

**POLICY PERSPECTIVES IN PEACE AND VALUE EDUCATION IN
INDIAN CONTEXT**

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Abstract

An autonomous development requires an autonomous education system. And it is necessary to realize that other than economic and political facts, education has cultural and ethical factory too but, capitalist development lays so much emphasis on economics that education too is viewed by it in terms of economics gain and loss of political benefits accrued through it too are eventually associated with gains and cultural and ethical aspects, are neglected. The neglect of these facts multiple society on an extensive scale. It must be brought in the behavior that scale. It must be brought in the behavior that education for development is an approach to teaching and learning which builds a commitment to global solidarity, peace, justice and environment awareness in young people. Its aim is to empower children and youth to participate in bringing about constructive change both locality and globally. Viewing above facts it is very clear that peace Education & Value education are pioneering move must be implemented with vision and determination. A casual attempt could trivialize it and aggravate cynicism about its efficacy. Education could teach human beings to become the most sophisticated annihilators of the human being and life on earth. It is also education alone that can and must educate human being to live with peace and dignity. The pivotal role of this paper is to focus on the importance of value Education and peace education with policy

framing & Implementation. This study is based on library method, will deal in two parts. First part of this paper tried to find out the need and importance of peace and value education at national level. Whereas second part (together with first part) is related to the recommendation and suggestion for implementation of peace and value education in Indian policies and other documents related to peace & value education.

Keywords: *Peace; value; peace education; value education; Indian education policy*

1.1. INTRODUCTION

Globalization can be designated both as the consequence as well as the reason behind the cause of the demise of the cold war. It became the cause of the end of the cold war for it mitigated the role of the nation state in the post-cold war international set-up. It is consequence of the cold war in the sense that the demise of the cold war accelerated the process of globalization. It is not an easy task for a nation state to run it's economic in isolation from the global economy. The challenges thrown up by globalization vis-à-vis the concept of sovereignty and its subject have delineated that globalization has not only had an adverse impact on the regional element of sovereignty but what is of serious concern, is the assault that it has launched on both the "identity" and 'hegemony' of sovereignty (IGNOU 2008). Which can be seen in decision making by any sovereign country in different field of national and international interest, education is one of them. Tsunami of globalization, foreign capital and foreign investment directed agenda started shaping the direction and priorities of the education system. Value based education left being and preparing a labor came into focus. We see that intolerance and violence has increased at national and global level. This is not good for humanity. Article 29 of the convention on the rights of the child (1989) states: "the education of the child shall be directed to... the preparation of the child for responsible life in a free society, in the spirit

of understanding, peace, tolerance equality of sexes, and friendship among all people.” (UNICEF, 1999) In the same vein, the UNICEF’ Anti-war agenda, set out in state of the world’s children 1996, declares “.... Disputes may be inevitable, but violence is not. To prevent continued cycles of conflict, education must seek to promote peace and tolerance, not fuel hatred & suspicion. The education section, Program Divisions papers tabled at the executive board, June 1999 session, also asserts that “UNICEF is committed to ensuring access to basic education of good quality where children can acquire the essential learning tools needed to gain the knowledge, skills, values and attitudes critical to their own lives, the well-being of their families and their constructive participation in society.” (UNICEF 1999, E/ICEF/1999/14).

Peace education then is best thought of not as a distinct ‘subject’ in the Curriculum nor as an initiative separate from basic education, but as process to be mainstreamed into all quality educational experiences (although the actual approach used to introduce peace education that will be determined by local circumstance). The term ‘education’ in this context refers to any process-whether in schools or in informal or non-formal educational context that develops in children or adults the knowledge skills, attitude and values leading to behavior change.

The term ‘peace’ does not just imply the absence of obvious violence (sometimes referred to as ‘negative peace’). It also covers the presence of social economic and political justice, which are important to the idea of ‘positive peace’ (Hicks, 1985) ‘Structural violence is a term that is used to refer to injustices such as poverty, discrimination and unequal access to opportunities, which are at the root of much conflict. Structural violence is perhaps the most basic impediment to peace, which cannot exist in a society in which fundamental human rights are dishonored.

Though peace is a value of human society, which can be get through value education and value education which is the base of all humanitarian society. So, peace education and value education must go together for removing direct and structured violence for establishing a democratic and egalitarian society. Globalization has increased competition and isolation resulting in violation of human rights. (Ukey & Nikose, 2013).

Today, the aim of Indian education and the education at different part of world should be to mentor new citizenry and develop people full of values who could establish a peaceful world. My research investigated the status and implementation of value and peace education in India. Whether or not education policies in different part of the world are trying to get these objectives or what are the policies towards value and peace education.

1.2. NEED AND SIGNIFICANCE OF THE STUDY

An autonomous development requires an autonomous education system. And It is necessary to realize that other than economic and political facets, education has cultural and ethical facets too but, capitalist development lays so much emphasis on economics that education too viewed by it in terms of economic gains and loss of political benefits accrued through it too are, eventually associated with economic gains and cultural and ethical aspects are neglected. The neglect of these facets mutilates society on an extensive scale. The breeding of these distortions aids to the violence (Direct and structured) in overt and covert ways. It is felt and seen that our societies are getting corrupted, full of violence, valueless and unethical. Conflicts in different areas of life are increasing values for peaceful co-existence is diminishing which is resulting in unstable society, violence against human rights etc. So in present scenario Value education and peace education would be pioneering move for peace. My study has presented the status of value and Peace education in policies of Indian context.

1.3. OBJECTIVES OF THE STUDY

To study peace education and value education and their suggestions & recommendations for implementation in different education policies and other documents and literature related to it

1.4. RESEARCH QUESTION

What are the recommendations about peace and value education and their implementation in different education policies and other documents and literature related to it?

1.5. METHODOLOGY

In this study, it has been investigated as to what has been said in the Indian education policies and other document and literature related to value and peace education. This study is based on library method.

1.6. RESEARCH QUESTION'S FINDING

The approach to education in the pre-British period, as the report of the University education commission (1962) points out, was formed by the awareness that education should not stop with the development of intellectual power.... A code of behavior based on fundamental values of ethics and religion" the British period otherwise termed the raj in contrast, marked a hiatus in the history of education. The attitude of the raj was negative, even hostile, to religions and moral education. The education commission of 1882, however, ventured to education to recommend the inclusion of moral education in the curriculum, which the government dismissed as" impractical in 1884.

The report of the Central Advisory Board of 1944-46 marked a departure in the thinking on the subject. It documented that, "religion in the widest sense should stir all education and that a curriculum bereft of ethical basis will prove barren in the end." This did not, however, result in any change on the ground. The special committee appointed to study the viability of implementing this recommendation under the chairmanship of bishop G.D borhe, came to the decision that religious education should be the responsibility of the home and community to which the pupil belong (Position Paper NCERT, 2006)

Radha Krishnan commission (1948-49) logically and emphatically stated that though India is a secular country but this does not mean that religious education should not be imparted to the students. It further stated that our constitution accords equal states to every religion therefore the education of everyone should be imparted. In this context it gave the following suggestion : Religious education should be compulsory at the primary, secondary and under graduate level ; Every educational institution should begin with silent prayer every day, there should be repartee religious curriculum for the primary secondary and undergraduate level ; The biographies of the religious leaders like lord Buddha Confucius, Zoroaster, Socrates, Jesus Christ, Shanker, Ramanuja, Madhav, Kabir, Nanak and Gandhi should be taught in the first year of graduation, The fundamental principles of different religious and the selected portion of Gita, Dhammapada, Guruguranti, Quran Sharif, Bible and zond-Avesta should be taught respectfully in the second year and the main problem of philosophy and religions should be taken up in the third year (Lal, 2014)

Secondary education commission stated that; Moral and religious education should be imparted in schools only on a voluntary basis and it should be given to those who profess faith in that religion. The commission expresses its view that religious or moral education should not be given on the criterion of education in the arts, instead it should depend upon the

influence of the school and the conduct of the teachers. Thus, Religious education should be given only on a voluntary basis. (Bhatnagar & Saxena, 2008) On the other hand when we investigate the Indian Education commission (Kothar commission, 1964-1966) we find that, “it has suggested that education should affect social, moral and spiritual values in students to build their character. The commission has given the following recommendations for success in their goals : All types of education should be provided as per the recommendation of the university Grants commission ; Value education in primary schools should be imparted through interesting stories ; There should be exchange of thought about these values among teachers and students in secondary schools ; The atmosphere of these two type of school should be improved as far as social, moral and spiritual values are concerned ; This responsibility should be lie on all teachers and officials ; Each university should set up a separate department, This department should be assigned the responsibility of discovering the way by which these values can be imparted effectively. When we look back, we see that Sri Prakasha Committee (1959), has also given recommendation on moral and spiritual value at various stage of education (Thakur & Thakur, 2014)

Committee of members of Parliament on national policy on Education 1967 opined that the cultivation of moral social and spiritual values should be emphasized. Curricula and Co-Curricular programmers should include the study of humanism based on mutual appreciation of international cultural values and the growing solidarity of mankind (Para7, P2 cited in Theory & Principles of education by Aggarwal, J.C. 2008). We see, a lot, similar in NCF (1968). National education Policy (1968) states that. “The government of India is convinced that a radical reconstruction of education on the broad lines recommended by the education commission is essential for economic and cultural development of the country, for national integration and for realizing the idea of a socialistic pattern of society. This will involve a transformation of the system to relate it more closely to life of the people; a continuous effort

to expand educational opportunity, a sustained and intensive effort to raise the quality of education at all stage; an emphasis on the development of science and technology; and the cultivation of moral and societal values. The education system must produce young man and women of character and above committed to national service and development only then will education be able to play its vital role in promoting national progress (NPE, 1968). NCF (1975) made the following recommendation, “The school curriculum should have a core centering round the objectives of character building..... Linked with this process of character building is the cultivation of such qualities as compassion, endurance and courage. These can be encouraged by all curricular activities..... social services scouting and guiding N.C.C. and the like may be considered as well as physical education, sports games etc. (Para 2q P.5 cited in Theory & principles of education by Aggarwal J.C. 2008). Policy on education (1986) looked above the value and peace. According to it, “The growing concern over the erosion of essential values and an increasing cynicism in society has brought to focus the need for readjustment in the curriculum in order to make education a forceful tool for the cultivation of social and moral values.

In our culturally plural society, education should foster universal and eternal values, oriented towards the unity and integration of our people. Such value education should help eliminate obscurantism, religious fanaticism, violence, superstition and fatalism. Apart from this combative role, value education has a profound positive content based on our heritage, national and universal goals and perceptions. It should lay primary emphasis on this aspect (NPE, 1986). The national curriculum framework for school education (2000) advanced a plea to integrate value education into the curriculum. The framework prescribed an integrative approach Value education and education about religions should be “Judiciously integrated” with all subjects of study. (NCERT 2006)

Whereas the National curriculum framework (NCF), 2005 strongly advocated values like cooperation, respect for human right, tolerance, justice, responsible citizenship, diversity, reverence towards democracy and peaceful conflict resolution. It also delineates education for peace as a significant national and global issue. The position paper on Education for peace has also addressed the issue of equipping students with the values attitudes and skills required to live in harmony. Many as responsible citizens with the goal of education for peace with further equip students to make sensible choices on situations based on values of equality, integrity, democracy, freedom and human rights (CBSE, 2012). As the concerns over deterioration of societies have increased therefore the same inputs for draft of National Education Policy (2016), States, “Indian culture, local and traditional knowledge would be given appropriate representation in school education. Moral education will be included at every level of education to include the feeling of equality, equity, social justice fraternity, brotherhood and the values for national integration.

1.7. CONCLUSION

The shift of focus, over the decades from religious and moral education for peace, via value education, parallels the shifting sense and sensitivities in the larger context of education. According to NPE (NPE, 1968), radical reconstruction of education is necessary for economic and cultural development of the country. For transformation of the system, it is necessary to cultivate moral and societal values. According to NPE (NPE, 1986), recommendation and suggestions are only possible when readjustment of curriculum, in order to, to make education a important tool for the cultivation of social and moral values is done. Almost all documents talk about the value education but only few speak about the peace education. But Value education and education for peace have been the matter of main concerns. The acceptance of education for peace as a necessary ingrained of holistic education in the western context was

driven by deepening anxieties about the rise and spread of violence. A similar pattern is obtained in our context as well. Integrated approach has been suggested everywhere for peace for education via value education. Use of separate subject approach has been denied in curriculum for this purpose.

1.8. SUGGESTIONS

Integrated approach can be used everywhere easily, so it should be continued. Separate subject approach should also be used together. Because some time direct teaching of values works better than indirect way of teaching. Despite using integrated approach, since last few decades, result is very negative and societies are diminishing continuously, so the use of separate subject approach comes in more demand, Value education and peace education must be given at all levels of teaching (school and college).

At primary level, values and peace concepts must be given through stories and other form of literature. At middle level, incidents taken place in the societies related to different values should be taught in a form of stories and this can be done but with an analytical view at higher middle level. In graduation, principles of values, the important text selected from these religious scriptures of these religions and problem of every religion should be taught according to their difficulty level in different semester/year of the course. Some political and sociological must be taught who have given theories and principles related to peace and values. At post-graduate level, different values such as social, ethical, economic, political can be taught as a case study. It means for the reconstruction of the society we need to teach the values from primary level to post Graduate for constructing any framework for values and peace education a linguist and a psychologist who has knowledge of linguistics must be included in the panel for suggestion.

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