



International Research Journal of Human Resources and Social Sciences

ISSN(O): (2349-4085) ISSN(P): (2394-4218)

Impact Factor- 5.414, Volume 5, Issue 03, March 2018

Website- www.aarf.asia, **Email :** editor@aarf.asia , editoraarf@gmail.com

EDUCATIONAL ADMINISTRATION AND DEVELOPMENT OF A SENSE OF WORLD PEACE AMONG STUDENTS AT PRIMARY AND SECONDARY LEVEL IN INDIA

Dr. Pratibha Kumari

Shri Jai Ram Mahila College of Education Research and Development

Affiliated to Kurukshetra University, Kurukshetra, Haryana, India

Approved by National Council of Teacher Education, New Delhi

ABSTRACT

In an age of swift transformations, education is experiencing a paradigm shift with focus changing from cognitive learning to value education. This requires educational administrators and teachers to take up new roles effectively and meet the challenges at both academic and administrative level. The prime concern of education is to evolve the good, the true and the divine in children, so as to establish a moral and peaceful life in the world. It should essentially make a child pious, perfect and truthful human being in life to come. The welfare of humanity lies neither in scientific or technological advancements nor in acquisition of material comforts. The main function of education should be to enrich the character of the child and to inculcate sense of values and moral leadership founded on cultural and intellectual integrity among students for world peace.

Education is a powerful instrument of societal change and human progress. All the teachers, educational administrators, and educational institutes as a whole have greater responsibility to impart learning and cultivation of values of 'vishava bandhutva' through education. For

© Associated Asia Research Foundation (AARF)

A Monthly Double-Blind Peer Reviewed Refereed Open Access International e-Journal - Included in the International Serial Directories.

inculcating values, value based curriculum should be formulated out of our accumulated cultural heritage and worked upon sincerely, teachers may also be provided with orientation programs and in-service training in value based foundation courses. Publication of literature based on values should be promoted. Inculcation of values based on our cultural heritage (Upadesha of the Holy Grantha ‘ Bhagwa Geeta’ which promotes vishwa bandutva) is urgently needed to cultivate moral and ethical values among the new generations.

Keywords: Peace Education, Values, Curriculum for primary and secondary School, Cultural heritage.

1. INTRODUCTION

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 education is a very important concept which is socially directed and has its roots in some social goals. It is aimed at inculcating in learner, knowledge, attitudes, values and behavioral competencies needed for peaceful living and to build and maintain reciprocally beneficial, harmonious associations between human beings. There are numerous approaches to peace education, many of which are based on cultural heritage, philosophy, practical experience, and good intentions.

It is extremely essential to remain cognizant of the social purposes we want peace education to serve. The central challenge is how to overcome the violence in its different forms. Beginning from the value-base of peace, human rights, and democracy, we need to recognize the social problems we desire to address and then determine the relevant educational goals. We need to work upon the fact that every individual need to have value based peace education in the society, to overcome the problems acknowledged.

Peace education has been defined as a process of promoting the knowledge, skills, attitudes and values needed to bring about behavior changes that will enable children, youths and adults to prevent conflict and violence, both overt and structural; to resolve conflict peacefully; and to create the conditions conducive to peace, whether at an intrapersonal, interpersonal, intergroup, national or international level.

Teachers working for Peace Education anticipate creating human awareness and commitment to have peaceful environment for all human beings. Pedagogical skills of peace educators helps to inculcate in students values which help them fight against the evil effects of violence and manage conflicts non-violently, creating a craving to seek peaceful resolutions of conflict.

Peace education pedagogy is interactive, with the use of discourse, deliberation and critical learning. It encouraged formal and informal alliance with diverse groups and cultures in the community. Peace education addresses the needs of alternative perspectives through curricula having different content, form, structure, skills and attitudes. Ian Harris (1988) has described the aims of peace education as: To be acquainted with peace as more than the absence of war and gain a broader and understanding of peace as respect for life of all living organisms. Students may be able to recognize their fears and overcome them. Students become aware of the amount of economic investment allocated on weapons. Students become aware of the presences of inequality among societies and their underlying reasons and gain new perspectives on violence and war based on this new awareness. Learners are able to resolve conflict constructively. They are able to envision how a new societal structure can be realized within the framework of peace. Learn how to deal constructively with anger, and learn different ways to be peaceful under emotionally challenging times. Understand the concepts of human rights, equality, social justice and non-violent ways to resolve conflicts and Gain self-respect and acceptance and develop skills of critical thinking, communication, empathy and ethics. Peace education may also help to develop awareness of the presence of violence in various environments and its impact, as well as of alternative ways to violent behavior.

To sum up, peace education, in spirit, is building in learners the skills and capacities that enable them to effect positive social change in their communities and the world. Peace education has recently gained attention all around the world (Yilmaz, 2003). This is because of the

increasing remedy to the use of violence in responding to conflict or disagreement between individuals, groups, communities and countries.

The concept of peace education has engrossed many definitions and has been seen from diverse perspective. Fisk (2000), peace education is described as a process wherein people learn ideologies, values, attitudes, more standards, sensitivities to others and new perceptions such that they are moved to take different actions from which they did in the past.

Gumut (2006) perceives peace education as the conscious attempt to educate children, youths and adults in the dynamics of conflict prevention and promotion of peace making skills in homes, schools, and communities throughout the world, using all the channels and instruments of socialization. On the other hand, Oshita (2006) believes that the aim of peace education becomes not just educating for peace but educating for a “peace capacity”. Peace education is essentially a peace empowerment strategy which mainly equips individuals with the knowledge and skills to prevent and manage conflict at intra/inter-personal or intra/inter-group levels. Thus Salomon (2002) has pointed out the main activities of peace education is changing mindsets; as a matter of cultivating a set of rights (particularly in the third world countries); and disarmament, and the promotion of a culture of peace. Fundamentally, peace education aims at building the peace capacity of people so that they do not only learn to resolve their conflicts through peaceful dialogue but to also live in peace.

Similarly, peace education is a behavioural and attitudinal change mechanism which aims at: pre-empting conflict (build-up); preventing conflict outbreaks; resolving conflict and promoting a culture of peace. Basically, peace education aims at systematically inculcating the culture of peace in the minds of individuals with a view to deconstructing the culture of violence from their minds by equipping them with the knowledge, skills and abilities, which would assist individuals to interact peacefully and to collaborate to achieve collective as well as personal goals.

Peace Education and Pedagogy at the School

Baldo and Fumiss (1998) argue that peace education is most effective when the skills of peace and conflict resolution are learned actively and are modeled by the school environment in which pupils are taught. Of course, teachers (and school administrators) are the crucial actors for taking the responsibility of achieving these values. Teachers must be able to foster positive social interactions among children, and establish

and maintain positive collaborative relationships with families and the larger community toning and support well-being.

Teachers should be prepared with universal values, such as freedom, justice, human rights, gender equality, tolerance, and respect for the right to live. In order to achieve the objectives of peace education, a school system has to be prepared for drastic changes including setting new educational objectives, preparing new curricula, (re)writing school textbooks, developing instructional material, and training teachers to create a school climate that is conducive to peace education. Researchers further argue that teacher education programs need to provide opportunities for collaborative and interactive, learning so that teachers can make the peace values part of their own personality. Similarly, Brock-Utne, (1989) argue that the peace educator who works with students to develop a more positive and detailed concept of peace, plays a pivotal role in peace pedagogy. Child centered, innovative, and participative pedagogies based on cultural heritage (Knowledge of *Vedas, Upnishedas, and Bhagvath Geeta* etc) should be emphasize combining pedagogy with curriculum content and creating a educators resource material that is easy to use and written in plain language.

According to Indian scriptures, there are three kinds of violence, namely, mental (manasik), verbal (vachrik) and physical (kayeek).

- *Mental* – Thinking of hurting others, thoughts like ‘I wish I had hit him hard’ is mental violence although it was only a wish and no physical harm was actually done. Thinking ill of others is also one form of violence.
- *Verbal* – Use of harsh words is another form of violence since it hurts others. There is an important dictum in Sanskrit, an advice by the receptor to the disciple, ‘speak the truth, speak sweetly; do not speak the truth that’s not sweet’. This dictum is to prevent violence through speech.
- *Physical* – Using physical force to harm others. This is the most commonly recognized form of violence between individuals, groups, communities, and countries.

There is an important wisdom behind this three-tier classification of violence. And it relates to the concept presented in the UN Charter. There is almost a cause and effect relationship in this three-tier violence. The abusive language or ‘verbal violence’ has its origin in violent thinking hidden in the mind. Unless one thinks ill of another, he/she cannot use violent or abusive words. The violent physical action is indeed because of the thoughts and the speech. It's not unusual to

find that there is heated argument and violent speeches before actual physical violence. Hence, just as violence or war is in the minds of men, peace can be installed only through the cleansing of the minds of men. Again, violence or absence of peace can have several social configurations or conglomerations, namely,

- Individuals (fight between two individuals),
- Groups (clashes of gangs),
- Communities (caste conflicts and communal violence),
- Nations (war between two countries),
- Cultures (world wars)

As the conflicts are scaled up from individual to cultures, destructions are also scaled up in sync with long-term impact and implications. Compared to the definition of peace as absence of violence, it may be worthwhile to look into the concept of the philosophy of Sri Aurobindo, which is based on *Vedantic* tradition. Most dependable and solid foundation of peace is contentedness. Conventionally, contentedness has been taken as satisfaction of desires. But this is like a mirage in the desert. Desire is an endless process; satisfaction of every desire leads to another desire of higher order rather than to contentedness. Lack of success in satisfying the material desires leads to anger, the seed of all violence – mental, verbal and physical. Compared to that, from the angle of peace, contentedness means control on desires. If the desire is under control, failure that leads to anger is removed. It is worth recollecting a dictum from *Bhagavat Gita*, “Human right is only to that much that is necessary to fill the stomach; anyone who wants more deserves punishment”. One who is contented will not want more and is inviting punishment and hence violence”.

Researchers argue in favor of working in line with the existing systems rather than attempting to bring about change by working against the prevailing systems. Families and schools are the two most important institutions that influence concepts of hate and love. They argue that a cooperative learning environment, conflict management initiatives, constructive use of controversy, and establishment of resolution dispute centers in schools will enhance a constructive relationship which will ultimately help prepare children to live in a peaceful world.

Salomon (2002) proposes that providing maximum opportunities of speaking and expressing their views to children may in turn boost their moral courage and be part of their personality for their later life. It seems that one has to consider the strategies to be followed carefully when we

want to foster peace education in schools. It is the responsibility of every peace educator to introduce experience-based learning, group work, and discussion methods in classroom lessons. Child centered teaching-learning situation should be followed to promote an open climate for discussion in which pupils feel free to participate. Pupils should learn to take up independent viewpoints and make their contribution towards solving problems and resolving conflict situations. Educators thus take the role of guide and facilitator of learning, rather than the transmitter of knowledge.

Elaborating on the importance of schools for peace education, in the views of Morrison (2003), the pedagogy of peace education should be “a skills of listening, critical thinking, reflection, problem-solving, cooperation and conflict resolution”. The process should aim at empowering people with the skills, attitudes, and knowledge that are instrumental in the creation of a safe and sustained world. More specifically, Bar-Tal (2002) argues that peace education stands to achieve the objectives which are divergent from traditional educational objectives and therefore require a different pedagogy. He delineates the following implications for peace education pedagogy:

- (1) Peace education is an orientation, more than a philosophy or a subject matter;
- (2) Peace education has to be open-minded to avoid becoming doctrinaire; it has to embrace contrasting perspectives and alternate ways of seeing rather than reinforcing dogma;
- (3) Peace education has to be relevant; it has to deal with the real problems lived by real people;
- (4) Peace education requires experiential, active learning that increases internalization and reflection more than traditional didactic approaches can achieve;
- (5) Peace education is teacher-dependent; without a teacher who understands and can model peace education, the enterprise will not succeed.

The pivotal role played by the cultural and contextual realities and differences in peace education has been frequently highlighted in the contemporary research literature.

1.2 Objective of the study

- 1) To study the perception of teachers and parents about the peace education in secondary schools of Haryana.
- 2) To study about the component of peace education in secondary school curriculum of Board of secondary education Haryana.

3) To suggest measures for implementation of peace education in primary and secondary schools of Haryana.

1.3 Research Questions

- 1) What will be the perception of teachers Parents about peace Education in Haryana India?
- 2) What component of peace Education will be included in the curriculum of primary and secondary school of Haryana?
- 3) What are the measures for better implementation of the programme?

2. METHODOLOGY

2.1 Research Design

In order to obtain in-depth and descriptive data about the perception of teachers and parents about peace education within the natural setting

of the primary and secondary school of Haryana, India, a qualitative method was adopted for the study.

2.2 Sampling

Primary and Secondary schools of four blocks of Kurukshetra district of Haryana, India were selected for the study. Out of these one government high school, one primary school and one private school from each block was selected randomly for the study.

2.3 Participants

This study was conducted in 1 Government primary schools, 1 Government secondary schools, and 1 Private secondary schools from all the four block of district Kurukshetra. From each school 4 teachers (One Head master, one science teacher, one social studies teacher and one Physical Education teacher) were taken as the primary research participant i.e $12*4= 48$ teachers were involved in the study. The study was conducted during January 2017 to April 2017. In order to gain rich and in-depth data, 4 parents from each school (member of parent teacher association) were also involved in the study i.e. $12*4= 48$ parents were selected for the study.

2.4 Data Gathering

This study employed semi-structured interviews as the main tool of data collection. In order to ensure that the interviews comprehensively collected the perspectives of the principal

participants, this study employed Focus Group Discussion with teachers and parents. The interview language was Hindi and each interview was audio taped. The reliability of data was done by triangulation method.

3. ANALYSIS and FINDINGS

With respect to the concept of peace education all the head masters give their views regarding different strategies which used for inculcation and development of positive thinking and positive attitudes among the students in order to attain the ultimate goal of a better, more peaceful society for the future. While defining peace education, the head teachers maintained behavior that for “Peaceful school climate, teachers efficacy towards developing an inclusive conflict free environment and positive attitude of both educator and learner can help the school move forward. With a negative behavior towards each other by children and teachers, a school can never succeed”. Teachers of all the schools says that if children are taught from the very beginning about peace education it will have a positive impact on their future behavior and the role they play in bringing about positive changes in the society.

Similar concept also given by the parents they emphasized that peace education will develop values among the students, they are concerned lack of values among the students. So peace education will modify the behavior and develop sense of cultural values based on Indian culture and tradition among the students. Teachers impressed on the fact that healthy relationships, friendly environment, absence of fear, and feelings of safety may be marked as the prominent features of peace education in the school.

Defining the concept of peace education the summery comes from the focus group discussion of the teachers that peace education means we should have good attitude and behavior for each other. My behavior with my colleagues and students should be positive and work friendly. In other words, we can say that peace education means providing an environment to the students in which they feel safe regarding content of peace education all most all the teacher believed that all students should be given detailed knowledge about citizenship, duties, rights and obligations of citizens and help each student to become good global citizen.

Learning about morality, norms and values, moral standards, rightness and wrongness of conducts and value systems such as tolerance, love, hard work, justice, respect for human life, and learning about the use of nonviolent alternatives to resolve conflicts e.g. dialogue, peaceful protests and rallies should be included in secondary school curriculum. Answering to the research question two regarding the mode of transacting peace education in secondary school both curricular and co curricular activities mode was recommended by both teachers as well as parents. Parents give more importance on curricular activities like organizing seminars, debates, games, peace march, peace club etc. Teachers also give their observation that concept of peace education should included in classroom teaching and curriculum in both formal and non formal way. Teachers play the role of change agents and can bring about positive change in the society through our students. We can help in bringing peace in the society by teaching peace education to our students.

. Generally, the introduction of peace education in curriculum seeks to engineer positive attitudes, increase tolerance and acceptance of others, while seeking to eliminate prejudices and stereotypes. It enhances positive perception, conflict resolution and problem solving skills among students, teachers and administrators in the primary & secondary school system. In service and pre service teacher training programme may be organized by the government. Community member may be involved in the co-curricular activities organized by the school for better implementation of the programme.

4. CONCLUSION

In the light of the study, it is suggested that the Department of school education, Government of Haryana may revisit its educational strategy to incorporate and integrate a planned and organized component of peace education at the school level. The head teacher and teachers and parents seemed to be unsatisfied with the societal and cultural stratification of society and try their level best to avoid the communal culture and create positive environment in their school. Without taking the parent community in confidence , the efforts of peace education may not give the desired results. Therefore it is suggested that particularly, the integration of peace education and parental involvement in the school may give fruitful results.

REFERENCES

- Abu-Nimer, M. (2000). Peace building in post settlement: Challenges for Israeli and Palestinian peace educators. *Peace and Conflict: Journal of Peace Psychology*, 6(1), 1-21.
- Begum, A. (2012). The concept and perception of peace education in Gilgit Baltistan Pakistan: A comparative case study. *The Peace and Conflict Review*, 7(1), 25-39.
- Bar-Tal, D. (2002). The elusive nature of peace education. *Peace education: The concept, principles, and practices around the world*, G. Salomon and B. Nevo (Eds). London, Lawrence Erlbaum, 27-36.
- Bar-Tal, D. and Rosen, Y. (2009). Peace education in societies involved in intractable conflicts: Direct and indirect models. *Review of Educational Research*, 79(2), 557-575.
- Baldo, M. and Fumiss, E. (1998). *Integrating life skills into the primary curriculum*. New York, UNICEF.
- Brock-Utne., B. (1989). *Feminist Perspectives on Peace and Peace Education* (1st ed). New York: Pergamon Press.
- Creswell, J. W. (2003). *Research design: Qualitative, quantitative, mixed method approaches (2nd ed.)*. California:Sage publication.
- McGregor, S. (2001). *Leadership for the human family: Reflective human action for a culture of peace*. Mount Saint Vincent University, NOVA Scotia.
- Gumut, V. (2006). *Peace education and peer mediation*. Introduction to peace and conflict studies in West Africa: A reader. Ibadan: Spectrum Books Limited, 27-36.
- Harris, I. M. and Morrison, M. L. (2003). *Peace Education* (2nd Ed.) Jefferson, NC: McFarland.
- Momodu, A. J. (2013). Mainstreaming Peace Education in Secondary School Curricula in Nigeria. *International Journal of English and Education*, 2(2), 535-546.
- Mishra, L. (2012). *Peace education a frame work of teachers*. APH publishers New Delhi
- Mishra, L. (2013). Peace Education as a Tool for Effective Conflict Management in Secondary Schools. *Sakarya University Journal of Education*, 3(1), 69-76.
- Oshita, O.O. (2006). Peace education in Nigeria: partnerships and prospects. *Journal of the Society for Peace Studies and Practice*, 1(1), .
- Salomon, G. and Nevo, B. (2002). *Peace education: the concept, principles, and practices around the world*.New York, Lawrence Etlbaum.