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NEED AND IMPORTANCE OF PEACE EDUCATION

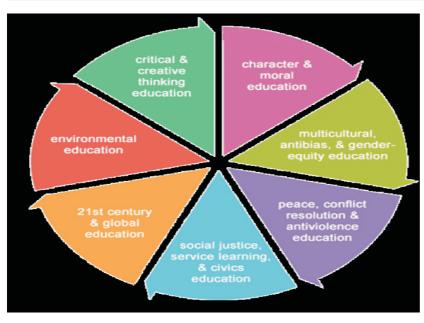


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ABSTRACT:

Peace education is that the method of getting the values, the data and developing the attitudes, skills, and behaviors to measure harmony with oneself, with others, and with the natural atmosphere. There are various United Nations assertions on the significance of peace education. Ban Ki Moon, U.N. Secretary General, has committed the International Day of Peace 2013 to peace training with an end goal to refocus brains and financing on the overwhelming nature of peace instruction as the way to achieve a culture of peace. Koichiro Matsuura, the prompt past Director-General of UNESCO, has composed of

peace instruction as being of "essential significance to the mission of UNESCO and the United Nations". Peace training as a privilege is something which is presently progressively underlined by peace specialists, for example, Betty Reardon and Douglas Roche There has likewise been a current lattice of peace instruction and human rights instruction

KEYWORDS

Peace Education, Peace training, transmission of learning and aptitudes.

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INTRODUCTION:

Peace education encompasses the key ideas of instruction and peace. While it is conceivable to characterize instruction as a procedure of methodical organized transmission of learning and aptitudes, and additionally of fundamental qualities and standards that are acknowledged in a specific culture, the idea of peace is less obviously characterized. Numerous journalists make an imperative refinement amongst positive and negative peace. Negative peace is characterized as the nonappearance of vast scale physical violence-the nonattendance of the state of war. Positive peace includes the advancement of a general public in which, aside from the nonappearance of direct violence, there is no basic viciousness or social bad form. As needs be, peace instruction could be characterized as an interdisciplinary territory of training whose objective is regulated and non institutionalized educating about peace and for peace. Peace training plans to help understudies gain aptitudes for peaceful clash determination and to fortify these abilities for dynamic and mindful activity in the general public for the advancement of the estimations of peace. Along these lines, not at all like the idea of contention determination, which can be thought to be retroactive-trying to understand a contention after it has as of now occurred-peace instruction has a more proactive approach. Its point is to keep a contention ahead of time or rather to instruct people and a general public for a tranquil presence on the premise of peacefulness, resilience, uniformity, regard for contrasts, and social equity.

WHAT IS PEACE EDUCATION

Peace education is currently considered to be both a philosophy and a process involving skills, including listening, reflection, problem-solving, cooperation and conflict resolution.1 The process involves empowering people with the skills, attitudes and knowledge to create a safe world and build a sustainable environment. The philosophy teaches nonviolence, love, compassion and reverence for all life. Peace education confronts indirectly the forms of violence that dominate society by teaching about its causes and providing knowledge of alternatives. Peace education also seeks to transform the present human condition by, as noted educator Betty Reardon states, "changing social structures and patterns of thought that have created it." Peace education is taught in many different settings, from nursery school to college and beyond. Community groups teach peace education to adults and to children.

Violence in our world may be seen in its various forms from domestic abuse to militarism, which has been defined as "the result of a process whereby military valuesTIHeology and patterns of behavior achieve a dominating influence over the political, social, economic and toreign affairs ofthe state." 3 Militarism comes from values, opinions and social organizations which support war and violence as legitimate ways to manage Human affairs. Military traditions—salutes, orders, parades, war movies, paramilitary societies, and other militaristic rituals are deeply rooted in minds throughout the world and contribute a global predicament where nuclear warheads imperil human civilization, where arms races gobble up precious resources, and where political elites use military means to protect their privileges.

Peace education aims to form within the human consciousness the same, if not larger, commitment to the ways that of peace. even as a doctor learns in school of medicine a way to minister

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to the sick, students in peace education categories learn the way to unravel issues caused by violence: Peace education as..

CONFLICT RESOLUTION TRAINING

Peace education programs centered on conflict resolution ordinarily concentrate on the social-behavioral manifestations of contention, preparing people to determine between individual debate through systems of transaction and (associate) intercession. Figuring out how to oversee outrage, "battle reasonable" and enhance correspondence through aptitudes, for example, tuning in, turn-taking, distinguishing needs, and isolating realities from feelings, constitute the primary components of these projects. Members are additionally urged to assume liability for their activities and to conceptualize together on compromises

When all is said in done, methodologies of this sort intend to "modify convictions, states of mind, and practices... from negative to inspirational demeanors toward strife as a reason for averting violence" (Van Slyck, Stern and Elbedour, 1999, accentuation added). There are different styles or methodologies in struggle determination preparing (ADR, Verbal Aikido, NVC) that can give the practitionner the way to acknowledge the conflictual circumstance and situate it towards a serene determination. As one companion intercession facilitator put it: "Strife is exceptionally common and typical, however you can't experience your whole life pummeling everyone—you need to learn diverse approaches to determine conflict"

DEMOCRACY EDUCATION

Peace education schemes focused on democracy education training normally concentrate on the political procedures related with struggle, and propose that with an expansion in law based support the probability of social orders settling strife through brutality and war diminishes. In the meantime, "a popularity based society needs the dedication of natives who acknowledge the certainty of contention and additionally the need for resilience" (U.S. Branch of State, The Culture of Democracy, accentuation added). Thus projects of this kind endeavor to cultivate a contention positive introduction in the group via preparing understudies to view strife as a stage for innovativeness and growth.

Methodologies of this sort prepare members in the abilities of basic considering, open deliberation and coalition-constructing, and advance the estimations of the right to speak freely, independence, resilience of assorted qualities, trade off and scrupulous protest. Their point is to create "mindful nationals" who will consider their administrations responsible to the guidelines of peace, basically through antagonistic procedures. Exercises are organized to have understudies "accept the part of the subject that picks, decides, takes positions, contends positions and regards the feelings of others": aptitudes that a multi-party majority rule government depend on. In view of the presumption that majority rules system diminishes the probability of viciousness and war, it is expected that these are similar abilities fundamental for making a culture of peace.

HUMAN RIGHTS EDUCATION

Peace education programs centered on raising issues to light of human rights ordinarily center

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at the level of strategies that mankind should receive keeping in mind the end goal to draw nearer to a serene worldwide group. The point is to induce a pledge among members to a dream of basic peace in which every individual from humankind can practice their own opportunities and be lawfully shielded from violence, persecution and indignity.

Methodologies of this sort acquaint members with the worldwide contracts and revelations of the United Nations framework; prepare understudies to perceive infringement of the Universal Declaration of Human Rights; and advance resilience, solidarity, independence and self-confirmation at the individual and aggregate levels.

Human rights training "faces ceaseless elaboration, a critical hypothesis hone crevice and regular test as to its validity". In one specialist's view:

"Human rights instruction does not work in groups laden with struggle unless it is a piece of a far reaching approach... truth be told, such training can be counterproductive and prompt more prominent clash if individuals wind up plainly mindful of rights which are not understood. In this regard, human rights instruction can expand the potential for conflict"

To keep these results, numerous such projects are currently being joined with parts of contention determination and vote based system instruction schools of thought, alongside preparing in peaceful activity

SOME GOALS OF PEACE EDUCATION

Educational activity is purposeful. Teachers try, through instructional activities, to achieve certain goals that help structure and evaluate the learning process. As Douglas Sloan has pointed out, peace education has short- and long-term goals. Peace educators must respond to the immediate situations that threaten "life" in their classrooms and in the world. The longer term goals are to create in human consciousness the permanent structures that desire peaceful existence and hence transform human values to promote nonviolence.

A good illustration of the relationship between these short- and longterm goals of peace education has been provided by a Romanian peace educator, Adrian Nastase. Quoting the French philosopher Pascal, Nastase observes that human beings are "running carelessly towards a precipice after having put something in front of us to hinder us from seeing it.' Drawing from this analogy, he suggests that the goals of peace education are to discover "the precipice" and to understand the irrational state of the present world, realizing that the development of technology contains the tremendous contradictions of both improving the human condition and threatening its destruction.37 Peace education alerts people to the danger of their own destructive fantasies and demonstrates the obstacles that keep us from focusing on our suicidal behavior. Once this awareness has been achieved, peace education develops alternatives that could.

IMPORTANCE OF PEACE EDUCATION

Peace is that the state of being free form any kind of human conflict and violence. All the activities of the country run swimmingly within the scenario of peace. Peace is that the sign of development and prosperity. Human rights don't seem to be desecrated. folks will walk freely from one place to a different while not having any concern in their mind. They will do their business with none

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obstruction. folks respect one another rights. they're conjointly committed to fulfill their duty toward their society. Rule and order is respect by all. folks will raise their living normal by operating arduous. Peace brings happiness among folks. they're concerned in development activities. Peace helps to promotes human rights, democratic norms and worth. Peace helps to form the sensation of affection, trust, tolerance, and brotherhood among folks. Development method can't act while not peace and harmony.

Peace is that the mother of civilization and war is that the demon of destruction. Civilization and development cannot progress if there's no peace within the country. Literature prospers solely within the time of peace. it's conjointly the case with philosophy, science, business and art. In our daily lives conjointly we discover interest and pleasure in doing add times of peace. In times of war its energy and resource are all utilized and defend.

Peace education encompasses the key concepts of education and peace. While it is possible to define education as a process of systematic institutionalized transmission of knowledge and skills, as well as of basic values and norms that are accepted in a certain society, the concept of peace is less clearly defined. Many writers make an important distinction between positive and negative peace. Negative peace is defined as the absence of large-scale physical violence—the absence of the condition of war. Positive peace involves the development of a society in which, except for the absence of direct violence, there is no structural violence or social injustice. Accordingly, peace education could be defined as an interdisciplinary area of education whose goal is institutionalized and noninstitutionalized teaching about peace and for peace. Peace education aims to help students acquire skills for nonviolent conflict resolution and to reinforce these skills for active and responsible action in the society for the promotion of the values of peace. Therefore, unlike the concept of conflict resolution, which can be considered to be retroactive—trying to solve a conflict after it has already occurred—peace education has a more proactive approach. Its aim is to prevent a conflict in advance or rather to educate individuals and a society for a peaceful existence on the basis of nonviolence, tolerance, equality, respect for differences, and social justice.

The Development of Peace Education and Its Basic Principles

The understanding of the concept of peace has changed throughout history, and so has its role and importance in the educational system from the very beginnings of the institutionalized socialization of children. When discussing the evolution of peace education, however, there have been a few important points in history that defined its aims and actions. The end of World War I (1914–1918) brought powerful support for the need for international cooperation and understanding and helped instill a desire to include these ideas in educational systems. The League of Nations and a number of nongovernmental organizations worked together on these ideas, especially through the International Institute of Intellectual Cooperation, an organization that was the predecessor of the United Nations Educational, Scientific and Cultural Organization (UNESCO). World War II (1939–1945) ended with millions of victims and the frightening use of atomic weapons against Japan, at Hiroshima and Nagasaki. In 1946 UNESCO was founded as an umbrella institution of the United Nations, and it was charged with planning, developing, and implementing general changes in education according to the international politics of peace and security. The statute of this organization reinforced the principle of the role of education in the development of peace, and a framework was created for including and

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applying the principles of peace in the general world education systems. The cold war division of the world after World War II and the strategy of the balance of fear between the so-called West and East blocs redirected the peace efforts. The peace movement began concentrating on stopping the threat of nuclear war, halting the arms race, and encouraging disarmament. Somewhat parallel to this, the issues of environmental protection and development found their place in peace education programs. The contemporary sociopolitical environment (particularly the events in eastern Europe since the early 1990s, the fear of terrorism, and the increasing gap between developed and undeveloped countries) has created new challenges for the understanding of peace and for the development of the underlying principles of responsibility and security.

Peace Education Discrepancies: Individual, Group Conflict

In the active process of achieving positive peace, peace education is faced with a few basic discrepancies: discrepancy between the individual and the group, discrepancy between groups within one society or from different societies, and the discrepancy of conflict as an imbalance of different interests that need to be resolved without violence.

Discrepancies between individual and group

The modern liberal theory puts the individual's equality, values, and rights in the center of a successfully functioning society. This basic thesis is the beginning of the philosophy and practical protection of human rights. From the individual psychological point of view one thinks in terms of educating a complete person. In the educational system this does not mean transmitting only the facts, but it includes the complete social, emotional, and moral development of an individual; the development of a positive self-concept and positive self-esteem; and the acquisition of knowledge and skills to accept responsibility for one's own benefit as well as for the benefit of society. The development of a positive self-concept is the foundation for the development of sympathy for others and building trust, as well as the foundation for developing awareness of interconnectedness with others. In that sense a social individual is a starting point and a final target of peace education efforts.

Peace Education in Schools

From the very beginnings of the development of systematic peace education, there has been discussion about whether it should be added as a separate program in the schools, or if the principles of peace education should be applied through the regular school subjects. The variety of approaches and attitudes on what peace education actually is leads to the introduction of a series of titles, such as multicultural training, education for democracy and human rights, and education for development. Many in the field, however, believe that the implementation of principles of peace education into the institutionalized educational system is a better approach, especially within the subjects encompassing the cultural heritage of the dominant society and the ethnic groups belonging to it. Consistent with this view, Aspeslagh in 1996 wrote about the need to internationalize national curriculum. For example, including within the curriculum the contributions of minority groups to literature, history, art, the general cultural heritage, and the development of the particular nation-state may significantly

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contribute to intercultural closeness and understanding.

The Principles and Theoretical Foundations of Peace Education Programs

Since the psychologist Gordon Allport formulated his well-known contact hypothesis in 1954, this theoretical framework became the most applicable principle for programs whose main goal is to change the relationships between groups in conflict. According to Allport's theory, for the intergroup contact to be successful and accomplish positive changes in attitudes and behavior, it must fulfill four basic conditions: the contact groups must be of equal status, the contact must be personal and manifold, the groups must depend on each other working for a superordinate goal, and there must be institutional support for the equality norm. The numerous re-search projects that tried to verify the predictions of the contact hypothesis provided contradictory results, raising serious doubts about the major cognitive, affective, and behavioral shifts that occur as a result of organized meetings between representatives of conflicting groups. Almost every new study added new conditions that must be fulfilled in order for the contact to be successful.

Even if there is a positive change in the attitude toward members of the outgroup in direct contact, there is a question of the generalization of the newly formed attitude to the other members of the outgroup. The key problem of peace education is not the interpersonal conflict but the collective conflict between groups, races, nations, or states. Therefore, the issue of transferring the positive attitudes toward members of other groups—attitudes achieved in safe environments such as classrooms, schools, workshops, and the like—to all members of the outgroup and all other outgroups remains the pivotal issue of peace education. Children learn about peace and the need for peace in safe protected environments and then return to a wider society where there is still injustice, asymmetry of power, a hierarchical structure, discrimination, and xenophobia. Therefore, each program for peace education must not only strengthen the capacity of an individual for critical thinking but also strengthen the individual's ability to resist the majority, if the majority is one that discriminates. As stated by Ervin Staub in 1999, for change to happen and spread there is a need for a minimum mass of people who share attitudes, a culture in which they can express those attitudes, and a society that accepts the attitudes.

On the other hand, based on the idea that adopting knowledge and developing skills is the basis for gaining positive attitudes and behavior, intercultural training programs were also developed. These basically involve a group of techniques that accept the primary notion that differences between cultures are what lead to misunderstandings and conflicts between groups. Such programs assume that information about the values, customs, and practices of the members of a different culture contributes to better understanding of others, thereby reducing prejudices, negative stereotypes, and tensions between people who belong to different cultures. Research has shown that ignorance about others plays a significant role in the development and perpetuation of prejudices. Educating students about both cultural similarities and differences is a significant factor in reducing prejudice.

CONCLUSION:

Peace education is a diverse field that includes the theoretical, research, and practical activities of experts from many disciplines assembled in a number of professional and research associations. The

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best known among these is the International Peace Re-search Association, which was founded in 1964. The programs of peace education exist within the academic discipline of peace studies on many universities, especially in the United States. The dissemination of research results and theoretical approaches is ensured by the existence of a number of periodicals, for example Peace and Conflict: Journal of Peace Psychology; Journal of Peace Research; and Peace and Change.. The measure of the success of these efforts will be seen in the ending of conflicts between countries and nations, in a more just distribution of goods, and in reducing the differences in economic development and life standards between the countries of the underdeveloped and developed worlds. For the culture of peace to become established, it is necessary to accept the principles of uniqueness in diversity and to establish the social norms of respect, dignity, and the rights of every individual.

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