

# EDUCATION FOR WORLD PEACE

## Issues, Challenges and New Directions



Dr. Santosh Kumar Bohara  
Lamina Kamiludeen Omotoyosi

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### ABOUT EDITORS



Dr. Santosh Kumar Bohara (b.1965) is presently working as an Associate Professor, Department of Education, Kuvempu University, Anantpur, Pocham, Narasimhan, West Bengal 713164, India. After completion of Graduate Degree from Fukuoka University, Osaka, he got himself admitted to M.A. in Education at Visva Bharati, West Bengal (A Central University in India) and then he done his research work leading to Ph.D. entitled "An Investigation into the Attitude of SC and ST Children of Southern Orissa towards Education" at Visva Bharati, West-Bengal, Samikshita. Previously he has got nine years teaching experience as an Assistant Professor in Education at Jagannath-Bahura College and Dept. of Education, Siddh-Kanhu-Berda University, Purulia, West Bengal. His research interests are SC and ST Education / Tribal Education, Educational Technology, Philosophy of Education, Peace Education, Teacher Education, Comparative Education, Curriculum Studies, Higher Education, Measurement and Evaluation in Education. He has contributed lot of articles and edited volumes in the educational field. He is the Editor-in-Chief, EDUCARE, An International Refereed Journal in Education (ISSN- 2277-3634) (Printed Version) and International Journal of Academic Research in Education and Review (ISSN: 2360-7883).



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**Dr. Santosh Kumar Behera  
Lamina Kamiludeen Omotoyosi**

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# PREFACE

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

## **--The Preamble to the UNESCO Constitution**

A peaceful mind with healthy body may represent the universe, its tranquility and fulcrum of balance in pursuit of excellence, dynamism and harmony. Notable acts and deeds of human civilization have always been a search for stability, liberation and peaceful environment in which such prolific virtues tend to flourish. That's why, even in the midst of catastrophe and devastation the underlying inspiration for the struggle for maturation and enrichment of human civilization goes hand in hand with the futuristic vision of a peaceful natural and social environment. Thus, peace can survive after the most dreadful phenomenon and brings to fruition the vital élan of life, love and world fraternity. The key to world solidarity of mankind, animals and abiotic factors responsible for life and mother earth is peace through mind and action.

Humanity faces umpteen challenges of unprecedented proportions such as the continued development of Weapons of Mass Destruction, conflicts between states and among ethnic groups, the spread of racism, community violence, the ever widening hiatus between the rich and the poor throughout the globalised economy, flagrant violation of human rights and reckless degradation of the environment. These issues constitute a stumbling block to the attainment of equipoise world order. In order to tackle these complex and interwoven problems, urgency of intervention can hardly be overstressed. In a sense it is like existential crisis to be combated by adequate and well-planned preventive measures and feasible solutions to these endemic problems deeply troubling and plaguing the minds of the populations. This justifies the raison d'être of the present approach that we seek to construct with the aid of peace education, which is exploratory and ontologically epistemological instead of instrumental and therefore, helpful for broadening our perspective and proliferating our understanding with holistic focus on human security and effective guide to action in a world infested with diversity of ways, thoughts and practice. Besides, the fact that global conflicts originating out of certain tensions at community level in a

particular nation or having fomented by sub-nationalism or ethno-nationalism leading to large-scale horrible theatre of visible persecution, ethnic-cleansing, refugee problem and separatist demands where the conflict involves the military, often pose great problems. The UN Charter I Article 2 (iii) contains the clause on state sovereignty, which restricts the situation in which domestic affairs of a nation can be questioned. The campaigns for peace education at community level can therefore better serve as a prodigious realization that international intervention cannot be a panacea. This is because the methodology of peace education encourages critical thinking and prepares learners to act on their enlightened reflections and vision.

Unfortunately people are forgetting human values. Hence normative dimension is obvious like soul-searching for our present enquiry. We consider that learning to live with and in peace is the most important premise of peace education. It is not esoteric bid but rather, our pragmatic endeavour to educate our children and young generation at large about peace from the very beginning so that when they grow up they work towards peace and strengthen the forces of harmony in the world. There are five cardinal Universal or Human values. Peace is one of them. Peace means being one with life itself, having no fear or bitterness. Peace is more than merely sitting still or flight into solitude or a posture of passive acquiescence. Peace, therefore, is a mindset, which is higher, wiser and sagacious but still engaging in and responding to socially relevant situation. "Peace" is a word that is uttered almost as frequently as "truth," "beauty," and "love." Tagore rightly averred "Where the mind is without fear and the head is held high, into that kingdom of freedom my father let my country awake". According to Global Campaign for Peace Education, Peace education stands for teaching for and about human rights, gender equality, disarmament, social and economic justice, non-violence, sustainable development, international law and traditional peace practices. Harris divided peace education into 5 categories: international education, development education, environmental education, human rights education, and conflict resolution education. Conflict is a state of disagreement. It is a disagreement through which the parties involved perceive a threat to their needs, interest or concerns. Conflict exists whenever incompatible activities occur. Conflict resolution is a range of method for alleviating or eliminating sources of conflict.

At present establishment of world peace is a mighty challenge for all of us. But it does not imply that the commitment to world peace is utopian. If we want to promote prosperity of our world in each and every field then there is no substitute to world peace. There are many factors that continue to pose hurdles to establishing world peace. Of them, the foremost point is nationalism. It is such a disturbing factor that always scuttles the ongoing process of maintaining world peace. It's quite uphill to pave the way for world peace unless we can infuse good sense to alter these xenophobic jingoist parochial impulses into internationalism. Even our ancestors would have favoured these kinds of methods for it. So, if we follow their footsteps we could successfully inch towards prosperity while remaining within the peaceful order. Above all, we have to engage in conscious collective thinking about the urgent need of possible pathways to universal peace and always to consider ourselves to be citizens of this whole world. We frequently observe that there is so much bloodshed among the rival neighbouring countries. For the sake of our own selfish benefits we don't hesitate to attack or to resort to mudslinging towards our neighbours. To cap it all, and to maintain world peace we have to elevate our thinking to a higher plane to view the whole world as our motherland and to get ourselves imbued with magnanimity for adding further glory of it. Our Indian President Dr. APJ Abdul Kalam linked nation's prosperity with peace. He referred to the message received from a Buddhist Monk in a statement that, 'If you want peace, remove 'I' and 'Me'. When you remove I and Me, You remove Ego. When you remove Ego, you remove hatred. When you remove hatred you have Peace'. Dr. Sarvepalli Radhakrishnan, the first president of independent India rightly commented, "It is essential for us not to live apart but to live together, understanding one another, knowing one another's fear and anxieties, aspirations and thoughts'. "Learning-The treasure within" highlights the four pillars of learning and the third pillar which is most important is-Learning to live together. 'Let us work together, Think together, Achieve together, With no hatred to each other.'

This is most important to all, particularly to the learners to learn to live together on this planet. In order to survive on this planet peacefully every one must learn to live in harmony and in a violence-free environment. Differences in race, caste, colour, creed, language, customs, traditions and cultures exist, and to learn to live amidst these differences should be a wonderful and unique experience for all. The conceptual order that logically

follows is thus: If we desire to establish world peace, first we have to establish peace in our country. If we desire peace in the country we have to establish peace in our state. If we desire peace in our state it is to be initiated by establishing peace at our district level. If we desire peace at district level then it is to be started by putting it first at the village level. Further onwards, if we desire peace in our village society then it is to be nourished from the unit of family. And if we desire peace in our family we have to look inwards to reign on our passions to establish peace in ourselves. Thus, the foundation of world peace lies in individual self. Let us:-

“Pray for peace, work for peace, live and let live in peace”

Om Sarve Bhavantu Sukhinah

Sarve Santu Nir-Aamayaah |

Sarve Bhadraanni Pashyantu

Maa Kashcid-Duhkha-Bhaag-Bhavet |

Om Shaantih Shaantih Shaantih ||

Meaning:

Om, May All become Happy,

May All be Free from Illness.

May All See what is Auspicious,

May no one Suffer.

Om Peace, Peace, Peace.

I

### **Philosophy and Ideology of Peace**

Human of entire world through its origin live in a vast time and landscape covering the globe. People conceptualize their surroundings as well as the world by measuring of previously earned experiences, ethos of cultures and thinking pattern at individual level. These components and processes working through mind reflect in our actions. Groups of people live in relation of ancestral attachment, habitation wise sovereignty, ideology of thought and actions, personalized ideas and morality accepted by a large section of people. World peace is an effort of universal initiatives by both individuals and collectivities like associations through discreet and integrated steps, all by harmonizing with same aim. Human philosophy and

its ideologies prevail in continuous time within changing shape of geographical regions. Religion and culture of a section of people, a bounded sovereignty or even emancipatory metaphysical mission through sort of ecclesiastical or sublime form play a very active role on the way to peace. Peace is coherence through ideology of many means of traditional life and practices like Yoga, Bratachary, Baul. Our pre-invasive traditional community centric life style and thought also survive a prolonged toil of asymmetric struggle of development with ideology of peace.

I Ketut Donder describes the concept of Human Values and Peace Education, and unravels the interesting relationship in between. Dr. Gouri Sankar Nag & Dr. Debabrata Das in their thought-provoking paper on "Indian Concept of World Peace" speak of the Indian mind and underscore the Indian approach to world peace through the philosophy of Hinduism which is culturally ethnocentric but which seeks to transcend the geographical barriers with a vision of whole, cutting across distinctions of race and bridging the distance between us and others. Dinanath Ghatak picks up a pertinent issue of value crisis in human life in which he has discussed how social justice and social integration can be brought to solve the ongoing crisis in the individual and also at the universal level. This enquiry lays bare the normative conflict of the contemporary era between money versus life progressions of value and explains how this conflict of value-sets plagues humanity's future beneath a system-wide evasion of the problem under the guidance of Indian philosophical tradition. Abul Kalam Azad focuses on the study of religions' role in conflict resolution in Islamic context. He also highlights the basic assumptions, principles, and values of nonviolent methods found in Islamic primary religious sources in his paper. Mahendra Kumar Jena describes Bratachari, a very effective form of teaching practice, which could be used as a reformer of present education scenario. Pranay Pandey in his paper turns attention to the teachings of Mother Teresa and elaborates their salience in the extant arena of Peace Education. Sudip Bhui highlights the role of Santal traditional culture in search for Peace. Naju Hasda describes the Culture of Peaceful Living in The Santali Social Organization in Post-Colonial South-West Bengal magnificently.



## II

### **Peace through Pedagogy**

Man became Supreme Being of this planet by learning from generation to generation. They transmit their ancestral experiences and sharing through their forerunners to progenitors in structural or unstructured, formal or informal, codified or volatile way. Peace a prime mover of human acts by its eternal route with expansion of civilization from origin to present and enveloping each and every corners of this globe. In present world a sizeable majority of people undergoes socialization through formal educational institutions. This has been the established tradition to acquire knowledge by way of sharing through codified as well planned manner. Educational institutions provide us with the platform for not only self-training, but they also provide veritable means for each and every age-group in formal or informal schooling mode. Emancipation, resource generation and mitigation of the upcoming threats to humanity are main objectives of education. Peace exists in a greater arena of education. We set up institutions for research and higher education in keeping with the broader goal of disseminating messages of fraternity and humanity. Students of higher education are directly involved with nation building through construction of their intellectual self as well as for promoting sensibilities and culture among the co-members of entire society. They are the trail-blazers of liberal human virtues, endowed with apex responsibilities to enthuse people to stick to the peaceful path. Still it is important to instill the values of world peace among learned and learners, teachers and taught along with the other stakeholders.

Md. Rezaul Karim analyzes university students' attitude and preparation towards peace education through their undergraduate programme. His study reveals that the undergraduate programme did not address the issue in their course design, though the respondents of the study consider that peace education is important to develop students as peace agents for the society and that peace education should be taught in a multidisciplinary approach throughout their course. However, there are some informal co-curricular activities organized by different organizations in the university premises to nurture tolerance, collaboration and peace building capacity among students as data show. The study concludes with a recommendation that educational institutions should educate students

towards becoming peace agents for the society through formal and informal initiatives, and to do so university should focus on relationship development with people and society at large. Tapas Karmakar in his paper on "Universal Need of Peace Education and role of Education in Promoting Peace" highlights the need and significance of peace education in global context and points out the role of education in the progress of peace. Dr. Bimal Charan Swain & Dr. Rajalakshmi Das delve into the history of Peace Education, the evolution of modern Peace Research and various researches on Peace Education both in India and abroad. Ishita Ganguly & Udayan Mandal have tried to present this process dealing with designing peace curriculum through pedagogy for B.ED courses under The West Bengal University of Teachers' Training, Educational Planning and Administration in their paper on "Designing Peace Education curriculum for B.ED course through pedagogy under the West Bengal University of Teachers' Training, Educational Planning and Administration". The concept of Peace Education sounds little sense without charting out the role of Teacher in 21st Century which has come up in the study of Himanshubhushan Jena. Dr. Pradipta Kumar Mishra describes the education for peace, the crucial role of the teacher in Peace Education and teacher involvement in the co-curricular activities for Education for Peace. Mr. Manjit Singh & Dr. Sarla in their paper on "Role of Teacher in Peace Education" dilate the concept of peace, peace education, and the aims of peace education in the spirit of understanding the spirit of peace education. Chhabi Rabi Das has argued how education develops peace and inculcates values to establish a better world. Mithu Kundu & Dr. Santosh Kumar Behera in their well-argued paper have investigated the attitude of Post Graduation students towards Peace Education in Purulia District of West Bengal. Dr. Sanatana Tripathy puts emphasis on the origin, need and the barriers of Peace and International Understanding in his paper. He also cites the role of education for Peace and International Understanding .

### III

#### **Peace through Policies for Development**

In the age of sovereignty, activities and performances of man come through an orientation of collective effort by agencies like policy makers, policy implementer and through dynamic interactions with their subjects. Associations, Governments, United Nations' Agencies make ceaseless effort

to bring their members in a more secured and better life. They deal with welfare of different sections of people like different age and sex categories by understanding and facilitating individual as well as group potentialities and deficiencies. In the rubric of social cultural and physical environment, nations and communities, rural-urban, values and rights, policy makers and implementers make continuous lugubrious effort to maintain peace. Right marks out a secured arena to inculcate and cater peace from man to man and from group to nation. On the other hand, peace is a crucial agent to protect and preserve human rights; in this consideration peace may be discussed with its integrated perspectives with authority, right and values.

Dr. Prasenjit Ghosh examines the role of education for peace and sustainable development. The distinct thrust in his paper can be gleaned from his take on the issues of education against gender conflict. According to him peace education prevents the gender conflict through non-violence, tolerance, equality and social justice. Education helps young generation to change their behaviour regarding violence and they can reduce the negative impacts of violence and conflict on socio-economic condition through a peaceful way. The framework of Nibedita Roy's paper brings out the impact of contemporary globalization and neo-liberal policies in primary education development programme-2 one of the three grades of primary education programme conducted in Bangladesh Primary Education Programme. Debarati Basak envisages various initiatives taken by the Government of India for empowering women taking into account gender inequality and global gender gap. Proceeding further she ventures to suggest that in the near future the gap will diminish and society would come forward to ensure equal status for women in all spheres of life. Atlanta Talukdar in her paper on "Education and Womens' Economic Position in the Society" looks upon the various socio-economic factors that often pose barriers between women and their education. She also endeavours to understand the role of education in a woman's life, by focusing on some key areas which would highlight the role of education in determining women's economic position in society. She also sought to understand and find out the actual problems which occur among the educated working and non-working women as well as non-educated working and non-working women which create variation in the overall position of women in the society. It will also enable to bring about the unknown or hidden prospects related to female literacy. Poonam Verma & R.K. Verma in their paper approached the strategy from the

perspective of judicious use of municipal organic waste compost in greening technology for Peace. The brownie point to avert the calamity of climate change is Arundhati Bhattacharya's claim that merits attention. It pertains to the implementation of Green Growth Strategy in search for Peace and Sustainable Development among BRICS Countries. If any yardstick to measure the efficiency of rule stands defenseless that is human rights. It is not simply the question of nurturing hope but contemplatively remains a contentious point as to how far force to be applied to maintain peace yet without derogating from the pedestal of human rights. Gargi Sengupta's paper shows a pathway of engaging with such intricate relationship between Human Rights and Peace Education. Another exciting discussion has been generated by Md Salauddin. According to him peace education is essential for us not to live apart but to live together and for sustainable development. The peace education can save human values and human rights.

#### **IV**

#### **Future Challenges in the Way of Peace**

Forthcoming challenges and prosperities of mankind are unlike to its past but have to go through prolonged initiatives to find measure in quest for survival and further development. With increasing problems of global warming, possibilities of mass wars, violence in each and every strata of society, deteriorating personality and community life, peace becomes life saving medicine in present and near future. Devoid of natural, traditional and sustainable life style we have to implant peace by realizing and practice as input from inside and outside sources. Peace education introduces and maintains peace in people's mind, stokes awareness to keep others in peace as crucial catalyst to usher in a healthy and prosperous society. Peace education to our youth in national and international perspective through using innovative formats of media, values and ideologies will be effective in getting a better humanity with fragrances of peace.

Abdul-Wahab Ibrahim in his paper on "Peace Education As A Unifying Factor In Nigeria: Problems And Prospects" explores the prospects of peace education as a unifying factor in a multicultural, multiethnic and multi-religious society like Nigeria and clarified some concepts of peace education in relation to hydra-headed but intractable ethnic, economic and religious crisis in the country. He also reviews the challenges peace

education could confront and highlights several elements that can foster peace education in Nigeria. It was recommended that justice is essential for genuine peace to reign in the country as peace is imperative to the survival and harmonious co-existence of all Nigerians. One prime factor responsible for the drift towards decline in the movements towards peace is the depressive role of media. In fact, it is not the tepid role of media alone but a culture of lack of commitment to peace on the part of the literati and civil society that often accumulates clouds of pessimism although when the urgency of harnessing efforts sounds frenetic. Paramita Ray & Palash Das's paper fills this gap with a discussion on the role of media in building Peace in the multicultural society of India. Sanchita Dasgupta attempts to evaluate the necessity of peace and value education in promoting and sustaining peace and harmony in modern society in her paper entitled "Under The Dark Sky: An Invocation to Peace". Dr. Brajesh Kumar Gupta argues that only peace can give us a chance to survive. We can make this world a better place if we strive resolutely. The time has, therefore, come for us to look at what we can save by abjuring war, to see that we can save what we want to save only by abjuring war. Now that we have discovered the true meaning of goodness, we should take a close look at the means at our disposal for faster achievement of happiness. Rajdeep Chowdhury & Arkajyoti Pandit accentuates the role of youth and the impact of the same in global perspective, thereby reinventing peace in the pervasive gloom, which is extremely requisite in contemporary bedlam in their paper on "A New Leaf To Turn Over: Role of Youth In Nation Edifice And Reinventing Peace". Arpita Samanta in her paper on "Significance of Peace Education in the Present scenario and India's Contribution" looks at the need for peace education in today's context and summarizes India's contribution towards the new avenues and forms of peace education.

Papers in this volume are not only a bouquet of information and wishful thinking to fulfill objectives but remain as thought provoking devices to its readers and prospective researchers. We expect that the readers may understand the applicability of the provided notions and this due appreciation and desideratum to pave the way to strengthen the wider aspects of the continuous endeavors in quest of world peace for the sake of a better world to our successors.

This edited volume 'Education for World Peace: Issues, Challenges and New Directions' has been meticulously prepared to meet the curricular

needs of students, research scholars and teachers of different colleges and universities. It is expected that this book by offering cutting edge reflections would be able to generate intense interest in peace education and as a whole it would leave significant contribution to the field of education and the philosophy thereof. The editors will be highly elated if the book serves the purpose of students, research scholars and teachers.

We wish again to thank all the authors for their contributions for this book.

Last but not the least, we extend our thanks to Laxmi & Lulu Publications, Solapur, India & USA for agreeing to publish this book which is a crop of proverbial harvest of research based on oeuvre of ancient and contemporary texts and sources synergizing insight and inclusive treatment of various facets of peace.

### **Editors**

Dr. Santosh Kumar Behera



&

Lamina Kamiludeen Omotoyosi



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***SECTION***

**1**

**PHILOSOPHY AND  
IDEOLOGY OF PEACE**

## Chapter – 1

### HUMAN VALUES AND PEACE EDUCATION

---

**I Ketut Donder**

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#### **I. Introduction:**

The matter of *Human Values and Peace Education* in this paper cited more from one book, entitled *Glimpse of Hindu Dharma Based Education* as a result of three times of the *World Hindu Wisdom Meet* that hold in Denpasar, which was edited by Donder. One of the significant point described in that book is that: Most people around the world feel that the world situation is increasingly worrisome. Unrest in the country, and high tension, even wars between countries are also the subject of news that always adorns the mass media. Crimes in the areas of social, political, economic, environmental, educational and even crimes in the name of religion are very common in many parts of the world. As if the crime has become the trend of modern society. These crimes are not only done by people who are not knowledgeable, even the crimes mentioned above were done by highly educated people. So the crimes that occurred in various parts of the world are increasing in quality. More people will confuse when seeing the real human situation in the world. Why is the world increasing in quality? Why do some of social crimes grow and develop time by time? While all of the human kind confessed as religious people. Moreover, each religion claimed that it teaches the peace. Accordance with the social reality, then one important question arises, namely: Does any religion that claimed teaching about goodness has the responsibility for the situation in the world? The answer is in the heart of every religion believer (Donder, ed. 2016:1). This question will be answered in this paper.

Human values and peace education are like one coin; one side is the human values and other side is the peace education. That cause Donder (ed. 2016:2) as a chairman of World Hindu Wisdom Meet (WHWM) in the three times of the international seminar which hold by the World Hindu Parisad, said that: Education has an enormous influence on the quality of a nation. Through the implementation of the right education in a nation, it can guarantee the survival of a nation. There is no other way to improve the quality of a nation, except through improving the quality of education. Therefore, improving the quality of education for a nation should be highly prioritized. Only qualified human who can survive in the future. In the future only qualified people may be struggling in a world with an increasingly fierce level of

competence. Human beings are those who are expected to be together with other people participated in the international arena that is constantly changing and enigmatic.

Nevertheless, the principles and universal purpose of education are still essentially maintained as well as the four foundations of education outlined by the Board of Education World, the UNESCO (United Nations Educational, Scientific and Cultural Organization), which is very popular as the Four Pillars of Education, namely: (1) Learning to know, (2) Learning to do, (3) Learning to be, and (4) Learning to live together. Explanations to the four pillars of education are as it: (1) **Learning to know**: to provide the cognitive tools required to better comprehend the world and its complexities, and to provide an appropriate and adequate foundation for future learning; (2) **Learning to do**: to provide the skills that would enable individuals to effectively participate in the global economy and society. (3) **Learning to be**: to provide self-analytical and social skills to enable individuals to develop to their fullest potential psycho-socially, affectively as well as physically, for a all-round 'complete person; (4) **Learning to live together**: to expose individuals to the values implicit within human rights, democratic principles, intercultural understanding and respect and peace at all levels of society and human relationships to enable individuals and societies to live in peace and harmony (Donder, ed. 2016:3).

If the four pillars of education can be realized optimally in process of teaching and learning, it is certain that the public will be able to live peacefully wherever they are. Not as occurred in various parts of the world, where the community live with a variety of anxiety. It means that the education of human society has a very important role in building peace and the peace of the world. Actually, this is the very significant point to the development of the high education with its high science and technology, so all people in the world do not worry about the overshadow of the world war.

## **II. Discussion:**

### **2.1 The God as Source All of the Knowledge**

"Peace education" is actually the education which is connected with the God property, because peace could accept by one when the state of people mind reaches the level of Divine mind. In other words, peace is the nature of the God. If all of the people in the world need established the "peace education", so, all of the people should be arranged in the way of God. It is the true education. As long as the education just prepares for getting job or money, then the result of education will be produced the abnormal humanity as the people without any consciousness. Although the knowledge of God is very abstract and very difficult to understand, it should teach to all of the people according to their interest. Because only through the education in the way of God then the people could accept the feel of peace

education. This is the very significant of the knowledge that must exist in the education. This is the light of the education.

Donder (2016) as editor of the book entitled *Glimpse of Hindu Dharma Based Education* wrote that in *Hindu Dharma*, it is stated that the knowledge comes from God. Also, it is stated that God is metaphysical or transcendental (*Nirguna Brahman*) therefore He cannot be described by any nature and any form. Knowledge which discusses God as *Nirguna Brahman* is *paravidya* (transcendental knowledge). *Nirguna Brahman* knowledge cannot be learned by all layers of society. *Nirguna Brahman* knowledge is knowledge that is appropriate for people who have become established in the spiritual. Therefore, it is very difficult and could not be achieved by people whose knowledge is based on the five senses (*Bhagavadgita* X.2 and XII.5). For the benefit of all mankind, then the wise gives knowledge of the second type, called *aparavidya* knowledge. Even if it looks as if there are two kinds of knowledge, namely *paravidya* and *aparavidya*, but both cannot be separated from one to another. Both are a single entity such as the keeping of currency.

Moreover, in the *Bhagavadgita* IX.2 states that *Rajavidya* or *Brahmavidya* or *Atmavidya* also be *paravidya* (supreme knowledge) are the largest science that can serve as a means to achieve physical and spiritual purity. In addition, the *Bhagavadgita* IX.3 also stated that people who do not have faith in science and does not have the character will not be able to reach God. While the *Bhagavadgita* IX.17 states that God is the object of science; and the next sloka X.33 of *Bhagavadgita* declares that God is 'the letter A of all letters' which means that the Lord is the beginning of all knowledge; as well as the X.38 *Bhagavadgita* holds that God is aware of all knowledge. In addition, the *Bhagavadgita* XIII.2 also stated that knowledge of the physical (*Kshetra*) and non-physical (*kshetrajna*) or knowledge *Sakala* and *niskala* both are knowledge that cannot be separated from one another. Then *Bhagavadgita* IV.33 states that all the work would be perfect if it is supported by knowledge. Therefore *Bhagavadgita* IV.34 states a person must learn science in a way prostrate devotion, discipline, and humility, through questioning and services; if someone has been trying to garner knowledge with discipline and humility, then the wise man who has seen the truth will come to teach such knowledge.

Besides the above *sloka*, there are still many *sloka* in the *Bhagavadgita* that describes what is the actual knowledge (ontology), how do people get that knowledge (epistemology), as well as to what is that knowledge (axiology). There are also stated that there are many ways to implement the *yajña* or sacrifice, "There is a wealth of sacrifice, penance, *yoga*, and others, some are sacrificed control of themselves, *Svadhya*, and *yajña* in science, those are the characteristic of people who obey the *tapa* and controllable perform sacrifices (*Bhagavadgita* IV.28). However, Sri Krishna *avatara* reminds that "the offerings such as

science is nobler than the material offerings; in its entirety all will get the desired job in science (*Bhagavadgita* IV.33). Although someone is the most sinful man among men who bear sin, by the boat of science, the ocean of sin can be crossed (*Bhagavadgita* IV.36). Like a fire burning a wood fire that burns to ashes, as well as fire of science will burn all karma to ashes (*Bhagavadgita* IV.37). There is nothing in this world that can match the sanctity of science (*Bhagavadgita* IV.38). He who has the trust, servant and master of his senses, acquire knowledge; by having knowledge he found eternal peace (*Bhagavadgita* IV.39). He releases work activities in yoga, which doubts have been disappeared by science, the actual work activity is no longer handcuff him (*Bhagavadgita* IV.41). Therefore, after cutting doubt in the heart because of ignorance with the sword of science, sticking to yoga, he must rise each Swadharma implement it optimally (*Bhagavadgita* IV.42).

Through some sloka of *Bhagavadgita* as described above, it can be concluded that the knowledge or science has a direct connection with God. Therefore, teaching science as knowledge *paravidya Brahma Nirguna* and *Saguna Brahman* knowledge as *aparavidya* knowledge would only have good luck (magic power) when it is connected directly to the knowledge of God, because God is the source of all knowledge. Therefore also all the teaching of science should be started and closed with the pronunciation of the name of God (OM), when it starts with OM, that knowledge will slip and get lost, while an end to the teaching of knowledge that is not covered by mentioning the name of the Lord (OM) then the lesson will disappear without a trace (*Manusmṛti* II.74 in Deshpande, 2010:66; Pudja, 2004: 48). The important message in the book of *Hindu Dharma Based Education* that edited by Donder (2016) is very relevant with the Albert Einstein's message, namely, science without religion is blind and religion without science is paralyzed. Howsoever the high education will be established by humankind, but they should always remember of Einstein's message that it could be as the message from a priest of science.

## **2.2 Corelation Between Education and Peace**

Discuss about peace in Hindu actually discuss about God as above mention, and then when we discuss about Hindu we turn in to the *SanāthanaDharma* or the Perennial Moral Testament which has been in existence for over 5000 years, which in modern times is referred to as Hinduism, there is a statement in Tamil in the Thirumanthiram which was given to the world over 2000 years ago which says, "*Anbe Sivam*" its mean "God is Love". In other words it said is no need to go searching for God – because God is Love. Therefore love other beings as you shall love yourself and your dear ones and then Divinity would come to reside where there is such a loving relationship. Loving others as thyself again is to live and let live (Sharma in *National Conference 'the Role of Religion inReconciliation'* on July 23, 2013).

And the discuss about peace we can read a view of by Swami Bhaskarananda that he wrote one article by the title "*The Hindu Concept of Peace*". In his article he wrote: "The rulers think that punishing the peace-breakers will bring peace. The oppressed think that eliminating the oppressors will ensure peace. The nations think that destroying or subduing the enemy nations will create peace. But the wise say that ever-enduring peace can never be obtained through external means. One who has found inner peace has indeed found peace that abides forever. Through spiritual discipline alone this inner peace can be acquired. One who has found peace within transmits peace to others by one's own life's example, though one be not aware of it. Therefore, say the wise, may all try to create peace within, before trying to create any temporary or superficial peace in the world through external means (<http://www.vedanta-seattle.org/articles/the-hindu-concept-of-peace>).

As the Hindu devotees, we will show to all of you about the teaching of the peace based on the Hindu literatures. According to the *sloka Bhagavadgita IX.17* that say: *pitāham asya jagato mātā dhātā pitāmahaā* that means 'the God is the father of this world, the mother, the supporter and the grandsire', this matter very relevant with the topic of peace as above mentioned. It is also very very close with the popular term in the Hindu brotherhood family as called *vasudhaiva kutumbakam*, its mean the whole world is one family.

### **2.3 Student as Brahmacharin**

Donder (2006: 60) describes that when tracing the etymology of the word, then it should not be separated by a philosophy of life of people who use the language that is being traced. Because the language used by a particular community is the visualization and verbalization of his life philosophy. Similarly, students said the same thing about the word that means *Brahmachari*, the word is derived from Sanskrit, which Sanskrit is the language used in Vedic or Hindu religious texts. In the Hindu religion, the stage of life as a student or *Brahmacharis* acquired during adolescence which is a stage of life that will determine the next stage of life. Therefore, while still young (teens), they should make every effort in order to properly prepare for the next stage of life.

### **2.4 Vasudhaiva Kutumbakam as Foundation of the Peace**

*Vasudhaiva Kutumbakam* is a philosophy that inculcates an understanding that the whole world is one family. It is a philosophy that tries to foster an understanding that the whole of humanity is one family. It is a social philosophy emanating from a spiritual understanding that the whole of humanity is made of one life energy. If the **Paramātma** is one how then an **Atma** can be different? If **Atma** is different how then can it ultimately be dissolved in the **Paramatma**? If the whole ocean is one how then a drop of the ocean be different from the ocean? If the drop is different from the ocean how then can it ultimately be dissolved in the ocean? **It is a Sanskrit phrase meaning**



**that the whole earth is one family.** The first word is made up of three *Sanskrit* words - *Vasudha*, *Eva* and *Kutumbakam*. *Vasudha* means the earth, *Eva* means emphasizing and *Kutumbakam* means a family. **It means that the whole earth is just one family.**

The concept of *Vasudhaiva Kutumbakam* originates from *Hitopadesha*. **Hitopadesha** is a collection of *Sanskrit* fables in prose and verse. According to the author of *Hitopadesha*, *Narayana*, the main purpose of creating the *Hitopadesha* is to instruct young minds the philosophy of life in an easy way so that they are able to grow into responsible adults. It is almost similar to the **Panchatantra**. The whole philosophy of *Vasudhaiva Kutumbakam* is an integral part of the Hindu Philosophy (<http://www.enlightenedleadershipnow.com>).

If above description explained that the peace relevant with the term of God nature, and then relevant with the theme of *vasudhaiva kutumbakam*, and in the last the peace will connected with the term of unity, purity, and divinity as Sai Baba told: Unity leads to purity, where there is purity, there is Divinity. Only through unity, purity and Divinity can you experience bliss (Sai Baba, 2005). According to the Sai Baba speech, that when the people have divinity inside of them, and then the people can feel the peace. Only when the people have feeling peace as the form of God; and only when the people have feeling peace as *vasudhaiva kutumbakam*, and only when the people have feeling peace as the Divinity in all of human being, then he/she will love to all thing as love to the God. And then he/she will do all things by the good. As Sai Baba suggest: "think good, say good, and do good". If everyone can do all of them, and then he/she will become the form of love. And then could perform the action to love all and serve all. It is call the true of the peace.

So, the true of the peace must be real in the reality and not as philosophy in the mind only. This is the hard home work for our duties as leaders of religious or spiritual leaders. That cause, we should practice the real of peace among of the religious leaders and spiritual leaders. To realize of it we may remind the wise word composed by Swami Vivekananda that very clear wrote along of road at Calcutta City, that is "talk less do more", its mean we should practice what we think and say. Swami Vivekananda also say: "The first sign that you are becoming religious is that you are becoming cheerful" ([society@vedanta-seattle.org](mailto:society@vedanta-seattle.org)). Its mean that people which declared their faith in the one of religion they should not hate to the others. And then is very good if every day we have the good attitude to create the peace through good pray as mention in many verses in the *Vedas*, for examples: *dyauḥ śāntir antarakṣaṁ śāntiḥ pṛthivi śāntirāpaḥ śāntir ośadhayaḥ śāntiḥ, vanapastayaḥ śāntir viśve devāḥ śāntir brahma śāntiḥ sarvaṁ śāntiḥ śāntir eva śāntiḥ sā mā śāntir edhi* (*Yajurveda* XXXVI. 17). The meaning is: "Oh God, we hopefully in the sky there is **peace**; hopefully in the air over the earth (atmospheric) there is **peace**;

hopefully in the water there is **peace**; hopefully in the herbs and plants there is **peace**. May the gods and God Almighty bestow **peace** to us. Hopefully, everywhere there is **peace**. May the **peace** that comes to us'.

According to the above explanation, this is a fact that the education-based of the pure core of the religion should be effected by every educator. In order have deep understanding to the pure of the religion that sometimes can be called as spirituality, the educator should read of Bhagawan Sri Sathya Sai Baba few of education, as He said: Today men have invented types of machinery by their experiments and reseaches. Science has been pursued with relentless energy. But being unable to experience peace or happiness, they have become strangers to both. Despite his acquiring the sacred human birth, man is immersed in the pursuits of transient worldly pleasures, forgetting his Divine destiny. Concentrating on scientific investigations, inventing all kinds of mechanical gadgets, man is content to lead a proud but purposeless life. To understanding the basic pupose of life, you do not have the right type of education now. Mere worldly knowledge will not promote the cultivation of spiritual and moral values. This secular knowledge does not serve to teach you the sacred of human life. If one wishes to bring down a tree he must attack the roots and not the branches. For man to attain his real destination and securing enduring peace and joy secular education is of no avail. Because, education is not confined to reading, writing and listening. Degrees do not constitute true mark of learning. Without wisdom and spiritual knowledge, can there be real education? True education should promote morality, character and spirituality. Science and Technology are undoubtedly necessary for comfortable living. But there is an unseen power, which underlies the physical world. Education is not for earning a living but for leading the good life. All education, which imparts worldly knowledge and develops intellectual activities without promoting character, is utterly worthless. Today students should acquire both physical knowledge for living and spiritual knowledge for understanding that which sustains life. The two together help to make humanness blossom. 'Education' is the very form of God. The word 'Education' has originated from the root word 'EDUCARE', meaning 'to bring out' or 'to elicit'. It refers to manifesting that which is latent in man. *Educare* has two aspects: *First*, That which relates to the head and comprises those faculties that enable man to carry on the activities like reading, writing, understanding a job, and earing a livelihood. This is secular education and is required for living. In common use it is called education. Education refers to aquiring information from outside. The worldly education that you pursue and the jobs that you undertake are all related the head. They are subject to change. *Second*, That which relates to the heart and comprised sacred qualities like compassion, tolerance, forbearance, love, patience, truth, righteousness, justice etc. This is spiritual education. This is meant for life, not for living. This is

the true and referred to as 'Educare'. 'Educare' means to bring out or to elicit that which is inside. Man should bring out the sacred qualities latent in his heart and put them into practice. The human values like compassion, forbearance, truth, which originate from the heart, are changeless. That which is filled with *Daya* (compassion) is *Hridaya* (heart). It is the source of bliss (Baba in Singh, 2010:5-7). Speech of Bhagawan Sri Sathya Baba, that has described above is very quite important for establish the true education in the world.

### III. Conclusion:

According to above description, that created for the world peace we should developed our Divinity in side us. From Divinity in our inside and then the love for all human being will be rise, from the love we can establish the peace. Before all of them we can be practice, we should prepare by practice of unity, purity, Divinity. After that, we can declare that our self are the form of PEACE. One cannot say that his/her peace if he/she hate to the others, only think good; say good and do good; and the through look to all of human being as the Soul or the God then people become the form of peace.

The good conduct, good society, practice the human values, world peace, will be grow if they are supported by the true education. The true education is not for earning a living but for leading the good life. The true education' is the very form of God, and it is source of bliss and then the peace will become real.

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**Web Resources:**

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- <http://www.enlightenedleadershipnow.com>
- [www.society@vedanta-seattle.org](mailto:www.society@vedanta-seattle.org)