CHAPTER II
THEORETICAL OVERVIEW

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2.1 Introduction

“The law of love will work, just as the law of gravitation will work, whether we accept it or not. Just as a scientist will work wonders out of the various applications of the laws of the nature, even so a man (human) who applies the law of love with scientific precision can work greater wonders” - Mahatma Gandhi (1931).

All peoples, nations, cultures, classes, and institutions are faced with the problems of conflict and violence. Despite the numerous efforts to prevent, manage and resolve such conflicts, their frequency and intensity in human life are only increasing. Evidently, the methods used commonly are not sufficient to stem the tide of conflict and violence and to create a sustainable culture of peace in the intrapersonal, interpersonal, intergroup, and international life of humanity. Conflict has subjective and objective elements. Objective elements are resolved by negotiation, mediation etc, but subjective elements include attitude and behaviour that can be corrected through self-transformative processes like yoga. There is a school of thought according to which only a transformation in the basic character of human life can lead to the resolution of the innumerable conflicts that afflict the world today. It has been pointed out that Peace Education is one of the means for achieving the above mentioned goal, although the pursuit of such a goal may seem perplexing, vague, and idealistic.

The United Nations declared the first decade of the twenty-first century (2001 –2010) as the International Decade for a Culture of Peace and Non-Violence for the children of the world. A provision in the U.N., Resolution 52/15 envisages Peace Education. The resolution delineates its components: “Respect for life, ending of violence and promotion and
practice of nonviolence through education, dialogue and cooperation”. Thus it is suggested that the introduction of peace content into the policies and practices of education will help in the realization of this goal of a culture of peace.

Following this resolution many member nations of the U.N., launched peace education programmes in a serious manner. Educational researchers and practitioners are taking a keen interest in various aspects of peace education. It is in this context that the present study attempts to examine various dimensions of peace and peace education and show how certain established practices like yoga could be integrated into peace education with a view to the generation and consolidation of the value of peace in society, leading to the creation of a culture of peace.

As a prelude to such a discussion it is necessary to examine the concepts of peace and peace education.

2.2 Meaning of peace

Peace might appear to be a simple idea but even a cursory glance through the literature on peace would convince one that it is not as simple as some people conceive it to be. As is well known, peace is generally understood as the absence of open violence, conflict or war. Peace has been described as a condition that encourages harmony of existence. It has also been described as a way of behaviour that promotes tolerance and respect for one another. Peace, of course, is an essential precondition for leading a meaningful life. Peace provides human beings with the atmosphere, space and nourishment essential to evolve in the direction of perfection. In peace research/peace education parlance it is used in a more comprehensive sense. Peace has been understood as a fact and a value.
I. Positive and negative peace

It was Johan Galtung who first drew a distinction between what is now popular as negative and positive peace. In the 1960s Galtung expanded the concepts of peace and violence and included indirect or structural violence also into the ambit of violence, thus expanding the definition of violence. This naturally resulted in the need for expanding the definition of peace and thus the positive and negative aspects were added to the concept of peace. Galtung defined negative peace as “the absence of violence, absence of war”, and positive peace as “the integration of human society” (Galtung, 1964). Further Galtung summarised the differences between positive peace and negative peace as follows:

**Negative Peace**: Absence of violence, pessimistic, curative, peace not always by peaceful means.

**Positive Peace**: Structural integration, optimistic preventive peace by peaceful means. Following Galtung several others underlined the need for differentiating between positive and negative peace and drew the attention of serious scholars and activists to the need for addressing the question of structural violence.

Mitsou Okamoto has pointed out that the traditional understanding of peace as non-war is highly inadequate. When he stated that “...... a society can hardly be called peaceful, if the entire tribe becomes a band of refugees or starves due to poverty, even though there is no war there. Likewise a country contradicts the image of peace if it is politically repressive and spends the tax of its own people in excessive armaments and neglects the social welfare, education and medical care, even though it is not it is not in a
belligerent with other nations”, he was actually pointing to the imperative need to address structural violence (Okamoto, 1984).

This perspective might give rise to the impression that peace is primarily an external phenomenon. There is a different perspective which holds that peace is, predominantly, an inner factor. It would say: 'peace is within you'. It suggests that peace could and should be explained in positive terms. Presence of health, contentment and (economic) wellbeing, social justice, freedom of expression, support for personal growth at all levels, and the resultant happiness and joy are held to be the basic constitutive elements of peace. The prevalence of such a state could also be named as positive peace. As mentioned above, peace may arise from political, economic, legal and other social structures that would enable people to live righteously.

II. Inner, Societal and Cosmic Peace

Peace has been classified as inner (intra-personal) peace, societal (inter-personal) peace and cosmic peace or peace with nature. It has to be borne in mind that these are not exclusive categories but are complementary and integrally inter-related.

**Inner/Intra-personal Peace**: It indicates harmony and peace within oneself achieved through a proper integration of the physical, mental and spiritual dimensions of the human personality which includes good health, control of the senses, equanimity, overcoming inner conflicts, joy, sense of freedom etc. (Fromm, 1976).

**Societal/Inter-personal Peace**: Inter-personal peace is primarily peace with one’s fellow human beings. It presupposes harmony arising from healthy human relationships at all levels, which includes tolerance and respect for plurality of views and opinions, reconciliation, resolution and transformation
of conflicts. All these may be summed up by the words ‘compassion/love’ and ‘forgiveness’ (Ferguson, 1980).

**Cosmic Peace or Peace with Nature:** Cosmic peace presupposes a higher state of harmony with the entire creation. Achieving such a harmony has been emphasised by all traditional worldviews. The second half of the twentieth century witnessed the publication of a plethora of literature on the significance of this, many of them drawing liberally from the ancient and modern classics (Capra, 1981 & 1984; Merton, 1995).

It is clear from the above that peace is not a destination but a process. Peace is not static but dynamic. So while dealing with conflicts with a view to transform them one’s concept of peace becomes central. In order to develop a positive attitude to conflicts acquiring inner peace is an essential pre-condition. Processes like yoga that are helpful in the acquisition of such attitudes thus become important in peace education. It will be relevant to recall here the view that peace education is an extension of the concept of peace.

**Peace research and peace education**

It is also necessary to see the correlation between peace research and peace education. The question of whether peace research preceded peace education or vice versa could be argued out either way depending upon the position one takes. However, no one can deny the basic correlation between the two. Mitsou Okamoto has pointed out that peace research and peace education has different origins. He is of the view that while peace research is not older than a few decades peace education is as old as peace movements in the late 19th century. “….. If peace movement and peace education is understood as praxis of peace, it is only natural that they preceded peace
research which can be interpreted as theory of peace” (Okamoto, 1984, p.217). Okamoto also argues that today without paying due attention to theoretical development of peace research, peace education is practised widely and in rich variety and that it is, indeed, a challenge to peace researchers to face the variety of contemporary peace education (ibid.).

It has been pointed out that traditional peace research focused on the knowledge of war and peace with a view to preventing a nuclear war and tended to legitimize the prevalent socio-economic injustice by suggesting that a struggle against poverty and injustice is violence and runs counter to the overriding interest of peace. This view was totally unacceptable to all those who believed in justice and human rights and, therefore, the concept of critical peace research was introduced which asserts that in peace education and peace research it is necessary to include not only positive peace but also the question of tackling the problems socio-political deprivation, or in other words structural violence, which contribute to the disruption of societal peace and generate violence at various levels (ibid., p.219). M.S.John also has drawn the attention of scholars to the same when he wrote that initially peace education and peace research centred on causes of war and the impending nuclear holocaust. “This war-centred peace education did not say anything about the peacelessness of third world countries like poverty, injustice etc” (John, 1990).

The attempt to overcome this limitation and to make the approach more responsive to the existing reality of peacelessness gave rise to what is now known as critical peace research. The contributions of Paulo Freire through his experiments and writings to the area of critical pedagogy and critical peace research have been monumental (Frierie, 2000). This naturally resulted in the enrichment of peace education.
2.3 **Towards a definition of peace education**

Defining peace education and peace educator is not easy since it is an evolving and dynamic field in education. Peace Education has been variously defined as conflict resolution training, human rights education, democracy education, etc. According to Lennart Vriens and Robert Aspeslagh “Peace education includes development of knowledge, insight and skills as well as the building up of opinions and attitudes, deriving from norms and values embedded in peace and directed to the realisation of a human and peaceful world” (Vriens & Aspeslagh, 1984).

Mitsou Okamoto is of the view that “… peace education means any education which tackles the problem of violence. If one accepts this premise, one can hardly find education which is not peace education. For the essence of education should be the promotion of peace. If one seriously considers the present educational situation in the developed countries where children are made to be violent…, one can understand that what is expected of school and family, teachers and parents is, in fact, peace education in a genuine sense of the word” (Okamoto, 1984).

According to Johan Galtung “Peace Education is a way by which both individually and collectively a higher degree of awareness can be attained as well as better perception of social reality, and not as a mechanism to secure achievement and existing structures of society” (quoted in Vriens et.al., 1984, p.319).

According to UNICEF, peace education ‘refers to the process of promoting the knowledge, skills, attitudes and values needed to bring about behavioural changes that will enable children, youth and adults to prevent conflicts and violence, both overt and structural; to resolve conflicts
peacefully; and to create the conditions conducive to peace, whether at an intrapersonal, interpersonal, intergroup, national or international level. Betty Reardon, one of the leading peace educators of modern times, in her report for UNESCO, defined peace education as “the transmission of knowledge about the requirements of, the obstacles to and possibilities for achieving and maintaining peace, training in skills for interpreting the knowledge, and the development of reflective and participatory capacities for applying the knowledge to overcoming problems and achieving possibilities”. James S. Page, member of the International Year for the Culture of Peace Taskforce (within the UNESCO Secretariat in Paris) and a leader in the development of peace education and research suggests peace education be thought of as "encouraging a commitment to peace as a settled disposition and enhancing the confidence of the individual as an individual agent of peace; as informing the student on the consequences of war and social injustice; as informing the student on the value of peaceful and just social structures and working to uphold or develop such social structures; as encouraging the student to love the world and to imagine a peaceful future; and as caring for the student and encouraging the student to care for others”(www.unesco.org).

All the above definitions boil down to the point that the main focus of peace education is to minimize and eventually eliminate various forms of violence through consciousness-raising of the educands, providing a peace vision and inspiring peace action. Thus peace education is primarily action oriented, promoting social and cultural change towards a non-violent, sustainable future. Peace education may be explicit or implicit. When we evaluate the overall situation in the world, we will have to agree with Mitsou Okamoto’s conclusion that peace education is a critical conscientiation and
self transformation of ourselves as the microcosm of the large scale violence in the world” (Okamoto, 1984, p.219).

**Typologies of peace education**

Peace Education has been subjected to serious critical analysis by scholars and activists. A rich diversity of peace education is promoted by the contexts in which it is practiced. As individuals differ about how to achieve security, there are many different paths to peace that are explained in peace education classes. As pointed out by Bar-Tal peace education programmes take different forms because of the wide variety of conflicts that plague human existence: “Even though their objectives may be similar, each society will set up a different form of peace education that is dependent upon the issues at large, conditions, and culture, as well as views and creativity of the educators” (Bar-Tal, 2002, p. 35; Salomon & Nevo, 2002, pp. 27-36).

According to Ian Harris this diversity is the result of the fact that each different form of violence requires a unique form of peace education to address strategies that could resolve its conflicts. He explains it thus: “Peace education in intense conflicts attempts to demystify enemy images and urges combatants to withdraw from warlike behaviour. Peace education in regions of interethnic tension relies upon multiculturalism and awareness about the sufferings of various groups involved in the conflict to promote empathy for the suffering of others and to reduce hostilities. Peace educators in areas free from collective physical violence teach about the causes of domestic and civil violence and try to develop an interest in global issues, the problems of poverty, environmental sustainability, and the power of nonviolence. Peace educators concerned about the problems of underdevelopment, starvation, poverty, illiteracy, and the lack of human rights seek an understanding of the
crises that exist in poorer countries and solutions for the problems of underdevelopment. Peace educators use development studies to provide insights into the various aspects of structural violence, focusing on social institutions with their hierarchies and propensities for dominance and oppression. Such study highlights the problems of structural violence and emphasizes peace-building strategies to improve human communities” (Harris, 2008).

The following are some of the well-known typologies of Peace Education. They are not exhaustive but only indicative of the diversity the discipline has attained.

**Explicit and implicit peace education**

The most traditional and elementary classification of peace education has presented it as Explicit and Implicit. As pointed out by Brantmeier Explicit Peace Education is the direct teaching of peace theory and peace education approaches whereas Implicit Peace Education is embedded in the pedagogy, process and curriculum choices (Brantmeier, 2011). In other words, Explicit Peace Education refers to direct information or discussion of issues of war and peace. It also implies a definition of ‘peace’ as the absence of war (negative peace) and not positive peace or absence of structural violence. Implicit Peace Education, on the other hand, is mainly contextual and aims at the inculcation of the values of peace and bringing about attitudinal and behavioural changes through less explicit methods.

Another method adopted in the classification of Peace Education is based on the its approach and focus. And four major areas have been identified accordingly.
Peace Education as

1. **Conflict resolution/transformation training**

   The Peace Education programmes centred on conflict resolution aimed at training individuals to take a positive attitude to conflicts – i.e., to view conflicts as opportunities and not as something inherently bad - and to resolve inter-personal disputes through techniques of negotiation and (peer) mediation. They also included modules to improve their communication skills such as listening, turn-taking, identifying needs, and separating facts from emotions etc.

2. **Democracy education**

   The assumption on which this approach is based is that conflicts are natural and inevitable and that a proper practice of democracy diminishes the possibilities of violence. What is stressed is the need to develop a democratic attitude to conflicts which means cultivating tolerance and respect for differences. It is assumed that when individuals or citizens internalise democratic values they will be better equipped to face conflicts in a balanced manner. Hence the focus is on democracy, not just as a political system but more as a way of life. In other words the democratisation of all areas of life is emphasised in this approach. (Report on Education for Peace, Human Rights, Democracy, International Understanding and Tolerance, 2007).

3. **Human rights education**

   One of the main generators of violence is certainly the violation of basic human rights of peoples. Utter disregard for the rights of weaker and vulnerable sections of people by the powers that be and an equally dangerous ignorance of one’s own rights by peoples contribute to the violation of human rights and the ensuing violence. On the basis of this understanding it
had been felt that educating in human rights must become a part and parcel of education in general and peace education in particular. Human rights education tries to familiarise participants with the international covenants and declarations of the United Nations system like the Universal Declaration of Human Rights and train them to recognize and prevent their violations of and promote tolerance, solidarity, autonomy and self-affirmation at the individual and collective levels (Brabeck, 2001).

4. Worldview transformation

Several scholars have pointed out that the ultimate goal of peace education should be the transformation of one’s worldview. For instance, H.B.Danesh, founder and President of the International Education for Peace Institute is of the view that Peace Education must focus on the healthy development and maturation of human consciousness through assisting people to examine and transform their worldviews. Worldviews are defined as the subconscious lens (acquired through cultural, family, historical, religious and societal influences) through which people perceive the nature of reality, human nature, the purpose of existence and the principles governing appropriate human relationships. Danesh argues that the majority of people and societies in the world hold conflict-based worldviews, which express themselves in conflicted intrapersonal, interpersonal, intergroup, and international relationships. He has subdivided conflict-based worldviews into two main categories which he correlates to phases of human development: the Survival-Based Worldview and the Identity-Based Worldview. It is through the acquisition of a more integrative, Unity-Based Worldview that human capacity to deal with conflicts creatively, to create unity in the context of diversity, and establish sustainable cultures of peace, could be achieved (Danesh & Danesh, 2002).
Classification by Mitsou Okamoto

Mitsou Okamoto, the well-known Japanese peace activist and thinker has divided peace education under four heads:

1. **Peace Education as Criticism of War**

   According to Okamoto this is the original form of Peace Education. After the first World War Julian Huxley and Aldous Huxley in England and John Dewey in the US promoted peace education. Bertrand Russell criticised war and militarism. Then the horrors of the World War II and subsequently the Vietnam war intensified anti-war campaign and it was reflected in education as well. In the early years of 1970s peace studies programmes with an obvious anti-war orientation mushroomed in colleges and universities (Okamoto, 1984, p.220).

2. **Peace Education as Liberation**

   Influenced by Johan Galtung’s concept of ‘structural violence’ and ‘positive peace’ issues like the violation of human rights, political repression, illiteracy, malnutrition, social disorder etc., became important themes of peace education. As far as the developed countries are concerned war is the most potent destroyer there; but poverty and deprivation was the foremost destroyer in un/underdeveloped countries. Thus for the third world countries the focus of peace education was not war but liberation from oppressive and violent structures. More often than not this type of education takes the shape of social action. In many third world countries liberation from poverty and illiteracy became the major object of peace education (Okamoto, 1984, p.221).
3. **Peace education as a learning process**

According to Okamoto the third type of peace education lays stress on learning process and stresses the need to foster qualities of tolerance, compassion, creativity, imagination etc. While the other forms laid stress on themes, this type stresses process and forms of learning. Process means giving importance to developing critical thinking and questioning. The idea here is that education based on ideologies will help in creating enemies, intolerance and inflexibility and not positive attitudes or values. So in this type what is taught is not about peace but peace itself (Okamoto, 1984, p.221; Galtung, 1992).

4. **Peace education as life-style movement**

This type emphasises the point that peace is possible only if we change our life style and adopt life-style conducive to the realisation of the culture of peace. Consequently this type emphasises fundamental values like simplicity, ecological awareness, personal transformation etc. This type of peace education was, in one sense, the off- shoot of the life-style movements which came up in a large way in the West (Okamoto, 1984, p.222).

**Gandhian peace education**

Gandhi wrote extensively about education. His writings include thorough critiques of the evils and deficiencies of British and other modern educational models and his proposals for a new system of education. Gandhi did several innovative educational experiments both in South Africa and in India. His many experiments and reflections were finally consolidated in his Wardha Scheme of Education, known as the Nai Talim or New Education of Gandhi (Gandhi, 1956). Gandhi offers many valuable insights on education. Setting the true goal of education as liberation his model provides the means
for liberation from all forms of servitude and domination, and for one’s ethical and spiritual liberation (Allen, 2007).

In this section we will briefly discuss Gandhi’s major contribution to peace education. Gandhi’s peace education could be best understood if it is placed within his larger philosophical framework, with truth and nonviolence as its foundational principles. According to Gandhi realising Truth – which is God for him – is the ultimate purpose of life and nonviolence is the only means to achieve it. Gandhi understood nonviolence as a cohesive force that hold life together (Gandhi, 1945) and therefore, wanted nonviolence to be made the central organising principle of all activities of life. The reason for Gandhi’s deep and immense concern for nonviolence was that he found the prevalent and emerging world order to be steeped in violence. Gandhi gave the widest definition to violence. While most interpreters of violence, in their analysis, focused on overt manifestations of violence, Gandhi delved deeper and exposed structural and cultural violence in the system. For him all forms of exploitation, domination, discrimination and segregation were violence. One of the main reasons why he opposed and rejected the British system of education was that it was an instrument of cultural violence in the sense that it tried to engender and perpetuate a system of cultural hegemony by glorifying western culture and its values while systematically deprecating everything that was non-western. Gandhi wanted to substitute such a (culturally) violent system with a liberative model which will liberate people from the coil of direct and indirect violence. It is important to recall here Gandhi’s definition of education: “By education I mean an all round drawing out of the best in the child and man – body, mind and spirit” (Harijan, 1937, p.197). Gandhi’s new education was part of his Constructive Programme (Gandhi, 1941) which was a package of eighteen point programme for
rebuilding India non-violently from below through people’s participation. Thus Gandhian education addresses the problem of structural and cultural violence and there through shares the concerns of peace education. At the same time Gandhi had repeatedly made it clear that for him the central goal of education was character building. In other words it could be said that he wanted the educands to achieve personal transformation through education. He went to the extent of saying: “I would feel that if we succeed in building the character of the individual, society will take care of itself” (Bose, 1948, p.287). In short, Gandhi’s new education addresses the problem of direct and indirect violence and is meant to equip the students to resolve and transform conflicts non-violently and in a constructive manner and thus could be characterised Peace Education as well. But it is necessary to clarify here that Gandhian education is implicit peace education and not explicit peace education as it does not include peace as a special subject. On the other hand, peace component is integrated into the process, making it more natural to internalise the value of peace.

As pointed out by Allan Douglas, the strength of Gandhi’s peace-education approach to violence is in terms of preventative socialization, relations, and interventions. It prevents us from reaching the unavoidable stage of explosive overt violence and war. For Gandhi, at least ninety percent of violence is humanly caused, contingent, and hence preventable. Hence the greatest challenge for peace education is to identify root causes and to propose alternative nonviolent determinants (Allen, 2007). There is a criticism that Gandhian peace education provides only a long-term preventive approach to the problem of violence and is therefore not capable of tackling radical forms of open violence like terrorism. Here it is important to remember that Gandhi did not make a fetish of his nonviolence. For him
absolute nonviolence was impossible of realisation as long as we exist physically for existence entails violence in some form and degree. Gandhi also did not rule out the existential need for resorting to some form of preventive violence in unavoidable extreme cases to ward off indiscriminate use of violence by totally unconcerned and extremist elements. As rightly pointed out by Douglas Allen, “that is ultimately the least violent and the most effective, contextualized, relative response possible” (ibid., 303).

In fact, two out of the four pillars of education suggested by the UNESCO’s International Commission on Education (well-known as the Delors’ Report) namely learning to live together and learning to be, (the other two goals being learning to know and learning to do) are related to peaceful living which is the ultimate goal of peace education. The question has been raised as to whether it is necessary at all to name such efforts as peace education. There are people who consider all education to be peace education because the end result of education is the creation of a society of people who coexist peacefully. So what really matters is integrating what is known as ‘peace attitudes, values and skills’ into the teaching and learning process in educational practice and make peace an integral part of the total curriculum. Peace education is promoted in different countries and institutions in the form of subjects such as Value Education, (Malaysia and Philippines), Citizenship Education (U.S.A.), Education for Mutual Understanding (Ireland) and Developmental Education (UNICEF). Subject titles apart, the content of peace education can be integrated into the formal curriculum and co-curriculum of schools. Through applying peace education and thus attempting to create the culture of peace, it has been observed that schools stand to make several discernible and even quantifiable gains. For example the following benefits are reported by teachers and principals who
have used the peace education approach in their schools in Sri Lanka as
given by Education for Conflict Resolution Project (National Institute of
Education, Sri Lanka).

1. Help develop good attitudes in students and teachers as well, e.g. co-
operation, mutual respect.

2. Help healthy emotional development in students.

3. Facilitate socialization through participation in interactive and co-
operative learning activities.

4. Improve students' discipline and moral behaviour.

5. Develop creativity both in students and teachers.


7. Develop a more humanistic management approach.

In short, when we look critically at role of peace education in
transforming the contemporary word order one has to agree with Wolf that
“it is necessary to effect a symbiosis between the fields of education,
research, and action in the direction of peace” (Wulf, 1992.p.3815).

2.4 Peace psychology

Peace psychology is the study of mental processes that lead to
violence, that prevent violence, and that facilitate nonviolence as well as
promoting fairness, respect, and dignity for all, for the purpose of making
violence a less likely occurrence and helping to heal its psychological effects
(MacNair, 2003). Peace psychology seeks to develop theories and practices
aimed at the prevention and mitigation of direct and structural violence.
Framed positively, peace psychology promotes the nonviolent management of conflict and the pursuit of social justice, what we refer to as peacemaking and peacebuilding, respectively (Christie, Wagner, & Winter, 2000). As far as Peace Psychologists are concerned the remedies to violent behaviour include peace education and conflict resolution. In early years, focus was on international affairs. Through time those interested in peace psychology have more commonly thought that other forms of violence are precursors to war and they threaten peace even in the absence of outright war. These include domestic violence, crimes, the death penalty, abuses of medicines and institutional arrangements which foster poverty or environmental degradation.

Most historians of psychology trace the founding of modern psychology to a specific event, Wilhelm Wundt's establishing the first experimental laboratory in 1879. Yet psychology has philosophical roots going back to ancient times. In the same way, historians of peace psychology can cite the essay of William James, The Moral Equivalent of War, as an event that launched the sub-discipline of peace psychology. The essay argues that the aspects of war that make it psychologically appealing should be replaced by nonviolent alternatives that achieve the same appeal (MacNair, 2003).

During the 1950s, humanistic psychology began as a reaction to psychoanalysis and behaviorism, which dominated psychology at the time. Psychoanalysis was focused on understanding the unconscious motivations that drive behavior while behaviorism studied the conditioning processes that produce behavior. Humanist thinkers felt that both psychoanalysis and behaviorism were too pessimistic, either focusing on the most tragic of emotions or failing to take into account the role of personal choice.
Humanistic psychology was instead focused on each individual's potential and stressed the importance of growth and self-actualization. The fundamental belief of humanistic psychology is that people are innately good and that mental and social problems result from deviations from this natural tendency. According to Maslow, there are general types of needs (physiological, safety, love, and esteem) that must be satisfied before a person can act unselfishly. He called these needs "deficiency needs." As long as we are motivated to satisfy these cravings, we are moving towards growth, toward self-actualization. Satisfying needs is healthy; blocking gratification makes us sick or evil. Peace will come to the extent humanity can practice self-actualization. Humanists recognize that war and violence are human problems. Wars are started by humans and they can only be ended by humans (MacNair, 2003). Jung was illumining the root cause of war itself, which is to be found in the unconscious psyche of humanity. Jung was pointing out the underlying psychological lesson of war, which is that to project the shadow, our darker half, outside of ourselves, is an “inner” act which always results in incredible destruction in the “outer” world. Illuminating our inner darkness frees us from the unconscious compulsion to project the shadow outside of ourselves. Recognizing, owning and shedding light on our own darkness, we become able to help make the darkness in the world conscious. Withdrawing our shadow projections from the outside world, we become active agents and embodied representatives of peace (Levy, 2010).

Shadow projection is itself the unmediated expression, revelation and playing out of the shadow. Shadow projection, the process in which we “demonize” our enemies, entrancing ourselves into believing that “they” are inhumane monsters who need to be destroyed, is the underlying
psychological process which, when collectively mobilized, is the high-octane fuel which feeds the human activity of war.

Peace psychology as a distinct area of psychology did not begin to emerge clearly until the latter half of the twentieth century, when the United States and Soviet Union were locked in a nuclear arms race that threatened the survival of humankind. The nuclear threat peaked in the mid-1980s, igniting a counter-reaction by a generation of psychologists who began to identify themselves as peace psychologists. These psychologists were trained in traditional areas of psychology, typically, social, developmental, cognitive, clinical, and counselling psychology, and they were eager to apply concepts and theories that held the promise of preventing a nuclear conflagration.

According to Peace Psychology violence can be at the micro or macro levels. At the macro level, it includes nationalism and interstate war. At micro levels it includes various forms of intergroup violence. Another classification is direct violence and structural violence. Direct violence refers to events that harm or kill individuals or groups as contrasted with structural violence which is manifest in social inequalities. In structural violence, hierarchical relations within and between societies privilege those who are on top while oppressing, exploiting and dominating those who occupy the bottom. Like direct violence, structural violence also kills people but does so slowly, by depriving people of basic necessities. Since the roots of direct violence can often be traced to structure-based inequalities, structural peace building is an important concern for peace psychologists. So efforts must be made to identify psychological concepts and processes involved in the nonviolent pursuit of socially just ends that promote peace with social
justice. Positive approaches to peace includes conflict resolution by giving due weightage to cultural differences.

As Winter, Christie, Wagner and Boston (2000) explain many forms of direct violence can be traced to structure-based inequalities, ethnic tensions, environmental degradation, and economic desperation. Direct violence usually stems from structural violence because structured inequalities are predisposing conditions for outbreaks of violent episodes. Throughout history, great thinkers have urged us to find ways to alleviate human suffering. For this we may resort to certain active ways. Hence peace psychology should be based on both activism and analysis. We should give training to our children to think about, research, lobby, and affect peace. At the same time we cannot ignore inculcating values in children necessary for peaceful living. Hence building peace has become a very complex process.

2.5 Components of peace behaviour

The ten basic components of peace behaviour which are regarded as some of the major declared objectives of peace education as given by NCTE are given below. It gives the basic characteristics of a peaceful person that we wish to see developing in children (NCTE, 2001). These components are said to be of great significance in the present global context.

- Positive thinking
- Compassion
- Inner peace
- Be your true self
- Living together
• Think critically
• Non-violent conflict resolution
• Respect for human dignity
• Peace in community and
• Care for the planet.

Let us have a look at what each of these themes indicates.

2.5.1 Positive thinking

Positive thinking means trying to see the brighter side of things, including oneself, others, events of life and nature. It is interesting to note, that people's positive or negative states of minds arise from their self-concept. The negative mind is caught in a vicious circle, difficult to break away from. Psychologists have found that those who have positive self-concepts can face challenges of life courageously and they are not broken down easily. Even if broken down they can regain normalcy within a shorter period compared to persons with negative self-concepts. In essence a positive self-concept is empowering.

Core Values

1. Positive outlook: Positive outlook not only builds effective individuality but also builds solidarity within groups. They charge the social atmosphere with such positive energies that instil joy, creativity, sense of purpose and friendship in people.

2. Self-esteem: One who has a low self-esteem finds it difficult to appreciate others, care for others wholeheartedly, because of the insufficiency within. Only a person with a positive self-esteem can face challenges of life
healthily. There is a need in every human being to build a positive self-esteem. It is a basic human need.

3. **Affirmation**: Affirmation is the interpersonal aspect of the positive outlook. Children should learn ways of expressing affectionate feelings and warmth. Affirmation skills are an integral part of the socializing process in education.

4. **Positive attitudes to work and learning**: Developing a positive attitude to work is a basic responsibility of education. Every education system has identified the need for it. Period for work experience is named in various systems differently as life skill, creative work, handwork, and pre-vocational subject. However, the above vocational subjects are rarely presented in a manner that evokes enthusiasm in children. School can build working attitudes by exposing children to the world of work, through visits and interaction with people of different vocations.

5. **Positive attitudes to the future**: It is often said that youth do not have proper attitudes towards their own future and of the country. It has been shown that this lack of hope can lead to anti social and self-destructive behaviour like joining terrorist movements and drug abuse. One of the goals of peace education is to create positive attitudes to the future in students.

2.5.2 **Compassion**

Compassion, in simple terms refers to that quality which encompasses non-violence, kindness, empathy and equanimity in the highest and purest form. It takes people out of their pursuit of egoistic interests and opens their eyes to the realities of the suffering of others around them. It is the essence of being human. Every religion teaches us to be compassionate.
and take it as the supreme guiding principle in life. It drives man to be kind, helpful, and caring towards all.

**Core Values**

1. **Non-violence**: Non-violence is an integral active quality in compassionate living. It means to abstain from all violent acts and motives. Positively it means Love.

2. **Kindness**: It is the state of mind that motivates a person to help and serve those who suffer. Kindness transcends the ego that seeks reward, profit and benefits in return.

3. **Empathy**: Empathy is an affective response of concern and tenderness to the joys and suffering in others. With empathy you share the other person's feelings and experience it as if you have entered into that person's inner world. Though in psychology it is used in a technical sense here we can use it in a general and practical sense, to mean being sensitive, friendly, warm and caring.

4. **Equanimity**: Equanimity means maintaining a detached sense of calmness in mind and temper, in face of stressful and provocative situations in life. It also includes being large hearted and forgiving.

**2.5.3 Inner peace**

The statement in the preamble of the UNESCO's Constitution, "Since war begins in the minds of men, it is in the minds of men that the defences of peace must be created" provides a guiding principle for this theme. ‘Learning to be’ means to learn to live peacefully with oneself. Peace can be experienced within ourselves. Inner peace arises out of intrinsic inner
richness such as compassion, spiritual joy and wisdom. It is the state of mind where a person experiences the joy of wholesome living.

**Core Values**

1. **Resolution of inner conflict**: At the superficial level of mind, inner peace can be experienced through resolution of psychological conflict. As we know conflicts can be either external or internal. In fact most of our conflicts are internal, that is within ourselves. Various psychologists have described the nature of inner conflict. It is evident that a person who is unable to live in peace with himself cannot live in peace with others.

2. **Self-knowledge**: To resolve one's inner problems first of all one has to learn to look within and observe how the mind works. The problems distressing the mind have to be perceived and understood. The more you understand yourself the more you mature psychologically. Helping children to look within and understand the self is an important life skill.

3. **Spiritual needs**: Children's spiritual needs are delicate and strong. They want to experience joy, beauty, love, warmth, kindness and wonder. They want to feel good. Education should cater for these children's spiritual needs. Depriving them of such needs surely withholds the blooming of their wholesome personalities.

4. **Meditation**: One of the effective ways of realizing the peace within is meditation. A meditation may be either tranquillizing or insight-producing. One can practise tranquillizing meditation by sitting still and concentrating on breathing in and out. As the mind settles down in concentration an intense sense of peace begins to unravel. Insight
meditation awakens wisdom within us. All meditations are exercises in developing awareness and calmness in the mind.

2.5.4 Be your true self

This theme is primarily concerned about the self-development of students. To live successfully they have to be unique persons. Education should help children to build themselves as persons through such self-empowering processes such as guidance, inspiration for higher life, self-understanding, and skill training.

Core Values

1. Assertiveness: Assertiveness has both positive and negative connotations. Positively, it means standing for yourself in difficult situations, through honest and direct communication of your needs, feelings, concerns and positions. Assertive skills are essential in effective conflict resolution. When a person lacks such personality skills obviously he or she loses self-respect, gives in as a loser and admits defeat. Assertiveness encourages forwardness in social interactions. For genuine expression of affection, warmth, friendship, love and appreciation one needs assertive capacity.

2. Will: Will is generally thought of as a stern determination built by a person to achieve his personal goals. Most of us live without realizing the immense power lying within us. The will may be discovered by the insights of self-understanding in meditation. When the true will is awakened it provides impetus to action to achieve the desired goal. Will also provides insight into the strategic and creative problem-solving.
3. **Self-Understanding:** One of the significant functions of the human intelligence is to look within and understand one's own process of mind. Self-understanding is to look within and observe, probe, examine, inquire the conditions and processes that dictate our behaviour. Such understanding builds self-knowledge that guides us to wise action. In other words, self-knowledge produces wisdom. Wisdom flashes in us as insights. Self-knowledge also fosters our inward growth and it leads to the discovery of the true self.

2.5.5 *Living together*

This theme basically presents the values of co-operation, coexistence, sharing and solidarity in a world that is being pulled apart, by ethnic, religious, individualistic and other separate forces. As mentioned before learning to live together has been recognized and declared as one of the four pillars of education in the Delors’ Report on education for the 21st century. What we really need is to enlarge our minds when the world is becoming small. Only then can we capture the global human brotherhood. By learning to live together we broaden our vision, gradually move from self-centeredness, to community, to nation and from there to the global family. It also means to learn to co-operate and share with each other and accept diversity and live in harmony.

**Core Values**

1. **Working in groups:** A large part of our life is spent in groups. Inability to work in groups can make one's life a failure at every level. Harmonious working in a good group is satisfying, empowering and leading to growth, not only to the individual but also to the others in the group.
2. **Cooperation**: Learning co-operation is gaining significance in the world of today for several reasons. There is growing individualistic, ethnocentric and other divisive forces, which threaten the solidarity of mankind. Peace is living together. As children learn co-operation, a warm and friendly climate emerges in the classroom. Conflict and quarrelling are reduced. Co-operation in groups leads to greater sense of equality of all. It also develops interdependence within the group in place of egoistic independent tendencies.

2.5.6 **Thinking Critically**

Critical thinking is a basic function of human intelligence primarily necessary to distinguish truth from falsehood. This faculty of our intelligence helps us to choose the right course of action in every sphere of life. Primarily critical thinking along with creativity is geared to the advancement of our civilization. Peaceful living needs to exercise this capacity for moral judgement, responsible decision-making and right choice of action. In controversial issues, it is much easier for people to succumb to one side, than remaining impartial and open. The latter demands that you seek for information, inquire, analyse them critically and arrive at judgement.

**Core Values**

1. **Unbiased inquiry**: A good critic needs a set of correct attitudes to healthy exercising of his capacity. Unbiased attitude is the foundation for this. The second attitude is that of fairness and impartiality to all aspects of the issue. Thirdly one needs to be concerned with the constructiveness of his criticism.

2. **Responsible decision-making**: We tend to think that decision-making is a simple act. But on a closer look, it may reveal itself to be
a complex act, involving many dimensions such as ethical, social, organizational, legal, political and so on. Our decisions affect our families, organizations and those people who are involved with the issue. Obviously, it is a highly intellectual, personal and socially responsible act. Education should help students to be skilful decision-makers.

3. **Moral judgement**: Being moral is defined as

   (1) concerning principles of right and wrong behaviour
   
   (2) ethical
   
   (3) attribute based on people's sense of what is right and just not on legal rights and obligations
   
   (4) following standards of right behaviour, good and virtuous.

2.5.7 **Non-violent Conflict Resolution**

Conflict is everywhere. It is a part of our life. This is because of the increasing individual differences and diversification of the society. Hence we have to learn how to live amidst conflict, handle and resolve them constructively. To have a positive attitude towards a conflict is to take it as a challenge and opportunity for development and self-correction. Conflicts become destructive simply because of the lack of skills in handling them. If they are handled properly towards positive results, they will bring growth, and renewed relationship, sense of fun and self-confidence.

**Core Values**

1. **Co-operative conflict resolution**: In the course of negotiation for solving the problem each party has to give up certain things in order to gain other things. Only then can they arrive at common ground.
The conflicting parties should co-operate with each other by adjusting their positions to reach a solution, satisfactory for both of them.

2. **Non-violence**: Do not act or take decisions under the impulse of anger. When we happen to explode in anger, be silent, show that you feel sorry and apologise. Instead of being harsh, one must speak to the person, assertively. If your angry feelings are boiling inside after the incident, release them physically through acts such as swimming, kicking a ball or working hard in the garden.

3. **Understanding others' needs**: For solving a problem we must discuss the problem and find an agreeable solution. People will not accept solutions unless they satisfy their needs. Hence enabling to identify the needs of parties in conflicts is very important.

4. **Mediation**: Mediation is stepping in between two conflicting parties to help resolve their problem. The mediator should be an impartial person acceptable to both parties.

2.5.8 **Respect for Human dignity**

The tradition of human rights concepts is as old as human civilization. The Declaration of the Universal Human Rights by the United Nations Organization is a moral victory of mankind as a whole in recent times. The declaration begins with the article; “All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood”. Developing consciousness of rights is important in that they are strong factors in peace. Most of the conflicts arise from violation of human rights. Hence we must educate the next generation on human rights and inculcate the basic values imbedded in there. Although many curricula have it as a unit
generally it is taught only at the cognitive level. What is necessary is to help learning them in a manner that the respect for human dignity is internalized and be a part of one's character. We have yet to search for effective methods of teaching human rights.

Core Values

1. Non-violence
2. Kindness
3. Empathy
4. Equanimity

2.5.9 Peace in Community

This theme aims at developing children's knowledge, attitudes and skills for active and responsible citizenship. Education is accountable to produce good citizens for both the country and the world. One effective method for it will be the social exposure programmes in our educational institutions. For this, first of all institutions should set examples in being interested in the contemporary social issues, in preference to keeping up with the long prevailing tradition distancing themselves from the social reality.

Core Values

Concern for community building: The word community is defined as "the people living in one place, district or country considered as a whole" (Oxford Advanced Learner's Dictionary). A community is linked together by many common factors and as a result they affect each other. Community building is a process that needs to go on continuously in a society or a country. It happens at various levels such as social restructure, educational reforms,
cultural reawakening, conflict reconciliation, and reemphasis of morality and value system.

**Civic responsibility & Citizenship:** Being a citizen involves understanding one’s role as a member of the community or nation and acting with responsibility. A social role is built upon a certain set of attitudes. Attitudes are predispositions to behaviour. Education is accountable to the society to produce good citizens. The word citizen is basically a political term. A good citizen thinks globally and acts locally. Peace education basically attempts developing peaceful attitudes in the future citizen.

### 2.5.10 Care for the Planet

This theme aims at developing the sense of 'touch' with Nature in children. Peace with nature is blissful, healing and fulfilling. It creates a deep spiritual sense of communion with Nature, which brings about contentment and peace. The ever-increasing restlessness in the modern society arises from the loss of touch with Nature. In coming into touch with Nature, we develop what is called, the planet consciousness. Children need to have it to know how the ecosystem operates. Peace education helps internalization of such knowledge, through bringing in the affective learning dimension into it.

**Core Values**

1. Peace with Nature
2. Preservation of Nature
3. Appreciation and admiration of natural environment
4. Valuing reuse, repair, recycling natural resources
Our present era is crucially decisive about the future of mother earth. Mankind had been living on earth at least for the last six million years. They built many civilizations on various parts of the earth. The striking fact about the ancient civilizations was that they never posed threats to the earth. But within the short existence of the modern civilization for the last twenty-seven decades, say from 1830 with the beginning of the Industrial Revolution up to the present, the earth has been threatened with damage, pollution and destruction as never before. Unless we stop this, the future of the earth is at great risk. So we must educate our children not only to take care of themselves but also to be caretakers of their mother earth. Children need to understand the consequences of the damages we cause to the earth because they are the future citizens. In fact children can be crusaders to save the earth.

2.6 Yoga

As has already been pointed out Yoga has been widely acclaimed as one of the most scientific and effective means for the attainment of equilibrium/tranquility of mind leading to enduring inner calm, peace and happiness. It is necessary here to consider the concept in some detail. The term Yoga comes from the root yuj which means to yoke or join. It is used to mean the union of the individual soul (jivatma) with the Universal Soul (Paramatma). “The art of Yoga is defined as a system in old culture for perfecting human efficiency. It claims to destroy the defects and diseases of the body and mind, to establish health and happiness, to develop intelligence and reveal true knowledge of Self, and to extract the nectar of all things” (Bernard, 2005). Patanjali (between 400 BCE and 200AD) is credited with having given us the present form of the Yoga doctrine in his famous Yogasutra. In fact Patanjali did not discover Yoga; the art and
science of Yoga, its teachings and techniques, have been accumulated through a continuous stream of practitioners from time immemorial. The supreme aim of Yoga is to free human beings from the three sorts of pain viz., those arising from their own infirmities and wrong conduct, those arising from their relations with other living things, those arising from their relations with external nature. In the Yoga system "this is accomplished, first, by achieving non-attachment to the world, but not necessarily isolation from it; secondly, by gaining restraint over the mind and its creations, thereby purifying the manifest consciousness; and, finally, by attaining positive and absolute union of the individual soul and universal soul. This condition is known as Samadhi, and is the true purpose of Yoga (ibid p.87; Ghosh, 1933; Behnan, 1937; Ballantyne, & Deva, 1885).

The contention that yoga helps considerably in reducing social tension and creating social harmony and peace is based on the argument that when individual members of a society attain the inner capability to control themselves i.e., to control their senses and emotions, they naturally must have developed the capability to look at societal issues in a balanced and dispassionate way rather than in an emotional or parochial manner. They also argue that as regular practice of yoga inculcates in the practitioners the sense of oneness of creation (recall that yoga means union) they will learn to look at the entire creation as part of themselves. The lines of separation obliterate and vanish for them. Thus they naturally become not only better and more conscientious human beings but also better citizens. Hence in the highly competitive world of today yoga assumes a greater significance and larger role (Singleton, 2010).

It must be clear from the above that Yoga is a way of life, an art of righteous living or an integrated system beneficial to the body, mind and
inner spirit. Regular practice of yoga is helpful in discovering one's own self. Though the ultimate aim of Yoga is the attainment of the physical, mental and spiritual health and harmony it also fulfills the societal requirement of preparing socially responsible individuals who are internally better equipped to perform their social duties and responsibilities.

2.7 Evaluation

Evaluation is an integral part of any educational programme. Evaluation is necessary to continuously improve and revise teaching and learning process. It is necessary at the beginning, during the process and at the end. Hence evaluation is generally done in three stages. At the beginning it is done to know the state of art, i.e. to judge the initial standard of students, or popularly known as the entry behaviour, in relation to the intended programme. The achievement of an education programme is measured against the entry behaviour. It is the foundation to evaluate any progress taken place. Evaluation is also necessary while teaching and learning is in progress. This is called formative evaluation. During the process of teaching naturally the teacher is watchful to find out whether students are really learning. Finally, evaluation is done at the end of the programme in order to judge its worth, to determine the degree of achievement and to revise or improve the next cycle of programme. Peace education is evaluated by using the ‘expected behaviours’ decided at the beginning. Evaluation of any peace education programme should be conducted at all the three levels mentioned above. Especially evaluation at the process level or formative level is most important. In fact, evaluation need not be a separate or independent activity outside teaching and learning but it can be easily built into the process of teaching and learning. An
evaluation process may follow the steps given below. Depending on the nature of the programme evaluated, a different procedure can be adopted.

1. Survey students' entry behaviour
2. Identify needs and set goals
3. Select concepts that build the intended behaviours
4. Implement the programme
5. Prepare tools of evaluation
6. Conduct evaluation at all the three levels
7. Use evaluation for feedback, feed forward and revision of the Programme.

Outcome of a particular learning is basically a changed behaviour. In peace or value education, care is needed to judge students' behaviour. Some consequent behaviours are indirect or delayed. Even abstaining from certain behaviour patterns or norms indicates a value judgement.

2.8 Conclusion

Peace education has been identified as the most pressing need of the time. In the present era of uncertainty and violence in the forms of terrorism, war, crimes, injustice, oppression and exploitation, peace thinking needs to be in the forefront of mainstream consciousness. Perhaps trust in Gandhi’s Law of Love and belief in the cultural values of love, mutual trust, goodwill and peace will help us move towards lessening and elimination of various forms of violence.

Building a culture of peace is not easy, rather difficult to accomplish. We need more explicit inclusion of peace education in the present system of
education for achieving this goal. Different ways of integrating peace into curriculum also must be adopted. Efforts must be made to make our schools, homes and hearths a good place to start in building a culture of peace by developing all the skills needed for a peaceful living.