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Peace Education as a major dimension of Human Right Education

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The Indispensable Role of Peace Education in Human Rights Education

Peace, often understood as the absence of large-scale physical violence, extends beyond mere cessation of hostilities. Positive peace involves the creation of a just and equitable society, free from structural violence and social injustice. Peace education, therefore, encompasses an interdisciplinary approach to teaching about peace and for peace.

Interconnectedness of Peace and Human Rights:

Peace and human rights are inextricably linked. The realization of human rights is essential for the establishment and maintenance of peace, while peace provides the necessary conditions for the protection and promotion of human rights. Peace education, by fostering respect for human dignity, equality, and justice, plays a crucial role in advancing both peace and human rights.

Key Elements of Peace Education:

- **Institutionalized and Non-Institutionalized Teaching:** Peace education can be integrated into formal education systems, as well as implemented through community-based programs and initiatives.
- **Skill Development:** Students acquire essential skills for nonviolent conflict resolution, negotiation, and mediation.
- **Value Reinforcement:** Peace education reinforces values such as empathy, tolerance, and respect for human rights.
- **Active Citizenship:** Students are encouraged to participate actively in their communities and contribute to the promotion of peace and justice.

Peace as a Dynamic Process:

Unlike the concept of conflict resolution, which focuses on immediate conflict resolution, peace education emphasizes a long-term, transformative process. Peace is seen as a dynamic condition, requiring ongoing efforts to address the root causes of conflict and promote social justice.

Core Values of Peace:

- **Truth:** Honesty and transparency are essential for building trust and understanding.
- **Love:** Compassion and empathy are fundamental for human connection and cooperation.
- **Moral Conduct:** Ethical behavior and respect for others are integral to peaceful coexistence.

In this paper researcher has discussed various nuances of education, especially, Peace Education and its utility while alleviate and resolving conflicts in the microcosm of educational institutional . This has been discussed elaborately while examining the ripple effects of the same on society.

Different types of violence detailed like Direct, structural and cultural which have in impact society and have been linked to direct and indirect effect on Peace. Further the significance of peace education in maintaining, keeping and building peace for a civilized society has been clearly discussed in the nature of all three. This chapter also briefly outlines the history of peace building. it also concludes with the necessity of undertaking the research, the Aims & Objectives, the Research design. A brief of the methodology which was used in achieving the set goals and the entire exercise of preparing the research design used for data collection and analysis have been presented .

In term Education belongs to the Latin Language. 'E' that comes from the inner side. According to Duco it as a need to develop a person's innate powers from inside to outside. One of the main causes for working towards a more conducive environment is to development and peace is through empowering people through education (Johan, 2011). literate people make better choices and focus on enhancing their circumstances through self-help, instead of depending on other factors for a decent living, entrepreneurship blossoms; optimum utilization of manpower resources, takes place and this discourages needs of violence and conflict from taking root. Long term goals take a Peace Education

Education and Peace in the Indian context .Education in India from the ancient times to modern education also has always shown or reflected a strong and shining strand of peace . Its essentiality in the fabric of knowledge that was imparted. Starting with the Upanishads which are amazing writing derived from oral transmissions and form the core of Indian Philosophy. It is described by Aurobindo "the supreme work of the Indian mind ". (Das Subhamoy, 2018)The Upanishads gave us a glimpse into the thoughts of Indian thinkers, whose minds were

unfettered by chains of the tyranny of religious dogma. In the Taittiriya Upanishad, a part of the Yajur Veda, OM is emphasized as 'peace of the soul'. Prayers end with OM and the chanting of Peace (shanti) thrice (OM Shanti Shanti Shanti), often preceded by the thought 'may we never hate'. Christianity came to India in 40 AD, Thomas; one of the 12 disciples of Jesus Christ was the first to preach this religion in India. "Proof of Vedic Culture's Global Existence" by Stephen Knapp (updated November 28, 2016) French Historian Alain Danielou noticed in 1950 that there are numerous similarities including the word 'AMEN' that comes from Sanskrit "OM". The Christians greet by saying "peace be with you" and the reply is "and also with you"3 . ISLAM also a religion of peace. The root word of Islam is "SLIM" which itself means peace. The Quran calls its way "the path of Peace" (5:16) and that God abhors any disturbance of Peace (2:205). When Muslims meet they greet each other with a salutation "As Salaam Waleikum", the answer to which is "Waleikum Salaam" and peace be also with you. The ideal society according to the Quran is Dar-as-Salam deals house of Peace. It points at spiritual program, intellectual development, character building, social reform, educational activities and above all missionary work to be achieved in peace and harmony. All the religions that are followed in India, advocate peace, peaceful living and co-existing peacefully with self, others and our surroundings. The requirement for education is to address the dynamics of conflict handling at grass root level i.e. micro level, macro level and mega level . The mind of a human being is like a field where a thought is sown like a seed it can take root and lead to action. This action will become his behaviour and the behaviour when repeated will become his character. The destructive character which has been developed systematically step by step can be carefully and systematically reversed to an extent that mankind would avoid violence and live in commune with nature, using his knowledge and inventions for progress of humanity, economically, socially, consciously. This 'transformation' can only be through awareness, through education and practice of what has been 'learned'. As Swami Vivekananda said that education should be used 'to be' rather than 'to know'.

Peace-building the issue of what causes the necessity to arise for peace-building has to be understood. Conflict arises basically due to incompatibility in goals, needs, values or aspirations between individuals or groups". There are three main causes for this conflict, firstly, economic background. In India, due to unequal distribution of wealth there are diverse economic strata in society and each one has their own set of variables which govern deal with the problems arising there of . Those children who study in different types of educational institutions , depending on the ability of the parent or guardian to pay the fees to access the education, have their own set of problems leading to conflict. Unavailability of resources, or over access of resources, both lead to conflict, comparison, disenchantment leading to indulgence in activities and diversifying from the expectations of parents leading to conflict. Many times desire of the parents who are providing support for education imposes and the child in spite of wanting to achieve other goals is forced to aim at fulfilling parents goal .Not doing what the individual wants brings conflict with once own self . The second type of conflict arises due to the need for safety (security), respect (no humiliation) and participation. Like the right to choose friends, subject choices in school, also the choice of attending or absenting oneself from school, the life skill development

(whether to take advantage if provided by the school) or reject all types of activities to self-development and higher self-esteem.

Another important requirement for human beings is for own identity ,religious and along with it culture The Peace education is importance to the mission of UNESCO .Peace education as a right is something which is now increasingly emphasized by peace scholars .

Peace education includes the key concepts of education and peace. While education is a process of systematic institutionalized transmission of knowledge and skills, as well as of basic values and norms that are accepted in a certain society, the concept of peace is less clearly defined. Many writers give distinction between positive and negative peace. Its aim is to prevent a conflict in advance or rather to educate individuals and a society for a peaceful existence on the basis of nonviolence, tolerance, equality, respect for differences, and social justice.

The Development of Peace Education and Its Basic Principles

The understanding of the concept of peace has changed , and so has its role and importance in the educational system from the very beginnings of the institutionalized socialization of children. The end of world war 1 (1914–1918) brought powerful support for the need for international cooperation and understanding and helped instill a desire to include these plans in educational systems. The league of nations and a number of nongovernmental organizations worked together on these ideas, especially through the International Institute of Intellectual Cooperation, an organization that was the predecessor of the United Nations Educational, Scientific and Cultural Organization (UNESCO). End of world war 11(1939–1945) with millions of victims and the frightening use of atomic weapons against Japan's Hiroshima and Nagasaki . In 1946 UNESCO was considered as an umbrella institution of the United Nations and it was responsible for with planning, developing, and implementing general changes in education according to the international politics of peace and security. This organization reinforced the principle of the role of education in the development of peace, and a framework was developed for including and applying the principles of peace in the general world education systems. The cold war division of the world after world war II and the strategy of the balance of fear between the so-called West and East blocks redirected the peace efforts. The peace movement began to concentrate on stopping the threat of nuclear war, halting the arms race, and encouraging disarmament. Somewhat parallel to this, the issues of environmental protection and development found their place in peace education programs. The current sociopolitical environment (particularly the events in eastern Europe since the early 1990s, the fear of terrorism, and the increasing gap between developed and undeveloped countries) has generate new challenges for the understanding of peace and for the development of the underlying principles of responsibility and security. In the 21st century peace education and human right education is taking important place taking important place nationally and world wide .

Conceptual levels and dimensions of peace

Undoubtedly, peace is often conceptually repelling to *war*. Obviously, then, one conceptual level for analyzing a just peace involves those social contracts determined by international, civil, or revolutionary war. Peace, however, especially among pacifists, is also repelling to *violence*. This includes war, of course, but also covers violent acts not ordinarily thought of or legally defined as war. Indeed, in the contemporary world legal war (that is, war as a legal state of relations invoking special international laws) is rare, while warlike violence is as intense and prevalent as wars were during past centuries. Nonetheless, this is more than a matter of defining war empirically. Many do feel that peace, conceptually, applies only to those human connection which exclude personal, organized, or collective violence. Those repelling the plan of peace to violence or war usually see peace as an absence of such behavior. But a different view, in the East, observes peace as harmony, tranquility, concord. Peace is then conceptually opposed to *nonviolent, antagonistic conflict,* such as that manifesting threats and hostile quarrels, angry boycotts, and riotous demonstrations.

Another concept goes even further, seeing peace as absolute harmony, serenity, or quietude; that is, as repelling to any kind of conflict, antagonistic or otherwise. Conflict is a general concept meaning, in essence, a balancing of power. It may include not only antagonistic balancing but also that of intellectual conflict (as in friendly disagreement over facts), bargaining conflict (as in haggling over a sale price), or a lover's conflict (as when each tries to give the other the choice of a movie to see). Each of these conflicts ends in a social contract, and therefore in a kind of peace.

Social Levels: Clearly, peace as a social contract occurs at different levels of social interactions/connections . Four of concern here.

- I*nternational*, level is most historical concern about peace. A second level concerns the central government or ruling power (such as a dominant religious leader or political party) of a *state*. Peace here is an outcome of, or can disintegrate into, revolution or civil war; guerrilla war and terrorism; political turmoil leading riots, demonstrations, general strikes, and assassinations.a third level includes *group* relations within states, such as among religious and ethnic groups, nationalities, classes, castes, unions, and families. A state, at the level of its central government, may be peaceful, manifesting a stable social contract, while some of its regions may experience continuing group violence. The final level involves the interpersonal connection among *individuals*.

- Social levels of peace are crosscutting: each of the conceptual levels may refer to any one of the social ones. Even war is applicable to individual relations, as when conflict goes beyond a violent incident to involve a campaign of violence to defeat or destroy another person.

It is very much , be clear, then, that there may be peace from war, but not from antagonistic, nonviolent conflict. A state may be at peace while engaged in international war. Peace among states may be widespread, central state governments may be stable and secure, while some groups in one province, region, or other political subdivision are locked in total war. From the point of view of a particular citizen, his state and social groups all may be at peace, while personal peace eludes him--he simply may not get along with his neighbors or co-workers.

Thus, peace is multilayered and complex. There are different dimensions of peace given in following page

Conceptual Dimensions :

- *The Meta level.* The dimensions refer only to peace as a concept itself and not the concept of peace. This is the difference between ethical and metaethical concepts, or political and meta political ones. In each case, the former indicate the content; the latter to the concept about the contents
- An empirical concept of peace may be referred to readily observable phenomena. It is to be (operational). Peace as absence-of-killing or violence is such a concept; as is peace as an absence of legally declared war or a peace treaty
- *Abstract Concept.* Referring to empirical phenomena, an abstract concept of peace is not directly observable. Rather, it often denotes a bundle of empirical attributes or qualities, or is reflected in patterns of behavior. Examples are concepts such as status, power, or ideology, which are detached from particular instances or events or specific empirical characteristics. Abstract concepts gives general, theoretical understanding of social reality, while empirical concepts are usually common-sense descriptions of immediate perception. Peace as a social contract would be an abstract concept, although some social contracts may be quite concrete and hence empirical. The abstraction involved consider implicit, or even subconscious, agreements involving tacit expectations. The abstract, non formal norms of the road are part of such an abstract social contract. And consider the overarching social contract whose expectations define rules and norms spanning society but which no one signed or directly agreed upon, which few are aware of, but which most obey.

There are other abstract definitions of peace: such as , peace as law or justice; or peace as concord, harmony, or tranquility. Often the theoretical context for an abstract definition of peace is not explicit, but nonetheless is clear from the context within .

Construct. Finally, peace as a means. It is a theoretical concept; analytic, not synthetic. The content given to a construct is not defined independent of a theory but wholly within the operations and deductions of a theory, while measurements or indicators of an abstract concept certainly would be directed by a theory, the actual data (or content) are collected (or observed) independently.

Moreover, the concept of "positive peace" developed by Johan Galtung is a construct within a neo-Marxist theory of exploitation; "positive peace" has no direct empirical or indirect abstract empirical content, It is defined as the ability of individuals to realize their potential, which in turn is equated in theory with equality, itself an abstraction measured by many indicators of equality.

- *Descriptive-Normative.* The empirical-abstract-construct dimension of peace concepts is the first conceptual dimension. It second defines whether the concept of peace is descriptive or normative. A *descriptive* concept is simply denoting aspect of reality, such as trade, state, or president.

A normative concept is evaluative, implying goodness, desirability, what ought to be, or the negation of these denotations. Compassion, equality, and exploitation are such normative concepts., the same concept may be used descriptively or normatively depending on context and intent. However, some concepts have a built-in evaluation that even a careful descriptive analysis may not avoid, concepts of murder, torture, exploitation, charity, and love. As with love, peace is as an implicit good, a hope, desire, a human ideal. "Give peace in our time, 0 Lord."In its common usage, peace is normative.

However, regardless of the affective connotation of peace, the concept can be used descriptively. For example, if peace is conceived as an absence of war or a peace treaty, it is possible to write about the peace in Europe since 1945, the peace of the Versailles Treaty, or the average periods of peace in history, without necessarily connoting that these are *good* historical periods (although for pacifists, peace as an absence of war is, ipso facto, good in all contexts).

The development of peace education parallels the growth of peace movements. The modern peace motion against war began in the nineteenth century after the Napoleonic wars when progressive intellectuals and politicians formed societies to study the threats of war and propagate arguments against the buildup of armaments. Indigenous peace organizations sprung up in Great Britain, Belgium and France. The second wave of nineteenth century peace movements was intimately associated with workingmen's associations and socialist political groupings. The last segment of the nineteenth century peace movement preceded the First World War. Peace organizations were formed in nearly all European countries during these decades spreading into the United States and the newly formed states of Italy and Germany. As the nineteenth century drew to a close, groups of teachers, students, and university professors formed peace societies/ associations to educate the general public about the dangers of war. At the beginning of the twentieth century Europeans and Americans formed peace movements to lobby their governments against the saber rattling that ultimately led to World War I.

Bertha von Suttner, an Austrian who helped convince Alfred Nobel to establish a peace prize, wrote novels against war and organized international peace congresses. These congresses represented the notion of international conflicts should resolved by mediation and not weapons. The objective of such congresses was to sway public opinion against military build ups that presaged the First World War. Public demonstrations were done at ruling elites to get them to adopt more pacifist policies. In 1912 a School Peace League had chapters in nearly every state in the United States that were "progressing through the schools.

The interests of international justice and fraternity" (Salomon, 2002). They had ambitious plans to acquaint over 500,000 teachers with the objectives of peace (Stomfay-Stitz, Peace education in America1828-1990) In the interbellum period between the First and Second World Wars, social studies teachers started teaching international relations so that their students wouldn't want to war against foreigners. Convinced that schools had encouraged and enabled war by introducing youth into nationalism, peace educators contributed to a progressive education reform where schools were seen as a means to promote social progress by providing students with an awareness of common humanity that helped break down national barriers that lead to war. Many of the progressive peace educators early in the twentieth century were women. Jane Addams, an American woman who won the Nobel Peace Prize in 1931, was urging schools to include immigrant groups (1907). The slogan "peace and bread" was main interest of her work and suggested a vision that poverty was a cause of war. She felt that educators needed to connect to the struggles of urban America to generate true democratic community. She by passed the traditional curriculum that limited women's educational choices and opportunities. She wanted women to work for improvements that ended child labor and was active in international campaigns for the League of Nations established after the First World War to establish a global forum whereby the nations of the world could outlaw war. At the same time an Italian woman, Maria Montessori, was traveling through Europe requesting teachers to abandon authoritarian pedagogies, replacing them with a rigid but dynamic curriculum from which pupils could choose what to study. She explained that children who did not automatically follow authoritarian teachers would not necessarily obey rulers urging them to war. She saw that the building of peace depends upon an education that would free the child's spirit, promote love of others, and remove blind obedience to authority.

FORMAL SCHOOL-BASED PEACE EDUCAITON PROGRAMS

Manchester College in North Manchester, Indiana, in the United States, come into being as the first academic peace studies programmed at the college level in 1948. In the 1950s, the field of peace research turned out as a "science of peace" to counter act the science of war, which had resulted in so much mass murder. Bertrand Russell and Albert Einstein signed a manifesto in 1955. Three books were developed that represent the highlights of an era acutely worried with the threat of nuclear annihilation: Education for Peace Birgit Brocke-Utne (1985) of Norway, Comprehensive Peace Education by Betty Reardon (1988) of the United States, and Peace Education by Ian Harris (1988), also of the United States. Brocke-Utne (1985) Pin pointed out the

devastation that masculine aggression, manifested in militarism, war, and domestic violence, wreaks upon males, females and children. She discussed that feminism is the starting point for effective disarmament. Additionally, she pointed out that societies not at war were not necessarily peaceful because they still harbored considerable domestic violence. Reardon (1988) discussed that the core values of schooling should be care, concern, and commitment, and the key concepts of peace education should be planetary stewardship, global citizenship, and humane relationships (Harris, 2003) .emphasized on a holistic approach to peace education that could apply to community education, elementary and secondary schools, as well as college classrooms. He also stressed on that a peaceful pedagogy must be integral to any attempt to teach about peace. The key ingredients of such pedagogy are cooperative learning, democratic community, moral sensitivity, and critical thinking And developmental growth of peace education towards the end of the twentieth century points to an important symbiotic relationship between peace movements, peace research, and peace education. The activists lead, developing strategies to warn people about the dangers of violence, whether it be wars between nations, environmental destruction, the threat of nuclear holocaust, colonial aggression, cultural, domestic, or structural violence. Academics studying these types of developments further the field of peace research. The activists, wished to broaden their message, teach others through informal community-based peace education activities, such as holding forums, publishing newsletters, and sponsoring peace demonstrations. Educators observed these activities promote peace studies courses and programs in schools and colleges to allocate awareness of the challenges of ecological sustainability, war, and peace.

PEACE EDUCATION IN DIFFERENT CONTEXTS

The variety of contexts in which peace education is practiced promotes a rich variety of peace education. There are various ways to peace that are explained in peace education classes because people disagree about how to achieve security. Each type of violence necessitates a different type of peace education to resolve to address strategies.

INTERNAL PEACE EDUCATION

Peace educators in areas free from collective brutality teach about the causes of domestic and civil violence and try to develop an interest in global issues, the problems of poverty, environmental sustainability, and the power of nonviolence. Peace teachers concerned about the problems of underdevelopment, starvation, poverty, illiteracy, and the lack of human rights seek an understanding of the crises that exist in poorer countries and solutions for the problems of underdevelopment. Peace teachers use development studies to provide insights into the various aspects of structural violence, focusing on social institutions with their hierarchies and propensities for dominance and oppression. Studies of such rewiews highlights the problems of structural violence and emphasizes peace building strategies to improve human communities. Peace teachers in many countries continue to focus on human rights. Noticing in human rights comes from attempts during the

twentieth century to establish international organizations like the International Criminal Court that address civil, domestic, cultural, and ethnic forms of violence, to bring to justice tyrants who have aggressed against innocent people. The December 1948 Universal Declaration of Human Rights, which provides a statement of values to be pursued in order to achieve economic, social, and political justice, guides peace & educators. Different announcement of human rights are based on natural law concepts, which are a higher set of laws that apply universally and supersede governmental laws. They started teaching conflict resolution in schools. At the beginning of the new millennium conflict resolution education is one of the fastest growing school reforms in the West. Conflict resolution educators provide basic communications skills mandatory for survival in a postmodern world. Here the emphasis is upon interpersonal relations and systems that help disputing parties resolve their differences with communication skills. Around ten percent of schools in the United States have some sort of peer mediation program (Sandy, 2001). Conflict resolution educators teach human relations skills such as anger management, impulse control, emotional awareness, empathy development, assertiveness, and problem solving. Conflict resolution education provides students with abilities skills that they can use to manage their interpersonal conflicts but does not necessarily address the various kinds of civil, cultural, environmental, and global violence that take place outside schools. At the end of the twentieth century a changes of this approach to peace education that is practiced in the United States and New Zealand is violence prevention education that attempts to develop resilience skills in young people so that they avoid drugs, sex, and violence in interpersonal relations. One of the goals often formulated for peace education in inflexible conflicts like that between Israel and Palestine in the Middle East is to study the conflict from the perceptions of the "enemy" and thereby develop some empathy for them (Salomon, 2002). Because of various perspective groups see conflicts from different perspectives, this approach to peace education attempts to legitimize the point of view of the 'other.' This does not need to agreeing with the other side but rather seeing its perspective as valid, which might lead to a decrease in tension between two conflicting parties. This approach to peace education tries to build peace by opening people's hearts. Another peace education thread that developed at the end of the twentieth century is environmental education. Environmentalists see that the greatest challenge to modern life is the destruction of our natural habitat, so that in the immortal words T.S. Eliot, "This is the way the world ends, not with a bang but a whimper" (Eliot, 1936). Many peace teachers around the world had been focusing on the threat of a cataclysmic nuclear exchange between the US and the former Soviet Union up until that point (which collapsed in 1989). Environmental teachers nowadays assist young people in becoming aware of the ecological crisis, providing them with the tools they need to create environmental sustainability, and teaching them how to use resources in a sustainable manner. With the rise of global warming, rapid species extinction, water shortages, and the negative effects of pollution, are beginning to realized that it is not enough to talk about military security, such as protecting citizens from a foreign threat, but that it is also necessary to promote a peace based on ecological security, in which individuals are protected and nourished.

PEACE THEORIES

Not many peace researchers have bestowed to peace theories directly, but the contribution has mainly been in the form of Conflict Management and Conflict Resolution theories.(Anshul 2020)Prof. Johan Galtung, known as father of Peace Studies, has given a bipolar definition of peace wherein defining peace as negative peace and positive peace. Negative peace is the absence of organized violence characterized by ceasefires, truces, armistice, peace treaties etc. State of peace, there is no war or violence going on but people abhor each other‘s presence. The realists think that when an individual gets in such situations protecting self is of utmost priority as individuals are always in competition to survive. So, positive peace cannot be full in this kind of environment. But the liberalists think that negative peace is the first step to create conducive conditions to achieve a state of maintaining peace. While, in contrast, positive peace is characterised by thicker levels of harmony amongst different peoples and cultures. The realists suggest that positive peace is an unrealistic concept as our 74 national as well as individual self-interests are fulfilled through competition and unnecessary conflicts. For liberalists, the positive peace is the ultimate objective to be realized in letter and spirit.

In his endless quest for peace, Prof. John Galtung (Galtung, 1996) has given a peace formula as below: Peace = (Equity + Harmony)/ (Violence+ Trauma) i.e. peace is facilitated by ensured equity and prevailing harmony in the environment among individuals across all strata and is hampered by increased violence and trauma. This formula gives peace score for a place, ensuring equity to be very much important as people must have equal opportunities in all walks of life to feel secure. The equity must be granted in all spheres of life i.e. economic, social as well as political spheres along with fairness in trials and judicial systems so as to live a decent life. Harmony is a state of acceptance and tolerance among genders, religions and people belonging to diverse socio-economic strata of the society. Violence is physical, economic, psychological, verbal as well as emotional in its dimensions but in this formula violence is the connotation of structural violence. Trauma is the connotation of psychological violence. And, hence, the idea puts forth the idea that to have peace, the society must be in harmony characterized by permeated fairness than being in the state of violent and traumatic events. Prof. Galtung has proposed a Conflict triangle, popularly known as Galtung‘s Conflict Triangle or the ABC triangle.

Johan Galtung's Triangle of Conflict

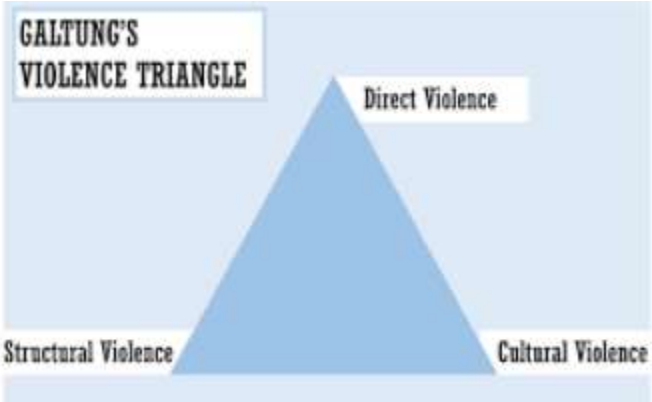

Figure –Galtung

According to this triangle, there are three different effect namely attitude/assumptions, behaviour and contradictions that together give rise to violent conflicts at manifestation and latent levels. Thus, the attitudes are at latent levels which imply that the way in which people think, feel and act encourages conflicts which might not be visible or violent. But these contradictions of society level have brought up inequalities among genders, religions, communities. This has given birth to certain types of beliefs and practices that indicate clearly about the prevalent unequal access and control of resources and in return keeps on brewing hatred and alienation underneath. Different paths in which people act, construct these assumptions and contradictions, are the observable discriminatory behaviors and actions measurable in terms of genocides and armed conflicts in addition to perpetuated violence which is immeasurable in terms of trauma and emotional violence.

As point out earlier, not many theorists in the field of peace and conflict studies have given peace theories. Although, it cannot be denied that the popular peace theories are ideas that explain aspects of peace that can be established. It supports the implementation under which peace may be ensured at different levels and in different situations. Albeit, the researcher has made an attempt to elucidate some of the peace theories which have been developed from time to time and have been listed below: Perpetual Peace Theory: Propounded by Immanuel Kant (1795) in his essay, where he gains that wars must not be fought either among individuals or even between states. He has proposed preliminary and definitive articles to cease hostilities among states that lay foundation of maintainable peace. Preliminary articles in the theory are the instant actions to be undertaken by the republican governments. These articles as suggested by Kant are as follows:

· No peace treaty is valid and reliable if it was made with mental reservations that could lead to a war in the future .

· No independent states, where it is large or small, are to come under the review of another state by inheritance, exchange, purchase, or gift.

· Standing armies are ultimately to be removed .

· National debts are not to be created as an aid to the conduct of foreign policy.

· No state is to interfere by using force with the constitution or government of another state.

· No state during a war is to permit acts of aggression that would make mutual confidence impossible after the war is over—e.g. the use of assassins and prisoners, breach of capitulation, incitement to treason in the opposing state.

Definitive articles given as the founding principles for perpetual peace by Kant in his essay are:

· The civil constitution of every state is to be republican.

· The law of country is to be founded on a federation of free states.

· The rule of world citizenship is to be united to conditions of universal hospitality.

In his essay, Kant mentions that Republic Governments must act comprehensively to produce peace by exercising excretion in accordance with the articles proposed.

Democratic Peace Theory: Democratic Peace proposition insisted on the balance-of power estimation as an explanation of peace and harmony among democracies as opposed to other forms of governance that may be authoritarianism, fascism or communism. It suggests that liberal democracies are less likely to engage in violence and war against each other as they are accountable to public. They disavow armed conflict and accept that Democratic States are more peaceful in general when compared to other forms of Governments.

Feminist Theory of Peace: it is also called feminist peace and conflict theory). This theory has attempted to show the gendered dimensions of violence and conflict and its interconnectedness and impact on women being the discriminated gender. Women and children are most vulnerable and they are the obvious to be suggested any violence, conflict or war and bear the brunt of any kind of conflict. Also, women, in general, are excluded from the development usage which has a gendered dynamics and their inclusion into the economic or political mainstream is usually for state or capitalist interests. They encounter an uninterrupted tyranny in the public and private sphere in the continuum of war along with facing domestic and structural violence. This theory wanted verall inclusion of women. They can vigorously contribute towards realizing a culture of sustainable peace. Given the background, Engels has suggested that marriage is a form of gendered oppression to ensure male dominance and patriarchy and to keep women subordinate to men. Feminist theory provides a macro level

perspective which tends to analyze how structured inequalities and imbalances in the society can be made equitable and accessible to the marginalized along with those in despair, especially the larger counterpart of society, the women.

Capitalist Peace Theory indicates that Capitalist Peace Theory has received a considerate and careful attention in the Peace & Conflict literature. It suggeststhat peace is an outcome of capitalism. It is based on the concept that conflict is embedded in the allocation, access and control of resources and that the capitalist states preempt bargain before calling for wars. Nations that trade a lot with each-other, usually, don‘t go to war with each-other. It further posits that peace bargains are easier to reach when countries are trading. It is also important to mention here that when individuals and states are satiated that the resources (economic or territorial) are equally accessible to all, there is an increased chance of peaceful coexistence among them. Also financial coordination among states makes circumstances much less conducive for conflict as well as war. Trade and commerce make war less likely to happen as more frequent commerce among countries implies more trade surplus. States cannot be at war if they are actually trading. The capitalist countries are not warring because trade creates a surplus and wars become costlier when there is surplus of trade. Such states have similar policy goals and same economic interests and capitalism, somehow, is governed through the laissez-faire norms and leadership. Laissez Faire way of thinking endorses to achieve economic prosperity as it promotes free market economy without any state interference. Capitalist countries stand for surplus and look forward to more profit and hence, less likely are to get into war with countries they see as potential trade partners. Hence, capitalist states are comparatively less prone to conflict.

Autocratic Peace Theory of Dictatorial Peace- this theory proffers that the autocracies do not go to war with each other as the power is in the control of a single person. Autocracies tend to help each other more than others i.e. the non-autocracies. The components of this theory think that the authoritarian regimes are tolerant towards each other and there is less conflict-proneness among such authoritarian states than other regimes, including democracies. Some autocracies are benevolent dictatorships as they political power with regard to population as a whole. But, the supporters of democratic peace theories as well as other peace activists think that the autocracies are belligerent in general. It is important to mention that the theories of peace advocate for redressed of issues of varying degrees at local as well as global levels by strengthening individual and cooperative efforts in the pursuit of establishing peace. These theories offer to address structural and cultural changes by strengthening of social institution. Peace theories, by and large, establish peace by sticking to the precepts of non violence, non killing, acceptance, tolerance and respect and regard for human life.

The factors which constitute the incubator for a culture of peace are based on following:

· Ethos, pathos and logos

· Values of non-violence and

· Compassion.

The first condition for generating a culture of peace is developing mutual respect for each other as well as respecting the point of views and opinions of others with the intent of learning from others. Here, one doesn't deliberate values of individuals belonging to different cultures or societies. For imaging this in actualization, one needs to have open and creative dialogue with others where all the stakeholders participate openly and freely without the fear of being judged. The second problem in the pursuit of peace is to accept the universality of human culture and human values which have human rights as underlying fundamental values. It can be generally accepted upon that all cultures are shaped through conscious, unconscious and inclusive participation of people, their reactions and responses to different situations and events in addition to their intrinsic characteristics to get influenced from others with a conscious zeal to learn from each other. Behaviors are learned and delearned interrupted by humans over a period of time and hence are perpetuated through generations unconsciously .finally , people have some or other kind of adherence to maintain laws and process inherent to their cultures. Cultural Exchanges give a platform conducive to Peace through Dialogue as people become more open, tolerant and non-prejudiced towards fellow human beings coming from various cultures, beliefs and regions. Dialogue and Cultural Exchange facilitate in generating human values while awakening people to opt for openness, tolerance and acceptance towards others by encouraging mutual respect for different opinions and acceptance for points to which they even disagree to. The third factor to facilitate a conducive surrounding for peace is to cultivate ethical and moral values among individuals. Ethics and morality constitute the core of human norms and are deep rooted in common sense of humanity as shared by different cultures across the globe. The fourth and a very important factor in this quest is respect for dignity of life. People need to consider the fundamentals contained in the principle of non violence and non killing of people . One needs to realize that every human is dignified, the most life must be revered and all individuals must expedite relentless to recognize these values which are attached to the protection and security of individual lives. In the present sinario , there is a dire need to create ethos that reject war as well as violence in any form and strive to seek solutions based on creative and open dialogue to establish a Sustainable Culture of Peace. There is a necessity to reorient individuals, particularly the youth, toward modification of the present lifestyle characterized to a lifestyle distinguished by cultivating the values of want lessens and trusteeship in order to reach for humanistic scientific and technological development. The concept term trusteeship in itself constitutes a fundamental condition to strive for establishing peace. When humans act as the trustees of resources available in spite of being the owners and controllers of the scarce resources then they eliminate the power struggles over these

resources and contribute towards ensuring a Culture of Peace. Trusteeship in a diachronic way tends to inhibit an ethical sense among individuals preparing them towards maximum using of resources and saving the resources which are scarcely available. The fifth factor to incubate peace is equality among individuals irrespective of their race, ethnicity, gender, religion, class or culture. Along with equality there is necessity to ensure equity among individuals as the sense of lack of access and control to the resources creates a threat to human life and identity. The final condition is fostering an environment of trust and confidence among individuals. From truth and honesty appear the precepts of trust and confidence amongst individuals as these reject flattery, illusion and false speaking as well as calling words to each other because prejudices and stereotypes are removed to establish a just and fair order in world. One of the most pressing problem of the twenty-first century is the question of whether in international conflict the use of armed force to remove an unjust social order makes this world a safer place to live. It appears to be trapped in a crude, bipolar choice, in which either there is a choice to use force to remove the oppressor or the other is to do nothing and bear the oppression. There are many other choices available, but those are least explored for even assessing their effectiveness and efficacy. Non-military options are not enough considered and there is little place in the relevant systems for serious, well resourced early intervention and mediation to attempt to prevent the outbreak of violence. In the somnolent debate on use of military force to establish peace, the voices of those questioning the consequences of using such massive force and violence as the means of intervention are often been pushed down. Individuals have all shades of suggestion nand such debates bring into question the effectiveness and swiftness of response by non military interventions. But long-term effects of use of force are significantly overlooked and to justify the use of military force, the immediate effectiveness of non-military interventions are questioned by the advocates of armament and military power.

PEACE EDUCATION

Federico Mayor explains that Peace is achievable for life at all stages and it is up to man choose his destiny or suffer from the harrow of war. Today mankind is at the cross road where it has to select between these two with courage determination and imagination. When we talk about peace in individual context or in personal it will be as a subjective term.

According to J. Krishnamoorthy, “Man himself is world. He is the only source of peace in the world. He explains that the peace as a freedom from violence. He wrote that if we know how to look at violence, not only outwardly in environment , the wars the riots the national antagonism and class conflicts but also in ourselves then perhaps we shall be able to go beyond it. That means peace is an exploration of inner calmness by and individual himself by practice.” Peace Education: Peace education is a procedure which helps in acquiring skills and building attitudes that change the mind set of people. Peace Education mandatory in the Context of Assam and North-East India Piku Doley Volume-II, Issue-IV January 2016 190 and values of inclusion among children. The purpose of peace education is to educate learner in culture of peaceful co-existence in larger

issues. Peace education is explained as a valuable tool for resolving issues and repairing the damage done to a society torn by war or strife .In a era of change and mobilization change marked by the different expression like intolerance, manifestations of racial and ethnic hatred, the upsurge of terrorism in all its types and manifestations, discrimination, war and violence towards those regarded as 'other' and the growing disparities between rich and poor, at international and national. It levels alike, action strategies must aim both at securing fundamental freedoms, human rights, and peace . To promoting sustainable and equitable social and economic development all of which have an important role to play in building a culture of peace. It is called for a transformation of the conventional styles of educational action. From the UNICEF point of view , "Peace education 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."

Ethnic Identity, Violence and North-East India: The north-eastern region of India has long been projected as one of the upset hot spots in the South-Asia and India's insurgency stricken corner. The region is already nervous and vulnerable both from the military and economic angle connected with the mainland through the corridor of Siliguri and lack of infrastructures. Characterized by special ethnic, cultural, religious and linguistic diversity, north-eastern India consisting the eight states: Assam, Arunachal Pradesh, Manipur, Meghalaya, Mizoram, Nagaland, Tripura & Sikkim is a compact area sub-national states attributing to high level ethnic violence. Ethnic, Linguistic and the cultural diversity of the area are tremendous with green hills, meandering rivers, and lust valleys. Ethnically it is diverse and heterogeneous alike the rest of the country..

How Peace Education Is Defined: "In a period of change and accelerated change marked by the expression of intolerance, manifestations of racial and ethnic hatred, the upsurge of terrorism in all its forms and manifestations, discrimination, war and violence towards those regarded as 'other' and the growing differences between rich and poor, at international and national levels alike, action strategies must aim both at ensuring fundamental freedoms, peace, human rights, and democracy and at promoting sustainable and equitable economic and social development all of which have an essential part to play in building a culture of peace. This calls for a change of the traditional styles of educational action." From the UNESCO Integrated Framework of Action on Education for Peace, Human Rights and Democracy. According to UNICEF, "Peace education refers to the procedures of promoting the knowledge, skills, attitudes and values needed to bring about conduct 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 peace education as training for conflict resolution, such as learning to manage anger enhance co mmunication skill, and resolve interpersonal disputes

Peace Education may be determine as the procedures of acquiring the values, the **notice** And development the attitudes, skills, and behaviors to live in melody with one's self, with others, and with the surrounding . peace education inspiring a commitment to peace as a settled disposition and enhancing the confidence of the individual as an individual agent of peace, as inspiring the student to love the global and encourage for peaceful future . peace education teaching encounters that draw out from individuals their wishes for peace and help to provide them with non-violent alternatives for resolving conflicts , like as the skills for critical analysis of the structural arrangements that legitimate and produce injustice and inequality (Harris and Morrison , 2002).

peace education as "the transmission of knowledge about the requirements of the obstacles to and possibilities for achieving and maintaining peace, training in skills for interpreting the knowledge, and the development of reflective and participatory capacities for applying the knowledge to overcoming problems and achieving possibilities." Peace Education is seen as the way to transform individual's own mental models to use nonviolent critical and rational alternatives that produce peace consequences needed to solve conflicts without violence , and building mutually harmonious relationships.

Human Rights Education

According to the UN decade document for human rights Education (1995-2004) Human rights education means A lifelong procedure by which people at all levels of development and in all strategy society learn respect for the dignity of other and means and methods of ensuring that respect in all societies.

Need and importance of peace education :

Ian Harris and John Synott have discussed peace education as a series of "teaching encounters" that draw from people. Peace education creates its own requirement through at contemporary time through

- Their wishes for peace in human beings at present corona time and cold war time .
- Nonviolent alternatives for handling conflict, skills for critical analysis of structural arrangements that produce and legitimize no justice and lack of equality .John Galtung who suggested in 1975 that no theory for peace education existed at the present time and that there was an urgent need. More recently there have been efforts to establish such a theory.

Since the early decades of the 20th Century, "peace education" programs around the world have show a spectrum of focal themes, that include anti nuclearism and nonviolence , international understanding, environmental enviornment , skills related to communication ,conflict resolution techniques, democracy, non violence, human rights regarding , patient for diversity, coexistence and inequality within gender among others.

Moral education has always been viewed as an important and required subject to be included in the sylabus , to facilitate children make the right choices. The National Curriculum Framework 2005 (NCF) takes a step further, the goal is at consciously give the student an atmosphere that builds sensitivity to others rights , culture and perspective . The NCF speaks of the compelling require for peace education, clearly pointing that education must be concentrated towards values connected with peaceful and harmonious coexistence. According to the NCF, education has the ability for building long-term peace and harmony with inter-cultural conversations. School-aged children are provided with a special sensitivity to constructing their value moral character. The NCF echoes this thinking and explains the different stages of ethical development and how they occur. According to the NCF, at the primary stage, children become conscious of both themselves and their immediate environment and begin to form notions of right and wrong. At the next stage, they develop reasoning skills and learn how to question, discuss and reflect upon ethical conflicts . The result, an independent individual who can make well- reasoned castigation . It is through this complex procedures sensitization to issues, learning skills for resolution , dialogue and imitating role models that student will grasp to construct their value systems, and proactively select peace over violence. In this way peace education is, thus, a educating of skills and values that helps to respect for all humans and supports a calls for a change in behavior

The requirement for peace education is by the fact that humanity faces comfort of unprecedented proportions, the continued development of weapons of mass destruction, conflicts between the states and ethnic groups, the spread of racism, community violence, the wide gap between the rich and poor throughout the globalised economy, massive violation of human rights and the of the environment degradation . In order to be ensure to handle these complex and interwoven type problems, the coming generation requirement a radically different education in method and approach. The requirement for peace education is greater than ever before with a holistic approach to achieve accountability , status and credibility . During corona time peace education and value education had played significance role in humans life through values, ethics and harmony.

Peace as a dimension of education

Andreas Schleicher, Director for Education and Skills, Organization for Economic Co-operation and Development (OECD) recently wrote that n presently educational institutions required to prepare students for more rapid social and economic transformation than ever before, for jobs that have not yet been generated , to use technologies that have not yet been invented, and to solve social problems that we don't yet know will arise." He was writing in the introduction of a book by Charles Fadel et. al., director of the Centre for Curriculum Redesign. Fadel has consized his thoughts on education for the 21st century in his book that is entitled Four Dimensional Education. It include four dimensions i.e, knowledge, skills, character and Metacognition. In the field of knowledge domain, he speaks about the important for young people to become both specialists and generalists, learning a area of study in depth and also appreciating and understanding how their specialty connects related to other disciplines. Further he argues that we must introduce students to

interdisciplinary knowledge critical to handle so many of the challenges that society facing in the present today. In the area of skills, he underscores the importance of four skill categories: critical thinking, creativity, communication and collaboration. He also notes the significance of supporting children to utilize these skills to apply their knowledge to new problems. Finally, Fadel contends that knowledge and skills are not sufficient in present world. We must support students' character development to secure the qualities necessary to contribute to shaping a better world. These include all that mindfulness, curiosity, courage, resilience, ethics and leadership to lead .

Fadel notes that to continue to develop and grow and to learn young people need to develop the skills of met cognition. The term refers to the capacity and habit of constantly reflecting on oneself as a learner including one's learning goals, strategies and results. Two meta cognitive domain identified by Fadel are encouraging a growth mindset, based on the work of Stanford psychologist Carol Dweck and also meta-learning which Fadel sees as the desire to challenge ourselves to continuously learn when we are no longer compelled by educational institutions. Fade of research into curriculum is summarized in this info graphic ; (www.hawaii.edu) .

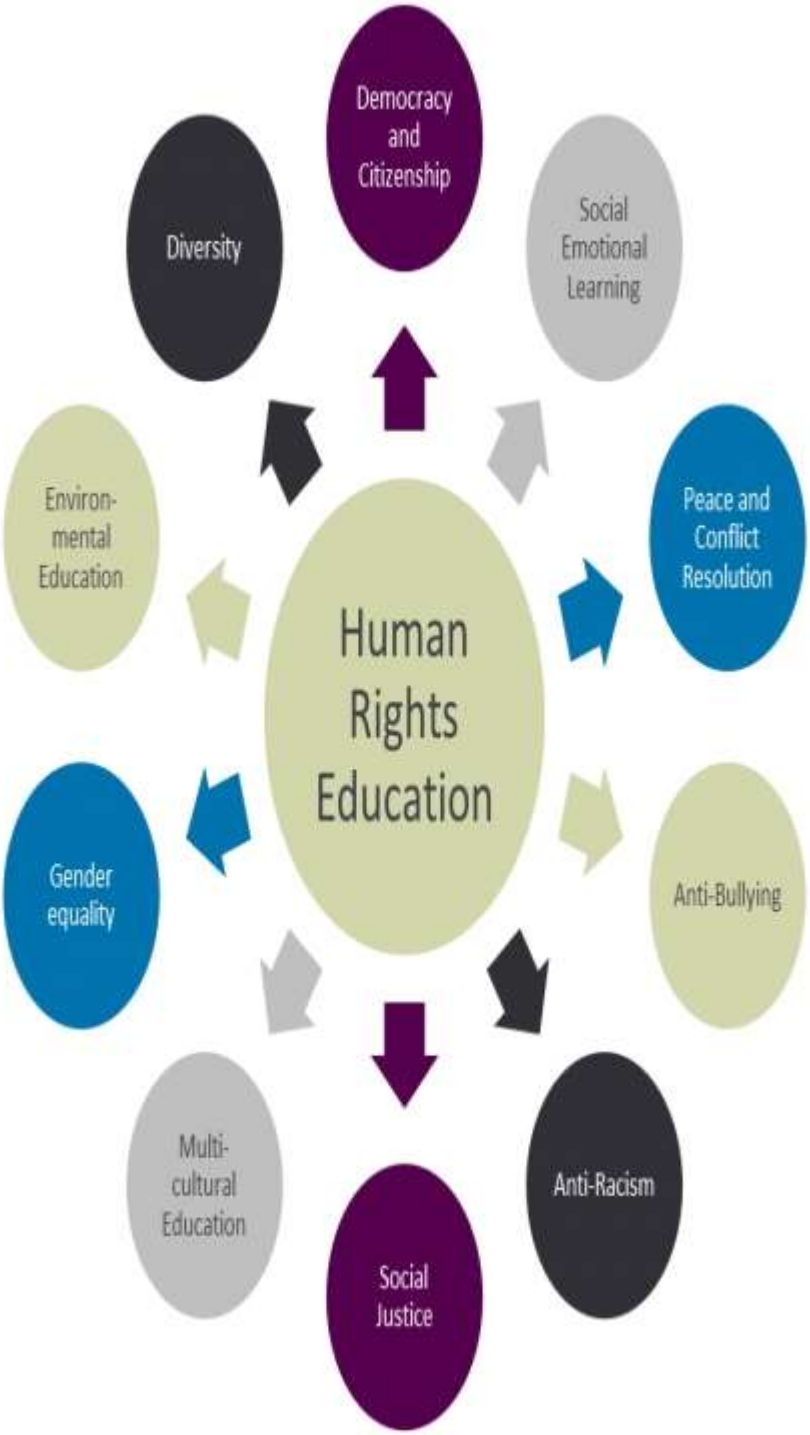

Figure-fedal

Human Rights Education talk about so many issues like social emotional learning ,Peace and conflict resolution ,anti bulling ,social justice and it talks about multi culture actvties ,issues solutions. Along with that gender quality issues ,Diversity and democracy and citizenship.

How Peace Education Can Be Imparted? Peace education can be imparted or pass on following ways of Gandhian Thought and Peace Education:

Truth and Non-violence and through human right education . Gandhi was a philosopher, a seeker after truth, a believer in certain values which give content and importance to life. He was a philosopher in the

sense that he has certain ideas , a certain systematic and reasoned-out view of life-views on reality on the world, on life, on the individual, on society and on individual-society inter-relationship (Bhatia & Bhatia, 2009). Gandhi has believed in the absolute oneness of God and therefore, of humanity. He says, "What though we have many bodies? We have but one soul. The rays of the sun are many through refraction. But they have the same source." He had a strong believe in God and believed in the unity of man. According to Gandhiji, "indefinable, mysterious energy that pervades everything. His (God's) presence is proved not by extraneous evidence but in the change conduct and character of those who have felt the real presence of God within." Until 1931 he said," God is truth". But later he said, "Truth is God."Gandhi said, "Observation of the law of truth is understood merely to mean that we must say the truth but we… should understood the word "Satya" or 'Truth" in a much wider sense. There should be truth in thinking , truth in speech and truth in action." The means to seeking as well as attain the objectives of Truth, suggested by Mahatma Gandhi is Ahimsa or Non-violence. To him "both are so connected that it is practically impossible to disentangle and separate them. They are the two sides of a same coin or rather a smooth metallic disc". Gandhi"s Non-violence was not a weapon of the weak and cowardly. It was meant for the fearless and the brave (Desai). It was suggested that "Truth being our goal, Ahimsa should be our supreme duty to achieve the goal. Ahimsa enjoins first of all, charity and kindness towards those who consider themselves our enemies. A person accepting the idea of Ahimsa or love must rise above attachment and hatred fear and vanity. Patience, forbearance, humility, charity and readiness Peace Education: It's Necessity in the Context of Assam and North-East India for compromise are also covered by the term non-violence. Evils may be overcome through nonviolence. Gandhiji announced this Ahimsa "should be practiced by individuals, groups, communities and nations. This is great power which must be considerable as the law of life, must pervade the whole being and not be applied to isolated acts." Gandhi's Idea of Education as Peace Education: Many of educationists try to suggest that Gandhiji's education system can be mentioned as Peace education. Before going to discuss about that we should know the idea of peace education. Peace education can be considered as education for facilitating peace. "A fundamental principle of peace education is education to stop the suffering and wastage of warfare within the modern era". Horis and Morrison 2003 argue that "peace education refers to teaching about peace-what is, why it doesn't exist and how to achieve it". According to Peace Education active group at UNICEF, Peace education, "refers to the process of promoting the knowledge, skills, attitudes and values to prevent conflict and violence." Hague request for Peace defines peace education as a participatory holistic process that includes teaching for and about democracy and human rights among other issues. It is true that Gandhi did not write on peace education in any very specific way, but his whole way of thinking and life have been of course, important in peace studies and peace education not only for India but for other nations of the world as well (Prasad, 1998). Non-violence education or Gandhi an studies gives importance positive concepts of peace (rather than peace as absence of strife) the power of non-violence, the discovery of one's own and others' truths, empathy, forgiveness, community and proactive peacemaking. For Gandhi, a spiritual emphasis grounds the

acceptance and reconciliation of ideological differences. Gandhi‟s thought and example suggest moral and spiritual imperatives for application of our efforts to understanding and achieve peace in its various manifestations (Fields, 2006). For a "Half Naked Fakir" in the famous words of Winston Churchill, Gandhi suggested sophisticated and productive interpretations of religious belief, discrimination and avenues for peace. Gandhi, in his writings and public statements also insisted upon broad constructive engagement and pluralist, tolerance in a environmental marked by religious or communal violence. In simple terms Gandhi stated that students should learn about all faiths to promote respect for difference, tolerance and non-violence. All of which broadly parallel the values and ideals of peace education . The Education system propounded by Mahatma Gandhi is named as "Basic Education." It is the kind of an education for life and an education through life. It aims objective is at creating a social order free from exploitation and violence. That is why productive, creative and socially useful work in which all boys and girls may participate, irrespective of any distinction of caste, creed or class, is placed at the very centre of Basic Education. The basic scheme covers a close integration between the schools and the community. So as to make education as well as the children more social minded and co-operative. Its efforts are to achieve this- Firstly, by organizing the school itself as a living and functioning community with its social and cultural programmers and other activities. Secondly, by encouraging students to participate in life around the school and in ongoing various types of social service to the local community. Student self-government is an important feature in basic education which should be considered as a continuous programmed of training in responsibility and in the democratic way of living. In this way, the basic school not only helps in cultivating qualities of self-reliance, cooperation and respect for dignity of labour, but also becomes a vital factor in the creation of dynamic social order.

· Women Studies: - Women can play a major role in promoting peace and reducing violence among people. For that women should get education and help in maintaining peace in society.

· Social Sciences: - The section on social science education in the NCF also refers to similar values and skills. The true objective of social science education is to make children more aware of their social responsibilities and "to provide the social, cultural and analytical skills required to adjust to an increasingly interdependent world, and to deal with political and economic realities" (NCF 2005: 50). Social science has always been the subject of choice for educating individuals about the core human values of freedom, trust and mutual respect. So far social science has focused on issues of regional and national concern . However, the NCF recommends that it also integrate issues of global importance including universal human rights.

· Cultural Studies: - Student should get chances in gaining knowledge about various cultures, rituals, mores etc. Then only they will learn to respect others cultures.

· Folk Stories or Peace tales: - Many generations have depended on the simple wisdom and enchanting lure of stories from their own cultures to showcase the inherent values of compassion, honesty, cooperation and acceptance, to name just a few. Traditionally these stories spell out the key aspect in a section called "moral" at the very end. However they also offer an opportunity to engage children and adults in a different

meaningful discussions and projects and make this learning experiential and relevant to them. This is the potential we need to tap into to take these classic tools to the next level .

· Short term workshops for teachers, students and administrators.

· Awareness camp, seminar and conferences can be organized among indigenous people of the region to maintain unity, solidarity and brotherhood.

.Conflict resolution training

Peace education programs centered on conflict resolution , they focus on the social-behavioral symptoms of conflict, training individuals to resolve inter-personal disputes through techniques of negotiation and (peer) mediation. Learning to manage anger, "fight fair" and improve communication through skills such as listening, turn-taking, identifying needs, and separating facts from emotions, constitute the main elements of these programs. Students are also encouraged to take responsibility for their actions and to brainstorm together on compromises

Different plans which can help to spread HRE.In the above mentioned charter through different way like Brainstorming ,case studies ,Discussion .Through these Techniques of HRE can help to spread HR awareness ,skill and Knowledge .Along with them educator can gave students Research project like social issues, economic ,political cultural issues. Pupils through role play activates through projects and Fields trips or visits,creative expression and visual aids can solve so many problems .

Democracy education

Peace education programs centered on democracy education typically focus on the political processes related with conflict, and postulate that with an increase in democratic participation the likelihood of societies resolving conflict through violence and war decreases. In this way these programs attempt to foster a conflict-positive orientation in the community by training students to view conflict as a platform for creativity and growth.

Justice education is the procedures of promoting the rule of law with the help of educational activities at every levels Justice education teaches the coming generation about crime prevention, conflicts and to better understand and to address the problems that can undermine the rule of law. It encourages peace and promotes students to actively engage in their communities and future professions.

Human Rights Education

Peace education programs are also based on the awareness of human rights, focus at the level of policies that humanity should adopt so that they go closer to a peaceful global community. The objective is to engender a commitment among participants to a vision of structural peace in which all individual members of the human race can exercise their personal freedoms and be legally protected from violence, oppression and indignity.

Approaches of this type familiarize participants with the international covenants ,conventions and declarations of the United Nations help students to familiar violations of the universal declaration of human rights and promote self affirmation ,solidarity and tolerance, solidarity, at co operative levels as well as individual levels.

"Human rights education does not work in communities fraught with conflict unless it is part of a comprehensive approach... In fact, such education can be counterproductive and lead to greater conflict if people become aware of rights which are not realized. In this respect, human rights education can increase the potential for conflict". (Cornell, 2013)

Yogic Peace Education

Where Critical Peace Education is emancipator, seeking to covers full humanity in society for everyone, yogic peace education is concerned with changing personal (as opposed to interpersonal, structural or societal/cultural) violence. In yogic peace education, techniques from yogic science are utilized to alter the physical, mental and spiritual instrument of humanity (the self) to address violence that comes internally (joyce, 2017).Contemporary peace education (similar to all peace education) relate to specific forms of violence (and their transformation) and similar to teaching human rights and conflict resolution in schools critical peace education and yogic peace education are complementary curricula that aims to foster positive peace and decrease violence in society.

Peace counseling

Mahatma Gandhi as quoted by stated that the building of peace of mind in students is one of the significant efforts that should be carried out . One of the endeavors through education is to building peace of mind through an education process is called peace education .Success of education in reducing conflict and acts of violence occurring specially in educational institutional is the par building of school of peace .Peace can be further divided into two forms namely negative and positive, negative peace is because of emergence of a peaceful situation that is only to the assume of war in contrast to negative peace and positive peace is the condition of peace .Therefore peace of mine in every citizen encovers students specially educational institutions need to be encouraged and one of duties who have strong competence to help students. Development of the peace of mind in educational institutions through guidance and counseling, there can be also a requirement of self identity among students that might trigger various problems .understanding students and their identity can be increased by the behavior of counselor. The counselor can review the gender differences and their feeling of aggressiveness and educate them accordingly. Discussing about the essence of peace in the human mind that school counselor should make extra efforts to build peace in every students mind at educational institutional pointed (Anand, 2014) . Especially peace education is implemented to reduce aggressive behavior is conducted in counseling setting through peace counseling. Peace Counseling is developed through theories of peace education that can encourage the awakening of awareness about human rights violation ,nonviolence ,and justice and anti society concerns and other values of peace .This also observed in the literature that attempts to implement peace education through counseling are not without obstacles that showed that the implementation of peace education had difficulties which could not be done in all subjects and emergence of proper coordination among personal (Galtung, 1996) .

CONCLUSION

A quality education based on a human rights education and peace education based on right based approach indicates that rights are implemented throughout the whole education system and in all learning environments. It means that appropriate legislation must be in place relating to the right to education as the basis for practicing human rights and peace education It also indictaes that the education system is oriented towards human values allowing the realization of peace, conflict resolution ,economic independency through social cohesion and the respect for human dignity. This implies changing national education systems to include fundamental changes in such fields as education structures, the management of the education system, the teaching/learning practices, the revision and adaptation of learning materials, and the relevant preparation of educational officials .

To aimed at pursuing peace and Human rights Education has talked about so many problems like social emotional learning ,Peace and conflict resolution ,anti bulling ,social justice and it talks about multi culture activities ,issues solutions, that includes gender quality issues ,Diversity and democracy and citizenship. In human right education About former issues there are so many international conventions , policies different issues ,solutions through different ways are included.

The first condition for world peace is for people to understand ,learn about each other, to understand and appreciate each other. We must encourage interaction among ordinary people through meetings, visits, and cultural and educational exchange. For illustration , when a child lies stricken to the ground, the religion of the person who facilitate carry the stretcher to the hospital room is of no consequence, as long as we can save the child. So in the pursuit of truth, nations state boundaries, faith boundaries, race boundaries, don't count as people encourage often involved in peace to go forward above boundaries and faiths.

The government and other non government stake holders must use discus as a mare efficacious tool better understanding and awareness of human right education and peace education.

However Real peace is only to be observed in the realities of daily life. We must bow the seeds of a fundamental peace in the daily life of individuals, in our hearts and inner lives. And we must save and foster these seeds until they grow into the firm reality of peace for all. Thus, it is up to us to construct a world without war. Whether we give up an impossible objectives , or whether we continue the challenge, however great the difficulties involved on this the fate of the entire twenty first century depends. Nonviolence is the biggest form of humility, it is supreme courage. The essence of Gandhiji's teachings was fearlessness as he thought that the dialogue can only be engaged in by the brave.

Humankind is at a main turning point. Will it simply extend the existing course of history and wait for self destruction? It is noticied that people were always divided and their call for social reforms lacked the required effectiveness and thus, were a failure. This is an unhappy recurring tale of our past which must cease. We don't want to be the passengers on the ship of fate, leaving all on others but we must be responsible to bring change to the course of ship in the right direction, with the help of all people , through global partnership.

This study on the United Nation on education with special reference to human right education will come out as a paradoxical movements towards common ground based on peace and human right education. This study will request to students of peace, politics and human rights .

It can be concluded at that with the conviction to be the protagonists in changing the course of history, teachers should act responsibly to tackle the global issues through the tool of HRE and peace education and establish a world characterized by peace, solidarity, and respect for human values, sustainable inclusive development and humanism using the power of dialogue. Through humanitarian competition happiness for teachers , teachers ,counsellor others, we can build a win-win world that allows the dignity of all people to enhance self prestige .