

Buddhism Philosophy and Peace Education in School

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Abstract

These days Peace Education has been attaining every educationist attention due to its utmost need to save our planet earth from violence, conflicts, terrorism, nuclear war. Peace education can only be considered one of the useful tools to save our world from destruction by maintaining human rights, tolerance, cooperation, justice, social responsibility. That is why NCF 2005 has given emphasis to peace education and it has been included in school curriculum to construct responsible and peaceful man power for future. Indian philosophy has always been a rich resource of guiding illumination for education system as it possess treasure of precious and versatile metaphysics (nature of reality and existence) epistemology (nature of knowledge) and axiology (value), to determine curriculum, methodology and values in instruction. For imparting peace education in 21st century in this current scenario it is a tremendous demand is realised to analyze philosophy of Veda, Vedanta, Upanishad, sankhya, Buddhism, Hinduism, Jainism, Sikhism, Islamic philosophy as well thoughts of many Indian philosophers including Gandhijee, R.N. Tagore, Vivekananda, Aurobindo with respect to explore several idea, theory, strategies for peace creation and its expansion in planet earth so that terrorism and conflict can be avoided and harmony can be established. Among these all, Buddhism philosophy has laid down deep inspiration to establish peace in human civilization through its unique ideas, thoughts and values. It is the philosophy in which peace construction and attainment of it is the significant aim of human life. The paper intended to analyze ideas of Buddhism regarding peace and frame curriculum, teaching methodology and value in terms of Peace education at school level basing on it..

KEYWORDS: Buddhism Peace education, School

Introduction

Buddhism is one of the most fabulous branches of philosophy in the history of human civilization that enlighten the world with its authentic knowledge and ethics. One of the significant contribution of Buddhist philosophy is to spread non violence and a teach how to live with harmony through peace. These ideals and theory has great value for bringing amity to this modern world which is struggling with violence naxallets, terrorism, criminal activities etc, through peace education. The objective of peace education is to eradicate factors responsible for conflicts and disharmony and create a happy and prosperous world. That is why NCF 2005 has given emphasis to peace education and it has been included in school curriculum to construct responsible and peaceful man power for future. Buddhist philosophy has always been a rich resource of guiding illumination for education system as it possess treasure of precious and versatile metaphysics (nature of reality and existence) epistemology (nature of knowledge) and axiology (value), to determine curriculum, methodology and values in instruction of peace education.

Peace and Buddhism

Peace has been defined in a variety of ways. It has been defined as: 1a). Freedom from, or cessation of, world of hostilities; that condition of a nation or community in which it is not at war with another. 1b). A gratification or treaty of peace between two powers previously at war. 2. Freedom from civil commotion and disorder; public order and security. 3. Freedom from disturbance or perturbation". (*Shorter Oxford Dictionary*) Peace has been defined as 'absence of violence'. This is rather a narrow and negative definition. Peace should mean not only absence of war, but also violence in all forms, such as conflicts, threat to life, social degradation, discrimination, oppression, exploitation, poverty, injustice, and so on. Peace cannot be built as long as violent social structures exist in society. Naturally such structures will lead people to act violently. For instance, an unfair system of resource distribution in a society would lead to frustration of those who are deprived or get less. Frustration in turn could lead people to violence. Presence of all such obstructive and indicative factors can be termed *negative peace*. Peace as 'absence of violence' means absence of fist fights or firing or carpet bombing or use of nuclear war heads. This is rather inadequate and incomplete definition. Peace is a state of mind. This is beautifully expressed in the Preamble to the UNESCO Constitution:

"Since wars begin in the minds of men, it is in the minds of men that the defence of peace must be constructed". Violence emerges out of intolerance for differences in beliefs, views, cultures and social traditions and mores. Hence, peace is more than absence of violence; it is tolerance, understanding, and respect of differences and it is *Definition, Concept and Scope* 3love. It is concern for others over concern for self. To quote the Preamble to the UNESCO Constitution, again for guidance and inspiration: *That ignorance of each other's ways and lives has been a common cause, throughout the history of mankind, of that suspicion and distrust between the peoples of the world through which their differences have all too often broken into war; That the great and terrible war which has now ended was a war made possible by the denial of the democratic principles of the dignity, equality and mutual respect of men, and by the propagation, in their place, through ignorance and prejudice, of the doctrine of the inequality of men and races; That the wide diffusion of culture, and the education of humanity for justice and liberty and peace are indispensable to the dignity of man and constitute a sacred duty which all nations must fulfill in a spirit of mutual assistance and concern;..... and that peace must therefore be founded, if it is not to fail, upon the intellectual and moral solidarity of mankind.*

Peace is a central concept in the religion of the Buddha, who came to be known as the "santirājā" or the "Prince of Peace." For, on the one hand the aim of the good life, as understood in Buddhism, is described as the attainment of a state of "Peace" or "*santi*," which is a characteristic of Nibbāna or the Transcendent Reality. On the other hand, the practice of the good life is said to consist in "sama-cariyā" or "harmonious (literally: peaceful) living" with one's fellow beings. It was this doctrine, which gave "inward peace" (*ajjhata-santi*) and resulted in "harmonious living" (or "righteous living"—*dharmacariyā*—as it is sometimes called), which the Buddha for the first time in the known history of mankind sought to spread over the entire earth when he set up, as he claimed "the kingdom of righteousness" (*dhamma-cakkam*, literally, rule of righteousness) or "the kingdom of God" (*brahma-cakkam*) through non violence (ahimsa). The practice of "mettā" or Compassionate Love was thus an essential part of the training. The worth placed on Love in Buddhism may be gathered from the following remark of the Buddha: "None of the good works employed to acquire

religious merit is worth a fraction of the value of loving-kindness.” The word *mettā* is the abstract noun from the word *mitra*, which means “friend.

The practice of the “highest life” or the “God-life” (*brahma-vihāra*) is said to consist in the cultivation of compassionate feelings towards all beings, sympathy (*karuṇā*) towards those in distress who need our help, the ability to rejoice with those who are justly happy (the opposite emotion to that of jealousy, envy, etc.) (*muditā*) and impartiality towards all. The person who has successfully developed these qualities is said to be “one who is cleansed with an internal bathing” after bathing “in the waters of love and compassion for one’s fellow beings.

It is the proud boast of Buddhism that not a drop of blood has been shed in propagating its message and no wars have been fought for the cause of Buddhism or the Buddha. It was able to convert people to its view by its reasonableness and the inspiring example of those who preached it. The effect that this doctrine of compassion had on the Buddhist emperor, Asoka, may be seen when he says, “All men are my children, and, as I desire for my children that they obtain every kind of welfare and happiness both in this world and the next world, so do I desire for all men.” Here was a king, unique in history, who on his conversion to Buddhism gave up military conquest as an instrument of policy not after defeat but after victory. Asoka had conquered an area almost the size of Europe, but he did not extend his conquest to the southernmost part of India or try to annex Ceylon, although he could have easily done so.

The “universal monarch” who is called a “king of righteousness” (*dharma-rāja*) governs his

country as a model state in which there is both economic prosperity as well as the practice of

righteousness. The idea and fame of this Just Society spreads over the earth until the entire

world follows its example and comes under a single rule “without the necessity for arms or the sword” (*adaṇḍena asatthena*). In any case he seems to have been impressed by the sentiments about war expressed in the Buddhist texts. The Dhammapada says:

“Victory breeds hatred,
for the conquered sleep in sorrow;
casting aside victory and defeat,
the peaceful one dwells at ease.”

“The conqueror gets someone who conquers him.”

“Hatred does not cease by hatred—
hatred ceases by love—
this is the eternal law.”

The Mahāyāna work, the *Suvarṇabhāṣottama Sūtra*, contains a plea for peace and concord

between “the 84,000 kings of India. The Buddha not only preached against war but actually intervened on one occasion to prevent a war—the first practical lesson in *ahiṃsā* in the field of politics.

The Buddhist undertaking to refrain from killing is not a negative precept and has its positive

side when fully stated, viz. “One refrains from killing creatures, laying aside the stick and the

sword, and abides conscientious, full of kindness, love and compassion towards all creatures

and beings.” Buddhist layman has to follow a righteous mode of living (*sammāājīva*) and this meant that certain professions were not open to him. According to the texts five trades are forbidden: he should not engage in the sale of arms (*sattha-vijjā*), the sale of human beings or animals (*satta-vijjā*), the sale of flesh (*mamsa-vijjā*), the sale of intoxicating drinks (*majja-vijjā*) and the sale of dangerous and poisonous drugs (*visa-vijjā*)

One of the spiritual truths stated in Buddhism is the law of karma. As understood in Buddhism it merely states that there is an observable correlation between morally good acts and pleasant consequences to the individual and morally evil acts and unpleasant consequences. It does not state that all our present experiences are due to our past karma. This is in fact emphatically denied, where it is shown that many of our experiences are due to our own actions in this life or to causal factors (such as the weather, our state of physical health), which have nothing to do with our karma. The law of karma as stated is a causal correlation, which guarantees the fact of individual moral responsibility.

For the passage from our finite self-centred existence to Nibbāna is pictured as one from bondage to freedom (*vimutti*) and power (*vasi*), from imperfection to perfection (*parisuddhi, parama-kusala*), from unhappiness to perfect happiness (*parama-sukha*), from ignorance to knowledge (*vijjā, annā, nāṇa*), from finite consciousness to infinite transcendent consciousness (*ananta-vinnāṇa*), from the impermanent to the permanent (*nicca*), from the unstable to the stable (*dhuva*), from fear and anxiety to perfect security (*abhaya*), from the evanescent to the ineffable (*amosadhamma*), from a state of mental illness to a state of perfect mental health, etc. It is a peace that passes understanding for it is the result of what is paradoxically described both as the extinction of one’s self-centred desires and the attainment of an ultimate reality. According to Buddhism, the springs of action are six-fold, comprising the three immoral bases of action (*akusala-mūla*) and the three moral bases of action (*kusala-mūla*), viz.

1. Immoral bases

- a. *rāga* (craving): *kāma-rāga* or *kāma-taṇhā*, the desire for sense gratification; *bhava-rāga* or *bhava-taṇhā*, the desire for selfish pursuits
- b. *dosa* (hatred): *vibhava-taṇhā*, the desire for destruction
- c. *moha* (delusion): erroneous beliefs.

2. Moral bases

- a. *arāga* (non-craving): *cāga* (charity)
- b. *adosa* (non-hatred): *mettā* (love)
- c. *amoha* (non-delusion): *vijjā* (knowledge)

The effectiveness of Buddhism for bringing peace is evident from conversion of Chand Ashok to Dharm Ashok.

The basic ideas of Buddhism related to causes of disharmony, suffering and ways to peace construction are as follows:

Cause of Suffering: In a sermon given by Shakyamuni (Gutām Buddha), the founder of Buddhism, he conveyed his essential outlook on the nature and cause of suffering. On this occasion, Shakyamuni ascended a mountain summit together with his recently converted disciples. Gazing at the view below, Shakyamuni began to expound: "Indeed, this world is burning with many and various fires. There are fires of greed, fires of hatred, fires of foolishness, fires of infatuation and egoism, fires of decrepitude, sickness and death, fires of sorrow, lamentation, suffering and

agony."What he was trying to convey was his understanding that the phenomenal world that we inhabit is engulfed in the fires of suffering originating in deluded impulses. These fires of greed, hatred and ignorance, raging fiercely in the hearts of people, are the basic cause of the suffering of human existence. Therefore, Shakyamuni urges us first and foremost to come to a clear understanding of the root cause of suffering. Here, the deluded impulse of "greed" indicates uncontrolled desire for, and attachment to, material comforts, for wealth, power or fame. Desires of this kind grow and multiply without cease, and since their fulfillment cannot bring true and lasting happiness, a person in their grip is condemned to endless torment and frustration. The deluded impulse of "hatred" describes emotions such as resentment, rage and envy, that are triggered when our egocentric desires are not fulfilled. Unless controlled, these escalate into various forms of destruction and violence. Simply put, the deluded impulse of hatred is the violence that grows from an egocentric view of life.

Ignorance: "Ignorance" refers to wilful ignorance of reality, or the true nature of life and the cosmos. Thus it is this deluded impulse that generates discord and rebellion against the principles that govern the functioning of the cosmos. The wisdom that illuminates and reveals the true nature of the cosmos is referred to as "enlightenment," while this kind of willful ignorance is referred to as "fundamental darkness" because it clouds and obscures the light by which we might see things in their true nature. Of all the deluded impulses, Buddhism considers ignorance the most fundamental.

Greed: Buddhism views these impulses--greed, hatred and ignorance--as poisons inherent in life; together they are sometimes referred to as the "three poisons." What Shakyamuni sought to teach his disciples in his sermon is that the flames of the three poisons and of all deluded impulses originate in, and spew forth from, the inner lives of individuals to engulf families, ethnic groups, nations and eventually the whole of humanity. We see this in the world today, where the impact of uncontrolled greed goes far beyond the individual level; it creates economic disparities among racial and ethnic groups, and between countries on a global scale. The avarice of the industrialized nations has deprived people in developing countries of the conditions by which their basic needs can be met. And the greed of the human race is undermining the right of other living beings to exist.

Violence: Violence is commonly found within families, in schools and in local communities. Deep hatreds that trace back to distant historical events give rise to intractable ethnic and racial conflicts. In some cases, such historical hatred is bound up with religious causes or identities, and finds expression in terror and random killing. Willful ignorance of the true nature of existence signifies a state of rebellion against, and denial of, the basic principles of life and the cosmos. As such, it distorts all aspects of life, from individual lifestyles to family, ethnic and national values. In other words, this kind of willful ignorance can be found in all value systems, ways of life, and views of nature that put one into rebellious conflict with the very principles that support one's own existence, the principles that, ultimately, govern the functioning of the living cosmos. By sharing his enlightened understanding with others, Shakyamuni sought to help people minimize the destructive effects of these deluded impulses and in fact to transform them into the impetus for happiness.

Inner Peace:In India, the equivalent of "peace" is "shanti," which means the state of inner tranquillity. It also means the enlightened condition attained by Shakyamuni sometimes referred to as "nirvana." With respect to the state of inner peace, a Buddhist text describes this as follows: "Tranquillity of mind comes from having successfully transcended greed, hatred and ignorance." As this passage makes clear, the Buddhist approach to peace starts from the fundamental act of surmounting these deluded impulses or inner poisons. The state of having brought these impulses under control, however, is not a static and private inner peace. Rather, it is limitlessly dynamic, expansive and evolutionary in its nature.

Tranquillity and Wisdom:The thirteenth-century Japanese Buddhist Nichiren expressed this with the following image: "Burning the firewood of deluded impulses, we behold the flame of enlightened wisdom." In other words, through spiritual practice the energy inherent in our deluded impulses can be transformed in its entirety into the illuminating "flame" of enlightened wisdom. Thus, the three poisons can be subdued so that they no longer produce confusion and disruption; they can no longer drive us to act in a bizarre and destructive manner. It is for this reason that this transcendence of deluded impulses is known as inner tranquillity. In the state of tranquillity, the light of enlightened wisdom shines brilliantly, unblocked and unhindered by the clouds of deluded impulses. If one surveys the Buddha's teachings, from the earliest scriptures through the subsequent Mahayana tradition, one can see that the core of Shakyamuni's enlightenment was his awakening to the "law of dependent origination." This concept has been expressed in various ways and was developed in great depth and detail in Mahayana Buddhism; its essence is the interdependence of all living beings and indeed all phenomena. Dependent origination teaches us that all things occur and exist only through their interrelationship with all other phenomena and that this fabric of relatedness is of infinite extent both temporally and spatially. Herein lies the basis for the principle of mutually supportive coexistence of all beings so central to Buddhist thinking.

Coexistence, Interrelation, Love, and Tolerance, Empathy:Each human being exists within the context of interrelationships that include other human beings, all living beings and the natural world. In other words, each person is sustained by the interdependent web of life. By awakening to this principle we are able to expand instinctive self-love into an altruistic love for others; we are able to nurture the spirit of tolerance and empathy for others.

The doctrine of dependent origination also provides a theoretical foundation for peace. In terms of concrete action, it manifests itself as the practice of compassion. In Buddhism, compassion indicates the practical ethic of always maintaining an empathetic involvement with others. It means sharing their sufferings and unhappiness, working alongside them to overcome the deluded impulses that are the root cause of suffering, transforming these into happiness, benefit and joy.

Ignorance is considered fundamental among these deluded impulses precisely because it blinds people to the reality of dependent origination, the unavoidable and all-encompassing interrelatedness within which we live. This ignorance gives rise to the greed that drives people to seek the fulfilment of their desires even at the cost of the suffering of others. It also leads to the kind of uncontrolled rage that seeks the destruction of a situation in which one's desires are frustrated. It is for this reason that

the deluded impulse of ignorance is considered equivalent to a fundamental egocentrism. It is a blind and finally self-destructive egocentrism because it violently severs the strands of the web of life that supports one's own existence.

The state of mind of one who ceaselessly strives to transcend this fundamental egocentrism is that of inner peace and tranquillity. The heart of such a person is lit with the wisdom of dependent origination, and overflows with the spirit of compassion.

Buddhism's core contribution to peace is to be found in the struggle against the deluded impulses that, rooted in the depths of the inner life of the individual, cause so much suffering and destruction in the whole of human society. In Shakyamuni's Lotus Sutra, the destructive effects brought about by the deluded impulses are described as "defilements," and classified into five stages, from the innermost and most personal to that which stains an entire age or era. These are: defilements of desire, of thought, of the people, of life itself and of the age.

T'ien-t'ai, a Buddhist philosopher active in China in the sixth century, described the five defilements in the following manner: "The most fundamental of these five are the defilements of thought and of desire, which result in the defilements of the people and of life. These in turn give rise to the defilement of the age." "Defilement of desire" points to deluded impulses such as the three poisons themselves. "Defilement of thought" refers to excessive and unreasoning attachment to specific ideas or ideologies. According to T'ien-t'ai, the defilements of thought and desire are the most fundamental and, through their impact on individuals, bring chaos and disruption to families, nations and states. Passed on from one generation to another, these defilements give rise to the "defilement of life," instilling historical hatred and violence among different peoples, ethnic groups and nations. These defilements finally influence all people living in that era, resulting in the "defilement of the age."

Modern civilization increasingly exhibits the aspects of what Buddhism would term the "defilement of the age." Signs of this include rampant materialism, the ruthless domination and exploitation of nature, and unbridled consumption. Since the end of the Cold War, our world has been spared major outbreaks of conflict stemming from attachment to ideology, that is, defilement of thought. However, the kinds of conflicts that are flaring up are rooted in the irrational passions, such as extreme nationalism, that Buddhism would classify as "defilement of desire." These are considered even more deeply rooted in people's lives and therefore even more difficult to control.

In a world where deluded impulses cast the pall of their negative effects in the form of the five defilements described above, Buddhists have a particular mission to contribute to the realization of peace on all planes. In other words, we should not be content with our inner peace of mind but should broaden our horizons and extend our endeavours to include abolition of war--that is, peace of the global human community--as well as peace with the natural world, through truly sustainable development and harmonious coexistence with the global ecosystem.

With respect to these questions of security and development, Buddhism upholds the principle of non-violence and calls for a fundamental transformation in our way of life. At the individual level, this means a transformation from a way of life dominated

by attachment to material desires to one more focused on spiritual and existential values. At the same time, it also means a compassionate way of life, of being ready to make those efforts required to ensure that the citizens of developing countries can have their basic needs fulfilled. In connection with human rights, we recognize the existence of the supreme life-condition--that of Buddhahood--in all people, and therefore insist that all members of the human family are without distinction capable of manifesting that condition of unlimited wisdom and compassion. Buddhism's unique contribution to the resolution of culturally based conflicts is related to the teaching of "dependent origination" cited above, and to the empathy and tolerance that issue from that cosmology.

As mentioned earlier, the law of dependent origination describes the insight that all things and phenomena are interdependent and all manifest the ordering principle of the cosmos, each in its own unique manner. Since Buddhism views deluded impulses as those that prevent people from clearly seeing this reality, we feel that humankind will be best served when each religious tradition engages in its own characteristic struggle against the three poisons of hatred, avarice and ignorance, while cooperating toward the resolution of global issues. This is how Buddhism views the key concepts of cultural pluralism and religious tolerance.

Coming to the third dimension, "peace with the ecosystem," the Buddhist perspective on nature has always pointed to creative coexistence with nature. Shakyamuni's compassion was not limited to humankind but extended to all living things. The philosophical basis for sustainable development can be found in this kind of creative symbiosis with the rest of the natural world. Such a philosophical outlook will support the kind of lifestyle that is truly in harmony with the ecosystem. The SGI has supported afforestation projects in the Amazon and elsewhere. Local SGI organizations have been involved in a wide range of activities to protect the environment.

In resolving the global challenges confronting humanity, political, economic and scientific measures must be pursued together with a transformation of human consciousness. We should establish a lifestyle of conserving energy, recycling resources and pursuing spiritual values. Our overarching goal should be to cultivate a shared awareness of our common humanity and of solidarity with the living organism that is Earth. As we move toward that awareness, we must develop the wisdom to properly direct toward beneficial ends of the life sciences, including the burgeoning field of genetic engineering. In this, I feel that the outlook of the world's religious and ethical traditions can and must make an important contribution.

Friendship: A Buddhist approach to peace offers important common ground with other traditions. The cause of a truly comprehensive and lasting peace can most effectively be furthered by ceaselessly expanding circles of friendship and understanding through dialogue, exchange and cooperation.

However Buddhist approach of creating non violence, cooperation, coexistence, tolerance, love, sympathy in human civilisation, can be achieve if these values are integrated among school going future citizens through peace education

Buddhism: An Inspiration to Peace Education

Peace education is the process of acquiring the *values*, the *knowledge* and developing the *attitudes, skills, and behaviours* to live in harmony with oneself, with others, and with the natural environment. While designing peace education in school and teacher education institutions peace Buddhism and its ideas, values can be an inspiration for course designer, educational planner and administrators, policy makers. The following figure justifies how Buddhism value and its ideas can be merged in for successful peace education programmes for human civilization throughout the world.



Buddhism Values



Tolerance
Love
Sympathy
Brotherhood
Friendship
Humanity
Non Violence
Kindness
Forgiveness
Coperation
Happiness
Knowledge
Coexistence

↓ Peace Education

Natiional,International Harmony
Social Integration irrespective to caste, colour, sex, religeon
Solution of Naxallets Problem, Terrorism
Solving Mental Anxiety, Tension and decreasing Criminal Activities
Conservation of Nature, Environment, Wild Life
Freedom from Ignorance, ego, jelousness, conflicts, war
Nurture Humanity

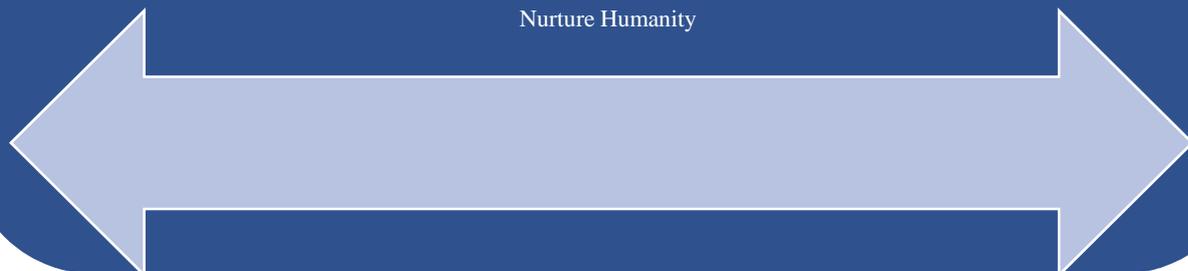


Fig 1: Relation Between Buddhism Values, Peace Education and Its Impacts

Strategies to Impart Peace Education in School

Buddhism envisions peace as inner state of mental tranquillity which spreads outward. Attaining a state of inner peace could be an inspiration to all. Buddha attained inner peace by the practice of meditation, which inspired him to work for world peace. In most of his teachings, Buddha has emphasized that the practice of vipassanā uproots mental defilements, which are, according to him, the causes of suffering and restlessness. Once a person overcomes suffering, he realizes inner peace. Inner peace projects itself outward, towards the family, friends and the larger society. This ensures peace and harmony in the outer world. Thus, world peace can be achieved through inner peace. (Sharma, 2020). Damirchi and Bilge (2014) conducted a study on the effect of peace education on seven grade student's conflict resolution and communication skills. It is found that peace education programme is effective for conflict resolution and communication skill development. School education is the backbone of education system as it is the stream that provides instruction to future citizens for the country who shoulders the duty of preparing one peaceful country. Consequently it can be said that peace education and training at teacher education can be considered as one of the excellent weapon that can be utilized to counter violence and conflict problems in our earth. But it also a challenge for the system of teacher education, experts, teacher educators to design appropriate instructional strategies, curriculum, methodology, techniques so that the objectives of this type of education can be achieved appropriately through competent teachers. According to *John C. Maxwell* - "As you begin changing your thinking, start immediately to change your behaviour. Begin to act the part of the person you would like to become. Take action on your behaviour. Too many people want to feel, than take action. This never works." So first teacher has to practice the principles and laws of peace education and as they are the role models of children their behaviour has immense Impact on their students. Therefore teacher education in relation to peace education is relevant.

Teachers should make deliberate attempts to infuse and reinforce the importance of peace related values that are commensurate with textual materials taught in school and the developmental stages of children. For example teacher can take advantages of hidden components in a lesson by using appropriate strategies to awaken positive feelings, identifying experience worth reflecting and exploring, discovering, constructing, understanding, peace related values. Strategies like questions, stories, anecdotes, games, experiments, discussion, dialogues, clarification of values, examples, analogies, metaphors, role playing, and simulation, are helpful in promoting peace through teaching learning. The teaching and practise of ethics go from personal sphere to social community oriented thinking and then link up with global perspectives. A teacher who is oriented to the perspectives of peace can introduce such opportunities for reflecting at these scales, and identifying the inter linkage between them. Teacher education programs should consider introducing peace education as an optional subject of study. (NCF 2005). Singh (2012) found that the peace education strategy has significant merit on conflict resolution skills among adolescent learners. Arslan et.al. (2015) explored that According to the results of this study, it is seen that there are significant differences between university students' pre-test and post-test scores of intercultural sensitivity, their pre-test and post-test scores of interaction engagement, and their pre-test and post-test scores of interaction attentiveness. And also these differences are in favour of post-test scores. These results can be interpreted as university students' intercultural sensitivity, interaction engagement, and interaction attentiveness levels can be increased with PEP. This

result supports Harris's (2002) thought that intercultural understanding can be enhanced via peace education programmes.

Curriculum: The curriculum related to peace education must include several contents related to theory and practical experiences through several activities in school and teacher education system ,such as:

- Meaning and definition of Peace and Buddhism values
- Need and Significance of Peace Education and practice of in society and present scenario
- Causes of Suffering and Unhappiness
- Sources of Peace
- Aim and Objectives of Peace Education
- Social, national and international integration through harmony and peace
- Environmental conservation through non violence
- School curriculum on peace education,
- Identification and participation of co curricular activities relevant to peace education
- Methods to imparting peace education at school level
- Philosophical, Psychological, sociological, moral, ethical, scientific and technical aspect of peace education at school level
- Pedagogy on Peace Education while teaching social science, science, Art, Literature and other several school subjects
- Moral, spiritual, Value education
- Human Right, Social Justice
- Peace Education and Group Dynamics
- Evaluation Strategy for Peace
- Ways to bring out Peace education in society, school, classroom, individual
- Strategies to design Practical activities on peace education at school level such as
 - Peace club,
 - organization of peace exhibition,
 - field trip,
 - preparation of models, teaching aids related to peace education
 - preparation of ICT modules, posters,films and development of skills to utilize them appropriately inside the classroom.

Strategies of Imparting Peace Education in Teacher and School Education

Thorough the following strategies teacher education institution can impart peace education to pre service and in-service teachers.

- Lectures
- Seminar
- Conference, Discussion, Debate, co curricular activities
- Conducting Case Studies
- Projects relevant to peace education
- Impacts of violence, naxallets, terrorism, criminal activities, war on human civilization and peace

- Buddhist ideals and values to eradicate suffering, disharmony, conflict, jealousy, unhappiness
- Orientation course for in-service teachers on buddhism
- Organizing Workshops on Buddhist ideals
- Conducting Research Activities relate to peace
- Showing movies, documentaries, Power point presentation on Buddha and his ideals, life
- Organizing drama, role play on Buddhism and its values peace
- Supply of books, magazines related to Buddhism
- Giving Projects on peace education Life history of Great teachers and Buddhism
- Continuous illustration and frequent example of great teacher and Buddha who practiced peace in classroom, school, society and for nation
- Creating adequate attitude, confidence, behaviour, act of teacher through continuous inspiration
- Construction of disciplined and ideal environment in the campus of school and teacher education institutions.
- Frequent orientation by college , university as well as guest lecturers/professors, social activist on Buddhism
- Training on use of Educational Technology for peace
- Creation of favourable attitude, views , appreciation and interest towards peace education among the teachers and students by conducting several activities
- Commencement of teachers' practice teaching class relevant to development of skills to impart peace education at school level.
- Frequent evaluation of each student's attitude, view, behaviour towards peace creation by peer group, teachers in relation to peace
- Designing remedial activities to modify indiscipline and negative plus inadequate attitude as well as behaviour of student.

Challenges

While providing peace education to students there lies several obstacles and challenges with respects to availability of competent resource person, designing of curriculum, use of relevant strategies, availability of appropriate text books, teaching learning materials etc. However these challenges can be overcome by taking adequate educational planning, administration and management programs relevant to peace education.

Conclusion

Role of Teacher Education in expanding the peace education is really significant. Without proper support from the field of Teacher education both at pre service and in-service education system cannot achieve the most awaited aims and objectives of peace education in school. Therefore in each state of our country peace education must be taught as a compulsory subject in each teacher education institutions.

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