

Critical Reflection on the Role of Education as a Catalyst of Peace-building and Peaceful Coexistence

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Abstract Human being since its evolution is continuously struggling to combat inherent prowess of violence and conflict as a part of biological species which is falling in an ambivalent position in the ecosystem. It was realized long years back that only peaceful coexistence can ensure the prolonged journey of humanity without any turmoil. But this realization and its implementation have always been a herculean task for those who tried to do it through different forms. In fact, they have to sacrifice their lives also for doing the same. The prevailing long history of wars, revolts, conflicts all across the world are the glaring examples in this regard which have tried to subvert the desire for peace among the peace loving people in a very indifferent manner. In due course of human evolution, various modes were taken to instill the significance of peace in the humanity. Religion, music, painting, folktales, architecture, etc. are used prominently to spread the message of peace by highlighting the repercussion of violence in different forms. But it has been seen that the impact of all these modes were not as pervasive as desired. Despite of their intensive usages in different cultural settings in its own specific ways, the intensity of violence and conflicts could not be minimized and the climax can be seen in the form of two world wars which have been fought within such a short span of time. Immediately after the wars, the search for another mode was started and it was found that education can be that mode through which the goal of peace can be achieved and sustained for a long period of time through adoption of correct strategies and techniques. In the course of due deliberations, proper frameworks have been created in the education systems of different countries of the world to minimize the occurrence of violence along with promoting peace. This paper is attempting to highlight those efforts and to critically present the case for the effectiveness of education as a catalyst for peace building through the model. The paper got concluded by emphasizing on the changing aims of education revolving around to gain true peace through different channels.

Keywords Peace, Peace-building, Levels of Peace, Peace Education, Education for Peace

1. Introduction

1.1. Concept of Peace

“In a period of transition and accelerated change marked by the expression of intolerance, manifestations of racial and ethnic hatred, the upsurge of terrorism in all its forms and manifestations, discrimination, war and violence towards those regarded as 'other' and the growing disparities between rich and poor, at international and national levels alike, action strategies must aim both at ensuring fundamental freedoms, peace, human rights, and democracy and at promoting sustainable and equitable economic and social development all of which have an essential part to play in building a culture of peace. This calls for a transformation of the traditional styles of educational action.”¹(UNESCO Integrated Framework of Action on Education for Peace, Human Rights and Democracy)¹

Human being since its evolution is struggling hard to ensure long term survival on Earth by combating the violent instinct through indoctrinating the mind with the rationale and practice of peace as a mandatory practice. Since ages, the concept of peace got wide acceptance in different cultures in different forms. The concept of peace has developed throughout history and has had many different connotations. The word originates from the Latin term 'pax'. The ancient Romans consider peace as 'absentia belli' which referred to a situation in which there was no war fought within the borders of the Roman Empire. Similarly in India the word 'Shanti', in Greek, the word 'irne', the Arabic word 'Sala'am' and the Hebrew 'Shalom', the Chinese 'Ping' are synonym of peace. Each of these words implies harmony and justice and absence of physical violence.

The starting point to understand peace is to look at the link between violence and conflict, as stated in the paradigm of violence. In the contemporary era, the prospects of violence and conflicts have accelerated in an unprecedented manner. With the growing technology,

awareness, urbanization, globalization and materialism, the concept of peace is receiving more jerks than the other concepts. The pervasive impact of terrorism, existence of perennial conflict zones in the world and huge losses of lives due to eruption of natural hazards of different forms are some of the examples, keeping the humanity on stake on a broader level. Similarly in the specific levels, poverty, hunger, unemployment, breaking of joint family system, increasing cases of suicides, depression and loneliness, exploitation, injustice, stereotypes, prejudices and sustaining inequalities are giving further jerks to the roots of peace on a very intensive scale. It is quite paradoxical that in this era of unprecedented advancement, humanity at both the levels –group and individual levels are feeling more in turmoil than tranquility of any sort.

While reviewing the related literature in this regard, it has appeared that man is losing peace at three broad levels – inner level, social level and peace with nature. Prior proceeding further, it would be better to know the nature of all these three levels to develop proper perspective about the need of peace.

1.1.1. Inner Level

At the inner level, the man in the state of the art situation is highly disturbed. With the advancement in civilization and growing favours for materialistic philosophy along with eruption of multiple venues for growth in the democratic structure, everybody became more ambitious, self – centered and indifferent about the need of the others. The loosening impact of religion, ethics and morality at the cost of modernity, technology and globalization, man has lost the inner peace. Everybody wants to be successful at the materialistic level and this notion of success is encroaching the realm of peace on a broader level.

1.1.2. Social Level

At the social level, when inner disturbed people meet, then they further create chaos here. The growing violence, impatience, insecurity are the manifestation of turbulent social environment. Growing apathetic attitude about the social customs, rituals and beliefs in the pseudo race of modernism are preventing the social systems to emerge as the peace zones for the concerned people.

1.1.3. Environmental Level

The growing turbulence at the above mentioned level finds its real implication when we observe the ways of dealing with nature. The natural resources of both types – living or non-living have almost reached on the verge of extinction. The melting glaciers, global warming, environmental pollution, receding water bodies are the glaring examples of the way in which we failed to maintain balance with the nature.

Peace is a participatory nonviolent process that aims to prevent any form of violence, embraces the respect of human rights and aids the maintenance of nonviolent human interaction. Within this manual this concept is called True

Peace. True Peace is based on the three pillars of human rights, nonviolence and participation. Since peace is understood as a process which keeps violence out of human interaction, one has to understand the framework for this type of peace. Three dimensions determine the social reality of each individual – the self, the relation to others and the relation to the environment. As illustrated before, violence can be directed at the very same dimensions, at oneself, to others and at the environment. Truly in the state of True Peace has to feature peace within these three dimensions: That is why a community to find peace within an individual, Social peace within society and Environmental peace within the environment.

1.2. Gandhian Concept of Peace

For Gandhi, peace can be located in “his revolutionary mode of action which he called *satyagraha*, and his challenging goal of *sarvodaya*, meaning the welfare and good of all, a fuller and richer concept of people’s democracy than any we have yet known’ (Bose, 1981: 159).²Peace to Gandhi is primarily located in his idea of *Ahimsa* i.e. non-violence ,however, according to Gupta (1968: 1876), his ideas of trusteeship and passive resistance both form the base of peaceful and just society. For Gandhi, “A votary of *ahimsa*remains true to his faith if the spring of all his actions is compassion, if he shuns to the best of his ability the destruction of the tiniest creature, tries to save it, and thus incessantly strives to be free from the deadly coil of *himsa* .”²

1.3. Peace as a Part of Human Right³

Situating peace within the framework of human rights helps to identify the linkages between the two. This human rights dimension brings concrete experience and observable social conditions that can be addressed and illustrates that peace requires actions and not passivity. Peace is about ensuring that human rights are not violated by direct, structural or cultural forms of violence. The term *Ahimsa*, which means ‘without violence’, does not only mean the rejection of violence but refers to the action of doing something to counter it. Mahatma Gandhi, who first used ‘nonviolence’ as a philosophy and method for political change, understood that it was not enough to refuse to participate in violent actions. He believed that it is an individual’s obligation to actively oppose oppression rather than silently accept it (Lyamouri-Bajja et al 2012). Castro and Galace (2010) also argued that in the moment of human rights violations, individuals choose one of three options: do nothing about it, respond with violence or respond nonviolently. Thus, it is important to understand peace not only as a goal, but as an active process toward that goal. Peace is something that should be put into daily practice and should reflect the way people live and interact. That is why a new concept of peace has emerged which emphasizes the proactive, nonviolent character of peace while keeping

the reference to human rights. This new concept is referred to as the 'just peace' approach and is built upon three pillars: - An adaptive process and structure of human relationships characterized by high justice and low violence - A societal infrastructure that actively responds to conflict by nonviolent means as first and last resorts - A system that allows for permanency and interdependence of relationships and change (Lederach).



Paradigm of Peace (Source: Mainstream Education)

2. Role of Education in Peace Building and Peaceful Coexistence

As has been discussed earlier, the search for peace is not new in the humanity. Like the existence of centripetal and centrifugal forces in the physical environment, the humanity is also striving to maintain a balance between conflict and peace on the optimum level. Many modes in the form of religion, spirituality, mythologies, folktales, music, architecture, painting etc. were used in its own specific ways to counteract the impact of conflict and violence from the social settings. But due to confined impact of all these modes and their susceptibility for varied interpretations diluted the prospects of all these to emerge as the viable source of validating the idea of peace in an everlasting manner. The climax of it can be seen in the form of two world wars, fought within such a brief span of time. One example of human actions that led to more peace is how human rights became significantly and internationally recognized at the close of World War II with the adoption of the Universal Declaration of Human Rights in 1948 (United Nations 1948). More than this, it has diverted the attention to find out the mode through which prospect of peace can be enhanced and sustained in an effective manner. Out of this deliberation, education emerged as that mode through which the desired results can be attained in a meaningful manner. Education through its comprehensive range of coverage all across the different segment of human population irrespective of cast, class, race, gender, religion, region etc. keeps tremendous potential to accelerate the peace prospects followed by minimizing the conflict and violence in the significant manner. With the witness of the horrors of the First and Second World Wars, there was a reawakening to the need of developing the humanistic side of education at least among a few educationists. The thinking of such humanists like Rousseau, Henry Thoreau, Tolstoy and Maria Montessori kept the sense of education alive. In this context Maria Montessori's loud and tireless reiteration on the need for educating for peace should be

mentioned here with respect and appreciation. She stated "Those who want war prepare young people for war; but those, who want peace have neglected young children and adolescents so that they are unable to organize them for peace."

Moreover, education has always been appreciated as an essential process in helping individuals achieve their full potential through the development of competences. In the context of a learning society, lifelong learning is about creating an environment where individuals can achieve their learning potential and address their needs and replace the paradigm of violence with peace. Empowering individuals with a variety of tools to manage conflicts nonviolently is not only of benefit to the individual but society as well. Many different approaches and tools have been used to address injustices and human rights violations in the past such as gender education, civic education, human rights education, and intercultural and interfaith education. What all these approaches have in common is that they aim to promote tolerance, diversity, and empowerment and encourage individual and social responsibility to promote active participation. What is missing in the current discourse on education is a coherent understanding of the interconnectivity of these different forms of education and the overlapping competences that they help develop. Individuals and organizations working in one or more of these fields often find it difficult to link their work with their interest.

2.1. Difference between Education for Peace and Peace Education

Education for peace and peace education sometimes are taken synonym of each other but they are different. Education for peace is a holistic term, seeking its application in each and every aspect of educational endeavour and involving all the stakeholders to achieve the desired results. In its struggle it includes curriculum, policies, administration, teachers and learners to imbibe those practices which lead for building peaceful environment. On the other hand, Peace education is a part of the curriculum which is trying to aware the participants about the need and utility of peace education in the contemporary context.

While distinguishing the two, position paper by National Focus group ⁴stated "Education for peace is different from peace education. In the latter, peace is a subject in the syllabus. In the former, peace becomes the shaping vision of education. This implies a paradigm shift in the total transaction of education. Education for peace is education for life, and not merely training for a livelihood. Equipping individuals with the values, skills, and attitudes they need to be wholesome persons who live in harmony with others and as responsible citizens is the goal of education for peace."

The ultimate goal of peace education is for individuals to be able to maintain peace among aspects of themselves (intrapersonal peace), individuals (interpersonal peace),

groups (intergroup peace), and countries, societies, and cultures (international peace).

2.2. Critical Reflections of the Role of Education as a Catalyst for Peace Building and Peaceful Coexistence

2.2.1. Barriers to Use the Education as a Catalyst for Peace Building and Peaceful Coexistence

After familiarizing with the concept of peace and the allied terms, this section would focus critically on the role of Education as a catalyst for peace building and peaceful coexistence. On reality, education has failed somewhere to do the same. Keeping in view the growing discontent and violence in the system, it seems appropriate to mould entire education as a powerful mean of peace building because it is the only channel through which mass impact can be created through curriculum, pedagogies and evaluation. With the thrust of education for all, it seems imperative to use education as a mode of peaceful environment in the contemporary era. But the reality is just the opposite. Due to multiple interventions at the socio, political and economical levels, education in state of the art is breeding more discontent rather than peace in the system. The growing cases of violence, corruption and erosion of ethical values in the educational system demands to explore the barriers which are responsible for mitigating the role of education as a tool for ensuring peaceful environment. The barriers are existing at the following levels.

Social Level

As has been discussed above, the growing discontentment in the society under the guise of modernism and progressivism has caused to perceive the education as a source of mere skill acquisition rather than any enlightenment. Parents are sending their children to the school to acquire those skills successfully which help him/her to have a splendid life. The children with increasing time has started showing less perseverance of acquiring knowledge honestly, rather they want to get it by any means. This narrower version of education has created, even at the classroom level, the environment of ruthless competition and indifferent attitude.

School Level

The cursory recall of the school system anywhere reminds us of the existence of tension, anxiety, fear, insecurity and lacking warmth prominently. Among each component of the school – whether it is a teacher or a student or a Principal, trust, regard and cooperation are lacking. Since the beginning of the day till the completion of school hours, everywhere due to formalities, pressure and obligations, each component compels to perform all the tasks mechanically. The crowded classrooms, unfair treatment, lack of infrastructure, untrained teachers, demotivated learners etc. cumulatively sustain the

restlessness in the system where peace seems to be the distant dream rather than the reality. While highlighting the challenges before education for creating peaceful environment, the entire thing can be better understood by the reflection given by the position paper of National Focus Group on 'Education For Peace' (2006)⁴ in India as

“The foremost challenge before education for peace that deserves special mention at the outset, is the need to do justice to teachers. We expect a great deal from teachers; and the burden of expectations continues to mount. But the duty to do justice to teachers is overlooked. Teachers’ day is observed; but we turn a blind eye to how teachers live their lives— underpaid and, in some states, paid erratically. In hundreds and thousands of cases, teachers are actually paid a great deal less than their salaries on paper. Many of them have had to pay huge bribes for their jobs and feel demoralized and aggrieved. Thousands live in smouldering resentment. Even the most lowly worker in the organized sector can have recourse to the labour courts for the redressal of grievances. There is no corresponding provision for teachers. It is necessary, therefore, to set up a constitutionally empowered National Tribunal for Teachers with branches in every State and Union Territory to address and redress the grievances of teachers. In large States like Uttar Pradesh, Madhya Pradesh, and Bihar, it might be necessary to have more than one branch to ensure accessibility, affordability, and promptitude. Doing justice to teachers is crucial to implementing education for peace.”

(Position paper of National Focus Group on Education For Peace, 2006)

Political Level

The political influence in the educational policies and reforms can be taken as a barrier which can also be held responsible for overshadowing the impact of education on boosting the peaceful movements. The curriculum endeavor with each political shift automatically invites a sort of ripple and dissatisfaction among the recipients. This feeling generates reluctance to participate whole heartedly; instead it breeds resentments. It has been seen with each political shifts when group of people disassociate themselves with the prevailing ideology.

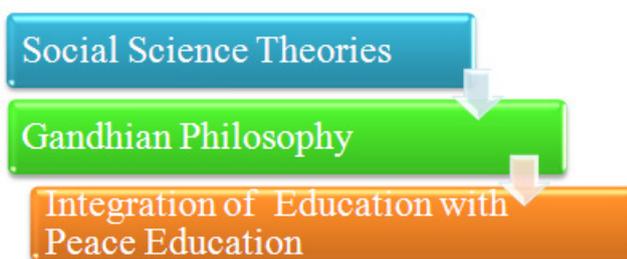
In the nutshell, education in state of the art has always been subjected for severe criticism for spreading violence, conflict and hatred rather than vice versa. The thinkers like Paul Freire, Ivan Illich, Giroux, Giddon etc. have taken education as a root cause of spreading inequality and exploitation. Hence if we are trying to assert the role of education for the peace building task, then we have to alter the existing system with new approaches and vision.

In the following lines, a model has been evolved with the reference of the studied material which can enable the education to promote the peace seeking endeavour at the broad level.

2.3. Model of Using Education as a Catalyst for Peace Building and Peaceful Coexistence

In the context of previous deliberation, it has now become apparent that education is an objective medium which can be used for dual purposes – it can be used to promote violence, conflict and hatred or it can be used vice versa to promote peace and serene environment. For a long period of time, education has played the former role by indoctrinating the mindset of the younger with certain ideology, boosting stereotypes and accentuating disparities. But if we want to use education as a promoter of peaceful environment and ensuring peaceful coexistence, then the solution can be seen in the following model where there has been an attempt to synthesize available material, research and ideologies revolving around the concept of peace. This model is aiming to transform the role of education as a catalyst in ensuring peace coexistence.

The role of education to be used as a catalyst opens through three channels.



In this model, while using education as a catalyst, then the beginning can be made by using the social science theories in the curriculum at different levels to imbibe the peaceful practices in the behavior.⁵ (These theories are proposed by Johnson and Johnson and they seem to be quite appropriate due to their logic and viability. It might be the reason that author is using these theories without any alteration in majority of the cases.)

2.3.1. Social Science Theories

It is widely acclaimed that education keeps tremendous potential, as it has been reiterated earlier, for peace building and peaceful coexistence. Those who are working to theorize the concept of Peace education programs find its everlasting durability on those social science theories those are 'validated by research and operationalized into practical procedures.' After reviewing the literature, following theories have emerged which have been thoroughly researched followed by generating practical procedures used in peace education programs. (Peace Education in the Classroom: Creating Effective Peace Education Programs David W. Johnson and Roger T. Johnson)

2.3.2. Social Interdependence Theory

This theory divides the interdependence in two types - positive (cooperation) and negative (competition). In the former, "individuals perceive that they can reach their goals

if and only if the other individuals with whom they are cooperatively linked also reach their goals (i.e., there is a positive relationship among goal attainments) and, therefore, promote each other's efforts to achieve the goals. On the other hand in the Negative interdependence individuals perceive that they can obtain their goals if and only if the other individuals with whom they are competitively linked fail to obtain their goals (i.e., there is a negative relationship among goal attainments) and, therefore, obstruct each other's efforts to achieve the goals. "The basic premise of social interdependence theory is that the way in which interdependence is structured determines how individuals interact and the interaction pattern determines the outcomes of the situation (Deutsch, 1949, 1962; Johnson, 1970; Johnson & Johnson, 1974, 1989, 2005b).

2.3.3. Constructive Controversy Theory

It can be seen in the following manner:

1. When individuals are presented with a problem or decision, they have an initial conclusion based on categorizing and organizing current information, experiences, and perspective. They have a high degree of confidence in their conclusions (they freeze the epistemic process).

2. When individuals present their conclusion and its rationale to others, they engage in cognitive rehearsal, deepen their understanding of their position, and use higher-level reasoning strategies. The more they attempt to persuade others to agree with them, the more committed they may become to their position.

3. When individuals are confronted with different conclusions based on other people's information, experiences, and perspectives, they become uncertain as to the correctness of their views and a state of conceptual conflict or disequilibrium is aroused. They unfreeze their epistemic process.

4. Uncertainty, conceptual conflict, or disequilibrium motivates epistemic curiosity, an active search for (a) more information and new experiences (increased specific content) and (b) a more adequate cognitive perspective and reasoning process (increased validity) in hopes of resolving the uncertainty.

5. By adapting their cognitive perspective and reasoning through understanding and accommodating the perspective and reasoning of others, individuals derive a new, reconceptualized, and reorganized conclusion. Novel solutions and decisions that tend to be qualitatively better are detected. The positive feelings and commitment individuals feel in creating a solution to the problem together is extended to each other, and interpersonal attraction increases. Their competencies in managing conflict constructively tend to improve. The process may begin again at this point, or it may be terminated by freezing the current

conclusion and resolving any dissonance by increasing the confidence in the validity of the conclusion.”

2.3.4. Integrative Negotiations Theory

This theory focuses on resolving conflicts to maximize joint gain. The theory underlying the resolving of conflicts of interests to maximize joint gain and mutual benefit is integrative negotiation theory. Negotiation is a process by which persons who have shared and opposed interests and want to come to an agreement try to work out a settlement (Johnson & Johnson, 2009). Broadly, there are two approaches to negotiation: distributive (where the goal is to make an agreement more favorable to oneself than to the other negotiators) and integrative (where the goal is to make an agreement that benefits everyone involved). When individuals are unable to negotiate a resolution to their conflict, they may request help from a mediator. A mediator is a neutral person who helps two or more people resolve their conflict, usually by negotiating an integrative agreement.

2.4. Gandhian Philosophy

In the context of building and sustaining peaceful environment, Gandhi always occupies a central place. His association with non-violence even at the time of highly violent situations can be taken exemplary in the process of creating a peaceful world. While reviewing the related literature, it has emerged very strongly that Gandhi has been viewed as synonym of peace and non-violence. In some of the recent studies, scholars have tried to contextualize and place the emergence of Gandhian Studies within the framework of education for peace.

The idea of *sarva dharma sama bhava* i.e. equality of religions as espoused by Gandhi is an effective tool to counter the increasing tensions among different religious groups. According to Gandhi, “a curriculum of religious instruction should include a study of the tenets of faiths other than one’s own. For this purpose, the students should be trained to cultivate the habit of understanding and appreciating the doctrines of various great religions of the world in a spirit of reverence and broad-minded tolerance.

He argued that religious and moral education in the overarching framework of non-violence is complimentary in nature and form the core of peace education. Mahatma Gandhi once stated, “*If we are to reach real peace in this world we shall have to begin with the children.*” Lasting peace may depend on educating future generations into the competencies, perspectives, attitudes, values, and behavioral patterns that will enable them to build and maintain peace.

Gandhi emphasis on craft based education also keeps potential seeds of peace in the way it is diverting the attention of the students for some constructive tasks. Acquiring education with the thrust on three Hs (Hand, heart and head) rather than on three Rs, could enable the children to nurture themselves in the peaceful environment

by learning the skills of cooperation, mutual assistance and reverence for menial work. The gradual drifting of the students from the menial work and preparation for the white collar job can be held responsible for creating the turbulent educational environment in the schools and colleges. The insertion of Gandhian philosophy in this regard can convert the existing role of education from peace breaker to peace builder. In addition, Gandhi repeatedly emphasizes that approaches of the heart are having more transformative effect than the rational ones. According to him former involve deep personal feelings and emotions which can transform the personalities in a desired manner. On the other hand, rational approaches, quite common in the educational institutions are making the person more stubborn and rigid, thus creates hindrance for peace building exercises. “If I refuse to strike back and am willing to embrace sacrifice and suffering, this can disrupt the expectations of the violent other, lead to a decentering and reorienting of an extremely violent situation, and touch the other’s heart.” Throughout his writings on satyagraha and other methods for resisting and transforming violence, Gandhi proposes numerous ways for relating to short-term violence and moving toward a conflict resolution grounded in truth and nonviolence.⁶

2.5. Integration of Education for Peace with Peace Education

During the deliberation revolving around education to be used as catalyst, the third component in the model is expecting the integration of the education for peace with the peace education because both are complementary to each other. It is true that if education has to catalyze the process of peace and ensure the peaceful coexistence, then it has to revamp its curricular goals and to train all the participants accordingly – ranging from administration to learners. During this process peace education can play significant role. The strategies, models and programmes which are running in the name of peace education can be used for reference. Peace Education as a separate part of the curriculum is aiming to create conflict free zones in the world by imbibing the desired habits among the stake holders. As a strategy, it is intensively promoting the use of meditation, art, religious reading, training of the students and teachers comprehensively to appreciate the values of peaceful coexistence. But due to its segregated nature and differential treatment, it could not exert its major impact upon the practitioners.

With this context, it seems viable to merge the practices of peace education with the education for peace in the way that each component of educational endeavour irrespective of its nature can spread the idea of peace building and relevance of peaceful coexistence in varied manner. The curriculum, pedagogies, transactions, evaluation as an inherent part of school practices should create ideal space for the learners to imbibe the practices which can lead to cooperation, trust, empathy, concern and regard rather than

the opposite. The prominent goals of peace education like (a) establishing a cooperative, not a competitive, relationship among all relevant parties; (b) ensuring that all relevant parties are skilled in engaging in political discourse and creative decision making that includes an open-minded discussion of diverse views; (c) ensuring that relevant parties seek agreements that are mutually beneficial and that maximize joint outcomes; and (d) inculcating into all relevant parties the values underlying consensual peace are some of the examples which can be directly applied in the Education for peace on a broader level.

3. Conclusions

Out of entire deliberation, it seems viable to follow the ‘Whole School Approach’⁷ developed by the school in Philippines as given below:

A. Whole School Approach



1. Curriculum aim and objectives should promote team work in both teaching and learning because due to individual competition and performance one becomes insensitive and indifferent about the feelings of others
2. Pedagogies prone for group work like Project or problem solving should be used more in the classroom in order to accommodate everybody in the process. In different pedagogy classes, students should be sensitized about the contribution made by the different peoples in enriching the related discipline. The stories of famous scientists, reformers, and philanthropist should be shared by the concerned teacher.
3. There should be specific sessions in the school to draw the attention about the diversities in a positive manner. There should be proper orientations about the students

4. belonging to different cultures. Prominent people from the different background – religion, region, gender etc. should be invited on regular basis to remove stereotypes among the children Similarly documentaries, movies related with peace or showing repercussions of violence should also be given due exposure in order to sustain the utility of peace.
4. There should be fair treatment by the teachers in dealing with the students. Teachers should be properly trained and oriented about the issue of dealing with diversities in a dignified manner. Their issues should be properly addressed. Teachers should be given due regarding as per their competencies and skills. A contended teacher would automatically spread pleasantries among students.
5. The nature of learning in the classroom should be shift from the individual to group learning. The importance should be given to the behavior rather the academic performance. The students who are punctual, sincere, honest and volunteer in curbing violence and spreading peace should be specially rewarded. In this context, the students who show any inclination for violence should be properly counseled by taking cognizance of their parents.
6. More and more efforts should be given to meditation, yoga and physical exercises on a mandatory basis to create peaceful environment.
7. The aim of education should try to promote true peace by promoting inner peace, social peace and peace with nature.

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