CHAPTER 1
# CHAPTER 1

## INTRODUCTION

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1.1 Introduction:

Despite tremendous advances in science and technology in the 20th century, the dawn of the new millennium has witnessed violence, terrorism, wars and conflicts all over the world. The human miseries and pains were always there in the history of mankind, only their nature changed with the period of time. Today in the modern civilised world, where material development has crossed all boundaries man is moaning in pain that has never been before. Today, on one hand human civilisation has reached the apex of material development due to techno-scientific progress and on the other, human society has become a victim of war, and weapons of mass destruction, terrorism, environmental destruction, population menace, poverty, food and hunger, illiteracy, over politicisation of human civil society, globalisation, moral decay of human being and consequent psycho-physical diseases.

In the modern world, violence in various forms and complex forces unleashed by techno-scientific development has transformed the people into miserable and restless creatures on this earth. A blind race of material development compounded with nuclear armament of nations and global terrorism has ruined the tranquillity of human lives. Today, we are living in the world of international terrorism and warfare. Humanity is under the threat of nuclear holocaust and is
standing on a precipice where only one step forward is sure to throw it into bottomless pit from where the rays of life would hardly be describable. Never before in the history of mankind, had war been so hideous, terrible and devastating as it has become today as advanced bio-chemical and nuclear weapon of mass destruction can wipe-out the human civilisation in no time. The destruction unleashed in the Hiroshima bomb is estimated as only a millionth of the destructive power of the weapons of mass destruction today. The nature of war has been changed. War is not limited to battlefields or national boundaries; rather it has taken the form of Guerrilla war or the proxy war where the agents of enemies and terrorist groups create devastation amidst the civilian population of the countries. In recent years we have experienced the frightful and devastating events in the history of mankind as Gruesome attack on (11th September 2001) the American Trade Centre (New York, USA), Terrifying invasions in Afghanistan and Iraq, Serial bomb blasts in Mumbai, Delhi, Assam and other parts of India. The most terrifying and awful episode (26th November 2009) in Mumbai created by a terrorist group has entered the dictionary of terror, when the terrorists laid siege to the city’s roads, airports, railway station, hospitals and two of its best known luxury hotels, leaving a trail of death and destruction. It is not only the war and terrorist attacks which has posed threats to human security but also several other factors such as environmental destruction, population explosion, diseases and health hazards and violence of various other forms such as drug abuse, sex abuse, conflict, etc. has also resulted in the restlessness of the society. With the growth in population and increased urbanisation, the lifestyle of people in the modern civil society has undergone drastic changes in the developed countries as well as the in developing countries.
Consequently, all sectors of the human population have been cut off from the close contacts, they had so far maintained with natural environment. This has been described as a divorce between man and nature brought about by the victory of science and technology over nature. Global warming is posing a real threat which will unleash catastrophic consequences ranging from an increase in violent storms to severe droughts, massive floods, infectious health diseases, etc.

Not only this, the population growth in most of the parts of the world, especially in developing countries is creating a great threat to human security. Moreover, the demographic imbalances have become a major challenge to the human society. Particularly in India due to social taboos, sex determination, female foeticides and infanticides are rampant and are causing a decline in male and female ratio. This may give rise to sexual crimes and abuses.

As the world is shrinking today, to a global village on one hand, on the other hand there is growing intolerance, violence, race, caste, sex, creed discrimination and fanaticism. There is no denying fact that the crime is also becoming globalised. Easy with money, information can now cross frontiers, has facilitated illegal trade of drugs, arms, nuclear armaments and even human being as well as encouraging terrorism and criminal networks. There is a negative trend prevailing in the societies all over the world. This negative trend in the social environment has been manifested in the crime level, violence, drug abuse and behavioural problem of children in schools and colleges. Today every parents worry about whether they will have a soul feeling heart to heart with their children. Increasing emotional alienation, resulting in the erosion of togetherness and the virtual death of communication at home is the substance of their silent sufferings and it threatens to
assume epidemic proportion. As a measure, peace education can be the most appropriate way to prevent violence of all types and nourish the young learners from their formative period with rational and relational skills.

1.2 Background of the study:

Human societies in the post modern world are increasingly multiethnic and multi religious and India is no exception to this. Today the entire world is engulfed with peacelessness and violence and there are relentless efforts in all spheres to halt this grip of peacelessness and restore the order of peace. In this context of unrest and chaos peace education is a concern of every person and organisation interested in the future of humanity.

Though Peace Education seems to be a new concept it was present in the educational system right from the beginning of formal education. In India, during the Gurukula System the students (disciple) were taught Yoga and meditation for attaining peace. Great educators such as Maria Montessori, John Dewey, Mahatma Gandhi, Rabindranath Tagore, and Swami Vivekananda have laid great emphasis on peace.

Mahatma Gandhi always said, “If we have to preach real peace in this world and carry on real war against war, we shall have to begin with children.” However, the understanding of the concept of peace has changed throughout history, and so has its role and importance in the educational system. At one time moral studies used to be a part of the curricula, but in the fast developing era, it gave way to an increasing emphasis on knowledge-based subjects which seemed to be so essential in coping with the world. The trend continued and there was more unrest, agitation
and violence in all aspects. The separatist's movements in North East, Kashmir and Punjab began brewing. Naxalite movements also started sprouting elsewhere in the country like the undercurrent. There have been sporadic demands for smaller states in many places which took the form of agitations. Though other approaches of peace were tried, peace education was not initiated by anyone.

The UNESCO Prize for Peace Education has been awarded annually since 1981. Mother Teresa had been a recipient of this prize way back in 1992 but that hardly created any ripple in the formation of public awareness about the notion of Peace Education.

It is only after the 9/11 attacks that India with the rest of the world started looking anew at the horrors of violence and terror. The Godhra massacre and post-Godhra violence to a great extend created an urge for the search of peace from within. Gradually we started realizing the need for Peace Education in our schools and colleges.

Article 29 of the Convention on the Rights of the child (1989) states: “..........the education of the child shall be directed to...the preparation of the child for responsible life in a free society, in the spirit of understanding, peace, tolerance, equality of sexes and friendship among all peoples....”

The 1990 World Declaration on Education for All (the Jomtien Declaration) clearly states that basic learning needs comprise not only essential tools such as literacy and numeracy, but also the knowledge, skills, attitudes and values required to live and work in dignity and to participate in development. It further states that
the satisfaction of those needs implies a responsibility to promote social justice, acceptance of differences and peace (Inter- Agency Commission, WCEFA, 1990)

UNICEF published a working paper on ‘Peace Education in UNICEF’ in June 1999 which served as the very basis for Peace Education at the primary level for many countries including India.

“The Future Global Agenda for Children- Imperatives for the Twenty-First Century (UNICEF 1999,E/ICEF/1999/10) makes a commitment to “.....ensure that education and learning processes help to form both human capital for economic growth and social capital for tolerance, respect for others and the right of each individual to participate with equality within family, community and economic life, .......and to challenge the culture of violence that threatens to destroy family and community life in so many countries.”

The 1996 study by Graca Machel on The Impact of Armed Conflict on Children reaffirmed the importance of education in shaping a peaceful future: ........

“Both the content and the process of education should promote peace, social justice, respect for human rights and the acceptance of responsibility. Children need to learn skills of negotiation, problem solving, critical thinking and communication that will enable them to resolve conflicts without resorting to violence”

1.3 Justification of the study:

Undivided Goalpara district is situated towards the west of Assam. It included the present Goalpara, Bongaigaon, Dhubri, Chirang and Kokrajhar District. It was once the most peaceful region where different communities lived together
peacefully. But today we can see a completely different scenario where different communities are constantly fighting with each other for the rights of land and languages. The present Bongaigaon, Goalpara and Chirang district today is known as the most conflict prone area. Violence of all form have engulfed the societies of these area. The existence of numerous insurgent outfits and the heavy deployment of security forces is visible everywhere. People, here today have to live in an environment where every morning they have to wake up with mind-boggling news of violence. The morning newspaper as well as the local news channels regularly carries news of murders, kidnapping, bomb blast, communal riots etc. People are scared to go out. Frequent ‘Bandhs’ is another factor which affects the day to day life of the people. Frequent conflicts among Bodos and Muslims, Bodos and Rajbongshis, Rabhas and Gados, Rabhas and Nonrabhas etc. have rendered many people homeless. Today, there are thousands of homeless people living in refugee camps. Houses are burnt and even schools are not spared. Many schools are made refugee camps and as a result many children are denied of education for months together. The suspension of classes due to communal riots, bandhs etc. is an unfortunate episode in the modern times. The whole society is very unrest today. The sadest part of the story is that all these have affected the children and adolescents very much. Therefore, it has become an urgent need today to develop peace in the minds of the people of this area. Schools can play a major role in this regard. Schools through different scholastic and co-scholastic activities can help to develop peace in the minds of the students. Teachers can play a great role in developing peace in the society. Under such circumstances, the investigator felt the need of taking up the study.
1.4 **Meaning of Peace:**

The present world is passing through great unrest. There is no doubt about this. Except a few handful of continuous Sadhus observing strict vows and rules of conduct, almost all the other people are found to pass their lives in a very difficult situation and unrest. There may be causes for such universal unrest but the present unrest in the world is due to destructive war and extremist activities. In such a situation peace seems to be far away in the life of individual today.

Peace is the name applied to that happiness, contentment or gladness whereby there is a peculiar vibration in the soul or awakening thereof leading to consciousness about the real character of the soul. In worldly terminology, peace is also the name applied to the temporary mental or bodily happiness which results from the acquisition of some desired material objects. But the temporary peace is the cause of discontent and cannot be real peace. It is therefore the peace of soul, which is desirable for every seeker of peace.

Peace is a global concept and every individual has to be filled with peace for both physical and mental health. It is also a value to be cherished from birth till death. The dictionary meaning of peace is “A State of Quiet, Freedom from Contention, Ease of Mind or Conscience, Tranquillity, Quiet, Stillness and Silence”. The meaning is quite comprehensive and each of the individual meanings given deserves detailed discussion and explanation. Peace does not mean an absence of war or conflict alone. It has something to do with the mind and attitude of people. In the deepest sense, peace is a sense of goodwill towards others, wishing them the best in life. There is love and concern for others, not only as human beings, but as
brothers and sisters whose happiness and welfare directly affects a person. Thus, peace is a dynamic concept because it is related to human beings who have recurrent needs, which are contextual, full of variety and urgency. Democracy, freedom, and equality for all are not enough social justice and inequalities have to be understood and attended to. Human rights and responsibilities need to be respected. In a peaceful society, people would work together to resolve conflicts, develop morally, treat each other with justice, satisfy the basic needs and respect each other. In essence, people would live in unity.

1.5 **Meaning of peace education:**

Peace Education is currently considered to be both a philosophy and a process involving skills, including listening, reflection, problem solving, cooperation and conflict resolution. The process involves empowering people with the skills, attitudes and knowledge to create a safe world and build a sustainable environment. The philosophy teaches non-violence, love, compassion and reverence for all life. Peace Education confronts indirectly the forms of violence that dominates society by teaching about its causes and providing knowledge of alternatives. Peace Education also seeks to transform the present human condition by as noted educator Betty Reardon states “Changing Social Structures and Patterns of Thought that have Created It”.

Peace Education attempts to build in every person the universal values and behaviours on which a culture of peace is predicted, including the development of non-violent conflict resolution skills and a commitment to working together to realise a shared and preferred future. The field addresses violence and the war
systems as the core problematic inhabiting peace and seeks to propose viable solutions to violence in all its manifestations (e.g.: social, economic, political, environmental, spiritual and ethical). Violence is defined as "avoidable, intentional harm, inflicted for a purpose or perceived advantage of the perpetrator or of those who, while not direct perpetrators, are however advantaged by the harm" (Reardon 2001). Education for peace raises dialogue on critical issues at the heart of the community in order to transform oppressive systems from a violent orientation towards a culture of peace. Thus, through peace education, educators and educant critically discuss manifestations of and justifications for violence indentify the actors involved and propose peaceful futures.

Peace Education includes the cultivation of peace-building skills (e.g.: dialogue, meditation, artistic endeavours). Peace educators then teach the values of respect, understanding, and non-violence, present skills for analysing international conflict, educate for analysing international conflict, educate for alternative security systems and use pedagogy i.e. democratic and participatory. Thus, Peace Education as a practice and philosophy refers to matching complimentary elements between education and society, where the social purposes (i.e. how to teach) of the educative processes are conducive to fostering peace. Accordingly, Peace Education is a dialogical experience conducted through participatory learning, where learners communally and co-operatively grapple with contemporary issues (i.e. taking points) related to local and global contexts.

Peace Education, thus, focuses on illuminating casual relationships, developing empathy, and nurturing students who are committed to democratic participation and non-violence in their local and global communities. Educators
should be aware of direct and indirect forms of violence and the war system so that education may overcome systems of violence. An education may overcome systems of violence. An education for peace programme, thus, pedagogically emphasises values (tolerance, respect, equality, empathy, compassion), capacities (cultural, proficiency, sensitivity), skills (non-violent communication, active listening, competence in foreign language, gender inclusive language), and knowledge (of history and cultures, peace movements) for peace. The pedagogy includes co-operative learning activities, gender perspectives, creative reflection and journaling, theatre games, role plays, empathy building activities and alternative future activities.

The Declaration and Integrated framework of Education for Peace (1995) suggests that education for peace must be transdisciplinary and included in all learning spaces. Education for Peace shouldn’t be limited to a single classroom or subject. Yet the institution or space in which education for peace operates should be in harmony with the goals and lessons of peace education and it should be integrated into all learning spaces. That is the learning space should foster inter-cultural and inter-national dialogue and respect, knowledge of national and global systems of governance, respect for all life and a commitment to non-violence. Authoritarian and exclusive learning spaces work counter to the co-operative and inclusive goals of peace education.
1.6 Peace and Peace Education: Working Definitions-

1.6.1 Definitions of peace:

Peace Education has been defined in many ways. There is no universally accepted definition as such. Some of the most popular and good definitions are given below.

Johan Galtung has defined peace as the “absence of physical and structural violence”.

Albert Einstein says “peace is not merely the presence of justice, of law, of order, in short, of Government.”

According to Molly Fernandes “peace is a value to be acquired and acquisition of values involves interaction between intellectual and emotional development of the child. The process of thinking: knowledge, understanding, application, analysis, synthesis and evaluation must be co-ordinated with the effective component. In the subconscious minds of the students are impulses, attitudes, and values that give direction and quality to action.”

Declaration and Programme of Action on a Culture of Peace General Assembly Resolution A/53/243, 1999 states “peace is not only the absence of conflict, but also requires a positive, dynamic, participatory process where dialogue is encouraged and conflicts are solved in a spirit of mutual understanding and cooperation.”
Theresa M. Bey and Gwendolyn U. Turner says, “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.

Trostles defines peace as “a state of wellbeing that is characterised 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 a chance to look at ourselves and others as part of the human family, part of whole world.”

According to Dalai Lama “peace does not mean mere absence of war. On the contrary, it means the achievement of a positive mental and physical conditions in the form of material as well as the spiritual progress. Dalai Lama seems to be in total agreement of Gandhian opinion that peace should not be the peace of the graveyard. He feels that peace has no meaning for a person dying of hunger or cold. It will not remove pain of torture inflicted on a prisoner of conscience. It does not comfort those who have lost their loved ones in floods caused by senseless deforestation in a neighbouring country. Peace can only last where human rights are respected, where the people are fed and where individuals and nations are free.”

1.6.2 Definitions of peace education:

Peace Education according to Betty Reardon “is the attempt to promote the development of an authentic planetary consciousness that will enable us to function as global citizens and to transform the present human condition by changing the social structures and patterns of thought that have created it.”
According to R.D. Liang (1978), “A Peace Education is an attempt to respond to problems of conflict and violence on scales ranging from global and national to the local and personal. It is about exploring ways of creating more just and sustainable futures.”

According to Friere (2006), “Peace Education is a mechanism for transformation from a culture of violence to a culture of peace through a process of conscientization.

Hague Appeal for Peace (2005) defines Peace Education as a “Participatory Holistic process that includes teaching for and about democracy and human rights, non-violence, social and economic justice, gender equality, environmental sustainability, disarmament, traditional peace practices, international law and human security.

UNICEF defines peace education as “the process of promoting the knowledge, skills, attitude and values needed to bring about behaviour change that will enable children, youth and adults to prevent conflicts and violence, both overt and structural, to resolve conflict peacefully, and to create the conditions conducive to peace whether at interpersonal, intergroup, national or international level.”

Michael Wessels (1994) says, “peace education broadly defined, is the cornerstone of a culture of peace.”

According to Jenkins (2004) peace education is overtly value oriented and peace educators make explicit at the outset of the educational process that its
intentions are “to educate for the formation of values consisted with peace and norms that uphold it”.

According to John Dewey (1938) “peace education is grounded in active citizenship, preparing learners for acquisitive participation in a democracy through problem posing and problem solving education, and a commitment to transformative action in our society.”

Fran Schmidt and Alice Friedman (1998) says “peace education is skillbuilding. It empowers children to a creative and nondestructive ways to settle conflict and to live in harmony with themselves, others and their world. Peace building is the task of every human being and challenge of the human family.

The recomendations of the Shillong meets during 21st to 23rd April 2007 have defined peace education in the following words- “peace education is a field of the theory and practice of education related to the idea of promoting knowledge, values, attitudes and skills conducive to peace and nonviolence, and to an active commitment to the building of cooperative and caring democratic society. It is targeted towards the empowerment of an individual and the promotion of social wellbeing through the protection of human dignity for all, the promotion of social justice, equality, civil responsibility and solidarity, and the accepting of a dynamic global perspective, by utilising the concepts and practices of peaceful conflict resolution and nonviolence.

The basic concepts embedded in the above definitions are that Peace Education is a remedial measure to protect children from falling into the ways of violence in society. Learning for peace really deals with learning the skills, attitudes
and values in order to create and sustain peace. Furthermore, peace education helps to deal with conflicts without the recourse of violence, learning to think creatively and learning to apply the methods of active non-violence. It also reveals that peace education aims at the total development of the child and inculcate higher human and social values in the minds of the child. In essence, it attempts to develop a set of behavioural skills necessary for peaceful living and peacebuilding from which the whole of humanity will be benefited.

1.7 Need And Significance:

Man are living a critical junction in human history. No man is at peace today. Increasing fanaticism, race superiority, intolerance are dominating all the societies today and as a result human beings are feeling more and more insecure. Looking at the world today, any sensible person feels disheartened and horrified to see the kind of violent acts committed by man against man and nature. Women and children are insecure and fear to move around alone. It is really sad to realise that we live in an era of unprecedented violence, in the form of terrorism, where crime is just an operation and exploration amidst a seemingly out world development enjoyed by a few. The majority of mankind lives in stark poverty, struggling for survival. Disorder and confusion in the society can be found anywhere.

Not only the adults, even children in the present society are exposed to a vast amount of violence, both in the media and in their own lives. It has been said that in television alone, children will see over 8,000 murders and 10,000 other acts of violence by the time they finish school. Therefore, introducing Peace Education in the schools and colleges is all the more necessary and urgent. Peace, as we all
know is not merely the absence of war and conflicts alone. It has something to do with the minds and attitudes of people. In the deepest sense, peace is a sense of good will towards others, wishing them the best in life. There is love and concern for others, not only as human beings, but as brothers and sisters whose happiness and welfare directly affects a person. It is also the promotion of a sense of belonging in that, the sufferings and sorrows of others are shared with concern and steps are taken for redress of those sufferings. In short, peace wants the complete well being of a person in relation to others.

But in today’s society, such considerations are hardly seen in the lives of the people. Our life and lifestyles appear to be heading towards concern for the individual only. There is no consideration for the other person as a human being. The attitude one can see is that ‘if it is okay for me, it is right and good’. No one is concerned with the lives of others. Even in business and trading practices, many people are involved in selling drugs, guns, explosives and other destructive substances knowing that these are things that will ruin the lives of other people. Not to speak of concern our respect for the consideration of other lives have become so little that human lives are reduced to having no value or meaning. There is no concern whatsoever for human life as human beings.

Under such circumstances need for peace education is all the more necessary and urgent. It has been said that “If violence begins in the minds of people, so should the foundation of peace be laid in the hearts of human beings” (UNESCO). We need to begin building counter-forces against violence in our minds. This is to ensure that our attitudes are structured towards reaffirming the images of peace. This is a great responsibility of our educational systems and possesses a challenge for
future curriculum development. Education plays an important role in the process of peace building because it reflects and transmits our social values and norms from one generation to another. But peace is not a subject which should be learnt and memorised for use at certain time only. It is to be practiced in life at all times. Peace should be instilled in the minds of children right from the formative period. Therefore, the curriculum at elementary stage should be developed in such a way so that students can develop different skills and knowledge of promoting peace.

Researchers in education report that the pedagogical climate conducive for developing positive social behaviour among students should have the characteristics of openness, room for experimentation, healthy human inter-personal relations between the teachers and the student, co-operation and fearlessness among students and integrative type of teachers, high in the qualities of empathy and regard for individual students. Educational researches further point out that enforcement of discipline by fear and punishment kills the children’s initiative. Encouragement of unhealthy competitions among students through rigorous tests, grades, ranks, gold-stars, prizes and honour’s lists provoke envy and rivalry. Education for peace assumes peace in education. The climate should be conducive to peace. The learning process itself should be peaceful and not painful. Theories, slogans, rallies or pious programmes cannot usher in peace. Peace can be fostered by self-integration and self-imposed discipline. Instruction, example and influence are three examples of teaching. Values and attitudes can hardly be taught; they should be practiced and shown by the behaviour of teachers and atmosphere of the school in general should be peaceful. Schools shouldn’t instil sense of fear. There should be no fear of teachers, fear of competition, fear of marks or fear of failure. There should be
concern for the development of children’s emotions, feelings and sensitivities. Teachers should be restrained so that they do not show negative behaviour such as criticism, re-proof, justification of authority or direct imposition. They should be encouraged to enhance their positive verbal and non-verbal behaviour such as accepting, praising, encouraging and identifying with children.

Students have to be nurtured in qualities of tolerance, trust, co-operation and solidarity. Knowledge insight and skills should be directed towards development of empathy towards children. School experiences should gear the children towards shaping of a democratic attitude and readiness for regular co-operation. Curricular and co-curricular activities should be used as vehicles for developing these values and attitudes. Respect for all living and non-living things, appreciation for the beauty of flowers, kindness to birds and animals, consideration for others and awareness of responsibility as a citizen have to be instilled among the students. According to Mahatma Gandhi, “If we are to teach real peace in this world and if we are to wage real war against war, we shall have to begin with education of children”. Gandhiji’s deep conviction that, once we are able to train and educate individuals in a non-violent spirit, can remove all disastrous consequences of nuclear warfare.

Thus, Peace Education should be fundamental principle of education right from the elementary stage. The need of peace education is felt all over the world today. In India, peace education has already been incorporated in the higher education curriculum. Therefore, it is felt that even in the elementary stage, peace education should be included in the curriculum so that we can foster peace in the minds of the children right from the formative years.
Thus, in the light of the above situation, the present study seems to be the need of the hour.

1.8 Statement Of The Problem:

Considering the importance of scholastic and co-scholastic activities in imparting peace education amongst the elementary students present study has made an attempt to explore peace education through various scholastic and co-scholastic activities at the Elementary Level.

As such the study is entitled as, "PEACE EDUCATION THROUGH SCHOLASTIC AND CO-SCHOLASTIC ACTIVITIES AT THE ELEMENTARY LEVEL - AN EXPLORATORY STUDY.

1.9 Objectives Of The Study:

The present study has the following objectives:-

1. To explore the elements of peace education through scholastic activities.
2. To examine the teaching learning process for imparting peace education.
3. To explore the role of different co-scholastic activities in imparting peace education amongst students.
4. To examine the role of teachers in developing peace amongst students.
5. To study the influence of parents in developing peace amongst children.
6. To examine the role of peers in developing peace amongst friends.
1.10 Assumptions:

Based on the above objectives the study has the following assumption.

1. It is assumed that sufficient elements of Peace Education are present in the scholastic activities of elementary schools.

2. It is assumed that there are some specific methods in the teaching learning process for imparting peace education.

3. It is assumed that different co-scholastic activities play an important role in imparting peace education.

4. It is assumed that the teachers play an important role in imparting peace education to students.

5. It is assumed that there is a great influence of parents in developing peace amongst children.

6. It is also assumed that peers play a significant role in developing peace amongst friends.

1.11 Operational Definitions of Terms and Concepts:

In the present study following terms have been used as under:-

**Peace Education:** Peace Education here refers to the process of promoting the knowledge, skills, attitudes and values needed to bring about behaviour changes that will enable children, youth 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 intra-personal, inter-personal, inter-group, national or international level.
**Scholastic activities:** Scholastic Activities in this study refers to the activities that are included in the school curriculum for imparting knowledge and education to the students in the regular classroom situation through the teaching learning process.

**Co-scholastic activities:** Co-scholastic Activities here refers to the activities that supplement to the scholastic activities inside the school environment.

**Elementary level:** Elementary level generally refers to classes I to VIII, which is comprised of both Primary and Upper-Primary level. But in this study the researcher has confined only to class VII and class VIII.

**Elements:** Elements in the present study refers to different components of peace education

**Parents:** Parents here refer to both mother and father of the students.

**Teachers:** In this study the term Teacher refers to the person who is employed to teach the students in the schools.

**Peers:** The dictionary meaning of peer is someone who is equal in rank, merit or age. But in the present study peers refers to the students studying in the same class

**1.12 Delimitations of the Study:**

The study is delimited to Bongaigaon, Chirang and Goalpara Districts of Assam.
The study is confined to English medium and Assamese medium schools only.

The study is confined to the students of class VII and VIII of Elementary level
1. **Upadhay, P. (2010)** *Education for Peace, Utopia or Reality*, Kalpaz Publications, Delhi


9. **Pandeya, A.N. (1992)** *Social Justice, Education in Values*, New Delhi, NCERT


