CHAPTER –I
INTRODUCTION

The promise of excellence in education rests on the willingness of the nation to support a comprehensive programme of educational research and development to improve schools.

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1.0.0 Introduction

The word 'peace' in the English language is derived from the Latin word 'pax'. Peace in the Roman Empire meant a cessation in fighting as well as rule over subject races. A modern equivalent is found in definitions of peace through deterrence. This definition describes peace in terms of what it is not, rather than what it is. A child might graphically represent negative peace by first drawing a weapon of war, such as a rocket or bomb, and then placing a cross over it. A limitation of this approach is that although there may be an absence of armed hostility, the foundations for the next war may be dug. For example, militaristic attitudes, the build-up of weapons, the glorification of heroic conquests in history and the use of enemy images or de-humanising stereotypes in text may provide fertile ground for even greater conflict in the future.

Peace has been defined as 'absence of violence'. This is rather a narrow and negative definition. Peace should mean not only absence of war, but also violence in all forms, such as conflict, threat to life, social degradation, discrimination, oppression, exploitation, poverty, injustice, and so on. Peace cannot be built as long as violent social structures exist in society. Naturally such structures will lead people to act violently. For instance, an unfair system of resource distribution in a society would lead to frustration of those who are deprived or get less. Frustration in turn could lead people to violence. Presence of all such obstructive and indicative factors can be termed as negative peace.

Peace as 'absence of violence' means absence of fights or firing or carpet bombing or use of nuclear war heads. This is rather inadequate and incomplete definition.
Peace is a state of mind. This is beautifully expressed in the Preamble to the UNESCO Constitution:

"Since wars begin in the minds of men, it is in the minds of men that the defence of peace must be constructed".

Violence emerges out of intolerance for differences in beliefs, views, culture and social traditions and mores. Hence, peace is more than absence of violence; it is tolerance, understanding, and respect of differences and it love. It is concern for others over concern for self. To quote the Preamble to the UNESCO Constitution, again for guidance and inspiration:

- That ignorance of each other's ways and lives has been a common cause, throughout the history of mankind, of that suspicion and distrust between the peoples of the world through which their differences have all too often broken into war;
- That the great and terrible war which has now ended was a war made possible by the denial of the democratic principles of the dignity, equality and mutual respect of men, and by the propagation, in their place, through ignorance and prejudice, of the doctrine of the inequality of men and races;
- That the wide diffusion of culture, and the education of humanity for justice and liberty and peace are indispensable to the dignity of man and constitute a sacred duty which all nations must fulfil in a spirit of mutual assistance and concern;
- ...and that peace must therefore be founded, if it is not to fail, upon the intellectual and moral solidarity of mankind.

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

- Mental – Thinking of hurting others, thoughts like ‘I wish I had broken both of his legs’ is mental violence although it was only a wish and no physical harm was actually done. Thinking ill of others is also one form of violence.
Verbal – Use of harsh words is another form of violence since it hurts others. There is an important dictum in Sanskrit, an advice by the preceptor to the disciple, ‘speak the truth, speak sweetly; do not speak the truth that’s not sweet’. This dictum is to prevent violence through speech.

Physical – Using physical force to harm others. This is the most commonly recognized form of violence between individuals, groups, communities, and countries.

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

Hence, violence or absence of peace can have several social configurations or conglomerations, namely,

- Individual (fight between two individuals),
- Groups (clashes of gangs),
- Communities (caste conflicts and communal violence),
- Nations (wars between two countries),
- Cultures (world wars and contemporary Anglo-American war in Afghanistan, Iraq, etc).

As the conflicts are scaled up from individual to cultures, destructions are also scaled up in sync with long-term impact and implications.

Compared to the definition of peace as absence of violence, it may be worthwhile to look into the concept of the philosophy of Sri Aurobindo, which is based on Vedantic tradition. Most dependable and solid foundation of peace is contentedness. Conventionally, contentedness has
been taken as satisfaction of desires. But this is like a mirage in the desert. Desire is an endless process; satisfaction of every desire leads to another desire of higher order rather than to contentedness. A poor person aspires to have only a bicycle. Once he/she buys a bicycle, the person feels satisfied; but in no time he/she watches others travelling on a scooter; then the person also wants to have scooter. And this goes on and on. Lack of success in satisfying the material desires leads to anger, the seed of all violence – mental, verbal and physical. Compared to that, from the angle of peace, contentedness means control on desires. If the desire is under control, failure that leads to anger is removed. It is worth recollecting a dictum from Bhagavat Gita, ‘Human right is only to that much that is necessary to fill the stomach; any one who wants more is a thief, deserves punishment’. One who is contented will not want more and to qualify to be called a thief inviting punishment and hence violence. The concept is beautifully illustrated by Archarya Vinoba Bhave. He used three words to explain this concept of contentedness. These are:

- Prakriti - One who eat when hungry; it is natural and normal
- Vikriti - One who eats even though his stomach is full and is not hungry. This is human deformity and degradation.
- Sanskriti - One who gives away his/her own food to another hungry person, keeping his/her own hunger in abeyance; this is culturedness.

Thus, the origin of violence or absence of peace is in the desire (also means ambition for conquering others’ properties, countries, etc.), leading to conflict between two claimants be these individuals, groups, communities, countries, cultures, etc. leading to further discontent. Thus peace can be ensured only by nurturing contentedness through control of desires. The second origin is the intolerance of different religious beliefs, languages, social customs and practices, etc.
Another important source of violence is competition. The insincere basis of competition with others is one-up-manship where one tries to prove his or her superiority over others. Of course, this competitiveness itself is based on desire for power or materials. The important point is that: competitiveness is ‘gaining for self while depriving others. It is the selfishness that provides the foundation for violence or absence of peace. There are several forms of expression of this competitiveness. For example it is the schools where every student can afford to score 80 to 100% marks (Mastery learning) in all subjects through cooperation (cooperative learning) without anyone losing; students learn to compete with each other; they do not share information, particularly related to the examination, so that one is able to prove superiority over others.

Peace can be cultivated, hence, only through training of the mind to control the desire, balancing between deserving and desiring, developing tolerance and respect for differences, concern and love for others, and moving from competition to cooperation. Peace can be installed through education in cooperation and mutual support, deep-seated concern for others over concern for self.

Peace can be explained in positive terms as well. Presence of happiness, health, content and good economy, social justice, freedom of expression and creative support for personal growth at all levels are some of the elements of peace. Such a peace can be termed as positive peace.

All ranges of shades of meaning of peace come easily under three basic sources. These are inner peace, social peace and peace with nature. These can be analyzed further as under:

1. **Inner Peace**: Inner peace is peace with self—self-contentedness. One, ‘whose mind remains unperturbed amid sorrows, whose thirst for pleasure has altogether disappeared, and who is free from passion, fear and anger’ is said to have achieved inner peace. For example, harmony and peace with oneself, good health and absence of inner
conflicts, joy, sense of freedom, insight, spiritual peace, feelings of
kindness, compassion and appreciation of art.

2. Social Peace: Social peace is 'learning to live together', indeed one of the important four pillars of learning as enunciated in the UNESCO report, "Learning: The Treasure Within." Human beings are social beings; they cannot live in isolation. The tapestry of the living community is fast changing from living in homogeneous, cultural, linguistic and religious groups to cosmopolitan community that is multi-cultural, multi-lingual and multi-religious. For an enriched and meaningful life, it is necessary to learn to live together within diversity. Again, for social peace, tolerance for diversity is not enough; respect and love for diversity is the precondition. Social peace implies harmony in human relationships, conflict reconciliation and resolution, brotherhood, tolerance of differences, democracy, community-building, human rights, morality, etc.

3. Peace with Nature: Planet earth is the cradle of human civilization. Symbolically, she is the mother earth. Peace with nature implies stopping the violation of her dignity through environmental and ecological degradation, exploitation, etc. Peace with nature is harmony with natural environment and mother earth.

Peace researchers such as Galtung (1996) pointed to the need for a positive definition that describes peace in itself; in terms of the conditions that hold when a peaceful state is maintained and promoted. To draw out this concept of peace from children, the teacher might ask them to think of and share a moment of peace. The images of peace that arise from such an exercise could include people meeting and undertaking social activities together in the natural environment. Positive peace might be represented, for example, as a family picnic by the lake. Positive peace would entail the absence of militarisation and also the absence of what Galtung called 'structural violence', the inequalities and exclusions buried in social
institutions. Our family picnic by the lake can be transformed into an image of war by the social exclusion or failure to share food with one family member. As a feminist Boulding (1996) emphasised the everydayness of war and peace: their presence not only in the summits of political leaders but also in the whole ecology of social relationships: the family, the school and the neighbourhood as well as within and between nations.

More recent initiatives by the UN have stressed the idea of a culture of peace. The idea of culture introduces the notion of shared meanings and values, and diversity between different peoples of the world. It also creates a space for thinking of peace not just as the province of politicians and soldiers but also of ordinary people. It is not so much a peace that is kept, but a peace that is created. The idea of a culture of peace moves beyond the dualism of inner and outer peace by stressing the inner meaning that is inherent in the experience of and active agency upon outer events. This broader view creates a space for thinking about peace not only in the language of politicians and soldiers but also in the languages of the spirit. Traditional ceremonies, rites and customs, as well as contemporary electronic communications can be seen as potential peace media. Therefore, peace talks become not just peace summits but processes such as mediation, community consultation, inter-religious dialogue and national commissions for truth and reconciliation.

Within this broader view of peace, three main approaches can be discerned. Peacekeeping involves deploying armed forces to ensure there is an absence of hostilities. Peace-making entails measures to ensure the cessation of hostilities and the implementation of peace accords. The restoration of peace, however, is signalled not by the presence of UN peacekeeping forces but rather by the resumption of everyday life. In the short term, the reopening of schools and shops, the restoration of transport services and dismantling of check points, the existence of work opportunities, the return of exiles and the tourist trade kick-start a positive spiral of peace. However, to
simply rebuild a war-torn society is not enough in the long term. The policies and practices that lead to the war in the first place might be perpetuated, even strengthened, in the rebuilding. A commitment to lay down the foundations for a more peaceful society is known as peace-building. This approach needs not only buildings but also builders. Hence the current commitment in the international community to capacity-building and peace education in post-conflict societies.

1.1.0 Concept of Peace

The concept of peace, by and large, has remained an elusive concept which has many interpretations ranging from as simple as absence of conflict or war to as complex as the ability to cope with it (conflict or war). Peace has also been associated with the peace of mind or inner peace throughout the ages. Lord Buddha propounded this concept of peace and said that mind is the forerunner of all the things. The preamble of UNESCO’s constitution also maintains that ‘since war begins in the minds of men it is in the minds of men that the defence of peace must be constructed’. How to achieve peace in this troublesome world has been the age-old problem. However, in the quest of inner peace and harmony for individual development, the social aspect has somehow been forgotten. The social conditions which define the material perimeters in which the spiritual development of individual is facilitated drew the attention of the thinkers during the period of enlightenment in the West and got further impetus with the rise of scientific socialism. However, in the Marxist tradition the issue of individual peace receded to the background and the emphasis shifted to the social structures – the institutional setup in which individuals live. According to the socialist perspective, which emphasised on equal distribution of wealth, private property is considered as the root cause of all social evils and violence. Thus, peace is the absence of structural violence.
The individual's spiritual transformation and the transformation of modern violent social structures are inseparable. We cannot talk about spiritual development or peace of mind ignoring the social structures and social realities; similarly more focus on power relations without individual and collective spiritual transformation may not yield any fruitful result. So the two definitions of peace should be seen as two sides of the same coin without which a meaningful conception of peace will be incomplete.

Mahatma Gandhi has given a much broader explanation of the concept of peace. He described violence to clarify the concept of peace. Violence to him meant exploitation: economic, social or political of nation by nation; individual by individual; women by men; system by systems; and man by machine. The antonym of violence is non-violence, which has at least eight components: peace, equality, fearlessness, humanity, love, self-control, truth and tolerance. Though these components are very intricately interwoven, peace appears to be salient attribute of non-violence. Mahatma Gandhi envisaged a non-violent society, which would be free from exploitation of any kind and believed that it can be achieved through the instrument of education. In Gandhian concept of peace, truth, non-violence, self-suffering, and means as well as ends of a relationship are important. It was Gandhi's firm conviction that means are as important as end. The principle of Learning to Live Together, being propounded by UNESCO for the twenty-first century is clearly reflected in Gandhian concept of peace. He emphasised Satyagraha and chose self-suffering as substitute for violence to others because he firmly believed that to punish or destroy the oppressor is to initiate a cycle of violence and hatred. In the present day social setup, highly divided by caste, class, ethnic minority and gender violence there is an urgent need to develop such high level of tolerance among the future citizens to ensure a peaceful world order. Gandhian philosophy was never so important as it is today.

The concept of peace, therefore, includes:

(i) Absence of tensions, conflicts and wars;
(ii) Non-violent social system i.e., society without structural violence;
(iii) Absence of exploitation and injustice of any kind;
(iv) International cooperation and understanding;
(v) Ecological balance and conservation;
(vi) Peace of mind.

Peace may therefore, be described as a style of life, a mental attitude, a state of equilibrium. It is a feeling of internal well-being and goodwill towards others. A peaceful world order can exist only where the actions of individuals are guided by a state of concern for their well-being, where the assertion for one’s right is closely linked with one’s consciousness for his/her own duties and where one’s action is guided by rational thinking and not by personal prejudice, bias, hatred, feelings or beliefs of racial superiority or oppression. To have an everlasting peace, it is essential that a person develops the ability to look inward, harmonizing thoughts, motives, words and actions. Peace from within therefore, consists of pure thoughts, pure feelings, pure motives and wishes.

Hence, the concept of Peace is very broad, encompassing a number of values. A Regional Conference of Asia-Pacific Network for International Education and Values Education (APNIEVE, 1995) identified several values of peace, human rights, democracy and sustainable development and related values, which support them. The concept of peace includes, love, compassion, harmony, tolerance, caring and sharing, interdependence, empathy, spirituality and gratitude. The related values, which support some of these core values are as follows:

- **Love** includes self-worth/self-esteem, trust and respect, positive self-criticism, openness, deep sense of responsibility, concern for others, fidelity/loyalty, spirit of sacrifice, readiness for reconciliation, courage, gentleness and endurance;
- **Compassion** includes the values like kindness, moral strength/fortitude, sensitivity to other's needs, goodwill, nurturing and supportiveness;

- **Harmony** includes the values like mutual trust and understanding, sense of belongingness/cultural worth, cooperation/collaboration, effective communication, concern for common good, readiness for reconciliation and desire for consensus.

- **Tolerance** includes the values like mutual respect, genuine acceptance and accommodation, respect for personal and cultural differences (Unity in Diversity). Peaceful conflict resolution, acceptance and appreciation of diversity of cultures, respect for minority groups, courtesy/cordiality, open-mindedness.

- Caring and Sharing includes love, concern and generosity.

- Interdependence includes sense of interconnectedness with others and recognition of individual inadequacies, creative and collaborative responsibility and cooperation etc.

- Spirituality encompasses values like inner peace, reverence and respect for life, belief in one's material and spiritual potential, commitment to genuine human development, confidence in the human spirit, freedom of thought, conscience and belief, integrity, geniuses, righteousness, reflective attitude/meditative ness.

More recently, a UNESCO conference on Teacher Education for Peace and International Understanding held at Tokyo, Japan (1999) also identified ten core values to be included in teacher education programmes across the countries to promote peace and international understanding. These core values include: human rights and responsibilities, mutual understanding, democracy, tolerance, inner peace and harmony, human dignity, sustainable development, international cooperation, sharing and caring, justice in all aspects of life, and appreciation of diversity.
It is obvious from the description of core values inherent in the concept of peace, that mutual understanding, cooperation, tolerance, justice in all spheres of life, human rights and responsibilities are its essential components.

Besides, the spiritual aspect also cannot be ignored which may help in bringing ultimate peace on earth. Conscious efforts, need to be made to inculcate all these values. Education, therefore, has to play important and positive role than ever before. The responsibility of developing right kind of attitude among children for a peaceful, harmonious personality falls on the school. Through a healthy and learning environment that encourages tolerance, gender equity, cooperative group work, broadening of social imagination and skills of resolving conflict, a culture of peace may be developed among children.

**The Fundamental Concepts of Peace Education**

Introduces a conceptual map of problematic of violence, and addresses conceptual frameworks for construction of curricula, applying, inquiry as the preferred mode of learning. As an introduction to the field, it provides a grounding in the evolution, theory and pedagogy of peace education, drawing from the international research and literature of the field as it has been developed over the past 4 decades (period of 10 years).

Peace education is an important innovative initiative. When the world is fragmented with competing nuclear armed commandos, peace education is probably the only hope for survival of life on the earth. Despite the desirability and acute necessity, peace education initiative cannot move forward without experiencing turmoil, neglect and indifference. Despite the loftiness of and adorability of the idea, complete rejection, distortion and enthusiasm, can be in store while implementing peace education. Only careful planning and implementation can reduce the risk on peace education. The very purpose of planning and management of an innovation is to ensure that the innovation is given a trial, properly implemented, scientifically evaluated and finally institutionalized in the system. Large amount of research and
experience on management of innovation ever since the publication of Everett Roger’s classical work Diffusion of Innovation in 1962 provides enough evidence that unless an innovation is carefully planned and implemented, there is every possibility that the innovation would be rejected, and/or distorted while implementing. Resistance is the very law of innovation.

Peace education can be introduced as a separate subject, or spread across the curriculum, or be a whole-school approach. While a more holistic approach is to be preferred, the lack of a whole-school commitment should not stop individuals doing what they can towards making the school a more peaceful place. Also, it is probably best to have a particular subject to start with so that teachers and children can get a flavour of what specific skills, knowledge and experience are needed. The aim of peace education is to draw out, enrich, deepen and place in context of students’ thinking about the concept of peace. The lesson to be learnt is not only the content of the concept but also its enactment and doing – that is the methodology of peace. Given that peace is active and participatory, the pedagogy of peace education is crucially important. Peace is not only what is done but also a quality of the way in which it is done. While texts are important, the peace education curriculum will also use role-plays, games and collaborative learning projects. Group activities provide opportunities to learn about negotiation, cooperation and working together.

Galtung (1996) warns against ‘the idea that teachers can transmit a culture of peace’. Few, if any, have internalised a culture of peace. We must distinguish between ‘a potential peace culture that has not entered and configured our mind sets and an actual/actuated peace that has been enacted’. If educators try to transmit culture across this gap, then education itself may contribute to the detachment of rhetoric and representation from reality. The teacher who tries to convey peace culture without some practice, including peace action, is like ‘a moral rascal teaching ethics’.
The teacher is important as a model of peaceful behaviour and his or her relationship with students is a powerful feature of the learning process. Through enacting the values of peace in relationship to the teacher, the students can experience ‘actual/actuated culture of peace’. Reflective discussions about the activities deepen understanding and give greater meaning to the concepts. The repetition of cooperative activities will help build trust and enjoyment, but will not in itself deepen children’s concepts of peace. Sharpening students’ powers of analysis and deepening their understanding will depend on the more discriminating educational use of the activities. For example, the teacher can draw out observations about role-plays, encourage the exploration of different viewpoints through role-reversals, challenge the children to create different endings, or ask judicious questions about the feelings of other characters. It is often in the de-briefing of the activity and the ensuing discussion that the full meaning and relevance of concepts can be realized, as well as using active learning methods, the teacher needs to be effective in managing the emotional climate. Learning occurs in an atmosphere of trust that paradoxically builds the freedom to challenge and contradict.

‘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 behavioural changes that will enable children, youth and adults to prevent conflict and violence, both overt and structural; to resolve conflict peacefully; and to create the conditions conducive to peace, whether at an intrapersonal, interpersonal, inter-group, national or international level’. This definition represents a convergence of ideas that have been developed through the practical experiences of UNICEF peace education programmes in developing countries.

The issues pertaining to peace education are considered 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 (children's rights/human rights education, education for development, gender training, global education, life skills education, landmine awareness, and psychosocial rehabilitation) 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. Peace education programmes have been developed in a number of UNICEF country offices and National Committees for UNICEF over the past decade. Ideas are continually evolving about how to use the full range of children's educational experiences to promote commitment to principles of peace and social justice. As the need to evaluate peace education programmes becomes greater, so too does the need for a common framework within which to examine their content and methods.

It is UNICEF's position that peace education has a place in all societies – not only in countries undergoing armed conflict or emergencies. Because lasting behaviour change in children and adults only occurs over time, effective peace education is necessarily a long-term process, not a short-term intervention. While often based in schools and other learning environments, peace education should ideally involve the entire community.

An important issue for teachers is the extent to which war, trauma, injury and weapons are discussed. An unrealistic denial of the darker side of life will not result in a credible programme. However, sensitivity is needed to ensure that material is appropriate to the age of the children. When peace education was introduced into Australian schools in the 1980s, there were debates about the ethics of discussing war and violence with children. However, this concern was based on an assumption that children could be sheltered from knowledge. Now-a-days, most people accept that information
about war and violence is readily available to young children through television. Further, many children around the world know about armed conflict from direct experience of it. Even in communities at peace, the movement of refugees around the world increases the probability that children will learn from other children who have had direct experience. Thus talking about war and conflict can be seen not as an introduction to war and violence rather as a chance to discuss, clarify and correct what is already known. Discussion with adults can mitigate the harmful effects of viewing violence. The problem with introducing material on the darker side of peace is not just that the children might be sensitive to it. Violence and weapons have their own fascination and interest. Children, particularly boys, can become fascinated with the capacities of weaponry, so that while the rhetoric is peace education, the actuality is war education.

There are two inter-related strands to Peace Education: educating for peace and education about peace. Educating for peace includes examining the nature of conflict and non-violent methods for dealing with conflict, as well as teaching children and young people the skills required: active listening, problem solving, critical thinking and meditation.

Education about peace includes challenging widely held views and assumptions in society, as well as exploring topics such as war, conscientious objection, positive & negative peace, nonviolent direct action, capital punishment and human rights. An important element of peace education relates to the way in which children are taught. The context and environment in which a child is educated is as important as the lesson content. The process of educating for peace involves teaching children how to think, not what to think. We work to show people that conflict in itself is natural and unavoidable, but that it can be resolved peacefully, with everyone taking responsibility for their own feelings and actions.

Peace education is more effective and meaningful when it is imparted taking into account the social and cultural context and the needs of a country.
It should be enriched by its cultural and spiritual values and with the universal human values. It should also be globally relevant. Peace education, hence, can be defined in many ways. There is no universally accepted definition as such. Here are a few pertinent definitions from the peace literature.

- Peace education is an attempt to respond to problems of conflict and violence on scales ranging from the global and national to the local and personal. It is about exploring ways of creating more just and sustainable futures –R.D.Laing 1978)

- 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 a philosophy that teaches love, compassion, trust, fairness, co-operation and reverence for the human family and all life on our beautiful plant –Fran Schmidt and Alice Friedman (1988).

- Peace education is skill building. It empowers children to find creative and non-destructive ways to settle conflict and to live in harmony with themselves, others, and their world..... Peace building is the task of every human being and the challenge of the human family –Fran Schmidt and Alice Friedman (1988)

The basic concepts embedded in the above definitions are that peace education is a remedial measure to protect children from falling into the ways of violence in society. It aims at the total development of the child. It tries to inculcate higher human and social values in the mind of the child. 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.

**Scope of Peace Education**

Peace education can be considered at different levels:

1) Individual or self-development level.

2) School or community level,
3) National level, and
4) Global level

There are many important self-development needs in children that are not sufficiently addressed to in the process of schooling. One of the important felt needs is building an effective, integrated personality in the child with positive self-esteem. To live peacefully, an individual has to have many skills, like those related to affirmation, positive thinking, empathetic listening and communication, assertive behaviour, decision-making and critical thinking, etc. School should help children to develop such skills so that they are empowered as individuals in the society.

At the school level, the predominant need is to have a peaceful climate, i.e. a peace culture. In such a culture, children will naturally absorb the spirit of peace. There is a popular saying that peace has to be caught rather than be taught. Initiating a peaceful culture in school should start from within the staff, by developing attitudes and behaviour of appreciation, cooperation, belongingness, trust and spirit of learning. By way of developing a friendly and mutually respectful teacher-pupil relationship, a peace culture will bloom naturally in the school. To ensure it, the school has to introduce a living system of peace values, norms and practices into the daily life of the school.

It would be necessary to change the teacher-centered classroom approach to child-centered learning. When there is active and participative learning in the classroom using interesting teaching and learning methods in a friendly and lively atmosphere marked by creative expressions of potentials and self discipline, peace will emerge naturally. Teachers have to identify effective strategies and practices that could transform the school into a place of harmony.

At the national level, a school had to focus on the citizenship education needs of the nation or the country. This aspect of citizenship education is an integral part of peace education. Education is entrusted to produce good and
productive citizens to the nation. In this regard, learning and understanding the current socio-political and economic problems and issues is also important. Students as future citizens need to develop healthy and realistic perspectives to view problems in the society. The Fundamental Duties (Article 51A) enshrined in the Indian Constitution exhorts, among others, all Indian citizens to:

(i) To promote harmony and the spirit of common brotherhood amongst the people of India transcending religious, linguistic and regional or sectional diversities; to renounce practices derogatory to the dignity of women;
(ii) To value and preserve the rich heritage of our composite culture;
(iii) To protect and improve the natural environment including forests, lakes, reserves, wildlife and to have compassion for living creatures;
(iv) To safeguard public property and abjure violence.

Besides calling upon all to abjure violence, the fundamental duties, as can be seen, is in tune with UNESCO's concept of peace. To that extent, abjuring violence and maintaining peace is a Constitutional directive and exhortation.

Coming to the global level needs, it is important to recall the fact that the ultimate purpose of education is to produce a world citizen. No country can live in isolation any more. Children have to develop a sensible worldview. The need here is to broaden the world vision. With this objective in mind, the school can select current issues; generate discussion and debates on world issues to raise the global awareness in the students. Some such issues are:

- Commonality and diversity of human cultures
- Population
- Destruction of the ecosystem/pollution
1.2.0 Transactional Modalities

1. Cooperative Learning: Cooperative Learning may be one of the important strategies adopted by the teacher to develop the feelings of responsibility, respect for each other, collaboration and positive image for more equitable and socially just gender and ethnic relations etc. A number of studies suggest that people working together in cooperative groups, compared to competitive and individualistic ones, tend to encourage tolerance, improved social learning skills, higher self-esteem and more positive expectation about future interactions (Kahn 1986, 1990; Johnson 1987; Linen 1989; Johnson and Johnson 1990; Delton and Boyd 1992; Epestein 1993). Cooperation encourages an interactive form of learning that enables children to deal with much higher-levels of complexity even at the elementary level. However the teacher should bear in mind that the topic chosen for cooperative learning groups should be related to children’s experience and should ensure participation of each and every child of the group. This may help children in discharging their social responsibility with more commitment and confidence. It also teaches them the value of cooperation, while providing opportunities to practice the skills of cooperation, which is the prerequisite of democracy and living together.
Cooperative learning, if used skillfully, can help in improving the interpersonal relations among students in addition to increasing their achievement. When groups are mixed by race, sex and ability the result can be improved attitudes towards other ethnic groups and increased inter-ethnic friendship (Slavin 1995). However, to maximize the effect of cooperative learning, students should be strategically and carefully grouped to include equal number of high and low achievers, boys and girls and students from different ethnic and social backgrounds. Learning tasks must also be structured so that they promote cooperation and communication (Cohen 1994; Good McCaslin and Reys 1992).

2. **Group Discussion:** It may be a useful instructional strategy for value clarification and development. Such discussion uses teacher-student, and student-student communication as primary vehicle for learning. It is characterized by high level of involvement of the participants stimulating their thinking, challenging their attitudes and beliefs and developing interpersonal skills. It helps not only in developing critical thinking ability of the students but also in bringing about attitudinal change in them as it gives an opportunity to the students to examine their own beliefs objectively. By listening to the opinions of their classmates on specific issues, the students can evaluate the adequacy of their own beliefs while comparing them to those of their classmates. Researches on group discussion reveal that discussion can be an effective means for clarifying values and promoting moral growth (Gall 1987; Oser 1986). It is also a powerful tool for developing student’s communication and social skills.

3. **Project Work:** Project work may be a useful cooperative learning strategy for both the young children of primary classes as well as the students at secondary level. Children may be divided in small groups
of 5-6 students for such project work. For instance, collection of flags, coins or costumes of different cultures promote friendliness, sympathy and aesthetic values among children. At the higher level more concentrated and direct attempts may be made and the students may be encouraged to take project on violation of human rights, child labour, armed conflict between nations, effect of nuclear armament, destructive role of scientific knowledge, environmental pollution and violence against women and social inequalities etc. Working on such projects may help the students to reflect on various issues related to these topics and generate awareness among them.

4. **Role Playing and Story Telling:** Role playing and story telling are other transactional approaches, which may be adopted by the teacher to teach peace, tolerance, human rights and the host to related values to children. These methods may be quite useful for the children at the primary level as young children can learn lessons and remember them vividly if they associate themselves with much loved character in a well-told story. The culture and life of different societies may be very effectively communicated to children through role-play and story telling methods. Various historical events and their implications on peace and human rights may be enacted or narrated to the children through these methods. Stories of famous personalities who have fought against discrimination, contributions made by persons from all parts of the world to the common stock of human knowledge and experience, stories from various scriptures which have secular and moral values may help the children to imbibe these traits in their own personality.

5. **Conflict Resolution:** Conflict is associated with human society as an essential and inevitable component. Most of us have undergone through a conflict situation in some form or other in our life at home or work places. We adopt our own unique strategy to resolve conflict.
Conflict can be minor involving two or more persons or major involving two or more nations resulting in armed struggle and devastating wars. It may also be constructive or destructive. Children, therefore, should be taught to resolve their conflict through non-violent and cooperative means. A sustainable culture of peace can be developed only when members of society learn to resolve their differences amicably. Conflict starts the day a child enters the school. Aggressive behaviours can be witnessed among children of all ages and stages in the class, playground and school which needs to be monitored and channelised in a constructive direction because if left unchannelised they may lead to serious negative personality traits in the future. The teacher should, therefore, prepare children in techniques of resolving conflicts. As a teacher you should bear in mind that conflict resolution is a kind of problem solving and, therefore, a thorough analysis of conflicting situation and various approaches for its resolution is essential. The conflict resolution technique, therefore, involves analysis of background of conflict i.e., how and when it started, who were involved, what are the possible ways of resolving it and what is the most suitable method of conflict resolution and application of this method to resolve conflict constructively. Therefore, conflict mapping is essential for conflict resolution, which has been discussed in detail in another module.

At the primary level, role play and simulation may be adopted as techniques to develop tolerance, respect for human dignity and reconciliation among children. Small problems arising in the daily school life of the child like a conflict at the playground, bullying, differences among popular story characters may be taken as the topic of conflict and children may be given an opportunity to give their own solutions. Such exercises may help to develop the capacity among children to listen to others point of view, conceptualise and assess
alternative courses of action and to exercise responsible decision making. This may also help students to understand that solution to problems can be obtained through non-violent and reconciliatory methods with each others satisfaction. At the secondary level, more abstract concepts like any current issue of newspaper or social problem may be taken utilizing brainstorming and group discussion methods for such practices.

6. **Rational Analytic Method**: At the higher stages analytic methods prove very effective for clarification and attainment of concepts, development of attitudes, beliefs and convictions and inculcation of values related to the concept of peace. Traditionally, instruction through various means such as lecturing, story telling, singing, narration of biographies of great men, etc., and personal examples have been employed for inculcation of values. The use of traditional approaches may lead to the development of values, beliefs, conviction, etc., at the emotional level; on the other hand, rational analytic methods aim at developing values at the intellectual level. These methods involve principled argument, Socratic dialogue, value analysis, value inquiry, moral reasoning, etc. These methods place premium on value, neutral judgment of students and help them to assess their values, reason out higher value judgments and form opinions about policy issue, which is essential for building a peaceful society.

7. **Transpersonal Strategies**: Peace has a spiritual aspect relating to inner peace, which is our ultimate goal of life. Therefore, in the Indian context, peace education also means deep self analysis and intense spiritual practice. This may be encouraged through transpersonal strategies such as mediation, visioning and introspective analysis etc. We have a rich heritage of Yoga, which has been recognized as a powerful technique to reduce conflict and tension, control aggressive
behaviour and increase concentration. This method is effective for both the physical fitness of the body and peace of the soul. It may, therefore, be introduced in school as a strategy to attain inner peace among students.

1.3.0 Methods and Approaches to Peace Education

1. Humanistic Instructional Strategies for Peace Education: Saroj Srivastava (1988) an activist working in the area of peace education has discussed specific humanistic strategies, which are likely to help us in achieving the desired goal of peace education. Some possible teaching activities are discussed below:

(i) Helping the student to Rise above the Self: In this category she has included four kind of activities, including: (a) Understanding relationship among human beings by organizing activities like Women’s Day, Parents Day, Community Day and so forth. These activities will enhance harmony in human relationships and make children aware of the joy of living for others; (b) Relationships with Animal Kingdom: Activities such as celebration of World Environment day, preparation of albums and scrap books containing pictures of animals and plants, visits to zoos and wild life parks and sanctuaries may be encouraged to have group projects under the supervision of their teachers in order to discover how animals help in maintaining the ecological balance and improve human life; (c) Relationship with the Vegetable Kingdom: The plant kingdom in an important component of nature which affects the quality of human life. A new attitude towards plants, trees, conservation of species, generic pool etc., needs to be developed; (d) Relationship with Inanimate World: The existence of human beings is dependent on and conditioned by the physical world,
that is earth, water, air, fire and ether. In India, the religious ceremonies among various religious groups start by worshipping these elements as a mark of respect to the inanimate world. Group projects on environmental education may form the concepts of diversity, interdependence and interrelatedness

(ii) **Students Diaries:** Students may be encouraged to maintain diaries of important events and good deeds done by them for the needy persons. Also they might record self-confessions of whatever wrong they might have committed such as stealing, telling a lie, showing cruelty to animals and showing disrespect towards parents and teachers etc.

(iii) **Yogic way of Life:** Yoga is considered to be significant for self-discipline and concentration of mind by exercising breath control exercises. Today, insomnia is a common sleep disorder. Yogic exercises reduce body tension and one gets sound sleep after performing exercises which is good for self-harmony.

(iv) **Group Harmony:** In group activities, one develops the “We” feeling instead of the “I” feeling. Camp life is enjoyed by the students in Scouting and Guiding, NSS, NCC and nature trails. All these activities enable them to rise above narrow loyalties in later life, which cuts across ideological, religious and racial differences. Community singing, community games and common meals should be encouraged for better mental health. Children should be encouraged to visit orphanages and other welfare institutions where the disabled children study and get education. It is reported in the newspapers that visiting Cricket Teams from other countries go to orphanages and asylums. The idea of ‘one world’ is gaining ground day-by-day. Group living
encourages harmony and leads to the realization that the good of the individual and that of the group are mutually interdependent.

(v) **Natural Harmony:** Present day education is devoid of the sense of belongingness and, stresses on acquisition of factual information. National harmony depends on minimizing of group rivalries and tensions. The children should be encouraged to list down things of which they are proud of and also those which brings shame to the country and also those which can minimize national disharmony.

(vi) **World Harmony:** All teaching for world peace should be based on national peace and harmony. National disasters expect participation of all (Orissa cyclone, Gujarat earthquake, and help rendered by the villages to the victims of rail accidents near Khanna in Punjab are examples).

**New Methodologies and Approaches to Teaching Peace**

**Education:** New pathways to peace are being explored. For example, old ways of teaching history as a series of wars, conflicts and conquests have to be replaced. Muttart (1987) points out, “We have to eradicate from our hearts and minds all obstacles to peace i.e., racial prejudice and attitudes that feed religious strife and encourage inequalities between men and women”. Formal education itself has been a powerful tool for eradicating such prejudices. It has to be further freed from prejudice and narrow national bias and reinforced with true spiritual education. There are many indications that we are going on well on the peace pathway with the help of several international institutions like UNESCO.

**Reading Biographies of Eminent Persons:** There is no substitute to good education which, according to Richard Nixon, (1990), only comes from ‘having read more, studied more and suffered more’. In his biography, ‘In the Arena’, Nixon has devoted one full chapter to the description of good teachers. To quote him: “Each student should leave senior secondary by
reading English up to 12th grade or better. He should have read great English writers such as Shakespeare, Dickens...and in translation, Great Russian writers such as Tolstoy and also selected Spanish writers......Black students should know something about Hobbes, Locke, and Rousseau and white students should know about Gandhi and Martin Luther King Jr”.

Biographies of scientists, writers and world-class statesmen are important ways to know the contribution of these people towards peace. Everybody is well aware of Albert Einstein’s observations about Gandhi when the latter died: “Generations to come, it may be, will scarce believe that such a one as this ever in flesh and blood walked upon this earth”. In the same context, Lois V. Mountbatten, the last British Viceroy to India, observed about Gandhi: “Mahatma Gandhi will go down in history on par with Buddha and Jesus Christ”. Similarly, Richard Attenbourough, wrote about Nehru in the ‘Making of film on Gandhi’: “there is no doubt in my mind that if the number of great figures that I have had the privilege of knowing over the years, none impressed me more deeply than Pandit Nehru”. Bowlby’s (1990) biography of Charles Darwin gives description of the voyages of this great scientist. Not only does this biography provide insights into Darwin’s life and his method of working but also students of science and psychology get insights into scientific method which includes collection of animal and plant species, analysis and generalization of findings.

**Value Education for Peace:** Social learning theorists emphasise modeling as a method of imparting value education, which promotes peace education. The children can be benefited greatly by Gandhiji’s “My Experiments With Truth”. The NCTE has published “Gandhi on Education” which would certainly prove a good resource material for the teachers.

The UNESCO organized an international conference at National Institute for Educational Research (NIER), Tokyo in 1999 on the theme titled “Teacher Education for Peace and International Understanding”. The conference identified ten core values, which was proposed to be included in
teacher education programme in different countries in order to promote peace and International Understanding. These ten core values include: human rights and responsibilities, mutual understanding, democracy, tolerance, inner peace and harmony, human dignity, sustainable development, international cooperation, sharing and caring, justice in all aspects of life and appreciation of diversity.

1.4.0 Aims of Peace Education

The following list summarises aims found in UNICEF peace education programmes. These are commonly expressed as knowledge, skill and attitudinal aims. Within these categories, there may be considerable overlap.

Knowledge:
- Awareness of own needs, self awareness
- Understanding nature of conflict and peace
- Ability to identify causes of conflict and non-violent means of resolution
- Conflict analysis
- Enhancing knowledge of community mechanisms for building peace and resolving conflict
- Mediation process
- Understanding of rights and responsibilities
- Understanding interdependence between individuals and societies
- Awareness of cultural heritage
- Recognition of prejudice

Skills
- Communication: Active listening, self-expression, paraphrasing, reframing
- Assertiveness
- Ability to cooperate
- Affirmation
- Critical thinking
- Ability to think critically about prejudice
- Ability to deal with stereotypes
- Dealing with emotions
- Problem-solving
- Ability to generate alternative solutions
- Constructive conflict resolution
- Conflict prevention
- Participation in society on behalf of peace
- Ability to live with change

Attitudes
- Self respect, positive self image, strong self-concept
- Tolerance, acceptance of others, respect for differences
- Respect for rights and responsibilities of children and parents
- Bias awareness
- Gender equity
- Empathy
- Reconciliation
- Solidarity
- Social responsibility
- Sense of justice and equality
- Joy of living

1.5.0 Need and Importance of Peace Education

As discussed earlier, the advancement in science and technology has reduced the distance barrier. The world today can also be called as a ‘global village’. These advancements have lead to certain benefits and also some serious threat to the world community. The living conditions of the world today have faced proliferation of war machinery, high tension in politics particularly when it comes to competition of power centres, international
conflicts, uneven distribution of wealth/natural resources and violation of human rights etc. These conditions are threat to peace and may lead to the probability of war. In order to avoid this situation, there is an urgent need to develop among young generation the culture of peace and build international understanding and spirit to live together in peace and harmony. This is possible by imparting peace education to young generation.

Peace education is an effort to inform students about various aspects of human conflict and the process of resolving it. It is based on the assumption that if the students are well-informed about various alternatives to the use of force they will abjure the path of violence.

Peace as a concept connotes more than cessation of war. It implies human beings working together to resolve conflicts, satisfy basic needs, respect justice and honour human rights. More comprehensively, it is a ‘way of life’ based on:

(i) Respect for life, denouncing of violence and promotion and practice of non-violence through education, dialogue and cooperation;

(ii) Respect for the principles of sovereignty, territorial integrity and political independence of states and non-interventions in matters, which are essentially within the domestic jurisdiction of any state of accordance with the Charter of United Nations and International Law.

(iii) Respect for and promotion of human rights and fundamental freedom.

(iv) Commitment to peaceful settlement of conflicts;

(v) Efforts to cater to the developmental and environmental needs of present and future generation;

(vi) Respect for and promotion of equal rights and opportunities for women and other deprived section of the society;
Adherence to the principles of freedom, justice, democracy, tolerance, solidarity, cooperation, pluralism, cultural diversity, dialogue and understanding at all levels of society and among nations.

It is obvious from the above description that peace education is a very comprehensive concept which includes not only providing information about various aspects of human conflicts but also teaching skills of conflict resolution. It is an attempt to transform society by creating a peaceful consciousness that condemns violent behaviour. It tries to transform the thinking process of the students from violent solutions of various conflicts to non-violent processes. The core values inherent in the concept of peace education are mutual understanding, cooperation, tolerance, justice in all spheres of life, human rights and responsibilities etc. Besides the spiritual aspect also cannot be ignored which may help in bringing ultimate peace on earth. Therefore, teachers are to be sensitised and be made well aware of peace education. The provision of appropriate skills, competencies and knowledge needed for peace education are to be made in teacher education programme so that teachers become competent to impart peace education in a desirable manner. It is an accepted fact that education plays a very important role in preparing the future generation. Therefore, an effort to develop better generation should start from the teachers themselves. For peace education, the teacher can teach and facilitate the students in developing tolerance, cooperation and spirit to live together, which are the foundation of peace education. Thus, peace education should be made an important aspect of teacher education programmes.

1.6.0 Types of Peace Education

Peace education has been interpreted in different ways by teachers in unique cultures who are facing various forms of violence specific to their region. For example, during the decade of the 1980s, educators in countries
in Africa and South America did not worry about nuclear issues, a concern that promoted peace education reforms in Europe, North America, and Japan, where it is known as A-bomb education. Peace educators in poorer countries are more concerned about structural violence and have been promoting a variety of peace education called development education, where students learn about human rights and alternative strategies for economic development. In Scandinavian countries, peace educators have developed disarmament studies, questioning why poor countries spend so much of their precious capital on upgrading their armed forces. In Japan, peace educators focus on human rights. In Africa, they are concerned with problems of underdevelopment. In North America, violence prevention and conflict resolution Programmes are spreading through the schools. These different peace education strategies can be broken down into five different types:

1. Global Peace Education
2. Conflict resolution Programmes
3. Violence Prevention Programmes
4. Development Education
5. Non-violence Education

**Global Peace Education**

Global peace education is closely allied to international studies, where educators inform their pupils about an international system that promotes wars. This form of peace education provides an understanding of security systems and cultural awareness. Followers of this peace-building strategy try to get students to think of themselves as compassionate global citizens who identify with people throughout the world who are struggling for peace. They hope that through the study of security systems, they can teach their pupil how to construct laws and institutions, like the United Nations, that will help humans avoid the terrors of war.

Within the diverse field of international studies, some teachers discuss the pros and cons of a federal world state, with laws and courts that can
adjudicate conflicts between nations so that they don’t go to war to settle their disagreements. Others look to alternative ways to structure the global economy, so that debt does not further impoverish developing nations that are struggling with the difficult conditions of structural violence. Peace educators provide their students with an awareness of problems around the planet. The assumption behind global education Programmes is that learning about the humanity of an enemy will reduce hostilities between opposing forces.

Problems associated with war occur at many different levels on this planet. Every country with the exception of Costa Rica and Iceland employs armed forces to provide security for its citizens. These armies promote a militaristic culture that diverts resources away from education, development, and other alternative means to provide security. Young people in different parts of the world face ethnic wars based upon longstanding hatreds. Civil wars often fail to provide social stability. At the end of the millennium, wars have shifted from those between countries to those within countries, with the vast majority of killing occurring between ethnic groups rivalling for control of contested areas. Education about these issues attempts to break down enemy images and seeks reconciliation of long standing feuds. Such Programmes, however, often do not challenge the structures that cause enmity in the first place. Therefore, they may not be very effective in changing state policies that promote aggressive behaviour. Since global education programmes have long term effects in regard to changing attitudes, it is hard to evaluate their effectiveness.

**Conflict Resolution Programmes**

Conflict resolution training helps children to resolve interpersonal conflicts constructively. Recently, peer mediation has become an important part of peace education. Whereas global educators are concerned with international forms of violence, school personnel are bringing conflict resolution programmes into schools to address aspects of interpersonal
violence, teaching peacemaking skills such as mediation, empathy, and alternative dispute resolution methods.

Studies show that children who learn negotiation procedures in school apply these skills to conflict situations they face in their own lives. Furthermore, children who receive training have more positive attitudes about conflict. They are less likely to avoid conflicts and more likely to seek non-violent remedies for conflicts in their lives. These results are even stronger when there is whole-school involvement in conflict resolution activities and academic integration of peacemaking themes into school content. A groundbreaking study on conflict resolution programmes in some schools in the United States, showed that as a result of this training children increased their use of supportive comments, were more cooperative, and exhibited more caring behaviour and a greater understanding of other points of view.

**Violence Prevention Programmes**

Promoters of violence prevention education programmes are concerned with the violent behaviours some children exhibit in school, hostile acts that make it hard for students to learn the cognitive lessons they are supposed to master. Their goal is to create safe school climates. In the United States, more than 400,000 crimes are reported in schools each year and 270,000 guns are brought to school on a typical day. Peace educators pursuing a violence prevention strategy are often concerned with fights, street crime, unruly students in school settings, and sexual assaults. They have children examine how prejudices and stereotypes contribute to enemy images. Teaching anger management techniques helps students to avoid fights. The prime generator of these programmes, Deborah Prothrow Stith, describes them in the following way: “The point of the violence prevention course is to provide these young people with alternatives to fighting. The first three lessons of the ten session curriculum provide adolescents with information about violence and homicide.”
Evaluations of violence prevention programmes show that they help to reduce aggressive physical acts and increase prosocial behaviour. There are many risk factors for violent behaviour: family patterns of behaviour, violent social environments, negative cultural models, peers, alcohol and/or drug abuse, and availability of weapons. Addressing some of these factors directly in school can provide children with positive ideas about how to respond to conflict. Such programmes do not solve all the problems of violence, but studies show that they have an additive effect. Each new behaviour that helps an individual who might otherwise be violent to resolve conflict in constructive ways helps in overcoming, destructive behaviours.

Development Education

Peace educators use development studies to provide their students with insights into the various aspects of structural violence, focusing on social institutions with their hierarchies and their propensity for dominance and oppression. Human rights education falls into this category, as do environmental studies, in which children learn about the negative consequences of environmental destruction and about how to live sustainable on this planet. In this form of education, which has often been referred to as development education, students learn about the plight of the poor and about different strategies to address the problems of poverty. The goal is to build peaceful communities by promoting an active democratic citizenry that is interested in equitably sharing the world’s resources.

Peace educators question the dominant patterns of development that have preoccupied the West for the past millennium. They give more emphasis to ecologically sound folk practices than to cultures of unlimited consumerism based upon exploitation of natural resources and human capital. They teach about appropriate technology and sustainable development. Development educators are concerned about the rush to modernity and its impact upon human communities. Rather than promoting elitist, top–down strategies imposed by bureaucrats and politicians who ordinary people as
ignorant, peace educators promote poor people's involvement in planning, implementing, and controlling development schemes. They would like to see resources controlled equitably rather than monopolized by elites. They teach a critical consciousness that challenges injustice and undemocratic policy making. They can for urgent attention to the environment and the need to live in harmony with natural forces. These peace educators look for more appropriate forms of technology that are not as destructive for natural ecosystems.

The field of development education lacks rigorous evaluation. It has been most successful in socialist countries like Tanzania and Nicaragua. Environmental education itself, which in this typology belongs to development education, is too new a field for its effectiveness to be evaluated, although the environmental movement as a whole has had an impact upon some elements of consumer behaviour in Western countries, where citizens recycle and buy “green” products.

**Non-violence Education**

Non-violence education attempts to put positive images of peace in children's mind. To create a peaceful society those images must be so attractive that humans will choose to behave non-violently when confronting conflict. This type of peace education draws heavily upon the great non-violent thinkers like M.K.Gandhi, Martin Luther King Jr., and Jiddu Krishnamurti, as well as on the ideas of many outstanding religious leaders. Students interested in learning more about non-violence can study the lives of the winners of the Nobel Peace Prize to learn to develop the positive images of peace that can give them the desire to create what Martin Luther Kind Jr. called “Beloved communities”. In India this type of education includes Gandhian studies.

Teaching young people about non-violence provides them with an image of “shalom,” a world where human beings work together to resolve their differences and live sustainably on the planet. An example of a peace
education programme that takes this approach is Voices of Love and Freedom, a K-12 curriculum being implemented in the Boston public schools that uses multicultural literature in English and Spanish to address three goals: (1) to promote the development of the students' social skills and values (2) to improve the literacy skills of students, and (3) to prevent violence and the use of alcohol and other drugs by students and their families.

Education about non-violence can help to counter the culture of violence that reverberates throughout the media, the entertainment industry, politics, national policy, the schools, the community and the family. Non-violence in education provides an image of positive peace where human needs are met and there is no overt violence. Solutions to problems are sought in a win-win perspective. Ralph Summy has argued that the best way to achieve positive peace is to overcome the destruct in the human psyche that says that non-violence is not possible. Students in classes where teachers are promoting non-violence become motivated to work for peace.

A research study has shown that teenagers exposed to non-violence benefit in many positive ways. Parents of adolescents who participated in a summer institute on non-violence noted that their children were taking more responsibility for their actions: they were keeping out of fight more, having fewer emotional outbursts, and applying fairness rules more often.

Using educational strategies to address the various forms of violence provides a challenge. Often children feel hopeless in the face of ethnic conflict, destruction of the ozone layer, and seemingly intractable conflicts like those in the Middle East. Young people have strong emotions about these conflicts, fears that often distract them from the cognitive lessons they are supposed to master in school. Despairing, they can feel that there is nothing they can do to alleviate their suffering and misery. Throughout the planet, teachers are turning to these different types of peace education to provide children with understanding about the sources of violence in their lives and with a positive sense of how they can contribute to constructing a
more peaceful future. Peace education is a holistic approach to the complex forms of violence experienced in diverse communities. Teachers are using these different types of peace education to heal wounds in children who have been violated by wars, terrorism, domestic abuse, street crime, bullies, or sexual harassment. Teachers find many dynamic ways to incorporate these different types of peace education into their daily practice.

1.7.0 Participatory Methodologies for Peace Education

To provide understanding and promoting practice of peace education, participatory methodologies are suggested. These participatory methodologies may include cooperative learning, group discussion, role playing, conflict resolution, problem solving, and brainstorming. These participatory methodologies are useful in understanding peace and its core values by involving teachers with the help of case studies, relevant illustrations and examples. Some of the issues related to peace education like ‘Devastating arms race and nuclear technology’, violence, terrorism, exploitation can be discussed thoroughly by teacher in a group discussion. Brain storming sessions on the issues like, ‘Erosion of human values’, related to peace education can be organised to find out possible reasons and solutions to this problem. Role-playing can be used for inculcating the spirit of ‘living together’. Role of teachers in social reconstruction leading to peace and harmony can be used to resolve conflicts peacefullly in an amicable manner.

Projects

As we all are familiar that project work is greatly useful for a variety of purposes. Students get to know and learn by doing things themselves and getting a first-hand experience. Project work can be equally useful for peace education. Project work can be picked up from any issue related to peace education. For instance, while discussing ‘Equality of opportunities’ the issues of “Exploitation on various aspects” can be taken up as project work. The students may present a report on various factors leading to social,
political, cultural, ethnic, economic aspects could be taken up which act as barrier to provide equality of opportunities and thus, creating violence in the society. The report of the project can be discussed and its implications for peace education can be highlighted.

**Dramatics and Literary Activities**

Dramatics is a very interesting way to motivate learners for carrying out activities related to peace education. Some of the issues related to peace education like terrorism and violence can be dramatised to sensitise students towards these issues. Besides, literary activities like songs, pictures, paintings, drawings and shows can be arranged by consulting relevant literature, books cases studies etc. Through these activities violation of peace can be highlighted and reactions of students can be obtained for maintenance of peace.

**Audio-Visual Material**

The activities, in which audio-visual material on peace education is developed by involving groups of learners, can be taken up. These activities may include paper-cutting, drawing, making collage, working with scrap materials on the issues like ‘Ecological balance’ and ‘Environment protection’. To understand the importance of international understanding, materials both audio and visuals can be prepared or gathered from different countries on their cultural aspects, festivals, dress and housing system and be integrated in the teaching learning process.

**Social Service Camps**

To get real feeling of peace and direct experiences, social service camps can be organised in those areas where peace has been disturbed by violence and terrorism. People should be made aware of consequences of violence and persuaded to live together with peace and harmony. The deprived people who were not provided their legitimate dues are to be helped through social service camps. Fieldwork related to upliftment of children of
weaker section to provide education can be taken up through social service camps.

**Learning to Live Together**

Learning to live together is one of the major issues in education today since the contemporary world is often characterised by increasing competition, disagreements, tensions rivalry, violence, racial discrimination and hatred etc. In today's world it has become essential that people in different parts of the world should learn to live together on the basis of mutual respect and understanding helping one another and sharing and caring for the benefit of all. Education, in this context, is seen as a powerful tool, which may help in developing a spirit of respect for values of pluralism, tolerance, mutual understanding and cooperation. Learners at all levels of education need to be taught to accept their differences and try to work together on the basis of their commonality. Schools and teacher education institutions, therefore, have a significant role to play in developing attitude of cooperation, adjustment and living together in peace and harmony.

**Concept of learning to live together**

The principle of 'Learning to Live Together' is one of the major issues in the present day education because of the conditions prevalent in the contemporary world. In recent times this concept has been propounded by Delors Commission (1996), which says that education must be organised around four pillars of learning throughout the life of an individual. These four pillars are: Learning to know, learning to do, learning to live together and learning to be. All these four pillars are interrelated.

The principle of living together means learning to live with others, learning to think together and work together. This principle of togetherness and sharing of ideas is important as it ultimately leads to another great concept of regarding the 'world as one big family' (vasudhaiva
Kutumbakam). It further means discovering others, knowing others, sharing with others, working with others and living together and achieving together. On the basis of this understanding of growing interdependence, an urge to meet future challenges, conflicts and risks, together in a peaceful and intelligent way is developed.

According to Delors Commission, the principle of learning to live together means two things. First, it means to develop an understanding of others — their customs, culture, traditions, spiritual values and history. In other words, it stands for understanding similarities and diversities of human beings. To have an understanding of other, one has to know oneself first. Second, the term ‘learning to live together’ means having experience of shared purposes throughout one’s life, thus avoiding conflict. It further stands for understanding of common goals to meet future challenges in a peaceful and intelligent way and in spirit of respect for values of pluralism, understanding and peace.

The UNESCO publication titled, ‘Source book for Teacher Education and Tertiary Level Education’ (APNIEVE, 1998) is relevant in this regard. It points out, “Learning to live together in peace and harmony is a dynamic, holistic and lifelong process through which mutual respect, understanding, caring and sharing, compassion, social responsibility, solidarity, acceptance and tolerance of diversity among individuals and groups (ethnic, social, cultural, religious, national and regional) are internalised and practised together to solve problems and to work towards a just, free, peaceful and democratic society.”

This process begins with the development of inner peace in the minds and hearts of individuals engaged in the search of truth, knowledge and understanding of each other’s cultures and the appreciation of shared common values to achieve a better future.
Learning to live together in peace and harmony requires that the equality of relationships at all levels is committed to peace, human rights, democracy and social justice in an ecologically sustainable environment.

This definition eliminates all forms of discrimination and promotes protection of rights of fair, just, valid, balanced and sustainable development and integration of modern and traditional values to meet the demands of changing times. It means developing an understanding of feelings, culture, history, traditions and values of others. The group develops a feeling of “sink of swim together.”

**Characteristics of Learning to live together**

Understanding of the concept and qualities, values and skills needed to develop the principles of ‘learning to live together’ will help you to list its characteristics. Some of these characteristics are given below:

- Group work
- Collaborative skills and active participation of all
- Non-violence
- Feelings of caring and sharing, love and affection
- Universal values
- Democratic way of work/peaceful co-existence
- Individual and group accountability
- Dignity of labour
- Respect for freedom of pupils
- Positive interdependence
- Promotion of interaction
- Individual and group goals
- Shared product
- Shift in roles
Panel Discussion

A panel consists of a small group of six or eight persons, who carry on a guided and informal discussion before an audience as if the panel were meeting alone. The proceedings of the panel should be the same as those described for informal discussion: volunteering of facts, asking questions, stating opinions—all expressed with geniality, with respect for the contributions of other members, without speech making, and without making invidious personal references. This primary function should occupy approximately two-thirds of the allotted time—say forty minutes of an hour’s meeting. The secondary function of the panel is to answer questions from the audience. This discussion method is suitable for use when a relatively large audience is anticipated. The disadvantage of the method is that it confines most of the discussion to the panel itself. The audience listens and is given a chance to ask questions, but for the most part is passive and receptive.

Panel discussions, if well conducted, are usually more interesting to the audience than is the single-speaker forum. They provide sufficiently varied clash of opinion and presentation of facts to give even the quiet members of the audience a feeling of vicarious participation.

Quality and tasks of leadership in panel discussion are similar to those described for informal discussion. The leader must in addition take special care to select panel members who can think and speak effectively. He must also be sure that they prepare themselves to discuss the subject. During the discussion by the panel the leader has substantially the same duties as in informal discussion except that he should keep himself more in the background as chairman of the panel. He can do so because each member of the panel is in reality an assistant to the leader and is responsible for specific contributions to the proceedings.
When the subject is thrown open to the house, it is the leader’s job to recognize appropriate questions and to reject those not bearing on the subject or involving personalities. Some questions he may answer himself, but usually he should repeat the question and call upon one of the panel to answer it. By preliminary announcement the leader may also tell the audience that they may direct questions at particular members of the panel if they choose. In any case, during the question period the leader needs to maintain strict control. On many occasions this may be the toughest part of his assignment to carry off efficiently and with good humour.

While it is customary to confine audience questions to a specific period, some leaders permit questions from the floor at any time. Unless very carefully limited by the leader, this practice may interfere with effective discussion by the panel.

Arranging the panel properly will lend effectiveness to this form of discussion. The members should face the audience. It is important that each panel member adjust his chair so that he can see every other member without effort the chairman will also find that the best places for his readiest speakers are at the extreme ends of the table. He should keep the more reticent members close to him so that he can readily draw them out with direct questions. If the quieter ones sit on the fringes of the panel, the more voluble members are quite likely to monopolize the discussion.

1.8.0 Values

Values constitute the case of human personality and lay in deeper layers of it. To know the person is to know his values. No human action is beyond the purview of value operation. Values are the evaluation attitudes and determinates of all human behaviour – they control, evaluate attitudes and direct human energies to determine goals, perceive situations from concepts
and opinions and lead to the operations of desires, wishes and likes. Values are the evaluation attitude and determinant of behaviour.

In the life of a man, different values act as a motivating force in his behaviour. Most of the activities of an individual selects for himself are guided by these values. Value attitude is still more important for educationist who want to make education purposeful, whether from vocational angles or for enculturation.

In the wake of a 'knowledge explosion' which has engulfed the present day education for improving the quality of life has been lost sight of. Philosophy of education according to Dewey had the problem of discovering the values of education in human experiences and the place it occupied in the larger whole of life.

Education and its reforms have become a matter of great importance in our country. Everyone is showing great dissatisfaction with the educational system and its product. Thus the subject which needs the development in political, social, economic and educational fields is the problem of values. Dr. Radha Krishnan has well stated the importance of values in imparting the education. He says, “education is not limited to the imparting of information or the training in skills. It has to give the educated a proper sense of values. An important objective of education is to shape the personalities of its students and teachers.

Man acts to satisfy his wants. Since wants are both material and non-material goods, likewise values are also of two types i.e. Material and Non-Material in nature. Many persons have so many needs which are attached in the values of truth, beauty and goodness. These are so called the non-material values. Some people like beauty, some believe in truth and others in goodness. So everybody is directly related to values. In addition to these different concepts and evaluations of values, there are the methodical investigations to know the types of values. Physical values are commonly
comprehended by all values in a way to constitute an inter-dependent dimensions altogether.

The whole of Brahmand or the universe is the expansion of the reality called the physical reality. Economic values are common observation. Man needs eating which constitutes his living. Economic values are however, instrumental values. The whole society and its working are founded on economic values.

There is a great tendency towards materialistic conceptions, physical values are higher values that are rooted in the volitional and material nature of the individual in thinking, feeling and willing. These physical values are further classified as:

1. Intellectual Value
2. Ethical Value
3. Aesthetic Value

i.e. Truth, Goodness and Beauty respectively.

Truth is the logical idea, the absolute reality of human life and destiny is governed by certain values which are abiding, the suspense among them being truth. The ethical value or goodness is the next supreme value. Goodness is the intrinsic reality, Education as a medium of value however tends to facilitate the significance of truth, goodness and beauty.

Aesthetic Value or beauty is the third form of physical value. In the task of value formation of students there are two distinct steps that have to be taken by educational institutions. One is making available material or biographies and views of great man who had before them certain values and ideas of life and who practised them against all olds and making all sacrifices including thing to make education as far as possible, an effective agency of value orientation is the institutional ethos and the personal example provided by the teacher. The institutional ethos and the personal example provided by the teacher. The institutional ethos is built up primarily by the values that the institution actually practice while running the institution. The teachers and
others workers working in the institution will naturally be influenced by the values practiced by the organisers and the heads, who by personal examples would be able to do a lot in developing a right type of institutional ethos.

The students would also have a role to play. It is a wrong concept of education to treat the students only at the receiving end and the faculty at the giving end. Educational process involves an exchange of personality at both the ends, the students on the one end the teacher on the other end.

In academic philosophy values are distinguished in a number of ways. Firstly they are distinguished as intrinsic or inherent and extrinsic or external. Under the category of extrinsic value, we may classify physical or economic values. Intrinsic values are far more abiding in nature.

Extrinsic and intrinsic values are bound from the point of view of integral life ideal.

Secondly values are distinguished as subjective or personal. Industrial individual inclination, personal aptitude, likes and dislikes, particular beliefs and faiths play a dominant role in the judgement of subjective values. Objective values are evaluated on the basis of their exclusive merit and the character of objects.

**Meaning of Values**

The word value is derived from the Latin root word ‘Valerie’ meaning to be strong and vigorous. Human values have been employed in two distinctively different ways in human discourse. It is often said that a person has a value or an object has a value. These two usages have been explicitly recognized by writers in various disciplines such as Charles Morris in Philosophy, Brewster Smith (1969) in Psychology and Robin Williams (1968) in Sociology. Here, we have attempted to clarify the meaning of human values by explaining the ideas of Rokeach (1973) and Shaver (1976).
Rokeach (1973) defined value as, “an enduring belief, a specific mode of conduct or end state of existence along a continuum of relative importance.” Any conception of human values if it is to be fruitful, it must be able to account for the enduring character of values as well as their changing character. The enduring character of values arises mainly by their initial teaching and learning in isolation from other values. A mode of behaviour or end state is always desirable. The isolated and absolute learning of values more or less guarantees their endurance and stability. In case of values as a belief, Rokeach (1968) has distinguished three types of beliefs: (i) descriptive or existential beliefs, something being true or false; (ii) evaluative beliefs, wherein the object of belief is judged to be good or bad; and (iii) prescriptive or proscriptive beliefs, wherein some means or end of action is judged to be desirable or undesirable. Values like all beliefs have cognitive, affective and behavioural components, A value, thus, refers to a mode of conduct or end state of existence.

(Allport, 1961) “A value is a belief upon which a man acts by preference.”

A value is a preference as well as the conception of the preferable. According to Kluckhohn (1951), a value is a “Conception of the desirable” and not something “merely desired”. A conception of the desirable seems to be nothing more than a special kind of preference – a preference for one mode of behaviour over an opposite mode, or a preference for one end state over other end state. A value is a conception of something that is personally or socially preferable.

The word value as understood in the context of educational philosophy refers to those “desirable ideals and goals which are intrinsic in themselves and which, when achieved or attempted to be achieved evoke a deep sense of fulfilment to one or many or all parts of what we consider to be the highest elements of our nature.” (Kireet Joshi, 1994).

Definitions of Values
Encyclopaedia Britannica defines value as — “Determination or quality of an object which involves any sort of interest and appreciation.”

Dictionary of Education (1959) defines — “Values as ‘things’ in which people are interested in, things they want, desires to be or become, feel as obligatory, worship or enjoy.”

Tumer (1961) defines “Value as objects which are regarded favourably or unfavourably.”

John Dewey (1969) says, “Value means primarily to prize, to esteem, to appraise, to estimate.” It means the act of cherishing something, holding it dear and also the act of passing judgement upon the nature and amount of its value as compared with something else.”

Sanyal (1962) says “Value is partly feelings and partly reason.”

A value is, therefore, the meeting ground of the regulative principle and part of the constitutive principle.

Hung (1975) defines, “Value as a judgement concerning the worth of an object, person, group or situation.”

Murphy and Newcomb (1943) say that, “A value is simply the maintenance of self towards the attainment of a goal.”

Maslow (1988) considers, “Value is a psychological need.”

Persons (1960) explains “Value is an element of shared symbolic system which serves as a criterion or standard for selection among the alternatives of orientation which are intrinsically open in a situation.”

Eminent Sociologist, Professor R. K. Mukerji (1960) defines “Values as socially approved desires and goals that are internalised through the process of conditioning, learning or socialization that become subjective preferences, standards and aspirations.”

Cattle says, “By value, we mean the social, artistic, moral and other standards which the individual would like others and himself to follow.

Verma (1972) summarized all the definitions and came to the conclusion that:
1. Value is a conception of desirability of an object or activity for the well-being of an individual.
2. Motivational property of a value lies in the goal.
3. Value can be organized in a hierarchy in the personality of an individual.
4. Value have social, personal and psychological characteristics.

**Nature and Characteristics of Values**

Values play an important role in the life of men and are very important determinants of the behaviour. In most elementary sense, value means whatever is actually liked, prized, esteemed, desired, approved or enjoyed by anyone at a time (*Brightman, 1978*).

There are endless variety of values and it is difficult to arrive at one particular definition. Hence, its meaning is multiple and complex. From the variety of definitions, the meaning and nature of values as proposed by Shukla (1983), Evans and Smith (1970), Hall and Lindzey (1967), Zaleznik and David (1964), Jones and Gerand (1967) indicates:

1. Values are organized into Value-Systems. The total number of values that constitute a person's value system is relatively not very large.
2. Values are related to the aims of human life. Men form certain notions for the achievement of these aims. These notions are called as values.
3. All people everywhere possess the same social values with varying intensity. The greater the importance, the better is that social group.
4. Values are the standards or guidelines for an individual's life and are influenced by his experiences, desires and specific situations.
5. Values are mastermind which give direction to our strivings by guiding him to make general plans and decisions when the conflicts arise.
6. Our value system motivates our conduct.
7. Value is the act of cherishing something. A person who values justice will spend a lot of energy in search of it.
8. Value is the experience of pleasure, satisfaction of desires and reside in the mind of people rather than the object.

9. Persons have experience, they grow, and learn from these experiences and lead them to frame certain general guides to behaviour called as values.

10. Value is the co-operative result of interaction between personal and impersonal elements. That is, values animate an individual and move around him in his environment because they define its attractive and repelling sectors.

11. Value has its worth. Only a good person is able to see and recognize good things.

12. Creation and preservation of life is an important purpose of man and thus values aim at perfection, satisfaction, self-realization, integrity etc.

**Concept of Values**

Values refer to the attitudes, preferences, lifestyles, beliefs and in normative framework meaning given to life. However, values guide our behaviour and conduct, set goals and determine actions towards different situations, events and objects.

Different philosophers view values from different angles. It is to be clear that even when we value what we desire to become, we exhibit values. This may set goals for achievement and they may motivate, define all our activities i.e. cognitive, affective and conative, but if they lack the social aspect, they portray values in the narrow sense. The problem arises, when there appear differences in values of different people. At that time, the need of a yardstick is felt, which should be used to measure or evaluate, if the values are good or bad; **Kant**, an idealist, believed in universal moral values, **Spencer**, a naturalist, believed that an action is right which is conducive to self-preservation. **Dewey** believed in pragmatic values i.e. all that works well is valuable. However, any of these values do not neglect social aspect.
Values, thus, may be operationally conceived as those guiding principles of life, which are conducive to one’s culture. In the words of Doothy Lee, “By human values, by a value or system of values, I mean the basis upon which an individual will choose one’s course rather than other judged as better or worse, right or wrong.”

Values need not be confused with norms. Norms are rules for behaving. Values are standard for desirability. In fact, values provide basis for accepting or rejecting a particular norm. So, value stands for the ideals, a man live by and live for.

According to Moore (1951) and Charles Morris (1957), the concept of value cannot be defined specifically and thus they accepted that “this term is indefinable.” Since every individual has some experiences, which increases with the lapse of time, values also mature with abundance of experience. Thus, there is no doubt that to give a definite shape to the concept of value is a difficult task.

Types of Values

The term ‘value’ is a great word, its meaning is multiple and complex. Thus, there are endless varieties of human values and their sub-parts. So, it is difficult to classify them in large variety of groups. The number of values ranges from 3 (Satyam, Shivam, Sundaram) to 83, reportedly listed by N.C.E.R.T. in its publication entitled “Documents of Social, Moral and Spiritual Values in Education” published in 1979. The Central Board of Secondary Education (1986) organized a conference on value education which stressed on the need for value-oriented school climate and recommended the inclusion of 50 values as part of the school curriculum.

Broadly speaking, the entire gamut of values may be classified into two types:

(i) **The Eternal, Absolute or Root Values**

These values like truth, beauty and goodness are mainly related with the moral and spiritual development of a person. These moral and spiritual
values take us out of ourselves and inspire us to be good and to do good to others. These values are omnipresent and are true for all times, at all places and in all societies. They do not change in any circumstances. These values are valuable in themselves and are not evaluated from outside.

(ii) The Temporal or Mundane Values

These values are contextual in nature, and are essential for our personal and social development. Values essential for personal development include physical, mental, emotional, moral and spiritual values whereas social value development is a product of socio-cultural cult of a particular society. It’s components are justice, unity co-operation, equality, fraternity, and social service etc. Cultural values are helpful in the preservation, development and transmission of cultural heritage of a group or society. Economic value helps in the income and expenditure of a person or family. Thus, every aspect of individual’s life and society has its corresponding value which aspires for the betterment of the individual as well as the society which change with time, with man, with societies and with countries.

In academic philosophy, values are distinguished in a number of ways. Firstly as:

1. Intrinsic values.
2. Extrinsic values

Intrinsic values are far more abiding in nature as they are interest in the objects, not imposed or applied by outside agencies e.g. studying a subject for the sake of knowledge. They are judged good not for something else, but are good in themselves and hence sought as human perfections. Intrinsic and extrinsic values are bound to penetrate in each other in many respects to make an integral part of an ideal life.

Secondly, they may be classified as:

1) Subjective or personal or internal values.
2) Objective or impersonal or external values.

Subjective values are biological and psychological in origin. They satisfy the wants and desires of the people and do not have intrinsic or inherent worth of
their own i.e. subjective values are tempered with personal feelings and experiences when a person projects his own feelings in judging an act, an object or a person. Individual inclination, personal aptitude, likes and dislikes, particular beliefs and faiths play a dominant role in the judgement of subjective values. The value of the value lie outside, not in the value itself. Such values change with time, with man, with societies and with countries. For an Indian to eat beef is bad but for a Britisher, it is not so. The values are clearly subjective in character and relative to the people and situation.

**Objective values** are evaluated on the basis of their exclusive merit and the character of objects. Thus, personal desire, though, may be an important element of educational value but these objective values are independent of such desire as value judgements, here, are not influenced by personal thinking, feelings, experiences, desires and prejudices. Objective values are, thus, universal values and have nothing to do with the liking and disliking of an individual. These are termed as fundamental values i.e. truth, beauty and goodness. These values will continue forever and for all men, they may realize it or not, like it or not.

**Theories of Value Development**

We have today a problem of survival, not only economic but social as well. The fabric of Indian society is threatened by violence, greed, theft, tax evasion, bank robbery, pollution, terrorism and even grotesque and heinous crimes. One of the main reasons, which can be held responsible for such a situation is our inefficient and superstitious ways of bringing up the child. We either allow permissiveness to the child or use harsh punitive measures. Permissiveness exposes the child to haphazard influences other than those of parents and teachers, and punishment has been shown to be counter-productive in relation to rearing.
To take care of the existing social scenario is to think of strategies and approaches that help us in ensuring a better and all-round development of the child, especially his moral growth. Quite a number of studies and theoretical efforts have been made by psychologists and other thinkers, which have resulted in a few definite approaches to moral development. Three psychological theories deal extensively with the development of human values. They are cognitive developmental theory, social learning theory and psychoanalytical theory.

1. Cognitive Developmental Theory

Jean Piaget pioneered cognitive developmental approach and further Lawrence Kohlberg developed it. According to this theory human learner is a stimulus seeking entity rather than a creature who learns entirely through conditioning. Human beings have innate capacities of influencing the kind of interactive experiences they have and determining the reciprocal effects of experience upon people and their future development. In effect each person is a self organizing being.

Cognitive developmental theory has tended to take basic motivation for granted and to concentrate upon the development of the human capacity for organizing experience into meaningful structures of increasing complexity and abstain. Value development requires not merely responsiveness to experience and training nor internalisation of given proscriptions or proscriptions but an active organizing process by which things and the values attached to them come to be seen in a new light. Potage had observed clearly defined stages or structures of thought in intellectual development and moral development. People can be identified by distinctly different types of moral reasoning.

Piaget has laid the foundation for understanding the developmental phases in moral judgement of the child. Piaget formulated his theory in stages of moral development. First stage is called “Heteronomous Morality” It is an intellectually immature morality, affected by one sided affectionate respect of
adults. The heteronomous morality of the child shows immature structure which is egocentric and static. As a consequence of ego centrality, the child mingles subjective and objective aspects of experience. This lead to his/her view of moral rules as having real existence and being unchangeable absolute rather than a flexible instruments for human purposes and values. Second stage is called “Autonomous Morality” or morality in cooperation. With the intellectual development the child becomes able to acquire independence in his/her moral judgement Here morality is no longer based on rules decided by authorities which can not be changed.

The theory of Lawrence Kohlberg (1958) is perhaps the best known cognitive developmental theory of moral development. Kohlberg’s theory has been undergoing changes over years. But its best form is described in the following six stages of moral thinking:

Stage (i) Heteronomous Morality or Punishment and Obedience Orientation – The child reasons morally on the basis of being rewarded for being good or being punished for bad.

Stage (ii) Naively Egoistic Orientation or Instrumental Relativist Orientation – The person at this stage thinks about moral issues from a rather selfish perspective and is therefore dominated by pleasure principle.

Stage (iii) Mental Interpersonal Expectation, Relationships, and Interpersonal Conformity or Good Boy – Nice Girl Orientation – The opinion of the majority or stereotypic view is the correct way.

Stage (iv) Social Systems and Conscience or the law and Order Orientation – Authority and respect for social order become dominant here.

Stage (v) Contractual Legalistic Orientation or Social Contract and Individual Right Stage – The moral responsibility is seen from the perspective of a social contract such as the Bills of rights. Here the person is concerned with the rights of the individual and is concerned with those procedures where the process is followed.
Stage (vi) – Universal Ethical Principles or Orientation towards the Decisions of Conscience and Self Chosen Ethical principles – Here an individual habitually reasons according to her/her own conscience and according to self chosen principles.

2. Social Learning Theory

This theory is derived from the empiricism of John Locke and the behaviourism of John Watson and B.F. Skinner. According to this view the human nature is like a blank slate on which society writes the experience of the individual. Moral behaviour and values are acquired by the same kind of processes as any other behaviour is learned. The types of behaviours or values learned by the individual depend upon kind of experiences he/she was conditioned, and what rewards and punishments he/she has received. There are two ways of learning moral behaviours or values. The first is direct teaching and the second is through modelling or imitation.

3. Psychoanalytical Theory

The founder of psycho analytical theory was Sigmund Freud. According to psychoanalytical theory the human nature is driven by irrational impulses which must be controlled. The agents of the society particularly parents must intervene in the early period to introduce restraints and to confirm behaviour for the goodness of the individual and the society. This theory is rooted in a total view of personality. Self restraint and discipline are the major source of moral development in youth. In the psychoanalytical theory the feeling aspect is emphasized.

Value System

A value is an enduring belief that a specific mode of conduct or end state of existence, is personally and socially preferable to an opposite mode of conduct or end state of existence. A value system is, thus, an end state of organization of beliefs concerning preferable modes of the conduct or end state of existence along with a continuum of relative importance. (Rokeach, 1973)
In other words, if the term ‘Value’ stands for ‘Intrinsic worth’, whatever is actually liked, prized, esteemed, desired, approved or enjoyed by everyone is valuable. An interdependent, accepted and consistent set of values is called as ‘Value-System’. A value system is conducive to the development of physical, intellectual, moral and spiritual life.

According to Gawande, E.N. (1994), ‘Human Value’ is like an axle of a wheel and other types of values are around it. Therefore, if an individual is educated in human values, learning of all other values become easier. While investigating human values through inductive and deductive method, he gave the following reflection of a value-system as shown in Fig.

![Gawande Value System Diagram]

**Fig. 1.1 Gawande's Functional reflection of a value system.**

Gawande (1994) in this figure noticed the following types of values and their areas:

<table>
<thead>
<tr>
<th>Type of Value</th>
<th>Area of Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Human Value</td>
<td>Human Behaviour</td>
</tr>
<tr>
<td>2. National or Constitutional value</td>
<td>Constitutional rules</td>
</tr>
<tr>
<td>3. Social value</td>
<td>Rules about society</td>
</tr>
<tr>
<td>4. Vocational Value</td>
<td>Ideals in various professions</td>
</tr>
<tr>
<td>5. Religious Value</td>
<td>Ideals related to religion.</td>
</tr>
<tr>
<td>6. Aesthetic Value</td>
<td>Value in Arts and Literature</td>
</tr>
</tbody>
</table>
Thus, from the above discussion Dr. A. R. Setha Ram (1998) concluded that a value system contains:
1) A set of beliefs about the nature of man.
2) Beliefs about ideals about what is good or desirable or worthy of pursuit for its own sake.
3) Rules lying down what ought and what ought not to be done.
4) Motives that incline us to choose the right and wrong course.

**Value Education**

"Education today suffers basically from the gap between its contents and living experience of its pupils between the system of values that it preaches and the goals set up by society, between the ancient curricula and the modernity of Science."

**Learning To Be (Report of the International Commission on Education)**

Moral development in an individual can well be reckoned as sine-qua-non of education devoid of which education is relegated to mere literacy and prove to be not only harmful but even dangerous to the individual as well as to the society (Dagar and Dhuil, 1994).

In any scheme of education, certain eternal values have to be inculcated in the lives of the students. We have today a problem of survival, not only economic but social as well. The various sections of our Indian society are ailing with narrow communalism, religious fundamentalism, violence, greed, theft, superstitious and pessimistic tendencies. The political tension at present time is mainly due to the fact that knowledge has increased but morality has lagged behind.

Man values education in a sacred triangle where education is a vital medium to imbibe, foster and perpetuate strong and abiding values that makes him truly human. In view of the above social evils, Taneja (1986) suggested that, the interaction of the individual with education must lead to the formation of values (Fig. 1.2).
Fig. 1.2: Interaction between Individual Education and Values as a Sacred Triangle.

The *Indian Education Commission* (1964-66) emphasized the importance of value-education and NEP (1985-86), in its action plan has included a programme of annual education audit of the schools and five-yearly educational audit of the education to update and revamp it in order to make it functional, effective and value-oriented. In order to achieve this, it needs to make drastic changes in institutional environment, curricula and teaching practices. For this, NEP (1986) prepared value based curriculum and its relation with educational system is shown in the Fig.

Fig. 1.3: Relation between human values and educational system.

**Objectives of Value Education**

The document "The Challenges of Education" (1985) has listed the various value-orientation objectives as:

1) It will lead to physical, intellectual and aesthetic development of personality.

2) It will inculcate a scientific temper and democratic, moral and spiritual values.

3) It will develop self-confidence to innovate and face unfamiliar situations.
4) It will create awareness of healthy physical, social, technological, economic and cultural environment.
5) It will be able to foster healthy attitude to dignity of labour and hard work.
6) It will develop a commitment to principles of secularism and social justice.
7) It will develop a dedication to uphold the integrity and honour, and foster the development of the country.
8) It will be able to promote international understanding.

In addition to it, the inculcation of basic human values of love, truth, non-violence, co-existence, co-operation, critical thinking and scientific temper should be emphasized as revealed in the National Policy of Education (1986).

1.9.0 Adjustment

Concept of Adjustment

The concept of adjustment is originally biological as propounded in Darwin’s theory of ‘Natural selection and adaptation to the environment’ . The concept of adaptation was borrowed by psychologists and named as ‘adjustment’.

According to Lazaraus (1969), “Adjustment consists of the psychological processes by means of which, the individual manages or copes with various demands or pressures.”

According to L.S.Shaffer (1956), “Adjustment is the process by which, living organism maintain a balance between its needs and the circumstances that influence the satisfaction of these needs.”

According to Crow and Crow (1965), “An individual’s adjustment is adequate, wholesome or healthful to the extent that he has established harmonious relationship between himself and the conditions, situations and persons who comprise his physical and social environment.”
The adaptability to environmental hazards goes on increasing as we are put in more complicated situations. Human beings, among other living beings, have the highest capacity to adapt to new situations. Human beings are able to adjust to the physical, social and psychological demands that arise from living inter-dependently with other individuals. But it is generally found that most of the people experience several types of adjustment problems in society.

After being in the world the infant encounters social and physical environment and tries to adjust itself with the changing environment all through its life.

Moreover, if an individual confronts quite a number of adjustment problems, these have a direct impact in reducing the general efficiency of the individual. Students facing such problems are not able to achieve the academic pursuits commensurate with their intellectual capabilities. There may be most of the other factors also which bear upon the academic performance of the children. One of the significant factors is parental education which signifies a general consciousness towards education on their part. Uneducated parents are not able to realise the significance of education in the lives of their wards. There are quite a number of empirical studies conducted in the field to verify the impact of parental education on the performance of students.

The problem of adjustment differs from student to student. There may be difference in the problem of high achievers and low achievers. Adjustment of the students, infact, to a greater degree, depends upon the treatment they receive at home. In turn, it may well be assumed that education of parents does have an impact on how they treat their children.

In the present day school situations a majority of students with heterogeneous level of intelligence, have crowded the class rooms. In practice our class room techniques are suited only to the average students and
neglect the students with high or with low level of intelligence. In such situations the students of superior and inferior ability do not feel properly adjusted.

V.K.R.V. Rao found that a large number of people have emotional and social problems of adjustment but their problems are neither identified nor treated. Personal as well as social adjustment plays an important role in the better personality growth of the adolescents.

It has been seen that adults are better adjusted than adolescents. It is because adolescent is in spring of life, a period of great stress and strain, storm and strife. It is attractive, but uneven, insecure and strange path from childhood to maturity. It is the period when physical and mental changes take place very rapidly. So an adolescent finds it difficult to adjust himself according to strength and abrupt changes and resorts to day-dreaming and remains pre-occupied with sex. These changes often lead to feeling of shame, guilt, restlessness and desire for isolation. As the adolescent is accepted neither by child group nor by adult group, it finds himself shattered, isolated, disturbed and become self conscious. The adolescent also likes to live alone and tends towards day dreaming, fantasy and sometimes truancy. In certain cases they develop some sort of complexes. So adjustment problem of adolescents is an acute problem.

Roheld has also mentioned 'that students who are undergoing a period of stress and strain, anxiety and tension are not able to adjust themselves to the life at school and outside'.

Mattoo (1972) Pandit (1973) Piruto (1974) had conducted some studies on adjustment problems. The areas covered by the studies on adjustment include psychological needs and adjustment, adjustment of school children as seen by the parents, teachers and students themselves.
We generally find that adolescents at this period need social approval and independence but if they are not accepted by the family or teachers they feel mal-adjusted. They find many problems at this stage as adjustment to physical growth, to intellectual competition, to emotional disturbances, home adjustment and sex adjustment. So teachers and parents should seriously view the problem of such children and should seek to provide avenues so that they may feel significant to themselves. If the problems of the adolescents are properly identified and solved, their education can be considered meaningful and useful.

Some characteristics of the adjustment are derived from the above definitions and are as follows –

1. Adjustment is a continuous process in life. It is not static.
2. Adjustment behaviour is determined by social and cultural values.
3. The self and the environment are either likely to co-operative or changeable.
4. Adjustment is a process that takes us to lead a happy and well-contended life.
5. Adjustment pattern (response) is unique for individuals depending upon their personality.
6. The adjustment is a process of interaction between the individual self and his environment.
7. Adjustment helps us in keeping balance between our needs and the capacity to meet these needs.
8. Adjustment enables the person to satisfy his needs and maintaining harmony with the environment.

**Adjustment as a Process**

Adjustment is a process: it is a means, rather than an end product. Life is a series of changes and challenges, and as a result, people are always in the
process of changing. They adopt new techniques and strategies for adjusting to their world. Such changes are an integral part of growth and development.

It is difficult to view adjustment as a process, however. People are raised to think in terms of end products and consequences. End products such as winning and losing, success and failure seem to attract much more attention than does the long path we take to reach those states. Yet, it isn’t always possible to define the end product as distinctly positive or negative. Nor, as happened to Joan, can you always foresee the final consequences of the adjustments you are making. Later in life, Joan may see her decision as having created a series of challenges and confrontations, each of which had to be handled individually.

The rule of existence, then, seems to be one of continuous change. A student finally pays off all her credit card charges from Christmas, only to find her 1966 Ford with 100,000 miles breaking down. Just when working parents find a good childcare facility that allows them to return to their careers, their child becomes ill, forcing one or the other to take time off.

This dynamic quality of life forces people to live in a constant state of flux. You either change, or you sadly find yourself out of step with the environment. Yet, change also forces people to use certain coping strategies consistently in similar situations.

Adjustment, as a process, is of major interest to psychologists, who want to understand a person and his behaviour. The way, one tries to adjust himself and to his external environment at any point of time, depends upon the interaction between the biological factors in growth and his social experiences.

In general, there are three broad types of adjustive process, in the event of a conflict between a person’s internal need states and environmental demands.

(1) The person may modify or inhibit the internal impulse.
(2) The person may try to alter the environmental demand in some manner, so that he resolves the conflict.

(3) The person may 'escape' through unconscious resources or mental mechanisms like fantasy, compensation, projection, rationalisation etc.

  We can not call any of these modes of adjustment as the most superior. None of them used in isolation. Excessive use of any one of them is likely to be maladaptive.

The psychological study of personal adjustment is an examination of the process by which people fulfil their needs and cope with the frustrating situations. Individual's behaviour is able to indicate the process and quality of one's satisfactory adaptations. In general the process of adjustment involves four main aspects:-

1. Existence of a motive.
2. Obstacles
3. Varied responses
4. Success/Goal

There are certain basic motives in all human beings - biological, psychological and social. Their emergence energises our behavioural efforts to satisfy them. If the motives are satisfied immediately without any problem, the adjustment is simple. Usually, the needs are not satisfied and are blocked by some obstacles. A person's physical and mental abilities or the social factors might prove such barriers. Individual makes various attempts to win over and reach the goal.

One of the results may be that if the obstacle is overcome through his increased effort, the person achieves adjustment. In another situation, the individual revises his plan, changes the goal and succeeds to reach the goal of adjustment.
Besides the above two forms of adjustment, there is a third possibility also. The person is not able to overcome the obstacle, so he gets frustration. Sometimes, frustrations might lead to minor or major personality maladjustment.

The efforts which get success in response to particular motives or situations get reinforced and the person adopts them as his pattern of adjustment and habit.

**Patterns of Adjustment**

It is virtually impossible to stop and consider how we want to react to each minor change in ourselves or our environment. Most of the time, we respond more-or-less automatically—by going out to the grocery store when supplies are low, or by spending less time with a boy or girlfriend we no longer get along with, or by studying late at night to prepare for an upcoming exam.

You might use the term “thermostat effect” to label these automatic adjustments. Just as the ups and downs of your house’s temperature cause the thermostatic heating system to click off and on, so also do our behaviours, our pace of life, and our attitudes shift in response to environmental or bodily needs. “Click” — time to re-stock supplies. “Click” — time to cool down that relationship. “Click” — time to catch up on studying.

This analogy carries us only so far, however, for while thermostats have only a limited number of responses (two, in fact — “on” or “Off”), we “human thermostats” work in much more individual ways. Each of us is different from the next. Some people can’t seem to pull themselves out of a relationship even if it is unrewarding; some refuse to prepare for exams, or they do their studying way ahead of time; still others almost never visit a grocery store at all, leaving that task for someone else in the household. In every situation, each individual develops characteristic patterns of response or adjustment.
Psychologist Karen Horney (1945) classified these adjustment patterns in terms of three very broad types of responses. She suggests that people tend to deal with problems by either moving toward them, away from them, or against them. Horney believed that each of these strategies demonstrates an important individual need. Thus, the person who always solves problems by escaping (moving away from them) may be afraid of becoming too involved and dependent on others. People who always more toward others, by ingratiating themselves to others or seeking advice, may be demonstrating an excessive need for love, while those who more against problems by reacting aggressively may be demonstrating an excessive need for power. In Horney’s view, a person needs to use all three of these strategies in order to reach a healthy adjustment. The overuse of any one strategy is inherently unhealthy.

Areas of Adjustment

Life is a continuous process of adjustment. Every day in life, we make many adjustments. Most of them apparently in significant and many of them carried out more or less automatically, with no particular thought and often with awareness. Students face problems of adjustment in various areas like social, vocational, school, health, home etc. Various tests have been developed to assess their problems of adjustment. In Indian conditions, these are considered most significant and essential as, these cover most of adjustment problems of students attending schools and colleges. A brief discussion about them is as follows –

1. Home or Family Adjustment

Home is the first place of arrival of someone. It is the source of greatest satisfaction and security to its members. The relationship among the family members and their ways of behaviour play a leading role in the adjustment of a child. All problematic and delinquent behaviour is the result of mal-adjustment with the home atmosphere to a great extent.
2. Health Adjustment

If a child’s physical development and abilities are in conformity with those of his age-mates and he does not feel any difficulty in his progress due to some defects or incapacibilities in his physical organs, he enjoys full opportunity to be adjusted with regards to health and physical development.

3. Social Adjustment

Man is a social being. He cannot live in isolation. He lives with other members of the society not for the fulfilment of his basic needs but to become a civilized person. His inter-group relations reflect his social attitudes and behaviour. A person cannot remain self-centered in the give-and-take dealings of our social life. An individual is likely to be isolated or avoided if he disregards the feelings of others. He would be labelled selfish.

Social adjustment is smooth sailing with other people. It means that an adolescent is normally at home with his family, friends, neighbours and other common people in general. This satisfies his psychological needs of security, belongingness and herd urge. It enables to achieve self-development in society.

Adolescents generally derive satisfaction in community service, helping classmates, and others. They develop friendship easily and enjoy social participation. “Love thy neighbour as thyself” a Bible quote is worth absorbing for every person in society. Internalisation of such virtues will make a person well adjusted with himself and within society.

4. Emotional Adjustment

It is an effective control of emotions and manifestation of appropriate emotional responses to the situations of life. It can be said that Emotional Adjustment is the degree to which, an individual is able to change his emotions in accordance to adaptive patterns, determined by the demand of his environment.

If a child is emotionally unstable, he will not be able to adjust himself in the field of his life or career. A person is emotionally adjusted if he
expresses proper emotion in a proper situation and in a proper form. An emotionally unstable conditions cause mental disorders and maladjustments.

Emotions exercise a potent influence upon one's attitudes and behaviour. Some intense emotional stimuli do not allow a person's intellect to decide actions on merit. Fear, phobia, affection and curiosity can motivate one's behaviour in positive or negative forms.

An emotionally balanced person is humanly humorous and eager to maintain social relations. He enjoys honest working and possesses attitudes of charity and tolerance. He is self-sufficient to utilise his loneliness and solitude. The emotionally healthy person should have a sound philosophy of life to be a guide for his behaviour. This helps him to avoid mental conflicts.

5. Educational or Academic Adjustment

For a student, the most important area of adjustment is educational adjustment. For a better career, educational adjustment is necessary. Educational Adjustment means a child must be satisfied with the environment of his school time-table, co-curricular activities, teaching methods of his teachers, behaviour of his class-mates and should take interest in various programmes of school. He should be encouraged by his teachers to learn to work with, think with and get along with every teacher and his class.

Healthy environment, in the school, helps the student in making school adjustment. A young person, who feels well adjusted in educational area, can achieve maximum gain and satisfaction in academic life. He does not worry unnecessarily by examination phobia and is not afraid of healthy competition.

In short, the healthy educational adjustment connotes that a pupil should make appropriate normal progress and should be able to live well in a co-operative and self-satisfying way in school.

Motives in Adjustment

In its broadest sense, adjustment may be evoked by any motives. Vital psychological needs for air, water, food and the like, when thwarted, arouse
repeated adjustive behaviour but they are not of wide psychological interest for two reasons. Firstly, they are reasonably well satisfied under the usual conditions of civilized culture. Secondly, the thwarting of the most vital needs may lead not to substitute adjustment but to death.

Of greater significance in human adjustment are the social motives that are learned from the culture in which an individual develops. In our culture the needs for affection, security, approval, recognition, mastery, prestige and self realisation are among the strongest social motives. This group also includes the sex motives which although fundamentally biological are strongly influenced by cultural learning. All strong motives are persistent, once aroused, they continue until reduced by some adjustive act. The principal psychological mechanism of social motives seems to be tension. Developmentally, the tension of strong motivation is related to the psychological changes that occur in emotional status.

**Thwarting**

The second aspect of an adjustment process is the thwarting or non-fulfilment of an aroused motive. Thwarting may occur in a number of ways. A simple and common type of thwarting is the blocking of an adjustment by a material obstacle or by the opposition of other people. This is often called frustration. Many man-made thwarting, due laws, customs and competitive activities, are also viewed objectively. The usual response to frustration is an intensification of activity and effort. If the frustrator is a person, an aggressive attack against him is a common reaction, and this attitude if often shown against inanimate things also.

A second general type of thwarting is conflict. A conflict situation evokes two or more motives, the satisfaction of which are incompatible. An individual cannot fight against his conflict directly, as he can against his simple frustrations. For that reason conflict underlies most instances of futile and maladapted behaviour.
There is relationship between frustration and conflict. The usual first response to frustration is an aggressive attack on the person or thing that causes it. In a child this aggression may be very direct and obvious and usually meets with punishment. After the connection between aggression and punishment has been learned, the overtly aggressive behaviour may be inhibited and replaced by a fearful and insecure attitude.

The presence of thwarting implies that an individual’s first response to a need is unsuccessful. The subsequent course of his activity is, therefore, to try another response and then another, until some action is discovered that leads to adjustment.

**Characteristics of a well-adjusted person**

A well-adjusted person usually have some characteristics in greater degree than the mal-adjusted ones. Some of them are explained below –

1. **Integration** - Integration means harmonius working of various components of personality. It provides a unifying direction to the behaviour and helps to resolve mental conflicts quickly. A well-adjusted person is free from inner conflicts and is therefore able to concentrate his energies towards his set goals. He is constant in behaviour and personality.

2. **Psychological Comfort** - A well adjusted person has no psychological diseases as depression, obsession, compulsion and anxiety.

3. **Work - Efficiency** - Such type of person makes full use of his occupational or social capacities in his social set up.

4. **Satisfaction of Basic Needs** - His basic needs like organic, emotional and social needs are fully satisfied or in the process of being satisfied. He feels reasonably secure and maintains his self-esteem.

5. **Capable of struggling with odd circumstances** - A well-adjusted person learns to apply his intelligence to effective solution of problems of real life. He draws lessons from his failures in order to avoid earlier
form of errors. He has the capacity to plan for the success of his goals for the fulfilment of his needs.

6. **Self-Knowledge** - Self knowledge implies taking responsibility for one’s actions and feelings. A healthy adjusted person takes independent self-decision and exercise self-control at a proper time. He formulates his goals keeping in view his capacities and limitations.

7. **Healthy Attitudes and Interests** - He is regular and punctual in performing his duties. He possesses healthy attitude towards life, relatives, friends, family, community, country, religion and profession. He has healthy interests, which are socially desirable.

8. **Emotionally Balanced** - He has the capacity for self-control as well as ability to express the emotions according to the situations. He is free from persistent emotional tension, conflicts, worries, anxieties and frustrations in his life.

9. **Social Relationship** - A well-adjusted person obeys social norms, beliefs and set of values. He fits well at his home, family, neighbourhood and others social places. He is not self-centered but careful about the feelings of others. He is rather able to give and receive love and affection of his fellowmen.

**Characteristics of a well-adjusted Student.**

In our daily life, we consider a particular student to be better adjusted than others. No student is well-adjusted in all aspects as the perfect adjustment is an ideal. There is a fine distinction between adjustment and mal-adjustment, as these lie on a linear continuum. A well-adjusted student usually possess some characteristics in greater degree than the mal-adjusted one. Some of the main characteristics are explained below:-

1. **Integration**: Integration means harmonious working of various components of personality. It provides a unifying direction to the behaviour and helps to resolve mental conflicts quickly. A well-adjusted student is free
from inner conflicts and is, therefore, able to concentrate his energies towards his set goal.

2. **Ego-development**: The ego is known as incharge of the intellectual thinking, learning, reasoning, perception and memory. A well-adjusted is one who has learned to apply his intelligence to effective solution of problems of real life. The highest evidence of successful adjustment is getting along well in the world around him particularly with one’s fellow-beings. The well-adjusted student draws lessons from his failures in order to avoid earlier forms of errors. He has the capacity to plan for the success of his goals for fulfilment of his needs. His behaviour is rational and realistic. He possesses reasonable enthusiasm for his work and derives satisfaction and pleasure from that.

A mentally healthy person possesses a sane and constructive philosophy of life. It helps him to make decisions in conflicting situations. It enables him to meet his unique personal needs as well as the demands made by the society.

3. **Self-knowledge**: A well-adjusted student recognises and accepts all aspects of the self. It includes his positive as well as negative qualities. He formulates his goals keeping in view his capacities and limitations. If he accepts the realities about himself, his achievement targets will neither be too low nor too high. The mentally healthy student is able to fit his abilities to particular tasks in line with his capacities and motives. He does not set his goals far beyond his reach that he is doomed to failure. He learns to accept unavoidable losses or failures. He tries to derive satisfaction from his work and life. A healthy adjusted student takes independent self-decision and exercises self-control if need be. He has a positive outlook about himself and others.

4. **Emotional Balance**: The well-adjusted student has the capacity for self-control as well as ability to express the emotions according to the
situations. He enjoys freedom and pleasure in the activities of life. He is free from excessive anxiety, depression, phobia and worry.

There is emotional warmth in the well-adjusted person's relationships. He does not express his emotions violently and irrationally but expresses them adequately.

5. **Social Relationship**: A well-adjusted student lives at ease with other people and enjoys social contacts. He is able to establish rapport with other persons and the people also like him. They do not intend to avoid him. He is not self-centered but careful about the feelings of others. He does not harbour jealousy and hatred for others. He is rather able to give and receive love and affection of his fellowmen.

6. **Adequate Emancipation From the Group Culture**: A well-adjusted student has unique, distinct and autonomous personality. His self is not submerged or lost in the populist culture. Eminent genius persons like Galileo, Christ suffered for their distinct ways of thinking and faith. They contributed to the society. Mere disagreement with existing traditions should not mean creativity. A normal student maintains individuality and have some degree of tolerance and a sense of proper appreciation of the culture.

7. **Flexibility in Behaviour**: A well-adjusted student is not rigid in his behaviour. He is able to adopt himself in the changed circumstances. His insight enables him to have proper view of the changing situations and he modifies his behaviour accordingly. He does not believe in breaking but in bending tendency. He can make compromises according to the occasion/demand.

8. **Ability to be Productive**: A well-adjusted student is generally productive and happy in his work. He is able to use his abilities in productive activities. He enters into business of living with a certain amount of zest and enthusiasm. He does not try to avoid work. Fatigue and nervousness are
most common symptoms of emotional or neurotic abnormal. Normal students work hard to earn their livelihood and feel happy.

9. **Realistic Perception of the World**: A well adjusted student perceives objects and persons in the world around him objectively. He does not regard the world only as he wants to be. He does not live in unusual fancies or imagination. Mentally ill students perceive the world in their subjective terms, expecting it to fit their fears, needs and values. He tries to live in the ground realities of life.

10. **Faith in Spiritual Essence**: Human personality is multi-dimensional. It is an integration of materialistic forces, psychic faculties and spiritualistic essence, one may agree or not. Man is much more than his intellectual adventurism but his intellectual adventurism, however, exceptional it may be, is still limited if it is not wedded to faith. In fact, faith in its genuine form is the perception or grasp of truth according to its capacities. As is the capacity of the intellect so is the perception of the truth and as is the perception of the truth so is the shaping of the man. Faith conforms enlightenment and contentment. “As is the faith so is the man”, The Bhagwad Gita (17-3).

A student who upgrades himself through such knowledge establishes a rhythm with the world. He neither perturbs the world nor is perturbed by the world. Such a person is considered a perfect personality according to Hindu thought traditions. India Education Commission Report (1966, 22) endorses coordination between material and spiritual aspects in life as, “if Science and Ahinsa” join together in creative synthesis of belief and action, mankind will attain a new level of purposefulness, prosperity and spiritual insight”.

### 1.10.0 Attitude

Attitudes the end products of the socialization process, significantly influence man’s responses to cultural products, to other persons, and to
groups of persons. If the attitude of a person toward a given object, or class of objects, is known, it can be used in conjunction with situational and other dispositional variables to predict and explain reactions of the person to that class of objects. To the extent that principles governing the change of attitudes are known, they may be used to manipulate the individual’s reactions to relevant objects (as is exemplified in psychotherapy, education, and propaganda). It is not surprising, that the study of attitudes has occupied a central place in social psychology during the past fifty years.

The task of this chapter is to survey existing conceptions of the construct attitude, to provide a conceptualization which is maximally relevant to both the theory and the measurement of attitude, and to differentiate the construct from other similar constructs as clearly as possible.

Traditional Conceptualizations of Attitude

To further clarify our conceptualization of attitude, it seems valuable to differentiate the term from similar constructs and to review the dimensions traditionally ascribed to attitude.

Attitudes and Similar Theoretical constructs

To the extent that attitudes are considered to fall within the realm of personality, they are differentiated from other personality constructs on several bases. First, attitudes are relational, and, second, their referents are specific. That is, an attitude is a characteristic which implies a type of relationship between the person and specific aspects of his environment. Third, attitudes differ from many other personality constructs in their possession of an evaluative function. Fourth, attitudes, rather than being overt responses, serve as predispositions to respond overtly. Therefore, as with any mediating variable, it is necessary to measure them indirectly.

We especially wish to differentiate attitudes from such other similar constructs in social psychology as opinion, belief, and value, and from such constructs in general psychology as habit, cognition, motivation, set and trait.
Of these, it is most important to discriminate between attitude and the constructs of concept, belief, and motive.

The term belief emphasizes some level of acceptance of a proposition regarding the characteristics of an object or event. Anderson and Fishbein (1965) define belief as follows: “Belief in something in acceptance, at some level of probability that the thing exists, while belief about a thing is defined as the probability that specific relations exist between the concept and some other object, concept, value, or goal”. These beliefs may have an evaluative quality regarding preferability of the characteristics or the existence of an object. This concept of belief is similar to that advanced by other authors. English and English (1958) define belief as “the emotional acceptance of a proposition or doctrine on what one considers to be adequate grounds.” As Rokeach uses the term, belief involves any expectancy, set, or proposition which the individual accepts as true of the object or event. If we accept these definitions, a belief becomes an attitude when it is accompanied by an affective component which reflects the evaluation of the preferability of the characteristics or existence of the object. The attitude would be the sum of such belief about the object. A belief that something does not exist would be attitudinal in nature when its non-existence was considered preferable or non-preferable to some degree.

Concept is a more generic term than attitude and, as a cognitive process, provides the basis for the formation of evaluations. Conception is essentially the act of placing any two or more experientially demarcated entities or events into some relationship (Harvey et al., 1961; Kelly, 1955).

Attitudes are similar to motives in that both terms refer to the directionality of behaviour but not to behaviour itself. As Newcomb (1950) points out, the construct attitude differs from that of motive in at least two ways: First, an attitude is not characterized by an existing drive state, but only refers to the probability that a given motive (and its accompanying drive) may be elicited. Therefore, attitudes may be considered drive producing (Doob,
Second, an attitude is labelled by its object and may be considered object specific, whereas motives are labelled by their goals and are goal specific.

In social psychology, opinion and value are constructs which have been used in a manner similar to attitude. At times they have been carelessly used as though they were synonymous with the term. Definitions of the term value are scarce and imprecise. English and English (1958, p.576) define value as “degree of worth ascribed to an object or activity (or class thereof).” Generally, this degree of worth is ascribed by the possessor of the attitude on the basis of the instrumentality of the object for the facilitation or inhibition of goal achievement (Woodruff and di Vesta, 1948; Rosenberg, 1953). As we have defined the term, attitude would include the affective reactions which characterize this valuing process and which give rise to or are accompanied by motive arousal (as when the affective reaction of frustration occurs upon blocking of goal directed activity and gives rise to an aggressive motive).

Attitudes differs from the constructs of set, habit, and trait in the following ways. Set and habit reflect an action tendency. Set emphasizes motor readiness. Habit indicates a somewhat stronger action tendency than set and a more complex, enduring structure. Both set and habit are acquired as are attitudes, but neither reflects an affective or evaluative reaction. A trait may be defined as a more or less stable and consistent disposition of the individual to respond in a certain way which differentiates him from other individuals. Attitudes differ from traits primarily in that attitudes have a specific referent, whereas traits are non-specific generalized orientations of the individual. An attitude is revealed in generalized behaviour toward a specific object (referent), whereas a trait is reflected in either a specific or a general behaviour toward a wide variety of objects (generality of the behaviour depending upon whether it is a cardinal or secondary trait).
Dimensions of Attitudes

In addition to being predispositions to respond to social objects, attitudes have been said to possess the following general characteristics (Hovland et al., 1953; Krech et al., 1962; Sherif and Cantril, 1945; Sherif and Sherif, 1956):

1. Attitudes are based upon evaluative concepts regarding characteristics of the referent object and give rise to motivated behaviour (Anderson and Fishbein, 1965; Doob, 1947; Osgood et al., 1957). Attitudes are evaluative, affective reactions which are based upon application of evaluative concepts and which give rise to motivation. By “affective” is meant the state of the organism under conditions in which the animal is goal oriented and succeeds or fails, perceives that it is succeeding or failing, or anticipates that it will succeed or fail in goal striving. These conditions are characterized by such affective reactions as frustration, deprivation, and gratification. A special condition is the lack of goal clarity which is characterized by anxiety. These states in turn give rise to such motives as aggression, affiliation, avoidance, and so forth. Thus, attitudes are not motives, but they produce motives (and accompanying drive states). These motives, in interaction with situational and other dispositional characteristics, determine overt behaviour.

It is clear that the arousal of attitude is dependent upon the existence of some drive state which is reflected in the goal orientation of the frustrated or gratified animal. It is also clear that the scales used in assessment of attitudes measures only one dimension of the affective or “feeling” reaction which we are referring to as attitude: the positive-negative evaluation of the object.

As the attitudinal referent is conceived to be goal facilitating, it will be valuated positively; it is evaluated negatively to the extent that it is conceived as inhibiting or interfering with goal attainment. When there is a larger number of concepts or beliefs regarding the inhibition or facilitation of goal attainment by the object, the attitude toward the object will be stronger. This
affective, evaluative reaction will be more intense as the goal is more important to the conceiver.

As affective reactions, attitudes are implicit responses which serve as producers of motives. The nature of this implicit response is evaluative and based upon the conception of the object by the individual holding the attitude.

As previously pointed out, conception is essentially the act of placing two or more psychological entities in some relationship with one another. In this instance, it is the act of placing the object of the attitude in some relationship with the goals of the conceiver. The relationship formed in a concept may be any one (e.g., taller than, greater than, congruent with, identical to, etc.). However, the concepts which underlie attitudes are evaluative in nature and specify some degree of preferability (e.g., better than, cleaner than, more vicious than, etc.). The precise nature of the preferability depends upon the goal orientations of the conceiver.

Questions of consciousness always arise in conjunction with consideration of cognitive variables. In this regard, attitudes vary in the degree to which the possessor can verbalize or otherwise indicate his awareness of possession of such a predisposition. Hovland et al. (1953) distinguish between attitudes and opinions partly on this basis: Opinions are verbal responses which are always accessible to awareness, whereas attitudes are verbal and nonverbal response predispositions which may or may not be available to awareness.

The behavioural consequents of attitudes include such diverse behaviours as running, blushing, changing body stance, and verbalization. There are four general categories of behaviour which may be described: positive approach (e.g., friendliness, wooing, etc.), negative approach (e.g., attack), negative avoidance (e.g., repulsion or fear), and positive avoidance (i.e., allowing others privacy when they are stressed). These categories of behaviour correspond to hypothetical categories of affective reaction.
However, attitude scales do not measure the approach-avoidance dimension of this category system; they measure only the positive-negative dimension.

2. Attitudes are construed as varying in quality and intensity (or strength) on a continuum from positive through neutral to negative (Krech et al., 1962; McGrath, 1964; Newcomb, Turner, and Converse, 1965). Qualitative variation of the attitude is represented by the valence (positive or negative), which reflects the evaluation of the object in relation to goal attainment. The strength or intensity of the attitude is represented by the extremity of the position occupied on the continuum, becoming stronger as one goes outward from a neutral position. This intensity reflects the strength of the affective reaction. The strength of the elicited motive is expected to correspond to the strength of this reaction. Attitudes on one side of such a continuum indicate negative affective reactions which arouse responses of negative approach and avoidance such as attack and repulsion, respectively. Attitudes on the other side of the continuum indicate positive affective reactions which result in responses of positive approach and avoidance.

Guttman (1954) posits involution as another scale component which bears a relationship to this continuum. Involution, or the degree to which the person is actively concerned about the matter in question, is curvilinearly related to either half of this continuum. As one goes out from neutral toward either an extremely positive or negative position on the continuum, involution increases up to a point, beyond which it decreases for more extreme attitudes. According to this formulation, there is some optimum degree of extremity of an attitude at which the person is most actively concerned with the issue.

The neutral point of the attitude continuum poses a problem of interpretation, to which several alternative solutions have been proposed. First, one may consider the statement that an attitude is neutral to be self-contradictory, indicating the presence of a response predisposition on the one hand and the lack of a predisposition on the other. From this viewpoint, the neutral position on the attitude continuum represents no attitude towards the
object in question. A second, alternative interpretation which may be given to the neutral point is that it represents the point of balance in positive-negative evaluative conflict, thereby reflecting an ambivalent attitude. Guttman's approach (1954) would suggest that where ambivalence is the case, it is because the questions in the scale are not measuring a uni-dimensional attitude for that population of persons. Thus the universe of content cannot be represented by a single variable.

With regard to ambivalence, this term seems best reserved to refer to two or more attitudes. Then ambivalence is used to indicate the existence of two or more attitudes towards the same referent or several referents possessing some degree of similarity of stimulus value and being grouped as a referent class.

A third interpretation is based on neutral range scores achieved by inconsistent responses. It is that the subjects possessing such scores do not have integrated, clearly defined attitudes regarding the object (Walter, 1951). Freeman and Haer (1951) offer a methodology for testing this interpretation, and, on the basis of their empirical study, reject such an interpretation as "neither empirically nor theoretically feasible in the field of opinion and attitude research."

Attitudes are learned, rather than being innate or a result of constitutional development and maturation (Sherif and Sherif, 1956; McGrath, 1964). Attitudes are learned through interaction with social objects and in social events or situations. Since they are learned, attitudes demonstrate the same properties as other learned reactions such as latency and threshold, and they are subject to further change through thinking, inhibition, extinction, fatigue, etc. (Gallenbech and Smith, 1950). Thus attitudes are subject to alteration, maintenance, and break-down through manipulation of the same order of variables as those producing their original acquisition. All forms of learning (classical and instrumental forms of conditioning, etc.) conceivably provide bases for the acquisition of attitudes.
Attitudes have specific social referents, or specific classes thereof (sheriff and sheriff, 1956; Newcomb et al., 1965). These referents need not be concrete object, but include such abstract referents as political issues, world problems, and Godhead. That they possess social referents reflects the social context in which they are learned. These learning experiences may be result of direct contact with the object or situation or the result of indirect contact with them through direct contact with other persons. Indirect-contact effects include all the processes of norm inculcation and selective transmission of information occurring in social groups.

Attitudes possess varying degrees of definitiveness and scope with regard to the number and kinds of objects encompassed as referents. Krech et al. (1962) use the term multiplexity to refer to the scope of the attitude. A multiplex attitude is one possessing a large number or a heterogeneous group of objects in its referent class. Definitiveness refers to the precision with which members of the referent class are defined. It may be seen that a small number of objects or a highly homogeneous group of objects may be defined more precisely than a large number or a heterogeneous group. Thus, simplex attitudes should be more definitive. It is also expected that as attitudes become more definitive they will become more extreme and intense. This quality of definitiveness is referred to as the "latitude of acceptance" by Hovland et al. (1957). Central attitudes tend to be stronger than peripheral ones. Therefore, central attitudes should be more definitive and possibly less multiplex. Attitudes toward one's self are among the most central attitudes and should demonstrate these characteristics.

Both the formation and maintenance of an attitude occur in a motivational context; the goal orientation which is being fulfilled or frustrated at the point of arousal of the affective response reflects the existence of some motivated state. Sarnoff and Katz (1954) have classified these motivational contexts into three major categories: hedonic, rational, and ego defensive. To these, a fourth category might be added: the affiliative context. Although
these categories are not entirely discrete or mutually exclusively, they may be characterized as follows: The informational context implies the operation of a motive such as knowing the world or seeking closure and structure. The hedonic context indicates that such primary motives as hunger and escape from pain are operative. The ego-defensive context seems to indicate that more secondary motives such as dominance and succorance are operative. Of such secondary motives, one which is of prime importance is the affiliative motive, which leads to formation of interpersonal ties and to group development. It is to be expected that many attitudes are taken on by the individual as the price of admission into the group, or as the mechanism of enhancement of status in the group.

In summary, the major sources of stability in attitudes are the interrelatedness of the attitudes, the history of reinforcement in the learning of the attitudes, and active resistance to change by the possessor of the attitude when confronted with a potential or actual thwarting of his motives or disruption of his perceptual closure.

The Structure of Attitude

The affective reactions that constitute the attitude toward a given object derive from the underlying cognitive structure relevant to that object. In the course of the individual’s experiences with the object, he formulates a set of evaluative concepts or beliefs about it. These beliefs may arise from direct experience with the object or through indirect experiences in interaction with other persons. The beliefs thus formed are relevant to the goal striving of the individual and partially determine what further beliefs may be formed regarding the object. As the individual encounters the object, evaluative concept regarding the relationship of the object to his goal attainment are formed or elicited. These perceived or anticipated effects upon goal attainment result in such affective reactions as anxiety or frustration, which in turn produce such motives as aggression or affiliation. The ultimate overt behaviour will be contingent upon situational factors such as potential
punishment or a closed behavioural field, and upon such other dispositional characteristics as low energy level or restricted intellect. It is to the positive-negative dimension of the motive-producing, affective reaction that the term attitude applies.

Existing beliefs regarding the object determine what further beliefs may be formed. For example, an individual may come to conceive that most politicians are dishonest and that politicians have the capacity to alter his outcomes. To the extent that dishonesty in politicians will adversely affect his outcomes, he will form conceptual evaluations about politicians which are negative and based upon the perceived dishonesty of politicians. Since concepts tend toward consistency or balance (Harvey et al. 1961; Heider, 1958; Festinger, 1957; Osgood, 1960), it is then easier for the person to accept other negatively valued concepts about politicians, e.g., that they are lazy, stupid, liars, etc. These concepts about the negatively valued characteristics of politicians are goal relevant and lead to the affective reaction, perhaps, of frustration and to an aggressive motive which may then occur in overt behaviour in the form of disparagement.

Some individuals may be able to tolerate inconsistency and accept some conceptual relations about the same object that are evaluated positively and some that are evaluated negatively. In fact, we believe that this is true for most persons to some extent, but there is considerably variability in the amount of inconsistency that can be tolerated. The set of beliefs that the individual holds about the object and the associated evaluations determine the individual's attitude toward that object. They lead to an enduring system of affective reactions regarding that object. The nature and strength of this system is determined by the number and strength of the evaluative concepts or beliefs formed.

Not all such concepts or beliefs are positively or negatively evaluated. If the set of beliefs about a given object are non-evaluative, then there is no attitude toward the object unless its non-existence bears some degree of
preferability. It is theoretically possible, but extremely unlikely, that there
exists an individual all of whose concepts are non-evaluative. It is also
evaluative to equal those that are negatively evaluative, which would lead to
two equally strong, antithetical attitudes toward the same object and to a
condition of ambivalence. This seems to be the situation in certain types of
pathology. This state is, however, unbalanced, and the expectation is that the
individual will perceive situations in a manner that will lead him to accept
new concepts which will move him from this unstable position. For socially
significant objects, at least, we believe that most individuals will hold
concepts that are predominantly either positively or negatively evaluative.
This does not resolve the issue; it only states our position on it.

When a person holds a particular attitude toward an object, he is
predisposed to act in a certain way toward that object. As we have said
before, the motive which is elicited is not a part of the attitude; rather, it is a
consequence of the attitude. Behaviour is determined by a complex set of
forces, so that the effect of any one determinant is contingent upon the
number and strength of other determinants operating at any given time.
Therefore, it is possible that two persons holding opposite attitudes toward a
given object will behave in identical ways (outwardly, at least) toward that
object. For example, two members of an industrial organization may attend a
dinner honouring the president upon the occasion of his retirement. Both may
speak glowingly of his accomplishments, although one has a very favourable
and the other a very unfavourable attitude toward him. The attitude makes it
more likely, but does not ensure, that the behaviour will take a particular
form.

In summary, we believe that attitude is best viewed as a set of affective
reactions toward the attitude object, derived from the concepts or beliefs that
the individual has concerning the object, and predisposing the individual to
behave in a certain manner toward the attitude object. Although intimately
related to attitude, neither the propositions that the individual accepts about the object (beliefs) nor the action tendencies are a part of the attitude itself.

Our conception rejects the notion that attitudes are composed of three components. Rather, the affective reactions specified by the traditional analysis constitute the attitude; the traditional cognitive component provides the basis for an evaluation and, thereby, for the attitude; and the attitude predisposes the individual to act in a certain manner toward the attitude object. We accept the other characteristics of attitude as traditionally described. That is, attitudes are learned; they are relatively stable; they have a specific referent (or class thereof); they vary in direction and intensity; and they possess varying degrees of interrelatedness and of scope. We would add that they possess varying degrees of definitiveness.

If the above conceptualization of attitude is correct, we would expect attitude change to occur when the individual is induced to accept concepts in the form of propositions that incorporate new and different evaluations. If one wishes to change an attitude in an unfavourable (favourable) direction, an attempt would be made to bring about acceptance of the proposition that the attitude object possesses negatively (positively) valued attributes. This is the approach usually taken by investigators who attempt to change attitudes through communications (Hovland et al., 1953). A direct attack on the evaluation should be effective only to the extent that associated concepts are changed or that the evaluation reflected by existing (and especially the more central) concepts are altered.

**Meaning of Attitudes**

It is important to understand the meaning and nature of attitude, the factors responsible for their formation and development and technique of their measurement.

According to Travers, "An Attitude is a readiness to respond in such a way that behaviour is given a certain direction."
Allport (1954): “Attitudes are a mental and neural state of readiness, organised through experience, exerting a directive or dynamic influence upon the individual’s response to all objects and situations with which it is related.”

The Encyclopaedia Britannica (1964), “In a general way, to inclinations, presumed to be enduring to react in a certain kind of situations, to see and interpret events according to some predisposition and to organised opinion into coherent inter related clusters.

Shaw and Wright (1967), “Relatively enduring system of evaluation, effective reactions based upon and reflecting the evaluating concepts or beliefs which have been learned about the characteristics of a social object or class of social objects.

Attitudes fall within the realm of personality and are different from other personality constructs. Attitudes are rational their referents are specific; they possess an evaluative function, and are overt responses serving as pre dispositions to respond overtly. They are measured indirectly; on the psychological scale attitudes occupy a location between concept and trait. Attitude differ from traits because attitudes have a specific referent whereas traits are non-specific and general, attitude is revealed in generalised behaviour towards a specific object whereas trait is reflected towards a wide variety of objects or referent. Therefore, we may understand attitude as a determining acquired tendency, which prepares person to behave favourable or unfavourable towards a specific object or class of objects to the conditions prevailing in the environment.

In this way attitudes are, to a great extent responsible for the particular behaviour of a person about an object, idea or person. But by this conclusion it should not be taken the one’s behaviour is an absolute function of one’s attitude. Behaviour by all means is a function of both characteristics of behaviour person and the situations in which he behaves. In this way one’s behaviour towards object related to a particular attitude but it can be safe said that it makes the individual response in a particular way to the particular
stimulation. Therefore we may understand attitude as a determining acquired tendency, which prepares a person to behave in a certain way toward a specific object or class of object subjects to the conditions prevailing in the environment.

1.11.0 Justification of the problem

Now a days, world is facing many problems like environmental pollution, economic problems and various social problems. Violence in its multiple forms at all levels of the global social order is a major problem. Violence is present in society in multiple forms from simple social conflicts to world wars. Wars have always caused destruction of human as well as material resources. Not only the present generation but the coming generations are also adversely affected by such wars. Post war effects compel us to think in this direction.

Since wars begin in the minds of men, it is the minds of men that the defence of peace must be constructed. For nearly five decades educators concerned with this problem have argued that education has a responsibility to address the related issues through instruction in the school system, in the education of teachers, and, theoretically in the carving out of appropriate knowledge and in the development of pedagogies which are both relevant to the substance in achieving the learning goals of the field.

We should equip our youngsters with enquiring minds, critical thinking, the ability to question rationally, with respect for human dignity, and an understanding of today’s complex world. Through peace education, we must build peace in the minds of people by creating a positive self image in individual students, by helping them become aware of the nature and causes of threats to peace and security, and by developing the values of tolerance and respect for others, open-mindedness and commitment to justice. In this way, we can create a culture of peace by means of “education for all throughout the
entire life span to disarm history, to forge the attitude of respect, admiration and why not love towards others and to think about future generations. Violence in its multiple forms at all levels of the global social order is a major problem. Peace Education is now the subject of UN policy, research and training by UNESCO, the Council of Europe and ministries of education, various universities throughout the world and a worldwide transnationally conceived and conducted NGO Global Campaign for Peace Education.

The panacea for all the ills of the present sick world is the maintenance of peace. Looking back at the history of the world from the beginning of the present century to the present time we find political isolationism, economic exploitation, cut-throat competition and irrational narrow-mindedness. The world has seen two world wars. The Damocle’s sword of third war is constantly handing over the famished nations. League of Nations rose and failed. U.N.O. is threatened day in and day out. There are obstacles on the road to peace. There are clashes of national interests. No one denies the pressure of populations upon resources. But it must be realized that war is not the wise and economical solution to these difficulties. Basis for enduring pace have to be thought of and practiced upon. Ever-widening circles of inter-dependence compel us to extend our knowledge and broaden our interest. So far we have evaded and neglected these. We have had enough of forced hatreds, mutual jealousies, destruc and violation of higher values. World has been torn as under by power politics. Worth of the individual has destroyed. Virtues of civilization and culture have been thrown over-board. Emphasis must shift. Outlook must change. Modern science has not only made it necessary but inevitable and sine qua non. If the people of world want to enjoy a full measure of personal liberty, freedom, dignity and want to enjoy the nature’s bounty then education will have to prepare our children for living in a world community, which in the words of U.N. Charter will have to “reaffirm faith in the fundamental human rights, in the dignity
and worth of the human person, in the equal rights of men and women and of nations large and small and in the promotion of social progress and better standards of life.” Dr. Radhakrishnan addressing the general conference of UNESCO said, “We live today in a state of cold war, that is armed fear. It is not a state of order, there is no inward tranquility. We have to build up loyalty to the world community in man’s hearts and minds. Only then shall we have a human society bound by love of the one and the same end, then the outer order will be the spontaneous expression of the inward peace. To build that peace in the minds of men is our task. It is for this reason that the present problem was conceived. The present investigator delineates the research problem more clearly as under:

1.12.0 Statement of the Problem

“IMPACT OF PEACE EDUCATION CURRICULUM MODULE ON CERTAIN NON-COGNITIVE VARIABLES OF SCHOOL CHILDREN”.