind and Heart of the Negotiator*, 1998)
2. “Conflict is the competition between interdependent parties who perceive that they have incompatible needs, goals, desires, or ideas.” (E. J. Van Slyke, *Listening to Conflict*, 1999)
3. “A process in which one party perceives that its interests are being opposed or negatively affected by another party.” (R. Kreitner & A. Kinicki, *Organizational Behavior*, 2004)
4. “Conflict is caused when a boundary and its norms are challenged, threatened, or circumvented.” (G. T. Furlong, *The Conflict Resolution Toolbox*, 2005)
5. “A process that begins when one party perceives that another party has negatively affected, or is about to negatively affect, something that the first party cares about.” (S. P. Robbins & T. A. Judge, *Essentials of Organizational Behavior*, 2008)
6. “As a set of perceptions, conflict is a belief or understanding that one’s own needs, interests, wants, or values are incompatible with someone else’s...Conflict also involves an emotional reaction to a situation or interaction that signals a disagreement of some kind...Conflict also consists of the actions that we take to express our feelings, articulate our perceptions, and get our needs met in a way that has the potential for interfering with someone else’s ability to get his or her needs met.” (B. Mayer, *The Dynamics of Conflict*, 2012)
7. According to Robert C. North ‘A conflict emerges whenever two or more persons (or groups) seek to possess the same object, occupy the same space or the same exclusive position, play incompatible goals, or undertake mutually incompatible means for achieving their purposes’ (North: 1968, p.226).

There are divergent definitions of the concept of conflict in different social sciences, including international politics and peace and conflict studies.

6.3 TYPES OF CONFLICT

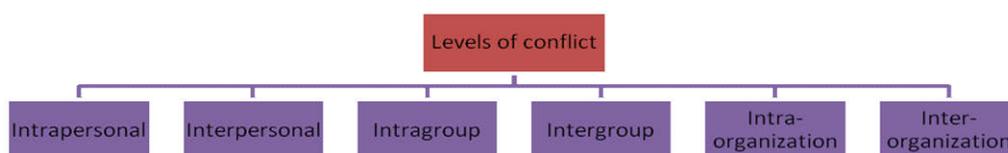
If we are to try to understand the roots of conflict, we need to know what type of conflict is present. There are at least four types of conflict that can be identified:

1. **Goal conflict:** Goal conflict can occur when one person or group desires a different outcome than others. This is simply a clash over whose goals are going to be pursued.
2. **Cognitive conflict:** Cognitive conflict can result when one person or group holds ideas or opinions that are inconsistent with those of others. This type of conflict is evident in political debates.

3. **Affective conflict:** This type of conflict emerges when one person's or group's feelings or emotions (attitudes) are incompatible with those of others. Affective conflict is seen in situations where two individuals simply don't get along with each other.
4. **Behavioural conflict:** Behavioural conflict exists when one person or group does something (i.e., behaves in a certain way) that is unacceptable to others. Dressing for work in a way that "offends" others and using profane language are examples of behavioral conflict.

Each of these types of conflict is usually triggered by different factors/causes, and each can lead to very different responses by the individual or group.

In addition to different types of conflict, there exist several different levels of conflict. Level refers to the number of individuals involved in the conflict. That is, is the conflict within just one person, between two people, between two or more groups, or between two or more organizations? Both the causes of a conflict and the most effective means to resolve it can be affected by level.



1. Intrapersonal Conflict:

This conflict occurs within the person himself; it arises within an individual when his motives or drives are blocked or when a person faces two different decisions and cannot take the appropriate decision as he faces competing objectives and roles (Chand, 2010).

Moreover, it often includes some types of goal conflicts. Goal conflicts exist within an individual when their behaviors and attitudes have compatible elements or lead to both positive and negative outcomes which are mutually exclusive.

• **Approach-approach conflict:** This conflict arises when there are two or more alternatives with positive consequences. In this situation, a person has this choice between these alternatives that are equally attractive; (e.g., a person has the right to select one of two equally attractive jobs).

• **Avoidance conflict:** This conflict is —a situation in which a person has to select one of two or more alternatives with negative outcomes. (e.g., when an employee is threatened with punishments regarding his demotion unless he does something he dislikes spending extra time traveling on his job.)

•**Approach-avoidance conflict:**This conflict happens in a situation in which an individual should choose something with positive and negative results. (Evans, 2013).

2. **Interpersonal Conflict:**

It is probably the most recognized and popular conflict which arises between two or more individuals. The causes that lead to this conflict are personality differences, perceptions (experiences, education, backgrounds, and education), clashes of values and interests, power and status differences, lack of information, role in compatibility, stress, and scarce resources (Whetten & Cameron, 2012).

3. **Intragroup Conflict:**

It happens when a person in a group works to achieve a different goal than the other group in the organization. A member may have social needs that oblige him to stay within his group, but simultaneously he may not agree with his group's goals and the ways required to achieve such goals.

4. **Intergroup Conflict:**

Conflicts that arise between different groups in an organization each seeking to accomplish their objectives are called intergroup conflicts. Individuals tend to form various groups when there is a demand for that (Green, 2012). These conflicts may happen to the absence of mutual decision making, rivalries in resources, differences in goals or perceptions, misunderstanding, competition, and a set of boundaries by team members to others that establish their identities as a team.

5. **Intra-organizational Conflict:**

The intra-Organizational conflict has four types vertical conflict, horizontal conflict, line-staff conflict, and role conflict. They often happen due to attempts of superiors to control while horizontal conflicts happen among departments or staff with similar organizational hierarchical levels (Jones & George, 2008).

6. **Inter-organizational conflicts:**

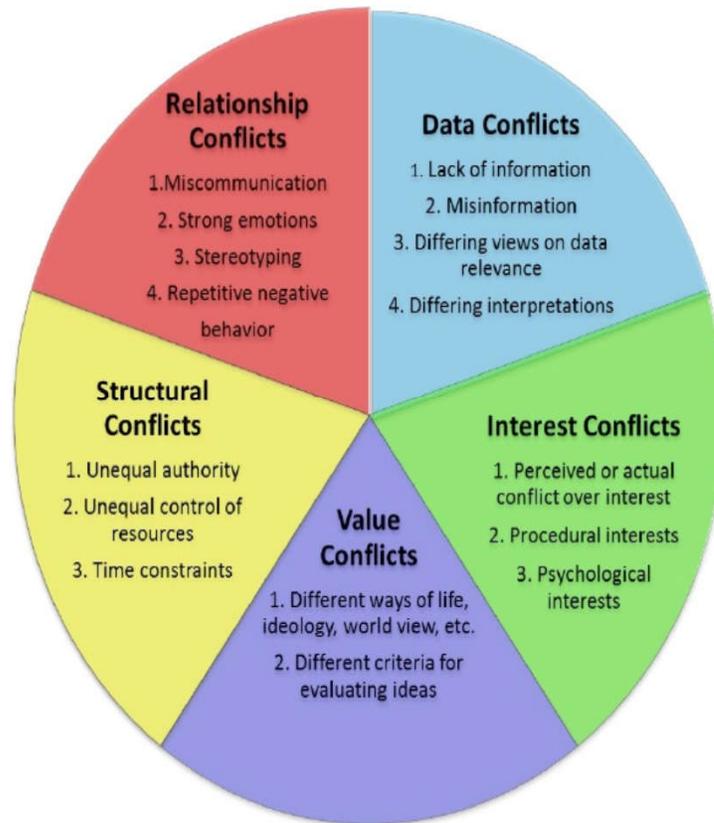
Inter-organizational conflicts happen between organizations that to some extent depend on each other. All conflicts inherent in organizational levels involve conflicts that occur at individual levels or group levels.

6.4 CAUSES OF CONFLICT

Before attempting to resolve or deal with any conflict, it is always important to determine exactly what is the root or cause of it. Understanding what triggers can cause conflict makes resolution easier to reach and conflict easier to avoid in the first place. There are an infinite number of reasons why conflict can occur in, however, a small number of causes are most common and we have looked at them here.

There are five main causes of conflict: information(data) conflicts, values conflicts, interest conflicts, relationship conflicts, and structural conflicts.

Causes of Conflict



Adapted from:
Christopher Moore, *The Mediation Process*, Third Edition (San Francisco: Jossey-Bass), 2003.

1. **Information conflicts:** arise when people have different or insufficient information, or disagree over what data is relevant. This kind of conflict can often be avoided by making sure that all data is shared and discussed. Developing a consensus about the data's importance and how to interpret it early in a process is critical.
2. **Values conflicts:** are created when people have perceived or actual incompatible belief systems. When a person or group tries to impose its values on others or claims an exclusive right to a set of values, disputes arise. While values may be non-negotiable, they can be discussed and people can learn to live peacefully and coherently alongside each other.
3. **Interest conflicts:** are caused by competition over perceived or actual incompatible needs. Such conflicts may occur over issues of money, resources, or time. Parties often mistakenly believe that to satisfy their own needs, those of their opponent must be sacrificed. Identifying and addressing the underlying interests involved can often lead to a positive resolution.

4. **Relationship conflicts:** occur when there are misperceptions, strong negative emotions, or poor communication. One person may distrust the other and believe that the other person's actions are motivated by malice or an intent to harm the other. Relationship conflicts may be addressed by allowing each person uninterrupted time to talk through the issues and respond to the other person's concerns.
5. **Structural conflicts:** are caused by oppressive behaviors exerted on others. Limited resources or opportunities, as well as organizational structures, often promote conflict behavior. Oftentimes structural conflicts have their roots in culture, history, or tradition and as such may be overlooked or not even considered. A deliberate conversation is needed to identify, explore, and collaboratively resolve the issue. Also, the following causes of conflict can be observed generally in the workplace.
6. **Conflicting resources:** employees rely on accessing resources, such as technology, office supplies, and meeting rooms, to perform effectively. Unfortunately, it is not always possible for everyone to access the resources they wish to at all times. If the reason someone cannot access the resources is that someone else is using them then this can lead to conflict.
7. **Conflicting styles:** no two individuals will work the same. This is generally effective as each individual should be allowed to work in their style. However, when it comes to team tasks this can become problematic, as some individuals will have to compromise on how the work is done.
8. **Conflicting perceptions:** Different perceptions of what the educational goals are, the methods used, and who is responsible for what can often lead to conflict. Open and transparent communication is the key to avoiding this happening.
9. **Conflicting goals:** Often different people will set targets and goals for the same individual and this can often lead to conflicting goals being set. For instance, it is hard to deliver on both speed and quality, and hence setting both these targets may cause issues. The conflict here may be between the individual and one or both of the managers or between the managers themselves.
10. **Conflicting pressure:** Conflicting pressures are similar to conflicting goals, except they usually exist over a shorter space of time. Individuals may be pressured to complete two different tasks by two different persons before the end of the day and this can lead to conflict.
11. **Conflicting roles:** Often individuals can be asked to perform a task that they are not usually responsible for. This can cause conflict as either the individual feels the task is not appropriate for them or another individual believed it was for them. Whilst this can be avoided by delegating the same tasks to the same individuals, differentiating other members' roles can be a good opportunity for learning and development.

12. **Unpredictable policies:** Rules and policies are not always communicated across an institution effectively. This can lead to a poor understanding of them and confusion amongst members. It is important to ensure policies, and particularly their changes, are communicated effectively throughout the institution to avoid conflict like this from occurring.

6.5 STRATEGIES OF CONFLICT MANAGEMENT

Conflict management is the practice of being able to identify and handle conflicts sensibly, fairly, and efficiently. It is the process of dealing with (perceived) incompatibilities or disagreements arising from, for example, diverging opinions, objectives, and needs.

The Resolution Strategies of conflict:

Since conflict is a part and parcel of human life and is inevitable in work, this needs resolution. The process of managing conflict to achieve constructive rather than destructive results is essential to success. This process of conflict management can be pursued in a variety of ways. An important goal always should be to achieve a conflict resolution-that is a situation in which the underlying reasons for a given destructive conflict are eliminated.

Various authors have suggested different modes of conflict resolution. Udai Pareek has identified eight styles of conflict management: resignation, isolation, withdrawal, and cover-up under Avoidance/ Dysfunctional modes and fighting, compromise, arbitration, and negotiation under Approach/ Functional modes.

Robbins (2006) and Thompson (1992) have suggested a broader classification viz., Competing, Collaborating, Compromising, Avoiding, and Accommodating. As these five modes show primary conflict-handling intentions, they have been used for analysis in this empirical study. Using two dimensions – cooperativeness and assertiveness, the five intentions are described as follows:

1. Collaborating

I win, you win

A situation in which the parties to a conflict each desire to satisfy fully the concerns of all parties. Teamwork and cooperation help everyone achieve their goals while also maintaining relationships. The process of working through differences will lead to creative solutions that will satisfy both parties' concerns.

When to use:

- When there is a high level of trust
- When you don't want to have full responsibility
- When you want others to also have "ownership" of solutions

- When the people involved are willing to change their thinking as more information is found and new options are suggested
- When you need to work through animosity and hard feelings

2. Compromising

You bend, I bend

Winning something while losing a little is OK. Both ends are placed against the middle in an attempt to serve the "common good" while ensuring each person can maintain something of their original position.

When to use:

- When people of equal status are equally committed to goals
- When time can be saved by reaching intermediate settlements on individual parts of complex issues
- When goals are moderately important

3. Accommodating

I lose, you win

The willingness of one party in a conflict to place the opponent's interest above his or her own. Working toward a common purpose is more important than any of the peripheral concerns. Appease others by downplaying conflict, thus protecting the relationship

When to use:

- When an issue is not as important to you as it is to the other person
- When do you realize you are wrong?
- When you are willing to let others learn by mistake
- When you know you cannot win?
- When it is not the right time and you would prefer to simply build credit for the future
- When harmony is extremely important
- When what the parties have in common is a good deal more important than their differences

4. Competing

I win, you lose

A situation in which each party to a conflict is willing to give up something. A desire to satisfy one's interest, regardless of the impact on the other party to the conflict. Associates "winning" a conflict with the competition. When goals are extremely important, one must sometimes use power to win.

When to use:

- When you know you are right?
- When time is short and a quick decision is needed
- When a strong personality is trying to steamroller you and you don't want to be taken advantage of
- When you need to stand up for your rights

5. Avoiding

No winners, no losers

The desire to withdraw from or suppress a conflict. This isn't the right time or place to address this issue. Avoids conflict by withdrawing, sidestepping, or postponing.

When to use:

- When the conflict is small and relationships are at stake
- When you're counting to ten to cool off
- When more important issues are pressing and you feel you don't have time to deal with this particular one
- When you have no power and you see no chance of getting your concerns met
- When you are too emotionally involved and others around you can solve the conflict more successfully
- When more information is needed

6.6 ROLE OF PEACE IN CONFLICT MANAGEMENT

Peace Education plays a very important role in the development of every society and the individuals through nourishment of the mind to embrace peace at all times, equip individuals with the skills needed to ensure peace, prevent violence and increase intergroup cooperation. It helps people to develop general life skills like decision making, negotiation skills, promoting self-esteem, empathy, and coping with emotions and stress. It is also a way of inculcating in man, the desire for peace, and non-violent alternatives for understanding, relating and ensuring justice, equity and harmony in the society at all times. It is, therefore, appropriate to note that Peace Education is given to nurturing the behavior, attitude, emotions, and perceptions of people to embrace peace in all circumstances and plays important role in the life of individuals and the society at large. These roles are enumerated as follows:

a) Peace Education provides in the mind of individuals a dynamic vision of peace to encounter violent images that dominate cultures: Peace education is the only instrument that will stimulate human imagination to love and embrace peace through generations.

b) Peace Education give the citizen of all countries the needed information about how best to achieve security: One of the roles peace

education plays is to inform people about the causes, nature, and consequences of violence. This will enlighten the citizens to make choices about the best ways of resolving conflicts.

c) Peace Education will provide the citizens with the knowledge of how to manage interpersonal, intergroup, and inter-ethnic differences that will prevent war: It will equip people with the knowledge that there are no cultures that wholly eliminate the possibilities of interpersonal, intergroup, and inter-ethnic violence.

d) Peace Education promotes respect for different cultures and helps students, learners and citizens appreciate the diversity of human existence: Intercultural understanding is an important aspect of peace education.

e) Peace education provides the learners, students, and individuals with a future orientation that will strive to recreate society as it should be: It is an attempt to provide young people with a positive image of the future and give them reasons to have hope. f) Peace education teaches the skills needed to move the world out of violence: People can have those skills and the potential to create peace in their individual lives. Peace education focuses on the strategies to achieve both individual and societal change. Peacemaking is a process that must be taught if human beings are to change from their violent behavior. Young people will then learn strategies to deal with aggressive behaviors and concrete skills that will help them become effective peacemakers.

g) Peace education enables young people to learn about the problem of human rights and justice: The struggle for peace embraces justice and learners should understand that the absence of war does just bring peace or harmony.

h) Peace education teaches respect for all forms of life: Peace education enables young people to develop a positive self-image, a sense of responsibility for self and others, a capacity to trust others, and care for the well-being of the natural world.

i) Peace education teaches how to resolve conflicts in a nonviolent way but through negotiations and mediations: One of the ultimate roles peace education plays is to enable individuals to manage conflict nonviolently.

6.7 PEACE BUILDING

Peacebuilding is a long-term process of encouraging people to talk, repairing relationships, and reforming institutions. For positive change to last, everyone affected by a destructive conflict has to be involved in the process of building peace. Peacebuilding can include conflict prevention; conflict management; conflict resolution and transformation, and post-conflict reconciliation. Peacebuilding seeks to address the underlying causes of conflict, helping people to resolve their differences peacefully and lay the foundations to prevent future violence.

Transforming relationships is key to putting an end to violence. That means understanding and dealing with why people are fighting in the first place, and finding ways of moving things forward. This is true whether the conflict is within communities, between societies, or between the state and ordinary people.

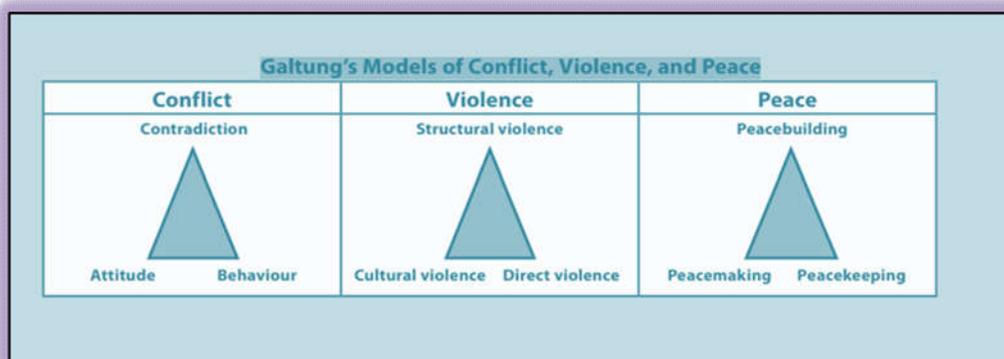
In practical terms, peacebuilding can look like any one of hundreds of different actions. It can be bringing different groups together to discuss the issues or using film and media to help people understand the viewpoints of others. Peace education and conflict resolution are skills that every individual should possess in order to have the ability to self-assess and understand and live in a plural world without prejudice and preconditions for coexistence.

6.7.1 GALTUNG'S TRIANGLE

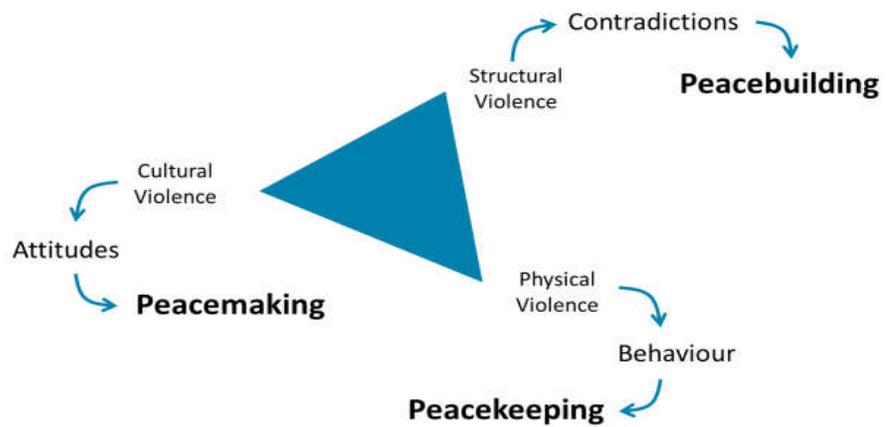
Johan Galtung, one of the founders in the field of peace and conflict studies, proposed interrelated models of conflict, violence, and peace. Conflict is viewed as a dynamic process in which structure, attitudes, and behavior are constantly changing and influencing one another. Direct violence is ended by changing conflict behavior, structural violence is ended by removing structural contradictions and injustices, and cultural violence is ended by changing attitudes. These relate in turn to broader strategies of peacekeeping, peace building, and peacemaking.

Galtung defined negative peace as the absence of direct violence and positive peace as the absence of all three forms of violence (direct, structural, and cultural).

Galtung's Models of Conflict, Violence, and Peace



The interdependent and dynamic concept of Galtung's ABC (Attitude, Behavior, Contradiction) triangle can be used to think systematically about what would be needed to change the key driving forces of violent conflict. To finally reach some sort of settlement of the conflict, the parties must first change their attitudes and their perceptions of one another, tackle the violence itself to de-escalate the situation, change their behavior, and work on the objective contextual or structural causes of the conflict to make a settlement sustainable.



Conflict occurs when people experience tension in their relationships with others. People in conflict perceive that others are making it difficult or impossible to meet their needs. Conflict can be handled constructively or destructively. Violence is one way of handling conflict. Violence occurs when people become willing to harm to meet their own needs. Conflict and violence happen at all levels of society.

To create a sustainable and lasting peace we need to address all the elements of conflict. Physical violence can be addressed through behavior change using Peacekeeping as a means to prevent conflict. Peacekeeping forces should be designed with the parties in conflict to create an empowering peace instead of creating a superficial and reprimanding peace.

Peace-making is about educating by building resilient power bases in which different cultural groups can communicate and build up relations. Structural conflict needs to address the contradiction in society by removing social barriers and creating a more equal society.

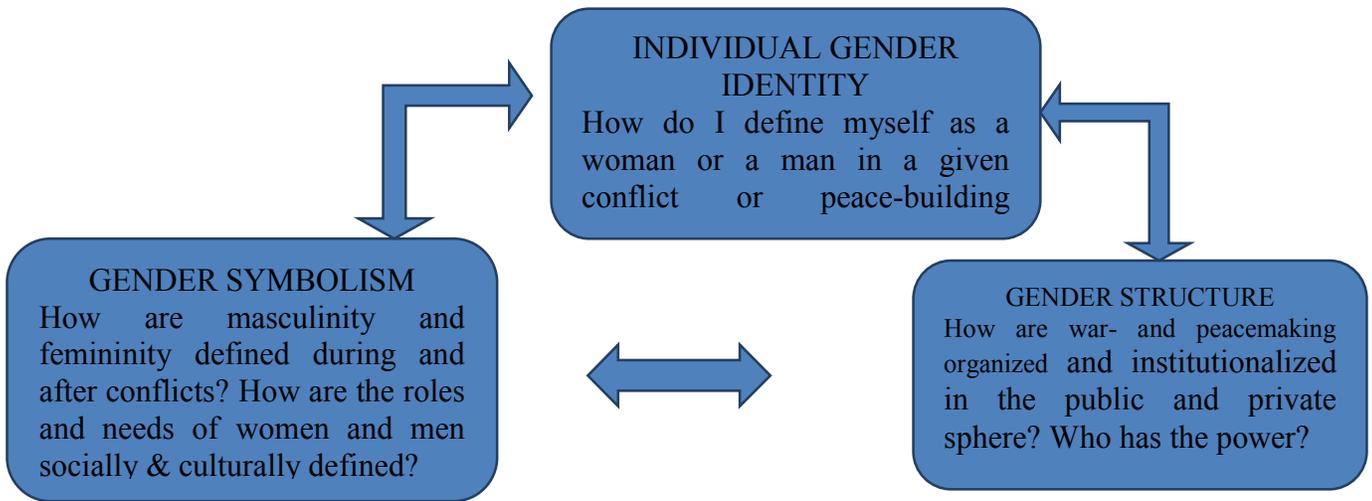
Peacebuilding creates a platform to enable a more equal society, it works on changing the very structure of society to encourage and empower the community to create sustainable growth.

Human-Centered Design enables us to design and build up the three pillars of peace. Peacekeeping, Peace-making, and Peacebuilding require community-led initiatives to work; peace is all about building up relationships to create prosperity and well-being within society. Peace and conflict resolution is an important process for developing long-term growth.

6.7.2 REIMANN'S TRIANGLE

Dr. Cordula Reimann is a freelance international consultant, facilitator, trainer, lecturer, coach, and peace and conflict researcher. She supports local and international non-governmental and governmental organizations in their strategic planning, organizational development, trauma and conflict sensitivity, effective peacebuilding, impact assessments, and gender equality in peace and development processes.

Gender used as an analytical category defines the socially constructed roles and relations between and among women and men and boys and girls in conflict and peacebuilding processes. It includes three dimensions:



GENDER TRIANGLE

1. **Individual gender identity:** The social roles and needs of individual women and men in violent conflict and the post-conflict phase. (How does a person define his or her role as a man or woman in a specific society?)

Looking at the individual gender identity in violent conflicts, the roles and experiences of women, girls, men, and boys tend to differ. While both women and men are involved in fighting, men still represent the majority of fighters. Women usually take over previously male-dominated roles as heads of household, while at the same time looking after family members and caring for the injured. While boys and adolescents are more likely to be exploited as child soldiers, the number of girls sexually abused by the military and other armed forces is generally much higher. Therefore, depending on the individual, the role that he or she takes on in society can change over his or her lifetime due to internal and external circumstances during and after an armed conflict.

2. **Gender symbolism:** The stereotypes of ‘masculinity’ and ‘femininity’ and socially constructed ideas of ‘women’ and ‘men.’ What is considered to be a typical male characteristic or a specific female behavior?

Masculinity is often closely associated with physical and rational power, violence, and domination in decision-making, while the stereotypical associations of femininity are defined with the opposite characteristics such as victimhood, peace, and emotional, physical, and intellectual inferiority. In many societies, men’s honor is directly linked to their ability to protect their wives, children, and families – very much along the lines

of ‘to be a man is to be a fighter who successfully defends the nation.’ Women’s organizations self-identify as ‘mothers’ or ‘women for peace’ and appeal to a stereotypical understanding of ‘peaceful motherhood’. Symbolism thus often crucial role when considering gender in society

3. **Gender structure:** The organization and the institutionalization of gender relationships aboutwar-making and peacemaking in the public and private sphere. How does gender influence political, social, and economic behavior in society?

As men are often in control of decision-making, they also make most of the decisions about war and peace. Nearly all peace agreements have been written in a gender-neutral language, not taking into consideration that men and women have different needs and priorities. Additionally, the experiences, needs, and interests of men are taken as the ‘norm’ and point of reference. While both women and men are involved in peacebuilding efforts, women are mainly involved. Thus, it is structures – political, social, and economic – that keep certain gender dynamics in place or that preserve gender roles in society.

Individual gender identity, gender symbolism, and gender structure are interdependent within any particular cultural setting. The manifestation of each category takes different forms in different cultures. This needs to be taken into consideration when working in a peace building.

6.8 ROLE OF A TEACHER AS A PEACE BUILDER

The teacher must understand that multicultural, multiethnic, and multireligious problems in society are not to be dealt with in isolation in bits and pieces of a good peace education program but, being interconnected with all other problems of peace and violence, are addressed in the whole program.

For example, developing such qualities as compassion and service to others can help reduce racial, religious, or other prejudices, but students of all backgrounds must take part in the program.

The teacher must be cognizant and wholly supportive of the basic nature and aims of peace education, The basic requirement for world peace is the unity of humankind, and world order can be founded only on the consciousness of the oneness of humankind. It follows that, in this view, the teacher of peace education in a diverse society must keep certain basic aims in mind: the achievement of a unified, peaceful society both globally and within the nation, where world citizenship is fostered and “unity in diversity” is recognized and practiced.

The teacher should constantly keep in mind that the attainment of any aim is conditioned upon knowledge, volition, and action. The power needed to accomplish a peaceful world is the unification of humankind.

The teacher must use his or her choice and willpower. In our experience, when a teacher becomes deeply and regularly involved in teaching peace

education, this can cause that teacher to take a long, deep look at his or her values. To be a model for the students, the teacher has the opportunity to transform and change the inner self. Then the students can be helped to understand and feel what is a peaceful person who is a peacemaker, and the teacher will have a powerful, positive influence on hundreds and thousands of children and youth.

The teacher has the greatest responsibility of building a nation. In a multi-ethnic and multi-religious country like India, the teacher's task is very noble and dignifying. Teachers are a mirror of upcoming generations in the form of students and an effective element in establishing a peaceful atmosphere. A teacher's prime responsibility is to help students become good human beings, motivated to fulfill their true potential not only for their benefit but also for the betterment of society as a whole. The teacher and school may devise other context-specific strategies to develop among students a sense of openness and comprehension of diverse cultures, histories, and fundamental shared values.

The teacher can also play an important role in imparting the peace education as: --

- Know the curriculum and communicate expectations to students and parents.
- Be re-approachable and have a positive relationship with students, colleagues, parents, and community members.
- Provide a safe, supportive and inclusive environment in their classroom and school.
- Design and implement effective and meaningful instructional and assessment strategies.
- Challenge students to reach their potential and adopt independent learning.
- The teacher must understand that multi-cultural, multi-ethnic, and multi-religious problems in society are not to be dealt with in isolation in bits and pieces of a good peace education program but, being interconnected with all other problems of peace and violence, are addressed in the whole program.
- The teacher must be cognizant and wholly supportive of the basic nature and aims of peace education.
- When a teacher becomes deeply and regularly involved in teaching peace education, it allows him/her to take a long, deep look at his or her values and beliefs. To be a model for the students, the teacher has the transformation opportunity and could modify his inner self. This modification would help the students to understand who is a peaceful person and a peacemaker. Thus, the teacher will have a powerful, positive influence on hundreds and thousands of children and youth.
- Teachers must cope with prejudices, conflicts, and violence in an increasingly diverse society by starting with themselves.

Thus, to establish peace teacher plays a vital role in our society. It is not only the individual responsibility of teachers but also it is the responsibility of all of us. In this context, the government (Central and

State), NGOs, Mass media, and social organizations should take some measures to safeguard, protect and promote the precious peace of our nation.

6.9 LET'S SUM UP

Peace education is for everybody regardless the age, gender, occupation, education, and social status. It should be started in early childhood, however, because today's children are tomorrow's world citizens (Byrne and Senehi, 2008), and their healthy psychology is highly dependent on their education.

Implementation of effective conflict resolution methods and peace education is regarded as indispensable in leading to the progression of not only individuals but also communities and nations. Another concept that has been taken into account is types of conflicts. The various types of conflicts are intra-personal conflicts, interpersonal conflicts, intra-group conflicts, and inter-group conflicts. The occurrence of conflicts takes place through various causes. Individuals and groups, primarily get engaged in conflicting situations, when they possess the viewpoint that their perspectives and acts are superior to others. But when there are occurrences of conflicts and disagreements, it is vital for the individuals to put into practice, effective conflict resolution methods.

Peace education is regarded to be rendering an indispensable contribution to generating awareness among individuals in terms of implementation of conflict resolution methods in a productive manner, forming good terms and relationships with others, and creating amiable and pleasant environmental conditions. The educators are putting into practice, teaching-learning methods and instructional strategies in an effective manner to promote peace education. Finally, it can be stated that when individuals acquire an efficient understanding of conflict resolution methods and peace education, then they need to implement them at home, in educational institutions, in employment settings, and in public places.

6.10 UNIT END EXERCISE

1. "Conflict is the part of human existence", justify the statement.
2. Elaborate on the role of a teacher as a peace builder.
3. Which different techniques are used to resolve the conflict?
4. State the different factors/causes which trigger conflict?
5. How Reimann's Triangle is effective in peace building?
6. Explain Galtung's interrelated model of conflict, violence, and peace.
7. Write the role of peace education in conflict management.
8. Which are the different levels of conflicts?

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