

Peace Education : Today's Need of Education System

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Abstract

Peace is an integrative perspective for the school curriculum, is an idea whose time has come. Education for peace, as distinguished from peace education, acknowledges the goal of promoting a culture of peace. Peace studies aims for a appraisal of war, armed conflict and political violence as deeply rooted phenomena that affect the daiy lives of millions of people around the world .This paper aims at an understanding of ways and means to incorporate peace feeling at all levels of schooling. It is also indicated that how peace can be implanted in the mind of sensitive child of twenty first century at the school and home. So there is urgent need to instil peace in education if we want to prevent future generations from the scourge of war. **KEYWORDS:** Humanism, Mutual Hostility, Scientific Outlook, Mediation, Conflict Resolution Training etc.

Introduction

Peace is more than the absence of war. It is living together with regardless sex, caste, religion etc. It depends on non-violence, ethics, tolerance, solidarity and mutual understanding. Peace may be a common word is powerfully connected to the idea of a brand new humanism that puts human beings at the centre of all development process. According to Jane Addams-Peace as a dynamic social Process and it also a great scope for use the need for society. The director general of UNESCO Koichiro-Matsuura) has written of peace education as being of fundamental importance to the mission of UNESCO and therefore the world organization.

Meaning of Peace

Peace is a state of well-being that is characterized by trust, compassion, and justice. In this state, we can be encouraged to explore as well as celebrate our diversity, and search for the good in each other without the concern for personal pain and sacrifice. It provides us chance to look at ourselves and others as part of the human family, part of one world. Peace can be defined during a positive direction and during a negative sense. Positively, peace is a state of tranquillity and stillness; but, in a negative sense, peace is the absence of war or violence Peace means freedom from disturbance or tranquillity. Peace is a state or period in which there is no war or war has ended. Peace may be a stress free state of security and quietness thatcomes once t here's no fighting or war, everything coexisting in perfect harmony and freedom. Primary Meanings of peace is: the state prevailing during the absence of war. The absence of mental stress or anxiety. Peace has been defined in a variety of ways. It has been defined as:

1. Freedom from termination of world of hostilities that condition of a nation or community in which it's 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. Peace, however, is additionally seen as concord, or harmony and tranquillity. It is viewed as peace of mind or serenity, especially in the East. It is outlined as a state of law or civil government, a state of justice or goodness, a balance or equilibrium of Powers. Peace is an occurrence of harmony characterised by the dearth of violence, conflict behaviors and the freedom from fear of violence.

According to Theresa M. Bey and Gwendolyn U. Turner (1995), "Peace is the behaviour that encourages harmony in the way people talk, listen and interact with each other and discourages actions to hurt, harm or destroy each other." According to Albert Einstein (1968), "Peace is not merely the absence of war but the presence of justice, of law, of order—in short, of government."

Types of Peace

Negative Peace: Negative peace is the nonexistence of violent behaviour. A ceasefire is an example of an action for negative peace. To generate negative peace, we have to go for ways to reduce and eradicate violence.

Positive Peace: Positive peace is the presence of social justice, and the absence of structural violence. It is characterized by the presence of harmonious social relations

Cold and Hot Peace: In cold war, there is mutual antagonism without actual engagement. In hot war there is a condition of mutual hostility and active physical engagement Inner peace.

Inner Peace: Peace of mind is generally associated it with bliss and happiness. Vedanta stated that we all have three attributes of our mental makeup, in widely varying proportions:

1. **Tamas'**, characterised by dullness, ignorance, delusion and lack of any worthwhile goal

2. **Rajas'**, manifested as driving ambitions, hyperactivity, lack of balance, moderation, greed envy and anger

3. **Sattva'**, denoted by balance, moderation, compassion, gratitude, objectivity and harmony. It includes cleansing our mind and directing it in a desired direction. Whatever we suggest to our mind when it is receptive and calm it accepts and sends it to our sub conscious mind, which in turn make our character.

Outer Peace: Outer peace has different dimensions or levels of peace such as social level, national level and international level. Peace in the family, peace in the society, peace in the nation, peace between nations and peace with this universe is the need of the hour. The concern for equality and social justice plays a significant role in maintaining outer peace.

Development of Peace Education

In tracing the recent development of peace education, we begin to see that in the past it had been an integral part of education at all times and in all cultures, every culture regards peace as a noble ideal to attain. However with the advent of Western secularism at the beginning of the 20th century through the pretence of a positivist

scientific outlook to education, moral and human values including peace were slowly discouraged away from school curricula. Under the ideal of value-free positivist and theory data the total education was viewed narrowly as teaching facts of various subjects.

Approaches of Peace Education

Peace Education Approach to Early Childhood: In yearly years a child's brain architecture is developing most speedily, habits are formed, differences are recognized and emotional ties are building through social relationships and day-to-day in homes and neighbourhoods. Proximal contexts, such as the home, family, early learning programmes and community protection programmes, play a key role in the children's ability to manage conflicts, reduce violence and shape key characteristics of the Children's moral behaviour therefore, the family members should create conclusive surroundings to boost the higher than aforesaid behaviour among the youngsters at early childhood stage.

Peace Education Approach to Elementary: As kids get older and reach the Elementary school stage. They begin to grasp abstract thoughts. The school brings together children from environment backgrounds, streets need to be equipped with cognitive competence to understand the values underlying hygiene both of the self and of the surroundings, respect for others and for elders, recognition of the dignity of labour, honesty, love, etc.

Peace Education Approach to Secondary Stage: They need training to resolve, through dialogue and negotiation, the conflicts they are sure to encounter in day-to-day interactions. They also need to develop awareness about inter – relationship and interdependence in the global and ecological context, so that they can form a wider perspective on justice, peace, and non-violence.

New Approaches Focuses on Peace Education as a method of Worldview Transformation

Conflict Resolution Training

Peace teaching programs centred on conflict resolution usually specialise in the social behavioral symptoms of conflict, training individuals to resolve inter-personal disputes through techniques of negotiation and (peer) mediation. Learning to manage anger. "fight fair" and improve communication through skills like listening, turn-taking, identifying needs, and separating facts from emotions, represent the most components of those programs. Participants are also encouraged to require responsibility for his or her actions and to brainstorm along on compromises.

Democracy Education

Peace education programs centred on democracy education typically focus on the political processes related to conflict, and postulate that with an increase in democratic participation the chance of societies resolution conflict through violence and war decreases. At the same time, "a democratic society desires the commitment of voters WHO settle for the sure thing of conflict similarly because the necessity for tolerance" (U.S.Department of State, The Culture of Democracy, emphasis

added). Thus programs of this sort commit to foster a conflict-positive orientation within the community by coaching students to look at conflict as a platform for power and growth.

Human Rights Education

Peace education programs centred on raising awareness of human rights typically focus at the extent of policies that humanity got to adopt so as to manoeuvre nearer to a peaceful world community. The aim is to engender a commitment among participants to a vision of structural peace within which all individual members of the humankind will exercise their personal freedoms and be legally protected from violence, oppression and indignity. Human rights education does not work in communities fraught with conflict unless it is part of a comprehensive approach. In fact, such education is harmful and result in bigger conflict if folks become attentive to rights that aren't completed. In this respect, human rights education can increase the potential for conflict. To prevent these outcomes, many such programs are now being combined with aspects of conflict resolution and democracy education schools of thought, along with training in nonviolent action.

Conclusion

Peace is a state of harmony characterized by the track of violent, conflict behaviours. Peace depends on non-violence, ethics, solidarity and mutual understanding. Peace education has developed as a way to attain these goals. The main mission is to build peaceful relationships among folks of all ages and cultures - from personal to world - through education, research and action. In pursuing this mission we are committed to honour Te Tiriti O Waitangi, human rights and also the peaceful resolution of conflict and to modelling peace-making values inside the Foundation and beyond.

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