CHAPTER III
REVIEW OF RELATED LITERATURE

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3.1 Introduction

Research takes advantage of the knowledge which has accumulated in the past as a result of constant human endeavour. It can never be undertaken in isolation of the already completed works on the problems directly or indirectly related to a study proposed by a researcher. A careful review of related studies and literature is hence an important step in any research study. The investigator made a sincere attempt to review the literature related to Peace Education and Yoga. Many educational research reports, books, journals, periodicals, magazines and internet have provided valuable information to the investigator regarding the variables selected for the study. The information is arranged as follows.

3.2 Relevance of Peace Education

Peace education, a worldwide movement, is a diverse and continually changing field, responding to developments in world society and, to some extent, to the advancing knowledge and insights of peace research. As practiced in elementary and secondary schools and presented in the university programs that prepare classroom teachers, peace education goes by various names: conflict resolution, multicultural education, development education, world order studies, and more recently, environmental education. Each of these approaches responds to a particular set of problems that have been perceived as the causes of social injustice, conflict and war. Each could also be classified as preventive education “as it seeks to prevent the occurrence of the problems which inspire it” (Reardon, 1997). More importantly each is conceived as education for peace, and thus acknowledges that it is intended to be a means to the realization of a set of social values. Although each relates to peace in the sense of social cohesion and the
avoidance of the form of violence to which it responds, none of them displays the elements of prescription and holism so essential to understanding the increasingly conflictual interdependent, planetary social system from which peace is to be wrought from. Each is primarily responsive, particularistic and problem focused.

While going through the works of Paulo Freire, one of the best known and most influential radical education theorists in the 20th century, we can see that his major contribution to the field of peace education is the insight that education is, necessarily, a form of politics. He averred that schooling is never neutral; instead, it always serves some interests and impedes others. Freire’s magnetism lies in his insistence that schooling can be used for liberation, just as it has been used for oppression. He argued that through liberatory education, people come to understand social systems of oppression and equip themselves to act to change those situations. In Pedagogy of the Oppressed, Freire introduced a radical distinction that has since become an enduring feature of progressive educational thought: the difference between what he called “banking” and “problem-posing” education. In contrast to banking education, Freire proposes a problem-posing education. Problem-posing education encourages students to become active in thinking about and acting upon their world. Problem-posing education relies upon dialogue and critical consciousness, democratic teacher-student relationships, the co-creation of knowledge through interaction, and a curriculum grounded in students’ interests and experiences. Freire’s philosophy thoroughly informs peace education pedagogy and practice. His complicated concept of conscientization provides the foundation of peace education’s hope for a link between education and social transformation. His insistence on dialogue and his discussions of egalitarian
teacher-student relations provide the basis for peace education pedagogy (Bartlett, 2008).

An important aspect of peace education is about making peace and living in peace with an adversary, another unfavourable group: a minority group, a group of immigrants, another ethnic group, tribe, religion or political party (Salomon, 2004). Peace education pertains to relationships between groups which are usually involved in some conflict or tense relationship, whereas conflict resolution usually pertains to relations between individuals in conflict. The ultimate goal of peace education is to lead to the legitimization of the other side’s point of view. This does not need to entail agreement with the other side, just seeing it as legitimate and thus valid. Changes of attitude, weakening of prejudices and more positive ways of relating to the other side would then easily follow. Humanity today is threatened with total destruction through the development of nuclear weapons and transcontinental missiles. Hunger, hatred, exploitation and dissension are becoming more prevalent than any time in the past (Arunachalam, 1985). These can be abolished only if man can understand himself, put himself in right relationship with others, property and ideas and work for peace and goodwill on earth. Here lies the importance of Peace Education. Gandhiji has shown us this by way of his own life and teaching. A peaceful and warless world cannot be created by providing information and developing intellectual virtues alone, but by fostering moral self discipline and by making an aesthetic approach to education. For this we have to redefine our educational needs, work out a practical programme, inject this perspective into all our activities and aspects of life and learn constructive work and resistance to evil (Prasad, 1984).
UNESCO has continually promoted peace education as one of the means of creating a culture of peace and in the preamble to its constitution, UNESCO declares that ‘since wars begin in the minds of men, it is in the minds of men that the defences of peace must be constructed’ (UNESCO Constitution, 1945). UNESCO’s General Conference in November 1974 made several important recommendations concerning education for international understanding, co-operation and peace and education relating to human rights and fundamental freedoms. It re-iterated the need for educational policy to be guided by principals including that it should: have an international dimension and a global perspective; incorporate an understanding and respect for all peoples, their cultures, civilisations, values and ways of life, including domestic ethnic cultures and cultures of other nations; promote communication with others; and for individuals to take part in solving the problems of their community, their country and the world at large (UNESCO, 1974). In its Medium Term Strategy published in 2002, UNESCO strategy is formulated around a single unifying theme—a UNESCO contribution to peace and development in an era of globalisation through education, the sciences, culture and communication (Harris & Lewerb, 2005).

Peace education programs strive to bring about and maintain meaningful changes in perceptions, attitudes, values, beliefs, and consequently in behavior in order to usher in a "transition from a culture of war to a culture of peace" (Salomon & Kupermintz, 2002). Such programs vary widely in their rationale, scope, duration, activities, target, clientele, and explicit and implicit objectives. Naturally, PE programs will also vary in their effectiveness. Formative and summative evaluations may be used for knowing whether a program was successful or not.
Bose (1985) by analyzing peace in India’s history pointed out that

- Peace need not be just a part of an institutionalized religious system.
- Peace is not a policy, but an essential part of life.
- Peace is not the maintenance of law and order by rules.
- Peace stands for an integrated, harmonious state of being within one’s own self and without.
- Peace is inclusive.
- Peace is not isolated but cosmic.

So it has to be lived not practised. Joseph (2002) explained to eliminate the fear of violence and war we should develop a strategy which is capable of extending peace and co-operation. For establishing peace on earth, the co-existence of inner peace, positive peace and negative peace is essential. Any society that attains all the three levels of peace will no doubt be a harmonious, non-exploitative and just society.

Mankind has to evolve to a stage of violence free society and place it on a strong permanent footing. For this family and educational institutions must carefully cultivate disapproval of violence and promotion of harmony and peace within their precincts. Different peace programmes must be organized in the right direction to develop such a society (Thakkar, 2003). According to Cicovackim (2006), every civilization, as Schweitzer emphasized, consists of two fundamental realms: the material and the spiritual. We have developed the technology, which can make human life more convenient, but not morally and spiritually better. The ways of peace
making includes overcoming the display of material forces by making the best use of the power of human spirit.

Madhu (2003) opined that peace component should be included in the process of education as education is the only antidote to the forces of war, terrorism, violence, aggression and so on. For peace to become a reality, one’s mind must be peaceful, cool and calm. This attitude of mind can be brought only by education through peace integrated curricular and co-curricular activities. As Harris (2004) opined during this past century there has been growth in social concern about horrific forms of violence, like ecocide, genocide, modern warfare, ethnic hatred, racism, sexual abuse and domestic violence and a corresponding growth in the field of peace education where educators use their professional skills to warn fellow citizens about imminent dangers and advise them about paths to peace. This paper traces the evolution of peace education theory from its roots in international concerns about the dangers of war to modern theories based on reducing the threats of interpersonal and environmental violence. This paper reviews ways that peace education has become diversified and examines theoretical assumptions behind five different ways in which it is being carried out at the beginning of the twenty-first century: international education, human rights education, development education, environmental education and conflict resolution education. Finley (2011) expressed that to truly move toward a more peaceful society, it is imperative that peace education better address structural and institutional violence. This requires that it be integrated into institutions outside of schools and universities. Doing so will be challenging, as many of these institutions are structured on domination and control, not on partnership and shared power. In particular, U.S. criminal justice, social services and prevention programs, and sport have tended to be dominator-
modelled. Finley offers analysis and suggestions for overcoming these challenges and for integrating peace education into important social institutions. Creativity will be one of the most useful assets in moving peace education from schools to other institutions and, with creative visioning, collaboration, and implementation, peace education can be integrated into the most challenging situations and provide hope for holistic changes in our society.

Peace education is an essential component of quality basic education. Peace education is 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. Fountain (1999) considers issues pertaining to peace education from the perspective of the Convention on the Rights of the Child and the Jomtien Declaration on Education for All. The relationship between peace education and other educational initiatives is examined. The aims of peace education as they appear in programmes around the world are then summarized, followed by a brief survey of the types of approaches that have been used in a variety of educational environments. A number of ‘windows of opportunity’ for peace education are described. A rationale for the use of interactive, learner centred methods in peace education is presented, along with elements of effective peace education programmes selected from current research. The paper concludes with an overview of methods for evaluating peace education programmes, sample behavioural indicators, and suggestions for setting up an evaluation.

Peace education is a key for establishing and maintaining a consensual peace (Johnson & Johnson, 2006). Creating an effective peace
education program involves five steps. First, a public education system must be established with compulsory attendance; all children and youth should attend so that students from the previously conflicting groups interact and have the opportunity to build positive relationships with each other. Second, a sense of mutuality and common fate needs to be established that highlights mutual goals, the ‘just’ distribution of benefits from achieving the goals, and a common identity. In schools, this is primarily done through the use of cooperative learning. Third, students should be taught the constructive controversy procedure to ensure they know how to make difficult decisions and engage in political discourse. Fourth, students should be taught how to engage in integrative negotiations and peer mediation to resolve their conflicts with each other constructively. Finally, civic values should be inculcated that focus students on the long-term common good of society.

3.3 Peace education programmes

The current world order poses new challenges to the theory and practice of peace education. Burns and Aspeslagh focus on how peace is presented in formal and informal settings and explore the factors that affect the generation, selection, organisation, transmission and evaluation of knowledge for peace. From the very beginnings of the development of systematic peace education, there has been discussion about whether it should be added as a separate program in the schools, or if the principles of peace education should be applied through the regular school subjects. The variety of approaches and attitudes on what peace education actually is leads to the introduction of a series of titles, such as multicultural training, education for democracy and human rights, and education for development. Many in the field, however, believe that the implementation of principles of peace education into the institutionalized educational system is a better
approach, especially within the subjects encompassing the cultural heritage of the dominant society and the ethnic groups belonging to it. Consistent with this view, Aspeslagh in 1996 wrote about the need to internationalize national curriculum.

Bogart and Slaughter (2001) conducted a study on ‘Peace education in two elementary classrooms with diverse students’ through an environment focused on relationships. This paper describes a case study in which two teachers attempted to bring peace education to their classrooms. To date, the most prevalent approaches to peace education centre on a curriculum or a program. The two teachers rejected such curricula and programs in favour of an approach that emphasized the importance of the environment in developing and nurturing positive behaviours and preventing negative ones, predicated on the assumption that "children learn what they live." Their approach to peace education was through an environment focused on relationships, i.e., how people interact with one another and with nature. The teachers in this study were overt in their efforts to deal with power relationships within their classrooms. Hierarchical structures were adjusted to give children a real and on-going voice, time structures were altered to provide children with choice, and grouping was heterogeneous to take advantage of the cultural diversity that existed in both classrooms. The teachers exhibited the type of connected teaching described by Gilligan (1992); they consistently examined the capabilities and needs of the children in their charge, and without exerting power over them or dominating them they met learner needs and helped them do what they needed to do. The culture of their classrooms valued cooperation rather than competition, traditionally a value of the dominant culture. The paper discusses the results and possibilities for this model of peace education.
Stokes (2002) conducted a study on ‘Education for conflict – Education for peace’ showing some historical developments in the field of peace education and summarises facets and the diffusion of peace education. The study explores some considerations for learning environments suitable for peace education programs and describes selected features of two schools to illustrate the implementation of some of the characteristics of peace education. Prasad (1998) made a study on the ‘Education for environment and peace’ and presented a series of facts about current environmental problems. He concludes that education for environment and peace is essential for better human life and the survival of mankind. Thus we have to make a culture of environment through the medium of proper knowledge of the ecology, which is the base of a culture of peace.

Sineshaw (2002) suggests that it is hard to accept the proposition that war alone would serve as the instrument of creating peace. The study contains an implicit call for different kinds of schools to reinvest in the contemporary world to encourage diversity and creativity and not mere conformity.

Brantmeier (2003) made a study on ‘Peace Pedagogy: Exposing and integrating Peace education in Teacher Education’. The study asserts that peace education needs exposure and further integration into teacher education discourse and practice. It explains how the purposes and goals of peace education already align with peace theory and suggests how a move from implicit to explicit peace education may strengthen the overall momentum of peace pedagogy in building a culture of peace. It concludes by discussing various approaches to peace education for building a culture of peace through teacher education.
Hettler and Johnston (2009) review the types of experiential peace education programs available to teens in the US and provide a classification guide for educators, parents, other concerned adults and teens who may be interested in developing conflict, peace and/or violence prevention knowledge, skills and attitudes. The authors identify experiential programs in the US and the tools that are effectively used for achieving peace education, violence prevention and conflict resolution objectives. They conclude by offering an explanation of the orientation, mission and activities in each type of program and explain the contributions each program makes towards the goal of experiential peace education.

3.4 Peace education and attitude formation

Since the psychologist Gordon Allport formulated his well-known contact hypothesis in 1954, his theoretical framework became the most applicable principle for programs whose main goal is to change the relationships between groups in conflict. According to Allport's theory, for the intergroup contact to be successful and accomplish positive changes in attitudes and behaviour, it must fulfil four basic conditions: the contact groups must be of equal status, the contact must be personal and manifold, the groups must depend on each other working for a superordinate goal, and there must be institutional support for the equality norm (Allport, 1979). The numerous re-search projects that tried to verify the predictions of the contact hypothesis provided contradictory results, raising serious doubts about the major cognitive, affective, and behavioural shifts that occur as a result of organized meetings between representatives of conflicting groups. Almost every new study added new conditions that must be fulfilled in order for the contact to be successful.
Harris (2003) made an attempt to explore Peace Education Evaluation. He found out that the effectiveness of peace education cannot be judged by whether it brings peace to the world, but rather by the effect it has on students’ thought pattern, attitudes, behaviours, values, and knowledge stock. Formative and Summative evaluations may be used to measure and improve the effectiveness of Peace Education programmes.

Mc Glynn and others (2004) summarises the findings of different studies regarding the impact of integrated education in Northern Ireland on social identity, intergroup attitudes and forgiveness and reconciliation. The research is discussed in relation to its implications for the theory and practice of integrated education in Northern Ireland and also for other societies with a legacy of ethno political conflict. It proposes that integrated education in Northern Ireland impacts positively on identity, out-group attitudes, forgiveness and reconciliation, providing hope and encouragement for co-education strategies in other countries that have suffered from prolonged conflict. Despite a number of challenges, it is clear from the research presented here that integrated education holds great potential both for building social cohesion and for promoting forgiveness and reconciliation.

Clark and Hawkins (2004) implemented a model for peace education for pre-service teachers in a course required for education majors immediately prior to student teaching. The social attitudes and worldviews of the pre-service teachers were assessed. In addition, self-assessments, reflective writings, dialogic discussions, field observations, and student ratings of instruction were analyzed to construct a peace education model for teacher training. Forty-three pre service teachers consented to participate in the study focused on peace-building in American high schools.
Brown (2009) discusses the notion that the international sojourn has the potential to transform sojourners into cultural mediators who carry the power to improve global relations. A year-long ethnographic study of the adjustment experiences of international postgraduate students in England revealed a universal early enthusiasm for cross-cultural contact that was matched by a widespread adoption of segregated patterns of interacting. The most common friendship networks were described as bonds with co-nationals, and yet all students attested to an increase in their cultural learning and mindfulness by the end of the sojourn. Nevertheless, intercultural competence was maximised only in those few students who pursued a multicultural strategy of interaction, leading the researcher to call on higher education institutions to instigate policies to encourage lasting cross-cultural contact.

Harber and Sakade (2009) review literature on the roles of schooling in both reproducing and actively perpetrating violence, and sets out an historical explanation of why schools are socially constructed in such a way as to make these roles possible. It then discusses notions of peace education in relation to one particular project in England before using empirical data from research on the project to examine contrasts between peace education approaches and ‘normal’ schooling from the viewpoints of project workers, pupils and teachers. It concludes that such contrasts and tensions do indeed exist and that this raises serious questions about the compatibility of peace education and formal schooling.

Morrison, Austad and Cota (2011) investigated specific attitudes and beliefs, related to the concepts of peace education, of participants in an ‘Introductory, basic help increase the peace program’ (HIPP) workshop. Pre- and post-workshop ratings showed significant differences on two important
attitudinal variables: first, the importance of being familiar with the concepts of communication, cooperation and trust, conflict resolution and understanding diversity, and, second, participants’ beliefs about the importance of the philosophical themes of HIPP. The authors conclude that HIPP can be considered an important model program to be incorporated into peace education.

3.5 Significance of yoga

Yoga is the method and practice leading to conscious union of the human being with the divine principle. Arunachalam (1981) considers anasakti yoga practiced by Gandhiji as the means for attaining self-realization. By practising anasakti yoga Gandhi tried to synthesise the social, political and economic activities and enabled such activities to become the vehicle of spiritual development. Yoga enables one to develop all the physical, vital, mental, moral, aesthetic and spiritual energies inherent in him harmoniously and engineer them for reaching higher levels of existence. Yoga enables the integral evolution of individuals and humanity as a whole, so that the human race itself take the next step in fuller, higher and nobler joyful living (Diwakar, 1988).

According to Thakur (1993) Yoga is getting popular engulfing the whole globe. While yoga is used for slimming and health, it also brings inner peace. Group practices of yoga can endure harmony and peace in the surrounding to build ideal social orders. Vedic ritualistic sacrifices have been in vogue in India since times immemorial. Recently they have become very popular important components of these sacrifices such as the mantras, which are sound forms known to invoke and harmonise subtle energy called Prāṇa. The sacrifice still practiced in India through Yajña and mantras involve ritual
offerings to the fire at sunrise and sunset to the accompaniment of specific mantras. Festivals have been playing a key role in keeping the cultural heritage of India for thousands of years. They continue to play their role even in this Hi-Tech era in bringing joy, reducing stress & tensions and thereby knit the society to harmony. Chatterjee (1970) dealt exhaustively with all points which differentiate Sri Aurobindo’s Yoga from all the previous Yogas current in our country. It is a kind of Yoga for transformation and complete divinization not only of man but also of the entire universe. Yoga is after all primarily a change of inner consciousness and nature.

Yoga is the art and science of removing the polarities between body and mind so that the practitioner of yoga experiences the state of universality within himself (Iyengar, 1998). When yogic sadhana is ripe, knowledge grows, actions become mature and perfect and the sadhaka becomes divine and lives in contact with divinity. By bringing the paths of karma, jnana and bhakti together yoga becomes the fount for all spiritual paths. Swami Chidananda (1991) explained that the science of Yoga is a practical science that is to be applied in life. So there should be in each one the desire and determination to start applying the instructions contained in the science of Yoga to life and conduct to mental, physical and verbal actions. Yoga is nothing but moving towards God.

3.6 Experiments on yoga

Hopkins and Hopkins (1979) evaluated the effects of two different psychomotor programs on activity level and concentration. In the study of Yoga and concentration 34 children (aged 6 to 12) with educational problems were examined. It was found that children in both the yoga and general psychomotor programs were more efficient in their completion of criterion
tasks after periods of physical activity. Haber (1983) evaluated a 10-week yoga program with 61 White and 45 low-income Black elders and a control group. Results showed White elders attended class regularly, practised daily, improved psychological well being, and lowered their blood pressure level. Black elders attended regularly but did not practise or improve well-being.

Berger and Owen (1988) measured differences in mood before and after class of college students taking different courses (swimming, body conditioning, hatha yoga, fencing exercise, and lecture) and were analyzed using the Profile Mood States and the State Anxiety Inventory. Results suggest that courses, which meet four requirements involving aerobics, no competitiveness, predictability, and repetitiveness, may reduce stress. Janowiak (1993) made an attempt to explore ‘Theoretical Foundations of Yoga Meditation: A contribution to Self Actualisation and Stress Management’. Meditation has been acknowledged as a technique that will promote self-growth by reducing stress. Current research on meditation has begun to emphasize the importance of individual differences in cognitive analysis of stress and stress management. It is a natural and easily learned technique that requires only occasional supervision, which therefore has potential for implementation within the stress management curriculum for college students. The goals of meditation appear to be theoretically similar to Maslow's model of the self-actualized person. The study indicated a positive relationship between self-actualisation and meditation. Since studies report that practitioners of meditation have gained increased emotional stability and reductions of stress as benefits, it may be appropriate to include the instruction of meditation within health education curricula at the university level.
Telles and Desiraju (1993) reported the changes in various autonomic and respiratory variables during the practice of Brahmakumaris Raja yoga meditation. This practice requires considerable commitment and involves concentrated thinking. 18 males in the age range of 20 to 52 years (mean 34.1 ± 8.1), with 5-25 years experience in meditation (mean 10.1± 6.2), participated in the study. Each subject was assessed in three test sessions which included a period of meditation, and also in three control (non-meditation) sessions, which included a period of random thinking. Group analysis showed that the heart rate during the meditation period was increased compared to the preceding baseline period, as well as compared to the value during the non-meditation period of control sessions. In contrast to the change in the heart rate, there was no significant change during meditation, for the group as a whole, in palmar GSR, finger plethysmogram amplitude, and respiratory rate. On an individual basis, changes which met the following criteria were noted: (1) changes which were greater during meditation (compared to its preceding baseline) than changes during post meditation or non-meditation periods (also compared to their preceding baseline); (2) Changes which occurred consistently during the three repeat sessions of a subject and (3) changes which exceeded arbitrarily chosen cut-off points (described at length below). This individual level analysis revealed that changes in autonomic variables suggestive of both activation and relaxation occurred simultaneously in different subdivisions of the autonomic nervous system in a subject. Apart from this, there were differences in patterns of change among the subjects who practised the same meditation. Hence, a single model of sympathetic activation or overall relaxation may be inadequate to describe the physiological effects of a meditation technique.
Tummers (2004) evaluated Yoga for students and mentioned Yoga, the art of bringing together the body and mind for improved strength, flexibility, and self-esteem, can also help decrease stress levels; improve academic performance, and self-confidence in school children. Yoga can be an effective way to help school children be more active, relieve stress, and enjoy a non-competitive and non-judgmental atmosphere that encourages movement and learning. It provides experiences that help improve mental alertness, academic performance, readiness to learn, and enthusiasm for learning. In addition, yoga is an exciting way to bring an innovative life-long activity into one's physical education curriculum and appeal to students who may not participate fully in traditional sports related activities.

Daubenmier (2005) conducted a study on ‘The relationship of Yoga, Body Awareness, and Body Responsiveness to Self-Objectification and Disordered Eating’ and tested whether yoga practice is associated with greater awareness of and responsiveness to bodily sensations, lower self-objectification, greater body satisfaction, and fewer disordered eating attitudes. Three samples of women (43 yoga, 45 aerobic and 51 nonyoga/nonaerobic practitioners) completed questionnaire measures. As predicted, yoga practitioners reported more favourably on all measures. The mediating role of body awareness, in addition to body responsiveness, between self-objectification and disordered eating attitudes was also tested. Body responsiveness, but not awareness, mediated the relationship between self-objectification and disordered eating attitudes. This finding was replicated in Study 2 in a sample of female undergraduate students. It is concluded that body responsiveness and, to some extent, body awareness are related to self-objectification and its consequences.
Sakthignanavel (2006) conducted a study on ‘Effect of select Yogic practices on stress of working women’ to measure the effect of Yoga on stress. Fifteen normal female volunteers had undergone ten week’s training program of Asanas, Pranayama and meditation. Personal Stress Assessment Inventory, Kindler, 1982 was used before and after the training program. The result shows that there is greater improvement in reduction of stress in the experimental group than the control group.

Kuhn (2006) explained Yoga has much to contribute to singing. The main physical disciplines of yoga are strength, flexibility, alignment, body awareness through breath control, and concentration. These basics also constitute the core of good singing. With instruction incorporated into the regular warm-up, one can introduce beginning yoga ideas into choir practice. The humming chants practiced in yoga are excellent exercises for tone and resonance. Here the author describes how the basic principles of yoga can contribute to breathing and singing warm-up. Using a well-planned warm-up achieves better singing quality while keeping students actively engaged in the music. Milligan (2006) implemented Yoga for Stress Management Program (YSMP) that served as a complementary alternative therapy resource at a midsize, predominantly undergraduate university. It was offered in addition to traditional treatments for student mental health. Counsellors, Residence Life staff, and faculty found that the program was useful for their students/clients, who reported many benefits from participation.

### 3.7 Role of meditation

Meditation is a systematic technique for taking hold of and concentrating to the utmost degree our latent mental power (Easwaran, 1991). It consists in training the mind, attention and the will to
• sharpen concentration
• deal effectively with stress
• release deep reserves of energy
• transform anger
• leave behind painful memories and live fully in the present
• develop capacities for insight and understanding
• learn to love more fully than you had thought possible and
• discover your unique contribution to life.

Meditation and control of mind go hand in hand. The mind must be riveted on something which is not only pure in itself but can also purify our mind through its power. The purer the mind the easier it is to control. The practice of yoga and discrimination helps for this (Budhananda, 1970). Without controlling the subconscious, the mind cannot be controlled. The practice of pranayama accounts for this. Above all the simplest and surest method of controlling the mind is through the love of God. Swami Bhavyananda (1972) mentioned success in meditation is closely related to peaceful living. For meditation to be fruitful, the mind must be calm, and if the mind is to be calm, we must conduct our normal life and activities in a peaceful way. A prayerful attitude in relation to work is most helpful; whatever activity we may be involved in, we must practise awareness of the Divine Presence in every situation.

Meditation helps to see facts in totality and give liberation from the resistance of the mind, which is the past conditioning. The conditioning is due to the psychological knowledge, memories and total thought process
which imply resistance (Sandhu, 1997). Meditation is a movement from resistance to resistancelessness, from friction to frictionlessness, for psychological knowledge to intelligence and from bondage to freedom. West (1987) evaluated the effects of meditation, the contributors being drawn from among those most knowledgeable about meditation research. The author tried to describe what meditation is and how it has been viewed from the very different perspectives of the spiritual traditions of the East and the positivist orientation of Western psychology. The place and aims of meditation in Buddhist psychology are described along with contemporary Western theoretical approaches to understanding human behavior. It also reviews research on the phenomenology of meditation, the physiological effects of meditation, and research on personality change associated with meditation practice. Part III offers a new approach to understanding meditation as psychotherapy based on a skills analysis, along with a detailed description of how meditation can be used in clinical settings. West concludes with an overview of the research evidence presented in the book along with comments about the adequacy of the research questions posed.

During meditation the body gains a unique state of deep relaxation that dissolves accumulated stress and fatigue. Simultaneously brain functioning becomes more orderly and as a result the body becomes healthier and integrated. Since the thought process is slowed down and concentrated during meditation, a more coherent type of brain functioning develops, resulting in more comprehensive, focused and creative thinking (Castillo, 2005). Meditation will actually improve one's health and even brain structure. Some people who regularly meditate claim that they feel more energetic or require less sleep. Those practising spiritual meditation seems to experience superior improvements in their mental and physical health than
others not practicing it. Measures of their psychological pressure and even physical pain were reduced (Zheng, 2005).

Meditation simplifies our outer life and energizes our inner life. The seven benefits of Meditation according to Pettinger (2007) can be listed as below.

1. **Happiness**

   Meditation can help us to cultivate a real abiding happiness. Meditation allows us to be in tune with our inner self. When we live in the heart we can experience a sense of oneness with others, this brings a happiness that does not depend upon outer events.

2. **Inner Peace**

   Most people would like to experience more inner peace in their lives; at times peace feels an elusive quality because our lives are so hectic. Meditation teaches us how to switch off from the noise of the mind; we no longer give importance to the teeming thoughts which fly through our mind. Through meditation we can gain a clear state of mind; this is the secret of feeling a real inner peace.

3. **Health Benefits**

   There have been numerous studies showing a link between meditation and improved physical health. Meditation is a practical solution to relieve stress. When we relieve stress we help to reduce our blood pressure and heart related diseases.
4. Simplicity

Meditation helps to simplify our lives. When we live in the mind we can feel life is nothing but teeming problems and worries. Through learning to meditate we find we can get joy from appreciating the simplicity of life.

5. Living in the Present

When we analyse the thoughts that go through our mind we find that many of them are dealing with the past or present. We are either fearful of the future or ruminating on the past. However by dwelling on the past or future, it means we are unable to live in the present moment. When we meditate we are completely in the here and now. Meditation teaches us to appreciate life as it is; we learn to value our present circumstances.

6. Better Relations with Others

Often we can have minor conflicts with other people because we dwell on minor faults of the other person. Whether it is justified or not, it is a common source of unhappiness and division. Meditation teaches us to give no importance to minor thoughts. When we meditate powerfully we develop a sense of oneness with other people; we naturally look to their good qualities. Their minor faults seem unimportant.

7. To discover a real sense of whom we are

Our intellectual mind can seek to discover the answer to many questions, but the one question of who am I? always remains unanswered. To discover our real self, to be aware of our own soul we have to go beyond the mind. It is in meditation that we can become aware of a living spiritual presence. When we find this we feel a new purpose in life.
Transcendental meditation is said to induce in its practitioners an altered state of consciousness resulting in relief of stress, an increased sense of awareness, and a sense of well-being. Release of catecholamines has been associated widely with stress and lends itself to quantitation. Plasma epinephrine and norepinephrine, as well as lactate, were measured in 12 volunteers before, during, and after meditation. Values were compared with those obtained from controls matched for sex and age that rested instead of meditating. Essentially the same results were obtained for the two groups, which suggest that meditation does not induce a unique metabolic state but is seen biochemically as a resting state (Michaels, Huber, & McCann, 1976).

De Grace (1976) evaluated the effects of Zen meditation on personality and values, casts serious doubts on certain studies that report astonishingly positive results after only a few weeks of meditation, and offers some suggestions to improve research methodology with regard to a most important contemporary phenomenon. The participation in transcendental meditation classes produced significant freshman-senior increases on intelligence and increased social self-confidence, sociability, general psychological health, and social maturity. No change was observed on social desirability (Aron, 1981). Wong and others (1981) studied a non-self-selected sample of chemically dependent people instructed in meditation techniques. Differences established upon training termination were no longer evident in the instructed group after six months. Subjects who reported continuing at least minimal meditative practices, however, showed differences in social adjustment, work performance, and use of drugs.
While assessing the effects of Transcendental Meditation on the perceptual efficiency of the cerebral hemispheres in 20 right-handed men who underwent reaction time trials to an auditory stimulus, results suggested Transcendental Meditation is an attentional strategy that disrupts the usual biases of the brain (Meissner and Pirot, 1983). A bilingual mindfulness meditation-based stress reduction programme was conducted in an inner-city setting by Roth and Creaser (1997). Mindfulness meditation is defined, and the practices of breathing meditation, eating meditation, walking meditation, and mindful yoga were practised. Data analysis examined compliance, medical and psychologic symptom reduction, and changes in self-esteem, of English- and Spanish-speaking patients who completed the 8-week Stress Reduction and Relaxation Program at the Community Health Center in Meriden, Conn. Statistically significant decreases in medical and psychologic symptoms and improvement in self-esteem were found. Many program completers reported dramatic changes in attitudes, beliefs, habits, and behaviours. Despite the limitations of the research design, these findings suggest that a mindfulness meditation course can be an effective health care intervention when utilized by English- and Spanish-speaking patients in an inner-city community health center. The article includes a discussion of factors to be considered when establishing a mindfulness meditation-based stress reduction program in a health care setting.

The effects of meditation on teacher perceived occupational stress, state and trait anxiety and burnout were evaluated by Anderson, Barker and Kiewra (1999). The study employs a pre-test/post-test control group design and uses the Teacher's Stress Inventory (TSI), State Trait Anxiety Inventory (STAI), and the Maslach Burnout Inventory (MBI) to assess the effects of a five-week standardized meditation (SM) class on the perceived occupational
stress of full-time teachers. Results support hypothesis that SM significantly reduces teachers' perceived stress even when used only two to five times per week.

Perez-De-Abeniz and Holmes (2000) reviewed 75 scientific selected articles in the field of meditation and summarized definitions of meditation, psychological and physiological changes, and negative side-effects encountered by 62.9% of meditators studied. While the authors did not restrict their study to TM, the side-effects reported were similar to those found in the "German Study" of Transcendental Meditators: relaxation-induced anxiety and panic; paradoxical increases in tension; less motivation in life; boredom; pain; impaired reality testing; confusion and disorientation; feeling 'spaced out'; depression; increased negativity; being more judgmental; feeling addicted to meditation; uncomfortable kinaesthetic sensations; mild dissociation; feelings of guilt; psychosis-like symptoms; grandiosity; elation; destructive behavior; suicidal feelings; defenselessness; fear; anger; apprehension; and despair. In summary, it seems that meditation has a bimodal biological impact along time. Initially there is a physiological relaxation response in the short term. Not all effects of the practice of meditation are beneficial. Shapiro (1992) found that 62.9% of the subjects reported adverse effects during and after meditation and 7.4% experienced profoundly adverse effects. The length of practice (from 16 to 105 months) did not make any difference to the quality and frequency of adverse effects. These adverse effects were relaxation-induced anxiety and panic; paradoxical increases in tension; less motivation in life; boredom; pain; impaired reality testing; confusion and disorientation; feeling 'spaced out'; depression; increased negativity; being more judgmental; and, ironically, feeling addicted to meditation. Other adverse effects described (Craven,
are uncomfortable kinesthetic sensations, mild dissociation, feelings of guilt and, via anxiety-provoking phenomena, psychosis-like symptoms, grandiosity, elation, destructive behaviour and suicidal feelings. Kutz et al. (1985a,b) described feelings of defenselessness, which in turn produce unpleasant affective experiences, such as fear, anger, apprehension and despair.

Three randomized experiments conducted on ‘the longitudinal effects of the Transcendental Meditation technique on cognition’ on 362 high school students in 3 schools in Taiwan tested the hypothesis that regular practice of transcendental meditation (TM) for 6 to 12 months would improve cognitive ability (So, Orme & David, 2001). TM practice produced significant effects on all seven variables studies, and the TM technique was superior to contemplative meditation for five of the seven variables. Napping for equivalent periods of time had no effect on cognitive ability.

3.8 Conclusion

The review of related literature revealed the importance of Peace Education in the twenty first century as violence is emerging in an unprecedented manner in human society. Peace education is a remedial measure to protect children from falling into the ways of violence in society. It aims at the total development of the child by inculcating higher human and social values in the minds of children. In essence it attempts to develop a set of behavioural skills necessary for peaceful living and peace-building from which the whole of humanity will benefit. The review helped the investigator to realize the fact that only a few studies are conducted on Peace Education especially in the Indian context.
The studies conducted on Yoga also seemed to be limited in number. They revealed that the benefits of Yoga are numerous. In terms of energy, Yoga is like a universe in itself. Some of the important Yoga benefits include anti-ageing, balance and flexibility of body, increase in knowledge and wealth, improvement in mental health and development of personal and social values. This is not the end of story; Yoga also helps in improving strength, sexual life and reducing weight. Yoga makes you feel good. Yoga is relaxing and energizing. But the investigator could not find out a single study checking the effect of Yoga on internalisation of peace behaviour.

This observation prompted the investigator to carry out a study on the effectiveness of Yoga as an instructional strategy in Peace Education for secondary school students. The review helped the investigator to select the tools and design for the study. It also enabled the investigator to select internalisation of peace behaviour as the dependent variable and Yoga as the independent variable. The investigator selected secondary school students as the sample because very few studies on peace and Yoga are conducted among the students at the high school level.