CHAPTER I
INTRODUCTION

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1.1 Introduction

“A culture of peace will be achieved when citizens of the world understand global problems, have the skills to resolve conflicts and struggle for justice non-violently, live by international standards of human rights and equity, appreciate cultural diversity, and respect the Earth and each other. Such learning can only be achieved with systematic education for peace.” - from the Hague Appeal for Peace Global Campaign for Peace Education.

The new millennium dawned with an unprecedented concern being shown on peace by many constituencies of people in almost all parts of the world. For example, the year 2000 was declared as the International Year for the Culture of Peace (UN Doc A/RES/52/15) and the period 2001-2010 as the International Decade for a Culture of Peace and Non-Violence for the Children of the World by the U.N.O (UN Doc A/RES/53/25). So questions of peace building, peacemaking, peace keeping etc., have assumed a more serious importance than ever before. Simultaneously, the key question of ‘what is peace’ too is logically raised. Peace is understood differently by different people. While for some peace means the absence of open conflict and war, for others it is the absence of all forms of violence, open and systemic or structural. There is also the view that peace is the prevalence of the condition conducive the total and unobstructed development of all individual members of a society. Until recently, in political discourse, peace has been delineated as the absence of open violence or war. But now the perception has changed and peace is understood to mean much more than that. It should mean not only the absence of war, but also the absence of violence in all its forms - personal, structural and cultural- such as threat to
life, social degradation, discrimination, oppression, exploitation, poverty, injustice and so on. Hence peace has become an important area of concern.

According to Webster’s Dictionary, peace means ‘a state of quiet or tranquillity, calm or repose, freedom from war or the absence of strife’. Peace is a state of harmony, the absence of hostility. Peace can also mean a relationship characterized by respect, justice, and goodwill. Generally speaking, peace has two dimensions to it. One is what is called ‘negative peace’ and the other is ‘positive peace’. Negative peace is the absence of war. Positive peace, on the other hand is more complex. A reasonable interpretation of it could be the struggle for social justice and integration of cultures, eliminating violence in all its forms (Grewal, 2003). Interpretations of peace apart, it is generally agreed that a culture of peace is an essential precondition for the development of human beings both as individuals and as a collectivity. So the inculcation of the value of peace in the minds of the growing generation assumes great significance. For this peace must become an integral part of education. That is why peace education is given an important place in today’s educational programmes. It may be said that Peace Education is a system of education directed towards the generation of peace.

While tracing the recent developments in peace education, it could be seen that in the past, peace had been an integral part of education at all times and in all cultures (Grewal, 2003). Every culture regards peace as a noble ideal to attain. However, with the advent of Western secularism through the guise of positivist scientific outlook to education, moral and human values including peace were slowly discouraged and edited out of the school curricula. Under the ideal of value-free positivism and knowledge, the whole education was viewed narrowly as the teaching of facts related to various
subjects. However, in spite of such materialistic views, the thinking of
humanists like Rousseau, Thoreau, Tolstoy and Maria Montessori kept the
sense of moral value in education alive.

With the witness of the horrors of the First and Second World Wars
there was a re-awakening to the need of developing the humanistic side of
education at least among a few educationists. In this context Maria
Montessori’s loud and tireless reiteration on the need for educating for peace
had been significant. At the beginning of the twenty first century we are, in a
sense, only rediscovering her vision of peace education which she placed
before the world in the 1930s. Her vision of education provided a meaningful
and sound basis for peace education. She looked at education as a tool for
building world peace. Peace should be taught and studied as a science
identifying its direct and indirect complex factors. Education for peace must
aim to reform humanity so as to permit the inner development of human
personality and develop a more conscious vision of the mission of mankind
and the present conditions of social life (NCTE, 2001). What we need today
is an education that is capable of saving mankind from the present
predicament of violence and disorder prevailing in the society. Such an
education involves the spiritual development of man and the enhancement of
his sense of moral value.

Peace education has been developed as a means to achieve these
goals. It is education that is "directed to the full development of the human
personality and to the strengthening of respect for human rights and
fundamental freedom. It promotes understanding, tolerance and friendship
among all nations, racial or religious groups" and furthers "the activities of
the United Nations for the maintenance of peace" (Article26, Universal
Declaration of Human Rights). Many teachers are already practising peace
education without calling it so. Historically, in various parts of the world, peace education has been referred to as Education for Conflict Resolution, International Understanding, and Human Rights; Global Education; Critical Pedagogy; Education for Liberation and Empowerment; Social Justice Education; Environmental Education; Life Skills Education; Disarmament and Development Education; and more. These various labels, in fact, illuminate the depth and diversity of the field (UNESCO, 1995).

Peace education has an antecedent in the history of Indian education. Indian culture has been committed to peace and non-violence. India has been well known for religious tolerance also. All the great religions of India such as Hinduism, Buddhism and Jainism, and (some of) the six systems of Indian philosophy laid great emphasis on love, mutual trust, goodwill and peace and aimed to bring peace and harmony in the world. Mahatma Gandhi, as is well-known, was one of the greatest proponents of a culture of peace and nonviolence. To the extent India followed the Gandhian principles of non-violence and peace it could contribute much to world peace. But unfortunately the education system in India did not give adequate importance to the component of peace in its curriculum in modern times. Many eminent Indian thinkers educationists and like S. Radhakrishnan, D.S. Kothari, have pointed out this serious drawback in the system, and have suggested ways and means of overcoming them (Kothari Education Commission, 1966). Hence it is highly desirable that peace component is incorporated into the syllabus of education with the long term perspective of building a world of peace and harmony.

In a world torn with conflicts and violence, the need for peace building and peace making cannot be over emphasized. Responding to this need, the National Curriculum Framework (2005) by NCERT has underlined
that education must develop sensitivity in individuals to their social environment. The concern for equality, social justice, poverty, violation of human rights and developing non-violent social system are the hallmarks of peace education. The approach to peace education is not prescriptive suggesting of dos and don'ts; rather it involves transforming the environment to imbue it with tolerance, compassion, cooperation, justice, equality etc. so that these qualities essential for peace building are nurtured among students. The action for nurturing and peace building must be located in the educational system. As the National Curriculum framework 2005 by NCERT asserts that education must be able to promote values that foster peace, humanness and tolerance in a multicultural society. The aims of education enunciated in the NCF include developing commitment to democracy and the values of equality, justice, freedom, secularism, and concern for others well being. However, it is not by do's and don'ts that children can be oriented towards peace; rather its through enabling children to make choices and decisions about what is right and best for common good, and promoting their ethical development that their capacity for value based decision making could be developed.

Education for peace is about empowerment of self so that individuals are equipped with knowledge, competencies and skills of conflict resolution; such individuals will have self awareness, values of tolerance, compassion and competence to deal with crisis in a creative manner. In order to develop these attitudes, skills and competencies among pupils, the institutions of family and school have to be oriented to make conscious efforts to promote peace related skills. Development of peace-skills and attitudes would entail inspiring the entire atmosphere of school and staff to nurture such attitudes and competencies for peace. Teachers being central to the entire gamut of all
relationships at school, their orientation is most crucial. Hence teachers need to develop consciousness and insight, into their own role as peace educators, their attitudes and values, and the skills necessary for implementing peace education through activities in schools and classrooms (NCERT, 2006).

1.2 Need and significance

There is a growing realization in the world of education today that children should be educated in the art of peaceful living particularly so as life at all levels is getting strife and violence ridden. The question may naturally arise here: 'Is it really necessary to teach peace as such? It is pointed out that as education on the whole is oriented towards peace why should peace be included as a separate component in the curriculum. But the key question is whether adequate importance and space is given to the component of peace in the existing system and syllabus. Is the peace content in the existing curriculum helpful in bringing up peace-loving and mutually caring young generation? Everyone will agree that the need for generating peace consciousness among the growing generation is vital. This is especially so in the contemporary world where violence is increasing vertically and horizontally. We are living in an era of unprecedented violence in the forms of terrorism, war, crimes, injustice, oppression and exploitation amidst a seemingly outward development enjoyed by a few. The majority of mankind lives in stark poverty, struggling for bare survival. There is so much disorder and confusion in the society man has built for himself. Today teachers complain about increasing disciplinary problems in educational institutions. The youth seem to be selfish, narrow minded, lacking in intellectual depth, susceptible to the violent and corrupt social pressures and insensitive to the problems of society.
It is quite natural that this state of disorder and confusion in the society is affecting children's innocent minds which have been described as a *tabula rasa*. Children naturally absorb the spirit of violence in the atmosphere and will soon grow to be the next generation of perpetuators of violence. Therefore, the need to nurture peace in the hearts of children has arisen as urgent issues to be addressed. Hence peace component should be included in the process of education. For this, family, the first agency of education should put everlasting impressions on the minds of children regarding the need for peace. Similarly school curricula must include peace-related disciplines such as value education, moral education, Global education, Gandhi *darsan* etc. and integrate peace concepts, attitudes, values and behavioural skills into the curricula. In the past it was assumed that the more knowledge people acquire the better human beings they would become. But on closer scrutiny the relationship between knowledge and behaviour change was found to be problematic. Research studies have come out with evidence which shows that changes in knowledge alone are not likely to generate measurable changes in behaviour (Spehr & Curnow, 2011). So a goal oriented approach becomes an imperative for inculcating positive values in children, of course, in adults also. But this was not adequately translated into practice and the school curriculum went on emphasising the acquisition of knowledge. Consequently, cognitive learning at the cost of developing children's emotional, social, moral and humanistic aspects dominated the syllabus of education at all levels. The consequences of such imbalanced learning are evident today in the form of youth unrest with their anti-social attitudes and behavioural problems manifesting in alcoholism, substance abuse, ragging, promiscuity, violence, etc. Educating for peace involves engaging students in developing peaceful relations, rather than simply
teaching some techniques. It involves the creation of trust, responsibility, support, care and love. It also involves a mutual sharing of thoughts, ideas and experiences rather than holding on to and maintaining a hierarchical power relationship at various levels of inter-personal relationships as between the teacher and the learner, parents and children, elders and the young. Educating for peace is ultimately about learning peace from concrete situations and contexts, and not learning about peace as an abstract concept.

Peace education is more effective and meaningful when it is adopted taking into consideration the social and cultural contexts and the needs of a country. It should be enriched by its cultural and spiritual values together with the universal human values. It should also be globally relevant. For peace to become a reality, one’s mind must be calm and peaceful. For creating such a state of mind the introduction of peace as a direct subject may not help. It would be more effective if the students are prepared to absorb and accept peace in their lives through other appropriate means, say for example by introducing them to the value of peace more through co-curricular programmes and activities.

It is in this context that the importance of Yoga is to be located and understood. 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. 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 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 & Govinda Shastri, 1885).

In his well-known treatise on Yoga Sri Aurobindo presents another perspective which he sums up as follows:

Essentially, Yoga is a generic name for the processes and the result of processes by which we transcend or shred off our present modes of being and rise to a new, a higher, a wider mode of consciousness which is not that of the ordinary animal and intellectual man. Yoga is the exchange of an egoistic for a universal or cosmic consciousness lifted towards or informed by the supra-cosmic, transcendent Unnameable who is the source and support of all things. Yoga is the passage of the human thinking animal towards the God-consciousness from which he has descended (Aurobindo, 1997, p.117).

In short it could be seen that Yoga is a way of life, an art of righteous living or an integrated system beneficial to the body, mind and inner spirit.
and the ultimate aim of Yoga is the attainment of the physical, mental and spiritual health and harmony. Patanjali has prescribed adherence to eight limbs or steps of Yoga discipline to quiet one’s mind and attain kaivalya.

They are:

1. **Yamas**- (internal purification through moral training preparatory to Yoga)
2. **Niyamas**- (cleanliness, contentment, mortification, study and worship of God)
3. **Asanas**- (Physical postures or exercises)
4. **Pranayama**- (Control of vital energy/ Breath control)
5. **Pratyahara**- (Withdrawal of the senses/ making the mind introspective)
6. **Dharana**- (Concentration of the mind)
7. **Dhyana**- (Meditation)
8. **Samadhi**- (Attainment of the super conscious state)

On the basis of Patanjali Yoga different schools and branches of yoga have developed and they all aim not only at attaining spiritual salvation but in developing the total personality of human beings.

The Vibhuti Pada in Patanjali’s Yoga Sutras promises a number of benefits or attainments if one followed Yoga. The persons practising Yoga seem to experience tremendous changes that deeply impact their mental health (Sengupta, 2012). Some of the mental health benefits people have derived from Yoga are:
• Reduction of tension
• restoration of flexibility
• freeing the mind from mental disturbances
• Decrease in nervousness, irritability and confusion
• Avoids depression and mental fatigue
• Revive alertness, attention and willingness to tackle problems
• realize the self and understand issues around him/her
• increased self-knowledge
• Attain and maintain physical and mental health and relaxation.

All the above show that the practice of yoga is highly helpful in discovering one's own self and of enjoying one's self as it is, rather than what it is going to be. But whether yoga helps in providing a social orientation to the individual and whether it accelerates our sense of duty and responsibility as human beings are, of course, moot questions and have to be examined separately. The major advantage of Yoga is said be that on regular practice the individual attains control over one’s own self.

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).

Yoga, of course has a social significance and in order to put it in perspective it is necessary to understand the correlation between inner and outer peace. In order achieve peace and harmony in one’s own society and the world at large it is necessary to first to create this peace and harmony within the individual members. It has been universally acknowledged that Yoga serves as an effective tool helping the practitioners in their journey of self-discovery leading to the attainment of physical, mental and spiritual harmony and peace. The present study aims to find out the effectiveness of Yoga as an instructional strategy in peace education for secondary school students. The topic is selected as the investigator is deeply interested in checking the role of yoga in peace education. While surveying relevant literature, the investigator felt that there is a lack of systematic studies on the role that yoga can play in the generation and dissemination of the value of peace, particularly vis-à-vis Peace Education. This is understood to be especially true in the Indian context.

Assuming that there is close correlation between Yoga and peace -internal as well as external - the present study proposes to investigate how Yoga affects various components of peace behaviour among secondary school students. As stated in the Kothari Commission Report the future of the country is shaped inside the class rooms and hence education has a pivotal role to play in the socio-political transformation of the nation. If a peaceful society is what is aimed at it could be achieved only if we succeed
in preparing students to play the role of generators of a culture of peace. The culture of peace would become a reality only if we are able to nurture peace in the hearts of children. It is presumed that this study would help teachers and curriculum planners to experiment with new ways of preparing both teachers and students to become peace oriented and peace agents and thus contribute to the creation of a culture of peace.

1.3 Statement of the problem

Peace education programme is basically a character building intervention based on a human, civic, moral, and spiritual value system with stress on developing peaceful living competencies. To develop children's peaceful living competencies, educational institutions can work in a number of ways. They can implement many useful peace education programmes along with peace integrated curricular and co-curricular activities at various levels. Many studies have brought out the connections between inner and outer peace. The ability of a person to cultivate inner peace has implications for his/her actions directed at others. People have identified religion, spirituality, meditation as well as several forms of relaxation of the mind as useful in generating inner peace. No doctoral level study has been undertaken so far on the relation between Yoga and the development of peaceful attitudes. This study seeks to fill that gap. The study is titled: “EFFECTIVENESS OF YOGA AS AN INSTRUCTIONAL STRATEGY IN PEACE EDUCATION FOR SECONDARY SCHOOL STUDENTS”.
1.4 Operational definition of key terms

**Effectiveness**: Effectiveness means the capability of producing an effect. The word is sometimes used in a quantitative way, "being very or not much effective".

However it does not inform on the direction (positive or negative) and the comparison to a standard of the given effect. Efficacy, on the other hand, is the ability to produce a desired amount of the desired effect, or success in achieving a given goal. Contrary to ‘efficiency’, the focus of efficacy is the achievement as such, not the resources spent in achieving the desired effect. Therefore, what is effective is not necessarily efficacious, and what is efficacious is not necessarily efficient (http://psychology.wikia.com).

**Yoga**: The Indian system of physical and mental practices which are essential for preparing the individual for self realization. Yoga means union and in Hindu philosophy it means the union of the individual soul (Jeevatma) with the cosmic soul (Paramatma) (Dictionary of Education - 2004).

By Yoga the investigator means the system of physical and spiritual exercise, the continued practice of which will lead to a sense of peace, well being and harmonized system of development.

**Instructional Strategy**: The term strategy refers to the various techniques and styles people use in thinking, learning and remembering (Roth & Rountree, 1981). It is the art of planning on the skill in managing any affair. By instructional strategy the investigator means the technique used to impart knowledge and skill in children using a particular mode or device.

**Peace Education**: Peace education is a kind of education based on the philosophy that teaches nonviolence, love, compassion, trust, fairness, cooperation and reverence for the human family and all life on our planet. It
embraces the physical, emotional, intellectual, and social growth of children within a framework deeply rooted in traditional human values. (Schmidt & Friedman, 1988)

**Secondary School Students:** Students of standard VIII, IX and X in the recognized schools of the state of Kerala.

1.5 **Hypotheses**

1. There is significant difference between the mean scores of pre-test of experimental group and control group.

2. There is significant difference between the mean scores of pre-test and post-test of experimental group.

3. There is significant difference between the mean scores of pre-test and post-test of control group.

4. There is significant difference between the mean gain scores of the experimental and control groups.

5. There is significant difference between the mean scores of post-test of experimental group and control group.

6. There is significant difference between the mean scores of pre-test and post-test of experimental group with respect to positive thinking.

7. There is significant difference between the mean scores of pre-test and post-test of experimental group with respect to compassion.

8. There is significant difference between the mean scores of pre-test and post-test of experimental group with respect to inner peace.
9. There is significant difference between the mean scores of pre-test and post-test of experimental group with respect to the component be your true self.

10. There is significant difference between the mean scores of pre-test and post-test of experimental group with respect to living together.

11. There is significant difference between the mean scores of pre-test and post-test of experimental group with respect to the component think critically.

12. There is significant difference between the mean scores of pre-test and post-test of experimental group with respect to non-violent conflict resolution.

13. There is significant difference between the mean scores of pre-test and post-test of experimental group with respect to the component respect for human dignity.

14. There is significant difference between the mean scores of pre-test and post-test of experimental group with respect to peace in community.

15. There is significant difference between the mean scores of pre-test and post-test of experimental group with respect to care for the planet.

16. There is significant difference between the mean scores of post-test of experimental group and control group with respect to various components of peace behaviour namely,

- 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.

17. There is significant relationship between classroom behaviour and internalisation of peace behaviour through Yoga.

1.6 Objectives

1. To determine the difference between mean scores of pre-test of experimental group and control group.

2. To determine the difference between mean scores of pre-test and post-test of experimental group.

3. To identify the nature and extent of internalisation of peace behaviour of secondary school students who practise Yoga.

4. To determine the difference between mean scores of pre-test and post-test of control group.

5. To identify the nature and extent of internalisation of peace behaviour of secondary school students who do not practise Yoga.
6. To find out the effectiveness of yoga in internalising peace behaviour among secondary school students by comparing the gain scores of the experimental and control groups.

7. To find out the effectiveness of yoga in internalising peace behaviour among secondary school students by comparing the mean scores of post-test of experimental group and control group.

8. To compare the mean scores of pre-test and post-test of experimental group with respect to the various components of peace behaviour namely,
   - 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.

9. To compare the mean scores of post-test of experimental and control groups with respect to the various components of peace behaviour namely,
• 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.

10. To determine the relationship between classroom behaviour and internalisation of peace behaviour through Yoga.

11. To find out secondary school teachers’ view on the scope and necessity of Peace Education.

1.7 Methodology

The investigator adopted exploratory as well as descriptive methodology for the study. The present study is aimed at finding out the effectiveness of Yoga as an instructional strategy in Peace Education for secondary school students. The investigator adopted experimental cum survey method for the study. The investigator is determined to select 120 samples each in the experimental group and control group for finding out the effectiveness of Yoga. The study was carried out for six months and the effects were measured before and after the experiment. Evaluation is done in
three phases, namely at the beginning to know the entry behaviour, during the implementation in order to correct and improve the process then and there, and at the end of the programme to judge the effectiveness of the programme. A survey on ‘teachers’ view on the scope and necessity of peace education’ was conducted among secondary school teachers.

**Tools used for the study**

1. Scale for measuring internalisation of peace behaviour (Developed and standardised by the investigator)
2. Socio Economic Status Scale (By Dr. A. Sukumaran Nair)
3. Observation Schedule (Prepared by the investigator)
4. Questionnaire for finding out teachers’ view on the scope and necessity of peace education (Prepared by the investigator)

**1. Procedure**

Experimental cum survey method was adopted for conducting the study. A sample of 120 students was selected for the study from three high schools. An experimental group and a control group both consisting of 120 students each were formed. Both the groups were equated classroom groups. Before the experiment a pre-test was conducted for both the experimental and control groups. During the experiment the behaviour of secondary school students who practise yoga were evaluated with the help of an observation schedule. After the experiment, a post-test was conducted by administering the scale for measuring internalisation of peace behaviour among the experimental group. The same scale was administered among the control group also. A questionnaire for finding out teachers’ view on the scope and
necessity of peace education was administered to a sample of 150 secondary school teachers.

2. **Variables selected for the study**

   In the present study ‘internalisation of peace behaviour’ is regarded as the dependent variable. The independent variable which is the stimulating variable or input which operates with the person to affect his behaviour is ‘Yoga’.

3. **Population and sample**

   Population of the study comprises of all the secondary school students of Kerala. A sample of 120 students was selected for the study from three high schools. For survey a sample of 150 secondary school teachers were selected.

4. **Statistical Procedures used for the analysis**

   1. Mean
   2. Standard Deviation
   3. Percentage
   4. Correlation
   5. t-test
   6. ANOVA
   7. ANCOVA
   8. Percentiles
1.8 **Scope and limitations of the study**

The present study intends to find out the effectiveness of Yoga as an instructional strategy in peace education for secondary school students. It is supposed to develop qualities like positive thinking, inner peace, compassion, skill for non-violent conflict resolution, respect for the self and others etc. in students. The practice of Yoga helps in harmonizing the system of development for the body, mind and spirit. Meditation, the seventh stage of Yoga is considered as an effective tool for finding a peaceful oasis of relaxation and stress relief.

Yoga is much more than "a new-found ability to touch your toes." *Asanas* have an all-pervading effect on the physical and mental functioning of the body:

- **Physical** - Through healing, strengthening, stretching and relaxing the skeletal, muscular, digestive, cardio-vascular, glandular and nervous systems.
- **Mental** - Through the cultivation of a quiet and a peaceful mind, alertness and concentration.
- **Spiritual** - By preparing for meditation.

Regular practice of asanas helps to keep our body fit, controls cholesterol levels, reduces weight, normalises blood pressure and improves heart performance. Asanas also strengthen the mind and give it the tenacity to withstand pain and unhappiness stoically and with fortitude. In this way, they lead to mental equilibrium and calmness. Pranayama re-educates our breathing process through the correct breathing technique. This helps us manipulate our energies. It helps release tension and develops a relaxed state of mind. It balances our nervous system, thus reducing the need for sleep. It
encourages creative thinking and increases the amount of oxygen to our brain. This improves mental clarity, alertness and physical well being. Yoga Nidra is a wonderful way of relaxing. It is a type of meditation, done while lying on our backs in Shavasana. It relaxes our entire physiological and psychological system, thus completely rejuvenating the body and the mind. It thus helps us to relate better to people and things around us, giving us a sense of well being (Jenkins, 2011).

Asanas, Pranayama and Yoga Nidra help prevent disorders and ailments such as diabetes, blood pressure, heart conditions, asthma, varicose veins, digestive disorders, arthritis, arteriosclerosis and chronic fatigue. A person who practices Yoga can consciously control autonomic or involuntary functions, such as temperature, heartbeat and blood pressure. Yoga creates a balance in the nervous and endocrine system which directly influences all other body systems and organs. There is no doubt that Yoga is an effective curative and preventive medicine. Yoga is a holistic remedy that combines the faculties of mental peace and improved concentration and power, with a relaxed state of living, good relationship and harmony with people.

Yoga relaxes the mind. It reduces stress and anxiety levels and thereby reduces aggressiveness. It gives one the mental fitness to overcome psychological problems. The practice of Yoga creates within oneself awareness of the inter-relations between the emotional, mental and physical levels, and of how a disturbance in any one of these states affects the others. Gradually this awareness leads to an understanding of the more subtle areas of existence. Ultimately Yoga expands one’s consciousness to a vast number of things around us, which we are otherwise unaware of.
Peace education is holistic. It embraces the physical, emotional, intellectual, and social growth of children within a framework deeply rooted in traditional human values. It is based on philosophy that teaches love, compassion, trust, fairness, co-operation and reverence for the human family and all life on our beautiful planet - Fran Schmidt and Alice Friedman (1988). It is hoped that the study will help in preparing the student teachers for a culture of peace by developing a sense of peace and wellbeing and also a feeling of being one with their environment.

More important, the value of this experiment in Education for Peace is that it demonstrates the possibility for community-level transformation is no longer a matter of conjecture. It brings participants to examine reflectively and personally on the nature of their own attitudes and assist them to align their inner and outer lives more closely to the realities of peace.

**Limitations of the study**

The limitations of the study which the investigator has been able to identify are:

1. The study has been limited to secondary school students of some selected institutions due to the paucity of time.
2. For the experiment the sample size is limited to 120.
3. By considering the time factor the study is limited to a single factor contributive to peace viz. Yoga.
4. The study attempts to develop only ten components of peace behaviour needed for peaceful living.
5. The duration of the experiment was limited to six months due to the time constraint.
6. The sample for the experiment was selected from 3 different secondary schools.

7. For survey the sample size is limited to 150

1.9 Organisation of the study

The present study, “EFFECTIVENESS OF YOGA AS AN INSTRUCTIONAL STRATEGY IN PEACE EDUCATION FOR SECONDARY SCHOOL STUDENTS” has been organized under six chapters.

Chapter 1: Introduction

This chapter contains a general introduction, need and significance, statement of the problem, definition of key terms, objectives of the study, hypotheses of the study, methodology in brief, scope and limitations of the study.

Chapter 2: Theoretical overview

This chapter explains the theoretical basis of the study which includes concepts like Peace, Peace Education, Peace Psychology, Peace Behaviour etc.

Chapter 3: Review of related literature

This chapter presents a review of related literature and studies.

Chapter 4: Methodology

This chapter gives a detailed description of the method adopted for the study, the design and tools used in it, the sample, administration of the
tools and an account of statistical techniques used for analyzing the data obtained from the study.

**Chapter 5: Analysis and Interpretation**

This chapter contains a detailed analysis of the data obtained from the study followed by the interpretations.

**Chapter 6: Summary and Conclusions**

This chapter summarises the study by laying down the important findings of the study and their implications. It also includes the suggestions put forward by the investigator and a few recommendations for further research.