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Reviewer

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INTRODUCTION

Education is necessarily a process of inculcating values to equip the learner lead a life—a kind of life that is satisfying to the individual in accordance with the cherished values and ideals of the society. Philosophers, spiritual leaders and educationists of our country, all in various ways, have emphasized the role of education for ‘character development’, ‘bringing out the latent potentialities and inherent qualities’ and developing an ‘integrated personality’ for the well-being of the individual and the society at large. Whatever term me may use, the importance of developing values has long been embedded in the age old traditions of India’s civilizational and cultural heritage, spanning over the centuries. The diverse and rich cultural heritage that we are so fortunate to inherit in our country is in many ways symbolic of the foundation and wellspring of values from which we draw our values nourishment. Life of individuals and communities and that of our saints, sages and philosophers are examples of values like self-discipline, survival in the absence of material resources, simplicity, handling conflicts without violence, exploring simple but revolutionary ideas as a mark of superior conduct and living.

The concern for value education are reflected in our key policy documents from time to time. After independence the National Commission of Secondary Education (1952-53) was a significant landmark in emphasizing character building as the defining goal of education. ‘The supreme end of the educative process should be the training of the character and personality of students in such a way that they will be able to realize their full potentialities and contribute to the well-being of the community.’

Children and youth need to be educated to practice the commonly held values of harmony and peace with self and others. Children are envoys of the future. As per the population projection, India will have one of the youngest populations in the world by 2020. This vast human resource will shape the nation and the world. From ecological perspective, child is educated by the entire environment in which it grows and that environment is determined equally by the parents, teachers and society around. The kind of individual we produce in turn determines the kind of society we live in. If we produce individuals who are self-centred, aggressive, competitive and greedy, we cannot have a society that is non-violent, peaceful, cooperative and harmonious. Education is the main agency for individual transformation and social change. It is not possible to bring fundamental transformation in society unless the individual is transformed. The kind of education we provide to them will have bearing on the values foundation of the society. This book discusses the need and importance of value education.

This book, *Value Education*, is written in a self-instructional format and is divided into five units. Each unit begins with an ‘Introduction’ to the topic followed by an outline of the ‘Unit Objectives’. The content is then presented in a simple

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and easy-to-understand manner, and is interspersed with ‘Check Your Progress’ questions to test the reader’s understanding of the topic. A list of ‘Questions and Exercises’ is also provided at the end of each unit, and includes short-answer as well as long-answer questions. The ‘Summary’ and ‘Key Terms’ section are useful tools for students and are meant for effective recapitulation of the text.

UNIT 1 VALUE EDUCATION: AN OVERVIEW

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Structure

- 1.0 Introduction
- 1.1 Unit Objectives
- 1.2 Concept of Value
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1.0 INTRODUCTION

This unit provides an overview of value education. Values are regarded as abstract beliefs that transcend specific situation, object and issue and they function as standards of behaviour. For value-oriented education, the first requirement would be that values, which are to be developed, should be defined. Values are principles, fundamental convictions, ideals, standards, or life stages that act as general guides to behaviour or as reference points in decision-making. Values are beliefs about what is correct or incorrect and what is important in reference to the ideal situation in life.

Values are neither skills nor piece of knowledge; they are basically faith and conviction, like one who has faith in honesty will always be honest. It is something related to the making of the mind and not acquiring it; it is the psychological built-up of an individual. It pertains to the formation of attitudes and habits. Neglect of education in general and inculcation of values through education in particular has been accepted in the ‘Challenge of Education-A Policy Perspective’, a paper published and circulated in August 1986 by the Government of India. It stated, ‘Education is a national responsibility, which is to transform a state society into one vibrant with a commitment to development and change’. The development of human resources is said to be the main function of education. The education system of a country plays an important role in the preservation, transmission and inculcation of values.

Values are determinants of educational aims and in turn religion and culture are the determinants of values. Thus, the values have wide coverage of the social

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structure in terms of religion and culture. It is, thus clearly evident that values are the basic elements of the educational aims. The values involve three basic aspect, i.e. emotions, activities and cognition which are directly related to the three domains cognitive, psychomotor (activities) and affective (emotions) of the educational aspects as achieved through teaching.

In the National Curriculum Framework (2005), NCERT echoes the vision of integrating values in every aspect of schooling, seeking guidance from the constitutional vision of India as secular, egalitarian and pluralistic society, founded on the values of social justice and equality.

The values enshrined in the Constitution assume paramount significance (NCF, 2005) from ancient days. Education has given much importance to inculcation of values like love, self-realization, brotherhood, tolerance freedom, courage, self-reliance, dignity of labour, honesty, and truth and fearlessness.

1.1 UNIT OBJECTIVES

After going through this unit, you will be able to:

- List the various sources of value
- Discuss the need and importance of value education
- Examine some of the inherent difficulties in acquiring value
- Explain the meaning of the term morality

1.2 CONCEPT OF VALUE

A value is what an individual desires, likes or prefers. Value comes from the Latin word ‘*valere*’, which means ‘to be of worth or to be strong.’ The dictionary gives the meaning of the word ‘value’ as relative worth, utility or importance, degree of excellence and something (as a principle or a quality) intrinsically valuable.

1.2.1 Meaning and Definitions

According to Milton Rokeach, ‘A value is an enduring belief, a specific mode of conduct or end state of existence that is personally or socially preferable. Values have both content and intensity attributes. The content attribute says that a mode of conduct or end state of existence is important. The intensity attribute specifies how we rank an individual’s value in terms of their intensity which helps to obtain that person’s value system. A value system is an enduring organization of beliefs concerning preferable modes of conduct along with the continuum of relative importance. All of us have a hierarchy of values that forms our value system; this system is identified by the relative importance we assign to such values as freedom, pleasure self-respect, honesty, obedience and equality. Further, values are important to the study of organizational behaviour because they lay the foundation for the understanding of attitudes and motivation and because they influence our perceptions. An individual enters an organization with preconceived notions about what “ought”

and what “ought not” to be, of course, these notions are not value free. On the contrary, they contain interpretations of right and wrong. Furthermore, they imply that certain behaviours or outcomes are preferred over others. As a result values cloud objectivity and rationality. Values generally influence attitudes and behaviour’.

‘Values may be defined socially approved desires and goals that are internalized through the process of conditioning, learning or socialization that become subjective preferences, standards and aspirations’.
—*Radhakamal Mukherji*

‘Values may be connected inherently with liking, yet not with everyone but with those which judgment has approved, after examining the relation upon which the object liked depends’.
—*John Dewey*

‘Value is precisely the term applied.... To objects which stand at the outer end of the relation called liking, the inner end of which is a human mind that likes’.
—*Prall*

‘Life has a value only when it has something valuable as its objectNothing in the world has been accomplished without passion and without value’.
—*Hegel*

‘Value is that what satisfies human desires’.
—*Urban*

In its philosophical or educational interpretation, values signify neither a thing nor an individual but a reflection or a point of view. As such, anything which is useful to an individual becomes valuable to him. The very same thing may be quite useless to another individual and as such it is of no value to that individual. Thus, from the philosophical standpoint, a value is directly related to a view point or thought which may find fruition in favourable environment and conditions.

According to its verbal meaning, values signify that eminence of an individual or things which makes that individual or thing important, respectable and useful. This quality or eminence can be internal or external or both.

Etymologically, values signify quality, and makes a thing, concept or individual important, useful and worth going in for. Anything that satisfies human wants is a value at the empirical level.

Axiologists believe that values are judgment, but according to them these judgments are emotional and not intellectual judgments. They should not therefore be dealt with as contemporary psychology tends to do, as if they were a phenomena meant only for intellectual consideration. A student of philosophy and education must judge what to value and what to disvalue. It is the task of education to teach a child what to do and what not do.

Values are evolved in social structures gradually through an interface among the members of the society. The person has to adjust in his ecological environment as it is the essential requirement for its survival. He has to face the problems for earning of his living and has to collaborate with the other members of the society and share his responsibility faithfully. He has to interrelate with his culture. In the absence of social value, it would be difficult to maintain peace in the social system. To avoid these types of situations society has to establish certain norms and goals of life. These norms are used in the socialization of children. The values are obtained

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from human experiences and human existence, from his own ecology, own society and own culture.

Educational values are related to those activities which are good, useful and valuable from the point of view of education. Earlier also it has been pointed by Adams that education is a bipolar process which has two parts: the teacher and the child. The teacher employs various strategies and diplomacy to achieve the desired behavioural change in the child and to mould and adapt the behaviour of the child. He performs all these activities because he thinks them as valuable for the intended purpose. As the teacher provides an atmosphere of utility and value to the child, in the same approach the child takes part only in those activities which he considers useful and valuable to him. Thus, the teacher and the child participate only in those activities which they consider as educationally useful and valuable.

1.2.2 Classification and Hierarchy of Value

Values are classified in a number of ways. However, here we are only mentioning the important types of classification.

Classification of Values

1. Aesthetic values
2. Cultural values
3. Citizenship values
4. Economic or material values
5. Emotional values
6. Ethical values
7. Humanistic values
8. Intellectual or mental values
9. Moral values
10. National values
11. Physical values
12. Religious values
13. Scientific values
14. Social or sociological values
15. Spiritual values
16. Universal values
17. Positive values and negative values

It may be observed that there is no watertight compartmental classification of values as they overlap.

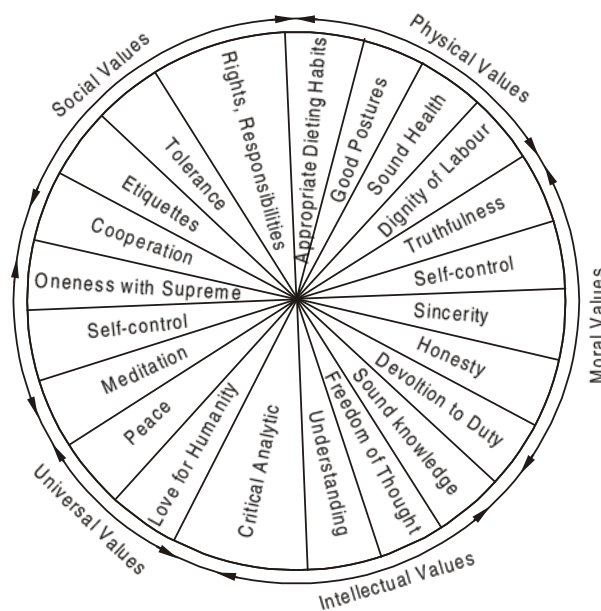


Fig. 1.1 Human Values

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Hierarchy of value

Different theorists have classified values differently, based on their priorities. Higher values can be classified into the following five categories in descending order:

- Absolute values such as absolute truth, absolute goodness, absolute beauty and absolute holiness
- Act of contributing to the development and happiness of humankind
- Act of contributing to the nation or the state
- Act of contributing to the regional society
- Act of cultivating oneself and managing one's family well

1.2.3 Sources of Value

There are many sources of values. Important ones are discussed as follows:

1. Sociological source of value

There are various types of values related to different aspects of social life activities. Some values are related to parents and some values are related to the national system. The social life values are related to religious conduct, political conduct, economic conduct, psychological conduct, etc. These types of values are individualistic.

Similarly, the social values have one cognitive element. The aspect of value operates in thinking process 'what is right or wrong?' This type of value is very close to social norms. It is difficult to distinguish between the two.

According to Johnson, 'values are the ideal rules of a society. A social value integrates the three aspects: emotions, activities and cognitive elements, which operate

simultaneously. The difference of these aspects vanishes automatically in social values’.

2. Religious and spiritual source of value

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Religion etymologically refers to a state of unification between two aspects which cannot be separated for whatever reason, but has the capability of becoming one again. Religion, therefore, believes in the unity of man and God. Man is essentially God, and because it is so, He has the capability to achieve finite through the infinite; there is unity in diversity because both are essentially one. Religion should therefore help to bridge the gap between man and God by playing on the divine nature of both. Divinity is the essence of religion.

3. Psychological source of value

The culture of a person may be roughly described as the expression of a ‘consciousness of life’ which formulates itself in three aspects.

‘There is a side of thought, of idea, of upward will and the soul’s aspiration; there is a side of creative self-expression, appreciative aesthetic, intelligence and imagination; and there is a higher thinker which view our mind’s purest, largest and most general formulation of its consciousness of life and its dynamic view of existence’.
—Sri Aurobindo

It is an ultimate expression of thought, will and action. ‘Values are not taught but are to be caught’. It is a very old saying. It was perhaps true in days gone by when parents at home and leaders in the community in the various walks of life were all value-based people. Then, younger children and growing adolescents could catch values of the elderly people and either by imitation or by special efforts to develop appropriate values accepted and respected in society. Much water has flowed under the bridge since then and there is a grave deterioration both among parents and community leaders in terms of their being value models for the younger generation. We cannot therefore expect values to be caught from undesirable situations and persons in society in today’s world. Therefore, values have got to be taught in addition to being caught from selected situations and personalities.

4. Biological source of value

We argue that in mammals, at least, a lot of the behaviour is caused by mental structures intermediate between stimulus and response. These structures are feelings or motivations. They cause behaviour by providing general goals, but without specifying particular actions. The feelings are many, distinct and situation-specific; the complete repertoire of feelings that members of a species normally experience, each weighted according to its situation-specific intensity, is the species feeling profile. Mammals use their perceptual apparatus and intelligence to interpret the world and to anticipate future events. These interpretations and anticipations in turn evoke feelings, which motivate behaviour. In any given situation – real or imagined - a number of feelings may be evoked, orienting the animal to a number of different purposes at once. The ensuing struggle among feelings for supremacy is the essence of decision making, and behaviour (including verbal behaviour in humans) is the result of the triumph of one feeling, or coalition of feelings, over all others.

Place of value in the educational systems in ancient india

Truth (*satya*), righteous conduct (*dharma*), peace (*shanti*), love (*prem*) and non-violence (*ahimsa*) are the core universal values. They are the foundation for the building of value-based education programme. These five values are correlated with five major objectives of education, i.e., knowledge, skill, balance, vision and identities. These five human values should be deemed as five-fold life breath or *Pancha Pranas* (*Pranas, Apana, Udhana, Samana, and Vyaana* i.e. the incoming, outgoing, upward flow even and circulating breaths). According to the Indian constitution, social values that are to be inculcated in our students are friendliness, cooperation, compassion, self-discipline, courage and love for social justice.

Value education has been an important part of education since Vedic times in this country. It has been the practice in other countries from the time of Plato and Aristotle in Greek history. Both values and education go together. Development of values in educational institutions starting from early education to higher education (university and professional institution) is essentially an integral part. The end result of education is human development which is based on certain values which determine human actions in the society. In fact the quality of human action is directly correlated with human values and rather it's the manifestation of human values. In this regard, we can say that 'Education is Value Enterprise'. Human growth and development of societies are always determined by the basic socio-cultural economic, ethical and spiritual values of a particular society.

The educational system of Vedic times was aimed at natural development, social efficiency and mental enrichment. These values were cherished and communicated from teacher to pupil. The process of communication has been described most appropriately as enkindling a light lit up by another light. The purport of all this system of education was to create an aristocracy of character and learning from which would come the required leadership of a community to be looked up to for guidance and *pramana* (example or proof of nobility). These were values of a traditional society which sought to be propagated among the youths so that they may fit themselves into a particular pattern of society and culture governed by what is known as *Varnashram dharma*. *Varna* referred to the kind of a social order in which every individual had his on specific role assigned to him by virtue of two factors, one being that of psychological aptitude (*guna*) and the other of acquired skill in a particular occupation (*karma*). The notion of '*Swadhrama*' comes to be developed in so far as it emphasized the concept of 'my station and its duties'. To mould an individual to fit into specific role assigned to him became the subject of education.

So far as the education of masses was concerned, no emphasis was laid on literacy. Education was thought to be possible so far as the generality of the people was concerned through audio-visual modes of communication. Mainly the values which came to be communicated to them by means of *Itihasa* and *Puranas* were the values of *Jnana* (knowledge), *Bhakti* (devotion) and *Vairagya* (renunciation). The education of people devoted to the pursuit of several arts and crafts of life were left to be imparted to pupils concerned, the *Varnashram* ideal was being continuously placed before them in addition to teaching them that knowledge led to liberation, that by devotion to God their emotional lives are fed and nourished and by again exhorting

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them to learn to practice a spirit of detachment or renunciation in so far as it lay in their power. Examples of great *Gyanis*, *Bhaktas* and *Viraktas* were continuously being presented to them by all available means of education, like the recital of the Puranas, the performances of the Hari Kathas, Bhajans and Kirtans and by philosophical and religious discourses, delivered by knowledgeable persons. So then, the education of the masses became partitioned first into the mode of education, which would enable them to earn their livelihood by following an art or craft, which came to them by way of heredity or by deliberate choice directed by parents and others. Then there were specific jobs which had nothing to do with the shaping or moulding of the general outlook on *Artha*, *Karma* and *Moksha*, the ethical, the erotic and the spiritual, of which the first three values were looked upon as instrumental and the last one as intrinsic. Might or 'bala' devoid of personal or desired which did not go contrary to prevailing moral standards were approved. Power with goodness to which it was harnesses was looked upon as a value to be cherished.

Satyam, *Shivam* and *Sundaram*—the truth, the good and the beautiful were looked upon as the ultimate values or axiological criteria. The values in the traditional educational system in ancient India have their challenges to the modern world and modern world has its own challenges to hurl at it.

This kind of education was for life and seems to have constituted the core of the educational systems in ancient India and Gandhi made this principle the basis of his scheme of basic education. He was in line with the ancient theory and practice of education in India. He looked upon literacy and education as only means for the formation of character and not pursuit of knowledge for its own sake.

Professor P.K. Mukerji has rightly said about the relation of Values and the Education, 'Values are socially approved desires and goals that are internalized through the process of conditioning, learning or socialization and they become subjective preferences, standards and aspirations'.

Nature of Value

Let us try to understand whether values are subjective or objective.

- 1. Subjective view:** According to this view, values do not exist independently of the 'valuer' rather they find their origin in a valuing organism. Value is depended on factors like interest, desire, likes hard work, determination power, work or satisfaction. As a result of the combined effort of all these factors the value is developed in the personal life of an individual and is more attached to the personal experiences of that person. Some educators take the view that educational values are internal and subjective. Thus textbooks, school supplies, and other academic paraphernalia have value because of the relation they bear to pupils and teachers who value them. The environment is neither of worth nor is worthless unless an organism involved. Upset the organism's equilibrium, and instinct, emotion, and intellect will at once combine to express a preference. Value is then realized in the native demand for the restoration of balance. In ascribing value to his environment, man is merely projecting these feelings into the objects to which he pays attention. But by themselves these objects have no value until connected with some human interest.

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2. Objective view: Other educators are inclined to regard educational values as external and objective. To them value is not just a private inner experience. Rather it is an external quality in the things and circumstances which surround teachers and learners. One way of stating it further is that everything has some form or purpose. For instance, the skilled artisan takes wood and steel and fashions them into schoolroom seats and desks. That is, he gives form to these raw materials. This form lends purpose or value to the product. Value, thus, is incorporated into the object; it is objectively part of it.

Apart from the above two views some educators and philosophers have a third view that values have relationistic view.

3. Relationistic view: The educators who follow this view believe that there is relation between human and its environment. They consider values to be partially emotions and partially logic or rational in nature.

1.2.4 Types of Value

The varieties of human values are innumerable. Limitation of time delimits the scope of values to be measured. On the basis of frequent mention in literature and their relevance to the indigenous social milieu the values can be listed as given below.

Moral or ethical value: It is also known as logical values.

According to idealists, ethical values have the following features:

- Every person is able to do good which is an innate part of his nature and sensation, perception and thought.
- They are obedience to universal moral laws, goodwill, society of ends, and immorality.

According to naturalists

- The naturalists are concerned with life's values and have some general character of value.
- They believe in the value which people commonly enjoy, as well as others.
- The ethics of naturalism is hedonistic, as long as this characterization is accompanied by the conscious thought as good.
- The highest good for naturalists is pleasure. The choice of values is based on pleasure.
- The other part of pleasure is the evil, which is also the counter part of highest good. They believe that evil comes from society while the highest good is given by nature.

According to realists

- The moral good can be defined as the happiness of the highest good which increases the power of moral values.
- The realists have both spiritual nature and sensory desire.
- Spirit is to be thought of as the permanent potentiality of desire and sensory satisfaction should be thought of as the temporary actualization of spiritual need.

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According to pragmatists

- They try to find the answer to the questions like where do values come from? and what is the root of their existence?
- The values have their existence by virtue of the relation with individual and social activities.
- The experience provides the basis of existence of values. The values are the pragmatic guiding principles.
- Pragmatic axiology is the critical issue of values, which involves wisdom and level of value criticism.
- There are two general aspects of pragmatic value i.e., theory and practice, while moral value is another field of values.
- The existence of ethical value is formed by an individual–social life process.

Religious value: Religious value is defined in terms of faith in God, attempt to understand God, fear of divine wrath and acting according to the ethical codes prescribed in the religious books. The relation of religion and value lies in the sense that a person's religious convictions, if he has any, will fix significantly what value of life shall be for him.

Hocking holds the view that religion is as much a matter of ideas as it is of feelings, and that the root ideas in the religion are bound to constitute a criterion by which the rest of the life is judged. It is though much obvious that the most central of the ideas in the religion is the idea of the supreme soul i.e. God almighty. Therefore for a religious person at least the conception of God is likely to be the central or hub of all the value experiences, and from it all other values will sprout.

Specification of religious value: There are two values which are supreme. Six others may be mentioned which are important, but they are derived from the two central ones which are—(1) Experiences of God in the self-consciousness (2) Experience of love for God. It encompasses such desires as the longing for spiritual self-preservation, for ultimate judgement of life, for perpetual renewal of the work of life, and for immortality. It is essentially a simple urge towards God.

- One of the less fundamental values of the transformation of the self which sometimes takes place in worship, and in which the whole-part relation is significant. In worship the believer finds his true self by consciously relating himself to the whole self in a face-to-face meeting.
- Religious experience has value on an epistemological score. For it is possible to have some new knowledge of truth divulged to us in a worship experience. That is to say that insight is sharpened and understandings are sometimes given birth in us which reason and experience have not revealed to us.
- Another value arising in religious experience is an enlargement of the capacity of creativity.
- There is also in religion the experience of vicarious success. A person may feel that he has failed in the realising of some good. He may even doubt if

he or his generation shall ever succeed in achieving divinely intended ends at all.

- Attached with this value is its complement, which Hocking terms 'prophetic consciousness'. It is the development or creation of a literal, visionary and responsible faith in us that comes only after long, tough labour
- At the end a very common value of religion is that which is based on reality and it will certainly enhance all the other human attachments
 - o Thus to recapitulate we can say that according to Hockings the religious values are consciousness of God, love for God, transformation of the self some knowledge of truth, the development of creativity, enjoyment of vicarious success, deliberate actualizing of divine goodness and the general enhancement of all human relations.

Social value: Social value is defined in terms of charity, kindness, love and sympathy for the people and efforts to serve God through the service of mankind.

According to Idealism, social values are as under:

- The social responsibilities are related to it.
- Plato has considered this value to be the best for national and social development.
- The basis for this value is the social norms, social efficiency and social adjustment.
- Formulating and planning new principles and objectives for social development.
- Personality and human development are based on social development.

Naturalism has laid down the following points for social values:

- More emphasis is given to weight, age and nature than society.
- Rousseau says that society is the cause for maximum evils that is occurring in society.
- According to naturalism, there are no social values.

Realism gives its following view on social values:

- Naturalism lays more emphasis on the physical world.
- It depends on individual faith and beliefs.
- Social norms are developed by these values.
- Person is a member of the society. He/she influences the society.
- A person is a physical and social unit. He/she have their own beliefs and realization.

Pragmatism has the following views on social values:

- Person and society is the central point of this school.
- Person is prepared for the society.
- The school has the main social values.

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- Social efficiency has specific importance.
- The society is the base of human life.
- Social adjustment is main process.

Aesthetic value: Aesthetic value is characterized by appreciation of beauty, from proportion and harmony, love for fine arts, drawing painting, music, dance, etc.

Aesthetic values according to idealism:

- These types of values are behind the perceptual world
- Artistic abilities and skills provide enjoyments
- Plato considers it as specific ability and specific subject
- It is dominated by feelings or affective aspect

Naturalism gives the following opinions about aesthetic values:

- It is also known as experience values
- The specific experiences provides pleasure and happiness
- It is human nature
- It is a higher level of perception
- They do not accept the value beyond nature and matter

Realism has following concepts regarding aesthetic value:

- It is related to recreation
- Beauty is thinking of realization, skills and artistic ability
- It is related to feeling and interest of a person
- Sometimes this type of value are realized but cannot be expressed
- It is mainly related to the emotional aspect of person and this appreciation

Pragmatism holds the following views related to aesthetic values:

- Evaluation of experiences is an aspect of aesthetic values
- Aesthetic value depends on understanding
- All experiences have some specific values
- Aesthetic values are individual and social
- Our experiences have aesthetic values
- Music has the highest aesthetic value
- Artistic activities have these values

Democratic value: Democratic value is characterized by respect for individuality, absence of discrimination among persons on the basis of sex, language, religion, caste, colour, etc. The following are the main values or beliefs related to democratic values:

- **Rights of an individual:** Right to life, dignity, security, liberty, equality of opportunity, justice, to privacy and to private ownership of property

- **Freedom of an individual:** Freedom to participate in the political process, to worship, of thought, freedom of conscience, freedom of assembly, inquiry and freedom of expression
- **Responsibilities of an individual:** To respect human life and respect the rights of others. To be tolerant, honest, compassionate. To demonstrate self-control and participate in the democratic process and lastly to respect the property of others

Economic values: Economic value stands for desire for money and material gains. These values are measured in the terms of expression as ‘how much’ of one desirable condition or commodity will, or would be *given up* in substitute for some other much loved condition or commodity. John Ruskin, a very famous and leading English art critic belonging to the *Victorian era* had published an appraisal of the economic concept of value from a moral point of view in 1860. His volume was entitled *Unto This Last* and his central theme was:

‘It is impossible to conclude, of any given mass of acquired wealth, merely by the fact of its existence, whether it signifies good or evil to the nation in the midst of which it exists. Its real value depends on the moral sign attached to it, just as strictly as that of a mathematical quantity depends on the algebraic sign attached to it’.

Any given amassing of marketable wealth may be pinpointing on the one hand, to faithful industries, progressive energies, and productive ingenuities or on the other, it may be indicative of worldly luxury, hardhearted autocracy, disastrous chicanery.

Knowledge value: Knowledge value stands for love of knowledge of theoretical principles of any activity and love of discovery of truth.

Hedonistic value: Hedonistic value is defined as the conception of the desirable of loving pleasure and avoiding pain.

Power value: Power value is defined as the conception of desirability of ruling over others and also of leading others.

Family prestige value: Family prestige value is defined as the conception of the desirability of such items of behaviour, roles, functions and relationships as would become one’s family status.

Health value: Health value is the consideration for keeping the body in a fit state for carrying out one’s day-to-day duties and functions.

Environmental values: Environmental values have their contribution in disciplines like geography, sociology, anthropology, philosophy, economics, politics, ecology and other disciplines, which share the current and prospective environment of human beings and other species. It is aimed to elucidate the relationship between realistic policy issues and more fundamental principles or assumptions. The present pattern of human activity on Earth has resulted in the degradation of environment. The narrow perception of reality is the main cause of environmental crisis and it includes all kinds of land, air and water pollution. Multiple factors are responsible for the degradation, some of them are as follows:

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- Human population explosion
- Large amount of Chlorofluorocarbon (CFCs) generation
- Biodiversity in the nature
- Radiation hazards and unbalanced ecology
- Advancement of technology

Environmental values can be well developed among the children and the society by:

- (i) *Creating a healthy family environment:* Family is an informal institution where good social qualities and habits can be well developed.
- (ii) *Effective role of school:* School is considered to be a miniature society and contributes for positive socialization of the child.
- (iii) *Community role:* Community develops cultural environment for the values of the life and it makes educational process more meaningful and purposive.

Rokeach Value Survey

Milton Rokeach created the Rokeach Value Survey (RVS). It consists of two sets of values, with each set containing eighteen individual value items. One set is called terminal values which refer to desirable end-states of existence and the other set is called instrumental values. These are the goals that a person would like to achieve.

Table 1.1 Terminal and Instrumental Values in Rokeach Value Survey

Terminal Values	Instrumental Values
An exciting life (a stimulating, active life)	Broad-minded (Open minded)
A sense of accomplishment (lasting contribution)	Capable (Competent, effective)
A world at peace (Free of war and conflict)	Cheerful (lighthearted, joyful)
A world of beauty (beauty of nature and the arts)	clean (neat, tidy)
Equality (brotherhood, equal opportunity for all)	courageous (standing UP for your beliefs)
family security (taking care of loved ones)	Forgiving (willing to pardon others)
Freedom (independence, free choice)	Helpful (working for the welfare of others)
Happiness (contentedness)	Honest (Sincere, truthful)
Inner harmony (freedom from inner conflict)	Imaginative (daring, creative)
Mature love (sexual and spiritual intimacy)	Independent (Self-reliant, self-sufficient)
National security (Protection from attack)	Intellectual (Intelligent reflective)
Pleasure (an enjoyable, leisurely life)	Logical (Consistent, rational)
Salvation (saved, eternal life)	Loving (affectionate, tender)
Social recognition (respect, admiration)	Polite (Courteous, well-mannered)
True friendship (close companionship)	Responsible (dependable reliable)
Wisdom (a mature understanding of life)	Self-controlled (restrained, self-disciplined)

1.3 INHERENT DIFFICULTIES IN ACQUIRING VALUES

Value education has always been a challenge that has been accepted as fact by academia. This calls for a framework that is sufficient for inculcating value and imparting education to the students on the cognitive level. Resonating with the cognitive behavioural and functional aspects is essential since this would help the young minds develop moral behaviour that impacts the society in a positive way while improving the life quality at the individual level. However, with ongoing debate and with numerous challenges that are faced by the teachers, there is still a significant gap into acquiring value by the students or youths. Broadly speaking, we will need to learn about two categories that influence the value learning process. The ‘Pedagogic Challenges’ that the academicians, teachers and the educators today are facing and the ‘Importance of Cognitive Core’ that has to be the part of the modular teaching methodology for furthering changes in the learning for value. Let us discuss these two in detail.

Two Factors of Value Education

Value education comprises of broadly two factors, explicit and implicit values. Explicit values comprise of methodologies, programmes and inclusion of different pedagogies that are utilized by the teachers or the educators for the creation of a proper learning experience by the students.

Implicit values relate to different aspects that include educational experience impacting the influence of learning value. This concept is often not the explicit form, but the hidden concept of the curriculum. The point of challenge often arises from the explicit and the implicit approach of education that creates multiple other challenges into dissemination of the knowledge on the academic level. Whatever the approach adopted by the educational system, the most essential step is to keep in mind the primary objectives.

Objectives of Value Education

- Impacting and improving the integral growth of individuals.
- Creating positive attitudes and measurable improvements for sustainable lifestyle.
- Increasing individual awareness pertaining to national integration, cultural heritage, environment conservation, community development and constitutional rights.
- Developing individual awareness towards the significance and role of values.
- Creating an amicable environment through raising individual awareness to the environment and the interaction with the environment.

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Pedagogical Challenges

The most essential thing is to bring the focus on the timely value study. The current system is complex and requires a change in the framework, there are many challenges ahead for improving and enhancing it.

To begin with the following are some of the primary challenges that stand in the way of education.

Including the Nature and Sources

The primary concern of a teacher is to introduce the students to the concept of the value to begin with. Even if that is done, there are other challenges like describing the sources and the nature of values. The cause of challenges is making the students understand about the two aspects of value that involve the cognitive weighting that makes them aware about desiring to do good and knowing the quality of the goodness that is desirable. Grappling with these concepts on the educational front often create a huge challenge for the teachers.

Researchers Oliver and Bane with Kohlberg made an observation in relation to the same challenge after providing classroom reasoning related to cognitive values and justice. The results however, were not complementary to the stimulus provided at the classroom level to the students who were far from the flow-on behaviour when they were engaged in playground activities. The results were not complementary in relation to the classroom teaching that failed to translate into a positive action by the students who received it. This clearly states that there needs to be a system in place that will ensure a disposition that will translate to an action rather than a cognitive state.

Identifying the Teaching Domains

The teaching domains need to have a viable framework that would help the student learn about value the following are some of the aspects that will help you understand more about what needs to be included in teaching domains to form an essential part of the system:

- Engaging the internal drive is an essential aspect when it comes to reaching out to the students. This drive can be regulated with the help of learning experiences that can be included within daily teaching. However, another challenge is being able to identify the level of internal drive for each student that makes it utmost difficult to devise a uniform system that will ensure the involvement at an intellectual level.
- Monitoring and regulating the concepts and ideas for a better functioning of the students. This poses as another challenge that needs to be included in the structure of evaluation.
- Devising a formalized plan and test conditions that will ensure a behavioural outcome or reaction from the subject involved may provide conclusive results. This will ensure how under given conditions an individual will act keeping in mind the values that they have already learned.

- Creating tasks that will improve the moral aptitude of the student with regard to feeling and thinking capacities involved in decision making at the time of the given situation.
- The teacher should be able to observe closely only after including variety of situations that are formal and informal over a given time period to ensure that the results are reliable.

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Application of Complementary Strategies

Complementary strategies need to be devised and applied with relation to inclusion of value within the curriculum that would form an essential part of school practices at large. It is essential to ensure that education is imparted in a proper way. Including the value within the curriculum that would comprise all the elements such as social, aesthetic, intellectual and religious makes the model complex. The hidden curriculum that was once a part of the sixties education is now being rehashed according to the modern era. Thus again creating a conflict of classroom teaching vs. other school practices at large.

Role Model Teaching

Role model teaching is yet another aspect that needs to be understood by every teacher. Administrators and teachers are the role models to the students that make them the primary mode of acquiring value for the students. The impact of their behaviour upon the psyche of the student has a lot to say about the practices they themselves follow while teaching value. Clearly outlining the need for moralistic behaviour of the teachers towards students would positively impact upon their minds without separating themselves from the teaching methodology.

Importance of Cognitive Core

Cognitive core is all about the beliefs and perceptions that one forms with relation to the environment and their perception of it that greatly impacts the mental process of an individual. It is essential to understand that classroom teaching is not the only primary source from which a student is able to receive value; cognitive core too is an equally important aspect. Deficiency of this essential aspect within the curriculum is something that should not be ignored at all. Therefore, it is essential to learn about the elements influencing cognitive core.

Belief Systems

It is hard not to include or understand the importance of the belief system to be a part of the curriculum. A careful integration of the belief system is what creates a huge challenge for structuring a system that would be suitable to all. A disciplined system that involves studies and tests is required. However, going by Kohlberg's research, the tests too did not fetch conclusive results or validity of the dilemma that was not able to guarantee a practice of working life situations. Another approach may include the Confucian model that encompasses teaching morals as a duty towards elders in the light of expectation to produce willing allegiance to the precepts. However, even this too could not produce results due to the fact that it is hard to

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impose an unquestioning obedience. Additionally, when this is done in the classroom as opposed to the authoritarian in a social or home structure the allegiance is hard to achieve. It then becomes more of an option that most of the younger generation would choose or not choose to go with.

Integrated Network

Beliefs and values often rest upon integrated network that is essential for the students to understand. Inclusion of articulated life stances within the cultural heritage need to be inspected deeply to help understand the connection. Here it is essential to understand that the approach should be balanced, it should neither be imposed nor ignored with relation to the belief systems. The influence of value can only be achieved through the inclusion of explore attitude. The way an individual is connected to a group or a network of religious or moral teachings has much to do with cognitive learning. For this reason it is essential to modulate the approach that should appeal and create the desired outcome.

Religion Based Schools

Often the biggest dilemma related to value teaching is faced by religion based schools. It is essential for them to ensure that while the students are able to learn, but they should not conform to group pressure. It is essential to understand that the system should be devised that would give rise to critical view point towards such affiliations. It is essential that each student should not cave into embracing an uniform value system without respecting other forms with whom they disagree.

Pluralistic Approach

If the education system at large has been successfully able to come out with a value teaching methodology then applying a pluralistic approach is essential too. It is all about adapting an approach that includes teaching students who come from different backgrounds and different cultures. Comprising the plurilingual and pluricultural competence are the basic concepts that form the basis of pluralistic approaches. In simple terms, it is all about learning and teaching all cultures that would be profitable and beneficial for every student. However, it is often not the approach that is included by the schools these days; the protectionist approach is often seen to be dominant in the school curriculum that may lead to social fragmentation. Schools not willing to accept the importance of other cultures and other teachings are what make it yet another challenge to teach value at large. This approach is often on the increase that makes it difficult to achieve a middle ground.

Public Morality vs. Personal Morality

Often the emphasis on public morality overcomes personal morality in the schools or educational institutes. It is hard not to understand that while public morality is the widely accepted norm, but personal morality should be emphasized by the schools. Taking a unified approach in this context then becomes difficult for schools. However, integration of these approaches together is a difficult task. Schools should be able to

present study trials that includes responsible citizenship, community morale along with personal life goals and personal morality. An amalgamation of these two essential aspects in the value system is required although it is often lacking in the system. It is essential to understand that attitudes and feelings are based on personal visions of life as opposed to isolated teaching systems comprising connectedness and resilience.

Conclusion

All that has been stated about the challenges that educational institutes are facing are enough to draw a conclusion that they need to modulate their teaching methodologies accordingly. The specific areas of challenges highlighted earlier helps in understanding what all needs to be included or made redundant in the value teaching structure. Keeping all this in mind it is essential to take necessary steps towards improving and enhancing the current value framework with measures that would impact individual choices while keeping the interest of the society at large.

CHECK YOUR PROGRESS

1. What are the content and intensity attributes of value?
2. What all does a social value integrate?
3. What is prophetic consciousness?
4. What are the two factors value education comprises of?

1.4 CONCEPT AND NEEDS OF MORALITY

The word ‘morality’ can be described in two ways:

- Descriptive
- Normative

Descriptive: This refers to codes of behaviour as put forward by:

- (a) Society
- (b) Some other assembly, such as a religion
- (c) Behaviour of an individual leading to his or her own set of rules and regulations

Normative: A code of conduct that is to be followed by all rational people. This is known as a normative moral code.

Anthropologists use the descriptive meaning of ‘morality’ when they compile reports on their studies of moralities of society. ‘Morality’ has also been referred to as any code of conduct that individuals look upon as most important.

In the case of normative morality, individuals should not go against the expected logical code of conduct. Everybody who describes ‘morality’ as normative maintains that, under reasonable specified conditions, all rational people would approve that code. Moral theories differ with different people according to the code of conduct they apply to themselves.

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In the descriptive sense, 'Morality' has a fundamental feature that is very different and is not present in the 'morality' of the normative sense. It draws attention to codes of conduct which are accepted by certain individuals, a group or society. Those individuals, who are not a part of that group or society, do not follow that code of conduct. They follow the descriptive definition of 'morality' under which no specific rules of behaviour are laid down. They follow a behavioural pattern which they feel all rational persons would follow. They also categorize some kinds of behaviour as immoral.

Nature of Morality

Most of us acquire the basic principles of our morality from others and accept them as true and valid, without any sort of further questioning.

Morality covers the vast ring of human conduct that is seen in our interaction with other humans. Morality is associated with every aspect of our life and each and every minute of our life. The morality we follow administers all our contacts with members of the society we live in – from our family, our co-workers, our place of worship, to all aspects of our government. It decides our attitude towards politics, our children, war and peace, our parents and religious issues such as life after death.

When we talk about morality we don't talk just about a philosophic notion; we talk about the morality we follow in all our day-to-day actions. If we want our interaction with other human beings to be effective, it is extremely important for us to get clarity of the concept of morality with all its expressions and implications. A clear understanding of morality is of extreme importance in all our interactions and for the achievement of happiness. If the concept of morality is not clear to us, then we will continuously face many conflicts in our lives.

Morality has no role to play when we deal with non-living objects such as cars and houses. Morality is not concerned with inanimate things. Neither does morality have any role to play in our interaction with animals. It is only concerned with interaction among human beings.

Human behaviour is governed by the basic values taught to us since childhood. These are deeply embedded within us. However, the human mind is continuously evolving and we have mastered the art of how to make people do things we would want them to do for our benefit. The entire purpose of human existence is to influence people by different means for our benefit and with as much subtlety as possible. However, the degree of subtleness depends on the interaction of the person who is manipulating and the person who is being manipulated.

Morality has negative effects too. One of the primary spheres of human mortality is to manipulate other human beings to get them to perform certain tasks. Let us explain this with the help of an example. Rohit may call Joginder 'evil' to prod him to mend his ways and change his behaviour positively. Ashok may call Manoj 'evil' so as to prevent other people from following him. Siddharth may call Aditya 'evil' to deprive him of his property, or to kill him.

Till now, it is clear that mortality revolves around the behaviour of a person and how it can vary for our own benefits. Morality revolves around concepts such

as good or bad, right or wrong, good or evil, moral and immoral. Mortality gives us an insight of how to react under various circumstances.

The term morality should not be confused with similar terms such as ethics and laws. The term *ethics* may be synonymous with *morality* but ethics comprises a set of rules that one follows. These are unspoken rules that must be followed at all times. These may be professional ethics which is commonly termed as business ethics. This term is a little unclear and should be avoided in the discussion of moral issues. Since ethics are basically unspoken laws, we must avoid any confusion with actual laws laid down by governing authorities and morality.

The other term often associated with morality is law. Both these terms, that is, morality and law, are not similar. An act may have moral values, may be valued and be completely lawful in some countries and may have dire consequences in some others. This difference may be due to differences in the religious values of different countries. For example, eve-teasing in Western countries is not considered a major crime, whereas in the Middle East, severe punishments are given for eve-teasing. To function smoothly, society must follow common values accepted by the larger share of members of that society so that peace and harmony can be maintained. The comfort and security of a society and individuals partly depends on a familiar code of conduct.

Different people may follow different moral values. It is not a requisite that all members of society must follow the same set of moral values. However, it is essential that all individuals must be *aware* of the differences in values that might exist amongst various other groups. This unanimity enables people to maintain harmonious relationships not only with other individuals of their own culture, but with people of other societies as well.

In order to ensure that the roots of a society remain firm and to keep the society united, it is necessary for all individuals to stick to the basic set of laws of moral conduct which we shall call, *Three Natural Laws of Morality*. These laws are called natural, not because these laws remain the same over time, but because they are laws that have developed from the basic nature of man.

- The most basic law of the ‘Three Natural Laws of Morality’ is called **the motto**. This law is common to all communities and societies. It maintains that all the individuals in a community must abstain from killing or injuring other fellow members of the community, except in the case of self-defence. This law is simple and self-explanatory. All societies from various walks of life and with different beliefs have accepted and enforced it vigorously.
- The second natural law of morality is concerned with the rights of all the members of a community to be **free from being slaves**.
- The third natural law is the **right to hold property**.

In the study of morality there are a number of questions and discussions that arise: Is morality a human concept in evolution? How is morality forced on humans? Is it absolute, universal or dependent on objectives?

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There is a gap between understanding the nature of morality between the *objectivists and the subjectivists*. The most important and huge difference here lies in whether an act is a matter of individual preference or a moral fact.

For example, objectivists might say that the act of cruelty has nothing to do with human preference; factually, it is morally wrong. Even if some people enjoy being cruel, and would like others to approve of their actions, they would still be morally wrong, because a moral quality can in no way be influenced or affected by what people prefer.

On the other hand, subjectivists maintain that a moral fact is only a procedure to be followed. They argue that there is no such thing as a 'moral fact'. How can objectivists show that cruelty is a morally wrong fact? How can that be established?

Surely nothing can be morally right or wrong about cruelty, since there are no such facts as morally right or morally wrong. For example, when we tell a driver that it is incorrect to drive on the left side of the road, there is nothing morally right or wrong about it. At most, it is a procedure that we follow to gain satisfactory results of everyone following the same rules.

Subjectivists lay down procedures to give us whatever is necessary for a good society. A good society refers to a society where we all have a good quality of life and are content. Whatever moral rules are laid down are with the intent of maintaining desirable behaviour and order in society.

1.5 EDUCATING PARENTS AS NATURAL MORAL EDUCATION

Parents are the primary educators of children who are responsible for providing primary moral education. The reliability of feelings, moral thoughts and actions are all a part of a set of processes that are inherited from the parents. The parental influences on the psyche of children's moral development play a huge role.

Let us understand all about the parental influences that includes induction, expression, demandingness, setting limits, modeling and implementation creates an impact on the actions of children and their decision making process. Let us discuss each of the essential dimensions in detail.

Induction

Induction is the most powerful parental influence on the moral development of a child. Additionally, parental behaviour and the long term implications on the child are essential to notice that are responsible for developing conscience, moral reasoning and altruism. Philosophers often argue that often the behaviour of parents is what shapes up the behaviour of children. Here the most essential aspect that one needs to remember is that parents need to practice what they preach and then preach what they practice. This would create maximum impact upon the cognitive functioning of the child and influence the empathy aspects helping them to internalize and set standards for behaving morally.

Parents explaining their children about their behaviour and their awareness towards the effect of their behaviour are directly related to acknowledgement towards the fact that the feelings of the child along with the viewpoint are worth their attention. For this reason the induction models are rational in approach.

Nurturing and support

Parenting involves core components related to morality that is Authoritative Parenting as explained by Baumrind. According to him, it is through authoritative child rearing that is helpful in determining moral-emotional patterns. It is through this that you as a parent are responsible to foster self-awareness, respect and social sensitivity along with authority and respect for rules. It is essential to keep in mind that one needs to implement open communication that revolves around the idea of making the child feel valuable and worth the positive treatment.

Demandingness

There are three major components when it comes demandingness.

1. Parents should be able to set high but practical goals. Here parents need to communicate these goals to their children.
2. Providing support for attainment of the set goals.
3. Monitoring the children regularly whether they are able to meet these expectations.

Modeling

This requires the parents to teach their kids by setting an example. Respecting the kids is essential to teach them respect. Another thing to notice is how parents speak about others that are friends, acquaintances, relatives, neighbors and even strangers. Children observe their kids closely and this is how they learn. Remember, if you are modeling negative behaviour that includes abuse then this is what the kids learn about it. Let the kids come up to you for queries regarding a certain behaviour or action and you as a parent resolves these in the best possible way.

Keeping all these components in mind, parents need to include these in their teachings related to morality. This would help them bring up their children who are responsible for their behaviour and actions. The rule of thumb being that parents need to first understand that their behaviour and their actions are causing deep impact upon their children and they need to modulate it accordingly before teaching their kids.

CHECK YOUR PROGRESS

5. What is descriptive morality?
6. What is the second natural law of morality concerned with?
7. What is the most powerful parental; influence on the moral development of a child?

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1.6 VALUE EDUCATION: MEANING, SIGNIFICANCE AND GLOBAL TRENDS

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The concern for value education is reflected in our key policy documents from time to time. After independence, the National Commission of Secondary Education (1952-53) was a significant landmark in emphasizing character building as the defining goal of education. The shift of focus, over the decades, from religious and moral education to education for peace, via value education, parallels the shifting sense and sensitivities in the larger context of education. The acceptance of education for peace as a necessary ingredient 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.

Why education for values?

A most important reason for reorienting education for values is the fact that the current model of education contributes to the lopsided development of students. This model of education puts exclusive focus on cognitive to the total neglect of the affective domain and presents alienation between the head and heart. Students are nurtured in a spirit of excessive competition and are trained right from the beginning to relate to aggressive competition and facts detached from contexts.

The individualistic idea of excellence is promoted at the cost of emotional and relational skills. Young learners hardly understand why they are in school, why they are studying different subjects and how their schooling will be helpful to them. Their understanding is limited to learning about the subjects. They hardly know how they should live their lives, commit themselves to the welfare of the country, care about the environment and other social and moral issues. They are not clear as to what sort of persons they hope to become when they complete their school education.

Education of this kind turns children into machines. Such a perspective defeats the very purpose of education - the wholesome development of personality including ethical development which is fundamental for making responsible decision making in case of moral conflicts.

Improvement of the quality of education has always been the key concern for education. In recent times, quality education has been defined in more pragmatic terms. It has become synonymous with employability, preparation for the world of work, less and less consideration is given to the subject of education, i.e., individual student and his/her full development as a human being.

Improvement of quality of education is not the only reason for value education. The current resurgence of interest in education as a powerful means to inculcate values among students is also due to the fast degeneration of values in our country. Despite considerable progress made, our society is shaken by conflicts, corruption and violence. There has been distortion in our value system.

The problem of declining values is multi dimensional arising out of a combination of major social forces such as globalization, materialism, consumerism,

commercialization of education, threats to humanity due to climatic changes, environmental degradation, violence, terrorism.

Causes of Value Crisis in Present Society

1. **Challenges of traditional values:** In the past, the society in which we were living was well protected and self-contained. But today the technological advances have brought many changes at the personal, racial, social and national levels. Man has to adjust himself to all the variations, and this has given rise to a crisis in the value system.
2. **Development of the attitude of cynicism:** The attitude of people towards the existing value system is turning out to be negative. Rejection of the pre-existing values and not believing in formulating new ones has brought deterioration of the moral values.
3. **Loss of leadership and ethical values in teachers:** Teachers have three important functions to perform, i.e., to teach, set examples for others and have influential effect. But in this materialistic society teachers have lost their sense of devotion and dedication towards their profession. Teachers must themselves set examples for their students; only preaching will not help the students to follow the right beliefs and values.
4. **Undue emphasis on literacy:** Just getting a certificate or degree from college or university is not sufficient to qualify a person as literate. Even an illiterate can possess good qualities under the influence of right education, guidance and values.
5. **Impact of materialistic philosophy on modern society:** In the mad race of money and power people are neglecting values. For people only materialistic things are more important rather than living an ethical life.
6. **Increasing emphasis on Individualism:** In the current scenario the social bonding has lost its strength and people are developing a hedonistic outlook. Love and affection even among the family members is getting lost. Thus people are not able to develop the sense of loyalty and sacrifice.

Importance of Value Education

- Value education helps develop a healthy and a balanced personality.
- It enables a child to earn his livelihood and to acquire material prosperity.
- It develops vocational efficiency.
- It develops character and morality in children.
- It makes children ideal citizens.
- It helps in reconstruction of experiences.
- It enables children to adjust to their environment.
- It promotes social efficiency.

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- It develops cultural values.
- It inculcates the feeling of national integration.

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National Policy on Education (1986 and 1992) on the Need and Significance of Value Education

The National Policy on Education (NPE; 1986) highlights the urgent need for value education in view of the growing erosion of essential values and increasing cynicism in society. With a well-designed system of curriculum, it is possible to make education a forceful tool for the cultivation of desirable ethical, moral, spiritual and social values. Education should foster universal and eternal values. Value education should help to eliminate obscurantism, religious fanaticism, violence, superstition and fatalism. Education which inculcates universal and eternal values like compassion, courage, honesty, and tolerance and truthfulness, will help in developing balanced individuals and in creating a humane society.

The National Policy on Education (1986 and as amended in 1992) observes, 'Every country develops its system of education to express and promote its unique socio-cultural identity and also to meet the challenges of the times. There are moments in history when a new direction has to be given to an age-old process. That moment is today.'

NPE has further observed, 'Education has an acculturating role. It refines sensitivities and perceptions.'

The NPE has further expressed its concern over 'value crisis and the role of education' as, 'The growing concern over the erosion of essential values and an increasing cynicism in society has brought to focus the need for readjustments in the curriculum in order to make education a forceful tool for the cultivation of social and moral values'.

The Programme of Action on National Policy on Education (1986) in the chapter entitled 'The Cultural Perspective' under the sub-heading 'Institutes of Moral Education' has made the following observations:

'A special place has been assigned to imparting of value-oriented education in the Education Policy document. A beginning would be made by instituting a special study on value-oriented education. Based on its analysis, it would in collaboration with NCERT and state institutions, help in suggesting broad parameters of values of integrity truth, devotion, loyalty, etc., with particular reference to their embodiment in Indian heritage, so as to blend naturally with the overall educational process.'

Readjustment of the Curriculum and School Programme for Value Education

A comprehensive programme of value education is the need of the hour. The following schematic representation of the process of value education illustrates the entire programme of value education.

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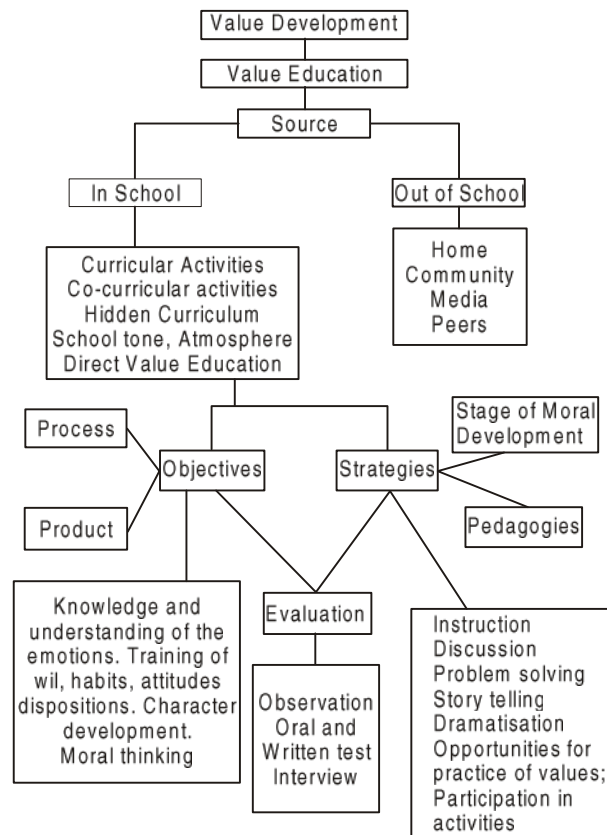


Fig. 1.2 A Schematic Representation of the Process of Value Education

Source: National Seminar on ‘Philosophy of Value Oriented Education—‘Theory and Practice’ 18–20 January 2002, Delhi.

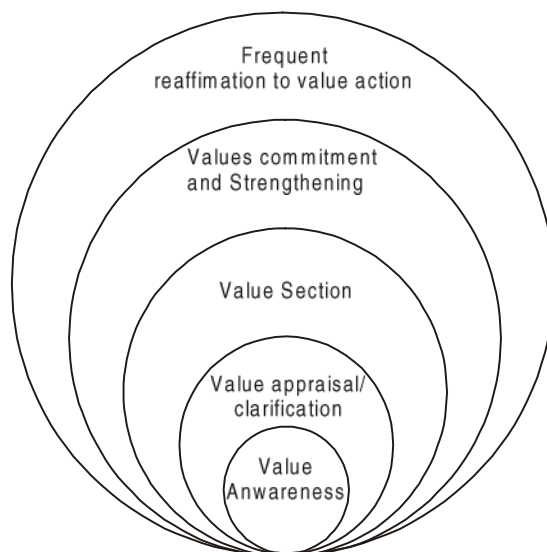


Fig. 1.3 Ever Evolving Circle of Value Education

Source: Journal of Value Education, July 2003, NCERT

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Fourfold Programme for Value Development

1. Project and Activities

The following are the important activities to be undertaken in the school in this regard:

1. Celebration of national festivals
2. Social service programmes
3. Emphasis on the unity of all religions, harmony among communities and national integration
4. Development of scientific temper
5. Community prayer in the school
6. Health and cleanliness programmes
7. Socially useful productive programmes
8. Citizenship training programmes
9. Cultural and recreational programmes
10. Student self-government in schools
11. Introduction of information technology
12. International understanding
13. Appropriate teaching-learning situations

2. Talks

Emphasis should be laid on the unity of all religions, appreciation of the sentiments of faith of all sections of the society, harmony among communities, linguistic groups and emotional and national integration.

3. Removing prejudicial contents from textbooks

Special drive should be undertaken to ensure that the textbooks contain unbiased material and in no way hurt the feelings of any section of the society.

CHECK YOUR PROGRESS

8. What was a significant landmark in emphasizing character building as the defining goal of education?
9. What are some of the social forces responsible for the decline in values?

1.7 SUMMARY

- A value is what an individual desires, likes or prefers. Value comes from, the Latin word 'valere', which means to be of worth or to be strong.
- In its philosophical or educational interpretation, values signify neither a thing nor an individual but a reflection or a point of view.

- According to its verbal meaning, values signify that eminence of an individual or things which makes that individual or thing important, respectable and useful. This quality or eminence can be internal or external or both.
- Educational values are related to those activities which are good, useful and valuable from the point of view of education. Earlier also it has been pointed by Adams that education is a bipolar process which has two parts (i) The teacher and (ii) The child.
- Religion etymologically refers to a state of unification between two aspects which not look separated for whatever reason, but have the capability of becoming one again. Religion, therefore, believes in the unity of man and God.
- The culture of a person may be roughly described as the expression of a ‘consciousness of life’ which formulates itself in three aspects.
- Truth (*satya*), righteous conduct (*dharma*), peace (*shanti*), love (*prem*) and non-violence (*ahimsa*) are the core universal values. They are the foundation for the building of value-based education programme.
- Social value is defined in terms of charity, kindness, love and sympathy for the people and efforts to serve God through the service of mankind.
- Power value is defined as the conception of desirability of ruling over others and also of leading others.
- Milton Rokeach created the Rokeach Value Survey (RVS). It consists of two sets of values, with each set containing eighteen individual value items. One set is called terminal values which refer to desirable end-states of existence and the other set is called instrumental values.
- Value education comprises of broadly two factors, explicit and implicit values.
- Explicit values comprise of methodologies, programmes and inclusion of different pedagogies that are utilized by the teachers or the educators for the creation of a proper learning experience by the students.
- Implicit values relate to different aspects that include educational experience impacting the influence of learning value.
- The word ‘morality’ can be described in two ways:
 - o Descriptive
 - o Normative
- Anthropologists use the descriptive meaning of ‘morality’ when they compile reports on their studies of moralities of society. ‘Morality’ has also been referred to as any code of conduct that individuals look upon as most important.
- The Three Natural Laws of Morality are called natural, not because these laws remain the same over time, but because they are laws that have developed from the basic nature of man.
- The concern for value education is reflected in our key policy documents from time to time. After Independence, the National Commission of Secondary

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Education (1952-53) was a significant landmark in emphasizing character building as the defining goal of education.

- The National Policy on Education (NPE; 1986) highlights the urgent need for value education in view of the growing erosion of essential values and increasing cynicism in society.

1.8 KEY TERMS

- **Ethics:** They refer to moral principles that govern a person's behaviour or the conducting of an activity.
- **Morality:** They refer to principles concerning the distinction between right and wrong or good and bad behaviour.
- **Induction:** It refers to the process or action of bringing about or giving rise to something.
- **Consumerism:** It refers to the protection or promotion of the interests of consumers.
- **Globalization:** It the process by which businesses or other organizations develop international influence or start operating on an international scale.

1.9 ANSWERS TO 'CHECK YOUR PROGRESS'

1. Values have both content and intensity attributes. The content attribute says that a mode of conduct or end state of existence is important. The intensity attribute specifies how we rank an individual's value in terms of their intensity which helps to obtain that person's value system.
2. Social value integrates the three aspects: emotions, activities and cognitive elements, which operate simultaneously. The difference of these aspects vanishes automatically in social values.
3. Prophetic consciousness is the development or creation of a literal, visionary and responsible faith in us that comes only after long, tough labour.
4. Value education comprises of broadly two factors, explicit and implicit values.
5. Descriptive morality refers to codes of behaviour as put forward by:
 - Society
 - Some other assembly such as religion
 - Behaviour of an individual leading his or her own set of rules and regulations
6. The second natural law of morality is concerned with the rights of all the members of a community to be free from being slaves.
7. Induction is the most powerful parental influence on the moral development of a child.

8. After independence, the National Commission of Secondary Education (1952-53) was a significant landmark in emphasizing character building as the defining goal of education.
9. The problem of declining values is multi-dimensional arising out of a combination of major social forces such as globalization, materialism, consumerism, commercialization of education, threats to humanity due to climatic changes, environmental degradation, violence and terrorism.

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1.10 QUESTIONS AND EXERCISES

Short-Answer Questions

1. What do you understand by value?
2. Give any two definitions of value.
3. Why are values important?
4. List the different sources of values.
5. What are the objectives of value education?

Long-Answer Questions

1. What was the place of value in the educational systems of ancient India?
2. Discuss the different types of value.
3. Define morality. Discuss the three natural laws of morality.
4. Examine the causes for value crises in present society.
5. What did the national Policy on Education had to say on the need and significance of value education?

1.11 FURTHER READING

- Gandhi, K.K. 1993. *Value Education: A Study of Public Opinion*. New Delhi: Gyan Publishing House.
- Mukerji, R.K. 1949. *The Social Structures of Values*. London: Macmillan & Co.
- Brubacher, J.S. 1983. *Modern Philosophies of Education*. London: McGraw-Hill Book Company, London.
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UNIT 2 MORAL DEVELOPMENT

Structure

- 2.0 Introduction
- 2.1 Unit Objectives
- 2.2 Moral Development: Concept and Significance
 - 2.2.1 Piaget's Theory of Moral Development
 - 2.2.2 Kohlberg's Theory of Moral Development
 - 2.2.3 Carol Gilligan's Feminist Theory of Moral Development
- 2.3 Role of Parents to Facilitate Children's Moral Development
- 2.4 Summary
- 2.5 Key Terms
- 2.6 Answers to 'Check Your Progress'
- 2.7 Questions and Exercises
- 2.8 Further Reading

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2.0 INTRODUCTION

Moral development can be defined as a process that involves development of behaviours and attitudes in children and adults towards society, laws and rules. These behavioural patterns are based in cultural and social norms that give rise to morality.

The objective of moral development is to shape up the human behaviour that would help the society at large. It all begins with parents and with what the child is exposed to at early stages. Even we as adults came through a learning process that involved being taught about it at an early stage of our growth. For this reason, moral development is a great concern for parents these days. It is essential to teach the child all about what is right and what is not. Helping a child to distinguish between the two opposites is what parenting is all about. There are many versions of it due to complexity of the issue at hand, the topic however, has been widely discussed by philosophers, culture theorists, psychologists and theologians ever since. It was not till late 1950's that the topic was studied scientifically to find out about the implications and impact of morality with relation to individual development and decision making process.

In this unit, you will learn about the concept and significance of moral development through Piaget's, Kohlberg and Gilligan's theories and understand the role of parents to facilitate children's moral development.

2.1 UNIT OBJECTIVES

After going through this unit, you will be able to:

- Discuss the Piaget's theory of moral development
- Describe Kohlberg's theory of moral development

- Explain Carol Gilligan’s feminist theory of moral development
- Assess the role of parents to facilitate children’s moral development

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2.2 MORAL DEVELOPMENT: CONCEPT AND SIGNIFICANCE

In the past, the study of moral development was considered to be on the fringe of psychology. It has now become a worthy independent topic of study that has important implications.

The term *moral* is derived from the Latin word *mores*, meaning manners, customs and folk ways. Morality is indissolubly linked with social system. The child has to learn what is *good* and what is *bad*, what is *right* and what is *wrong*. He has also to learn his *duty*. All these terms clearly imply that morality has reference to social relationship and the social process. Morality has two dimensions which are closely interlinked. Rules of morality operate in the social context. Secondly, it is used to mean pursuit of good life—personal moral code.

Dimensions of Moral Development

Baquer Mehdi and B P Gupta in an NCERT publication entitled, *Psychology of the Child and Curriculum* (1983) observed, ‘Moral development of the child implies inculcation in the child a number of qualities for which the curriculum provides ample opportunities’. According to them, some important moral qualities which need to be attended to in schools are:

- Honesty in words and deeds
- Truthfulness
- Self-respect and a desire to respect others
- Righteousness
- Self control
- Duty consciousness
- Compassion.

Moral Maturity

W Kay (1970) asserted that moral maturity involves the following elements or attitudes:

1. Altruism
2. Rationality
3. Responsibility, and
4. Moral independence

Altruism is that element which reveals a concern for others, a readiness to consider the feelings of other persons and to help them to the extent possible. Rationality is the readiness to discuss the moral requirements of a situation with an

open mind. Responsibility is the readiness to accept the results of one's actions. Finally, moral independence is the degree to which one is ready to reach moral decisions by himself.

Educational Implications of Moral Development

Research findings on moral development indicate that young children whose mothers preferred physical discipline were more likely to resist the temptation of cheating in a game than were children of mothers who preferred other methods. Older children deviated less than younger ones when punishment plus a reason was provided. However, they deviated more than younger children when only punishment was provided. Moral reasoning was also found more effective than verbal punishment in preventing deviation.

Self-administered rewards have been found to be as effective as rewards administered by adults. According to R M Liebert et al. (1979), 'Among the factors in child rearing that seem to encourage strive for achievement are warm and encouraging mothers, reward of achievement efforts and instigation of intellectual pursuits.'

The type of discipline one receives is related to moral development. Inductive discipline can lead to a moral code that is *internally* based and, not *dependent* on *external sanctions*. *Power assertive discipline* can lead to a shallow morality based on fear of external detection.

Both parents and teachers are expected to observe high standard of morality.

Activity-oriented School Programme for Moral Development

School plays a very important role in the moral development of the child. Through the organization of various curricular and co-curricular activities, teachers can foster among children various moral qualities. In the teaching of different subjects like languages and social studies, the teacher may stress moral qualities like love, sacrifice, self-control, truthfulness and uprightness.

A suggestive list of some activities for the moral development of children is given below:

1. Organizing group projects
2. Organizing group games
3. Organizing a school panchayat
4. Conducting daily morning school assembly
5. Celebrating national events
6. Celebrating festivals, including those of different communities
7. Organizing camps
8. Screening appropriate films
9. Staging dramas and plays
10. Stressing the main teachings of saints and seers

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11. Looking after the cleanliness of school campus, classroom and playground, etc.
12. Looking after the school garden
13. Organizing social service programmes, including 'shramdan'
14. Organizing girl guiding and scouting
15. Celebrating festivals of different communities
16. Organizing educational excursions and trips
17. Domesticating and rearing animal pets
18. Visiting backward and slum areas and rendering some sort of service to the people living in these areas
19. Arranging community and school get-together
20. Organizing a comprehensive programme of guidance and counselling for bringing about moral changes.

Moral Development: A Challenging Task

Moral development is not a natural endowment of man. It depends on the nature of experiences and training to which he is exposed at home, in the neighbourhood, in the school and in the society at large. What makes development of morality among children particularly difficult is the prevalence of double standards among people in general and leaders in particular. We hardly practise what we preach. We follow different standards for ourselves than we do for others. The matter of double standards has unfortunately touched every aspect of life and has started casting its shadow even at the highest level. 'These double standards of the behaviour are observed by the child first with amazement and then with acquiescence and, hence, the efforts made by the school to teach morality to our students become a matter of ridicule for many', noted the *Psychology of the Child and the Curriculum*. It nevertheless further observed, 'The fact, however, remains that both the home and the school have to continue their efforts to develop in the child good moral character. It would be a doomsday when the moral edifice of man collapses completely.'

2.2.1 Piaget's Theory of Moral Development

Jean Piaget (1932) used the interview method to find the various stages of moral development of the child. According to him, there are four stages:

- (i) Anomy (the first five years),
- (ii) Heteronomy—Authority (5–8 years),
- (iii) Heteronomy—Reciprocity (8–13 years),
- (iv) Autonomy—Adolescence (13–18 years).

1. **Anomy** (First five years). *Anomy* means without law. At this stage, the behaviour of the child is neither moral nor immoral; it is *non-moral* or *amoral*. His behaviour is not guided by moral standards. The regulators of behaviour are pain and pleasure. This is the 'discipline of natural consequences' as advocated by Rousseau.

2. **Heteronomy—Discipline of Authority** (5–8 years). The second stage of moral development may be called the *discipline of artificial consequences* imposed by adults. Moral development at this stage is controlled by external authority. Rewards and punishments regulate moral development.
3. **Heteronomy—Reciprocity** (9–13 years). At this stage, there is the morality of cooperation with peers or *equals*. This stage is regulated by reciprocity which implies, ‘we should not do to others what will be offensive to us.’ Conformity with the group becomes imperative.
4. **Autonomy—Adolescence** (13–18 years). Piaget also calls this stage *equity* stage. As Piaget puts it, while reciprocity demands strict equality, autonomy develops equity, taking into account such factors as motive, circumstance, etc. The individual at this stage is fully responsible for his behaviour. J A Hadfield (1964) observes, ‘The goal of moral authority is to know ourselves, accept ourselves, and be ourselves.’ The rules governing moral behaviour come from *within* the individual. Such autonomy is the ideal of moral development.

A word of caution! The different levels of moral development associated with the different age levels must not be looked upon as fixed stages for all children. It should neither be assumed that each succeeding stage makes the child give up the preceding stage.

2.2.2 Kohlberg’s Theory of Moral Development

A L Kohlberg (1963) distinguished three levels of moral development. Pre-conventional, conventional and post-conventional, each divided into two stages.

Pre-Conventional Level

Stage 1: Punishment and Obedience Orientation. The moral development is determined by the physical consequences of an action whether it is good or bad. Avoiding punishment and bowing to superior authority are valued positively.

Stage 2: Instrumental Relativist Orientation. Right action consists of behaviour that satisfies child’s own needs. Human relations are considered in reciprocity. It may be seen in a pragmatic way, i.e., ‘you scratch my back and I’ll scratch yours.’

Conventional Level

Stage 3: Interpersonal Concordance. At this stage, the child begins to like the goodwill of others and tries to please others to obtain their approval in the form of ‘good boy’, ‘nice girl’. Good moral behaviour always pleases others.

Stage 4: Orientation towards Authority. Focus is on authority or rules. One shows respect for authority.

Post-Conventional Level

Stage 5: Social Contract Orientation. Right behaviour is defined according to the standards agreed upon by the group or society. These standards can be changed through a proper procedure.

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Stage 6: Universal Ethical Principle Orientation. At this stage, the individual keeps in mind not only the norms of society but also the universal moral principles. To uphold these principles, an individual may be prepared to sacrifice his all, including his life.

2.2.3 Carol Gilligan's Feminist Theory of Moral Development

Carol Gilligan achieved her first recognition when she published her groundbreaking book in the year 1982 called *In A Different Voice*. The book is now a landmark piece that is being debated upon by popular educationists, philosophers and even psychologists. The book is known to have created impact for two reasons, first for the generalization of Kohlberg's theory on morality and the second for highlighting feminist critique to the theory. Her perspective highlights the fact that different genders have different qualities; she even asserts that it is not possible to place value judgement on either of the genders.

Gilligan's book highlights the findings on the moral development of females that included decision-making based on the studies conducted on children and university students. In comparison, Kohlberg's studies centred around male candidates only, female subjects were deficient in the studies conducted on similar age. Gilligan found out the problem with the studies of Kohlberg's and Piaget's theories.

Kohlberg's moral development theory with six stages was greatly criticised for giving rise to upper class morality and its understanding regarding it. The critics saw a huge gap with the working class, rural, urban class understandings related to morality. Feminists were quick to point out all the possible sexist elements in these theories that were devised by male researchers that only included male subjects. Differences arise with the gender related experiences that differ with women from that of men in every culture; this followed a reason that the moral development of women is different from that of men.

Gilligan deemed the research of Kohlberg as biased due to inclusion of only male subjects to conclude his findings. Another thing to notice is that the model that he came out with was based on justice and equity that describes about six stages that men go through related to moral development. According to Gilligan's findings, women interact more than men and as a result their moral decisions are based more on the culture for caring.

How it all began?

It was in the year 1968 when Gilligan returned to Harvard and started working with Lawrence Kohlberg and Erik Erikson. During this time she observed that Erikson's theory related to identity was a reflection of his own life, while Kohlberg's ideas pertaining to moral dilemmas were more or less related to his own experience.

In her findings, she noticed that fifteen women out of twenty-five who registered for Kohlberg's class dropped from it, considering the fact that it was not easy to get into the class. However, when we look at the men attending the same class, only five dropped out of fifty. It was Gilligan who found out that women attending the class proposed profound questions that were related to human suffering which were not addressed adequately by the moral theories.

Gilligan tracked down the drop outs and began interviewing them with regard to their moral perspective. It was in the year 1975 that she began clarifying her ideas in her writings. Her dissertation called *In A Different Voice- Women's Conceptions of Self and Morality* was the first ever to be published by the Harvard. This however, triggered a debate throughout the nation amongst psychologists, educationists and theorists. All this was a result of the argument presented in her writing that argued about the standards of moral development and maturity that were used for psychological testing, but were not true in case of women. Women's development as suggested by Gilligan is more about relationships and caring as opposed to compliance to rules and rights. It was due to this theory that Gilligan became an advocate across the nation to break the assumptions regarding gender.

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The Theory

It was in the year 1968 that Gilligan while teaching at Harvard started criticizing the works of Kohlberg and Erikson. She found the reports and the subjects involved were not up to the mark to create conclusive results about morality.

Gilligan's primary focus was on female moral development. She interviewed women during the time of Vietnam War who were going through the dilemma of abortions. During that time she found the investigations done by Kohlberg that were more in the favour of men. He concluded that women were in some way less developed as compared to men and scored low. According to her research, the theory did not represent the experience or identity of women. This brought about a drastic change in the way people thought about the moral development of women as opposed to that of men. Criticizing the most popular philosophers of the time was revolutionary within itself.

Gilligan began working independently and came out with her theories that were more or less a critique of Kohlberg's work. In *A Different Voice: Psychological Theory and Women's Development* (1982), she opined that only upper class men and boys were included, and for this reason it formed a distorted opinion which was against women. In the stage theory of Kohlberg, the emphasis was more on the male view with regard to rules and individual rights that were considered at a higher state than that of women's development. Gilligan's focus upon the theory was to bring out the fact that women are in no way lesser than men, they are not moral midgets, she went against these psychological opinions that dubbed women as inferiors when it came to their moral development. Another theory to notice about women's development is by Erik Erickson who stated that the only way women can develop is through a separation from family and mother, if they were not successful in doing so then their growth would be thwarted. For these reasons when we refer to Gilligan's work and her theory it sure stands in a good light.

Three Stages of Development

Gilligan's theory on moral development consists of three stages that begin from selfish to conventional morality and then post conventional morality. According to her, women are often hesitant to judge as they are able to view the complexities that are present in the relationship.

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The stages of development as explained by Gilligan is more about the series of stages that people go through while they are on their way to moral maturity. When we compare this to Kohlberg's stages we can see that the stages are more in the abstract sense about ethics, while Gilligan's stages are central to women's development as she describes it as a process that involves the developing sense of responsibility with relation to the psyche of women.

The first stage is about the transition that is often criticized as selfish; it is during this phase that the individual focuses more on self care to ensure survival. This stage is about the time when we were children. The next stage is that of transitional phase that involves viewing connections between self and others. Caring for others is a good and acceptable social behaviour in the second stage. The second transitional phase occurs when the individual goes through tension and feels a pull between caring for others and having own desires realised. The responsibility of taking care of others along with demand for personal needs to be met is faced during this phase. The third stage is defined by accepting care as universal ethical principle.

Let us now understand these three stages one by one.

Pre Conventional - This is the stage at which one is only thinking about self that springs from the survival instinct. This is the beginning stage of individual development which is experienced by us all during our childhood. During this phase the attitude of the person is thought upon as selfish, the person views their connection with self and not with others.

Conventional - During this stage care for others is shown by the individual. Gilligan is of the opinion that this is depicted in the roles played by Mother and Wife. Often during this stage the individual ignores the needs of self and the situation is an ongoing process. It is during this phase that the tension between caring for others versus self care is experienced.

Post Conventional - The principle of care is accepted in this stage; care for self as well as for others. However, often some people are not able to reach this level.

With these three stages of development it is easy to conclude that at each stage an individual goes through transformational psychological state of mind that helps them grow as an individual.

Why Carol Gilligan's Theory is Valid?

When we talk about Gilligan's theory the most essential aspect is that of the means that she employs for reaching to the conclusion that has revolutionized the way one sees moral development of women. Gilligan noticed that in Kohlberg's class fifteen women dropped out from a total of twenty-five. The moral development class saw less of women as compared to men wherein only five dropped out of fifty.

Gilligan observed that women posed difficult questions pertaining to human suffering that were not addressed in a proper manner by moral theories. In the first dissertation on moral development, she published interview notes from these women and their view on moral perspective.

In her research she highlighted the fact that women's development comprises of caring and relationships rather than the complexity that compliance to abstract rights and rules offer. She directly asked questions related to women's voices: Who is speaking? What body? What Story? What cultural framework is the story presented?

These questions created a revolution in the way all the theorists, educationists and psychologists viewed women and their moral growth.

Gilligan's findings highlighted the fact that morality pertaining to care is good to serve as opposed to justice and rights as per the theories of Kohlberg. In her view morality related to care and justice are distinct but still connected.

While referring to Kohlberg's work Gilligan criticizes two facts in his theory. The first being that the study was based on privileged white boys and men, this caused gender biased opinion. The second fact being that the theory has male view of rules and individual rights which is considered to be of higher stage than that of women, especially when it came to caring effect and human relationships.

She further outlines three stages that begin from selfish to conventional morality and then final stage that comprise of principled morality. Her theory is instrumental in research on women's development, adolescence, conflict resolution and moral development. It is due to her theory that a different opinion is projected about women and the way they behave with relation to morals.

'Women must learn to deal to their own interests and to the interests of others.'

When it comes to describing the pre-conventional person the stage comprise of an individual who cares for self for survival. It is only after the transformation to another stage that the selfish attitude transforms into a responsible behaviour where care is shown to others as well. Post conventional stage is the final stage of individual development wherein the person takes responsibility for self and care for others accepting it as the societal norm. However, the thing to notice is that often only few reach this stage.

Gilligan Vs Kohlberg

Even though these two have formed and highlighted different theories pertaining to individual development and stages that differ vastly, there are still some similarities the one would observe. Both the theories come from an outlook of self governed by moral principle.

Both the philosophers emphasize on greater authority, but then fall back to personal ethics. This difference in their approaches is what make them stand apart from one another.

Another thing to notice is that the moral principles laid by both the philosophers differ in their opinion as they are arrived at differently utilizing different means of conducting experiments. The abstract principles are more about impartial treatment and precedence of one class of people over another. Another thing to notice in the same context is importance of justice over personal involvement, this sure finds

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appreciation in the social set up wherein it would be easy to eliminate suffering and pain while justice is at its peak. When we look at another theory that speaks about personal rights that directly affect ordinary people it sure causes a long term impact though not immediate one when it comes general unrest amongst citizens.

Gilligan's findings are more about psychological struggle of females as against the traditional ideas of the society that are more of gender biased and are in favour of stereotypical roles of both the genders. Gilligan claims that women should gain personal independence after they overcome the ideas of their roles and interests that should revolve around their children, husbands and other family members that they are providing care for.

On the similar lines, when we apply her theory on the society and expectations from a woman, the task becomes harder with the idea that involves self care in the same measure that she does for others. However, when we look at Kohlberg's theory this psychological struggle is missing in context as only men were highlighted in his theory.

Is She Wrong?

Gilligan's theory is widely criticized by Christina Hoff Sommers (PhD) as she opines that Gilligan's theory is missing relevant data to backup the research. Another missing link that Sommers highlights is the unreliable evidence due to which the researchers are not able to replicate the findings, the samples too were small that could not be utilized. Sommers strongly feel that the agenda is strongly anti-male and it goes against both the genders.

In her argument against Sommers, Gilligan is quick to point out that her work is published in journals and articles and what Sommers is talking about is inaccurate.

Application of Gilligan's Theory

Let us now understand how Gilligan's theory impacts different aspects of our lives in different sectors.

Society

When Gilligan states that women can only gain personal independence after the rejection of their stereotypical idea and overcoming of their personal interests as opposed to care giving to children, husbands and other people is against the ideas of society. In simple words, Gilligan's theory says that women like to help others, however, they should care for self as much as they do for others.

Education

Her theory is helpful for both the genders in a way that it helps in highlighting different perspective. Both the genders are able to see the view point of another. In educational terms, this should be focused upon and the need for education is essential for both the genders. Putting the needs of another before self should be discouraged when it comes to education.

Workplace

The transformation of a person into ethic of care stage is essential for the one who is going for a new job. The conventional stage is essential at the time for acquiring a new job for making a good impression. Then one can opt the post conventional stage wherein care for self and another is on equilibrium level. However, not everyone is capable or is able to reach this stage.

Conclusion

In essence, Gilligan's arguments is great regarding the psychological makeup of different genders that supports ethical outlook. However, when we look at the masculine view where men are autonomous individuals who are free to act the way they want, while still managing to live within the society differs largely with view to Kohlberg's theory. His theory then holds importance by implying justice and rules that are uniformly applied within the society especially with separate masculine selves who need governance of an authority.

On another note, when considering the interconnectedness amongst people in a society, there arises a need for a different ethic. However, when we focus upon relationships, the biggest threat that comes along is that of having no care for another. It is essential to accept responsibilities with regard to people. There is a visible ethical dilemma that one would face with regard to conflicting and competing responsibilities. It is essential here to consider the fact that each situation needs to be considered carefully and so that viable treatment for special cases can be arrived upon. For this reason Gilligan is able to make sense when it comes to ethic of care.

CHECK YOUR PROGRESS

1. Name the stage at which moral development of the child is controlled by external authority as per Piaget.
2. What happens at the interpersonal concordance stage as per Kohlberg?
3. Which stage of moral development as propounded by Gilligan is not attainable by everyone?
4. When is the conventional stage important at workplace?

2.3 ROLE OF PARENTS TO FACILITATE CHILDREN'S MORAL DEVELOPMENT

Parents are the essential trigger shaping the moral behaviour of children. Through them children understand and obtain the domain for developmentally sensitive explanations and reasoning related to the social world. It stimulates the development of the child and makes them mature to the idea of moral thought.

Beginning at a very young age when the child is ready to grasp through observing the adult behaviour, it becomes easy to mould them. You as a parent become their model for ideal behaviour they learn from you about what is permissible

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and what is impermissible form of behaviour. Moral development is all about influencing and shaping the decision-making trait of the child. The experiences that a child develops from birth help in moulding the morals that eventually are responsible for the entire development of a child. It is all about projecting the right role as a parent towards your child to instil morals that will be valuable to them in their formative years. Things like generosity, respect, honesty and kindness will be well understood by them if they are already aware about the basic concept. The technique employed by parents for teaching of morals is essential as it helps in the overall development of the child.

When we talk about the early childhood education, there is an essential need to address the moral development of the child. The two most essential components like compassion and caring should be emphasized upon from early stages. These are the primary components towards the complex world of moral understanding from a child's perspective that parents need to include while educating them about moral behaviour.

Let us understand how to begin with facilitating children with moral development and moral values.

Moral Development

It is often the most argued upon topic by educationists that moral development along with sense of caring should begin with home environment. They are of the opinion that moral development is not the sole responsibility of schools alone. For this reason the emphasis of moral education at the home environment is essential.

It is to be understood that when it comes to positive moral characteristics, these are not spontaneous, as opined by Berkowitch & Grych (1998). It is essential to commit and involve towards addressing the cultural moral crisis. It is essential to remember that community involvement is necessary with the given fact that there is a lack of teaching on ethics and morality when it comes to homes. The worst part is that some parents are caught within the negative cycle that does not set a good example for their kids as explained by the noted American philosopher Daniel Callahan (2004). Callahan further explains that many educators are familiar with the cultural moral crisis and promoting ethical development within classroom. However, the dilemma is to implement these in the best possible way that poses a great hindrance.

The constructivist theory suggests that it is not possible to give moral functioning to the kids, it can only be fostered. Giving an understanding about the concepts like cause and effect cannot be done, instead what will work is providing with the experiences that acts as catalyst into promoting an understanding towards it. Similarly, it is important to provide experience in relation to moral functioning in children. This needs to begin at a young age as suggested by Callahan.

Promoting Moral Development

The constructivist model of moral development is against the idea of providing a list of virtues and vices to the kids to guide their behaviour. Still, it is essential to note that children must learn to behave or act in a socially acceptable manner to be able

to get along with others in the society and for maintaining a good sense of self. It includes following etiquettes that are as basic as proper use of bathroom, table manners and expressing frustration and anger without causing hurt to another. However, morality is not at all limited to thinking rules it is more about introducing a sense of compassion, caring and justice along with the ability to take perspective, that is being able to discern the feeling or thought process of another.

Following are the six stages of teaching that involve different means of educating the children about morals:

- I. It is essential for the parents to help their kids understand the reason behind rules that are related to moral concerns and human welfare. Discussing the reasons why one is preferable to another will help them differentiate between what is acceptable and what is not.
- II. Matching the response to the conflicting situations regarding the level of social and cognitive development of the child is essential too. Here one should keep in mind that there is a difference in understanding of children on the cognitive level that includes social and physical world. Young children operate from the level of ego and thus their judgement is not able to create a balanced approach to events and behaviours. For them it is difficult to assess the situation related to them and taking into account the perspective of another.
- III. Take for example the Sandbox study involving four years old children Alex and Lisa by DeVries and Zan (2003). While Alex is busy playing in the sandbox, Lisa awaits her turn to play. Alex doesn't stop playing and develops a sympathetic behaviour towards Lisa. Adults need to understand the position of Alex wherein rules and procedures need to be established for the rights and interests of other children. Developing a sense of rules and reasons behind a certain behaviour is essential. Involving children in making rules helps in promoting moral development. It is essential here to develop a rule pertaining to time limits when it comes to sandbox, this should follow a discussion while pointing them out how they would feel in a similar situation by not getting their turn. Another thing to understand is that even with time limit rule Alex may not immediately empathize with Lisa. It is essential to remind him of the rule that is created for the purpose of protecting the feelings and rights of all the kids. Kohlberg is of the opinion that following the rules is just the beginning of moral reasoning or the stepping stone. At this stage children are only motivated to follow with a fact that they will face punishment or get rewards for doing so. Alex should be made to feel good when he follows the time rule that includes praising him to motivate him for acting in the similar way in future. He will then be able to follow rules for the same reason.
- IV. It is essential to talk about the feelings of another related to specific action. This is how children are encouraged to understand and take care of feelings of others. Another addition is that done by Gilligan who introduced the theory based on morality of care. While Kohlberg's model is about just treatment, Gilligan is more about the fact that it is more about care for another. It is essential that when a parent faces a dilemma wherein there is a victim and

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another one inflicting pain. The parent should first attend to the hurt child rather than having concerns about breaking of rules. This will help create an environment of care for the hurt.

V. In early childhood the best way to educate kids is by using children's literature with examples of caring. The words loyalty and respect would then create impact instead of being an addition to their vocabulary. Another addition would be using the constructivist theory that helps children get a sense of morality rather than just providing experiences, they will understand about the right thing (Narvaez, 2001, 2002).

VI. Rewarding the acts of caring, model and encouragement work well. It is essential for children to see others getting engaged in kindness and caring acts of expressions. Practicing acts of kindness in daily routine too should be encouraged. Another thing would be helping kids take care of pets that would give them the sense of care for another.

When it comes to home environment, kids see and learn things from their parents, for this reason parents needs to devise methods to teach morals.

Educating Kids in the Home Environment

Following can be the means of educating the kids in the home environment:

• Display Morals

Kids learn from their environment and what they see becomes their behaviour. For this reason it is essential to modulate your behaviour according to what you want your child to absorb. Your own behaviour is powerful enough to teach your child. Putting the values like honesty, kindness, respect, loyalty and forgiveness should first be practiced by you as a parent with a reason that you are the role model for your children.

• Create a Moral Environment

It is essential to take a note that the way a family or home environment operates effects the morals of the children and their moral developmental stage. For example, it is often said that people are precious to possessions; for including this behaviour in kids it is essential that parents emphasize more on why people must be valued more instead of things. Spending quality time with your kids or taking them to a volunteering activity or involving them in community service is essential. Choose to monitor your kids' screen time and include shows that are based on morals that you want your kids to learn.

• Parent with Morals

The most essential thing to notice is your everyday behaviour that affects the child and the way you discipline your child. Treating a child with insensitivity would create a wall between connections with another and may result in lack of moral foundation that is essential process for decision making as suggested by psychologists. It is essential to show empathy when the child is low or upset that would teach them a lot

about empathizing with others. A calm voice with respectful behaviour towards your child will teach him more about discipline as opposed to cursing and screaming. Involving the kid with house responsibilities or small home chores will contribute towards their moral development as suggested by Ohio State University Extension.

- **Use Real-life Situations**

It is possible that even after your model behaviour the child may see some bad examples. Withholding information related to broken toy or loss of a valuable, having inability to share things are some signs that you need to be more involved. Using conversation to bridge the gap between understanding and consequences of bad behaviour will help. For example, if your child takes away his friend's toy without asking for permission or breaks it accidentally, they should be educated upon the feelings their friend is going through. The consequences of immoral behaviour must also be included in your discussion.

Conclusion

Morality is all about helping children learn about what is moral from what is immoral. The acceptance or precedence of one behaviour over another in a society or as a social norm creates imbalance. For this reason it is essential to strike a balance varying forms of morality. This is where the role of parents comes in. When parents recognize it as an early childhood goal then they become successful in teaching their kids about it. On another note when parents emphasize more on getting good grades that translates to being successful the only behaviour that the child takes along as an adult is that of being successful in a well paid job or higher position. Often a behaviour like this may lead to steering away from fulfilment and practice of goodness. However, when we look at success differently then, the meaning to it changes entirely on human terms.

According to Ralph Waldo Emerson (great American poet, essayist and lecturer) successful people enjoy a fulfilled life that has much to do with internal happiness and joy. This inner happiness and fulfilment is why they see better in people and leave the world a better place while giving their best to all. Perhaps this is the exact vision as explained by Emerson in relation to success that we all should adhere to while planning educational programs and creating activities for young children.

This surely concludes that it all depends on what you teach your children at an early stage that becomes their adult behaviour. Teaching them to value the right things in life would then translate towards a good contributing citizen of a nation with strong moral values. Parents play a key role in shaping the behaviour of their children at an early stage through modelling, encouragement, positive re-inforcement and loving discipline are some essential key elements that help them grow as better individuals morally.

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CHECK YOUR PROGRESS

5. Name the two most essential components of moral development for the early stages of childhood education.
6. Which idea does the constructivist model of moral development does not support?
7. Mention the constructive alternative to cursing and screaming on a child for disciplining him/her.

2.4 SUMMARY

- The term moral is derived from the Latin word *mores*, meaning manners, customs and folk ways. Morality is indissolubly linked with social system.
- Morality has two dimensions which are closely interlinked. Rules of morality operate in the social context. Secondly, it is used to mean pursuit of good life—personal moral code.
- Jean Piaget (1932) used the interview method to find the various stages of moral development of the child. According to him, there are four stages: (i) Anomy (the first five years), (ii) Heteronomy—Authority (5–8 years), (iii) Heteronomy—Reciprocity (8–13 years), and (iv) Autonomy—Adolescence (13–18 years).
- A L Kohlberg (1963) distinguished three levels of moral development. Pre-conventional, conventional and post-conventional, each divided into two stages. These are pre-conventional level including punishment and obedience orientation and instrumental relativist orientation; conventional level including interpersonal concordance and orientation towards authority; and post-conventional level including social contract orientation and universal ethical principle orientation.
- W Kay (1970) asserted that moral maturity involves the following elements or attitudes: Altruism, rationality, responsibility, and moral independence.
- The type of discipline one receives is related to moral development. Inductive discipline can lead to a moral code that is internally based and not dependent on external sanctions. Power assertive discipline can lead to a shallow morality based on fear of external detection.
- Schools plays a very important role in the moral development of the child. Through the organization of various curricular and co-curricular activities, teachers can foster among children various moral qualities.
- Moral development is not a natural endowment of man. It depends on the nature of experiences and training to which he is exposed at home, in the neighbourhood, in the school and in the society at large. What makes development of morality among children particularly difficult is the prevalence of double standards among people in general and leaders in particular.

- Carol Gilligan achieved her first recognition when she published her groundbreaking book in the year 1982 called *In A Different Voice*. The book is now a landmark piece that is being debated upon by popular educationists, philosophers and even psychologists. The book is known to have created impact for two reasons, first for the generalization of Kohlberg's theory on morality and the second for highlighting feminist critique to the theory.
- Gilligan found out the problem with the studies of Kohlberg's and Piaget's theories. Gilligan deemed the research of Kohlberg as biased due to inclusion of male subjects to conclude his findings.
- Gilligan's primary focus was on female moral development. She interviewed women during the time of Vietnam War who were going through the dilemma of abortions. During the time, she found the investigations done by Kohlberg that were more in the favour of men.
- Gilligan's focus upon the theory was to bring out the fact that women are in no way lesser than men, they are not moral midgets, she went against these psychological opinions that dubbed women as inferior when it came to moral development of women. Her theory on moral development consists of three stages that begin from selfish to conventional morality and then post conventional morality.
- Gilligan's theory is widely criticized by Christina Hoff Sommers (PhD) as she opines that her theory is missing relevant data to backup the research. Another missing link that she highlights is the unreliable evidence due to which the researchers are not able to replicate the findings, the samples too were small that could not be utilized.
- Beginning at a very young age when the child is ready to grasp through seeing the adult behaviour, it becomes easy to mould them. While you as a parent become their model for ideal behaviour they learn from you about what is permissible and what is impermissible form of behaviour.
- The constructivist model of moral development is against the idea of providing a list of virtues and vices to the kids to guide their behavior. Still, it is essential to note that children must learn to behave or act in a socially acceptable manner to be able to get along with others in the society and for maintaining a good sense of self.
- There are six stages of teaching that involve different means of educating the children about morals: teaching reasons behind the rules, matching the response to conflicting situations, development of a sense of rules and reasons behind a certain behaviour, talking about feelings of another related to specific action, using literature to educate kids in early childhood and rewarding the acts of caring, model and encouragement.
- Displaying of morals, creating a moral environment, parenting with morals and using real life situations are the means of educating the kids at home environment.

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2.5 KEY TERMS

- **Moral:** It is a latin term meaning manners, customs and folk ways.
- **Altruism:** It is the element which reveals a concern for others, a readiness to consider the feelings of other persons and to help them to the extent possible.
- **Pre Conventional Stage:** It is the stage of moral development propounded by Carol Gilligan at which one is only thinking about self that springs from survival.
- **Conventional:** It refers to the stage of moral development propounded by Carol Gilligan at which care for others is shown by the individual.
- **Post Conventional:** It is the stage of moral development propounded by Carol Gilligan at which principle of care is accepted; care for self as well as for others.

2.6 ANSWERS TO ‘CHECK YOUR PROGRESS’

1. According to Jean Piaget, it is at the second stage or heteronomy or discipline of authority at which moral development of the child is controlled by an external authority.
2. As per Kohlberg, at the interpersonal stage, the child begins to like the goodwill of others and tries to please others to obtain their approval in the form of ‘good boy’, ‘nice girl’.
3. Post-conventional is the stage of development as propounded by Gilligan which is not attainable by everyone as it involves care for self as well as others.
4. The conventional stage is essential at the time for acquiring a new job for making a good impression.
5. The two most essential components of moral development which must be emphasized upon from early stages of childhood education.
6. The constructivist model of moral development is against the idea of providing a list of virtues and vices to the kids to guide their behaviour.
7. A calm voice with respectful behaviour towards a child is a good alternative for teaching him/her discipline as opposed to cursing and screaming.

2.7 QUESTIONS AND EXERCISES

Short-Answer Questions

1. What is the difference between Piaget’s stages of heteronomy- discipline of authority and heteronomy-reciprocity?
2. What are the two critical differences that Gilligan found in Kohlberg’s work?
3. How is display of morals for kids essential to teach them about morals?

4. Why was Kohlberg's moral development theory with six stages greatly criticised?
5. Where was Erik Erickson wrong with his development theory?
6. How can the kids be taught at home environment?

Long-Answer Questions

1. Discuss Piaget's stages of moral development of a child.
2. Describe Kohlberg's views on moral development.
3. What does sandbox study teaches about morals?
4. Explain how Gilligan's theory of six stages helps in moral development of kids.
5. What makes the Carol Gilligan's theory valid about moral development?
6. Explain how Gilligan's theory impacts different aspects of our lives?
7. Compare and contrast Gilligan Vs Kohlberg theories.

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2.8 FURTHER READING

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UNIT 3 FOSTERING VALUE EDUCATION

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Structure

- 3.0 Introduction
- 3.1 Unit Objectives
- 3.2 Fostering Values: Meaning and Significance
 - 3.2.1 Values in the Classroom
 - 3.2.2 Values from the Pupil's Perspective
- 3.3 Approaches to Value Education
 - 3.3.1 Role of Teacher in Fostering Values among Students
- 3.4 Summary
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- 3.7 Questions and Exercises
- 3.8 Further Reading

3.0 INTRODUCTION

At the first instance, values are recognized as the collection of moral ideas. However, sociologists have often used this term to define values as indicating 'the generalised end which has the connotations of rightness, goodness or inherent desirability'. Hence, these rules are essential and worth inculcating in students and adults.

Moreover, values are often interpreted as some socially acceptable standards. Thus, it is imperative to say that values can be defined as collective concepts that comprise a mix of good and bad, desirable or undesirable, proper or improper in a given culture or a set-up.

Different sociologists and philosophers have varying views about values. Let us now discuss about them.

M. Haralambos (author) opines that value is all about the right belief that gives the individual a judgement of what can be good and desirable.

R.K. Mukerjee (a pioneer Indian sociologist known to have initiated social values) opines that values are the norms related to desires and goals as set through the process of standards, aspirations and preferences.

Thus, according to their views, value is more about a shared idea that explains how something is evaluated when it comes to goodness. In this unit, you will study about the meaning and significance of values, and the various approaches to value education.

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3.1 UNIT OBJECTIVES

After going through this unit, you will be able to:

- Analyse the meaning and significance of values
- Define values from the perspective of a student
- Discuss the various approaches to value education
- Explain the role of teacher in fostering values among students

3.2 FOSTERING VALUES: MEANING AND SIGNIFICANCE

Fostering values is not restricted to classroom teaching or home environment. Values are imbibed through the community, work place, home environment, classroom and even society. For this reason, it becomes a complex task to analyse the significance of values given the different environment and the different set-ups from which it is nurtured. However, one thing to be noted is that values when nurtured at home and classroom leave a significant impact on the mind of the individual receiving it. At that level, it becomes easy to groom the individual into a responsible citizen. At the societal level, when the governing authority or leaders exhibit ideal behaviour, then it becomes easy to communicate these values to the community and masses at large in order to ensure a uniform code of conduct. This helps in bringing about overall harmony and shared belief system that helps one to connect with the masses.

For numerous reasons, it is essential to understand the complexity of values. Let us begin by understanding the types of values that should be introduced at the school level or classroom level.

Types of values

Before beginning the topic of types of values, one needs to understand that values are universal. It is essential to focus upon values because of the society and the community in which we live that requires established principles for proper governance serving as guide for proper behaviour towards another. For this reason, it is essential that all the aspects of morality that includes, responsibility, solidarity, honesty, tolerance, peace and cooperation should be accepted as universal values.

It is essential to understand these universal values in a detailed manner. For this reason, classification of each of the essential values should be defined in detail as follows:

- **Personal values:** These pertain to the most important principles that shape the life of an individual. It is an important component towards guiding one as to how to relate with another. Personal values comprise of a blend of socio-cultural values and family values that together with individual values form a part of individual learning. Additionally, experiences too

play an important role as to how the individual perceives and learns from his or her environment.

- **Family values:** These values are imbibed by the individual while being brought up by his family. These values are derived from the fundamental beliefs of the parents are useful in educating their kids. At this stage, these form a part of basic principles or guidelines that are beneficial in forming the initial behaviour of the individual in a society. Often this behaviour is reflected through family behaviour that can be simple or complex.
- **Socio-cultural values:** These values are influenced by the social and cultural factors of the society that vary with changing times. These may or may not coincide with personal or family values. These values are a mix of complex values that may be contradictory or stir up a dilemma. An example regarding dilemmas would be promotion of a false idea that peace can only be achieved through violence or acts of violence.
- **Material values:** These are a set of values that give the survival instinct to an individual and are directly related to the basic needs such as, clothing, food and shelter. These are the fundamental needs that form a necessary yet complex part of individual and socio-cultural values. However, if these are exaggerated, then these needs will stand in contradiction to the spiritual values. For this reason, it is essential to strike a balance between the two to create the desired harmony.
- **Spiritual values:** These values are apart from the material aspects that are more essential to the individual for his or her growth and development. These form an essential part of human needs and are helpful in creating a sense of fulfilment within the individual. Spiritual values give a distinct meaning to the life of the individual while providing a strong foundation. These are as important as religious beliefs as it is the understanding and inclusion of these values which helps the individual in forming core values which further facilitate the decision-making process.
- **Moral values:** These are the values that pertain to specific behaviour and attitudes that are socially acceptable. This makes for the essential components that influence order and coexistence and helps in managing the general well-being of the society. Additionally, it is because of these moral values that a society functions well and individuals develop relationship with another.

Significance of moral values

Moral values form an essential part of the society and play a pivotal role in the development of the individual. Often it is a complex to define moral values. For this reason, valuing activities, people, ideas and objects are all dependent on the significance they serve in one's life. However, the criteria which assist the individual in strictly adhering to these moral values vary from person to person. In simpler terms, it is all about the individual interest and the priorities in his life. What serves as

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the most important value in one's life may not be so for another. For this reason, it is essential to understand the significance of values in each context that it serves whether it is classroom, home environment or society at large.

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Following are some of the points that will help you understand more about the significance of values:

- When one imbibes values whether from classroom, home, organization or another set-up, it helps him in creating a bond with that environment. As a result, the individual is able to identify himself as an essential part of the group.
- Values affect the development and character formation of individuals that makes it easier to achieve goals. Without values, one would be falling short of achieving his personal goals. Whether these goals are at the individual level or at the societal level.
- In terms of community, values are defined as the necessary governing rule of shared beliefs that are essential for guiding behaviour of the individuals of the society. If these are lacking then it would be difficult for the community to function in a cohesive group.
- When we talk about companies, schools, families or societies, the most essential thing is having a framework for values that would help in their proper functioning. Often collective group of individuals in different scenarios are not able to function well due to missing shared values. This happens due to inconsistency between what one listens and what one needs to do. Inability to understand what is communicated and what should be done often results in disharmony. For example, tolerance cannot be taught to children if parents or the elders of the society are not able to display the rightful behaviour.
- Teachers, parents, bosses and professors need to find the right way to communicate to their students. Their authority to impart knowledge or learning is not enough to inculcate values, standing up to the ideals is the only way.
- When we look at things from a practical point of view, a community will function well with shared principles that serve as a permanent guide that will help them relate with each other.
- Sharing of values with collective set of group members in different environments is what makes one function properly with comfort or ease.
- Organizational values are essential as they serve as the foundation for employee attitudes, expectations and motivations. It is due to these values that they identify with, which helps in defining their behaviour.
- If values are lacking in a working environment, one would not be able to function properly and work would be more of a burden. Achieving common goal would be difficult and each employee would feel directionless.

- Values serve as a pillar towards the community; this should be properly defined, disseminated and promoted. This requires beginning at an early stage that would help young minds understand more about them.

In conclusion, it can be said that imparting moral values should begin at an early age of the individual. While one might wonder the purpose of starting early, the significance of it cannot be denied as it is at the beginning where things start shaping up. The behaviour of children in the classroom, the teaching that they receive about values—all assist in making them good citizens of tomorrow.

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3.2.1 Values in the Classroom

The most essential thing for parents is to see their children becoming well-mannered individuals and showing respect to others. For this reason, value education plays an essential role in studies or at the school level as success is not just about academics, but about values imparted to individuals.

The reason why one would enrol their children in a school is to teach them various disciplines. However, it is essential to understand that children should nurture values too. Academics alone is not responsible towards making of a successful individual or towards helping achieving personal goals. Additionally, it is due to value education which helps the students to evolve into responsible human beings.

When we talk about value education, it becomes an essential teaching method that helps foster the development of responsible individuals. Students learn about essential values that they should inculcate as adults. The students are able to understand the values such as responsibility, care for others and honesty including other important human traits that are essential in the making of a responsible citizen.

As a result, it is essential for parents as well as teachers to be concerned about the development of children. The school and the community play a vital role in imparting value education. Let us understand how this needs to be done at the school level.

Values at the School Level

Even with numerous advancements in technology, the question about pedagogical practices still remains unanswered. Even with the evolution in the learning environment, still there are impediments to imbibing value education which is not getting enough focus at the school level. For this reason, it is essential for teachers to develop a framework of value education at the school level.

The first thing that one needs to understand is the context that should comprise modulating the value education as per the latest trends. Another thing is to understand about having proper means of coping with the present environment.

Following are some of the reasons that one needs to understand all about teaching values at the school level:

- With rapid changes in the environment, the value education needs to change with respect to the environment rapidly. The application of values should

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change accordingly and they should be able to suit the changing needs of the society.

- It is essential for the students to understand the importance of showing respect to others, and caring for the natural environment. All this needs to be taught at the school level.
- When it comes to including the modern teaching methodology, the first step would be online behaviour and off-line behaviour. Students should be taught the importance of maintaining responsible behaviour while using social media and forums even with mobile devices.
- Applicability of good citizenship can now be translated to digital citizenship that includes practicing good online behaviour. Helping them understand about avoiding misuse of information and acknowledging respect for the right to privacy and peace for another is essential.
- Respect for the environment can include fostering support and awareness among students, especially when it is related to putting it into practice. Encouraging the students for reducing screen-time and inspiring them to appreciate knowledge would help them acquire good knowledge. They should be able to understand about the importance of off-line world and the acquisition of knowledge and stimulation of activities beyond the screen.

Why do we need value education?

Value education is considered significant as it helps in making responsible citizens. Imparting moral education at the school level goes a long way in making morally responsible citizens of tomorrow. At the school level where students spend majority of their time, it becomes the perfect medium for teaching values.

Classroom teaching is where value education begins as it helps prepare the students to face the society with all its implications in today's world. It is more about giving knowledge to the students related with the socially acceptable norms and the ability to make the right decision wisely while dealing with the situation at hand.

It is essential to note that while schools are assisting in imparting value education, value education on the other hand, helps children in coping with negative influence. For instance, these days with the rapid advancement of information technology, students are exposed to content available on social media and so forth. Even with the given value education, it is not easy to counter such influence due to the exposure that young people obtain through different means. This calls for a framework that teaches the students about prioritizing things and handling pressure that only value education can provide.

Value Education and Academics

Nurturing value education along with academics has a great influence on students during their learning years. One cannot imagine academic achievement without value education. Diligence combined with responsibility is recognized as one of the values of moral education. These together helps a student develop the capability to

counter difficulties and pressure related not only with studies but also that of real-life experiences. Additionally, the drive to achieve good marks or to excel academically too will inspire them.

Value teaching in schools helps in building character of the students which enables them to interact in a proper manner with the fellow students and teachers. This sure makes for a good learning environment.

Value Education at School

Inclusion of values in the classroom makes the environment positive which directly impacts in increase attendance along with good academic performance. This clearly states that when value is included in the curriculum, students are able to perform better. Undoubtedly, values form a support structure towards achieving success on the individual level. If this is included, then one would be able to see many positive changes.

When children learn about value at the school level, it becomes useful for them in facing real-life situations. Their engagement with others and their interaction with people gets reflected in their behaviour. Value education is all about teaching the students to become responsible towards the community as well. When all this is taught at the school level, students are able to identify the rightful behaviour that helps them become good citizens.

Why Teach Moral Values

Education in school is not only about learning various disciplines and languages as is the general perception. It is beyond the definition of academic education that value or moral education stands. Only few realize the importance of value education to be an essential part of the curriculum. While the biggest hindrance that schools face is that of ignorance of value teaching within the classroom. Think about a scenario where individuals devoid of moral education are not able to differentiate between right and wrong? For this reason, it is essential to know about the importance of value in school curriculum that forms the essence of one's character.

Let us now learn about the importance of moral values for students.

Educators and parents should together advocate about value teaching in schools due to the following reasons:

- **Preparation for society:** The learning acquired by children in schools is not primarily meant to excel only in academics. Schools should aim towards inculcating moral values in children so that they grow up to become responsible and successful citizens of the society.
- **Parents and values:** Often it is seen that parents are not keen on teaching their children about morals at home. Thus, schools provide the second ground after home where children learn about morals. This learning about moral education is important as it enables the children to decipher the difference between right and wrong. Moreover, it enables the children to take correct decisions in their lives.

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- **Social influence:** Nowadays, children are exposed to negative influence which rampant around them. Social problems, dishonesty and violence are prevalent, young minds are exposed to it. Other influences include classroom troubles related to violence and bullying. All these problems can be confronted only with a robust value education framework that would help address and eliminate these issues.
- **Countering bad influences:** Unfortunately, with bad role models that kids are exposed to these days, it is hard not to imagine the negative influence on young minds. Condoning dishonesty for achieving success too is a real time example. As a result, value teaching becomes more essential to counter bad influences and help students understand why something is wrong.
- **A Lifetime teaching:** The first thing to understand that academics are just a part of an individual's life. Often with the passage of time, the knowledge of academics diminishes fast, in contrast to values taught at school level that still remains afresh. What is taught at the school level influences and impacts the character formation of students which remains with them throughout their life.

Now it becomes essential to understand what kind of moral values one needs to learn at the school level. Following are the seven moral values which influence the character building of students.

1. **Love and compassion:** We all expect love from our loved ones; however, this does not always happen. Unconditional love should be taught at the school level. To be able to replace cruelty and eliminate selfishness teaching to practice compassion is essential too.
2. **Honesty:** Students who learn that dishonesty and cheating are negative influences are more likely to grow up as responsible citizens. Bad habits nurtured at the school level are not only harmful at the individual level but also at the societal level.
3. **Hard work:** Learning about the importance of hard work at the school level helps one understand that this is the only way to achieve success. Cheating in studies or elsewhere is not the right way to achieve success. A well-earned success is backed up with hard work and honesty at the core.
4. **Respect:** In a highly competitive environment, where people are willing to do anything to get ahead is wrong. It is essential to respect the other person which includes accepting them for their ethnicity, race, distinct beliefs and religion. When respect is taught at the school level these differences do not exist.
5. **Cooperation:** This is essential when it comes to achieving common goal. Working together towards achieving unified goal is only possible with cooperation.

- 6. Compassion:** It is essential to teach students about compassion that makes them sensitive towards the needs of others. With increase in compassion it would be easier to counter hunger, unhappiness and helping the homeless.
- 7. Forgiveness:** Several religions teach the quality of forgiveness. Christianity, for instance, teaches individuals to forgive others who have done wrong to them. In this manner, individuals are able to overcome their anger as well. If this quality is inculcated in schools then children will be able to handle their real-time experiences in a better manner.

In conclusion, it is essential that values should be inculcated in students while learning in school. This will certainly influence the behaviour of children at a young age where they observe and learn new things. This also helps in developing a strong foundation of the students which makes them successful tomorrow.

3.2.2 Values from the Pupil's Perspective

The primary concern is that of defining morality which is certainly complex. Most of the people define it according to the philosophical concept. However, still there is no clarity on the concept of morality or values.

Values as understood by people at large are all about rightful behaviour and a sense of what is permitted by the society at large. For this reason, it seems that people have a clear idea about morality at large. Now the question is if the perspective is clear to everyone then why should we analyse it. Everyone knows that stealing is a crime, then why would one resort to it? Is it due to pressure under special circumstances or there is more to it? Individuals become aware of the fundamental concepts right at the school level and the same is applied throughout their life.

What remains are perspectives of the framework that are essential to understand.

To begin with the frameworks can be broadly categorized into three groups.

The first includes people who claim that focus should be on consequences of any action that would deem your action as right or wrong. Egotism would define the consequences for self while altruism defines that everyone would suffer. These are consequentialist approaches.

The second group of theories is against the first school of thoughts. They claim that consequences are often not the governing factor towards deciding the action as right or wrong. The non-consequentialist is related to the theory of Kantian ethics. Kant justifies and says that one should not take actions that are not in accordance to universal law and there should be respect to right. This means that one should not treat others as a means of their ends, rather value others. This includes respecting autonomy.

The third group agrees with the consequences of actions that should be considered, but their claim is that rights and justice too should be considered equally. This approach relates to the Thomistic ethics of the Catholic Church that is more

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likely to advocate the idea of how things should be in relation to value for the good of masses.

Now that we have an idea about the ethical framework, let us now understand about how morality works to know about value from pupil's perspective that comprises theological, biological and sociological perspectives. These perspectives are essential to understand the implications of values in different set-ups and how they impact the value at large when it comes to people's perspective in each given situation that varies according to external or the internal set of belief systems.

A Theological Perspective

Let us now study the perspective of religious persons who look for answers to right or wrong, goodness and evil in religious scriptures or other texts. However, the complexity of adhering to religious norms while considering the scriptures cannot form a factual evidence of framework. It is not clear from where and how the scriptures originated, another question is about the authenticity of scriptures. Replication of scriptures numerous times over decades has led to the loss of primary focus with a continuous process of copying the text. This has resulted in ambiguity leading to re-interpretation of the text and its meaning.

Translating these texts from ancient languages and archaic texts may lead to misconstructions and even misinterpretations. Translations vary as per the translator or the interpreter as it constitutes personal notions, opinions, beliefs and preconceived ideas that largely impact all.

It is multi-faceted and there are many conflicting interpretations when one is dealing with the concept of evil and good. Numerous religions and scriptures are trying to define it differently in their own way that causes conflict of ideas when it comes to values.

Another biggest barrier is that of texts pertaining to different religions that proclaim themselves as arbiter of morality. While one religion deems an act right, another might go against it. Different religious writings talk about different acts of morals that are difficult to follow uniformly or apply it on a larger level. All the scriptures are contradictory in nature and for this reason it cannot be said which one is true to be accommodated at the same level. One scripture cannot be said to be correct or the only word of God, as many other Gods and scriptures exist for different people that form varying perspectives.

A religious person is, therefore, confronted with the most difficult task of selecting morally right actions as these are more complicated in nature due to varying religious sects, cults and denominations that impact the psychology of the individual.

The theological approach faces a universal contradiction involving dilemma related to values due to the existence of numerous religions. Taking into consideration the ambivalent nature of scriptures, the unified approach can be the ultimate moral code taught by every religion having supreme authoritative figure called God.

God being the central and supreme authority with ultimate controlling power forms the backbone of every religion. This should mean that God is omnipotent; this

too has an implication for all religions having a different God. Attempting to inculcate values from God is hard to be justified on practical terms.

Further the faith based doctrine of values is only confusing for an individual who tends to be religious. It is regardless of what religious text one may follow or adopt regarding value acquisition, these choices are purely individual. What one decides to follow that becomes their vehicle of values pertaining to religious moralities. This clearly states that one is to choose his own morality. One need not be accepting or following universal morality, but out of the numerous systems which one decides to choose should be accepted by masses at large.

When one chooses to go along with a said or written text upon morality they are making a personal choice. This largely colours their perception and their thought process related to value that should be universal instead of personal.

Biological Perspective

When we speak about morality, we refer to the human race at large, but why is this so? Why are other species of animals kept out of this discussion? If torture inflicted upon another animal by a human is unacceptable then why does this not apply to the animal kingdom?

There are many variations to the teachings pertaining to values that should be followed by humans as opposed to animals. For example, mistreatment is unacceptable towards animals and is unlawful; however, man can still kill and eat animals. The contrast, towards this dictum is an example of contradiction that raises many questions.

Another thing to notice is that when it comes to values, it is applicable to selected animals. All forms of life are not liable to follow this rule as universally accepted phenomena. It is quite possible that extra-terrestrial life forms exist; they are not subjected to our rules. It is possible they may form a distinct set of rules like we do between human race and other animals. Now, if we look at the rule of human eating animals or killing them, the same may apply to extra-terrestrial beings who may justify killing or eating humans.

These varying distinctions of species point towards biological perspective of values that are relative. The concept itself is made for the sole convenience of humans. It has little or nothing to do with the absolute dictum.

Sociological Perspective

Morality and its application are not subjected to people in solitude. A person living in solitude or in an environment that does not comprise of others does not need to follow or adhere to set standards of values. This is because the concept itself is based on our interaction with others. If one is to live and interact in a society, then they will need to follow the societal set of values.

For this reason, it is imperative to say that it is a social phenomenon as we all live in a society with the concept that is created for its governance. Another thing to remember is that value is relative to the environment and cannot apply to everyone all the time. It is then subjective and relative, instead of being absolute.

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Different systems of values are existing in the society depending on the countries and continents where people are living. Each society has a distinct set of system which is followed by its people.

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While one group may oppose a conduct or human action as forbidden, another might be tolerant towards it or even praise it. One such example is that of public display of affection, this is permissible in many western countries; however, conservative countries forbid mingling of opposites in public, some are even intolerant to the idea of men and women talking to each other, let alone hand holding or even kissing that is unimaginable. This is just one of the many examples of difference in values in varying cultural, religious and social set-up.

Consequently, the sociological perspective is related to values. Another thing to be noted is that values are more related with the code of conduct that is mutually acceptable among people. This can be in their self-interest. Each society has its own code, and values that drive humans to act in a specific manner when in a social set-up. However, one may accept it in relation to their self-interest.

In conclusion, it can be said that the most important thing which surfaces is that uniform values are difficult to be developed. With different perspectives and varying belief systems, it is not easy to link them with something that would enable to form a concrete set of rules. One cannot go by a singular governing authority without the inclusion of personal or self-interests coming in the way of decision-making. Similarly, all of us have the right to employ different belief systems including religious or spiritual beliefs in different set of situations to come up with our version of values.

Perspective is what makes things different and often contradicts the universal values that are said to be singular in nature. However, with many elements and different set of compositions of theories and existence of other systems, it is hard to call values absolute. For this reason, one can only follow things that resonate to their perspective and self-interest.

CHECK YOUR PROGRESS

1. Name the types of values.
2. Why is value education considered important?
3. List the seven moral values which influence the character building of students.

3.3 APPROACHES TO VALUE EDUCATION

Studying and application of value education in curriculum and educational discussions is getting greater importance day by day. A greater emphasis has been given by National Policy of Education (NPE), 1986, on the issue of value education.

National Curriculum for Primary and Secondary Education (1985), is also in sync with NPE, 1986 in terms of the agreement on crunch of values our society.

The National Commission on Teachers (1983) also stated that the foremost objective of Indian education system should be 'to lay down clear objectives for the teaching profession with reference to the search for excellence, breadth of vision and cultivation of values.' In 1983, in order to fulfil this objective Government of India recommended inclusion of value education as an essential module in the teacher education programmes in addition to regular curriculum, methodology and teachers role.

Value education includes a wide range of learning and activities varying from training in physical health, mental hygiene, etiquettes and manners, appropriate social behaviour, civic rights and duties to aesthetic and even religious training.

In most general terms, value education is simply an issue of inculcating suitable conduct and habits which is done by developing constructive qualities. In more specific and broader terms, value education must have cognitive factor in its activities, which is more permanent in nature than creating habits. The main viewpoint behind this perspective is that the aptitude to make moral judgement must be based on sound reasoning and it cannot be neglected in deliberate activities and learning processes of value education.

It is believed that the moral development of a child is inevitable outcome of schooling and its mini society. In this mini society a child develops the attitudes, standards, values, ethics and general conduct in order to adjust himself according to the norms of his social circle. Value education sustains the child in such adjustment. But this view point is not widely excepted as morality is not about pointing out what is there, rather it is about what should be there and what should be done.

There is another ideology about value education is that it is process of humanization of feelings and emotions i.e. developing right feelings and emotions. The cognitive ability of the child does not play any role in it. It is like talent, either one is born with it or not at all have it. But morality can be achieved modelling one-self by imitating after an ideal which requires a model atmosphere and learning by example. This ideology is opposed on the grounds that morality and values are not contagious in nature. It cannot be transferred from one person to another through superficial imitation. Value development requires a personal thought process and individual reasoning power. This individual reasoning enables the person to choose a true action for true reason, rationally.

Objectives of Value Education

In the context of value education, the objectives are time-based. They have their own age, and live and die according to the need of time and society. Earlier, religion and idealism were the basis of objectives of value education. Then there was the time of secular value education. In the modern context, there are varieties of demands with respect to social, emotional, intellectual conduct of a person. A civilised person is expected to be socially skilled in order to maintain a polite relationship with his fellow beings. This in turn is expected to be paid back to him in similar fashion. The civilized person must possess a conduct which aids functioning of his family, society, state, country and world in the larger perspective. So value education in modern times must prepare an individual to meet these demands. And this objective cannot be achieved merely by enumerating some points on a chart or blackboard.

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A most correct and suitable value education system must be balanced which adequately connect its five dimensions viz. physical, emotional, cognitive, aesthetic and spiritual.

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- **Physical dimension:** It is well-known that ‘sound body has a sound mind’, therefore physical education is must in order to prepare the body, and get the brain ready for possessing a broader perspective on life.
- **Emotional dimension:** A student must feel connected to his teacher, his fellows and to himself in order to be value oriented.
- **Cognitive dimension:** Selection of value and morals is individual process. One must choose a right action for a right reason, which is possible only through rational thinking process.
- **Aesthetic dimension:** Ability to admire the beauty of a creative idea is essential part of value development. It develops the quality of acceptance of other’s ideas.
- **Spiritual dimension:** It includes inculcating qualities of sincerity and faithfulness to what one considers to be the highest, gratitude, honesty, benevolence, generosity, cheerfulness, selflessness, freedom from ego, equanimity in joy and suffering, honour in both success and failure, pursuit of the deepest and the highest of the absolute and ultimate and the progressive expression of this pursuit in thought, feeling and action.
- In many people’s viewpoint the modern values emphasise only socio-economic factors. And conventional cultural values are being neglected. But the modern value education in its true sense, must have its roots on the firm ground of traditional culture and must shoot up to higher levels of innovation.

Rationale Building Model

The rationale building model is primarily concerned with the realm of judging. Much of the debate over moral education in recent decades has centred on the advantages and disadvantages of two dominant educational models to the moral formation of children, referred to as traditional character education and rationale building model. Traditional character education focuses on the inculcation of virtuous traits of character as the proper aim of education. In contrast, rationale building model seeks to facilitate the development of autonomous moral judgment and the ability to resolve disputes and reach consensus according to canons of fairness. The first model is concerned with the educational requirements that contribute to the formation of character. The second is concerned with the development of reasoning and autonomy.

Value Clarification Model

The value clarification strategies are modelled not only to teach specific values to the students but also to inculcate in them an internal awareness, own personality, character and temperament. These strategies also enable students to compare themselves to their friends, elders, and other members of society. It is believed that with the increased awareness students will be able to re-evaluate and will try to

adapt better values and also will be able to hold on own values more confidently which they found to be good. The procedure followed in this model is as follows:

A fairly designed value clarification can take variety of forms, but all the designs, activities and models must follow a basic route.

- A low risk issue is taken as inaugural activity by the teacher in form of lesson.
- Students are expected to portray their initial and clear positions on the presented issue.
- The teacher must stay neutral and non-judgmental in the whole activity. He should discourage mocking and challenges by students to each other's expressions.
- The student should be carefully encouraged to give explanation for their given obvious reaction to the presented issue.
- The teacher must try to relate the activities to historical events, current social and political concerns, whenever required.

The basic essence of value clarification strategy is that there should be no assessment, until students themselves share their experience.

Social Action Model

The social action model is unique and idiosyncratic procedures by specific distinguishable firm goals are achieved. These goals have specific stages which are to be followed during the execution of the model.

There are two main models of social action as given by Britto (1984). They are:

- (1) Elitist social action
- (2) Popular social action

As the name suggests, elitist social action is when a social act is conveyed exclusively by the elite person or group of the society and only negligible participation can be contributed to the masses or general population. Most of the time such social actions are group actions. The underlying objective of the action is for the benefit of the masses but the general public or the target group is not involved.

The second model, popular social action, is that in which the action take place at larger levels with or without elite participation. These actions can be characterized as confrontational/conflictive, most against prejudice and degrading structures, policies, procedures agencies, and/or unfair representations.

Jurisprudential Inquiry Model

The literal meaning of jurisprudence is science or philosophy of law, or the knowledge or skill to deal with issues in legal fashion. Oliver and Shaver (1974) designed this method; they defined this method as the jury process of resolving complex controversial issues within the context of a productive social order. In other words, it is a process of inquiry done by Supreme Court judge for solving debatable issues.

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The judge makes the best possible decision after carefully listening and analyzing the positions of both sides of an issue, weighs these positions and evidences and assesses the meaning and position of law.

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In an educational setting, this role is played by the teacher in association with students, and tries to analyze a social issue or public policy and is called Jurisprudential way of teaching. This model is useful in understanding of the complexity of problems and enabling students to establish their own position to reflect upon the complexity.

This method aims at enabling students to frame a simple position regarding a complex social/public issues.

Students are helped to build three types of competence i.e.

- (i) An understanding into framework of Indian values.
- (ii) Mastery of the intellectual skills of legal reasoning.
- (iii) Knowledge of current social/public issues.

This method involves conception of values and productive dialogue as well as curriculum and pedagogical consideration. During the process of dialogue, student takes a position and the teacher challenges the position with questions. The teacher's questions are designed to push students' thinking about their stance and to help them learn. The teacher orients the class to the case and students usually become emotionally involved in the analysis, making the discussion intense and personal. With more practice, it is hoped that their positions will become more complex and well formulated. In a nutshell, the specific features of this model help the students to develop competency in social dialogue and comprehend the values involved in a particular social situation.

Living Values-An Educational Programme (LVEP)

Living Values-An Education Programme (LVEP) is an offshoot of Brahma Kumari's Religious Organization, named as 'Sharing Our Values for a Better World', which started in 1995. It was formally founded by Brahma Kumari devotee Diane Tillman, who is a licensed educational psychologist and marriage and family therapist in Seal Beach, California, in association with co-authors Diana Hsu, Pilar Quera Colomina and other Brahma Kumari followers. The roots of 'Living Values' lay in an early Brahma Kumari international service programme called, 'Global Cooperation for a Better World' started in 1988. It was formalized at the Brahma Kumaris' United Nations office, New York in 1996. In 1999, a USA-based non-profit corporation, Living Values: An Educational Program, Inc. (LVEP, Inc.) was established to further develop and disseminate the program worldwide. LVEP, Inc. provided initial support to the formation of an international coordinating organization (ALIVE) in 2004. As of March, 2011, LVEP was estimated to be in use in over sixty countries at thousands of sites.

Objectives and activities

LVEP is designed in order to provide professional development courses and educational resources to the educators who further help young people to explore

and develop universal values in accordance of their cultural background. There are twelve universal values:

1. Freedom
2. Cooperation
3. Tolerance
4. Happiness
5. Honesty
6. Love
7. Peace
8. Humility
9. Respect
10. Responsibility
11. Simplicity
12. Unity

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These values can be expressed in life through attitude, behaviour and relationships. The educational program helps children, youth, educators and parents to understand, develop and share values in daily life.

Living Values Education Programme (LVEP) is designed as a way of conceptualizing education which lies in the foundation of value-based learning, which aims at searching for meaning and purpose of life. Worth and reliability of each individual involved in the scope of education and as of all the social agencies viz. home, school and community is the fundamental principal of LVE. The LVE is a supporter of quality education, which means all round and overall development of an individual who lives as per positive values. Basically the belief that education is a purposeful activity for human growth forms the crux of LVEP.

The application of Living Values Education is sponsored by the Association for Living Values Education International (ALIVE), which is a non-profit-making association of organizations around the world concerned with values education. Drawing on a strong volunteer base, the advancement and implementation of Living Values Education is supported by UNESCO and a host of other organizations, agencies, governmental bodies, foundations, community groups and individuals. It is part of the global movement for a culture of peace in the framework of the United Nations International Decade for a Culture of Peace and Non-Violence for the Children of the World. ALIVE gathers together national bodies promoting Living Values Education and is an independent organization that does not have any particular or exclusive religious, political or national affiliation or interest.

In 2001, LVE's series of five books won 'The Teachers' Choice Award' by 'Learning Magazine', a national publication in the USA for teachers and educators. Separate programmes exist for children at risk including refugees and Children Affected by War (LVARCAW), street children, youth in need of drug rehabilitation and young offenders. The Ministry of Labour in Vietnam noted in March 2008 that

LVE's drug rehabilitation program was the most successful drug rehab program in government rehabilitation clinics in the country.

3.3.1 Role of Teacher in Fostering Values among Students

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The teachers must play an important role in such programmes. The most important aspect is that they should set good examples of conduct and behaviour which the students may imbibe in themselves.

It may be stressed that the teachers, the educational workers, the educators, the supervisors, the administrators and above all the parents must try their best to promote value-oriented education.

India is on the move again with the promise of new renaissance in the making. The most powerful tool in the process of this renaissance and modernization is education based on secular values on the one hand and on the other on science and technology. In this context Pt Jawaharlal Nehru said, 'Can we combine the progress of science and technology with the progress of mind and spirit also? We cannot be untrue to science because that represents the basic fact of life today. Still less can we be untrue to those essential principles for which India has stood in the past throughout the ages. Let us then pursue our path to industrial progress with our strength and vigour and at the same time remember that material riches without toleration, compassion and wisdom may well turn to dust and ashes'.

CHECK YOUR PROGRESS

4. Name the two main models of social action as given by Britto (1984).
5. Identify the twelve universal values recognized by LVEP.

3.4 SUMMARY

- Fostering values is not restricted to classroom teaching or home environment. Values are imbibed through the community, work place, home environment, classroom and even society.
- It is essential to focus upon values because of the society and the community in which we live that requires established principles for proper governance serving as guide for proper behaviour towards another.
- Moral values form an essential part of the society and play a pivotal role in the development of the individual. Often it is a complex to define moral values. For this reason, valuing activities, people, ideas and objects are all dependent on the significance they serve in one's life.
- Imparting moral values should begin at an early age of the individual. While one might wonder the purpose of starting early, the significance of it cannot be denied as it is at the beginning where things start shaping up.

- The most essential thing for parents is to see their children becoming well-mannered individuals and showing respect to others. For this reason, value education plays an essential role in studies or at the school level as success is not just about academics, but about values imparted to individuals.
- When we talk about value education, it becomes an essential teaching method that helps foster the development of responsible individuals.
- Value education is considered significant as it helps in making responsible citizens. Imparting moral education at the school level goes a long way in making morally responsible citizens of tomorrow.
- It is essential to note that while schools are assisting in imparting value education, value education on the other hand, helps children in coping with negative influence.
- Inclusion of values in the classroom makes the environment positive which directly impacts in increase attendance along with good academic performance. This clearly states that when value is included in the curriculum, students are able to perform better.
- Education in school is not only about learning various disciplines and languages as is the general perception. It is beyond the definition of academic education that value or moral education stands.
- The learning acquired by children in schools is not primarily meant to excel only in academics. Schools should aim towards inculcating moral values in children so that they grow up to become responsible and successful citizens of the society.
- Values as understood by people at large are all about rightful behaviour and a sense of what is permitted by the society at large. For this reason, it seems that people have a clear idea about morality at large.
- Studying and application of value education in curriculum and educational discussions is getting greater importance day by day. A greater emphasis has been given by National Policy of Education (NPE), 1986, on the issue of value education.
- National Curriculum for Primary and Secondary Education (1985), is also in sync with NPE, 1986 in terms of the agreement on crunch of values our society.
- In most general terms, value education is simply an issue of inculcating suitable conduct and habits which is done by developing constructive qualities.
- A most correct and suitable value education system must be balanced which adequately connect its five dimensions viz. physical, emotional, cognitive, aesthetic and spiritual.
- The value clarification strategies are modelled not only to teach specific values to the students but also to inculcate in them an internal awareness, own personality, character and temperament.

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- The social action model is unique and idiosyncratic procedures by specific distinguishable firm goals are achieved. These goals have specific stages which are to be followed during the execution of the model.
- Living Values-An Education Programme (LVEP) is an offshoot of Brahma Kumari's Religious Organization, named as 'Sharing Our Values for a Better World', which started in 1995.
- It may be stressed that the teachers, the educational workers, the educators, the supervisors, the administrators and above all the parents must try their best to promote value-oriented education.

3.5 KEY TERMS

- **Jurisprudence:** It is the theory or philosophy of law.
- **Theological:** It relates to the study of the nature of God and religious belief.
- **Value:** It is a concept that describes the beliefs of an *individual* or culture.
- **Cognition:** It is the act or process of knowing.

3.6 ANSWERS TO 'CHECK YOUR PROGRESS'

1. The types of values are as follows:
 - Personal values
 - Family values
 - Socio-cultural values
 - Material values
 - Spiritual values
 - Moral values
2. Value education is considered significant as it helps in making responsible citizens. Imparting moral education at the school level goes a long way in making morally responsible citizens of tomorrow.
3. The seven moral values which influence the character building of students are as follows:
 - Love and compassion
 - Honesty
 - Hard work
 - Respect
 - Cooperation

- Compassion
 - Forgiveness
4. The two main models of social action as given by Britto (1984) are as follows:
- Elitist social action
 - Popular social action
5. The twelve universal values recognized by LVEP are as follows:
- (a) Freedom
 - (b) Cooperation
 - (c) Tolerance
 - (d) Happiness
 - (e) Honesty
 - (f) Love
 - (g) Peace
 - (h) Humility
 - (i) Respect
 - (j) Responsibility
 - (k) Simplicity
 - (l) Unity

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3.7 QUESTIONS AND EXERCISES

Short-Answer Questions

1. How are values inculcated in the classroom?
2. Define values from the perspective of students.
3. Write short notes on the following:
 - (a) Value Clarification Model
 - (b) Social Action Model
4. What are the various approaches to value education?

Long-Answer Questions

1. Discuss the types of values.
2. Analyse the significance of moral values.
3. Explain the objectives of value education.
4. Interpret the role of teacher in fostering values among students.

3.8 FURTHER READING

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UNIT 4 HUMAN RIGHTS EDUCATION

NOTES

Structure

- 4.0 Introduction
- 4.1 Unit Objectives
- 4.2 Meaning of Human Rights Education
 - 4.2.1 Human Rights and Education
- 4.3 United Nations Decade for Human Rights Education (1995-2004)
 - 4.3.1 Plan of Action for the United Nations Decade for Human Rights Education, 1995-2004
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 - 4.5.2 Curriculum Development
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4.0 INTRODUCTION

In today’s world, education is a highly preferred aspect of human life or more accurately, human quality life. Here, the quality refers to how well an individual deals with his/her environment and makes the best out of it. It was born with human race and will continue till the human race exists. Without it, human life is reasoning savage. Man becomes ‘man’ through education. In biological terms, man is an animal wherein its education fashions and models him for society.

Louis Henkin, an eminent scholar, described human rights as the *idea of our time*, while author Jack Donnelly termed them, the *new standard of civilization*. Famous legal philosopher Ronald Dworkin regarded *rights as trumps* which limit state action whenever it encroached upon individual freedoms.

The notion of human rights can be witnessed in all major religious texts and precepts. The presence of the notion of human rights is perceptible and notable universally across different societies. The Universal Declaration of Human Rights (UDHR) is preceded by an eventful historical development that culminated in the proclamation of the Declaration. Some of the events that punctuate the history of human rights include, notably, Magna Carta (1215), American Declaration (1776), French Declaration of Human Rights (1789), and the UN Charter (1945). The immediate events that impelled the proclamation of the Universal Declaration were

the massive human rights violations in the Second World War, which convinced the world community that there were certain rights that human beings around the world were entitled to, and which must be safeguarded.

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In less than seven decades, the Universal Declaration of Human Rights (UDHR) has come to be regarded as possibly the most important document created in the 20th century and as the accepted world standard for human rights. The UDHR draws life-preserving messages from the past, and is seen as an essential foundation for building a world in which all human beings can, in the centuries to come, look forward to living in dignity and peace.

With the end of the Second World War, the international political climate displayed potential for a great leap forward in recognition and observance of human rights. The representatives of the four major powers viz., the United States of America, the United Kingdom, Russia and China, met in 1944 at Dumbarton Oaks, a stately mansion in Georgetown, Washington DC, in the context of the two world wars that had been fought in less than thirty years, and cruelty almost beyond belief had been inflicted on members of the Jewish race in Europe as well as prisoners of war who were in detention in Asia and Europe. An atomic bomb was about to be set off that would show what enormous destructive power humankind could unleash in targeting nations as well as individuals, merely attributed to the fact that they were members of a particular race or religion.

The leaders felt there must be a better way for nations and people of the world to live together and settle their differences and establish plans for promoting peace and harmony to provide mankind with a better opportunity to live and develop. Today, the UDHR, with its various agencies, is regularly working to maintain peace and harmony in the world by securing good international relations among the countries of the world and making them liable towards peace and security. Consequently, this helped in preventing nuclear war, which is one of the main objectives for the creation of the United Nations.

Education has a very important role to play in the promotion and protection of human rights. Education makes us aware about our civil and political right often called as the first generation rights and the social, economic and cultural rights as the second generation rights. This unit will deal with the relationship between human rights and education.

4.1 UNIT OBJECTIVES

After going through this unit, you will be able to:

- Describe the meaning and significance of human rights and duties
- Analyse the relation between human rights and education
- Explain the Plan of Action for the United Nations Decade for Human Rights Education, 1995-2004
- Assess the role of the Constitution in human rights education
- Discuss the need for human rights education in the school curriculum

- Evaluate the importance of co-scholastic activities in promoting human rights education in schools

4.2 MEANING OF HUMAN RIGHTS EDUCATION

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Human rights are comprehensive, and applicable to every individual. Respect for individual rights needs to be upheld at all times irrespective of circumstances and political system. Human rights consist of minimum entitlement that a government must provide and protect. They are fundamental in the sense that they cannot be denied under any circumstances. Men and women are equal in maintaining a society. Members of a society depend on each other to grow and live their lives. Around this societal system, men and women, and activities big or small, revolve. As far as rights and dignity are concerned, all men and women are equal in the eyes of the law. Mankind's conscience and reasoning are the foundations of human rights. The term **human rights** in general, refers to the civil rights, civil liberties, political rights and social and economic rights of a human being.

The Universal Declaration of Human Rights was implemented on 10 December, 1948 and is officially recognized by most countries. It includes individual's rights, which can be classified into the following:

- **Civil rights:** They refer to freedom from slavery and servitude, torture and inhuman punishment, and arbitrary arrest and imprisonment: freedom of speech, faith, opinion and expression: right to life, security, justice, ownership, and assembly.
- **Political rights:** They refer to the right to vote and nominate for public office: right to form and join political parties.
- **Social and economic rights:** These refer to the right to education, work, food, shelter, and medical care. These rights establish the 'new' rights, which range from the right to economic welfare and security to the right to share and to live the life of a civilized being.

The concept of human rights implies that a human being is equal in the eyes of the law irrespective of his or her caste, creed, colour, nationality, etc. Thus, 'equality' and 'dignity' are the fundamental principles of human rights. Human rights should not be compromised on as these have been enshrined in the Constitution of India. As members of society, we need to create a conducive environment, not only for normal residents but also for the downtrodden and the needy. Every single individual should be able to grow mentally, physically, and socially and should lead a happy life. This can only be achieved if we respect each other's individuality and self-respect and treat others as we would like others to treat us.

Meaning and Significance of Human Rights and Duties

The concept of human rights is quite old. A general view of human rights considers all human beings to be equal in the eyes of the law. Human rights are inherent, individual and automatically exercised. At the international level, the legal standard of human rights has been adopted since 1948 in the UN Universal Declaration of Human Rights. Later on, in 1966 in the International Covenant on Civil and Political

Rights and the International Covenant on Economic, Social and Cultural Rights were codified.

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The content and scope of human rights are still debated. Some limit them to the traditional civil liberties and political freedoms whereas others extend to a broader concept that includes social and economic rights. Human rights are important for all individuals and an ideological starting point is respect for human dignity and a final purpose is that it is a guarantee of basic rights. The international and national community has initiated steps time and again to promote and protect human rights by a number of ways.

Every human being is entitled to some basic rights, which are neither created nor can be withdrawn from them. These rights are commonly known as human rights. Human right is a generic term and embraces civil rights, civil liberties and social, economic and cultural rights. Human rights are rights and freedoms to which all humans are entitled. For the reason of being human beings, we are entitled to certain rights. These rights are justified as moral norms and exist as shared norms of humanity. These are natural rights based on reasons or legalse. No consensus, however, no consensus is available for the precise nature of what should/should not be regarded as a human right.

English philosopher *John Locke* (1632–1704) defined them as absolute moral claims or entitlements to life, liberty, and property. One of the finest expressions of human rights is in the US Declaration of Rights (1776) which proclaims that ‘all men are by nature equally free and independent and have certain inherent natural rights of which when they enter a society they cannot be deprived or divest their posterity.’ These are also called fundamental rights.

Ex-chief Justice of India, J. S. Verma, (1978) stated that ‘human dignity is the quintessence of human rights’. All those rights, which are essential for the protection and maintenance of dignity of individuals and create conditions in which every human being can develop his personality to the fullest extent, may be termed human rights. However, dignity has never been precisely defined on the basis of consensus, but it accords roughly with justice and good society.

The World Conference on Human Rights (1993) held in Vienna stated in that all human rights derive from the dignity and worth inherent in the human person, and that the human person is the central subject of human rights and fundamental freedoms.

Constitutional commentator *D. D. Basu* (2008) defines human rights as those minimum rights, which every individual must have against the state or other public authority by virtue of his being a member of human family, irrespective of any other consideration.

Thus, it could be understood from these definitions that human rights are, those rights that belong to an individual as a consequence of being human and are a means to human dignity. They are provided to all men everywhere at all times.

Human beings should be protected against unjust and mortifying treatment by fellow human beings. Arbitrary power cannot be operated on them. A State or any other such organized community can realize human rights. In a state of anarchy,

where there is lawlessness and chaos, human rights cannot be expected to be invoked. These rights are required for the holistic development of human beings in society and should be protected and available at all costs.

Human rights are indivisible and interdependent, and there is no differentiation in the typology of human rights. All human rights are equally important, inherent in all human beings. The Universal Declaration of Human Rights has not categorized human rights but simply enumerated them in different articles. The most common categorization of human rights is as follows:

1. Civil and political rights, and
2. Economic, social and cultural rights

1. Civil and political rights: Civil and political rights are enshrined in Articles 3 to 21 of the Universal Declaration of Human Rights (UDHR) and in the International Covenant on Civil and Political Rights (ICCPR). Civil rights or liberties are referred to those rights, which are related to the protection of the right to life and personal liberty. These are essential for living a dignified life. Right to life, liberty and security of persons, right to privacy, home and correspondence, right to own property, freedom from torture, inhuman and degrading treatment, freedom of thought, conscience and religion and freedom of movement are inclusive of these rights. Political rights allow a person to participate in the state governance. Right to vote, right to take part in the conduct of public affairs, directly or through chosen representatives are instances of political rights.

Civil and political rights can be protected by the State, are cost-free and could be immediately provided if the state decides to. The provision of these rights is easy to judge and measure. They are justifiable real legal rights.

2. Economic, social and cultural rights: Economic, social and cultural rights are enshrined in Articles 22 to 28 of the Universal Declaration of Human Rights (UDHR) and in the International Covenant on Economic, Social and Cultural Rights (ICESCR). Economic, social and cultural rights (also called ‘freedom to’) are related to the guarantee of minimum necessities of the life to human beings. The existence of human beings is likely to be endangered in the absence of these rights. Right to adequate food, clothing, housing and adequate standard of living, freedom from hunger, right to work, right to social security, right to physical and mental health and right to education are included in this category of rights. These are positive rights; which means that these require positive entitlements by the state. These rights are massive investments and are by nature progressive. Social and economic rights are cannot be measured quantitatively and it is difficult to determine if these have been breached.

Karel Vasak (1977) the first secretary general of the International Institute of Human Rights, has categorized human rights into three generations. The first comprise of civil and political rights which have been derived from reformist theories associated with the French, English and American Revolutions of the 17th and the 18th centuries. They were first enshrined at the global level by *Universal Declaration of Human Rights, 1948*, and given status in international law in Articles 3 to 21 of the Universal Declaration.

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The second generation of human rights was recognized by governments after First World War. These are associated with equality and were fundamentally economic, social and cultural in nature. Secondary second generation rights include the right to be employed, right to housing, etc. They are also incorporated in the Universal Declaration of Human Rights, and further embodied in Articles 22 to 27 of the Universal Declaration, and the International Covenant on Economic, Social and Cultural Rights.

Third generation of human rights go beyond the mere civil and social rights. They have been expressed in many progressive documents of international law, like the 1972 Stockholm Declaration of the United Nations Conference on the Human Environment, the 1992 Rio Declaration on Environment and Development. The term third-generation human rights are largely unofficial, and have not been enacted in legally binding documents. These include an extremely broad spectrum of rights such as:

- Group and collective rights
- Right to self determination
- Right to economic and social development
- Right to a healthy environment
- Right to natural resources
- Right to communicate and communication rights
- Right to participation in cultural heritage
- Rights to intergenerational equity and sustainability

In this categorization of human rights, the third generation is the most debated and lacks both legal and political recognition. This is explained in Table 4.1.

Table 4.1 Three Generations of Human Rights

	First generation	Second generation	Third generation
Name	Civil and political rights	Economic, social and cultural rights	Collective rights
Example	Right to life, liberty and security privacy, home and correspondence, own property, freedom from torture, freedom of thought, conscience and religion and freedom of movement	Right to adequate food, clothing, housing and adequate standard of living, freedom from hunger, right to work, right to social security, right to physical and mental health and right to education	Right to self determination, economic and social development, healthy environment, natural resources

Despite different meanings and explanations, the basis of all the rights is that they are derived from the inherent dignity of the human beings and are essential for free and full development.

Characteristics of Human Rights

As per United Nations System and Human Rights (2000), human rights are universal legal guarantees protecting individuals and groups against actions that interfere with fundamental freedoms and human dignity.

Some of the most important characteristics of human rights are as follows:

- Guaranteed by international standards
- Legally protected
- Focus on the dignity of the human being
- Oblige states and state actors
- Cannot be waived or taken away
- Interdependent and interrelated
- Universal

Human rights are natural rights that stem from human dignity and have some peculiar characteristics. These are described as follows:

1. **Internationalism:** United Nations Charter, the Universal Declaration of Human Rights, and the Vienna Declaration of Human Rights guarantee respect for human dignity and the right to pursue happiness. These international efforts have been agreed on internationally making human rights a subject of international concern. All the countries are expected to observe these right equally and with sincerity. Consequently, the guarantee of human rights is given not only by individual States but by the international community as a whole. It is a vital and ever-increasing issue. It has become the common ideology of the whole international community that is beyond State borders.
2. **Universality:** Human rights go along with the progress of human society, and have always been a universal concern of human beings in various international documents. The dignity, worth and right to happiness of all must be accepted without any condition or clause. Race, colour, sex, language, religion, political opinion, nation, social position, property, origin or other circumstance should not be used for discrimination and that everybody is endowed with all rights and freedoms. Moreover, nobody can be discriminated against because of membership in a particular self-governed or dependent state, nor limited in his rights because of political, legislative or international position. They are objectively accorded regardless of anyone's will.
3. **Inheritance:** Human rights guarantee human dignity and because they were given originally to the people they are recognized as natural inherent rights. Human rights are not granted in accordance with any law or by any State.
4. **Absoluteness:** Human rights are inalienable rights. Hence, they are recognized universally and are absolute rights. The essence of human

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personality, human dignity and worth, confirms them to be inviolable. As such the State must guarantee the people's dignity, respect and happiness by preventing any law which would do otherwise.

5. **Inviolability:** Human rights cannot be violated as they are inherent and are internationally enforced. In addition to this, the guarantee of human rights is the duty of the State. The State should neither alienate these rights nor, limit or violate them.
6. **Permanence:** Human rights are not to be guaranteed temporarily for a certain period of time but should be permanently assured of which nobody could be deprived. The dignity and worth of human beings does not change over time by the status or position
7. **Individuality:** Human rights have their basis in people's dignity, worth and happiness. Every human being is independent and each person possesses a right to be independent which cannot be taken away in lieu of any other thing. Every person has a right to determine own destiny, which is a prerequisite of personal right. In simple terms, human rights are a subject of neither a nation nor of a collective body, but of the individual.
8. **Self-determination:** All people have the right to self-determination on the basis of inherent human dignity. It means that all people freely determine their own political position and independence, seek their own economic, social and cultural development. As human dignity, worth and happiness are intrinsic to personal rights, personal rights become a necessary prerequisite for the individuals to determine their own destiny. The subject of human rights is natural human, so individuals have the right to determine their lives.
9. **Self-evidence:** Men are born equal and with certain fixed, inherent, inalienable rights, including the right to life, freedom and happiness. This is accepted as a self-evident truth.
10. **Fundamental:** Human rights include the principle of obtaining a guarantee of human dignity, worth and happiness. It is a fundamental norm and produces a basic principle, which has become a standard for analysing the essence of effectiveness of laws and ordinances. Thus, it should be considered a standard of human dignity and worth as far as it is included, both in establishing the laws and analysing them.

4.2.1 Human Rights and Education

Human rights are rights inherent to all human beings, whatever our nationality, place of residence, sex, national or ethnic origin, colour, religion, language, or any other status. We are all equally entitled to our human rights without discrimination. These rights are all interrelated, guaranteed by law, in the form of international law, general principles and other sources of international law.

International human rights law lays down obligations of governments to act in certain ways or to refrain from certain acts, in order to promote and protect human rights and fundamental freedoms of individuals of groups. Human rights are commonly understood as basic fundamental rights that a person cannot be denied by any individual or any government simply because he or she is a human being. They are universal and same for everyone. Human rights entail both right and obligation.

Education has a very important role to play in the promotion and protection of human rights. Education makes us aware about our civil and political right often called as the first generation rights and the social, economic and cultural rights as the second generation rights. Without proper education one cannot be introduced to these essential philosophies and there basic rights and obligations. The concept of expanding human rights through education is now popularly present and travelled to encompass as the third generation rights itself. So, it is very important that we know what is the role of education in promotion and protection of human rights.

Being a tool to spread awareness and information and assimilating, creating and disseminating knowledge amongst its recipients, education can play a crucial role at each level for promotion and protection of human rights. But unfortunately the education system, except for last few years after the establishment of Indian Institute of Human Rights in 1990 which registered Universities for offering such courses in 10 December 1999, has hardly shown any credible results with regard to the evolvement of human rights and its protection.

A comprehensive education in human rights consists of two components: knowledge and information on human rights and the mechanisms that protect these inalienable rights. It is important that education also imparts the skills needed to promote, defend, and apply human rights in daily life. Education about human rights is distinct from other types of value education. For example, citizenship education or education for democratic citizenship (EDC) is a set of practices and activities aimed at making young people and adults better equipped to participate actively in democratic life by assuming and exercising their rights and responsibilities in society.

Beyond the genesis of human rights, wherever they come from, lies a fundamental challenge to their universality, regardless of their origin. With any inception of human rights, one faced with having to acquire acceptance of their authority. There is a problem in that not everyone will share the same motivation or inspiration for human rights. Not everyone will agree that everything asserted as a human right is indeed one.

At a very basic level, the proclamation and acceptance of human rights norms inherently involves majoritarian morality.

Notwithstanding that it has been more than six decades since the concept of spreading and protecting human rights as human right education (HRE) first entered the lexicon of international law, it is readily apparent that HRE has not succeeded in preventing widespread human rights abuses. Wars like Rwanda, Srebrenica and Darfur immediately bring to mind examples of our failure to prevent catastrophic human rights violations. This because of inadequacy of education in the society.

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Role of education in promotion and protection of human rights

Education is a tool for creating the real idea of human rights and making people know its importance in their day-to-day life. It is also a tool for eliminating the violations of human rights.

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Article 51A(1) of the Indian Constitution 1950 imposes a duty on all citizens to develop scientific temper, humanism and the spirit of inquiry and reform. The effective discharge of this duty will require human right education (HRE) to give people enhanced awareness and greater openness. Right to Education has also been incorporated.

The Constitution mandates the state to direct its policy towards securing that children are given opportunities and facilities to develop in a healthy manner and in conditions of freedom and dignity and that childhood and youth are protected against exploitation and against moral and material abandonment. HRE of the children as well as the other people is indispensable to the full realization of the responsibility under this constitutional directive. Indian state has an obligation to foster respect for international law and treaty obligations as laid down in Article 51 of the Constitution. India is a signatory to the UDHR and has ratified Civil and Political Rights Convention, Economic, Social and Cultural Rights Convention, and CEDAWCRC.

HRE is inescapable and a legal obligation. Human rights is not treated as a separate subject in the curricula. NCERT has felt that all contemporary concerns and issues cannot be included in the curriculum as separate subjects of study. It has called upon incorporation of certain emerging concerns including human rights in the course content.

University Grants Commission appointed the Sikri Committee in 1980 to consider and report on the different ways and means for promoting HRE in India. The committee suggested inculcating values without giving much weightage to marks in schools. At college levels it was felt that all disciplines should include human rights topics, at least, which are directly relevant to their disciplines. But it is disappointing to observe that the NCF 2005 has failed in identifying the content of the HRE in schools.

Implementation of RTE 2009

A human rights-based approach of education assures every child a quality education that respects and promotes her or his right to dignity and optimum development. The right to education is marked priority on the agenda of the international community since right to education is not only a human right in itself but also is quintessential for the exercise of all other human rights.

A number of human rights treaties accepted development and social transformation. The right to education flows directly from the right to life. The right to life and the dignity of an individual cannot be assured unless it is accompanied by the right to education. Victims of injustice and violations of human rights will have no faith in justice and values. Right to education and HRE will fall through. The

government and the society should be prepared to foot the bill if concrete results are desired.

There is no doubt that education has a major role to play for protection and promotion of human rights. HRE is considered as one of the major tools to stop the violations against human rights. From the above discussion we saw the importance and how education can play a vital role in this regard.

Education should be imparted to each and every one so that they understand the importance of human rights. Equality shall be the primary consideration in actions concerning children, respect for the views of the child are the general principals of the Convention on the Rights of a child. Education in their own mother language about human rights will make the learners more prompt about their values and ways to use them in their day to day life. The values of cultural diversity and social diversity should be inculcated as a basic teaching. For integration of human rights, the relevant subjects at the primary stage are languages and environmental studies. Stories, poems and songs concerning human rights values will have to be selected. Education should impart gender equality, respect for human dignity and rights.

Human rights concepts of religious freedom and religious tolerance can be inculcated while teaching history topics. Human rights concerns about self-determination can be introduced to students while teaching them colonialism and imperialism. While teaching about *sati* and widow remarriage, suppression of women and the need for reverse discrimination can be taught. Democracy equality can enhance human values in a person. Rule of law and social justice gives immense opportunities to discuss and understand human rights and human duties.

Languages offer many gateways for HRE. Stories, poems, paragraphs can be carefully selected. Themes on French Revolution, Nazism can be used to discuss the evolution of human rights. A discussion on the omnibus violations of human rights during world wars can sensitize the students. Dramatic clubs and literary activities can be utilized effectively. Students can be motivated to write poetry, drama and essays on human rights. Poster making competition, elocution or contests, debates etc. can also be held on similar themes. The school can celebrate the World Human Rights Day, which can go a long way to create wariness among students, parents and the neighbourhood community. Initiatives should be taken to enrich the school library and personal collection with books and materials on human rights.

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CHECK YOUR PROGRESS

1. Name some of the events that punctuate the history of human rights.
2. When was the Universal Declaration of Human Rights implemented?
3. What are the two components that the comprehensive education in human rights comprises?
4. What enhances human values in a person?

4.3 UNITED NATIONS DECADE FOR HUMAN RIGHTS EDUCATION (1995-2004)

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The World Conference on Human Rights in the Vienna Declaration and Programme of Action (in particular, para. 33 of Section I) stated that human rights education, training and public information were essential for the promotion and achievement of stable and harmonious relations among communities and for fostering mutual understanding, tolerance and peace. The Conference recommended that States should strive to eradicate illiteracy and should direct education towards the full development of the human personality and the strengthening of respect for human rights and fundamental freedoms. It called on all States and institutions to include human rights, humanitarian law, democracy and rule of law as subjects in the curricula of all learning institutions in formal and non-formal settings.

Pursuant to a suggestion of the World Conference, the United Nations General Assembly, in its resolution 49/184 of 23 December 1994, proclaimed the 10-year period beginning on 1 January 1995 the United Nations Decade for Human Rights Education, and welcomed the Plan of Action for the Decade contained in the report of the Secretary-General.

4.3.1 Plan of Action for the United Nations Decade for Human Rights Education, 1995-2004

‘The World Conference on Human Rights considers human rights education, training and public information essential for the promotion and achievement of stable and harmonious relations among communities and for fostering mutual understanding, tolerance and peace’ (Vienna Declaration and Programme of Action, Part II. D, para. 78).

A. Context and definition of human rights education

1. The international community has increasingly expressed consensus on the fundamental contribution of human rights education to the realization of human rights. Human rights education aims at developing an understanding of our common responsibility to make human rights a reality in every community and in society at large. In this sense, it contributes to the long-term prevention of human rights abuses and violent conflicts, the promotion of equality and sustainable development and the enhancement of people’s participation in decision-making processes within a democratic system, as stated in Commission on Human Rights resolution 2004/71.
2. Provisions on human rights education have been incorporated in many international instruments, including the Universal Declaration of Human Rights (article 26), the International Covenant on Economic, Social and Cultural Rights (article 13), the Convention on the Rights of the Child (article 29), the Convention on the Elimination of All Forms of Discrimination against Women (article 10), the International Convention on the Elimination of All Forms of

Racial Discrimination (article 7), the Vienna Declaration and Programme of Action (Part I, paras. 33-34 and Part II, paras. 78-82) and the Declaration and Programme of Action of the World Conference against Racism, Racial Discrimination, Xenophobia and Related Intolerance, held in Durban, South Africa, in 2001 (Declaration, paras. 95-97 and Programme of Action, paras. 129-139).

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3. In accordance with these instruments, which provide elements of a definition of human rights education as agreed upon by the international community, human rights education can be defined as education, training and information aiming at building a universal culture of human rights through the sharing of knowledge, imparting of skills and moulding of attitudes directed to:
 - The strengthening of respect for human rights and fundamental freedoms
 - The full development of the human personality and the sense of its dignity
 - The promotion of understanding, tolerance, gender equality and friendship among all nations, indigenous peoples and racial, national, ethnic, religious and linguistic groups
 - The enabling of all persons to participate effectively in a free and democratic society governed by the rule of law
 - The building and maintenance of peace
 - The promotion of people-centred sustainable development and social justice
4. Human rights education encompasses:
 - Knowledge and skills—learning about human rights and mechanisms for their protection, as well as acquiring skills to apply them in daily life
 - Values, attitudes and behaviour—developing values and reinforcing attitudes and behaviour which uphold human rights
 - Action—taking action to defend and promote human rights
5. With a view to encouraging human rights education initiatives, Member States have adopted various specific international frameworks for action, such as the World Public Information Campaign on Human Rights, focusing on the development and dissemination of human rights information materials, the United Nations Decade for Human Rights Education, 1995-2004 and its Plan of Action, encouraging the elaboration and implementation of comprehensive, effective and sustainable strategies for human rights education at the national level, and the International Decade for a Culture of Peace and Non-violence for the Children of the World (2001-2010).
6. In 2004, the Economic and Social Council, welcoming Commission on Human Rights resolution 2004/71, requested the General Assembly to proclaim, at its fifty-ninth session, a world programme for human rights education, to begin on 1 January 2005 and to be structured in consecutive phases, in order to further focus national human rights education efforts on specific sectors/ issues periodically identified by the Commission on Human Rights.

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B. Objectives of the World Programme for Human Rights Education

7. The objectives of the World Programme for Human Rights Education are:

- To promote the development of a culture of human rights
- To promote a common understanding, based on international instruments, of basic principles and methodologies for human rights education
- To ensure a focus on human rights education at the national, regional and international levels
- To provide a common collective framework for action by all relevant actors
- To enhance partnership and cooperation at all levels
- To take stock of and support existing human rights education programmes, to highlight successful practices, and to provide an incentive to continue and/or expand them and to develop new ones

C. Principles for human rights education activities

8. Educational activities within the World Programme shall:

- Promote the interdependence, indivisibility and universality of human rights, including civil, political, economic, social and cultural rights and the right to development
- Foster respect for and appreciation of differences, and opposition to discrimination on the basis of race, sex, language, religion, political or other opinion, national, ethnic or social origin, physical or mental condition, and on other bases
- Encourage analysis of chronic and emerging human rights problems (including poverty, violent conflicts and discrimination), which would lead to solutions consistent with human rights standards
- Empower communities and individuals to identify their human rights needs and to ensure that they are met
- Build on the human rights principles embedded within the different cultural contexts and take into account historical and social developments in each country
- Foster knowledge of and skills to use local, national, regional and international human rights instruments and mechanisms for the protection of human rights
- Make use of participatory pedagogies that include knowledge, critical analysis and skills for action furthering human rights
- Foster teaching and learning environments free from want and fear that encourage participation, enjoyment of human rights and the full development of the human personality

- Be relevant to the daily life of the learners, engaging them in a dialogue about ways and means of transforming human rights from the expression of abstract norms to the reality of their social, economic, cultural and political conditions.

CHECK YOUR PROGRESS

5. What did the World Conference on Human Rights in the Vienna Declaration and Programme of Action state regarding human rights education?
6. What does human rights education aim at?
7. List any two objectives of the World Programme for Human Rights Education.

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4.4 THE INDIAN CONSTITUTION AND HUMAN RIGHTS

Education being an important social activity, its meaning has been changing through ages due to change in social and physical conditions. Different thinkers have interpreted it differently. We will try to conceptualize this term with the help of ideas of Indian and Western thinkers.

Education may be defined as a purposive, conscious or unconscious, psychological, sociological, scientific and philosophical process, which brings about the development of the individual to the fullest extent and also the maximum development of society in such a way that both enjoy maximum happiness and prosperity. In short, education is the development of individual according to his/her needs and demands of society, of which he/she is an integral part.

The above remarks of different educators highlight the following special features of education:

- Education is both unilateral and bi-polar in nature.
- It is a continuous process.
- It is knowledge or experience.
- It is development of particular aspects of human personality or a harmonious integrated growth.
- It is conducive for the good of the individual or the welfare of the society.
- It is a liberal discipline or a vocational course.
- It acts as a stabilizer of social order, conservator of culture, an instrument of change and social reconstruction.

The Constitution of India is the fundamental law of the country, reflecting the underlying and unifying values of society. It spells out the basic rights of each person; it serves as a framework for all other laws and policies, and cannot be easily changed.

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However, it can be changed and updated through a democratic process, and it is important to keep it alive, by popularising and using it, and by campaigning for its reform or amendment if necessary. The Preamble to the Constitution of India outlines the social philosophy which should govern all the institutions, including education.

The aim of education is not only to run the administration of the country, but also to develop different aspects of national life. Education is one of the fundamentals of the Constitution, and it is to run in accordance with the Articles of the Constitution.

Constitution gives a broader concept in accordance with which young generation is to be educated. In the Constitution of India, emphasis is laid for the development of ethics in people in accordance to the principles enshrined in the Constitution.

The Constitution of India gives a few directions and suggestions for the development of education in the country which is called the constitutional provisions.

The following provisions, as laid down by the Eighty-Sixth Amendment Act of 2002, have a great bearing on the functioning of Indian education system:

- *Art. 21A*: The State shall provide free and compulsory education to all children of the age of six to fourteen years in such manner as the State may, by law, determine
- *Art. 41*: Right to work, to education and to public assistance in certain cases.

The State shall, within the limits of its economic capacity and development, make effective provision for securing the right to work, to education and to public assistance in cases of unemployment, old age, sickness and disablement, and in other cases of undeserved want.

- *Art. 45*: Provision for free and compulsory education for children.
 - (1) The State shall endeavour to provide, within a period of ten years from the commencement of this Constitution, for free and compulsory education for all children until they complete the age of fourteen years.
 - (2) The State shall endeavour to provide early childhood care and education for all children until they complete the age of six years.

- *Art. 46*: Promotion of educational and economic interests of Scheduled Castes, Scheduled Tribes and other weaker sections.

The State shall promote with special care the educational and economic interests of the weaker sections of the people, and, in particular, of the Scheduled Castes and the Scheduled Tribes, and shall protect them from social injustice and all forms of exploitation.

- *Art. 51A (k)*: ‘...who is a parent or guardian to provide opportunities for education to his child or, as the case may be, ward between the age of six and fourteen years’. (Eighty-Sixth Amendment Act, 2002).

Minorities

- *Art. 29: Protection of interests of minorities.*
 - (1) Any section of the citizens residing in the territory of India or any part thereof having a distinct language, script or culture of its own shall have the right to conserve the same.
 - (2) No citizen shall be denied admission into any educational institution maintained by the State or receiving aid out of State funds on grounds only of religion, race, caste, language or any of them.
- *Art. 30: Right of minorities to establish and administer educational institutions.*
 - (1) All minorities, whether based on religion or language, shall have the right to establish and administer educational institutions of their choice.
 - (1A): In making any law providing for the compulsory acquisition of any property of an educational institution established and administered by a minority, referred to in clause (1), the State shall ensure that the amount fixed by or determined under such law for the acquisition of such property is such as would not restrict or abrogate the right guaranteed under that clause.
 - (2) The State shall not, in granting aid to educational institutions, discriminate against any educational institution on the ground that it is under the management of a minority, whether based on religion or language.
- *Art. 350A: Facilities for instruction in mother-tongue at primary stage.*

It shall be the endeavour of every State and of every local authority within the State to provide adequate facilities for instruction in the mother-tongue at the primary stage of education to children belonging to linguistic minority groups; and the President may issue such directions to any State as he considers necessary or proper for securing the provision of such facilities.
- *Art. 15 (5):* Nothing in this article or in sub-clause (g) of clause (1) of article 19 shall prevent the State from making any special provision, by law, for the advancement of any socially and educationally backward classes of citizens or for the Scheduled Castes or the Scheduled Tribes in so far as such special provisions relate to their admission to educational institutions including private educational institutions, whether aided or unaided by the State, other than the minority educational institutions referred to in clause (1) of Article 30. (Ninety-Third Amendment Act, 2005).

Equality

- *Art. 14: Equality before law.*

The State shall not deny to any person equality before the law or the equal protection of the laws within the territory of India.

- *Art. 15: Prohibition of discrimination on grounds of religion, race, caste, sex or place of birth.*

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- (1) The State shall not discriminate against any citizen on grounds only of religion, race, caste, sex, place of birth or any of them.
- (2) No citizen shall, on grounds only of religion, race, caste, sex, place of birth or any of them, be subject to any disability, liability, restriction or condition with regard to:
 - (a) access to shops, public restaurants, hotels and places of public entertainment; or
 - (b) the use of wells, tanks, bathing ghats, roads and places of public resort maintained wholly or partly out of State funds or dedicated to the use of the general public.
- (3) Nothing in this article shall prevent the State from making any special provision for women and children.
- (4) Nothing in this article or in clause (2) of Article 29 shall prevent the State from making any special provision for the advancement of any socially and educationally backward classes of citizens or for the Scheduled Castes and the Scheduled Tribes.

- *Art. 17: Abolition of Untouchability.*

‘Untouchability’ is abolished and its practice in any form is forbidden. The enforcement of any disability arising out of ‘Untouchability’ shall be an offence punishable in accordance with law.

- *Art. 24: Prohibition of employment of children in factories, etc.*

No child below the age of fourteen years shall be employed to work in any factory or mine or engaged in any other hazardous employment.

Gender and Vulnerable Groups

- *Art. 39: Certain principles of policy to be followed by the State.*

The State shall, in particular, direct its policy towards securing: (a) that the citizens, men and women equally, have the right to an adequate means of livelihood; ... (e) that the health and strength of workers, men and women, and the tender age of children are not abused and that citizens are not forced by economic necessity to enter avocations unsuited to their age or strength; (f) that children are given opportunities and facilities to develop in a healthy manner and in conditions of freedom and dignity and that childhood and youth are protected against exploitation and against moral and material abandonment.

Religion

- *Art. 25: Freedom of conscience and free profession, practice and propagation of religion.*

- (1) Subject to public order, morality and health and to the other provisions of this Part, all persons are equally entitled to freedom of conscience and the right freely to profess, practise and propagate religion.
- (2) Nothing in this article shall affect the operation of any existing law or prevent the State from making any law.

- (a) regulating or restricting any economic, financial, political or other secular activity which may be associated with religious practice; and
- (b) providing for social welfare and reform or the throwing open of Hindu religious institutions of a public character to all classes and sections of Hindus.

Explanation I—The wearing and carrying of kirpans shall be deemed to be included in the profession of the Sikh religion.

Explanation II—In sub-clause (b) of clause (2), the reference to Hindus shall be construed as including a reference to persons professing the Sikh, Jaina or Buddhist religion, and the reference to Hindu religious institutions shall be construed accordingly.

- *Art. 26:* Freedom to manage religious affairs.

Subject to public order, morality and health, every religious denomination or any section thereof shall have the right to:

- (a) establish and maintain institutions for religious and charitable purposes; and
- (b) manage its own affairs in matters of religion.

- *Art. 28:* Freedom as to attendance at religious instruction or religious worship in certain educational institutions.

- (1) No religious instruction shall be provided in any educational institution wholly maintained out of State funds.
- (2) Nothing in clause (1) shall apply to an educational institution which is administered by the State but has been established under any endowment or trust which requires that religious instruction shall be imparted in such institution.
- (3) No person attending any educational institution recognised by the State or receiving aid out of State funds shall be required to take part in any religious instruction that may be imparted in such institution or to attend any religious worship that may be conducted in such institution or in any premises attached thereto unless such person or, if such person is a minor, his guardian has given his consent thereto.

CHECK YOUR PROGRESS

- 8. Define education.
- 9. What are constitutional provisions?

4.5 DEVELOPMENT OF CURRICULUM OF HUMAN RIGHT EDUCATION

The World Conference on Human Rights considers human rights education, training and public information essential for the promotion and achievement of stable and harmonious relations among communities and for fostering mutual understanding, tolerance and peace. States should strive to eradicate illiteracy and should direct

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education towards the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. The World Conference on Human Rights also called on all states and institutions to include human rights, humanitarian law, democracy and rule of law as subjects in the curricula of all learning institutions in formal and non-formal settings.

Human rights education should include peace, democracy, development and social justice, as set forth in international and regional human rights instruments, in order to achieve common understanding and awareness with a view to strengthening universal commitment to human rights. Taking into account the World Plan of Action on Education for Human Rights and Democracy, adopted in March 1993 by the International Congress on Education for Human Rights and Democracy of the United Nations Educational, Scientific and Cultural Organization, and other human rights instruments, the World Conference on Human Rights recommends that states develop specific programmes and strategies for ensuring the widest human rights education and the dissemination of public information, taking particular account of the human rights needs of women.

Pursuant to the Vienna Declaration, the UN declared 1995-2004 as the United Nations Decade for Human Rights Education.

Human rights education is defined as training, dissemination, and information efforts aimed at building a universal culture of human rights by imparting knowledge and skills, and moulding attitudes. Human rights education has five dimensions:

- Strengthening respect for the human personality and its dignity
- Fully developing the human personality and its dignity
- Promoting understanding, tolerance, gender equality, and friendship among all nations, indigenous peoples, and racial, national, ethnic, religious, and linguistic groups
- Enabling all persons to participate effectively in a free society
- Furthering the activities of the United Nations to maintain peace

The Constitution assumes responsibility for forming the country's perception of human rights. The Preamble, Fundamental Rights, Fundamental Duties, and Directive Principles of the State Policy signify tangible action taken for the actualization of human rights. The protection of human liberty and freedom is covered in Fundamental Rights and Directive Principles of the State Policy, while fundamental goals have been outlined in the Preamble. The greatest priority has been given to the rights of the child. It is impossible to separate rights from duties, therefore, Fundamental Duties (Article 51) are also vital. These provisions exemplify the combined spirit and desires of all Indians.

The following provisions in Constitution uphold human rights:

- Equality before the law (Article 14)
- Non-discrimination on grounds of religion, race, caste, sex and place of birth (Article 15)
- Equality of opportunity (Article 16)

- Freedom of speech, expression, assembly, association, movement, residence, acquisition, and disposition of property, practice of any profession, carrying out any occupation, trade, or business (Article 19)
- Prohibition of traffic in human beings and forced labour (Article 23)
- Prohibition of labour in case of children below fourteen years (Article 24)
- Freedom of religion (Article 25)
- No provision for religious instruction in any educational institution wholly maintained out of state funds (Article 28)
- Conservation of language, scripts and culture (Article 29 [1])
- Right of minorities to administer educational institutions (Article 30)
- State guarantee of social order (Article 38 [1], Directive Principles of State Policy);
- Adequate means of livelihood, equal pay for equal work for both men and women, non-abuse of health of the worker, opportunity for children to develop in a healthy manner and in conditions of freedom and dignity (Article 39, Directive Principles of State Policy)
- Right to work, education, and public assistance in specific cases (Article 41, Directive Principles of State Policy)
- Provision for free and compulsory education of children up to fourteen years of age (Article 45, Directive Principles of State Policy)
- Ensuring education and economic development of Scheduled Castes, Scheduled Tribes and other weaker sections of society (Article 46, Directive Principles of State Policy).

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Educational Policies and Human Rights

The discussions and summaries of the different Education Commissions and the directives of educational policy have expressed the significance of the right to education and education in human rights as integral to the ongoing efforts towards reforming and developing education in the country. They allot special status to women, Scheduled Castes, Scheduled Tribes, minorities, and the handicapped in the national educational system, and call attention to values education. They also identify the fundamental elements of the main curriculum, which consists of the chief human rights issues.

The National Curriculum Framework is covered in the 1986 National Education Policy. It provides for the core elements that overlap narrow subject margins and is intended to uphold values specific to an Indian citizen's life.

Human rights education is significant as an instrument of raising awareness of human rights. Of the world's school children, about 77 per cent are in primary school, and of these, 68 per cent are girls. It is lamentable that in the early 1990s, more than one quarter of the 95 million school children in developing countries did not reach the fifth grade. Most countries failed to achieve universal access to education by year 2000. Human rights education is not a mere vision. It will become a way of

life. It is necessary if non-formal education is to prepare millions of children to be good world citizens. A framework to support non-formal human rights education has to be developed.

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4.5.1 Need for Human Rights Education in the School Curriculum

The largest part of a child's education, right from an early age, takes place through schooling. In the school, the child not only gains bookish knowledge but also picks up the social skills, and other moral and social values that determine his or her perspectives about life in general. The child starts to explore the world outside home and family through the school and also expresses his own self there. Therefore, it is important that the foundation for learning the importance of human rights values and their evolution should be laid in school. It is also important that the child develops a holistic worldview regarding human rights, besides those of his own immediate environment. The representation of human rights should be placed in the context of society's overall moral and social traditions, rather than as an abstract idea. If human rights seem to the child like a distant concept that applies to other people and not himself or herself, then the purpose will be defeated. If looked at carefully, the school is like a microcosm of the society where children from all backgrounds and all cultures come and are treated on an equal basis. There are also the usual politics and power games at play. A school is like the 'concept of citizenship, impersonal and formal. By understanding the idea of school as a community, citizens will learn to understand and feel included in the political nation' (Osler and Starkey 1996).

The school is a 'model of good society' as John Dewey (1909) suggested. A school is a place where a smaller community can be established that would practice social justice and human rights, exactly as they should be practiced in the society at large. The environment in a school should be conducive to democratic expression of ideas and open communication among teachers and students. One of the goals of a school's education programme should be to build a stronger and healthier relationship with the community it operates in. Human rights must be built into the very functioning of the entire school—from philosophy and organization to the elements of its teaching curriculum.

The first National Curriculum Framework formulated by the National Council of Educational Research and Training (NCERT) in 1975 states: 'The awakening of social consciousness, the development of democratic values and of a feeling for social injustice and national integration are extremely important.... All subjects should be taught in such a manner so as to foster the spirit of scientific humanism.' The National Curriculum Framework for primary and secondary education (NCERT, 1988) identifies and addresses some of these concerns such as promoting values of egalitarianism, democracy, secularism, equality, removal of social barriers and creating a sense of common citizenship. It states that a school's curriculum should address some global concerns and thereby try to make children recognize and be appreciative of the various cultures that exist in other parts of the world.

Emphasizing the need to boost national identity, the National Curriculum Framework for School Education (NCERT, 2000) reinforces the ten core components defined in the National Policy on Education (1986):

- The history of India's freedom movement
- Constitutional obligations
- The content essential to nurture national identity
- India's common cultural heritage
- Egalitarianism
- Democracy and secularism
- Equality of the sexes
- Protection of the environment
- Removal of social barriers
- Observance of small-family norms
- Inculcation of scientific temper

It further highlights the need to include the fundamental duties as laid down in Article 51 A of Part IV A of the Constitution as common core components of the curriculum:

These core components need to be integrated in school curriculum in a suitable manner. It is envisaged that they would help in instilling a nationally shared perception and values and creating an ethos and value system in which a common Indian identity could be strengthened.

4.5.2 Curriculum Development

Curriculum development comprises curriculum planning, devising curriculum policy, execution and assessment. Curriculum renewal, however, must be an ongoing process because the curriculum must be updated as per the changes in various subjects being taught. Curriculum development should be a systematic and well-planned improvement approach that takes into account the standard foundational principles.

Human rights education should be incorporated into the whole curriculum, and also the hidden curriculum (i.e., the culture of schooling and teacher training institutions and programs) rather than only including it in the formal curriculum as a single subject.

Human rights teaching materials should be produced in different forms. At the base of human rights education is curriculum development for all phases of school education. The curriculum should integrate important ideas from the Vienna Declaration—human rights, humanitarian law, democracy, rule of law, peace, development and social justice. More such values can be added to customize the curriculum to local needs of the learners in the best way to make them cognizant of human rights in their daily lives at different ages. While a few of these topics may already be present in the curriculum, the main challenge now is to bring them to the forefront of the educational programmes.

The blueprint of the curriculum needs to be based on the philosophical, psychological, and sociological fundamentals of curriculum planning and development. The school curriculum should aim to achieve all-round growth of the student.

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Objectives of Human Rights Education

Human rights education aims to do the following:

- Enhance the knowledge and understanding of human rights
- Foster attitudes of tolerance, respect, solidarity, and responsibility
- Develop awareness of how human rights can be translated into social and political reality
- Develop skills for protecting human rights

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4.5.3 Context and Approaches to Curriculum Organization

The framework of and strategies for including human rights education in the curriculum are the following:

- **Direct context:** This refers to incorporating specific topics or subjects that are about human rights education into literature, science, or history syllabi, for example. Recently, the Indira Gandhi National Open University (IGNOU) launched a certificate course in human rights education.
- **Indirect context:** This refers to the use of all school subjects as media for human rights education. A few examples are: (i) creating ‘learning units in human rights’ for the purpose of incorporating the content of various syllabi toward resolving a specific problem, and (ii) integrating human rights components in the syllabus of every subject.
- **Implicit context:** This refers to developing such a socio-cultural philosophy in schools which will help to inculcate understanding of human rights in students. The challenge here is the introduction of new curriculums at various stages in schools. It is a known fact most curricula are already overloaded with subjects and adding one more would be kind of a violation of human rights.

When one considers integrating human rights education into existing curriculums, the question that arises is ‘how much to integrate?’ There is no simple answer and a number of issues must be considered. The study of human rights may be included under the subject of ethics and at the secondary level, basic and other rights may be included in the existing foundation courses.

Content and Core Values

The first question in curriculum building is in what way human rights issues can be structured and elaborated upon at different levels. The curriculum, among other things, stresses the following core values:

- *Issues of human rights and democracy:* (i) Dignity; (ii) equality; (iii) justice; (iv) protection of rights; (v) freedom of participation; (vi) freedom of speech and expression; and (vii) freedom of religious belief.

- *Values and attitudes:* (i) Human rights and democracy; (ii) cooperation and solidarity; (iii) preservation of culture; (iv) self and others; (v) internationalism; (vi) protection of the environment; and (vii) spirituality.

These values are deemed universally acceptable and desirable in such documents as the Declaration, the Convention on the Rights of the Child, the Convention on the Elimination of Discrimination against Women, etc.

Human rights education is interdisciplinary. The central area may be outlined as follows: (i) education for tolerance; (ii) democracy and national understanding; (iii) protection of human rights; (iv) violation of human rights and democratic freedom; (v) economic rights; (vi) civil rights; (vii) critical thinking; (viii) scientific temper; (ix) intellectual honesty; (x) justice and empathy; (xi) legal awareness; (xii) equality of educational opportunity; (xiii) gender equality; (xiv) political economy and humanism; (xv) minority rights; (xvi) local government and civic rights; (xvii) constitutionalism and legitimacy; (xviii) history and philosophy of human rights; (xix) world citizenship; (xx) role of the UN; (xxi) human rights and national and world histories; (xxii) international understanding; and (xxiii) environmental protection.

Human rights education should focus on attitudes of tolerance, respect, and solidarity, and develop individual awareness of how human rights can be translated into social and political reality.

Basic approach

The basic approach to human rights education in schools is to integrate it into various subjects and not treat it as a separate area of study. It also requires a multidisciplinary approach. The issue of human rights is inextricably linked with other major curricular issues. *The National Curriculum Framework for School Education* (NCERT 2000) recommends the integration of various curricular concerns:

The curriculum development process is often influenced by a ‘panic approach’ in which the local, national or international developments with some socio-economic and political bearing influence the decisions concerning the curriculum without prior, careful and structured planning. This ‘panic approach’ of including new and temporal curricular concerns may often lead to an overloading of the curriculum. At a time when concerns such as ‘literacy’, ‘family system’, ‘neighbourhood education’, ‘environmental education’, ‘consumer education’, ‘tourism education’, ‘AIDS education’, ‘human rights education’, ‘legal literacy’, ‘peace education’, ‘population education’, ‘migration education’, ‘global education’ and ‘safety education’ are making a case for separate place in the school curriculum, the best approach would be to integrate these ideas and concepts, after a careful analysis in the existing areas of learning. Appropriate strategies for this integration may be suitably worked out in the detailed subject curricula.

It is vital to examine the learning opportunities available when designing new curriculum or introducing specific changes so as to avoid a disparity between expectation and reality. This should constitute a realistic approach—meaningful, responsive, and result oriented. Human rights is itself an educational conception involving human interaction inside and outside school.

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4.5.4 Human Rights Education and Curriculum

Human rights education is not treated as a separate area of the curriculum but is integrated into various subjects at different stages:

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- The Indian political system and Constitution
- Problems and challenges of contemporary life—political, economic, social, cultural, educational—that have direct or indirect bearing on human rights
- Diversity and variety of Indian culture, its composite and non-monolithic character
- The Indian social system and dynamics of social change
- Major events in Indian and world history relating to the struggle for political and civil rights as well as economic and social rights, and the role of the people and outstanding leaders in these struggles
- The world human rights situation with regard to gross violations in the form of colonialism, racism, and apartheid; and
- Literary works that reflect human rights concerns and the quest for freedom and rights

Major historical documents such as the American Declaration of Independence, the French Declaration of the Rights of Man and the Citizen, the UN Charter, and the Universal Declaration of Human Rights should be discussed. It is imperative to discuss the human rights curriculum as a cross-curricular approach at the elementary and secondary levels.

Human rights education and the elementary-level curriculum

The major subject areas relevant to human rights at the lower-primary stage are social studies, environmental studies, and languages.

- Human rights issues are integrated into environmental studies, starting with the child's immediate environment and gradually taking the child to the study of the district, state, country, and the world.
- Narratives and biographies of men and women from the history of India and of the world, India's freedom struggle, and certain aspects of the Indian Constitution should be included in this course.
- The language curriculum should focus on the development of compassion, tolerance, and sympathy, through stories and poems.
- Environmental studies dealing with family, neighbourhood, relations, food, clothing, shelter, religious festivals, and national heroes expand the knowledge of and respect for diversity and human equality.
- Children also develop an understanding of independent India as it evolved during the freedom struggle. Learning about the nation's goals and the main features of the Constitution—fundamental rights, directive principles of State policy, and fundamental duties, as well as secularism and democracy—may help promote human rights.

Upper-primary stage

In the upper-primary stage, the major subject areas relevant to human rights education are social studies, science, and languages.

- History courses deal mainly with Indian history and, in general, with the history of world civilization, stressing an understanding and appreciation of India's cultural heritage and composite nature, its richness and variety. They focus on understanding diversity and consideration for other's rights.
- The human rights dimension lies in providing a critical understanding of Indian society through the ages, with focus on the position of women and the inequalities created by the caste system.
- Children should be made aware of legislative reforms and the role of international organizations in uplifting women and children.
- The course in geography helps children develop an appreciation for different ways of living, interdependence, and sharing of common values by diverse cultures. Civics helps promote values of democracy, secularism, socialism, and national integration. It also includes the study of issues relating the environment, arms race, and human rights. Children develop a perspective of these problems in an international context. It is possible to introduce the student to a more comprehensive view of the concept of human rights and the interconnection between the ideals of secularism and democracy.
- The thematic and ideational content in language help to promote awareness of human rights, international understanding, and related issues of global significance. The subject of language similarly lays the foundation for an appreciation of the underlying humanistic values conveyed through folk tales, legends, poems, essays, and dramas.
- Science is an undiversified subject. Stress is on inculcating a national outlook and thereby helping to combat obscurantism and prejudice based on narrow consideration of caste, sex, or religion. The course guidelines also emphasize promoting understanding of the processes and problem areas related to agriculture, health and nutrition, environmental protection, energy, material resources, and, more important, developing a scientific attitude.

NOTES***Human rights education and the secondary curriculum***

Secondary schools offer a much wider and varied range of opportunities to teach human rights and to practice and observe rights and duties.

- A literature course may offer the opportunity to study the rights of children and young people. Literature and language classes can be used to promote cultural exchanges with schools in other countries as well as to promote social relations, peace, freedom, and justice.
- At this stage, 'the global perspective' and 'major concerns' are integrated into the social sciences

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CHECK YOUR PROGRESS

10. What does the National Curriculum Framework provide and intend to uphold?
11. What should be the main focus of human rights education?
12. What are the major subject areas relevant to human rights education in the upper-primary stage?

4.6 HUMAN RIGHTS EDUCATION THROUGH CO-SCHOLASTIC ACTIVITIES

Human rights education goes beyond subject teaching to organization of other activities and should be considered as an integral part of the whole education process.

Activities that promote cooperation and group living can include human rights content. Teachers can involve elementary-school children in creative tasks such as paper cutting, drawing, collage, and work related to science, environmental studies, and social studies. Exhibitions, displays, and debates on human rights issues should be considered as core elements of human rights education. The activities themselves lead to an understanding of human rights as the children learn to cooperate and respect each other.

Theatre and literacy activities should be part of human rights education. Role play is an important strategy for inculcating values in children. Even the study of major literary and artistic works may promote human rights education, international understanding, and peace.

International-relations clubs, art, music or drama circles, and UNESCO and United Nations clubs promote international understanding. Activities such as putting up wall newspapers and posters on current events, holding debates, writing essays and poems, celebrating special days such as Human Rights Day and World Health Day, and activities relating to population, apartheid, literacy, etc. inculcate human rights values and generate awareness of human rights.

Human rights education projects can be taken up in any discipline—history, geography, civics, literature, and science, etc. Since co-curricular activities complement human rights teaching in the curriculum, appropriate materials such as references and activity books are needed.

Methodology

Human rights teaching should permeate not only all school subjects but also every aspect of school life. There is no denying the fact that human rights can be taught more effectively through various co-curricular activities. The methodological issues are relatively more important than the content as far as human rights education is concerned.

Teaching methods are crucial in sensitizing and changing attitudes and creating a human rights culture. As the current teaching methodology may reduce human rights education to a mere academic exercise, it is important to bring field experiences into the classroom and take students to the communities.

Teacher attitudes and assessment methods are important in conveying key messages to students. It is also important that the practices adopted in schools and the classroom reflects a climate and culture of human rights. The flesh and blood of schooling—the relationship among students, teachers, and school administrators, and teaching strategies—need to be rebuilt on the basic philosophy of human rights.

Central Importance of Teachers and Teacher Education

Teachers are clearly important in human rights education. Can they teach with uniform proficiency? What about teachers who are not even aware of their rights and duties in the classroom? Simply, they are to be trained in content as well as pedagogy, material preparation, and curriculum development as they have to be role models. It is the most effective way to improve the quality and effectiveness of human rights education programs. They should be provided with the knowledge, skills, and understanding to inculcate human rights as part of their teacher education courses at both the pre- and in-service levels.

Empowerment of teachers and parents is also a key issue that should be tackled and worked out at all levels of government. Education should be considered a duty not a right. Otherwise, the Declaration will become a mere subject of academic study.

CHECK YOUR PROGRESS

13. What promotes human rights education, international understanding, and peace in children?
14. Why is it important to bring field experiences into the classroom and take students to the communities?

4.7 SUMMARY

- In today's world, education is a highly preferred aspect of human life or more accurately, human quality life. Here, the quality refers to how well an individual deals with his/her environment and makes the best out of it.
- The term 'human rights' in general, refers to the civil rights, civil liberties, political rights and social and economic rights of a human being.
- The concept of human rights implies that a human being is equal in the eyes of the law irrespective of his or her caste, creed, colour, nationality, etc. Thus, 'equality' and 'dignity' are the fundamental principles of human rights.

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- The most common categorization of human rights is as follows:
 - o Civil and political rights, and
 - o Economic, social and cultural rights
- Civil and political rights are enshrined in Articles 3 to 21 of the Universal Declaration of Human Rights (UDHR) and in the International Covenant on Civil and Political Rights (ICCPR).
- Economic, social and cultural rights are enshrined in Articles 22 to 28 of the Universal Declaration of Human Rights (UDHR) and in the International Covenant on Economic, Social and Cultural Rights (ICESCR).
- As per United Nations System and Human Rights (2000), human rights are universal legal guarantees protecting individuals and groups against actions that interfere with fundamental freedoms and human dignity.
- Human rights cannot be violated as they are inherent and are internationally enforced. In addition to this, the guarantee of human rights is the duty of the State.
- Education has a very important role to play in the promotion and protection of human rights. Education makes us aware about our civil and political right often called as the first generation rights and the social, economic and cultural rights as the second generation rights.
- A comprehensive education in human rights consists of two components: knowledge and information on human rights and the mechanisms that protect these inalienable rights.
- A human rights-based approach of education assures every child a quality education that respects and promotes her or his right to dignity and optimum development.
- The World Conference on Human Rights in the Vienna Declaration and Programme of Action (in particular, para. 33 of Section I) stated that human rights education, training and public information were essential for the promotion and achievement of stable and harmonious relations among communities and for fostering mutual understanding, tolerance and peace.
- Pursuant to a suggestion of the World Conference, the United Nations General Assembly, in its resolution 49/184 of 23 December 1994, proclaimed the 10-year period beginning on 1 January 1995 the United Nations Decade for Human Rights Education, and welcomed the Plan of Action for the Decade contained in the report of the Secretary-General.
- The international community has increasingly expressed consensus on the fundamental contribution of human rights education to the realization of human rights. Human rights education aims at developing an understanding of our common responsibility to make human rights a reality in every community and in society at large.

- The objectives of the World Programme for Human Rights Education are:
 - o To promote the development of a culture of human rights
 - o To promote a common understanding, based on international instruments, of basic principles and methodologies for human rights education
- The Constitution of India is the fundamental law of the country, reflecting the underlying and unifying values of society. It spells out the basic rights of each person; it serves as a framework for all other laws and policies, and cannot be easily changed.
- The Preamble to the Constitution of India outlines the social philosophy which should govern all the institutions, including education.
- The Constitution of India gives a few directions and suggestions for the development of education in the country which is called the constitutional provisions.
- The National Curriculum Framework is covered in the 1986 National Education Policy. It provides for the core elements that overlap narrow subject margins and is intended to uphold values specific to an Indian citizen's life.
- The school is a 'model of good society' as John Dewey (1909) suggested. A school is a place where a smaller community can be established that would practice social justice and human rights, exactly as they should be practiced in the society at large.
- Curriculum development comprises curriculum planning, devising curriculum policy, execution and assessment.
- Human rights education should be incorporated into the whole curriculum, and also the hidden curriculum (i.e., the culture of schooling and teacher training institutions and programs) rather than only including it in the formal curriculum as a single subject.
- Human rights education should focus on attitudes of tolerance, respect, and solidarity, and develop individual awareness of how human rights can be translated into social and political reality.
- The basic approach to human rights education in schools is to integrate it into various subjects and not treat it as a separate area of study. It also requires a multidisciplinary approach.
- Human rights education goes beyond subject teaching to organization of other activities and should be considered as an integral part of the whole education process.
- Theatre and literacy activities should be part of human rights education. Role play is an important strategy for inculcating values in children. Even the study of major literary and artistic works may promote human rights education, international understanding, and peace.
- Human rights teaching should permeate not only all school subjects but also every aspect of school life. There is no denying the fact that human rights

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can be taught more effectively through various co-curricular activities. The methodological issues are relatively more important than the content as far as human rights education is concerned.

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4.8 KEY TERMS

- **Education:** It may be defined as a purposive, conscious or unconscious, psychological, sociological, scientific and philosophical process, which brings about the development of the individual to the fullest extent and also the maximum development of society in such a way that both enjoy maximum happiness and prosperity.
- **Human rights:** In general, it refers to the civil rights, civil liberties, political rights and social and economic rights of a human being.
- **Civil rights:** They refer to freedom from slavery and servitude, torture and inhuman punishment, and arbitrary arrest and imprisonment
- **Political rights:** They refer to the right to vote and nominate for public office
- **Social and economic rights:** These refer to the right to education, work, food, shelter, and medical care.

4.9 ANSWERS TO ‘CHECK YOUR PROGRESS’

1. Some of the events that punctuate the history of human rights include, notably, Magna Carta (1215), American Declaration (1776), French Declaration of Human Rights (1789), and the UN Charter (1945).
2. The Universal Declaration of Human Rights was implemented on 10 December 1948.
3. A comprehensive education in human rights consists of two components: knowledge and information on human rights and the mechanisms that protect these inalienable rights.
4. Democracy equality can enhance human values in a person.
5. The World Conference on Human Rights in the Vienna Declaration and Programme of Action (in particular, para. 33 of Section I) stated that human rights education, training and public information were essential for the promotion and achievement of stable and harmonious relations among communities and for fostering mutual understanding, tolerance and peace.
6. Human rights education aims at developing an understanding of our common responsibility to make human rights a reality in every community and in society at large.
7. The objectives of the World Programme for Human Rights Education are:
 - To promote the development of a culture of human rights

- To promote a common understanding, based on international instruments, of basic principles and methodologies for human rights education
8. Education may be defined as a purposive, conscious or unconscious, psychological, sociological, scientific and philosophical process, which brings about the development of the individual to the fullest extent and also the maximum development of society in such a way that both enjoy maximum happiness and prosperity.
 9. The Constitution of India gives a few directions and suggestions for the development of education in the country which is called the constitutional provisions.
 10. The National Curriculum Framework is covered in the 1986 National Education Policy. It provides for the core elements that overlap narrow subject margins and is intended to uphold values specific to an Indian citizen's life.
 11. Human rights education should focus on attitudes of tolerance, respect, and solidarity, and develop individual awareness of how human rights can be translated into social and political reality.
 12. In the upper-primary stage, the major subject areas relevant to human rights education are social studies, science, and languages.
 13. Theatre and literacy activities should be part of human rights education. Role play is an important strategy for inculcating values in children. Even the study of major literary and artistic works may promote human rights education, international understanding, and peace.
 14. Teaching methods are crucial in sensitizing and changing attitudes and creating a human rights culture. As the current teaching methodology may reduce human rights education to a mere academic exercise, it is important to bring field experiences into the classroom and take students to the communities.

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4.10 QUESTIONS AND EXERCISES

Short-Answer Questions

1. What are human rights? What are the fundamental principles of human rights?
2. How does the Universal Declaration of Human Rights classify individual's rights?
3. What is the role of education in promotion and protection of human rights?
4. List the principles for human rights education activities.
5. What provision does the Constitution of India provide with regard to gender and vulnerable groups?
6. What are the ten core components defined in the National Policy on Education (1986) and reinforced by the National Curriculum Framework for School Education (NCERT 2000)?

7. What is the basic approach to human rights education?
8. What inculcates human rights values and generates awareness of human rights in children?

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Long-Answer Questions

1. Describe the meaning and significance of human rights and duties.
2. Critically analyse the relation between human rights and education.
3. Explain in detail the Plan of Action for the United Nations Decade for Human Rights Education, 1995-2004.
4. What are the provisions laid down by the Eighty-Sixth Amendment Act of 2002 on the functioning of Indian education system?
5. Discuss the need for human rights education in the school curriculum.
6. How is human rights education treated in the curriculum?
7. Evaluate the importance of co-scholastic activities in promoting human rights education in schools.

4.11 FURTHER READING

- Pal, R. M. and Somen Chakraborty. 2000. *Human Rights Education in India*. Indian Social Institute.
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UNIT 5 PEACE EDUCATION

Structure

- 5.0 Introduction
- 5.1 Unit Objectives
- 5.2 Understanding Peace by Understanding Conflict
 - 5.2.1 Aims of Peace Education
 - 5.2.2 Basics of Peace Education
- 5.3 Peace Education and Teacher
 - 5.3.1 Power of Silence
 - 5.3.2 Yogic Meditation
- 5.4 Summary
- 5.5 Key Terms
- 5.6 Answers to ‘Check Your Progress’
- 5.7 Questions and Exercises
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5.0 INTRODUCTION

Beyond the boundaries of our nation lies the rest of our world. With numerous nations and limited resources, there is always a tug of war for power. Since, it is not possible for all nations to agree on things, there arises issues of conflict. Additionally, one can also witness the mushrooming of varied groups with different interests choosing their own ‘right’ way to meet their demands. It is important to remember that all of this is set in a world which has different power regimes in their territory. So, while it is a given that there will be conflict, what is not known is what will be the degree of difference of opinion. It is an acknowledged fact that for the benefit of the entire mankind it is important that there is unity, peace and harmony. Peace pervades our psychological, social, cultural and physical space and what better way to strive for peace in the world, but through students, the children who will be the drivers of the future of mankind. Peace education is therefore, a very important field of study having varied aspects under its fold. In this unit, you will learn about the understanding peace by understanding conflict, the aims of peace education, basics of peace education, peace education and the role of teachers, power of silence and the concept of yogic meditation.

5.1 UNIT OBJECTIVES

After going through this unit, you will be able to:

- Assess the concept of understanding peace by understanding conflict
- Explain the aims and basics of peace education
- Describe the role of teachers in peace education
- Discuss the power of silence and yogic meditation

5.2 UNDERSTANDING PEACE BY UNDERSTANDING CONFLICT

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In this section, we will learn why peace education is important and in what way it is related to understanding conflict. We will begin by studying the aims of peace education and then will move on to learn about the basics of peace education.

5.2.1 Aims of Peace Education

Having a culture of peace is crucial not only at a societal level but also at the world stage for the development of both the individual and society, but how do we build it? A probable answer to this question is found in the Preamble of the UNESCO constitution which says: ‘Since wars begin in the minds of men, it is in the minds of men that the defences of peace must be constructed’. The UNESCO Culture of Peace elucidates on the mechanism or means through which peace can be constructed in the minds of human beings: ‘For peace and non-violence to prevail, we need to foster a culture of peace through education by revising the educational curricula to promote qualitative values, attitudes and behaviours of a culture of peace, including peaceful conflict resolution, dialogue, consensus building and active non-violence’.

Fostering a culture of peace through education is the first of the eight action areas laid out by the 1999 United Nations Declaration and Programme of Action on a Culture of Peace [resolution A/53/243]. This action area highlights the crucial role that institutions of formal education, i.e., the school, can play in fostering a culture of peace. However, education in culture of peace is not only about formal education; it includes non-formal education as well. Non-formal education is education that takes place outside the classroom and the school. Education—both formal and non-formal—needs to focus on building a culture of peace and non-violence. Education must empower children to become active participants in their future. The UNESCO stresses that the ‘culture of peace through education’ is the base upon which the other seven action areas can be built.

Outlining the composition of education, Daniel Webster said, ‘Knowledge does not comprise all which is contained in the large term of education. The feelings are to be disciplined, the passions are to be restrained; true and worthy motives are to be inspired; a profound religious feeling is to be instilled, and pure morality inculcated under all circumstances. All this is comprised in education’. Gandhi viewed education as that which is relevant and meaningful to the lives of human beings. He felt that education should ‘make of us men’ and ‘enable us to do our duty’. For Gandhi, education was not confined to the 3Rs as these were not practically relevant in day to day lives of human beings. The real aim of education was to build characters. Much of the education today assumes that violence and injustice are a fact of life. Many even glorify wars leaving people with the assumption that we do not have choices. But real education aims to help people to see that we do have choices.

Education can positively contribute to building a culture of peace. Education includes not just higher education but also education at the primary and secondary level. In fact, it is better to start early as far as constructing the defenses of peace in

the minds of men are concerned. 'Peace Studies' or 'Peace and Conflict Studies' has been established as an independent discipline worldwide and universities run specialized courses on them. These courses concentrate on the analysis of conflicts at different levels and also focus on how peace can be built.

Peace education in UNICEF refers to the process of promoting the knowledge, skills, attitudes and values needed to bring about behaviour changes that will enable children, youth and adults to prevent conflict and violence, both overt and structural; to resolve conflict peacefully; and to create the conditions conducive to peace, whether at an intrapersonal, interpersonal, intergroup, national or international level. Peace education must address the prevention and resolution of all forms of conflict and violence, whether overt or structural, from the interpersonal level to the societal and global level.

Objectives and Dimensions of Peace Education

Peace education concentrates on changing attitudes and behaviour so as to achieve cooperation and encourage nonviolent problem-solving. It makes people aware of their biases, prejudices and stereotypes. Education has a normative component and most definitions of peace education also touch on the normative aspect. Peace education can take place in formal as well as non-formal relaxed settings (outside the classroom). Efforts to introduce peace education in the school curriculum have been undertaken in several parts of the world.

Johan Galtung compares peace to health and says that just wanting health is not enough; one would need knowledge and skills as well. The same is the case with peace. 'Peace education should fill the gap between wanting and acting'. However, the field of peace education is not free from controversies for there is disagreement with regard to how to obtain peace and what would be its ultimate goal. It is thus a 'contested concept'. Galtung opines that peace education can provide medium and long-term perspectives. In the medium term, it can prepare the foundation wherein the seeds for peace would be planted. In the long term, it can prevent violent conflicts from taking place as people would have gained the capacity and the skills to deal with conflicts non-violently and creatively.

Birgit Brock-Utne defines peace education as 'the social process through which peace...is achieved...includes the practicing of equality of rights and equal power-sharing for every member of a given community...further includes the learning of skills of non-violent conflict resolution...also includes respect for human rights.' However, according to her it is very difficult to treat peace education 'in a scholarly manner because the term is open to so many different political interpretations. For political reasons—to reach consensus on a definition of peace education to be used in the international community or in the official school curriculum guidelines—the term is intentionally made to be open to various interpretations and to accommodate various viewpoints.' Since the field is too wide open it is 'unwieldy' as well. That is why there have been attempts to divide it into smaller manageable areas or 'subfields' like development education, human rights education, disarmament education, etc. Brock-Utne sees peace education as 'the generic umbrella' for these other related areas. However, there are debates on whether peace education is a broader concept

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that also includes human rights education or whether human rights education is the 'approach' through which peace education should be looked at. There are diverse views on this debate.

Betty Reardon, an American peace education expert is of the view that what would specifically go into peace education is neither clearly laid out nor is it defined in terms of what it would be limited to. In her research, she found out that peace education in the United States focused on nine areas all of which were either focused on cognitive aspects or on building attitudes or behaviour: conflict resolution, cooperation, global environment, human rights, multicultural understanding, non-violence, social justice, global environment and world resources. For Reardon, the objective of peace education is to 'promote the development of authentic planetary consciousness that will enable us to function as global citizens and to transform the present human condition by changing social structures and the patterns of thought that have created it.'

Its core is the 'control, reduction and elimination' of violence.

Birgit Brock-Utne distinguishes between education *about* peace and education *for* peace. Education *about* peace is a formal approach to peace education while education *for* peace is a broader approach. There is also a difference in the way the two see 'education' – the former sees education as the 'limited, formal learning of matter, acquisition of knowledge' while the latter is about 'informal learning of attitudes, values and behaviour.' Depending on one's requirements, education *for* peace programmes can be either narrow or wide. When it's broad, it has the long-term aim of promoting positive peace; when narrow, it focuses on addressing or preventing a specific conflict. However, there is no dichotomy between the narrow and the wider component; in practice they are closely inter-linked. Besides, both have a normative approach. Education *for* peace can be undertaken in societies which are facing violent conflicts as well as in societies where there is a likelihood of violent conflict breaking out. Both adults and children can be a part of education *for* peace.

The goal of education *for* peace is the development of 'the critical and analytical mind' and 'cooperative way of working'. However, this is easier said than done in the settings of a formal school system, for structurally it is geared towards and promotes competition, achievements of the individual and getting grades.

Pedagogy is a very critical aspect of peace education. Paulo Freire's work, *Pedagogy of the Oppressed*, written in 1968, lays out the framework in this regard. According to Freire, the modern education system is a hierarchical setup which treats students like empty vessels, where teachers need to deposit knowledge. He terms this as the 'banking' approach to education. This process ends up dehumanizing both the teacher and the students. Here the teacher is the 'subject' and the students are mere 'objects' and knowledge is devoid of reality. Freire contends that students need to be seen as co-creator of knowledge and the aim of education should be *conscientization*, where education is a medium of consciously shaping individuals and the society. This is to be done through dialogue or the dialogical method.

Education for Peace in India

In India, peace education programmes have traditionally been concerned with promoting certain core values. Different commissions and committees recommended the incorporation of value education at all levels. Consequently, the National Curriculum Frameworks of 1975, 1988 and 2000 adopted a value-oriented approach to integrate peace concerns in education. A major shift in this approach was witnessed in the National Curriculum Framework (NCF) of 2005 which felt that value education gets subsumed in peace education. Moreover, peace education and value education are not identical in nature and content. Peace education can help better understand values and also help in their internalization. Without such a framework, values do not get integrated with the learning process. Peace education can thus provide the context for value education and also facilitate its operation. Moreover, there is a growing realization in the world today that children should be educated in the art of peaceful living in the wake of alarming increase in violence in school life. Gandhi too had said: 'If we are to teach real peace in the world we shall have to begin with children.' As a result, the need for integrating peace concepts, attitudes, values and behavioural skills into the school curriculum was felt. Thus, out of the twenty-one focus groups constituted in the context of NCF 2005, Education for Peace emerged as one of the thrust areas.

National Curriculum Framework of 2005 went beyond peace education to emphasize on 'education for peace'. Education for peace is a wider concept and peace education is one part of it. In the former, peace is the vision through which the process of education is shaped. Here the whole educational process is geared towards the creation of a better world and the promotion of a culture of peace. education for peace is education for life; it is not about training for a career or a livelihood. In education for peace learning has to be a meaningful and joyful experience and not a cumbersome and burdensome process.

Education for peace aims to train children to become responsible adults so that they can live harmoniously with others as well as the environment. This would entail orienting children towards peace, endowing them with non-violent attitudes, behaviour and values. It also consists of developing attitudes of self-respect, tolerance, empathy, justice and fairness. Besides, human rights education, environmental education, conflict resolution education, development education, cooperation, social responsibility, democracy and respect for cultural diversity will be a part of education for peace. In the Indian context, education for peace could also include inculcation of the idea and goal of social justice, propagation of a secular and democratic culture, and promotion of national integration, eventually making these a part and parcel of the lives of its citizens. It is pertinent to emphasize here that in several settings peace education and education for peace are used interchangeably and they mean one and the same thing.

Peace when taught in a formal setting like schools need not be confined solely to one subject such as conflict resolution or conflict management or be taught just as a part of social science and humanities like history or political science or civics. It can be and should be in-built and integrated into different subjects. Education

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for peace, thus is not envisaged as a separate subject that would further augment curriculum load but a perspective from which all subjects are to be taught.

The present state of educational affairs in the schools of India is far from satisfactory. It promotes competition and rote learning and is based on hierarchical transfer of knowledge. The child does not experience any joy in learning; education thus becomes a burden. Besides, it hardly pays attention to nurturing the child into a holistic being. Teachers are poorly trained. They pass their prejudices and biases on to the students. As a result we see several forms of violence in schools today – bullying, beating, ragging, killing (students committing violence on others); students committing suicides (violence on self), corporal punishment (violence committed on students by others such as teachers), etc. Schools which are meant to be nurseries of peace end up becoming a transmission point for violence. Thus, a total paradigm shift is required in the transaction of education – it should focus on learning and not be confined to literal training.

Given the dismal scenario, implementation of education for peace would require engaging with various issues and concerns and addressing them constructively such as training of teachers, textbook writing, reducing the curriculum load, coming up with evaluation methods that promote cooperation rather than competition, involving the parents and the community at large in teaching-learning processes, etc.

The role of the teacher assumes significance in contextualizing education for peace in schools. Teachers are role models for young impressionable minds. They not only facilitate the teaching-learning process but also influence the psychological, emotional and spiritual growth of the children by creating an enabling environment. This requires proper training in the content and pedagogy of education for peace. The NCF 2005 too emphasized on proper training and development of skills among teachers so that they could contribute to building a culture of peace among their students and the school and community at large.

5.2.2 Basics of Peace Education

Legal means of conflict resolution refers to the laws that could help resolve conflicts non-violently. Laws aim to protect the society and its individuals, establish rules for behaviour and governance, maintain social order and ensure justice. Most of all, they are meant to guide relations between states as well as between citizens of states by specifying what is permitted or legal and what is not allowed. Laws have the potential to limit and prevent violent conflicts and wars and promote a peaceful world. However, laws by themselves cannot do anything as firstly, no law is perfect and secondly, because laws are not perfectly implemented or executed.

Law, both international and municipal, provide the legal means for conflict resolution. International law or the ‘law of nations’ deals with interactions between states and provides rules regarding how to conduct international interaction while municipal law concerns the national and domestic law of a state.

International Law

The main idea behind the emergence of international law was to manage conflict among states as it was felt that laws would bring in order and lessen violent conflict.

However, just the presence of laws does not necessarily mean that it would be easy to resolve conflicts. Laws can be a point of contention as well; the powerful developed countries would not want to be constrained by them while the less powerful developing and underdeveloped countries feel that they never had a voice in the process of making these laws. In any case, all countries of the world hardly agree on all international laws. Besides, several times municipal laws contradict international laws. Cultural differences between countries make the interpretation and implementation of international laws really difficult.

The beginning of international law can be traced to the Treaty of Westphalia, 1648 which stressed upon the sovereign equality of states. However, it was only in 1783 that the term ‘international law’ emerged for the first time in Jeremy Bentham’s *Principles of International Law*. In the eighteenth and nineteenth century, the rules of war (*jus ad bellum* and *jus in bello*) were codified in the Geneva Conventions. After the end of the First World War, the League of Nations came into being and made some unsuccessful attempts to prohibit war. The Kellogg-Briand Pact of 1928 was the first crucial initiative which went beyond the laws of war. It criticized ‘recourse to war for the solution of international controversies.’ In 1945, the United Nations (UN) was set up which became the source of international law. The UN Charter not only defined the legal use of force but its Chapter VI stressed on peaceful settlement of disputes through a variety of mechanisms which include negotiation, mediation, conciliation, inquiry, arbitration and judicial settlement. Besides, the UN became the ‘negotiating venue’ for creating new international laws.

There are four major sources of international laws: classical writing, custom, treaties and rulings of international courts. Apart from these, international legal scholars also contribute to international laws. Their opinion on technical issues could lead to the creation of new laws. Moreover, general legal principles which are part of the municipal law of several states could also become a part of the body of international law.

Various classical writings had sparks of international law in them. Francisco de Victoria, a Spanish legal scholar of the sixteenth century, believed that war had to be ‘morally justifiable, and could not simply be fought over differences of religion or for the glory of a ruler.’ But among classical writings, it was Hugo Grotius’ work in the year 1625, *On the Law of War and Power* that left its influence the most on international law. Grotius opined that there was a ‘natural law’ which was beyond nations as all humanity belonged to the same community. He strongly advocated state sovereignty and therefore non-interference by states in the internal affairs of other states. Thus ‘the Grotian tradition...derives the legitimacy of international law from the legitimacy of states themselves. But it goes further in seeking to derive principles whereby the behaviour of one state toward another can be regulated...’

Several customary practices that developed over a period of time have been codified in international law. Yet, ‘custom is one of the most important and least appreciated sources of international law.’ An example of customary law would be diplomats enjoying immunity from getting arrested or detained when working in another country.

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The third source of law is international agreements and treaties between states. States have signed treaties and agreements with other states covering areas like ending wars, putting restrictions on each other as to the actions permitted during wars, settling boundary disputes, navigation rights, fishing rights, etc. These treaties are a part of international law. In majority of cases, these treaties have been honoured by states as violating agreements and not honouring treaty obligations would lead to a loss of face. Moreover, a state that gets labelled as a 'treaty-breaker' may have difficulty in establishing relationships with other states in the future. Most of these international treaties and agreements laid the foundation for several intergovernmental and multilateral organizations, which also in turn became a source of international law.

International law also provides for a court to hear disputed cases. The legal initiatives to change the world and make it a better place led to the establishment of the Permanent Court of International Justice (PCIJ) in The Hague in 1920. It was then a part of the League of Nations. PCIJ 'epitomized...logic of world peace through law.' The PCIJ was reconstituted as the International Court of Justice (ICJ) in 1946. ICJ will be dealt with separately slightly later in the chapter.

The main difference between international law and municipal law is that the former cannot be enforced while in the latter there is a government to enforce the laws. That is why several people go to the extent of not even considering international law as 'law'. Yet some others argue that why not translate international laws into municipal laws where they can be better enforced as national governments have the wherewithal to do so.

Lack of enforcement provisions is a major problem in international law as 'individual states insist on a kind of latitude that they would never allow their own citizens.' The 'latitude' that is being referred to here is state sovereignty and the state-centric system. Individuals take recourse to state sovereignty to escape the provisions of international law. The protection of human rights which is one of the important aims of international law also puts limitations on state sovereignty, for on occasions force has been used to protect them. In the late 1990s, state sovereignty and principles of human rights were in conflict with each other in the Balkans crisis wherein Yugoslavia opposed Western threats by taking recourse to the former while the North Atlantic Treaty Organisation (NATO) countries undertook 'humanitarian intervention' in 1999 on the pretext of protecting the latter. David P. Barash thus concludes that 'state sovereignty continues to reign, although a semblance of international law is generally invoked as well. States have been especially hesitant...to circumscribe their day-to-day authority.'

In spite of these challenges, international law is most often followed, largely because a major part of the laws are based on customs and secondly because the big powers back them. The latter however do so mainly because they see it in their interest.

Conflict Resolution in International Law

Malcolm N. Shaw says, 'International law has historically been regarded by the international community primarily as a means to ensure the establishment and

preservation of world peace.’ Given this context, the procedures available within international law to resolve conflicts peacefully fall into two categories: diplomatic procedures and adjudication. Diplomatic procedures refer to endeavours and efforts made either by opposing parties or with the help of other entities, to resolve the dispute by making use of the process of discussion and fact-finding such as negotiation, good offices, mediation, inquiry and conciliation. Adjudication, on the other hand, entails the involvement of a disinterested third party, who determines the legal and factual issues of the dispute through the means of either arbitration or through judicial decisions.

In the course of conflict resolution, a range of methods can be used by contending states in a particular dispute; the process need not be limited to only one method. Differences between states can either pertain to legal conflicts and/or political disagreements that may be peripheral. It is important to point out here that states are under no obligation to make efforts to resolve their disputes even though the international law and the United Nations Charter instructs them to do so. Secondly, the methods used to settle disputes can be operationalized only when the states give their consent to that effect.

But what constitutes ‘dispute’? ‘Dispute’ as referred to by the PCIJ in the *Mavrommatis Palestine Concessions (Jurisdiction)* case constitutes ‘a disagreement over a point of law or fact, a conflict of legal views or of interests between two persons.’ Disputes are sometimes classified into justiciable and non-justiciable or legal and political disputes. However, this sort of a distinction may not be practically applicable as disputes generally tend to involve political considerations and disagreements over political issues may get resolved through judicial decisions. Moreover, categorization of a dispute into legal or political is a matter of perception and would depend on how concerned states choose to term it. However, some differences between the legal and political means to resolving conflicts can be established. Legal means to conflict resolution refers to ‘the provisions of law as they stand at that point, irrespective of any reforming tendencies the particular court may have, while the political techniques of settlement are not so restricted.’ Besides, it is also possible that political and legal organs deal with the facets of the ‘same basic situation’. Political means of conflict resolution include the measures applied by the United Nations. Here the focus will be on the legal means of conflict resolution as established in International Law.

The legal means for conflict resolution have been elaborated upon in the 1970 Declaration on Principles of International Law Concerning Friendly Relations and Cooperation among States in the following manner:

‘States shall accordingly seek early and just settlement of their international disputes by negotiation, inquiry, mediation, conciliation, arbitration, judicial settlement, resort to regional agencies or arrangements or other peaceful means of their choice’.

The above methods have also been referred to in Article 33(1) of the UN Charter. However, these have been mentioned in the context of the continuance of such disputes that are likely to endanger international peace and security. The methods can be used in any order but no force is to be used nor is any threat to be issued to

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that effect. Moreover, states can choose to use any method that they want to adopt in a particular context. Regional instruments such as the American Treaty on Pacific Settlement, 1948 (the Pact of Bogota); the European Convention for the Peaceful Settlement of Disputes, 1957 also leave it to the states to decide on the means of conflict resolution that they want to adopt. If one method fails to resolve a dispute, states can take recourse to another. In spite of the best efforts, if the dispute does not get resolved and it is likely to harm international peace and security, the parties ‘shall refer it to the Security Council.’

Negotiation

Negotiation is a simple, active and the ‘most utilized form’ of conflict resolution. In negotiation, contending parties discuss their differences directly with each other, without the involvement of a third party; the overall aim is reconciliation of differences. If reconciliation does not happen due to various reasons, the idea is to at least understand each other’s positions. Normally, negotiation becomes ‘the precursor’ for other settlement procedures such as mediation, as parties use it initially to clarify disagreements. British academic Malcolm N. Shaw Q.C. says, ‘Negotiations are the most satisfactory means to resolve disputes since the parties are so directly engaged.’

Negotiations depend to a certain degree on opposing parties showing some flexibility, sensitivity and mutual goodwill towards the other. As a result, they do not always succeed. Lack of trust in each other is likely to complicate the negotiation process, making resolution difficult.

Some bilateral and multilateral agreements instruct parties to enter into negotiation as a matter of ‘duty’, for instance, Article 283(1) of the Convention on the Law of the Sea, 1982 provides that in case of a dispute regarding ‘interpretation or application’ of the Convention, ‘the parties to the dispute shall proceed expeditiously to an exchange of views regarding its settlement by negotiation or other peaceful means.’ When negotiation is obligatory, it is likely to entail the pursuance of negotiation with the aim of concluding an agreement. In the *North Sea Continental Shelf* cases, the ICJ held that:

‘The parties are under an obligation to enter into negotiations with a view to arriving at an agreement, and not merely go through a formal process of negotiation...they are under an obligation so to conduct themselves that the negotiations are meaningful, which will not be the case when either of them insists upon its own position without contemplating any modification of it.’

However, in the *German External Debts* case, the ICJ held that when parties agreed to negotiate with each other, they were under no obligation to reach an agreement but they had to make ‘serious efforts’ to do so. In the *Lax Lanoux* arbitration, it was stated that negotiations had to be conducted as per ‘the rules of good faith’ and were not meant to be ‘mere formalities’. If discussions were broken off unjustly or if there were ‘unusual delays’ or when parties systematically refused to consider proposals – these were taken to be violation of ‘the rules of good faith’.

Article 33 of the UN Charter says that in cases where disputes by their continuance are likely to imperil international peace and security, states should first

try to seek resolution of disputes via negotiation, mediation or inquiry and only when these mechanisms fail that they should take recourse to other forms.

Good offices and mediation

The mechanisms of good offices and mediation make use of a third party. This third party could be either ‘an individual or individuals, a state or group of states or an international organisation.’ The aim of the third parties is to ‘encourage’ the opposing parties to reach some sort of an agreement and terminate the conflict. They are persuaded to make decisions with regard to the agreement on their own without the same being imposed by the third party which is generally the case in arbitration and adjudication.

In good offices, the third party tries to ‘influence’ the contending parties to negotiate with each other. Mediation on the other hand involves ‘active participation’ of the mediator in the process of negotiation. It is difficult to clearly distinguish between good offices and mediation several times as the two ‘tend to merge’. The good offices mechanism was utilized by the USSR in 1965 when it helped India and Pakistan to resolve their dispute. France played a similar role between the US and North Vietnamese while ‘encouraging’ them to start their negotiations early on in the 1970s. On several occasions, the United Nations (UN) Secretary General makes use of his good offices to help the opposing parties to come to an agreement. This was specifically done in the case of Afghanistan. The Geneva Agreements of 1988, pertaining to Afghanistan, ‘noted that a representative of the Secretary-General would lend his good offices to the parties.’

The role of the mediator is much more dynamic. They try to ease the tension between the parties, thereby improving the environment in which the negotiations will take place; they try to ‘reconcile’ the diverse and opposing contentions between the parties; they come up with their ‘own proposals’ and then coax and persuade the contending parties into agreeing to them.

The Hague Conventions of 1899 and 1907 enunciated the rules by which the mechanisms of good offices and mediation would be governed. It ‘stipulated that the signatories to the treaties had a right to offer good offices or mediation, even during hostilities, and that the exercise of the right was never to be regarded by either of the contending sides as an unfriendly act. It ...also explained that such provisions were not binding...laid a duty upon the parties to a serious dispute or conflict to resort to good offices or mediation as far as circumstances allow, before having recourse to arms.’

Inquiry

Inquiry as a legal mechanism for conflict resolution is used when there are differences between parties on fact-based issues. In such cases, a commission of inquiry is instituted, wherein reputed observers conduct the enquiry and specifically ascertain the facts of the dispute. The prerequisites of inquiries were first laid out in the Hague Conference of 1899 ‘as a possible alternative to the use of arbitration.’ However, inquiries have been limited for they can only be applied to international disputes where the parties ‘honour’ or ‘vital interests’ are not involved and the

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conflict is centred on a ‘genuine disagreement’ pertaining to ‘facts which can be resolved by recourse to an impartial and conscientious investigation.’

Inquiry was successfully used in the Dogger Bank incident. In 1904, British naval forces were fired upon by Russian naval ships thinking that they were Japanese torpedoes, their enemy. An international inquiry commission was established and the Hague provisions were enforced. The commission managed to settle the case peacefully. As a result, an interest developed in this mechanism and the Hague Convention of 1907 elaborated on its provisions. But examples of these provisions being applied to commissions of inquiry have been few and far between. In the *Red Crusader* inquiry of 1962, a fact-finding mission was established but it ‘incorporated judicial aspects’ as well and its report too ‘reflected legal findings’.

In spite of its very limited application as a ‘separate mechanism’ as per the provisions of the Hague Convention of 1907, the importance of inquiry cannot be rejected outright as its usage within the UN and its specialized agencies has increased. They have also been used as part of other legal mechanisms of conflict resolution for ‘general fact-finding’.

Conciliation

According to Malcolm N. Shaw, ‘The process of conciliation involves a third-party investigation of the basis of the dispute and the submission of a report embodying suggestions for a settlement.’ It, thus includes the essentials of inquiry as well as mediation. In fact, the treaties that provided for permanent inquiry commissions also led to the origin of the process of conciliation. In contrast to arbitrated decisions, conciliation reports are in the form of ‘proposals’ and thus not binding.

The rules pertaining to conciliation were laid out in the 1928 General Act on the Pacific Settlement of International Disputes. These rules were revised in 1949. The rules elaborated on the function, composition, the site of the proceedings and time period of the commissions. They defined the purpose of the commissions which included both inquiry and mediation techniques. The conciliation commission was to comprise of five people – one member to be appointed by each of the contending parties and the rest of the three members were to be citizens of third states who were to be ‘appointed by agreement’. The conciliation proceedings could not be held in public and had to be completed within a period of six months. Thus the conciliation mechanism ‘was intended to deal with mixed legal-factual situations to operate quickly and informally.’

Conciliation commissions were favoured as a mechanism during the period between the two world wars ‘especially between 1920 and 1938’ as several treaties provided for them. However, since then they have not been in much use. Still several multilateral treaties have made provisions for the use of conciliation as a means of conflict resolution such as the 1948 American Treaty of Pacific Settlement, the 1957 European Convention for the Peaceful Settlement of Disputes, the 1985 Vienna Convention on the Protection of the Ozone Layer etc.

Conciliation mechanism was used in the dispute between Iceland and Norway. The dispute pertained to the delimitation of a continental shelf between Iceland and

Jan Mayen island. The provisions of the agreement that established the Conciliation Commission contained key features of the conciliation method; they noted that the dispute was a matter of ‘continuing negotiations’ and that the report of the Commission would not be ‘binding’ on the parties. The Commission proposed the setting up of a joint development zone—something that could not have possibly been done by a judicial body—only a conciliation commission could come up with such an idea. Thus as is evident, conciliation is still a valid and useful method as it is ‘extremely flexible’. Moreover, the clarification of facts and the discussion of proposals could encourage the parties to go in for negotiation. Lately, there have been efforts to ‘reactivate’ the conciliation mechanism but only the future will determine how it fares.

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Arbitration

Arbitration and judicial settlement are two adjudicated methods of dispute settlement whose decisions are binding. Judicial bodies such as courts and tribunals have been rendered ‘a special place’ in international law as they are ‘part of a larger process of peaceful settlement.’ Jennings has written to this end, ‘The adjudicative process can serve, not only to resolve classical legal disputes, but it can also serve as an important tool of preventive diplomacy in complex situations.’

The 1794 Jay Treaty between Britain and America laid the foundation of the modern form of arbitration as a mechanism. Mixed commissions were established as part of the Treaty with the aim of resolving the legal disputes between the two parties. Arbitration was successfully used in the *Alabama Claims* arbitration of 1872 and further towards the close of the nineteenth century in the *Behring Sea*, *British Guiana* and *Venezuela Boundary* arbitrations. It is evident from these cases that arbitration developed out of the ‘processes of diplomatic settlement’. Shaw says, ‘International arbitration was held to be the most effective and equitable manner of dispute settlement, where diplomacy had failed.’

The aim of arbitration as given under Article 15 of the 1899 Hague Convention for the Pacific Settlement of Disputes was, ‘the settlement of differences between states by judges of their own choice and on the basis of respect for law.’ This became the acceptable definition of arbitration, which was further repeated in Article 37 of the 1907 Hague Conventions and was also taken on later by the PCIJ and the ICJ.

A Permanent Court of Arbitration (PCA) was established in 1899 by the Convention for the Pacific Settlement of International Disputes. Though referred to as a ‘court’, it is not really a court as it does not comprise of ‘fixed body of judges’. The PCA consists of a panel of people who are nominated by the contracting states. Each state nominates maximum four people to the panel. Article 44 of the 1907 Hague Convention elaborated that the people who are to be nominated to the panel must be individuals ‘of known competency in questions of international law, of the highest moral reputation and disposed to accept the duties of an arbitrator.’ When contracting states want to use arbitration, they can choose members from the panel for the tribunal. Thus the PCA works more like a facilitator for establishing arbitration tribunals. Besides, PCA also has an International Bureau which keeps all the records

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of the Court and thus acts like a 'registry'. The Permanent Administrative Council looks after the administrative issues of the Bureau. From 1920 to 1932, around twenty disputes were arbitrated by the PCA but after that the numbers declined as the PCIJ came up in the 1920s. Recently, however, the PCA has again begun to play a crucial role.

There is no set pattern prescribed for the composition of arbitration tribunals; it can range from 'a single arbitrator' to 'a collegiate body'. When it's a collegiate, all parties appoint equal number of arbitrators; the chairman can be appointed by the parties or the nominated arbitrators can appoint one. Sometimes, a head of state may be appointed as a single arbitrator. The head of state in turn nominates an expert or experts in international law or allied areas to act on his behalf. In the PCA, two arbitrators are selected by each party and only one of these can be 'a national of the state'.

States are under no obligation 'to submit a dispute to the procedure of arbitration, in the absence of their consent. This consent may be expressed in arbitration treaties, in which the contracting states agree to submit certain kinds of disputes that may arise between them to arbitration, or in specific provisions of general treaties, which provide for disputes with regard to the treaty itself to be submitted to arbitration...'

When states submit a dispute for arbitration, they sign a formal document or treaty known as *compromis* or special agreement which defines and specifies all the provisions pertaining to the arbitration: the issue, the rules of procedure of the tribunal, the power of the tribunal and the principles by which the award will be determined. Normally, it is international law that is applied to the proceedings of arbitration but if the parties want and agree upon, they can put in certain specific principles in the *compromis*. The tribunal then has to apply the specific rules. For example, some agreements specify that the decisions of the tribunal must be in accordance with 'law and equity'. This then entails 'that the general principles of justice common to legal systems should be taken into account as well as the provisions of international law.' If no specific provisions are mentioned by the parties, the principles contained in the Hague Convention I of 1899 (revised in 1907) would be applied. A specific characteristic of arbitration is 'that the tribunal is competent to determine its own jurisdiction and therefore interpret the relevant instruments determining that jurisdiction.'

When parties agree to go in for arbitration under Article 18 of the Hague Convention, they were legally bound to accept the terms of its award. Thus once an award has been made by an arbitration tribunal it is 'final and binding', the validity of which cannot be challenged later. In some situations, parties may request a re-opening or revision of the award, to rectify errors or make the tribunal consider certain facts that were unknown at the time of the award.

In some situations, the award of an arbitration tribunal 'may be regarded as a nullity.' There is no consensus among the legal fraternity with regard to the grounds for nullity but it is normally accepted that when a tribunal goes beyond or exceeds the power mentioned in the *compromis*, such as deciding on a question that was not submitted originally or applying such rules that it is not empowered to apply, its

award can be regarded as a nullity. Other grounds for nullity could be: 'invalidity of the *compromis*', corruption of a tribunal member, grave deviation from a basic procedural rule etc.

The number of inter-state arbitrations has risen up in the recent years. India and Pakistan went in for arbitration in the *Rann of Kutch* case (1968) to settle the boundary dispute and again in 2010 to settle the issue of the violation of the Indus Water Treaty as a result of the Kishanganga Hydro-Electric Project are just few of such cases.

Arbitration 'combines elements of diplomatic and judicial procedures.' Its success however depends on goodwill between the parties in coming up with the *compromis*, forming the tribunal and implementing the decision of the award once it is made. The other important aspect is that the 'arbitrators are required to base their decision on law.'

Compared to ICJ, arbitration has several advantages. It is useful in cases where some sort of a technical expertise is needed or where things need to be decided sooner rather than later. Secondly, parties choose their own arbitrators, lay down the laws that need to be applied, the rules to be followed during the procedure, and the time table to be followed to arrive at an award. Additionally, states can request that the proceedings of the arbitration be kept confidential. This is not possible in ICJ where hearings are held in public and the proceedings are published. Moreover, only states can appear in the ICJ proceedings, so arbitration is appropriate for those disputes where the concerned parties are states and international institutions. But the negative aspect is that parties have to bear all the costs of the arbitration process while in the ICJ, costs are borne by the UN.

Judicial Settlement

The decisions of judicial settlement are binding but these are delivered by 'established and permanent' bodies like that of the ICJ. Popularly referred to as the World Court, the ICJ is the 'principal judicial organ' of the UN. The ICJ is composed of fifteen judges who are elected for a term of nine years. The judges of the Court have rotating membership. The judges are elected from a list of qualified persons which is drawn by national groups who are part of the PCA or 'by specially appointed national groups' where UN members are not part of the PCA. The procedure by which the judges of the ICJ are appointed 'is interesting in that it combines both legal and political elements, while seeking to exclude as far as possible the influence of national states over them.' Elections are held every three years with five judges being elected each time.

The ICJ delivers decisions pertaining to international law 'as it exists at the date of the decision.' However, it does not make laws as it is not a legislative body. Though Article 36(2) of the ICJ Statute requires that the disputes brought to it by the parties should be 'legal' in nature, in reality these are entangled with political factors. Distinguishing between a dispute and a circumstance which could possibly lead to an 'international friction' or to the emergence of a dispute, the Court defined dispute as 'a disagreement over a point of law or fact, a conflict of legal views or of interests

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between two persons.’ The distinction is a ‘subtle’ one but no less important for if the Court has to successfully settle an issue or issues between states, it should be able to specifically identify them. What falls within the jurisdiction of the Court is a matter that only the Court can decide.

Apart from deciding ‘disputes of a legal nature’ between states ‘in accordance with international law’, the jurisdiction of the ICJ also includes giving advisory opinion ‘on legal questions’ to ‘particular qualified entities’ when there is a request to that effect. These entities could be organs of the UN or its specialized agencies who have the authority to make such a request. Thus the Court has a ‘dual jurisdiction’.

As per Article 34 of the Statute of the Court only states could be parties in cases before it. This implies that individuals and international organizations cannot approach the ICJ. Further, the Court’s Statute says that its jurisdiction ‘comprises all cases which the parties refer to it and all matters specially provided for in the Charter of the United Nations or in treaties or conventions in force’, apart from all the cases that are referred to it by the parties. If one party files an application, the Court will have jurisdiction only when the other state accedes to its jurisdiction. Thus the Court’s jurisdiction is based on ‘the consent of the parties’.

Article 60 of the Statute of the Court declares that its judgement ‘is final and without appeal’, although having no binding force. In any case, the ICJ itself is not troubled ‘with compliance’ and took the following view in the *Nuclear Tests* case, 1974 ‘once the Court has found that a state has entered into a commitment concerning its future conduct it is not the Court’s function to contemplate that it will not comply with it.’

The ICJ was marginalized until the 1980s as it was rejected by the Soviet bloc. The Third World states too became opposed to the ICJ when some rulings went against them. But things changed for the better when in 1984 the ICJ ruled against the United States in the *Republic of Nicaragua v. The United States of America* case. This case was brought by Nicaragua against the United States and pertained to the mining of Nicaraguan harbours. The ICJ not just ruled in favour of Nicaragua but also awarded reparations to it. However, the United States never really gave any compensation to Nicaragua as it blocked the UN Security Council from implementing the judgement. Post this judgement, the ICJ got ‘flooded with cases’.

As is evident from the above case, states have been selective in accepting the adjudicated decisions of the ICJ. The ICJ has ‘effectively resolved potentially troubling, long-festering, marginal disputes, especially involving disputed frontiers and maritime boundaries...other technical matters’ but ‘has not been very successful in relations to fundamental conflicts involving core interests of states.’ Thus, the ‘verdict on international courts is . . . mixed. On the one hand, states are gradually becoming accustomed to letting go of enough sovereignty to settle disputes in court instead of combat. On the other adherence to the dictates of the World Court is entirely ‘consensual’—it is up to the consent of those involved—whereas adherence to domestic law is obligatory.’

It must be mentioned here that apart from international law and the United Nations, several regional organizations such as the African Union (Organisation of African Unity) and the Arab League have also established mechanisms for the peaceful settlement of disputes. However, these are outside the purview of this book.

Education for Culture of Peace and Non-Violence

In a violent culture, the use of violence as an instrument or a tool is legitimized, e.g. there are cultures where war is seen as aesthetically beautiful, even sacred (holy war); and cultures where some kinds of killings are right and just. The world has already witnessed two World Wars and numerous other small and big violent wars resulting in huge losses of life and property and insurmountable misery. Besides, we are witness to different kinds of conflicts at various levels—inter-state, intra-state, ideological, ethnic and communal, factional, conflicts over resources etc.; interpersonal, organizational, community, social, national and international level. Societies, nations and countries thus seem to be embroiled in a ‘culture of violence’ where there is no respect for the sanctity of life and violence is all pervasive. However, if war culture is a reality of the human race, peace culture too is a fact of human lives.

According to sociologist Elise Boulding, peace culture ‘can be defined as a mosaic of identities, attitudes, values, beliefs, and patterns that leads people to live lovingly with one another and the earth itself without the aid of structured power differentials, to deal creatively with their differences, and to share their resources’. Conflicts are present in peace cultures but they are dealt with creatively. This ability to deal with differences is at the heart of peace cultures. In peace cultures, there is ‘creative balance among bonding, community closeness, and the need for separate spaces’. The term ‘peace’ in peace cultures refers to ‘positive relation between parties, of union, togetherness’. Societies and cultures develop their own patterns of balancing between peace and violence, between needs for bonding and separate spaces or autonomy.

Peace and violent conflict/war need to be seen as a continuum wherein on one end of the spectrum are different forms of war while on the other end there are cooperation and integration and problem-solving activities like negotiation and mediation. We thus have alternative choices. As human beings, we make the decision of whether to go for violent activities or to side with peace activities, based on various factors and circumstances.

Religious traditions usually comprise of two ‘contrasting themes – holy war culture and holy peace culture’. The holy war culture is based on patriarchal notions and exercises force and domination over the weak and the marginalized at various levels – the family, the community, the national and the international. On the other hand, in holy peace cultures, ‘love’ primarily guides all actions; it treats all persons equally. Holy peace cultures based on nonviolence are present in some religious traditions such as the Anabaptists in Christianity. All religions contribute to the building of a peace culture in some way or the other.

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It may seem as if a culture of violence is all pervasive but it is not inherent in human beings; human beings can accommodate both culture of war as well as culture of peace. Peace as well as violent and aggressive elements is generally present in all cultures. However, some cultures may have more of the former and less of the latter as in some of the faith-based communities. The peace elements of a culture may not be very visible but that does not mean that it does not have any; we may just not be looking for it in the right place. These peace resources which are found in all societies need to be harnessed to shift the balance from violence towards peace. Such resources include but are not limited to 'utopian longing for peace, both secular and faith-based peace movements, environmental and alternative-development movements, and women's culture'.

There is a vision and longing for peace in communities and societies; idealistic notions of 'heaven' and 'paradise' are part of this belief. Holy peace teachings have led to the emergence of faith-based peace movements which aim to train people in nonviolence, actively protest against militarism and collaborate with other communities on peace issues. Secular peace movements have also become very visible in contemporary times. International and other non-governmental organizations (NGOs) have tried to bring together people from all walks of life and of different nationalities on common platforms. They raise issues that touch human lives – social, economic, political and cultural. These organizations work on various issues of peace (may be not directly always) and contribute to the building of a peace culture, e.g., on disarmament, development, human rights and non-violence.

The environmental movement is also contributing to the building of a peace culture. This was evident in the Earth Charter initiative, Kyoto Protocol etc. Grassroots organizations and local self-help groups have tried to creatively resolve local social, economic and environmental issues as evidenced by the Grameen Bank in Bangladesh and the Chipko movement in India to name a few. Women's organizations are increasingly visible all over the globe. They are not just raising daily bread and butter issues but are also contributing to the cause of peace. Women's movements are also focusing on the various kinds of violence inflicted on women, both in the private realm as well as in the public space and how violence affects women differently. Youth and children too are seen to be actively contributing to the peace movement. The organizations like Voice of Children and Rescue Mission: Planet Earth are also devoted to this cause. All these movements are trying in their own small ways to break the shackle of a global system based on domination, militarism and power.

The family is a source of peace culture as well as of violence. Women's culture of nurturing flourishes in the family. They bear and rear children and take care of the needs of the rest of the family. This nurturing culture plays a critical part in the development of peace behaviour. Besides, communities have developed their own ways and means of resolving conflicts. These are passed on from generation to generation through families and are also interwoven into stories, folklores, songs, symbols, etc.

The Anabaptist culture which is prevalent in the religious communities of Quakers, Mennonites and Brethren pay special attention to raising children so that

they grow up into peaceful nonviolent adults. They are trained in nonviolent ways of responding to conflict. These cultures also make active contribution to peace-building such as the Mennonite Central Committee (MCC), which works globally on peace and justice issues.

The concept of ‘zones of peace’ has always been existent in human history. Temples and holy sites have been seen as safe places. The Hebrew Bible declared that farmlands and orchards and the women who tend them will be protected in war times. This concept of safe place has carried forward in modern times as well. Cities and towns or specific places within them are declared as safe zone. Also there are a small number of countries presently who have no military forces, viz., Costa Rica. Besides, there are nuclear-weapon-free zones which have been established by treaties facilitated by the United Nations, e.g., the Treaty for the Prohibition of Nuclear Weapons in Latin America and the Caribbean, popularly known as the Treaty of Tlatelolco, signed in 1967.

The culture of violence and war poses major obstacles to a culture of peace. The culture of violence can be seen not just in overt forms of violence but it is visible in the functioning of institutions as well (structural violence), for they deprive certain rights and the ability to satisfy basic human needs to some groups. Besides, it is also noticeable in the media, in our behaviours, attitudes and relations. However, as seen above, sustained efforts are being made to shift from a culture of violence to a culture of peace. The resources that will facilitate this shift are present in almost all cultures, we just need to dig them out and start making use of them in our daily lives.

A culture of peace needs to be based or built on three elements – equality, equity and mutual respect. Structures based on inequality and inequities are likely to lead to conflict and violence, sooner or later. Thus structures should first and foremost aim at fulfilling basic human needs which will ensure dignity to human lives. This needs to be done at the local and national level. At the global level, trade and other relations between states need to be based on equal exchange. This will take care of equity issues. The peace elements of one’s own culture as well as that of other cultures need to be respected and celebrated.

UNESCO’s Culture of Peace Initiative

The concept of ‘culture of peace’ was formulated at the International Congress on Peace in the Minds of Men, held in Cote d’Ivoire in 1989. The International Congress recommended that the United Nations Educational, Scientific and Cultural Organization (UNESCO) ‘help construct a new vision of peace by developing a peace culture based on the universal values of respect for life, liberty, justice, solidarity, tolerance, human rights and equality between men and women’. The context in which the International Congress took place and came up with such a far reaching recommendation is also significant – the Berlin Wall had just fallen and the Cold War had come to an end.

In 1994, the first International Forum on the Culture of Peace was held in San Salvador, the capital city of El Salvador. In 1998, the United Nations General Assembly [resolution A/52/13] defined Culture of Peace as consisting of values, attitudes and

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behaviours that reject violence and endeavour to prevent conflicts by addressing their root causes with a view to solving problems through dialogue and negotiation among individuals, groups and nations. So simply speaking, ‘a culture of peace is a culture that promotes peace’.

In 1999, the United Nations General Assembly adopted the Declaration and Programme of Action on a Culture of Peace. It came up with eight action areas that are linked to culture of peace and non-violence:

- *Fostering a culture of peace through education* by promoting education for all, focusing especially on girls, revising curricula to promote the qualitative values, attitudes and behaviour inherent in a culture of peace, training for conflict prevention and resolution, dialogue, consensus-building and active non-violence.
- *Promoting sustainable economic and social development* by targeting the eradication of poverty; focusing on the special needs of children and women; working towards environmental sustainability; fostering national and international co-operation to reduce economic and social inequalities.
- *Promoting respect for all human rights* by distributing the Universal Declaration of Human Rights at all levels and fully implementing international instruments on human rights.
- *Ensuring equality between women and men* by integrating perspective and promoting equality in economic, social and political decision-making; eliminating all forms of discrimination and violence against women; supporting and aiding women in crisis situations resulting from war and all other forms of violence.
- *Fostering democratic participation* by educating responsible citizens; reinforcing actions to promote democratic principles and practices; establishing and strengthening national institutions and processes that promote and sustain democracy.
- *Advancing understanding, tolerance and solidarity* by promoting a dialogue among civilizations; actions in favour of vulnerable groups, migrants, refugees and displaced persons, indigenous people and traditional groups; respect for difference and cultural diversity.
- *Supporting participatory communication and the free flow of information and knowledge* by means of such actions as support for independent media in the promotion of a culture of peace; effective use of media and mass communications; measures to address the issue of violence in the media; knowledge and information sharing through new technologies.
- *Promoting international peace and security* through action such as the promotion of general and complete disarmament; greater involvement of women in prevention and resolution of conflicts and in promoting a culture of peace in post-conflict situations; initiatives in conflict situations;

encouraging confidence-building measures and efforts for negotiating peaceful settlements.

The term ‘culture of peace’ was inspired by an educational initiative in Peru and the Seville Statement on Violence, both of which were developments in the year 1986. The Peru initiative was referred to as *Cultura de paz*. The Seville Statement on Violence was written for the United Nations sponsored International Year of Peace. It involved a team of international specialists who proved that peace is in fact possible because ‘war is not a biological necessity’. The need for such a statement arose as there was and there is a widespread notion that human beings are inherently conflictual, that we are genetically programmed for violence. But the Seville Statement based on scientific research and evidence proved otherwise. It made the following conclusions:

1. It is scientifically incorrect to say that we have inherited a tendency to make war from our animal ancestors.

Scientists conducted studies on animal behaviour including animal aggression. Prof. John Paul Scott reviewed these studies at Seville and concluded that warfare is unique to human beings.

2. It is scientifically incorrect to say that war or any other violent behaviour is genetically programmed into our human nature.

The role of genes is to provide a developmental potential but that can be realized only in combination with the ecological and social environment. Genes neither produce individuals inclined towards violence nor do they determine the opposite. Human beings have the capacity for violence and selfishness but they also have the capacity for nonviolent action and cooperation as well.

3. It is scientifically incorrect to say that in the course of human evolution there has been a selection for aggressive behaviour more than for other kinds of behaviour.

Among species, status within the group is attained by cooperating and fulfilling socially relevant functions. The Seville Statement therefore argued that violence is neither in the human evolutionary legacy nor in their genes. Experts who claim that humans are violent and selfish by nature tend to overemphasize the importance of aggression and under-emphasize the importance of cooperation.

4. It is scientifically incorrect to say that humans have a ‘violent brain’.

The neurophysiology of human beings does not compel them to react violently. Human acts are shaped by how they have been conditioned and socialized. Culture and cultural factors play a role in this.

5. It is scientifically incorrect to say that war is caused by ‘instinct’ or any single motivation.

Cognitive factors are more important in modern warfare than emotional and motivational factors, sometimes referred to as ‘instincts’. Modern war involves the

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use of personal characteristics such as obedience, social skills such as language and rational considerations such as cost-calculation, planning and information processing. Thus war is not solely based on instincts.

The Seville Statement was endorsed by a wide range of scientific and professional organizations around the world and was based on the latest scientific evidence. It was adopted by the UNESCO in 1989. The Statement argued that there is nothing in our biology which is an insurmountable obstacle to the abolition of war and other institutional violence. It concluded that war is neither in our genes nor is it inherent in human nature; it is actually a 'social invention'. Therefore, there is nothing that prevents human beings from creating peace; if they can create war, they can also create peace. It is thus possible to replace the 'culture of violence' with a 'culture of peace'.

The year 2000 was designated as the International Year for the Culture of Peace. A global movement representing an alliance of actors working towards a culture of peace emerged during this year. 2001–2010 was designated by the General Assembly as the International Decade for a Culture of Peace and Non-violence for the Children of the World with the aim of creating a world free of violence for the future generations.

The Preamble of the Charter of the United Nations states, 'We the peoples of United Nations (are) determined to save succeeding generations from the scourge of war, which twice in our lifetime has brought untold sorrow to mankind'. If we are to save succeeding generations from the scourge of war, we need to build a culture of peace. Fostering a culture of peace is needed today much more than ever as conflicts are no longer being fought on battlefields but within and between societies and communities.

CHECK YOUR PROGRESS

1. What is the medium term perspective which peace education provides as per Johan Galtung?
2. List the four major source of international laws.
3. State the main point of difference between international law and municipal law.
4. Name the two methods of dispute settlement whose decisions are binding.

5.3 PEACE EDUCATION AND TEACHER

Intolerance and discrimination happen when people see one another as objects, as 'others'. As we frankly exchange ideas and get to know one another as people like ourselves, we establish true world harmony.

Box 5.1

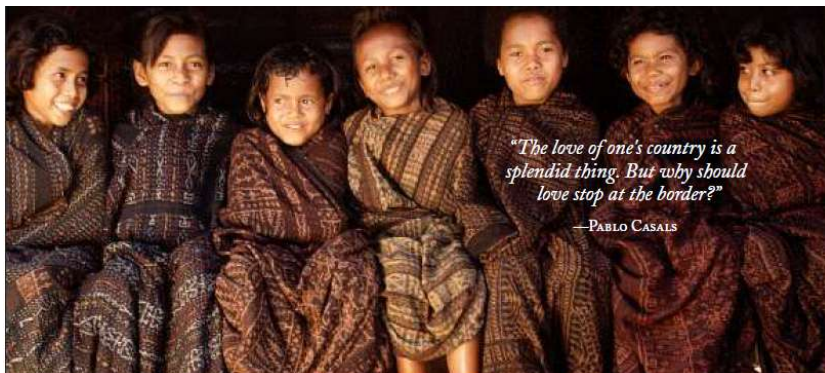
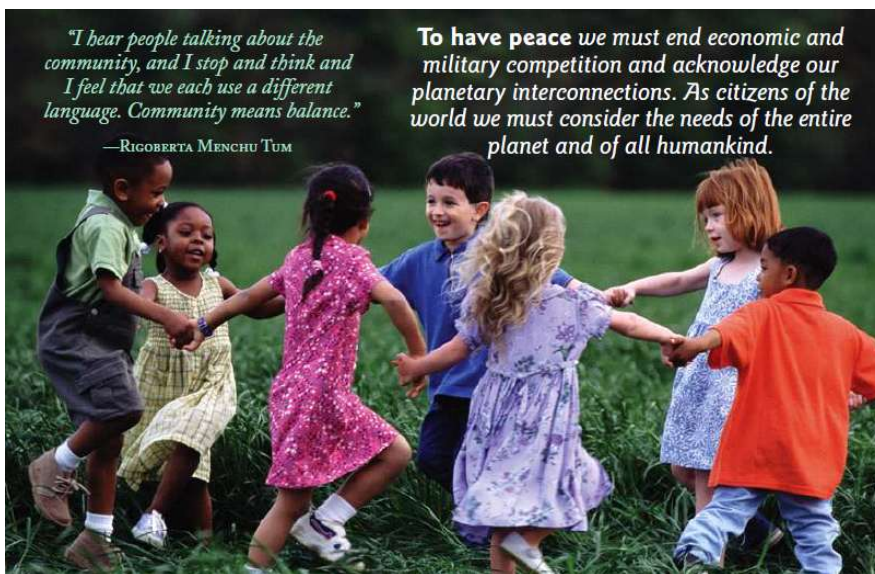
‘If we are to reach real peace in this world and if we are to carry on a real war against war, we shall have to begin with children.’ —**Mohandas Gandhi**

‘In this new century we must start with the understanding that peace belongs not only to states or peoples but to each member of those communities. Peace must be made real and tangible in the daily existence of every individual in need. Peace must be sought above all because it is the condition of every member of the human family to live a life of dignity and security.’ —**Kofi Annan**

‘Teaching our children to treat others as they wish to be treated is one of the most fundamental values we adults can pass on. We would have a different country and world if this lesson was learned and followed.’

—**Marian Wright Edelman**

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One would wonder if it is necessary to teach peace in schools. Is the whole of education not driven for peace? Is the curriculum not already doing this?

But the question is— Is adequate attention being given to the teaching of peace in our schools? Is education doing that? Are our schools really interested in

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producing a peaceful young generation? Is it sufficient if there is peace education in the curriculum? Is this really reaching the children?

We see that violence is on the increase in human society. Violence in the forms of terrorism, war, crimes, injustice and oppression and exploitation is seen in our midst today when outwardly we see growth, development and prosperity which is being enjoyed by a few only. The majority of humankind lives in poverty and are struggling for bare survival. There is so much disorder and confusion all around us. Sadly, this is the society that the mankind has built for himself!

This state of disorder and confusion in the society affects the innocent minds of children and will continue to do so. Children who naturally absorb the surrounding and the spirit of violence from the atmosphere will only grow to be the next generation of perpetrators of violence. There is therefore seen the need and necessity to nurture peace in the hearts of children and this is an urgent issue that needs to be addressed.

There are a few countries which still remain unaffected by such forces but the questions is—How long will they remain unaffected? Detailed research and understanding show that not too many countries can remain aloof and unaffected by globalization and its effects on human population. We see that education is today narrowed down into the teaching of certain subjects which are seen as essential for passing examinations. This exam-oriented and subject-centred knowledge in schools destroys the beauty of peace education. Children lose the very joy of learning. Instead of abolishing corruption and restoring peace, children are trained to cope with it and join the rat race. The word ‘school’ no longer means leisure as it once did and is viewed as far away from the notion of ‘peace’.

Teachers are no longer able to discipline their students and complain about increasing acts of violence among them. The mentality of this generation of students is very different from that of the teachers. They are insensitive to the problems of the society and are brought up as selfish, shallow people with very low intellectual capacity and who believe that the use of physical power is the solution to most of the problems. Even if there are some students who still believe in peace and non-violent activities, they are quite outnumbered by their more violent counterparts.

With the acts of violence spreading and people’s lives at stake, they are now beginning to realize the importance of education and as a result children are being taught the importance of peace. Peace banners, concepts and values are being incorporated into everyday education. Children are being taught to change their attitude and are undergoing behavioural modifications to accept peace as a part of their lives rather than violence. Subjects that improve a person’s character and outlook and imbibe peace in their system, such as value education, moral education, global education, etc., are also being made part of the system.

Schools nowadays have come up with a new subject, called peace education. It helps in negating the influences of violence from the children’s minds. It imbues in their minds good moral and social values, and teaches them how to live a healthy and peaceful life. This subject has been found to be effective worldwide, especially in cases of mistrust among the people and the areas of war. Many people have

commented that ‘peace education’ has helped them tremendously and has changed the way they interact with others.

Peace Education

In the past, the notion of ‘peace’ was a part of everyday life. It was imbued in the culture of all countries, and was regarded as a noble goal to attain. At the beginning of the 20th century, Western secularism and moral values took a backseat and human sentiments gave way to cold and hard approach of scientific rationalism. Peace became slowly discouraged, scientific facts guided human approach, and education became value-free and narrow in approach.

Even through the advent of modern technology and science and the numerous wars, humanitarians like Rousseau, Henry Thoreau, Tolstoy and Maria Montessori kept alive the sense of education and moral values. After the terrifying world wars people woke up to the need for humanitarian aspects of education and the importance of peace.

Maria Montessori preached loudly and tirelessly about the importance of peace and the need to appreciate human rights and respect others. Only now, in the 21st century are we able to understand the full implications of what she preached and what a world without peace would be like.

Her preachings provide a strong foundation for modern peace education. She saw education as the most useful tool to achieve our goal of world peace. She viewed peace as the basic principle that guided man on the right path. It pulls him away from taking to violence and allows him to lead a harmonious life. She saw to it that her followers did not deviate from peace and bring about destruction to themselves. Peace has both direct and indirect factors which should be studied closely with the help of science. She also realized that man in his laziness always looked for external support and never utilized his inner energies. Even if in the far future, if peace is achieved in the external world, but a man is not peaceful within himself, he will never be truly happy. Peace brings with it many positive qualities and has no harmful effects. It rules out the need for violence and brings out the best qualities in a person.

Rousseau and Maria believed and taught that man is by nature, pure and as a child, innocent. It is only side tracked during the course of time to take to wrong measures like the use of violence. Children are the future and they are bright as a flame and are peaceful and should not be tainted by the corrupt society. Peace education is constructive only if it includes the development of inner personality of humans and makes them more conscious to the society around them. It develops a man spiritually and takes him to higher levels of self-understanding. Only peace education can protect the world from total destruction at the rate of violence with which life is proceeding.

Children should be taught good moral values at school and they should engage in active learning. Peace education must cater to the needs of the country and must be taught in accordance with the cultural and social context. It must take into account

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spiritual and cultural values of the society along with universal human values. It should also be globally accepted.

Peace education resolves conflicts and destroys violence at the global, national, local and personal levels.

Peace education is universal. It empowers the growth of children at the physical, social, emotional and intellectual levels. It is based on a framework of harmony and a trust of human rights. It teaches and follows love, trust, co-operation and fairness. It teaches people to treat nature and family life with respect. It builds up a person's skill. It allows them to invent new and improved ways to defeat violence and create ways to settle conflicts and bring about a harmonious end.

To sum it all up, peace is a means to protect the children from going down the path of violence. It puts into their heads moral values and modifies their behaviour to accept people's differences and respect everyone. It teaches them social values and how to live peacefully and reap the benefits.

The doctrines of the Dolor report say that two of the four pillars of education namely learning to live together and learning to be are related to peaceful living. What would matter at the end of the day would be integrating peaceful attitudes, values and skills into the teaching and learning process in the schools. It will ensure that apart from being part of the curriculum these are also understood and implemented at the practical level in the society.

Role of schools, teachers and education in the promotion of peace

The schools can begin by developing a more humanistic management approach, and aid in the improvement of human relations between teacher-student, teacher-teacher, student-student and so on.

The teachers can play a vital role in:

- (i) ensuring that there is development of good attitudes in students and teachers alike
- (ii) ensuring that there is mutual respect and co-operation
- (iii) ensuring the proper emotional development of students
- (iv) Facilitating socialization among the students by encouraging participation in interactive and co-operative learning activities.
- (v) Helping in the improvement of students' discipline and moral behaviour
- (vi) Develop students' creativity
- (vii) Improving the standard of teaching and learning.

These initiatives taken by the schools have been seen to have a major impact on the students. In this regard, the results of an evaluation by Robin Motz on effective learning techniques were found to give the following results:

1. Better learning of cognitive material.
2. Heightened motivation and response to learning situations

3. Greater appreciation of self, nature, others, feelings, etc.

4. Greater pupil responsibility

The other benefit of the effort by schools, as seen by Robin Motz, has been the reduced and diminished desire for drug use by some students. To quote his words:

‘A significant number of students in the class had been experimenting with drugs or other methods of escaping from their problems. Many used drugs in the attempt to find a more meaningful reality to which they could relate. The use of affective techniques in connection with conventional curriculum showed them another and a better way to achieve normalcy with the same result. Many of them discontinued the use of drugs. Other students, ready to drop out of society, were able to find knowledge and experience that was relevant to them. In general the use of affective techniques has resulted in behavioural change on the part of students that has made them better students, better able to relate to other human beings and has shown other teachers that motivation, interest, awareness, learning and so on, can be increased in students are tuned in.’

The word ‘peace’ has a broad meaning. In fact, it is an umbrella term covering a wide range and shades of meanings. Therefore, in order to make it a clear and unambiguous base for any educational purpose, it has to be interpreted as something that students can learn. They can then change their ways of behaviour both as individuals and groups for a better future. The outcome of such learning should be observed and evaluated objectively.

Peace is essential to us in all its forms. It nourishes us and allows us to grow in our own space to become great individuals who respect fellow human rights. However, the true meaning of peace still evades us. There is confusion and peace is often mistaken for something else entirely.

It is defined in many ways, ranging from the eradication of poverty to the economic wellbeing of mankind. Politicians define peace as that which results from the formation of a democracy. It is seen as something which will stop war and bring about order. Peace, in the true form, is all the above definitions integrated in one. Human rights and economic wellbeing must not be ignored while analysing peace and it should be viewed from all human perspectives. Social, individual, external and internal factors come into play while talking of peace.

Peace does not involve merely the absence of war. It is more holistic in nature. Peace means the absence of violence and life-threatening situations. It further connotes the elimination of oppression, discrimination, social degradation, conflict, injustice, etc. Unfair systems of distribution, and in all, everything that can lead to conflict, must be removed. Peace, as most believe, is not only an external factor, but is also within us.

There are basically three kinds of peace:

- (i) inner peace
- (ii) social peace
- (iii) peace with nature

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The absence of inner conflicts, being at peace with oneself, and living in harmony come under the category of inner peace.

Peace with others and harmony arising from human relationships, love, unity and friendship come under the category of social peace.

Being at peace with nature involves being at harmony with your surroundings and the environment.

The solution lies in designing a peace education programme for schools.

The Present Situation and the Future Strategies

The peace education programme in schools is a character-building intervention programme based on a human, civic, moral and spiritual value system with stress on developing peaceful living competencies in children. It is seen that all schools have moral and value education programme in some form or the other. The peace education programme is meant to incorporate all these efforts and further inculcate certain character-building traits. The peace education should be evolutionary and build on the existing efforts rather than be revolutionary in trying to defy or be different from the existing efforts.

An interested teacher can easily design a peace education programme for her own class. If there is a desire to take it beyond the classroom and into the rest of the school this would require the consent of the principal. The Principal may then design a programme with the help of the staff and introduce the programme to the school. The following are the steps in designing a programme:

- (i) Identification of needs
- (ii) Selection of objectives
- (iii) Identification of the various levels of needs
- (iv) Preparation of the plan of action
- (v) Running of the programme
- (vi) Monitoring of the activities
- (viii) Evaluation of the worth of the programme

Let us look at each step in detail now:

1. Identify Needs

It is appropriate to identify the existing needs. For example, you may notice restlessness in students in the form of quarrelling, fighting, complaining, shouting, etc., and other forms of disturbing behaviour. Later you may notice that the problem is further aggravated by some of the students smoking which they could have developed as a display of their masculinity, or to keep with the fashion trends,

There may also be seen disrespectful behaviour among the students and this may include the teachers. The other complaint that you may get is that the children are becoming bullies and their attitude towards their country and culture is becoming nonchalant and callous. Consequently, you are driven to wonder as to how these

students are to change and how they would ever be good citizens. You may want to change things in your school.

2. Decide Objectives

At this stage, the needs have to be translated into objectives. It can be done in the following ways.

- (i) Reduce restlessness of students in the classroom and school.
- (ii) Implement strategies to prevent and reduce student conflicts.
- (iii) Develop an awareness project for students and parents on the harms of smoking.
- (iv) Organize a counselling service to prevent students from smoking.
- (v) Identify preventive strategies that could be taken to stop smoking.
- (vi) Initiate a 'values education programme' with emphasis on developing respect and concern for others, healthy patriotism, and concern for the society and citizenship.

While devising the objectives do bear in mind that what you see may be symptoms of deeper causes and for these superficial remedies may not work in resolving them. The deep causes may be that students' true intellectual, social and spiritual needs are not addressed by the school. There may be discontentment with the present teaching process and lack of relationship with the teachers. The peace education programme should help address all the deep psychological causes of the seeming problems. Therefore, an analysis of the problem is required before arriving at the objectives. Once the analysis is done restlessness in the classroom could be addressed with one of the following methods:

- Set a period at least once a week in the class to voice and express students' problems related to learning and other needs with the class teacher. Take prompt action to address their problems and needs.
- Practise relaxation exercises, meditation or short energizing physical games and activities when the teacher feels students are beginning to show restless behaviour.

3. Identify the Levels of Needs

Expand your scope to include the various levels. The four levels of needs could be defined as given below:

- (i) Individual or self-development level
- (ii) School level
- (iii) National level
- (iv) Global level

There are many important self-development needs in children and these may be skills related to affirmation, positive thinking, empathetic listening and communication, assertive behaviour, decision-making and critical thinking. The peace

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education effort should consider these aspects and the design of the program should take these into consideration.

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4. Prepare the Plan of Action

The programme will be a series of activities put in a particular order and these would follow the objectives already set. The idea is to bring the children towards the expected benchmarks. These should also be relevant to the specific objectives. Such activities in a peace education programme come under six levels.

- (i) The staff development level (e.g., school-based teacher development, model lessons, reading)
- (ii) School management level (preparation of peace education policies, supervision, evaluation, facilitation)
- (iii) Formal subject teaching and learning level (i.e., incorporation of peace values into lesson development)
- (iv) Classroom management level (e.g., classroom code of conduct)
- (v) Co-curricular school activity level (e.g., peace week, organizing lectures, peace committee)
- (vi) Community level (e.g., raising community awareness about the harm and negative effects of smoking)

5. Run the Programme

This is the most important aspect of the programme. It is implemented during the delivery of the curriculum. This is invariably done with the assistance of all the people involved in the peace programme.

6. Monitor the Activities

Monitoring as we all know is important at all stages of the programme. One needs to remind, check the preparation, counsel and facilitate, and supervise the implementation. A constant check to see how far things have progressed and if everything is as per plan is important. This needs to be done at both the administrative and professional levels. This could be in the form of supportive and friendly supervision.

7. Evaluate

You would finally need to evaluate and judge the worth of the programme. It can be done in two phases: (i) during the implementation in order to correct and improve the process then and there, and (ii) at the end of the programme to judge the effectiveness and to learn from the experience with a view to enriching and planning the next cycle of the programme. The evaluation is based on the objectives determined at the beginning of the programme. The achievements of a peace education programme are not that easy to measure because we cannot have an assessment of the nature of the learning experiences received. Yet we need to have some basic assessment done based on the emphasis and establishment of new patterns of conduct and norms. It means that there has to be a discussion at the end of every peace education programme as to the ways of implementing the teachings.

Pedagogies for Peace

‘Good teaching cannot be reduced to technique; good teaching comes from the identity and integrity of the teacher.’

—Parker J. Palmer

‘Peace education, a nascent field, ever reaching beyond its grasp to engage the mechanisms through which teaching and learning take place in order to evolve a better world relies on the philosophies and processes of peace to structure the formal and informal curricula of the classroom.’

—Harris and Morrison, 2003.

The concept of teaching peace, i.e., engaging pedagogy for peace, would involve using and exploring the problem-solving skills. It further involves other components of listening, introspecting and seeking mutually beneficial solutions in the classroom and beyond.

The entire process of taking action for peace and the way the discourse makes a pattern and pedagogical practices of critical pedagogy will empower students ‘in the development of higher levels of consciousness and the skills required to take control of and even change their life experiences’. Therefore, the practice of pedagogy for peace may seek the empowerment of students to look for and find dynamic constructions of knowledge, skills and dispositions necessary to build a peaceful world.

Implementation of Pedagogies for Peace

Through the infusion of peace, pedagogy engages in moving us to a worldview of unity and engagement with others—via the infusion of peace education in schools. This calls for new and varied approaches to teaching. The implementation of pedagogical approaches in the classroom involves moving students towards action and human interaction that would lead to a consciousness that liberates the human spirit. Such critical pedagogies are however not practised in the schools.

As Henry A. Giroux points out in his writings in ‘*Theory and Resistance in Education: A Pedagogy for the Opposition*’, the historical purpose of American schools, intended or unintended, has been simply to focus on the preparation of students for the world of work.

According to Giroux (1983):

‘(What) schooling should provide for its students are opportunities to construct and appropriate themselves as agents who can engage in the task of social and political reconstruction. That is, teachers should be assisting students to learn to speak with their own voices, draw from their own experiences, and produce classroom ‘texts’ that reflect the social and political issues important to their lives. ... Even though schools are filled with contradictions and struggles, it is in the schools, i.e., through education, that a new society can emerge. Within our schools are the possibilities for the transformation of educational practice and society where an affirmative vision drives the development of a new society—a democratic notion of sociability, and the development of social conditions that maximize individual and social possibilities to expand the individuality of all people.’

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Pedagogies for peace call for actions and interactions among students/teachers in the classroom that maximize the learning of multi-cultural students. Thus, pedagogies for peace hold students as the centre of the learning process.

According to a research based on the observations of the classroom, a critical pedagogy:

1. Encourages reflective consciousness and the questioning of social practices and arrangements that promote ruling interest;
2. Gives serious attention—whether implicitly or explicitly expressed—to enlightening learners concerning life possibilities;
3. Focuses on the issues of power and the struggles that have historically shaped the voices, meanings and experiences of marginalized others; and
4. Refers to the development and empowerment of the present and the conscientization, as well as the empowerment of individuals through critical reflection and the development of dialogue and voice concerning the transformative power of cultural knowledge.

Therefore, we see that the tenets of critical pedagogy can assist us in the advocacy for the transformation of teacher education. We can henceforth with the practice of critical pedagogy assist and prepare teachers who are skillful to consciously create dialogic, multicultural sensitive classrooms where empowerment and dynamic constructions of knowledge can become a reality for evolving a better world.

Albert Einstein is credited with the statement, ‘Nothing happens until something moves.’

As the educators for peace we inspire students to move, take action and create a better world—a world that is at peace. Thus, peace action for the teacher educator finds its validity in the beliefs of the teacher educator. One who is on the path of peace education finds meaning in the words of Lao Tsu’s words, ‘The journey of a thousand miles begins with a single step.’

We know therefore that a thousand year plan begins with the present moment, and as Gandhi noted, ‘The change I want to see in the world must begin with me.’

‘Let peace begin with me.’ —**Rosemarie Stallworth-Clark**

Now that we’ve seen the role of teacher’s in peace education. Let’s learn about two techniques of peace education: power of silence and yogic meditation.

5.3.1 Power of Silence

The human species is such that with the power of speech and language we are encouraged to share our thoughts and feelings. Our interaction with the environment and people is essential for our existence and necessary part of our daily routine. With this ongoing process of expressing oneself and interacting with others, we forget to pause and reflect on our actions or words. This often happens when we are busy living the emotion rather than living the moment itself.

The lack of reflection often leads to a superficial connection with oneself. In contrast, when one chooses to pay attention to the power of silence, the conversations

and the spaces becomes a sanctuary that helps connect with the self on a deeper level. The deep connectivity with the self then leads to authentic and tranquil life that is free of chaos whether internal or external.

Silence is the key that helps one develop spaces between the verbal exchanges and gives a new meaning to these exchanges. The exchanges then are assimilated on to the psyche and form a place of depth that gives rise to creative engagement that flows naturally. The creative engagement helps one to discover more about the self and understand more about the hidden aspects of the self. The process of reconfiguring ourselves begins at this level by our choice. Connection with the self and the creative process within helps one become authentic to the present moment. Authenticity is all about helping one achieve self-actualization and this sure impacts the life quality of the individual while empowering them to create a harmonious environment.

Importance of Silence

When one achieves silence within the internal process, the verbal communication transforms, there is a difference in the way one interacts with others and the environment. The importance of verbal communication and being silent become vital and are equally important. These are the two necessary parts of the whole that we are comprised of.

Using verbal form of communication for expressing and interacting with the world is one part. While another is the silence, the spaces that are created between our chatter becomes vital. If these spaces are valued, it allows one to help deal with the situation at large and helps discover the right form of communication with another at the moment.

Another thing to understand is that communication then is smooth and it becomes a means of expression that helps explore something new within self. The person is able to pay attention to the verbal communication that becomes a tool for better expression. It is more about discovering the truth of the words said and the authentic feelings behind it that the individual is able to focus upon. These moments then become reflective as the mind is able to get into a better mode generated by silence. The centre from which one begins to communicate then comes from peace within rather than the chaos. Slowly moving towards the process of self-discovery, one is able to go through the continual process of growth.

Value of Silence

Valuing silence is all about going within no matter where one is at present. Listening to self in a fine tuned manner and to what the other has to say becomes easier. Understanding the subtleties of what causes chaos in communication and how to manage it becomes easier. Another aspect is that valuing silence makes your relationships better as the troubles smoothen out. You have a better understanding of relationships and people involved in it and you are in a better frame of mind to manage things.

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What needs to be done to achieve silence?

It is essential to understand that to practice silence one needs to consider pausing. Any time when one is about to communicate to another or find oneself in the mid of chaos, it is essential to hit the pause. Reflecting on what one should say or what one needs to say will resonate properly. Doing so will help you detach from the situation and help you see what is true at the moment. This way you will be able to stay within the moment rather than being overwhelmed by negative emotions or the chaos. This will lead to another kind of self-discovery. This is what truly experiencing the power of silence is.

The following quote by Rainer Maria Rilke defines it:

‘Let your beauty manifest itself without talking or calculation. You are silent. It says for you: I am. And comes in meaning thousand fold, comes at long last over everyone.’

The moment you are able to live in the moment, you will be able to rise above it all. The moment you get up you will experience a different world rather than the noise and chaos of the alarm clock, beep of coffee pot or blaring music. Living amidst chaos you will be able to detach yourself from the situation and access the situation better. Without learning the value of silence the woven thought that often comes across your mind as a result of chaos is hard to manage. The external commotion along with the internal chatter is often hard to manage, however, when you are working with power of silence, these stop bothering you.

Wayne Dyer opines about silence and its impact on life: ‘It’s really the space between the notes that makes the music you enjoy so much.’

Difficulty in achieving silence

It is a universally accepted phenomena that silence is a virtue. This adage is old and people tend to ignore it rather than following it in their chaotic lifestyle. However, once you are able to understand about the importance of silence and the importance of tranquillity it would be easy to include it in your lifestyle. It is essential to take an opportunity to unearth the lessons and mysteries that is only possible when you take out the time to practice silence.

The stillness within cannot be achieved by moving to another tranquil environment, it is a process and practice that needs to be done on daily basis. It is not about moving out, rather moving within and finding it inside where it simply is. You need not create it as it is all about eliminating the factors that are disturbing it. Recognizing the negativity and the patterns that are causing chaos in your environment external as well as internal will help you get started.

The biggest barrier in achieving silence is that often most of us are not able to achieve it or practice it. This is due to the pressing demands of our daily chores and chaotic lifestyle that one is not able to feel the power of silence. Another problem is that even if the pause happens, it seems like something unnatural and it creates uneasiness. It often seems unexpected due to the sudden stop in action and for this reason it is unwelcomed.

Trying to fill up the silence to avoid feeling uneasy using superficial talk becomes a habit. Avoiding the satiation where there is absence of noise is often yet another difficulty one goes through. Even though this is an unknowing habit, it creates a hindrance in achieving silence. It is due to fear, almost like an acquired taste against silence. For this reason it is essential to learn to go against this nature which is against silence. Missing out on the magic of achieving silence and experiencing its power then becomes difficult.

For all these reasons one often faces a question: is silence impossible to achieve in our modern time and technologically driven era.

The only thing that one needs to do is find time to meditate by learning to detach from the chaotic situation. By making a conscious effort for creating silence the feat becomes easier. A conscious effort will help eliminate anxiety and tension. Creating inner tranquillity would be easier as it would be a gradual process. Recharging yourself through the application of silence will help accomplish peace with surroundings and within too.

It might be impossible at first; however, a small adjustment in routine life can create a huge difference. Nonetheless, if you are willing towards achieving it, then the following systematic step by step process would help you along the way.

Following are ten easy techniques that you can apply in your daily routine for achieving silence:

- As you wake up every morning, the first thing that you should do is take out five minutes to clear your head. This can be done by tuning into your own breath along with setting good intentions and positive affirmations. Being in a state of gratitude will help a lot.
- Find an undisturbed corner in your home or creating a space for meditation that will serve as your personal sanctuary is the next step. This place can be your refuge from the noise and chaos. Without any external intrusions you can utilize this space for reading or reflection.
- While you are at sipping your morning coffee, find a place that is offline or away from the TV set. Sit out on your patio or balcony or your garden to experience and absorb nature. The calmness that the nature exudes will have a great impact on your mind. The external stillness will give rise to internal stillness that will be with you throughout the day.
- For once do not turn on the radio while driving. Let driving alone be your full focus. Notice of things around you. If not this then listen to calming music that will help you get through with traffic while driving to work.
- While communicating with another, take time to pause and collect your thoughts before you ramble about anything that comes to your mind.
- Make it a habit to meditate for 10-15 minutes while concentrating on your breath to clear your brain from clutter. You can increase your time of meditation as you gradually improve with the practice.

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- Take a hike in nature without your iPod or your phone. Just let yourself get absorbed into the sounds of nature and the spirit of natural environment.
- For once, let your evening be spent in silence when you deliberately choose to disconnect your cell phone and laptop.
- Set a daily routine for prayer or contemplation that will help you ease your mind and erase any painful past or help avoid over-thinking about the future.
- Just before you go to sleep, let the mind be silent to help promote blissful state and achieve balance.

These steps are easy to apply and will help you achieve inner tranquillity and peace. The power of silence will be experienced gradually as you dedicatedly work towards it. Enjoy things like sounds of nature, the music of raindrops and other natural sounds that surround you. These external noises helps in moving within that will help you in getting closer to your own self and moving to your own centre.

In conclusion, it is to be understood that silence is a powerful tool towards creating harmony, internal as well as external. When you are working towards achieving it with dedicated efforts, it is possible to reap its benefits. It is up to you to recognize and eliminate the barriers that come in the way of achieving it; the first step has to be taken by you. When this is done, you will see a great transformation within yourself and soon it will start reflecting upon the external environment as well. Your interactions with others and with the environment will change and transform from chaotic to harmonious. Positive developments will take place and you will begin progressing internally as well as externally.

5.3.2 Yogic Meditation

Yogic meditation is a technique that involves relaxing the mind and achieving a level of consciousness that is different from the waking state of mind. It is a spiritual practice that helps in reaching out to the centre of your consciousness. Following the specified order of meditation that involves discipline and principles, these produce results that are measurable.

Meditation helps focus inward, relaxes the mind and one is able to gain clarity. Meditation makes one fully alert and awake, even while one is participating in life and events, there is a detachment. Meditation provides internal silence and as it deepens one does not feels distracted.

Barriers in Yogic Meditation

The duality of mind is such that our waking mind receives formal education and the unconscious mind that sleeps; dreams. The unconscious mind is where all the experiences, feelings and thoughts are stored. This part is often undisciplined and unknown and is hard to control. Meditation teaches us to go beyond the conscious mind for the attainment of bliss, peace and happiness. It helps harness the power of our unconscious mind to achieve awareness.

Walking a disciplined path is often difficult due to the fact that the mind is hard to rule or even guide towards a particular path. This is due to the fact that the mind cannot be controlled and it requires daily practice of meditation.

It is essential to note that we are naturally tuned to live and behave according to the external environment. However, there is a lack of teaching related to reflection examination of our internal process. This is where meditation steps in to help attain highest level of internal joy. Being able to rise above the momentary joys offered by the material world meditation becomes essential to achieve true joy.

Achieving Meditative Mode

Utilizing meditation as a practical means of calming the mind down, it helps in overcoming the biases and helping seeing things in a different light. It is essential to train the mind to overcome distraction and the endless chatter of the mind.

Including yogic meditation in your daily routine helps in creating a discipline that becomes yourself commitment for achieving a better mindset. Exploring the inner dimensions of the mind, one is able to walk in peace. It is essential that just like routine tasks or chores are lined up for the day, including meditation in daily routine should be done too. Beginning by including Pranayam and Dhyan the ancient yogic techniques for controlling the mind and achieving stillness. Let us learn how this is done.

Breathing Techniques and Meditation

Pranayam or the breathing technique with Dhyan is all about calming the body and mind through controlled breathing. A proper practice of these techniques using breathing technique along with observing the breath gives immense peace. It is all about supplying ample oxygen to the brain and the blood, this helps in controlling the Prana or the vital life force.

When we utilize the Pranayam technique with Dhyan, these purify the internal being and bring about self-discipline. It prepares the individual for deeper meditation and helps one in achieving tranquillity.

Cultivating Stillness

Dhyan or meditation is all about cultivating stillness. Through the process of meditation, stillness can begin with the body. Yoga contains numerous techniques that can be taught by an experienced yoga practitioner. One can begin by self practicing of this technique by keeping the back, neck and head straight. Sit in dhyan mudra or meditative posture and begin by relaxing the breath, then observing it. Doing it every day at the same time and dedicating a place for it will help you include it in your routine task. Then it becomes a discipline that is easy to follow that will start giving you happiness.

Some of the simple techniques that you can apply are as follows:

- Find an uncluttered place that is undisturbed and quite.
- Sit on a mat or a firm chair, keep your back straight and close your eyes.

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- Move your awareness within your body.
- Let your muscles relax except the muscles of back and neck.
- Take time to let the tension or muscular stress disappear.
- Bring the awareness towards your breath and notice where it goes.

These steps are easy to apply, however, the difficulty in achieving smooth breathing and observing without questioning may create hindrance. There might be times when you start getting reminders about chores that you forgot to do, or things that should be done, or questions like if you are doing it right or should it be over by now; these thoughts are natural. This experience is new to the mind and the mind will not stop creating barriers against it. All you need to do is overcome it gradually through a regular practice.

This is the point where you are aware of the process even the thoughts that are zipping past your mind. Observing how your mind is restless will make you realize that this is what often keeps you up at nights when you are not able to fall asleep. However, reacting to these thoughts will suck you in a never-ending cycle or restlessness. You need to steer past these in order to achieve tranquillity. The thoughts alone cannot disturb you, but your reaction against these thoughts can.

Paying Attention

Paying attention is yet another aspect of meditation that is more like going on a mental vacation. It teaches how to attend to the inner world without reaction for creating a transformation. Bringing freedom from the mental turmoil and creating a distinct detached experience is what meditation teaches you. Experiencing contentment and inner joy through this technique provides a great relief to the individual practicing it. It is like a refuge that helps in getting rid of tumultuous life and you experience inner vacation.

Paying attention to the calming experiences of yogic meditation sans reaction to thoughts or disturbing habits will get you moving in the right direction. Allowing yourself to choose the right response to the situation by letting spontaneous reactions surface is yet another way of dealing with numerous thoughts. It is a therapy; a holistic means of living that leads to the stability of mind and inner balance of emotions. You become fully aware of your habits and unproductive reflexes.

How to know you are progressing?

Gently moving from one level to another is what meditation is all about. Being honest with oneself will help a lot. Never attempt to compare your experiences with another, it is essential to focus on your intent and goal: Working with your own mind to help you achieve the expected level happens gradually.

The practice needs patience and it is a systematic process that gives results gradually. The benefits do arrive, but in time, one needs to have patience and follow the discipline. Forget about immediate benefits as it will happen slowly, the impressions or sanskaras are gradually stored on the unconscious mind that will for sure help you with your progress. It is almost like sowing a seed and seeing it sprout overtime.

Following are some of the points that will help you map your progress:

- The first sign of progress would be achieving physical relaxation.
- Your mind will start feeling calm and you will begin to notice other changes.
- Getting freedom from worries is yet another level of progress that you will achieve.
- You will be able to observe your random thoughts without reacting to any one of them.
- Gradually as you progress, your thoughts will begin disappearing.

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Effects of practice

While practicing yoga the individual will start transforming from within from each aspect. It will gradually increase the will power of the person and amplify the good qualities. A process of achieving harmony with the external environment will begin. Experiencing affection for the people in general will start taking roots in the heart of the individual. Purity of thoughts and empowering the individual with intuition will start happening.

A feeling of calmness from within will be felt with profound harmony that will impact the environment of the individual.

Personal Achievement

Through the tool of yogic meditation the individual is able achieve energetic resonance. It is a focus within the mental faculties of the mind that the practitioner is able to manage and amplify the resonance process gradually. Resonance is the process that acts as a bridge between the internal system or the Microcosm and the exterior or the Macrocosm.

Macrocosm comprise of numerous benefic energies that may comprise of universal love, vital energies, erotic energies, purity energies and harmonious energies. When an individual chooses to meditate, then they are able to journey within and between all the spheres. Additionally, these benefic energies increase with time and bring a profound bliss in the life of the individual practicing meditation.

Awareness in Yoga

Awareness in yoga is the key to achieving success. Awareness is a bridge between one self and the external environment. It is yet another way of getting closer to the reality. Awareness will take time to arise and when it does you will begin observing how much you need to increase your level.

It is all about the unity that one needs to achieve through continuous practice. The state of fusion with the reality that is a part of internal as well as external reality of the individual is what awareness in yogic meditation is all about.

The exterior differences create distractions within the individual as the verbalization of the events mentally is what creates a divide between our conscious levels. For this reason, learning yogic meditation is essential for creating awareness.

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Being open minded and cultivating patience is what you need to learn with each session of meditation.

Yogic meditation is a spiritual practice that is efficient in creating awareness. When the awareness is complete, the process becomes faster and the benefits are visible to the individual.

When the awareness does arise?

When an individual is practicing meditation and Asanas, the immediate affect starts happening within the first five minutes. During the course of the session, a complete relaxation takes place wherein you are aware about various muscle groups and physical body. When awareness rises you will be able to observe your daily life and every happening that becomes your proof of evolution on the spiritual plane.

A detached witness is what one becomes with regular practice, one is cantered within the consciousness. Being successful in yoga frees an individual of all the worries and stress that the daily grind brings.

The techniques and wisdom that one gets through practice of yoga teaches the individual to remain in a joyful and pure in their daily life. Restoring balance thereby strengthening the body, calming the mind and regaining the focus helps in enhancing self-confidence. A beginner as well as a regular practitioner is able to reap benefits from it. The best part being that all age groups can practice it, no matter whenever an individual chooses to begin, it is all about including this practice.

CHECK YOUR PROGRESS

5. Mention the only situation in which peace education is constructive.
6. Enlist the three kinds of peace.
7. Give examples of techniques that one can use when waking up every morning for achieving the power of silence.
8. Which process acts as a bridge between the microcosm and macrocosm?

5.4 SUMMARY

- The UNESCO Culture of Peace elucidates on the mechanism or means through which peace can be constructed in the minds of human beings: ‘For peace and non-violence to prevail, we need to foster a culture of peace through education by revising the educational curricula to promote qualitative values, attitudes and behaviours of a culture of peace, including peaceful conflict resolution, dialogue, consensus building and active non-violence’.
- Education—both formal and non-formal—needs to focus on building a culture of peace and non-violence. Education must empower children to become active participants in their future. The UNESCO stresses that the ‘culture of

peace through education' is the base upon which the other seven action areas can be built.

- Peace education in UNICEF refers to the process of promoting the knowledge, skills, attitudes and values needed to bring about behavior changes that will enable children, youth and adults to prevent conflict and violence, both overt and structural; to resolve conflict peacefully; and to create the conditions conducive to peace, whether at an intrapersonal, interpersonal, intergroup, national or international level.
- The goal of education for peace is the development of 'the critical and analytical mind' and 'cooperative way of working'. However, this is easier said than done in the settings of a formal school system, for structurally it is geared towards and promotes competition, achievements of the individual and getting grades. Pedagogy is a very critical aspect of peace education.
- Education for peace is a wider concept and peace education is one part of it. In the former, peace is the vision through which the process of education is shaped. Here the whole educational process is geared towards the creation of a better world and the promotion of a culture of peace. Education for Peace is education for life; it is not about training for a career or a livelihood. In education for peace learning has to be a meaningful and joyful experience and not a cumbersome and burdensome process.
- Legal means of conflict resolution refers to the laws that could help resolve conflicts non-violently. Laws aim to protect the society and its individuals, establish rules for behaviour and governance, maintain social order and ensure justice.
- There are four major sources of international laws: classical writing, custom, treaties and rulings of international courts. Apart from these, international legal scholars also contribute to international laws.
- The procedures available within international law to resolve conflicts peacefully fall into two categories: diplomatic procedures and adjudication. Diplomatic procedures refer to endeavours and efforts made either by opposing parties or with the help of other entities, to resolve the dispute by making use of the process of discussion and fact-finding such as negotiation, good offices, mediation, inquiry and conciliation. Adjudication, on the other hand, entails the involvement of a disinterested third party, who determines the legal and factual issues of the dispute through the means of either arbitration or through judicial decisions.
- Negotiation is a simple, active and the 'most utilized form' of conflict resolution. In negotiation, contending parties discuss their differences directly with each other, without the involvement of a third party; the overall aim is reconciliation of differences.
- The mechanisms of good offices and mediation make use of a third party. This third party could be either 'an individual or individuals, a state or group of states or an international organisation.'

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- Inquiry as a legal mechanism for conflict resolution is used when there are differences between parties on fact-based issues. In such cases, a commission of inquiry is instituted, wherein reputed observers conduct the enquiry and specifically ascertain the facts of the dispute.
- According to Malcolm N. Shaw, 'The process of conciliation involves a third-party investigation of the basis of the dispute and the submission of a report embodying suggestions for a settlement.'
- Arbitration and judicial settlement are two adjudicated methods of dispute settlement whose decisions are binding. Judicial bodies such as courts and tribunals have been rendered 'a special place' in international law as they are 'part of a larger process of peaceful settlement.' Jennings has written to this end, 'The adjudicative process can serve, not only to resolve classical legal disputes, but it can also serve as an important tool of preventive diplomacy in complex situations.'
- The concept of 'culture of peace' was formulated at the International Congress on Peace in the Minds of Men, held in Cote d'Ivoire in 1989. The International Congress recommended that the United Nations Educational, Scientific and Cultural Organization (UNESCO) 'help construct a new vision of peace by developing a peace culture based on the universal values of respect for life, liberty, justice, solidarity, tolerance, human rights and equality between men and women'.
- Peace education resolves conflicts and destroys violence at the global, national, local and personal levels.
- Peace education is universal. It empowers the growth of children at the physical, social, emotional and intellectual levels. It is based on a framework of harmony and a trust of human rights. It teaches and follows love, trust, co-operation and fairness
- The peace education programme in schools is a character-building intervention programme based on a human, civic, moral and spiritual value system with stress on developing peaceful living competencies in children. It is seen that all schools have moral and value education programme in some form or the other.
- Silence is the key that helps one develop spaces between the verbal exchanges and gives a new meaning to these exchanges. The exchanges then are assimilated on to the psyche and form a place of depth that gives rise to creative engagement that flows naturally.
- Valuing silence is all about going within no matter wherever one is at present. Listening to self in a fine attuned manner to what the other has to say becomes easier.
- Yogic meditation is a technique that involves relaxing the mind and helps in achieve a level of consciousness that is different from the waking state of mind. It is a spiritual practice that helps in reaching out the centre of your consciousness.

5.5 KEY TERMS

- **Peace Education:** It refers to the process of promoting the knowledge skills, attitudes and values needed to bring about behaviour changes that will enable children youth and adults to prevent conflict and violence, both overt and structural; to resolve conflict peacefully; and to create the conditions conducive to peace, whether at an intrapersonal, intergroup, national or international level.
- **Adjudication:** It refers to the process of conflict resolution which involves a disinterested third party, who determines the legal and factual issues of the dispute through the means of either arbitration or through judicial decisions.
- **Dispute:** It is a disagreement over a point of law or fact, a conflict of legal views or of interests between two persons.
- **Arbitration:** It is a form of alternative dispute resolution (ADR), is a technique for the resolution of disputes outside the courts.
- **Yogic Meditation:** It is a technique that involves relaxing the mind and achieving a level of consciousness that is different from the waking state of mind.
- **Pranayam:** It is the means towards achieving inner tranquility through the means of proper control on breath.

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5.6 ANSWERS TO ‘CHECK YOUR PROGRESS’

1. As per Johan Galtung, the medium term perspective that peace education provides is that it can prepare the foundation wherein the seeds for peace would be planted.
2. The four major sources of international laws are classical writing, custom, treaties and rulings of international courts.
3. The main difference between international law and municipal law is that the former cannot be enforced while in the latter there is a government to enforce the laws.
4. The two methods of dispute settlement whose decisions are binding are arbitration and judicial settlement.
5. Peace education is constructive only if it includes the development of inner personality of humans and makes them more conscious to the society around them.
6. The three kinds of peace are inner peace, social peace and peace with nature.
7. When waking up every morning, techniques like tuning of breath with good intentions, positive affirmations and being in a sense of gratitude will help in achieving the power of silence.

8. Resonance is the process which acts as a bridge between the internal system and the exterior.

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5.7 QUESTIONS AND EXERCISES

Short-Answer Questions

1. What are the aims of peace education?
2. Explain the concept of negotiation as the 'most utilized form' of conflict resolution.
3. Write a short note on the Seville Statement.
4. What is the role of schools, teachers and education in the promotion of peace?
5. What are the barriers in the process of yogic meditation?
6. How can one map their progress in yogic meditation?

Long-Answer Questions

1. Write a note on arbitration and judicial settlement as the two adjudicated methods of dispute settlements.
2. Discuss the steps involved in designing a programme for peace education.
3. Describe the easy techniques which can be applied in our daily routines for achieving the power of silence.
4. Explain the process of yogic meditation which can be utilized for controlling and achieving stillness.
5. Discuss the concept of awareness and its attainment while practicing yoga.

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