

LEARNING FOR PACIFISM AN ANTHOLOGY OF THE WHY, WHAT & HOW OF PEACE EDUCATION

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“If we teach today’s students as we taught yesterday’s, we rob them of tomorrow”

– John Dewey

“If we are to teach real peace in the world, we shall have to begin with children”

- Mahatma Gandhi

The Global Peace Index (GPI) 2018 measured by Institute for Economics and Peace (IEP) shows that *‘the world is less peaceful today than at any time in the last decade’*. The Global Peace Index (GPI), ranking 163 nations covering 99.7% of the world’s population, measures the state of peace using three thematic domains: the level of Societal Safety and Security; the extent of Ongoing Domestic and International Conflict; and the degree of Militarisation according to 23 qualitative and quantitative indicators of peace. The results of the 2018 GPI found that the global level of peace has deteriorated by 0.27% in the last year, marking the fourth successive year of deteriorations. The 2018 GPI reveals a world in which the tensions, conflicts, and crises that emerged in the past decade remain unresolved and even the earlier most peaceful regions also recorded deteriorations. In the global ranking, our mother land India ranks 136th position among 163 nations with a score of 2.504 placed as a less peaceful nation with the Iceland (1.096) and Syria (3.6) at the extremes.

The said fact gets endorsed sufficiently by the data provided by the National Crime Records Bureau, the most authentic source of information on crime and criminals in India. Crime in India 2016, provides the reported crime statistics in all the 36 States/ Union Territories from 1st January to 31st December of 2016. The report shows a continuous upsurge in the Cognizable Crimes in India, showing an increase of 2.6% over 2015 (NCRB, 2018).

Crime Head	Crime Incidence			Crime Rate		
	2014	2015	2016	2014	2015	2016
IPC	28,51,563	29,49,400	29,75,711	229.2	234.2	233.6
SLL	17,20,100	17,61,276	18,55,804	138.3	139.9	145.7
Total	45,71,663	47,10,676	48,31,515	367.5	374.1	379.3

IPC – Indian Penal Code, SLL- Special & Local Laws

It is quiet disgusting to note that Kerala stands first with the highest rate of cognizable crimes in the country (a total of 707870 crime incidences), according to the statistics furnished in ‘Crime in India-2016’ (NCRB, 2018) with Kochi standing first among the metropolitan cities and Kozhikode at seven (ibid).

Total IPC & SLL Crimes in Metropolitan Cities - 2014-2016

S. No.	State/UT	IPC + SLL Cognizable Crimes			Percentage Share of State (2016)	Rank Based on Incidence/ % share (2016)	Mid-Year Projected Population (In Lakhs) (2016)+	Rate of Cognizable Crimes (IPC+SLL) (2016)++	Rank Based on Crime Rate (2016)
		2014	2015	2016					
11	Kochi (Kerala)	46076	42571	54125	6.7	5	21.2	2553.1	1
12	Kolkata (West Bengal)	28226	26052	24956	3.1	10	141.1	176.9	19
13	Kozhikode (Kerala)	16356	22511	17491	2.2	14	20.3	861.6	7

WHY PEACE EDUCATION?

The extend of peacelessness in the world filtering down directly to the very doorsteps of ours' should be awakening cautiousness and forethought in Government and the policy makers in education at large. If a society is gradually shifting towards atrocities and unrest, it is a clear indication of the inadequacy of the existing education system which prompt towards a critical analysis and overhauling of educational policies.

Placed in this milieu, we have to look forward for something effective to inculcate the 'culture of peace' among the people. A nation cannot hope to establish lasting conditions for peace unless it find ways of building mutual trust among its citizens through its educational system by creating a worldview that promotes mutual understanding, respect, reception and dialogue. But 'we teach our children that the world is a jungle and that life is the process of survival in this jungle and that power is the essential tool to emerge victorious in this highly conflicted and violence-prone world' (Danesh, 2006). Education is now largely focused to prepare young people for the employment market, not in moulding them into good citizens and responsible human beings. This implies a shift of attention from specific subject knowledge and skills towards a focus on attitudes, beliefs and behaviour. This makes it crucial to integrate the tenets of peaceful co-existence into the curricular aspects. The seeds of forbearance should be planted early in the hearts of children at the basic education level in order to raise a new generation of peace-loving citizens of this great country. We should always strive to 'catch them young' to make lasting impressions of righteousness in their mind.

UNESCO is of the view that education is "the instrument both of the all-rounded development of the human person and of that person's participation in social life" (UNESCO, 1992). This demands that in one way or other, a successful educational conception is to be built on an education policy that leads to the holistic vision of a pacific person being in harmony with a pacific society. It is in this context UNESCO declares that schools, as one of the principal institutions in society, have the task of "developing the potential of the learners through transmission of knowledge and the creation of competencies, attitudes and values that empower them for life in society" (UNESCO, 2007).

The International Commission on Education for the Twenty-First Century (UNESCO, 1996) chaired by Jacques Delors identified the major objectives for education in the future and are referred to as the Four Pillars of Education:

- learning to know;
- learning to do;
- learning to live together;
- learning to be.

Among these objectives learning to live together adorns the 'centre of attention'. It comprises "developing an understanding of other people and an appreciation of interdependence ... in a spirit of respect for the values of pluralism, mutual understanding,... peace and cultural diversity. In short, the learner needs to acquire knowledge, skills and values that contribute to a spirit of solidarity and co-operation among diverse individuals and groups in society" (UNESCO, 2007). It is in this context; Peace Education turns out to be the need of the hour and a major topic of discussion as an education intervention which help the citizens to live together pacifically. Though Peace Education has formed a major discussion at international scenario, it is discussed very little in Indian context and almost absent in the educational realm of Kerala.

WHAT IS PEACE EDUCATION?

Peace education is an attempt to end violence and to promote peace by providing insights about peace, foster an attitude to search for peace and impart the skills to maintain it.

'Peace education is holistic. It embraces the physical, emotional, intellectual, and social growth of children within a framework deeply rooted in traditional human values. It is based on philosophy that teaches love, compassion, trust, fairness, co-operation and reverence for the human family and all life on our beautiful planet' (Abebe et. al., 2006).

The aim and challenge of peace education is to educate every new generation to become peacemakers and devote their talents, capacities and energies towards the creation of a civilization based on the twin pillars of a culture of peace and a culture of healing. It requires the full immersion of learners in a systematic and sustained program of study based on the principles of peace such as comprehensive in scope; holistic in organization; values based; presented as inquiry into problematiques; conceptually designed; practiced within a learner centered pedagogy; designed toward cultivating peace related capacities and the development of peacemaking skills; and intentionally directed transformative learning.

Evolution of Peace Education

Peace Education find its roots in the work of several educators, including John Dewey, Maria Montessori, Paulo Freire, Johan Galtung, Elise Boulding and Betty Reardon (Kester, 2012). Ideas from eminent personalities like Mahatma Gandhi, Martin Luther King, Jose Ramos-Horta, His Holiness the Dalai Lama and the works of Henry David Thoreau, Leo Tolstoy, William James, Margaret, Michel Foucault, Gene Sharp, Albert Bandura, Jack Mezirow, Howard Zinn etc also have contributed to its development over years.

The history of peace education has various roots and has developed on various paths; as part of a larger movement toward the creation of a more peaceful world. Johnson & Johnson (2005) draws down a quick glimpse of the history and evolution of peace education.

For centuries, peace education was based on the teachings of religious leaders such as Lao Tse, Buddha, Jesus Christ and Baha'ullah, regarding the maintenance of personal peace and in the world as a whole. In the middle ages, peace education expanded beyond religion into education through the works of scholars like the Czech educator Comenius who believed in universally shared knowledge and Immanuel Kant who believed that peace was achieved through legal and judicial systems. Late in the 19th century, William James wrote against imperialism and the war fever. Maria Montessori's teaching to children to be independent decision makers, denying blind obedience to authority and Mahatma Gandhi's Non-violence movements dominated the 20th century. The first academic peace studies program began in 1948 at Manchester College in Indiana. Peace education took the antinuclear course during the Cold War. The Committee for a Sane Nuclear Policy (SANE) was founded in 1957 and the concerns about a possible nuclear war around 1960s, resulted in modern peace education. Since the 1970s, programs have been initiated at every level of education.

Peace has different meanings within different cultures, as well as different connotations for the spheres in which peaceful processes are applied (Groff, 2002). As peace education maintains a dynamic relationship with a multitude of peace practices, it appears in different forms with different conceptions. Ian Harris (2004), categorizes five theoretical approaches in the history of peace education. He identifies the period from 1912 as International Education, from 1948 as Human Rights Education, from 1960s Development Education, and from 1980s Environmental Education. The fifth approach is Conflict Resolution Education, dated from 1974 took off when Maria Montessori published her book 'Education for a New World'. In spite of the diversities, peace education serves the common goal to explain different forms of violence and provide information about alternatives to violence, explore the challenges of achieving peace, develop non-violent skills and promote peaceful attitudes.

Theory of Peace Education

According to Harris (2004) peace education theory has to account for efforts to achieve peace at both the micro (personal) and macro (societal) levels. Based on this, he proposes five main postulates for the theory of Peace Education:

- it explains the roots of violence;
- it teaches alternatives to violence;
- it adjusts to cover different forms of violence;
- peace itself is a process that varies according to context;
- conflict is omnipresent

Concepts like Kolb's model of experiential learning and problem solving, transformative learning, social interdependence, constructive controversy, integrative negotiation theories, moral inclusion theory, contact theory, forgiveness theory, mediation theory, bystander theory, etc. are also employed effectively in Peace Education (Theory into Practice, 2005).

Aims of Teaching Peace Education

Aims of teaching peace education vary depending on the diverse educational systems and different countries (Bar-Tal, 2002).

The oldest secular pacifist organisation in Britain, Peace Pledge Union Project defined the aims of peace education as follows:

- *“to understand the nature and origins of violence and its effects on both victim and perpetrator*
 - *to create frameworks for achieving peaceful, creative societies*
 - *to sharpen awareness about the existence of un-peaceful relationships between people and within and between nations*
 - *to investigate the causes of conflicts and violence embedded within perceptions, values and attitudes of individuals as well as within social and political structures of society*
 - *to encourage the search for alternative or possible nonviolent skills*
 - *to equip children and adults with personal conflict resolution skills”*
- (PPUP, 2008)

Ian Harris (2002), identified ten goals for effective peace education, based on the tasks of teaching and providing information concerning peace:

- *to appreciate the richness of the concept of peace;*
- *to address fears;*
- *to provide information about security systems;*
- *to understand violent behaviour;*
- *to develop intercultural understanding;*
- *to provide for a future orientation;*
- *to teach peace as a process;*
- *to promote a concept of peace accompanied by social justice;*
- *to stimulate a respect for life;*
- *to end violence.*

Modalities of Peace Education

The United Nations Report on the Decade for a Culture of Peace is organized in eight areas identified in the Program of Action:

- Culture of Peace through Education;
- Sustainable Economic and Social Development;
- Respect for all Human Rights;
- Equality between Women and Men;
- Democratic Participation;
- Understanding, Tolerance and Solidarity;
- Participatory Communication and Free Flow of Information and Knowledge; and
- International Peace and Security.

Ian Harris (2004) identified the following as the varying modalities of Peace Education

- **Development Studies** focuses to provide insights on structural violence (dominance and oppression), emphasizes peacebuilding strategies to improve human communities.
- **Human Rights studies** guided by the Universal Declaration of Human Rights (1948) aims to provide values to be pursued in order to achieve economic, social, and political justice; champion rights against discrimination based upon gender, disability and sexual orientation.
- **Conflict Resolution** focuses on interpersonal relations and systems that help disputing parties resolve their differences with communication skills; but does not address civil, cultural, environmental, and global violence.

- **Environmental Education** addresses ecological crisis and look for the tools to create environmental sustainability by the use of natural resources in a renewable way. The deepest foundations for peaceful existence are rooted in environmental health. With the rise of global warming, rapid species extinction, water shortages and the adverse effects of pollution, Gaia Peace focus on ecological security, where humans are protected and nourished by natural processes.

Other modes of importance are

- **Disarmament education:** It is based on the idea that achieving disarmament is the primary institutional requirement to develop a culture of peace and establish the foundations for comprehensive human security (Reardon, 2002). Education for disarmament involves cultivating interest, critical thinking from acquired knowledge and informed decision-making.

- **Futures Education:** focuses on solutions and actions, as opposed to other issue-based educations (such as anti-racist education or sexist education), which primary focus on understanding the nature of contemporary local or global issues. It encourages students to explore the range of solutions for issues, which can lead to a growing sense of empowerment, and encourage the first steps in responsible global citizenship (Hicks, 2004).

- **Multi/Inter Cultural Education:** It is meant to instil and develop a sense of respect and appreciation for differences, whether they are cultural, religious, linguistic, or otherwise. Through developing knowledge about another culture, students begin to understand the myriad of ways there are to be human, and become tolerant of other ways of life, develop respect for other ways of life, and appreciate the positive aspects of diversity.

HOW IS PEACE EDUCATION INSTIGATED?

The pedagogy used in peace education is intimately linked to the content and context. The teacher standing in front of a classroom lecturing about peace would not become peace education as that relies on the oppressive, banking-style methods criticized by Paulo Freire. Peace education is emancipatory. It is concerned with fostering schools in which students work together to achieve mutual goals, distribute the benefits justly, and develop an identity that unites all students, which can be attained through Experiential learning, Cooperative learning or Participatory learning. Strategies like Role play, Problem-solving, Brainstorming, Perspective-taking, Web-charting, Journal writing, Exposure trips etc could be judiciously employed.

Key Pedagogical Principles of Peace Education

Virginia Cawagas (2007) has identified four key pedagogical principles in peace education:

- **Holism:** Demonstrating that all issues are interrelated, multidimensional and dynamic. Holistic understanding means looking into inter-relationships between and among different problems of peacelessness, conflict and violence in terms of root causes and resolutions. A holistic vision allows us to see the complex relationships of different issues.

- **Values formation:** Educating for a culture of peace needs to be explicit about its preferred values such as compassion, justice, equity, gender--- fairness, caring for life, sharing, reconciliation, integrity, hope and non--- violence. Peace education involves teaching for these values in all educational interventions.

- **Dialogue:** A dialogical strategy cultivates a more horizontal teacher-learner relationship in which both educate and learn from each other. It encourage learners to talk about their realities, experiences, understandings, biases, commitments, hopes, despairs and dreams.

• **Critical empowerment:** It challenges learners to engage in a personal struggle to develop a critical consciousness that actively seeks to transform prevailing realities of violence, injustice and unsustainability toward a culture of nonviolence, justice and sustainability. One helpful pedagogical tool in this process of critical empowerment is to expose learners to inspiring role models of peoples and grassroots communities courageously and patiently building sustainable futures.

Conclusion

Peace education pedagogy can be used in all subjects and areas of teaching. The field of peace education has significantly developed over the past decades towards constructive learning about conflict resolution, human rights, cooperative values, active communication, disarmament and peace-building. Despite the tremendous growth in the 20th century, peace education is still not the part of school systems in India, particularly in Kerala. Formal school systems have largely ignored the educational insights provided by peace activist educators, mostly because of cultural and economic pressures to ramp up their curricula to include more math and science so that school graduates can compete in a high-tech global economy (Harris, 2004). To evade the dilemma off, education needs to have a vision, to inspire the children's mind, wake up their dreams, offer wings to their passion and thrust them into action towards the virtuousness of magnanimity; than merely stuffing-up the empty heads, to which Peace Education do contribute profoundly.

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