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Peace and Value Education Policy Perspectives in The Context Of India

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Abstract: Education must be autonomous for development. Cultural and ethical aspects of education are often overlooked due to the focus on economics in capitalist development. A lack of awareness of these realities impacts society significantly. Bringing in the behavior scale is necessary. Inculcate the idea that education for development fosters a commitment to global solidarity, peace, justice, and environmental awareness in youth. It aims to enable children and youth to contribute to positive development locally and worldwide. Based on the foregoing realities, peace and value education are pioneering initiatives that require vision and determination. A brief attempt may diminish its effectiveness and increase cynicism. Humans can become sophisticated destroyers of themselves and life on earth through education. Education alone is essential for citizens to live peacefully and with dignity. In this research, we emphasize the significance of value and peace education in policy formulation and implementation. Libraries will be used in this two-part research. The first section of this study discussed the significance of peace and value education at the national level. The second portion contains recommendations and suggestions for implementing peace and value education in Indian policy and related publications.

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Introduction

The demise of the Cold War can be attributed to both the cause and the effect of globalization (Brooks, 2000). It contributed to the conclusion of the Cold War by reducing the influence of nation-states in the international system that emerged after the Cold War. The acceleration of globalization can be attributed to the demise of the Cold War. Running a nation-state's economy in isolation from the global economy is a challenging endeavor. The impact of globalization on sovereignty has raised concerns about its effect on both the regional aspect of sovereignty and its identity and dominance. Education is a prominent aspect of decision-making for any sovereign government, both in national and international matters. The education system has been significantly influenced by a surge of globalization, foreign capital, and foreign investment, which have played a major role in determining its direction and priorities. The emphasis shifted from value-based education to the practical preparation of labor. It is evident that there has been a rise in intolerance and violence both domestically and internationally. This is detrimental to humanity's well-being. According to Article 29 of the Convention on the Rights of the Child (1989), the purpose of a child's education is to prepare them for a responsible life in a society that values understanding, peace, tolerance, gender equality, and friendship among all individuals (Lansdown et al., 2022). Similarly, UNICEF's Anti-war policy, as outlined in The Condition of the World's Children 1996, asserts that while conflicts may be unavoidable, the use of violence is not justified (Reliefweb, 2018). In order to avoid recurring patterns of hostility, education should strive

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to foster peace and tolerance rather than exacerbating animosity and distrust. UNICEF is dedicated to guaranteeing that children have access to high-quality basic education. This education will equip them with the necessary learning tools to acquire knowledge, skills, values, and attitudes that are crucial for their personal development, the welfare of their families, and their active involvement in society.

Peace education should not be considered as a separate subject in the curriculum or as an independent initiative from basic education (Bashir et al., 2021). Instead, it should be integrated into all high-quality educational experiences. The specific approach to implementing peace education will depend on local circumstances. In this context, the term 'education' encompasses any activity, whether it takes place in schools or in informal or non-formal educational settings, that fosters the development of information, skills, attitudes, and values in children or adults, ultimately resulting in a change in behavior. The phrase 'peace' encompasses more than only the absence of overt violence, often known as 'negative peace.' Furthermore, it encompasses the inclusion of social, economic, and political justice, all of which are crucial components of the concept of 'positive peace' (Standish et al., Standish 2021). Structural violence encompasses several forms of injustice, including poverty, prejudice, and unequal opportunity, which serve as underlying causes of many conflicts. Structural violence is the primary obstacle to achieving peace, as peace cannot be present in a society that disregards fundamental human rights. Peace is a fundamental principle of human civilization, achievable via the promotion of value education (Ntlama, 2017). Value education serves as the foundation for all humanitarian societies. In order to develop a democratic and equal society, it is imperative that peace education and value education are integrated, as they work in tandem to eradicate direct and structural violence. The process of globalization has led to heightened rivalry and isolation, which in turn has resulted in the infringement of human rights.

Today, the objective of Indian education, as well as education in various parts of the world, should be to guide and cultivate individuals who possess strong moral principles, enabling them to contribute towards the establishment of a harmonious global society. The focus of my research was to examine the current state and practical application of value and peace education in India. It is important to determine if education policies in various regions of the world are actively pursuing these aims, as well as what specific policies are in place for value and peace education.

Significance of the Study

The article is highly relevant to the wider discussion on education reform and societal progress. Within the framework of India, a country characterized by a wide range of social issues, the integration of peace and value education within the educational program emerges as a crucial approach. The study presumably asserts that by integrating these elements into educational frameworks, India may develop a group of students that not only possess academic knowledge but also essential attributes such as empathy, tolerance, and conflict resolution ability. This approach not only promotes the holistic development of individuals but also has the capacity to nurture a more harmonious and inclusive society, which is essential for India's continued progress and prosperity. Therefore, the analysis of peace and value education policy approaches in this essay is highly significant in envisioning a more equitable and harmonious future for India and beyond.

Objective of the Study

The study purportedly advocates for the promotion of peace and the inclusion of value education in India's educational programs. It may assess existing policy frameworks, identify gaps, and suggest ways to improve peace and value education at all levels in India. The article emphasizes the need for moral and ethical growth with academic learning to create a more harmonious and socially integrated society. It also likely explores the challenges

and opportunities of implementing such policies and emphasizes their potential to foster understanding, empathy, and respect among students, laying the groundwork for a more peaceful and inclusive India.

Methodology

The study is completely based on qualitative arguments. In this regard, secondary data is used to draw conclusions. Research articles, newspapers, surveys, books, and magazines are used to gather the required data.

Literature Review

The importance of continuing education beyond the development of intellectual abilities during the pre-British era. Conversely, the British period also referred to as the Raj, was marked by a cessation in the progression of education (Ghosh, 1983). This interruption was characterized by a set of principles that were based on fundamental values of morality and spirituality. During the period of British colonial rule in India, the prevailing attitude towards different religions and moral teachings was characterized by hostility and antagonism. The Education Commission of 1882, however, aimed to propose the inclusion of moral training in the curriculum. Nevertheless, the government dismissed this idea in 1884, deeming it "impractical." The report generated by the Central Advisory Board between 1944 and 1946 caused a change in how the matter was viewed (Reingold, 1995). The document presented data supporting the notion that education should incorporate religion in its broadest meaning and that a curriculum lacking an ethical foundation will ultimately be unproductive. However, no alterations were observed on the premises as a consequence of this. The responsibility for religious education should be given to the student's household and community.

Although India is officially a secular republic, the Radha Krishnan committee (1948-1949) presented a rational and persuasive argument that religious instruction should still be provided to children (Agarwal, 2012). Moreover, it was said that our constitution guarantees equal status to every religious belief, and hence, education should be made accessible to all citizens. In this specific context, it provided the following suggestion: Religious education should be compulsory at the elementary, secondary, and undergraduate levels. It is essential for every educational institution to commence each day with a moment of silent prayer. Additionally, there should be distinct religious curricula designed for the primary, secondary, and undergraduate levels. First-year undergraduate students should have a mandatory reading list that includes biographies of prominent religious people, such as Lord Buddha, Confucius, Zoroaster, Socrates, Jesus Christ, Shanker, Ramanuja, Madhav, Kabir, Nanak, and Gandhi. During the second year, it is advisable to teach the core principles of various religions, including a specific section from the Holy Quraan, Bible, Gita, Dhammapada, Guruguranti, and zond-Avesta, in a respectful manner (Hatami et al., 2012). Additionally, in the third year, the primary issue of philosophy and religion should be examined. As to the Secondary Instruction Commission, moral and religious education should be provided in schools only to those who willingly adhere to that particular faith. The commission unanimously agrees that religious or moral education should not be determined solely by educational criteria in the arts but rather should be dependent on the school's effect and the teachers' conduct. Hence, it is advisable that students should just be obligated to engage in religious education on a voluntary basis. By contrast, the Indian Education Commission, also referred to as the Kothari Commission, which held authority from 1964 to 1966, advocated for education to actively influence students' social, moral, and spiritual values as a means to foster the growth of their character (Poornima, 2020). The commission has issued the following suggestions to effectively achieve its objectives: As per the University Grants Commission's proposal, it is necessary to provide the availability of various types of education. Value education should be taught in primary schools using engaging narratives. Secondary schools should encourage discussions on these values between teachers and students. The social, moral, and spiritual environment of both types of schools should be enhanced. All teachers and officials should share the responsibility for this. It is suggested that

each university establish a dedicated department responsible for finding the most effective methods to instill these ideals in prospective students. The Sri Prakasha Committee (1959) has made recommendations regarding the moral and spiritual values that should be taught at all levels of education.

The Committee of Members of Parliament on National Policy on Education in 1967 believed that there should be a strong focus on promoting moral, social, and spiritual qualities (Ahmad et al., 2014). The incorporation of humanism, based on the mutual acceptance of global cultural values and the growing solidarity of humanity, should be included in curricula and co-curricular programming. The government of India believes that a significant overhaul of education, in line with the recommendations of the education commission, is crucial for the economic and cultural development of the country. It is also seen as a means to promote national integration and achieve the vision of a socialistic pattern of society. The system must undergo a transformation to align it more closely with the lives of the people. There will be a consistent endeavor to expand the range of educational opportunities. Efforts to enhance the quality of education at all levels will be continuous and intensive. Emphasis will be placed on the advancement of science and technology. Additionally, there will be a focus on fostering moral and societal values. In order to effectively contribute to the advancement of the nation, the education system must prioritize the cultivation of morally upright and dedicated individuals who are devoted to serving and developing their country. Education will only be able to operate effectively under these circumstances. In 1975, the National Character Foundation issued a recommendation stating that the school curriculum should have a central focus on the goals of character development (Farrelly, 1993). The development of qualities such as compassion, resilience, and bravery are linked to the process of cultivating character that is related to this technique. These can be nurtured through all activities encompassed in the curriculum...Aside from physical education and sports games, one could also consider engaging in social services, scouting, guiding, and other similar activities. In 1986, the education policy placed a high importance on promoting peace and values. According to it, there is a growing concern about the erosion of important values and a rising cynicism in society. This has highlighted the necessity to make adjustments to the curriculum in order to use education as a potent weapon for fostering social and moral values. Cynicism is an increasingly prevalent tendency in society.

The education system in our culturally varied society should prioritize universal and timeless ideas to promote unity and integration among our community as a whole (Wright, 2022). It is important to encourage the eradication of obscurantism, religious extremism, violence, superstition, and fatalism by implementing value education. In addition to its dual duty, value education has a very positive essence rooted in our cultural past, as well as national and global goals and viewpoints. The study conducted by NPE in 1986 recommends focusing significantly on this specific element. The 2000 national curriculum framework for school education advocated for the inclusion of value education in the curriculum. The framework proposed an integrative strategy. Education on values and religions should be carefully incorporated into all academic fields. Although the National Curriculum Framework (NCF) of 2005 advocated for values including cooperation, human rights, tolerance, justice, responsible citizenship, diversity, democracy, and peaceful conflict resolution, the NCF of 2005 did not (Jain, 2018). Furthermore, it recognizes education for peace as a vital issue at both the domestic and global scales. The issue of equipping students with the principles, mindsets, and skills required to coexist peacefully has been discussed in the Education for Peace position paper. As responsible citizens, our goal is to educate students about peace and empower them to make well-informed decisions based on values and concepts such as equality, integrity, democracy, freedom, and human rights. With the growing number of individuals expressing worry about the decline of societies, the National Instruction Policy emphasizes the inclusion of Indian culture, local knowledge, and traditional knowledge in the school curriculum. Moral education shall be integrated at all levels of education to foster equality, equity, social justice, fraternity, brotherhood, and the ideals essential for national unity.

Peace and Value Education

The promotion of peace and value education in India is a significant undertaking that seeks to cultivate not just academic knowledge but also ethical and moral growth among students. India is home to people of a lot of different faiths, cultures, and languages (Mitchell, 2022). This shows how important it is to teach values like acceptance, kindness, and care for those who are different. People in the country have always known they needed to learn morals. The Vedas and Upanishads, which are very old books, teach morals and principles. But now, there are more social problems like religious conflicts, racial discrimination, and tensions between communities. This means that planned peace and value education is more important than ever. Peace and ideals should be taught in schools, but the Indian school system is still working on adding these ideas. As part of the National Curriculum Framework (NCF) (Sangia, 2018), values and ethics are taught to children so that they can grow as people. Different states and schools, though, use these ideas in different ways. Peace and value education has been added to the school curriculum in some states but not in others. This is because they don't have enough resources, and there are too many organizational issues or goals that are at odds with each other.

A lot of work and projects have been done at the national and state levels to fix these issues. Books and other tools made by the National Council of Educational Research and Training (NCERT) are used in many school subjects to teach values and peace. Non-governmental organizations (NGOs) and civil society groups also do a lot of work to assist the government. These groups hold meetings, seminars, and extracurricular activities that promote peacebuilding and stress the significance of education. The people or groups who care about or are interested in something still need to work together and coordinate better. The whole country needs to do this to make sure that their efforts to teach values and support peace are better coordinated and complete. India should make peace a top goal and see education as a key part of its plans for the future. To do this, we need to improve not only the rules and frameworks that are already in place but also the way people think and act in schools and communities. India can have a better and more successful future if it raises a generation of kids who are smart, kind, and responsible. In this made-up society, recognizing and supporting diversity and living together happily would be very important to everyone.

Hurdles in the Way of Implementations

It is clear that the Indian government and society are complicated, as evidenced by the numerous challenges they encounter when attempting to promote ideals and harmony. The numerous socioeconomic groups, cultural traditions, and languages that are found throughout the country constitute a significant obstacle. It is challenging to establish a curriculum that caters to the needs of all students because there are so many different categories. The education system in India is large, and different regions have a wide variety of facilities and resources, which makes it difficult to organize. The implementation of value and peace education projects on a national scale becomes more difficult as a result.

It is of the utmost importance to address deeply rooted cultural norms and attitudes that contribute to the perpetuation of bias and conflict. Although there have been efforts made to remedy caste-based discrimination, religious intolerance, and gender inequality, these issues continue to exist. The behaviors that they take are detrimental to the advancement of empathy, diversity, and tolerance. It is necessary to have a holistic approach that goes beyond educational reform in order to overcome these fundamental problems. It is necessary to make additional important cultural changes that directly challenge prejudiced beliefs and practices.

Initiatives aimed at achieving value and peace are hampered by inefficiency in bureaucracy and regulatory deficiencies. Although national education policy is extremely important, the execution of it at the state and local levels is frequently ambiguous and inconsistent. In addition, the current educational system places a greater

emphasis on standardized testing and rote memorization than it does on more comprehensive teaching methods that combine ethics and principles. It is a serious problem that there is a shortage of professional development and training for teachers. It is possible that many educators do not teach values and peace because they do not have the necessary skills, resources, or support. The capacity of educators to engage students in meaningful conversations about challenging social issues or to create activities that foster empathy and critical thinking might be hindered when they do not have enough educational training and support. Due to a lack of monitoring and evaluation methodologies, it is difficult to evaluate the effectiveness of initiatives to educate people about peace and values. The lack of adequate data on outcomes, which encompass attitudes, behaviors, and the educational environment, makes it challenging to devise strategies that are effective and to pinpoint areas that could use improvement. This makes it more difficult to improve and disseminate strategies that are successful. In order to effectively address these challenges, it is imperative that municipalities, educational institutions, civil society organizations, and government agencies establish peace and education as their top priorities and collaborate without engaging in competitive conflict.

It is imperative that the government of India and other influential individuals give priority to a few critical initiatives in order to guarantee education and peace. For the purpose of developing an all-encompassing educational system that instills values and teachings of peace at every level, it is necessary to make a concerted and collaborative effort to bring together individuals. Because there are so many different languages and cultures in India, the educational system needs to be adaptable in order to accommodate them all. Additionally, it ought to focus on cooperation, empathy, and tolerance. Through the incorporation of history, literature, and social studies into peace education, students are able to get a deeper understanding of the intricate social and economic concerns that constitute the root causes of violence and inequality. In order to equip educators with the knowledge, abilities, and resources necessary to promote peace and value education in the classroom, it is imperative that funding be allocated to programs that provide training and professional development for teachers. In order to accomplish this, it is necessary to provide educators with opportunities to gain practical experience, educational seminars and conventions, as well as teaching materials and other tools that will enable them to incorporate principles related to peace education into their lessons. Schools are able to provide teachers with the resources necessary to develop an educational environment that is both interesting and welcoming for all students if they place an emphasis on the importance of cooperation, critical thinking, and effective communication. As a result, students will be better able to cultivate empathy, reverence, and ethics.

Rural or resource-poor areas can also benefit from the enhancement of peace and value education projects through the utilization of technology and digital resources (Okoye et al., 2022). Increasing the amount of participation in classroom learning can be accomplished through the use of online platforms, educational apps, and multimedia assets. Critical thinking, empathy, and global citizenship are all encouraged through the use of these materials. The creation and distribution of high-quality digital materials and resources that promote peace education and fulfill the requirements of students across India can also be accomplished through collaborative efforts between government agencies, educational institutions, non-governmental organizations, and private businesses with the goal of meeting the needs of students. Collaborations allow for the creation of content and resources, which may then be shared with others. One of the most important things that can be done to promote tranquility in Indian culture is to encourage collaboration and strong interpersonal connections both within and between groups. For this reason, peace and values projects will be able to flourish. Platforms are required to accomplish this objective. These platforms should make it possible for educators, legislators, scholars, and community leaders to collaborate, share, and discuss in order to evaluate ways that are beneficial. By forming strategic alliances and working together with a diverse group of stakeholders from a variety of industries, India may be able to contribute to the promotion of peace. When it comes to its educational system, it may also place an

emphasis on teaching values. A society that is more equitable, inclusive, and harmonious will be the result of the successful completion of this project.

Conclusion

The changes in educational goals over the past few decades appear to be correlated with the expansion of people's sensory perception and their heightened sensitivity towards education. It has been three decades since this association was initially observed. Following this alteration, the significance of imparting religious and moral convictions in the pursuit of peace has diminished, while the primary objective has shifted towards teaching values. The National Policy on Education (NPE) asserts that a significant overhaul of education is crucial for the nation to achieve economic and cultural advancement. "This is the sole method by which the nation can accomplish both of these objectives." It is essential to promote moral and societal ideals in order to bring about the reform of the system. According to the National Policy Evaluation (NPE) (NPE, 1986), the only way that recommendations and proposals can be made is if the curriculum is readjusted in order to make education an important tool for the promotion of social and moral values. Almost all of the documents discuss the need for value education, but just a few of them discuss the importance of peace education. The primary concerns, however, have been with regard to education for peace and education that emphasizes values. In the framework of Western education, the adoption of education for peace as an essential component of holistic education had a significant role.

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