

Building Peace in Bangladesh: The Role of Peace Education

Submitted by

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M.Phil, Second Part

Registration Number: 260, Session: 2008-09

Department of Peace and Conflict Studies

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12 March, 2014

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RESEARCHER'S CERTIFICATE

I certify that this is my original research work, which I have completed under the supervision of Professor Dr. Dalem Ch. Barman. I have not submitted this thesis or any part of it for any degree or publication.

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SUPERVISOR'S CERTIFICATE

This is to certify that Md. Hafizul Islam has done this research under my guidance. It is his original work. Neither this thesis nor any part of it has been submitted to anywhere for any degree or publication.

Professor Dr. Dalem Ch. Barman

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Abstract

Peace building is a continuous process. Peace building is not only a process of reducing or eliminating the risk of war or violence but also a process of establishing sustainable development in forms of ensuring human rights, democratic political system, potential human resources, and environmental security. Peace building through peace education is a new dimension in Bangladesh. In Bangladesh, peace education has not been practiced formally but in the textbooks there are more or less materials of peace education such as democratic education, human rights education, moral education, etc. which can be used to build a culture of peace and can contribute to building peace. NGOs have a significant contribution in development of Bangladesh. Concerning peace education, NGOs intervene in peace building through advocacy in the field of human rights education, democratic education, environmental preservation education, etc. The objective of this study is to analyze the contents of text books to understand the scope of peace education and to analyze the advocacy works of NGOs in building peace. Qualitative method has been used in this study. However, it is found that although there are a few contents of peace education in text books of national curriculum, especially in Bangladesh and Global Studies, there is a scope of modification in content and pedagogy. NGOs are playing a significant role in peace building through advocacy i.e. awareness raising and behavioral change.

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List of Abbreviations

BANBEIS	Bangladesh Bureau of Educational Information and Statistics
CEDAW	Convention on the Elimination of Discrimination against Women
CPR	Civil and Political Rights
EFA	Education for all
ESCR	Economic, social and cultural rights
GDP	Gross Domestic Product
MDG	Millennium Development Goals
NFE	Non formal education
NGO	Non-governmental Organizations
PPP	Purchasing power parity
UN	United Nations
UNESCO	United Nations Educational, Scientific, and Cultural Organization



CHAPTER 1

INTRODUCTION

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

– Constitution of UNESCO, 1945

CHAPTER 1

INTRODUCTION

BUILDING PEACE IN BANGLADESH: THE ROLE OF PEACE EDUCATION

1.1 BACKGROUND OF THE STUDY

Peace as a cherished goal of the human kind has been in existence from the very beginning of human civilization in various forms like coexistence, sharing and so on. However, unfortunately to attain peace the human kind has gone through violent techniques such as war; if dated back to the primitive period of human civilization, concerning security co-existence method was followed. In the span of time, human civilization was growing modern to ultra-modern through the base of education, although now the civilization is in danger in the terms of security; security of lives, wealth, environment, etc. War or violence as a tool of achieving peace is not the only tool. There are some more positive practices of attaining peace, i.e. negotiations and mediations. A general question could be raised on what comes first for peace; war or negotiation/mediation. In this era of globalization, human civilization is in its highest peak in terms of science, technology, innovations and all these things relates education. Even the war technology is so advance in today that a country can invade other countries far away from 13,000 km.¹ And this is only possible for the great advancement in education that leads to extensive and successful research. So, education, known as the backbone of a nation, nowadays is a tool of damaging the backbone of nations. 67 years have passed since the official end of the World War II

¹ LGM-30G Minuteman-III is the only land-based ICBM in service in the United States. It has an operational range of 13,000 kilometres and was the first missile in the world that employed multiple independently targetable reentry vehicle (MIRV). Source: <http://indiatoday.intoday.in/gallery/most-feared-missiles-in-the-world/1/6974.html>

and now people are in the age of globalization. In this globalized world, people are enjoying a shrinking world with massive technological development. People now enjoy the benefit of economic development, cultural exchange, political interdependence, access to information, social progress, health care, etc. as these exist in a globalized world. However, the world is not free from the scream of war victims; it is quite impossible to clean off the existence of oppressed people in their everyday life. Besides the pomp and grandeur of this civilized and developed world, the people are not only away from the strike of wars, conflicts, and violence but also poverty, unemployment, illiteracy, lack of medical care, food crisis, climate change and so on. The direct violence is not over, the new addition of structural violence is making the world situation more and more complex. The nature of conflicts or wars has changed dramatically. The world first experienced the nuclear catastrophe in 1945 but today the situation is more critical and devastating owing to increasing number of intrastate conflicts rather than the convention interstate conflicts. Extreme poverty, illiteracy, lack of proper medical care, human rights abuse, and above all environmental declines are now threatening the world to a great extent. In this civilized world where about 80% people are living in extreme poverty² at the same time, the developed and even the developing countries are engaged in armaments and nuclearization for the so-called security ignoring the preservation of human security.

On the other hand, 68 years ago, the United Nations came into being to ensure international peace and security. Since then the organization has been working together with the national governments of member states in order to achieve world peace not only by resolving disputes, but also creating a situation in which disputes do

² According to World Bank Development Indicator at least 80% of humanity lives on less than \$10 a day; 0.88 billion people in the world (more than 10%) live on less than \$1 a day. Source: <http://www.globalissues.org/article/26/poverty-facts-and-stats>

not arise. The Universal Declaration on Human Rights 1948, Convention on the Rights of the Child 1989, Declaration of the Rights of the Child 1959, International Covenant on Economic, Social and Cultural Rights 1966, International Covenant on Civil and Political Rights 1966, the Millennium Development Goals 2000, the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW) 1979 and other declarations and conventions have been concluded to ensure a durable status in respective sector. However, to create such a situation where disputes would not be likely to arise, education must play a central role.

Peace, a cherished goal, is now viewed not as a utopia but as a societal goal which is attainable. The concept of peace was first institutionalized during the 1950s and since then it has gained much importance for resolving disputes or conflicts as the study of peace includes violence, war, conflict resolution, mediation, negotiation, arbitration, diplomacy, etc. from its beginning. However, the peace study or peace research has integrated low-politics issues like human rights, environment, refugee, etc. There is a clear distinction between peace research and peace education; the latter one has evolved from the very inception of civilization. Today, peace education or education for peace has gained much more importance than the peace research as it addresses the underlying causes of conflicts and teaches people to be peaceful. The importance of education for peace is recognized internationally. The UNESCO Recommendation of 1974 recommended that member states should strengthen the contributions of education to international understanding and cooperation, to the establishment of social justice, and to the eradication of the prejudices and misconceptions which hinder these aims.

Bangladesh is now a fast developing country. This country has no nuclear weapons but has some problems like poverty, unemployment, illiteracy, child mortality, child labor, population problem and so on, which are more dangerous than a nuclear weapon. Bangladesh as a developing country has been fighting a war against these catastrophic problems, and in some cases the achievement is a positive example to others. Where in the 21st century to cope with the supersonic development highway Bangladesh being a developing country has to try to enter on the highway but still she is struggling to check the above-mentioned problems along with new dimensional problems like corruption and terrorism. Bangladesh is an agro-economy based country, although nowadays remittance and readymade garment products³ are contributing to the GDP⁴. Despite continuous domestic and international efforts to improve economic and demographic prospects, Bangladesh remains a developing nation⁵. Its GDP per capita based on purchasing power parity (PPP) in 2012 was US\$1622.94.⁶

Frequent cyclones and floods, mismanaged port facilities, labor unrest especially in garment sector, inefficient use of energy resources such as natural gas, slow implementation of economic reforms, political turbulence and corruption are some factors to hinder the development, to say particularly the economic development. According to the World Bank, "among Bangladesh's most significant obstacles to

³ In 2002, the industry exported US\$5 billion worth of products. The industry now employs more than 3 million workers, 90% of whom are women.

⁴ Contribution of agriculture sector to GDP is 23.50%; Contribution of crop sector to GDP is 13.44%;

⁵ "Reproductive Health and Rights is Fundamental for Sound Economic Development and Poverty Alleviation," United Nations Population Fund.

⁶ http://www.theglobaleconomy.com/Bangladesh/GDP_per_capita_PPP/; however, in Bangladesh per capita income has crossed \$1,000-mark as the Bangladesh Bureau of Statistics (BBS) started calculating the Gross Domestic Product (GDP) taking 2005-06 as the base year, source: <http://bdnews24.com/bangladesh/2013/09/04/per-capita-annual-income-crosses-1000>

growth are poor governance and weak public institutions.⁷ Despite these hurdles, the Gross Domestic Product (GDP) in Bangladesh expanded 6.01 percent in the fiscal year 2012/2013 from the previous year and from 1994 until 2013 the GDP's Annual Growth Rate is in average 5.6 percent.⁸

Bangladesh is heterogeneous in terms of culture and religions. The majority ethnic group of Bangladesh is the Bengali people, comprising 98% of the population.⁹ There are thirteen tribal groups located in the Chittagong Hill Tracts. The region has been a source for ethnic tension since the inception of Bangladesh.¹⁰ The major religion practice in Bangladesh is Islam (89.7%) and a sizable minority adheres to Hinduism (9.2%). Other religious groups include Buddhists (0.7%, mostly Theravada), Christians (0.3%, mostly of the Roman Catholic denomination), and Animists (0.1%).¹¹

Politics of Bangladesh take place in a framework of a parliamentary representative democratic republic. However, two successive military governments ruled during 1976 to 1978 and 1982 to 1990. Furthermore, inter group and intra group disputes throughout the time and particularly during election endanger the democratic stability; the notable incidence is 1/11 when the major political groups went into severe clash during caretaker government¹² due to selection of chief election commissioner.

⁷ Bangladesh - Country Brief, World Bank, July 2005

⁸ <http://www.tradingeconomics.com/bangladesh/gdp-growth-annual>

⁹ "Background Note: Bangladesh". Bureau of South and Central Asian Affairs (March 2008). This article incorporates text from this source, which is in the public domain.

¹⁰ Rashiduzzaman, M (1998). "Bangladesh's Chittagong Hill Tracts Peace Accord: Institutional Features and Strategic Concerns". *Asian Survey* Vol. 38 No. 7 pp. 653–670

¹¹ Bangladesh Bureau of Educational Information and Statistics

¹² Caretaker government is such a government that operates in the interim period between the normal dissolution of parliament for the purpose of holding an election and the formation of a new government after the election results are known. This type of caretaker government is adopted in Bangladesh where

Political instability is common, especially during the period of government changing, and it has become a culture to reject the election result with the acquisition of artifice of votes.

The emergence of Bangladesh as an independent state was the result of a fight against violation of human rights in different ways. People's struggle for establishing fundamental rights by brushing aside anomalies is always there in this part of the world. Unfortunately, the polity is yet to overcome the barriers to human rights.¹³ Persecution of minority communities, freedom of religion, extrajudicial killings, violation of women's and child rights are very common in Bangladesh. State violence is also frequent. Fundamental rights are not guaranteed.

Terrorism has set a dimension in international security also with Bangladesh national security. 2005 was a bad year for national security in Bangladesh. Nearly every day was marked by bombings, and on one day, in particular, August 17, 2005, four hundred bombs exploded in all but one of the nation's sixty-four districts.¹⁴

Economic development is not the only tool to walk out on the way of development. A country's development comprises the development of human rights, law and orders, education, culture, and so on. However, educational development can be treated as a mother tool of all developments. Development and peace are deeply interconnected. In a peaceful situation within a given territory development is a common phenomenon. Nevertheless, it is obvious to breakdown or collapse the development

an advisor council led by the former chief judge rules the country for 3 months before an elected government takes over.

¹³ Uddin, Khawaza Main. *Human rights situation in Bangladesh: a theoretical overview*; <http://www.banglarights.net/HTML/HR-Situation.htm>

¹⁴ http://news.bbc.co.uk/1/hi/world/south_asia/4616594.stm Bangladesh 'militant' sentenced

because of conflict or violence and obviously, the peaceful situation cannot be pointed. Therefore, in the conflictual situation development process cannot be expected. However, development works in a country may generate or exacerbate conflict, for instance, by challenging traditional values or authority structures, disruption of gender issue, raising the stakes of economic competition, creating “winners” and “losers”, and so on. Even so, the other side of this development coin, development has a peace-building impact.

Peace education is a long-term and the most effective process for building peace. Peace education is not only limited to institutional structure, but also it is an integrated part of family culture. It is perceived that a child receives her/his first education from her/his family. So, the first education is very important to build the future generation. In Bangladesh government of all times give priority primary education. However, there is a significance rate of dropout in primary education. It is recorded in 2001 that the dropout rate was 33 percent.¹⁵ So, it is a big challenge to develop the human capital from the very beginning stage; therefore, it is highly necessary to give importance in the contents of education. In this study, the primary object is to find out the existing peace education related contents in the National Curriculum Text Books which can be modified for extensive peace education. Besides, the ongoing peace education through non-formal education system, especially by the NGOs has been playing a vital role in peace building in Bangladesh.

1.2 RATIONALE OF THE STUDY

¹⁵ http://www.unicef.org/bangladesh/children_355.htm

Bangladesh is now not in wartime. It is now running on the highway of development. With the average 5.6 percent of annual growth rate in GDP Bangladesh now can be treated as a fast developing country. Nevertheless, as there is a scope of development so, it is common to have some incidences of structural violence like poverty, hunger, illiteracy, unemployment, human rights abuse, corruption, terrorism. All these structural violence can be healed from all spheres of the society only through development. Hubert Groten and Jürgen Jansen argue, *“Peace is not merely the absence of war, collective violence or threats to use violence; the idea of peace must be rendered using terms like ‘justice’, ‘freedom’, ‘development’, and ‘solidarity.’”*¹⁶ However, more positively peace means ensuring human rights, enhancing sustainable development, providing justice, protecting environment, etc. Peace is a cherished and social goal to the human kind. It is now perceived that peace is attainable. War reduction and peace creation is not only the measure, but it is also recommended to attain peace from the grassroots approach. Practicing culture of peace is a path way to reach the desired peace. *“A culture of peace will be achieved when citizens of the world understand global problems, have the skills to resolve conflicts and struggle for justice non-violently, live by international standards of human rights and equity, appreciate cultural diversity, and respect the Earth and each other. Such learning can only be achieved with systematic education for peace.”*¹⁷ Education is now considered the best way to cultivate peace. Transforming culture of war or violence towards a culture of peace is set forth in the present international arena to attain global peace where education has taken as the foremost primary and effective media.

¹⁶ Journal of Peace Research; Vol.: 18; 1981; p-178

¹⁷ Hague Appeal for Peace Global Campaign for Peace Education.

Peace-building became a familiar concept from the inception of the United Nations following Secretary-General Boutros Boutros-Ghali's 1992 report, *An Agenda for Peace*. In that report peace-building is defined as action to solidify peace and avoid relapse into conflict. From the conceptual basis for peace-building of the UN Secretary-General's Policy Committee, peace-building is conceived as a measure of reducing the risk of lapsing or relapsing into conflict; and for this the foundations for sustainable peace and development is badly needed.¹⁸

Education stands out as the best cost-effective means for increasing human capital, reducing poverty and achieving sustainable economic growth and development. The fundamental state policy of Bangladesh includes high priority on the poverty alleviation, primary education, girl's education. It is education that is "directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms." It promotes "understanding, tolerance and friendship among all nations, racial or religious groups" and furthers "the activities of the United Nations for the maintenance of peace."¹⁹ Thus it is perceived that education in Bangladesh, particularly peace education or education for peace would be directed to attain the solutions to the problems like poverty, unemployment, political violence, terrorism, corruption, etc.; therefore, education system and contents of education have to be revised to cope with peace education. Peace education is an elusive system of education, which comprises human rights education, democracy education, moral education, conflict management education. It also includes training,

¹⁸ <http://www.un.org/en/peacebuilding/pbso/pbun.shtml> ("Peace-building involves a range of measures targeted to reduce the risk of lapsing or relapsing into conflict by strengthening national capacities at all levels for conflict management, and to lay the foundations for sustainable peace and development. Peace-building strategies must be coherent and tailored to specific needs of the country concerned, based on national ownership, and should comprise a carefully prioritized, sequenced, and therefore relatively narrow set of activities aimed at achieving the above objectives.")

¹⁹ Article 26, Universal Declaration of Human Rights.

skills and information directed towards cultivating a culture of peace based on human rights principles. This education not only provides knowledge about a culture of peace, but also imparts the skills and attitudes necessary to defuse and recognize potential conflicts, and those needed to promote and establish a culture of peace and non-violence. Peace education in Bangladesh is important because it talks about poverty, malnutrition, street children and the causes of these on local, national and global levels. It also discusses how to empower people through cooperation and collaboration.

Education is a medium of nation building. Proper education builds human capital, which is the main tool of development in a country. It is found in a survey that depending on the stage of development countries should properly balance investments between general and specific human capital, width and depth of human capital, basic and development research, and primary and secondary and tertiary education.²⁰ Belfield (2008) and Samuelsson and Kaga (2008) demonstrate that childhood education is the sound intellectual, psychological, emotional, social and physical foundation for children to become more productive citizens in adulthood.²¹ The socio-economic importance of universal primary education is unquestioned. A good educational system, that provides universal primary education, strengthens equality of opportunities, human capital endowment, and income distribution²². In Bangladesh there is public and private investment in education sector. These investments are

²⁰ <http://www.adb.org/publications/survey-relationship-between-education-and-growth-implications-developing-asia>; Kim, Yong Jin; Terada-Hagiwara, Akiko (2010): *A Survey on the Relationship between Education and Growth with Implications for Developing Asia*

²¹ Belfield (2008) and Samuelsson and Kaga (2008) demonstrate that childhood education is the sound intellectual, psychological, emotional, social and physical foundation for children to become more productive citizens in adulthood.

²² Tanzi, Vito. 1998. Corruption around the World, IMF Staff Papers, Vol. 45, No. 4, (December): pp. 559-94.

mainly on the institutionalized education i.e. primary schools, secondary and higher secondary schools. In these institutions Government approved text books along with some specialized books have been followed to teach the students. Moreover, there is another option of educational enrollment in Bangladesh, i.e. non-formal education. Different NGOs delivers different types of education like human rights education, legal rights, and health education. These types of education play a vital role in a country's development. And previously said, development is a precondition of building peace, so in building peace in Bangladesh the role education will be justified in terms of peace education. Text books will be focused to opt out the peace education related contents and in the case of non-formal education system will be focused on the process of peace education and achievement in this regard.

1.3 OBJECTIVES OF THE STUDY

Peace building is a continuous process and as a developing country Bangladesh has a significant opportunity to work in the field of peace building. It is not the fact that there is no ongoing process of peace building, but peace building through peace education is a new dimension in peace building in Bangladesh. There are two different approaches of peace education implementation; an approach through text books of national curriculum board, Bangladesh and the other approach is through non-formal education, mainly delivered by the NGOs in the form of advocacy. Therefore, peace education can be integrated into the country's education system and into the development process as well. In Bangladesh, the education has always got priority concerning its importance in development. The development of the education system has gone through several attempts. The previous text books and examination system reformation have done to remove the banking system of education. Peace

education is a side by side system by which students will be aware of development issues by the help of their normal curriculum; they will be habituated to follow the positive practices to contribute to the peace building. Peace building through peace education in Bangladesh is still in operation. However, it is observed that it is not solely recognized as peace education. In this study, the main objective is to analyze the contents of peace education in various forms in the textbook of the academic year 2013 of primary, junior secondary, secondary and higher secondary levels and comparing the text books of academic year 2008. The other objective is to find the operations of NGOs in the field of peace education. The contents of the text books will be analyzed based on human rights issues, democracy education, environmental protection, moral education, cultural and religious diversity, women's rights and so on. The activities of NGOs are targeted to analyze in the field of human rights awareness, health awareness, women's rights movement, legal rights awareness, etc. And the activities of NGOs will be linked to the MDGs.

1.4 METHODOLOGY

The fundamental concern of research is to discover the underlying facts and truth. "Methodology is the systematic, theoretical analysis of the methods applied to a field of study, or the theoretical analysis of the body of methods and principles associated with a branch of knowledge. It, typically, encompasses concepts such as paradigm, theoretical model, phases and quantitative or qualitative techniques."²³ In this study, mainly and only qualitative technique has been followed to meet the objective. Qualitative method is chosen as it is particularly useful when the objective of the study is to find out the engagement of people in target issue. This dissertation is

²³ Irmay, S.I. and Rose, A.A. (2005) "Designing a Strategic Information Systems Planning Methodology for Malaysian Institutes of Higher Learning (isp- ipt), Issues in Information System, Volume VI, No. 1, 2005.

literature-based. The other important issue is that this research is inductive research i.e. this is a theory-generating research. In this study for qualitative data collection, some in-depth interviews and participants' observation method has been followed. Moreover, for more in depth and theoretical study, content analysis has been used.

1.4.1 In-depth interviews

In-depth interview is a way of asking questions, which allows the interviewee to have more control of the interview. In this study, the interview was unstructured, here the aim is to explore the interviewee's feelings about the issue being explored and the style of questioning was very informal. For the interview, the target group was teachers and students.

1.5.2 Observation

Observation means examining or scrutinizing something with a definite purpose. It is a method whereby the knowledge and understandings are drawn through the use of sense organs, and it consists of collecting the facts which are in the direct knowledge of the researcher. Observation method is concerned with neither what a respondent places on paper nor with what he says in an interview, but deals with the overt behavior of persons in appropriate situations, sometimes under conditions of normal living and other times within specially set of determinant factors conditioning the environment. This method is very much effective to enrich the content and findings of a study. Thereby, respondents were observed for two times in different circumstances. In this study, main observation was on the students; tended to observe their behavior, listen to their conversations, and based on some relating questions were asked.

1.5.3 Content Analysis

Content analysis method consists of analyzing the contents of documentary materials and the contents of all other verbal materials, which can be either spoken or printed. Documentary sources include published and unpublished materials, books, journals, reports, documents, articles, histories, official records, memories, travelogues, encyclopedia, newspaper, magazines, etc. Internet today is a very dynamic source of data collection. The United Nations' and the UNESCO's official websites and other peace education related websites were very much helpful to access important writings, articles, encyclopedia, etc. Moreover, several textbooks of national education system have been revised to get peace education issues embedded to these books.

1.6 DATA ANALYSIS

Data analysis is the most important stage of a research. The researchers have to be very careful in the analysis of data. Data analysis is a process whereby the researcher examines the data in order to give a meaningful interpretation. It is important that data collected from primary and secondary sources should be carefully and critically examined and edited. In analyzing data qualitative measures have been focused. In this qualitative research, all data was also analyzed by following qualitative data analysis methods. Induction method has been used to compare to the similar event to verify/falsify/modify the hypothesis. Quantitative/Quasi-Statistics has been incorporated to count numbers of events/mentioning, mainly used to support categories. And more importantly, Domain Analysis has been used to focus on cultural context, describe social situation and cultural patterns within it, semantic relationships along with Hermeneutical Analysis for meaning of event/text in context (historical, social, cultural etc.)



CHAPTER 2

OPERATIONAL DEFINITIONS AND CONCEPTS

Democracy is an objective. Democratization is a process. Democratization serves the cause of peace because it offers the possibility of justice and of progressive change without force.

-- Boutros Boutros-Ghali

CHAPTER 2

OPERATIONAL DEFINITIONS AND CONCEPTS

In this study, some important theoretical terms and concepts have been used in different parts, which are directly or indirectly related to peace education. The terms and concepts like peace, violence, human rights, democracy, poverty, sustainable development, culture of peace, Millennium Development Goals, etc. need some explanation relating to peace education, which will help to understand peace education and aims of peace education.

2.1 Peace: Negative vs. Positive

In everyday life, people almost every time are uttering the word peace and running after the peace. Peace can be defined easily conceptualizing the national and international perspective, but it is a little harder to define by conceptualizing the everyday life perspective, i.e. culture, religion, beliefs, practice. In the real world, there are only a few examples that satisfy all the elements of peace. In general, it is conceived that peace as equivalent to the absence of manifest violence, largely major wars between states; this not the only perspective. Peace can also mean the coexistence of different cultures and societies to be obtained by improved communication with others, common understanding and the ability to tolerance one another. Individual rights are guaranteed by the absence of racism and sexism. Nonviolent living creates a state of trust, harmony and cooperation.²⁴

Galtung's theory of peace is based on one underlying principle – that 'peace is the absence of violence'.²⁵ This sort of peace is termed as negative peace. Eradicating war and other forms

²⁴ Jeong. Ho-Won, (2001) *Peace and Conflict Studies: An Introduction*, Ashgate; p. 19

²⁵ Galtung, Johan, (1969) 'Violence, Peace, and Peace Research', *Journal of Peace Research*, Vol. 6, No. 3; p. 167

of direct violence²⁶ only achieves negative peace. The concept of negative peace addresses immediate symptoms, the conditions of war, and the use and effects of force and weapons. On the contrary, positive peace is more than the absence of violence; it is the presence of social justice through same opportunity, a fair distribution of power and resources, equal protection and impartial enforcement of law. The concept of positive peace involves the elimination of the root causes of war, violence, and injustice and the conscious effort to build a society that reflects these commitments. Positive peace assumes an interconnectedness of all life.

These two conceptions of peace are used by peace educators to illuminate the broad aims of the field. As it is perceived that negative peace is the absence of direct violence, so education for negative peace is designed to avoid the breakdown of war and violence. The main goal of education for negative peace is the development of a citizenry that is informed to take action for the achievement of peace and disarmament. On the other hand, education for positive peace addresses problems of economic deprivation and development, environment and resources, and universal human rights and social justice.²⁷ Positive peace in broader sense resembles the securement of human lives' daily wants, wants of life security, ensuring human rights, environmental protection, etc. Therefore, education for positive peace has a significant values in peace building. The education for positive peace engages people to learn to practice the issues of positive peace, for example, ensuring each other's human rights will ultimately safeguard the human rights situation; the education to understand the benefits of democracy and its process can encourage people to implement their rights to vote for the right leader, not emotionally elect.

²⁶ Physical, verbal and psychological attack or dispute between individuals, groups, and governments.

²⁷ Reardon, B.A. (1988). *Comprehensive peace education: Educating for global responsibility*. New York: Teachers College Press

2.2 Violence

Peace education utilizes a broad definition of violence. Violence incorporates war, physical abuse, emotional abuse, torture, homicide, oppression and exploitation. To further distinguish between types of violence, peace researcher Johann Galtung developed the concepts of direct violence, structural violence, and cultural violence.²⁸ Examples of direct violence are acts of war, torture, fighting, gun-violence, physical and emotional abuse. The fundamental ingredient in direct violence is an actor or actors - making direct violence a personal act. On the other hand, there is no actor or single act in structural violence. Structural violence, also known as indirect violence, exists as a continuous state of violence due to societal mechanisms such as exploitation, penetration, segmentation, fragmentation, and marginalization.²⁹ These two forms of violence, direct and indirect, are interconnected, with one often causing the other and vice versa.

Galtung's theory of peace therefore hinges on his definition of violence. Violence, he says, as being 'present when human beings are being influenced so that their actual somatic and mental realizations are below their potential realization'.³⁰ This definition is much wider than violence as being merely somatic or direct and includes structural violence. This extended definition of violence leads to an extended definition of peace, where peace is not merely and absence of direct violence (negative peace) but also the absence of structural violence (positive peace).

2.2.1 Direct Violence

²⁸ Cultural violence is seen as the source of other types of violence through its production of hatred, fear, and suspicion. Religion, ideology, art, empirical science, as they touch upon 'the symbolic sphere of our existence', can be pointed out as possible sources of cultural violence.

²⁹ Galtung, J. (1988). Peace and social structure: Essays in peace research, volume six. Copenhagen: Christian Eljers.

³⁰ Galtung, Johan, (1969) 'Violence, Peace, and Peace Research', *Journal of Peace Research*, Vol. 6, No. 3; p. 168

Direct violence is referred to physical injuries and the infliction of pain that is caused by the specific people. Thus killing and beating, whether they happen in war or interpersonal situations, represent direct violence. In direct violence, clear subject-action-object relationships are established, as it is observed someone who hurts other people by the violent act. Direct violence generally works fast and dramatically. It is personal, visible, manifest, and non-structural.³¹

In peace education, learners are targeted to be trained up for being patient, sympathetic, non-violent, and cooperative to avoid direct violence.

2.2.2 Structural Violence

Structural violence can be characterized as a state of social inequality in which privileged groups or classes deprive exploited or subjected populations of basic human rights such as nutrition, education, health care, political power, legal standing, etc. Poverty, hunger, repression and social alienation constitute another way to characterize situations causing human misery.³² Quality of life is reduced by denial of educational opportunities, free speech and freedom of association. These conditions are associated with uneven life chances, inequitable distribution of resources and unequal decision-making power. Given its indirect and insidious nature, structural violence most often works slowly in eroding human values and shortening life spans.³³ It is typically built into the very structure of society and cultural institutions.³⁴ Thus, peace education is centrally designed to guide the learners to make aware of the causes and conditions of structural violence and hence to avoid the wide-spread structural violence.

³¹ Galtung, Johan. (1990) 'Violence and Peace', Paul Smoker, Ruth Davies & Barbara Munske (eds.) *A Reader in Peace Studies*, England: Pergamon Press; pp. 9-14

³² Jeong. Ho-Won, (2000) *Peace and Conflict Studies: An Introduction*, Ashgate: Ashgate Publishing Group; p. 20

³³ *Ibid.*

³⁴ Galtung, Johan, (1969) 'Violence, Peace, and Peace Research', *Journal of Peace Research*, Vol. 6, No. 3; p. 168

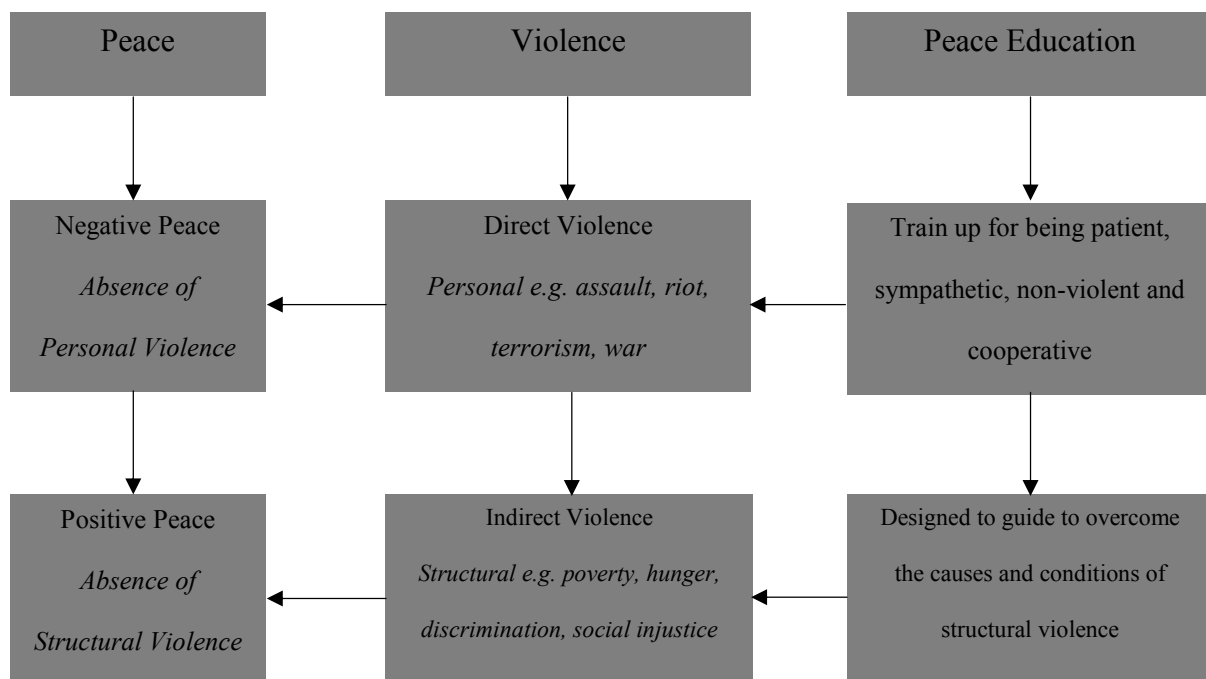


Figure 1: The expanded concept of peace and violence relating to peace education

2.3 Human Rights

Rights ensure its holders to claims on others who are morally obliged to respect her or him. A claim based on a right is weightier than a claim based on a mundane interest. The reason is that rights represent a society's sense of the most fundamental precepts of human dignity and decency.

Human rights movement is a great tool for peace building. Simply *human rights* mean a number of entitlements without which a human being cannot live as human being. These entitlements can be translated into some basic claims, benefits and privileges required to exploit the potentialities of every human being. They are called *human rights* because every human being inevitably possesses these rights by virtue of their humanity regardless of any

discrimination.³⁵ Human rights mean a basic freedom and dignity that every person is entitled to. This entitlement is derived simply from the person's status as a human being.³⁶ Examples of rights and freedoms which are often thought of as human rights include civil and political rights, such as the right to life and liberty, freedom of expression, and equality before the law; and social, cultural and economic rights, including the right to participate in culture, the right to food, the right to work, and the right to education.

Human rights are principally divided into two divisions: the civil and political rights (CPR) and the economic, social, and cultural rights (ESCR). Civil and political rights include the right to life, right to protection of law, freedom of expression etc., while the economic, social, and cultural rights include the right to education, right to work, right to a standard of living etc.

Human rights violation is so frequent throughout the world both in developed and developing countries, so that the study of human rights can be considered as a major element of peace education. Peace education tries its learners to be conscious about their rights and duties, causes of violations of human rights and suggests thinking of possible non-violence remedies.

2.4 Democracy

Democracy is a form of government in which power is held by people under a free electoral system. U.S. president Abraham Lincoln (1809-1865) defined democracy as: "Government of the people, by the people, for the people". It is a form of government, where a constitution guarantees basic personal and political rights, fair and free elections, and independent courts of law. In order to deserve the label modern democracy, a country needs to fulfill some basic

³⁵ Sheikh Hafizur Rahman, *The Daily Star*, 29.12.2002

³⁶ Houghton Mifflin Company (2006); http://en.wikipedia.org/wiki/Human_rights#cite_note-0

requirements - and they need to not only be written down in its constitution but must be kept up in everyday life by politicians and authorities:

- Guarantee of basic Human Rights to every individual person vis-à-vis the state and its authorities as well as vis-à-vis any social groups (especially religious institutions) and vis-à-vis other persons.
- Freedom of opinion, speech, press and mass media
- Religious liberty.
- General and equal right to vote (one person, one vote).
- Good Governance (focus on public interest and absence of corruption).

Thus, it can be easily assumed that democracy is a prerequisite of peace. Democracy leads to and causes peace; and that peace cannot be achieved in the absence of democracy. Woodrow Wilson was one of the earliest and strongest proponents of this view. He said in his “war message” on April 2, 1917:

A steadfast concert for peace can never be maintained except by a partnership of democratic nations. No autocratic government could be trusted to keep faith within it or observe its covenants. It must be a league of honour, a partnership of opinion. Intrigue would eat its vitals away; the plottings of inner circles who could plan what they would and render account to no one would be a corruption seated at its very heart. Only free peoples can hold their purpose and their honour steady to a common end and prefer the interests of mankind to any narrow interest of their own.³⁷

³⁷ President Woodrow Wilson's War Message, 2 April, 1917; <http://www.gwpda.org/1917/wilswarm.html>

Democracy education, one of the components of peace education, is very important in peace-building. Democratic minded nation is very important for a democratic process. Democracy in Bangladesh is threatened by political thoughts, cultural beliefs, and religious practices; peace education as democracy education tries to build a culture of the participatory electoral process, a culture of coexistence among different culturally enriched people and diverse religious beliefs.

2.5 Culture of Peace

A culture of peace consists of values, attitudes and modes of behavior based on non-violence and respect for the fundamental rights and freedom of all people. In a culture of peace, power comes not from the barrel of a gun, but from participation, dialogue, and co-operation. However, a culture of peace is a complex concept that is evolving and growing through practice. A culture of peace cannot be defined as the absence of conflict. It is a “positive” peace rooted in mutual understanding, tolerance, economic and social development, democracy and freedom.

The notion of a "culture of peace" was first elaborated for UNESCO at the International Congress on Peace in the Minds of Men, held at Yamoussoukro, Cote d'Ivoire, in 1989. The Yamoussoukro Declaration called on UNESCO to ‘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 women and men’ and to promote education and research for a this vision.³⁸

³⁸ UNESCO and a Culture of Peace, UNESCO Publishing, 1995

“Culture of Peace is a set of values, attitudes, modes of behaviour and ways of life that reject violence and prevent conflicts by tackling their root causes to solve problems through dialogue and negotiation among individuals, groups and nations.”³⁹

UNESCO points out 8 ways to practice culture of peace. These are –

- ✓ foster a culture of peace through education
- ✓ promote sustainable economic and social development
- ✓ promote respect for all human rights
- ✓ ensure equality between women and men
- ✓ foster democratic participation
- ✓ advance understanding, tolerance and solidarity
- ✓ support participatory communication and the free flow of information and knowledge
- ✓ promote international peace and security

Underlying all of this work in the field of peace education are the efforts of committed educators, researchers, activists, and members of global civil society. Acting in partnership with the United Nations and its Specialized Agencies, Non-governmental Organizations (NGOs), educational institutions, and citizen networks have advanced education for peace by linking ideals with extensive research and practice. The Hague Agenda for Peace and Justice for the 21st Century is a significant example of such work. One of the first principles of this document is the necessity of instituting systematic education for peace. According to the Agenda, their Global Campaign for Peace Education aims to "support the United Nations Decade for a Culture of Peace and Non-violence for the Children of the World and to

³⁹ UN Resolution A/RES/52/13:Culture of Peace

introduce peace and human rights education into all educational institutions, including medical and law schools."

"A culture of peace will be achieved when citizens of the world understand global problems, have the skills to resolve conflicts and struggle for justice non-violently, live by international standards of human rights and equity, appreciate cultural diversity, and respect the Earth and each other. Such learning can only be achieved with systematic education for peace."⁴⁰

2.7 Millennium Development Goals

Meeting at the United Nations Millennium Summit in September 2000, world leaders agreed a farsighted declaration to meet the needs of the world's poorest people. That declaration gave birth to eight goals to be achieved by 2015: the Millennium Development Goals. This list of goals is a ground-breaking achievement by the international community. To achieve MDGs governments and intergovernmental institutions are committed focusing on international economic and social cooperation.

The Millennium Development Goals are an ambitious agenda for reducing poverty and improving lives. For each goal one or more targets have been set, most for 2015, using 1990 as a benchmark. The Millennium Development Goals (MDGs) are eight international development goals that 189 United Nations member states and at least 23 international organizations have agreed to achieve by the year 2015. In 2000, recognizing the need to assist impoverished nations more aggressively, UN member states adopted the targets. The MDGs aim to spur development by improving social and economic conditions in the world's poorest countries. It is a framework for the improvement of the human condition.

⁴⁰ Hague Appeal for Peace Global Campaign for Peace Education

The MDGs contain 8 goals with its 18 targets. With several goals peace education could be relate as follows:

Goals	Peace Education
G3: Promote Gender Equality and Empower Women	Human rights education
G4: Reduce Child Mortality	Health education
G5: Improve Maternal Health	Health education
G6: Combat HIV/AIDS, Malaria and other Diseases	Health education with advocacy

Millennium development goals is a strategy with goals and targets towards sustainable development. The achievement of these goals hopes to ensure the society free from poverty and hunger, ensure primary education, gender equality, better health conditions, and environmental safety. Peace education helps to achieve these goals. As a signatory of MDGs Bangladesh, there are some significant achievements towards these goals; more primary education enrolment, poverty reduction, improved maternal health, lower child mortality and so on.



CHAPTER 3

PEACE EDUCATION: CONCEPTS AND PRINCIPLES

*Peace cannot be kept by force. It can only be
achieved by understanding.*

-- Albert Einstein (1879 -1955)

CHAPTER 3

PEACE EDUCATION: CONCEPTS AND PRINCIPLES

Education for conflict management and war preparation has always been given priority for the universal presence of conflict and war in human history and for the preservation of the larger community, every new generation has been prepared to be sacrificed at the altar of war. However, as a result the world has experienced several world-devouring and technologically advanced wars of the last two centuries. In the parallel emergence of world-embracing concepts and perspectives on the fundamental oneness and interrelatedness of all humanity, in recent decades the concept of peace education has gained momentum and is gradually being accepted as an important and necessary dimension of truly democratic and progressive societies. Therefore, it is understandable that Vriens considers peace education an invention of modern times.⁴¹

Peace education is the only route to true civilization and true civilization is both peaceful and peace creating. However, in practice, nearly all segments of society ignore this fundamental fact and train every new generation of children and youth in accordance with conflict-based perspectives. The reason why peace education is ‘such a difficult task’, as Ruth Firer observes ‘the continuous war education that youngsters and adults have been receiving since the beginning of mankind’.⁴² It becomes evident that most current approaches to education revolve around the issues of conflict, violence and war. This is equally true about education at home, in school, within the community, through the example of ethnic and national heroes

⁴¹ Vriens, L. (1999) Children, war, and peace: a review of fifty years of research from the perspective of a balanced concept of peace education, in: A. Raviv, L. Oppenheimer & D. Bar-Tal (Eds) *How children understand war and peace* (San Francisco, CA, Jossey-Bass) pp. 27–58.

⁴² Firer, R. (2002) The gordian knot between peace education and war education, in: G. Salomon & B. Nevo (Eds) *Peace education: the concept, principles, and practices around the world* (New York, Lawrence Erlbaum) pp. 56–62.

and leaders and through the mass media (television, Internet and the entertainment and recreation industry).

In the context of family, infrequently, parents find themselves facing conflicts that they are often unable to resolve effectively and positively. Many parents also — intentionally or inadvertently—provide their children with the notion that the primary purpose of life is to ensure one's own survival, security and success in a dangerous, conflicted and violent world. Many teach their children that the most primal and powerful forces operating in life are those of competition and struggle. Children receive the same message from other influential sources of education in their homes, namely television, Internet and games.

In school, children once again are introduced to these conflict-based views through the actual experience of school life—with its culture of otherness, conflict, competition, aggression, bullying and violence—and through concepts provided by teachers and textbooks that further validate these conflict-oriented ideas and experiences. History textbooks, by and large, are the accounts of rivalries, conflicts, wars, conquests and defeats, with men as the main actors on the stage of social life. However, issues of coexistence, interdependence and cooperation—factors that are at the core of both formation and maintenance of life— are often given less attention and credence. In social studies, children are taught the dynamics of in-group and out-group and the notions of foreignness and otherness. Political science revolves around issues of power, competition, winning and losing and economic theories promote various concepts based on the notion of the survival of the fittest. It is, therefore, not surprising that every new generation matures with much greater familiarity, certainty and comfort with the ways of conflict, competition and violence than those of harmony, cooperation and peace.

3.1 Brief History of Peace Education

Peace education has been studied at various times by scholars, activists, and reformers as a way to bring about greater harmony among groups of people, primarily through schools and classrooms. However, the history of peace education largely hidden, and the legitimacy of the field has always been questioned in terms of its goals for research and advocacy.

Throughout history, humans have taught each other ways to avoid the scourge of violence. The world's religions have specific scriptures that promote peace. One of the first Europeans who used the written word to espouse peace education was Comenius (1642-1699) the Czech educator, who in the 17th century saw that the road to peace was through universally shared knowledge. Immanuel Kant in his book *Perpetual Peace* (1795-1797) established the liberal notion that humans could achieve peace by constructing legal and judicial systems. Europeans and Americans, at the beginning of the 20th century, formed peace societies and lobbied their governments against the saber rattling that eventually led to the World War I. In the years before World War I, the first American organization for peace education, the American School Peace League, was created by Fannie Fern Andrews. She intended her organization to be for all of America's teachers and school children. She established May 18th as Peace Day, a holiday that was celebrated annually for a decade. She also established a library and journal for world citizenship and friendship, and later expanded the group into a national organization.⁴³ In the Interbellum period, social studies teachers started teaching international relations so that their students would not want to wage war against foreigners. Peace education became part of a general education reform in which schools were seen as a means to promote social progress. Educators used international studies to help draw citizens

⁴³ American School Peace League. (1913-1914) *Yearbook, 1913-1914*. Boston: The American School Peace League.

of the world together and to contribute. Many were convinced that schools had encouraged and enabled war by indoctrinating youth into nationalism at the expense of truth.

At this time, Maria Montessori was traveling through Europe and urging teachers to abandon authoritarian pedagogies, replacing them with a dynamic curriculum from which they could choose what to study. She reasoned that children who did not automatically follow authoritarian teachers would not necessarily follow rulers urging them to war. She saw that peace depends on an education that would free the children's spirit, promote love of others, and remove the climate of compulsory restriction.

World War II created a new interest in *Education for World Citizenship*. The first academic peace studies program was established in 1948 at Manchester College,⁴⁴ Indiana. The Vietnam War stimulated more universities and college programs that had a unique, international focus, and the threat of nuclear war stimulated educators, all around the world, to warn of the impending devastation. In 1974 the Quaker Project on Community Conflict in New York published *The friendly Classroom for a Small Planet* (Prutzman, Stern, Burger, & Bodenheimer, 1988), a curriculum for teachers of young children who wanted to enable students to develop a sense of self-worth, build their community, and acquire the skills of creative conflict resolution. Since that time, the curriculum has gone through 25 editions and has been translated into seven different languages. This curriculum attempts to deal with the roots of conflicts as they exist within the psyches of young children and to teach young children to be open, sharing, and cooperative.

⁴⁴ Harris, I. (2002) Conceptual underpinnings of peace education, in: G. Salomon & B. Nevo (Eds) *Peace education: the concept, principles, and practices around the world* (New York, Lawrence Erlbaum) pp. 15–26.

In the 1980s, three books were produced that represent the highlight of an era acutely concerned about the threat of nuclear annihilation. They are *Education for Peace* by a Norwegian, Birgit Brocke-Utne (1985), *Comprehensive Peace Education* by Betty Reardon (1988) and *Peace Education* by Ian Harris (1988), both citizens of the United Nations. Brocke-Utne pointed out the devastation that militarism, war, and male violence wreaks on females and argued that feminism is the starting point for effective disarmament. She pointed out that societies not at war were not necessarily peaceful societies because they still had considerable domestic violence. Reardon argued that the key concepts of peace education should be planetary stewardship, global citizenship, and humane relationships. Harris stated that the ten goals of peace education should be appreciate the richness of the concept *peace*. He also emphasized that a peaceful pedagogy must belong to any attempt to teach about peace. The key ingredients of such pedagogy are cooperative learning, democratic community, moral sensitivity, and critical thinking.

At the beginning of the 1990s, the globalists lost some of their hold on the domain of peace education and the humanists took over. Peace educators became more concerned about civil, domestic, cultural, and ethnic forms of violence. Peace educators try to heal some of the wounds of their pupils who have been raised in violent cultures. Based on the work of Carl Rogers (1942), a popular psychology movement known as *new age healing* has swept throughout the world somewhat on the wings of older, indigenous traditions. This movement has influenced peace educators whose goal is to heal wounds that create huge pools of rage in the psyche.

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

communication skills necessary for survival in a postmodern world. Johnson and Johnson started to teach the skills for peacemaking to teachers, who in turn would instruct their children in some of the more sophisticated aspects of civilized behavior.⁴⁵ Peace educators are promoting the teaching of affective skills so that children will be more cooperative.⁴⁶ Feminists have contributed to the expansion of peaceful approaches to schooling by urging schools to change their curriculum away from a competitive to a caring focus that emphasizes domestic skills.

In November 1995, the 186 member states of the 28th General Conference of United Nations Education, Scientific, and Cultural Organization (UNESCO) stated that the major challenges at the close of the 20th century was the transition from a culture of war and violence to a culture of peace. In November 1998, the United Nations General Assembly adopted one resolution promoting the culture of peace and another declaring the year 2000, as the International Year for the Culture of Peace, and the years 2001-2010 to be the *International Decade for a Culture of Peace and Nonviolence for the Children of the World*. From that mandate, UNESCO has developed eight areas of action necessary for the transition from a culture of war to a culture of peace. The first of these is *Culture of Peace through Education*. A manifesto, written by the winners of the Nobel Peace Prize and published in Le Monde on July 2, 1997, states that only one way to fight violence with nonviolence is education. Peace educators also now have several academic journals for the dissemination of research throughout the world. With the continuing importance of peace education the Journal of Peace Education was launched in 2004 and many more websites have been published related to education for peace.

⁴⁵ Johnson, D., & Johnson, R. (1991) *Teaching students to be peacemakers*. Edina, MN: Interaction Book Company.

⁴⁶ Cohen, E. (1994) *Designing groupwork strategies for the heterogeneous classroom* (2nd ed.) New York: Teachers College Press.

3.2 Meaning of Peace Education

While “peace education” is a term often used for a variety of programs, studies, and initiatives, the field of peace education is one that includes a diverse array of scholarly perspectives, programmatic considerations, and underlying values.⁴⁷ Since both "peace" and "education" are abstractions without any concrete and absolute meaning, it is not surprising that it is rather difficult to find widespread agreement about what peace education actually is.

Peace education brings together multiple traditions of pedagogy, theories of education, and international initiatives for the advancement of human development through learning. It is fundamentally dynamic, interdisciplinary, and multicultural and grows out of the work of educators such as John Dewey, Maria Montessori, Paulo Freire, Johan Galtung, Elise and Kenneth Boulding, and many others.

Building on principles and practices that have evolved over time, responding to different historical circumstances, peace education aims to cultivate the knowledge, skills, and attitudes needed to achieve and sustain a global culture of peace. In the classroom, peace education aims to develop skills, attitudes, and knowledge with co-operative and participatory learning methods and an environment of tolerance, care, and respect.

Peace education is an elusive concept.⁴⁸ Peace education is holistic and transformative, incorporating a number of ideas in its definition and practice. A multi-disciplinary, international field, peace education calls for long-term responses to conflict on the national international and interpersonal levels in order to create more just and sustainable futures.⁴⁹

⁴⁷ Bajaj, Monisha (ed). *Encyclopedia of Peace Education*, Monisha Bajan 'Critical' Peace Education http://www.tc.edu/centers/epe/htm%20articles/Bajaj_ch16_22feb08.doc

⁴⁸ Danesh H. B. (2006) Towards an integrative theory of peace education, *Journal of Peace Education*, vol. 3, No. 1, pp. 55-78.

⁴⁹ Hicks, D.(Ed.) (1988). *Education for Peace*. London: Routledge.

Peace education is the process of teaching people about the threats of violence and strategies for peace. Peace educators try to build consensus about what peace strategies can bring maximum benefit to a group.⁵⁰ Peace education is "education for the long haul, for ongoing struggle"⁵¹. By promoting the development of critical thinking skills that lead toward media, scientific and political literacy, as well as incorporating learning how to cooperate and resolve conflict non-violently, peace education functions to foster the "development of a planetary consciousness that will enable us to function as global citizens and to transform the present human condition by changing societal structures"⁵². Reardon's concept of peace education incorporates a variety of knowledge, skills and attitudes for interpreting ideas as well as the development of reflective and participatory capacities for applying knowledge to overcome problems and achieve possibilities⁵³.

Bar-Tal observes that although peace education has become increasingly common, such programs differ considerably with respect to their conceptual and practical objectives and the emphasis they place on various components of the curriculum.⁵⁴ Gavriel Salomon summarizes current peace education activities under four categories: peace education 'mainly as a matter of changing mindset', peace education 'mainly as a matter of cultivating a set of skills', peace education as 'mainly a matter of promoting human rights (particularly in the Third World countries), and finally, peace education as a 'matter of environmentalism, disarmament, and the promotion of a culture of peace'⁵⁵. Ian Harris identifies ten goals for effective peace education:

⁵⁰ Harris, Ian. () *History of Peace Education*, Encyclopedia of Peace Education

⁵¹ Reardon, B.A. (1988). *Comprehensive peace education: Educating for global responsibility*. New York: Teachers College Press, p- 47

⁵² *Ibid*, p. x

⁵³ Reardon, B.A. (1999). *Peace Education: A review and projection*. Sweden: Malmo University.

⁵⁴ Bar-Tal, D. (1999) The elusive nature of peace, in: A. Raviv, L. Oppenheimer & D. Bar-Tal (Eds) *How children understand war and peace* (San Francisco, CA, Jossey-Bass).

⁵⁵ Salomon, G. (2002) The nature of peace education: not all programs are equal, in: G. Salomon & B. Nevo (Eds) *Peace education: the concept, principles, and practices around the world* (New York, Lawrence Erlbaum) p. 4

*to appreciate the richness of the concept of peace; to address fears; to provide information about security systems; to understand violent behavior; to develop intercultural understanding; to provide for a future orientation; to teach peace as a process; to promote a concept of peace accompanied by social justice; to stimulate a respect for life; and to end violence*⁵⁶.

Peace Education teaches a culture of peace that includes six important components. These components are: “(i) Educating for human rights and responsibilities; (ii) Educating for personal peace; (iii) Educating for environmental care; (iv) Educating for inter-cultural solidarity; (v) Educating for living with justice and compassion; (vi) Educating for dismantling a cultural of war”.⁵⁷

Education for peace is the art of taking the other to oneself, in oneself, and upon oneself. Taking responsibility for others, bearing the other person and ourselves together is not philanthropic theory but rather the straightforward consequence of an awareness of our essential solidarity as human beings. Accepting others for what they are, in their suffering as in their joy, the humility of letting oneself be illuminated by others, all this becomes natural once one understands the responsibility, the shared responsibility that binds us in the face of life.⁵⁸ It also includes training, skills and information directed towards cultivating a culture of peace based on human rights principles. This education not only provides knowledge about a culture of peace, but also imparts the skills and attitudes necessary to defuse and recognize

⁵⁶ Harris, I. (2002) Conceptual underpinnings of peace education, in: G. Salomon & B. Nevo (Eds) *Peace education: the concept, principles, and practices around the world* (New York, Lawrence Erlbaum) p. 20.

⁵⁷ Toh, S. H. (2004). Education for international understanding toward a culture of peace: A conceptual frame work. In V.F. Cawagas, (Ed.), *Education for international understanding toward a cultural of peace, Teacher resource book*.P.7-22. Seoul. South Korea: Asia-Pacific Center of Education for International Understanding.

⁵⁸ Father Emile Shoufani, Director of the St Joseph School, Nazareth, Israel. Laureate of the UNESCO Prize for Peace Education 2003

potential conflicts, and those needed to actively promote and establish a culture of peace and non-violence.⁵⁹

The ultimate goal of peace education is the development in every individual of a sense of universal values and types of behavior on which a culture of peace is predicated. It is possible to identify even in different socio-cultural contexts values that are likely to be universally recognized.

3.3 Contents of Peace Education

Peace education takes its varied aspects from time to time and place to place with the demand circumstances. In Japan in the 1950s, teachers led a campaign for education, where it was known as “a-bomb education,” because of their concern about the devastating effects of the atomic bombs dropped on Hiroshima and Nagasaki. In countries of the South, where the problems of poverty and underdevelopment cause violence, this form of education has often been referred to as “development education,” in which students learn about the plight of the poor and different strategies to address problems of structural violence. In Ireland, peace education is referred to as “education for mutual understanding”⁶⁰, as Catholics and Protestants try to use educational strategies to undo centuries of enmity. Likewise in Korea, peace education occurs is referred to as “reunification education.” Another form of peace education occurs in peace camps in the Middle East with Israeli and Palestinian children, and other places where people are attempting to transform ethnic, religious, and racial hatred. In the United States and Great Britain, peace education had a focus of “nuclear education”, in 1980s, as teachers and community educators tried to warn citizens, students, and policy makers about the dangers of a nuclear holocaust. Currently, educators in North America and

⁵⁹ UNESCO'S Work on *Education for Peace and Non-Violence: Building Peace Through Education*, p.3

⁶⁰ Smith, A. & Robinson, A. (1992) *Education for mutual understanding: Perceptions and policy*, University of Ulster: Centre for the Study of Conflict.

Europe are promoting a form of peace education known as “conflict resolution education.” Concerned about interpersonal violence, they provide people with peacemaking skills to manage conflicts nonviolently. Teachers pursuing this form of peace education teach alternative dispute resolution methods.

Some practitioners call education for democracy, civic education, tolerance education, or human rights education, are all ultimately education for the creation of a culture of peace. In fact, all of these are necessary ingredients for peace. Peace education has always been concerned with understanding the root causes of all forms of violence and their subsequent eradication. Democracy, human rights and peace remain central to our practice and fundamental to our goals for education.⁶¹ Peace education curricula generally include instruction in conflict resolution; cooperation and interdependence; global awareness; and social and ecological responsibility. Thus peace education comprises such issues that are the preconditions of peace –

Human Rights Education

Democracy Education

Development Education

Environmental Education

Disarmament Education

Conflict Management Education

Peace building Education

Communication Education

⁶¹ Ardizzone, Leonisa. (2001) Towards Global Understanding: The Transformative Role of Peace Education, *Current Issues in Comparative Education*, Vol. 4 No. 2, Teachers College, Columbia University, pp. 16-25

3.4 Aims of Peace Education

Peace education activities that attempt to end violence and hostilities can be carried out informally within communities or formally within institutional places of learning, like schools or colleges. Peace education has been practiced informally by generations of humans who want to resolve conflicts in ways that do not use deadly force. Indigenous peoples have conflict resolution traditions that have been passed down through millennia that help promote peace within their communities. Rather than killing each other over their disputes, they employ nonviolent dispute mechanisms that they hand down from generation to generation through informal peace education activities. Anthropologists have located on this planet at least 47 relatively peaceful societies⁶². Although there are no written records, human beings throughout history have employed community-based peace education strategies to preserve their knowledge of conflict resolution tactics that promote their security. More formal peace education relies upon the written word or instruction through schooling institutions.

The overall aim of Education for Peace is to help build a peaceful world. To do so the aims are to:



Understand the nature and origins of violence and its effects on both victim and perpetrator.



Empower learners with knowledge and skills of handling grievances and conflicts peacefully without

⁶² Banta, B. (1993). *Peaceful Peoples: An Annotated Bibliography*. Metuchen, N.J: Scarecrow Press.

resorting to violence inculcate in learners values of good citizenship and respect for human dignity.



Create frameworks for achieving peace and peaceful, creative societies.



Sharpen awareness about the existence of unpeaceful relationships between people and within and between nations.



Investigate the causes of conflicts and violence embedded within perceptions, values and attitudes of individuals as well as within social and political structures of society.



Encourage the search for alternatives and possible nonviolent skills.



Equip children and adults with personal conflict resolution skills.



Show people that violence and war are learned and not an intrinsic part of human nature and that it is possible to resolve conflict peacefully.



Create a more peaceful world where all of us may become agents for change. Education for Peace gives us the skills that will assist in achieving peaceful societies.



Correct the limited understanding of peace held by many people that it is the absence, however contrived, of direct violence, of wounding and killing.



Create a better learning environment where conflict and relationships may be explored.

Peace education is more effective and meaningful when it is adopted according to the social and cultural context and the needs of a country. It should be enriched by its cultural and spiritual values together with the universal human values. It should also be globally relevant. Peace education is holistic. It embraces the physical, emotional, intellectual, and social growth of children within a framework deeply rooted in traditional human values. It is based on philosophy that teaches love, compassion, trust, fairness, co-operation and reverence for the human family and all things on our beautiful planet. Peace education is a remedial measure to protect children from falling into the ways of violence in society. It aims at the total development of the child. It tries to inculcate higher human and social values in the mind of the child. In essence it attempts to develop a set of behavioral skills necessary for peaceful living and peace-building from which the whole of humanity will benefit.

3.5 Global Support for Peace Education

Several global education campaigns take into account larger structural issues while addressing the needs of children and all learners striving to create a culture of peace. One example, the UNESCO Declaration and Integrated Framework for Action on Education for Peace, Human Rights and Democracy produced by the United Nations Educational, Scientific and Cultural Organization, came out of the 44th session on the International Conference on Education (1995). The declaration, created out of the need to remove obstacles to peace such as "violence, racism, xenophobia, aggressive nationalism", as well as human rights violations, religious intolerance, and the wide gap between wealthy and poor, stresses the importance of education in the development of individuals who will promote peace, human rights and democracy⁶³. The document emphasizes that, by improving curricula and pedagogy, the result of education can be caring individuals who are responsible citizens and respectful of

⁶³ UNESCO. (1995). *Declaration and integrated framework of action on education for peace, human rights and democracy*. p. 4

human dignity. Furthermore, the UNESCO framework provides comprehensive strategies for achieving a culture of peace, stating that education must be holistic, involve educational partners, and utilize administrative modes that allow for greater autonomy. The UNESCO framework also insists that education must be continuous and consistent, implemented locally, nationally and internationally and include proper resources. Additionally, the content of education should include education for citizenship at an international level and address the conditions necessary for the construction of peace, including conflict resolution, human rights, democracy, an end to racism, and the elimination of sexism. The framework states that "the ultimate goal of education for peace, human rights and democracy is the development in every individual of a sense of universal values and types of behavior on which a culture of peace is predicated" because it is "possible to identify even in different socio-cultural contexts values that are likely to be universally recognized"⁶⁴. Perhaps most importantly, the UNESCO framework insists that content should be developed democratically, including all voices in the design of peace education programs since "no individual or group holds the only answer to problems"⁶⁵. It is therefore necessary to "understand and respect each other and negotiate on equal footing, with a view to seeking common ground"⁶⁶.

Two additional examples of international support for peace education are the Global Campaign for Peace Education and the Manifesto 2000. The Global Campaign for Peace Education, supported by the Hague Appeal for Peace (HAP), utilizes the UNESCO framework as well as the values put forth in the Hague Appeal for Peace agenda, encouraging the support of education programs that will work toward the creation of a culture of peace. According to the Hague Agenda for Peace & Justice for the 21st Century, "A culture of peace will be achieved when citizens of the world understand global problems, have the skills to

⁶⁴ *Ibid*, p. 9

⁶⁵ *Ibid*, p. 9

⁶⁶ *Ibid*.

resolve conflicts and struggle for justice nonviolently, live by international standards of human rights and equity, appreciate cultural diversity, and respect the Earth and each other. Such learning can only be achieved with systematic education for peace."⁶⁷

Manifesto 2000, written by Nobel Peace Laureates who are committed to creating a culture of peace as put forth by the United Nations International Year for the Culture of Peace 2000-2001, supports both the HAP initiative and the UNESCO framework. The Manifesto emphasizes the necessity to respect all life by rejecting violence, sharing with others, listening to understand, preserving the planet, and rediscovering solidarity. The Manifesto, along with the UNESCO framework and the Hague Appeal for Peace provides very clear guidelines for how education can decrease both the direct and structural violence prevalent in our society. These international documents not only demonstrate support for peace education, but also represent a collection of core values that transcend national boundaries. However, the fact that the United States pulled out of UNESCO and that the majority of UNESCO member states are from the Third World, further supports the notion that these ideas do not necessarily come from, or are even supported by the West⁶⁸.

⁶⁷ Hague Appeal for Peace (1998). *The Hague agenda for peace and justice for the 21st century*. UN ref A/54/98; p. 1

⁶⁸ Mundy, K. (1998). Educational multilateralism and world (dis)order. *Comparative Education Review*, 42(4), 364-376.



CHAPTER 4

PEACE EDUCATION IN BANGLADESH: PRACTICES AND PROSPECTS

*Peace is not achieved by controlling nations,
but mastering our thoughts.*

-- John Harricharan

Chapter 4

Peace Education in Bangladesh: Practices and Prospects

One of the major objectives of learning as suggested by UNESCO is “Learning to live together”. Education is fundamental to the development. Peace education encompasses human rights, gender equality, environmental preservation, social justice, economic development, and respect for human dignity and identity. Peace education promotes the development of the learner through an emphasis on understanding individual rights and responsibilities. An understanding of the principles of and respect for freedom, justice, democracy, human rights, tolerance, equality and solidarity is important for peace education. Equal rights of men and women are prerequisites for peace. Environment and the notion of environmental responsibility is a crucial component of peace education. Poverty is a threat to peace, so development and equitable access to resources in development are essential for peace.

Peace education in Bangladesh, as a fast developing country, has a significant necessity. Implementation of peace education through formal education (government operated and supported, i.e. public and private institutions) and non-formal education (GO and NGO operated, sort of advocacy). Peace cannot be taught as a single subject, it could be an integrated part of almost all subjects in curriculum. Special attention needs to teach students the elements of education within the existing curriculum.

4.1 Education System in Bangladesh

Bangladesh fully conforms to the Education For All (EFA) objectives and the Millennium Development Goals (MDG) and international declarations. Article 17 of the Bangladesh Constitution assures that all children between the ages of six and ten years are to be provided basic education free of charge.

The education system in Bangladesh is three-tiered. The government of Bangladesh operates many schools in the primary, secondary, and higher secondary levels. However, the main preference goes to primary education where students get cost free education along with free text books and there is an enrollment of 19 million students in 104017 schools in which 37672 schools are government primary schools.⁶⁹ There are 19208 Junior Secondary Schools and Secondary Schools where the students' enrollment is 4.2 million.⁷⁰ Primary level institutions generally give primary education. Junior secondary/secondary and higher secondary level institutions are for secondary education. Degree pass, degree honors, masters and other higher-level institutions or equivalent sections of other related institutions impart tertiary education. The post-primary stream of education is further classified into four types in terms of curriculum: general education, madrasah education, technical-vocational education and professional education. In general education, from higher secondary there are three sections, science, arts and business.

In primary education (class I to V) all students have to enroll with selected subjects, the only choice is in religion studies. Bengali, English, and Mathematics are the three mandatory subjects to class I and class II. From class III to class V, Bangladesh and Global studies, General Science, Religion Studies have been added along with

⁶⁹ Education Statistics-2012,
http://www.moedu.gov.bd/index.php?option=com_content&task=view&id=300&Itemid=301

⁷⁰ Ibid.

Bengali, English and Mathematics. In Junior Secondary level, from class VI to class VIII, the subjects are Bengali, English, Mathematics, Bangladesh and Global Studies, General Science, Religion Studies, Agriculture Studies or Home Science, Physical Education and Health, Art and Crafts and Information and Communication Technology. In Secondary level (for class IX and X), specialization study starts, i.e. along with compulsory subjects (Bengali, English, Mathematics, Bangladesh and Global Studies, Religion Studies, Agriculture Studies or Home Science) students have choice of selecting science, arts and business section with related subjects. In Higher Secondary level, students have the choice of enrollment in science, arts and business section.

In madrasah education, one can go for Islamic religious education along with the general education as complementary to each other in the system of education. The madrasah education system has been continuing with some modifications according to the demand of the time. The government has been providing financial grants to the teachers and employees of the non-government madrasahs like other non-government education institutions (schools and colleges). There are some private Quami madrasahs which do not follow the government rules and regulations. They only teach Islamic Studies.









For the students whose interests are not strictly academic may find technical-vocational programs more interesting and more valuable for their future. Government tries to ensure that the course curriculum should be relevant to students' interest and aspirations while at the same time it should address the needs of the job market.

There exists a substantial number of NGO-run non-formal schools, catering mainly for the drop-outs of the government and non-government primary schools. Very few NGOs, however, impart education for the full five-year primary education cycle. Because of this, on completion of their two-to three-year non-formal primary education in NGO-run schools, students normally re-enter into government/non-government primary schools at higher classes. There are Non-Governmental Schools (NGO) and Non-Formal Education Centers (NFE) and many of these are funded by the government. The largest NFE program is the much reputed BRAC program. However, all NFE graduates do not continue on to secondary school.

4.2 Forms of Peace Education in Bangladesh

Theoretically peace education comprises different form of education like disarmament education, development education, human rights education, etc. However, peace education in different countries should comprise its dimensions based on a country's culture and need. Bangladesh is a developing country and continuing it development activities in deferent sectors like economic, human rights, law and orders, women's rights, agriculture, health sectors. All these sectors can be termed as development education and could be easily addressed by peace education in classroom to foster sustainable development. Peace building and sustainable development is not a matter of given time. Both are continuous process and need special attention. Peace education is the best tool for sustaining the development and prosper. Proper education imprints the contents to its receivers and bounds to practice of the positive cultures; so peace education opens the path of culture of peace.

There are many forms of peace education such as democratic education, human rights education, agriculture education, morality education, etc. In Bangladesh peace education mainly can be focused on development education. It is better to focus the issues of peace education for relative consequences that promotes to the path of solutions of prevailing problems in a country; so peace education in Bangladesh focuses on –

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D
 development education
- 
H
 human rights education
- 
D
 democracy education
- 
M
 moral education
- 
E
 environmental protection education
- 
A
 agriculture education
- 
M
 minority rights education
- 
H
 health education

So, through peace education in Bangladesh human rights, equitable distribution of resources, poverty alleviation programs, social services, gender equity, universal love, cultural diversity, natural balance, plantation, and social justice should be incorporated at all stages of education system.

Peace education does not necessarily mean a separate subject; it comprises several peace issues, both negative (absence of direct violence) and positive peace (presence of social justice or absence of structural violence). The contents of text books or curriculum have vital significances to peace education and to attain sustainable peace or durable peace. Curriculum is the device through which it can be presented the matter to the students of all level (primary to higher). It is needed to investigate whether the curriculum of Bangladesh Education system do reflect peace education objectives in its various subjects and activities.

Peace education as a separate subject has not yet been included in the syllabus of primary, secondary, and higher secondary levels. But Social Science text books talk about gender equality, rights and duties of a citizen, importance of social justice, democracy; General Science text books talk about environment protection; Religious Studies text books talk about moral education such as respect for others, sympathy for the poor, non-violence, tolerance, etc. which are components of peace education. Moreover, there are options of peace education in other subjects, in Bangla and English, there are some stories and essays by which students can be taught peace education.

Peace education in Bangladesh has been implementing institutionally in two ways, intentionally or inadvertently, through National Curriculum Text Books and others through Non-Governmental Organizations. Delivering peace education through text books has two challenges, teachers are not trained to deliver the contents especially relating to peace issues and student drop out. The first challenge is really threat to spreading peace education. This challenge can be meet up through developing the existing pedagogy of different subjects. Generally, teachers are guided to teach the student the moral education along with other subjects. In the case of non-formal educations, generally NGOs are still implementing the peace education in the flavor of human rights education, women's rights education, legal education, etc. NGOs usually use advocacy as a tool of implementing peace education. However, there is a big difference in target people. Through schools text books peace education is targeted to the 3 years to 17 years people whereas, NGOs generally target the people of above 18 years. So, both are necessary for sustainable peace and development.

4.3 Peace Education in Text Books

It has been questioned that what effects do text books make to the learners to be peaceful or conflictual. School textbooks, in general, are excellent illustrations of institutionalized societal beliefs, especially in democratic society. They are a formal expression of a society's ideology and ethos, conveying the values, goals, and myths which the society would like to inculcate in new generations. For example, particularly, the text books of both Israel and Palestine have been spreading negative social beliefs and attitudes to young learners. Firer shows that history school books were used to present justifications for the Jewish people's claims on the land and for

the Zionists' position in the intractable conflict.⁷¹ At the same time the books tried to discredit any parallel Arab claims, for the same reasons. The same school books denied the Arab rights to the land of Israel. This was done, according to Firer, through the delegitimization of Arabs, the denial of a national Arab movement and the refusal to recognize a Palestinian entity.⁷² The Arabs were presented very negatively. The most frequent stereotypes portrayed them as primitive, hostile to Jews, violent and easily agitated. It was often stated that their intention was to destroy the Jewish settlements in Israel. In general Hebrew textbooks tended to describe Arab activities as hostile, deviant, cruel, immoral, unfair, intending to hurt Jews and to annihilate Israel.

Therefore, text books imprints the values and thoughts to its target people and tend to follow these values and thoughts. Thus peace education is a vital method of attaining peace through democracy, poverty reduction, ensuring human rights, protecting environment through education, in particular peace education.

4.3.1 Peace Education in Primary Level

In the primary level students of class 1⁷³ and class 2 has the option of receiving peace education through Bangla and English text books. However, at the age to 6 years to 7 years, they only receive the elementary education. Therefore, the pedagogy for Bangla and English should be designed relating peace education. In this stage, components of peace education could be moral education at large. Students should learn discipline, obeying rules and regulation, cooperation, sharing, brotherhood and in a word, inclusiveness. For class 3 to class 5 at the age of 8 years to 10 years, students have a

⁷¹ Firer, R. (1985). *The agents of Zionist education*. Tel Aviv: Sifriyat Poalim

⁷² *Ibid.*

⁷³ Class 1 is equivalent to Grade I and so on.

maturity to receive general education in a new way. They have options of more depth learning regarding human rights, women's rights, legal rights, development education, and so on. In Junior Secondary Education level (from class 6 to 8) peace education has a significant opportunity as at this level students (aged 11 years to 13 years) have the options of learning and implementing. More attention should be given in this stage because in a study (2008) of Bangladesh Bureau of Educational Information and Statistics (BANBEIS) it is found that in 2008 the dropout rate in secondary level in 80.02 percent where it was 43.21 percent in 2004 and 83.43 percent in 2003.⁷⁴

Class 1 (Standard I)

In class one students have to enroll at the very preliminary stage of education. However, in this stage pedagogy is more important than the contents related to peace education in text books. In Bangla text book, in lesson 2 (page 3) there is a line with a message of "we all are students of the same class"; through this message it is teachers can deliver the message of inclusiveness, cultural diversity and coexistence. In the lessons 46 and 51 there is an option of conveying the message of helping others in everyday life and in hazards. In lesson 52 (page 68) there is a short note on tree plantation which will help to attain sustainable development, along with this, deforestation message could be delivered. However, in lesson 55, there is a short note on Freedom Fighters; in this lesson a line with a message "Pakistani soldiers were like monsters." History cannot be manipulated but in pedagogy special attention is needed to the method of delivering the history like in positive way. In the back side of Bangla text book, there is a message, "Respect the elders." And in English text book, the

⁷⁴ <http://othesis4u.blogspot.com/2013/03/high-school-dropout-problems-in.html>

message is “Unity is Strength.” So pedagogy is very important in this stage to inculcate the contents of peace education.

Class 2 (Standard II)

In the 2013 academic year, there are very few peace education contents in text books of class two. However, there was a few contents in the academic year 2008 but in the academic year 2013, the contents have been removed. In Bangla Text Book (academic year 2008) a short prose titled “সবাই মিলে করি কাজ” (Let’s work together) is a story about the Prophet Hazrat Muhammad (sm) and his followers who worked together to make a bench around the city Madina to prevent attack of the belligerents but the task was quite impossible but they made the work possible by participating together even the Prophet worked. This story tells the learners about the power of Unity.

In the same book (academic year 2008) another prose “বৈশাখী মেলা” (Baishakhi Mela)⁷⁵ introduces the learners about the cultural heritage of Bangladesh and cultural diversity. The teachers can teach their fellows about the cultural diversity and to respect the indigenous people and their rights. The learners should be guided for peaceful coexistence with them. The important issue is that the content of the story is not explanatory but the foremost duty of a teacher is to make easy the concept of indigenous people and their rights to the learners.

This is the actual extract from the text book which dictates that the indigenous people come to the fair and they are selling their special products and some indigenous children are singing and dancing of their own language.

⁷⁵ A Bengali Cultural Festival held on the Bengali New Year.

The next content is a poem titled “সবার সুখে” (To everyone’s Happiness) can help the learners to learn about cordiality, charity, cooperation and these like moral values which is very much essential element to peace. The poem says to be happy of others joys; to be sorrow for others grief; to give own food to hunger; to share own garden, lights, and even own living place.

The other prose titled “পিঁপড়ে ও ঘুঘু” (the Ant and the Dove) tells the learners to be helpful to others hazard. This content has been transferred to class 1 Bangla text book in academic year 2013. However, in present academic year, in Bangla text book, again the Liberation War history has been presented; so should give more concentration on pedagogy, i.e. how to teach the students the war history in positive way.

All the contents related to education for peace can be primarily categorized as moral education i.e. peace education as moral education. In this Bengali Text Book of class 2 (standard II) the issues of unity, cultural heritage and cultural diversity, cooperation, and other moral values have been pointed out and it is a moral duty of a teacher to teach and make practice of these moral values by his/her learners.

Class 3 (Standard III)

In the academic year 2008’s Bangla text book of Class 3 the learners in the first paragraph of a prose “বাংলাদেশ” (Bangladesh) can be informed about the secularism of Bangladesh. In this paragraph it has been said that Bangladesh is my country; Bangladesh is our country; Bangladesh is a country of Hindu, Muslim, Buddha,

Christian; Bangladesh is our birthplace. Thus the teacher can introduce the learners about religious diversity and would tell the learners to respect people of other religion. But unfortunately, in the academic year 2013, the prose has been removed.

The next prose (academic year 2008) titled “সংকেতগুলো জেনে রাখি” (Let’s know the signals) helps to know the traffic rules and they would be guided to follow the rules and regulations of state. This could be the beginning. Knowing these sorts of rules and practicing them is necessary as there are many examples of disputes when an accident occur for not knowing the traffic rules. In the academic year 2013, the title of this lesson has been changed and named as “Safe Movement.”

The poem “বাংলা ভাষা” (Bengali Language) is a poem of respecting and loving own mother tongue. Here the poem describes the sweetness of own language and to be proud for this Bengali language. Hereby, the teacher should introduce the learners about other languages of Bangladesh especially the indigenous people’s language and to respect their mother tongue. (Academic year 2008)

The other prose titled “দেশ বিদেশের শিশু” (Children of home and abroad) also introduces the children about the cultural diversity in Bangladesh. This prose also introduces the culture of other countries focusing on children. It asks to know other nation groups and to build the country along with them. (Academic year 2008)

In the academic year 2008, there was a text book named “পরিবেশ পরিচিতি - সমাজ” (Social Sciences) which was a good source of peace education; this encompasses several chapters which relate to the democracy education, human rights education,

environmental pollution and protection, religious diversity, resource management, and so on. However, the book with some modification has been named as Bangladesh and Global Studies.

In chapter 1, students get the information about society, environment (social and natural) and importance of social environment. Pedagogy should focus on neighborhood, cooperation, coexistence and sharing. In the chapter 2 titled 'Let us Live Together', coexistence has been introduced. So, teachers can focus on cultural and religious diversity, especially challenge people, gender equality, and helping each other; peace education with these topics helps the students to build and change the views on the people of other religion, culture, language and let live together.

The third chapter is very important concerning peace education; the chapter is titled as 'Our Rights and Duties'. This chapter includes basic rights (right to food, Clothes, education, a Home, a Safety, and Healthcare) and child rights. In this chapter learners would firstly come to know about their rights i.e. "Child Rights". There are seven rights described in the text, for instance, (i) Right to birth registration, (ii) Right to a name, (iii) Right to be loved and get affection, (iv) Right to nutrition and healthcare, (v) Right to play and amusement, (vi) Right to education and (vii) Right for girls and boys to have equal facilities. Besides informing child rights the text also informs about duties of a child to family and society.

In chapter 4, titled 'Different Social Occupations', is not content enriched concerning peace education. But students can be taught that people of every profession is equally important in our society, should respect each professions' people. The 5th chapter is

about 'Human Qualities'; discussing the issues to speak the truth, to respect elders, to adore juniors, to help others and to behave well with everybody. In the chapter 6, it is discussed about 'Development Work: Home and School'.

The 7th chapter, titled 'Preservation and Development of the Environment' is very important concerning peace education. Hazards of environmental pollution and responsibilities to protect and develop the environment could be focused in this chapter. In the 11th chapter 'Our History and Culture' some social festivities have been discussed; cultural diversity is the issue concerning peace education. Population of Bangladesh, chapter 12, has a significance in economic development as effects of over population has been discussed.

In the academic year 2008, there was a chapter concerning "Democratic Attitude" depicting democratic attitude and participation; the class has been advised to practice democratic process through class captain election. Here, the duties of elected class captain have also been described which can be symbolized to practice further democratic processes. This kind of discussion is absent in the text book of academic year 2013.

Religion studies is best for moral education. In every religion there is no words of harming other. Inclusiveness, coexistence, and cooperation are the main mottoes of every religion.

Class 4 (Standard IV)

The Bengali text book (academic year 2013) of class 4 does not contain issues of peace education. There is a prose about the Begum Rokeya, a pioneer to establish the women's right. Gender equality is an issue what can be addressed as peace education through this chapter. The poem 'Birpurush' (The Brave Man) is all about power. This type of content stimulate the learners to gain the negative use of power.

In the English text book there is no contents of peace education except the story of Lion and Mouse; the story tells the motto of helping others.

In the text book of academic year 2008 the students were taught the concept of cooperativeness through a prose titled "সমবায় ভাবনা" (Cooperative Thinking) which entails the learners to know the intrinsic worth of building cooperative organizations and work together to improve own economic situation and to contribute to the development of state. This chapter is not present in current academic year, 2013.

For the academic year 2013, Bangladesh and Global studies is a significant subject to promote and study peace education; almost every chapter are related to peace education. Chapter two, 'Togetherness and Cooperation in the Society', depicts the message of coexistence and cooperation. There is line, 'Men and women have equal contribution to the development of the country yet men and women are not treated equally in the society.' by which students could be taught the gender equality. Cultural and religious diversity have also been addressed in this chapter. Chapter three, titled 'Ethnic Groups of Bangladesh', is all about the introduction some major ethnic groups who are living in Bangladesh. There cultures, religious practices, rituals have been introduced, however, in pedagogy there should be some instruction of

giving the message to cultural diversity, coexistence and diversity. Students should make aware of these ethnic groups and learn to respect them and their activities. In chapter four, titled 'The Rights of Citizens', rights as a citizen of Bangladesh (Social rights, Political rights and Economic rights) have been discussed. In social rights section some rights have been informed to the students, i.e. the right to live, education, property, movement, freedom of expression, work, practice religion, language and culture, be treated equally in the eye of law. The right to participate in the election, live, government employment, receive security in abroad, and protect individual freedom have been discussed in political rights section. As economic rights, students have been introduced to the rights of earning, receiving fair wage, and enjoying leaves. Therefore, this chapter is a great chapter for peace education contents. In chapter seven, a great value has been introduced i.e. tolerance. The chapter's name is 'Tolerance of Others Opinion'. These texts from the chapter is fantastic, 'We will patiently listen to the opinion of others and respect it. We will not impose our own opinion on others. Rather we will accept the better opinion. It means we will be tolerant to the opinions of others.' Respecting others opinion and being tolerant open the path of peaceful solution to any issue. 'Let us take the opinion of the majority.' is a line which reflects the participatory or democratic decision making process. The chapter eight 'Moral and Social Qualities' is also very important. Some social qualities like unity, cooperation, respecting elders, loving young ones, getting along well with neighbors, helping others who are in trouble etc. has been discussed with its importance in practice. This line is very important, 'These qualities create unity, peace, harmony and sense of cooperation in the society and help us all to live together with intimacy.' Chapter ten is about 'Disaster and Disaster Management'.

In the similar text book titled 'Social Sciences' of academic year 2008, there were some issues relating to peace education. In the second chapter 'We all are Human' the learners would come to know about Women's Rights and International Women's Day. The significances of the day have been discussed along with the issue of equality of male and female in terms of labor. A chart depicts the significances of International Women's Day; equal rights between male and female in society, no distinction and discrimination against women's labor, women should always be aware of her rights. The next issue is "Attitudes towards Special Child and People". It has been said that in the society many children were born with physical and mental disability but they should not be neglected; they should be cared of. Through this Chapter (Our Fundamental Rights) the learners would come to know the term "Universal Declaration of Human Rights" and main fundamental rights. There are eight main fundamental rights enlisted in a chart – (i) All human are free by born; (ii) everyone has the right to get security; (iii) nobody should be tortured; (iv) all are equal to law; (v) no one can be arrested and prisoned without jurisdiction; (vi) no one can be deprived from one's property; (vii) everyone is entitled to practice own religion; (viii) everyone enjoys right to education. Fundamental rights in family and society have also been discussed. The learners would come to know several rights in family – (i) right to food; (ii) right to clothing; (iii) right to shelter; (iv) right to medical care; (v) right to education; (vi) right to security. In the Chapter 6 'Environmental Pollution' learners would come to know about air, water, sound and soil pollutions; their bad effects and how to protect environment. The next chapter 'Effects of Population Growth in Bangladesh' describes the diverse effects of population pressure to the fundamental rights and other problems due to population explosion. Chapter 8 'Our History and Heritage' introduces different religions in Bangladesh. Chapter 9 is about

the liberation war of Bangladesh. Chapter 10 is about National Leaders during Liberation War; may be taught with positive image of being successful leaders. Chapter 11 depicts the lifestyles of tribal peoples like Chakma, and Shan tal. The learners would also know several names of tribal groups; Marma, Garo, Monipuri, Murang, Khasia, Hajang, Orang, Rajbangshi. The cultural diversity should be presented with great care. In Chapter 13 ‘Civil Rights and Duties’ where the meaning of citizen and their rights have been discussed. Citizen Rights are divided into three categories; (i) social rights, (ii) political rights and (iii) economic rights. Political rights have also been discussed and duties of citizens have also been focused. The next Chapter ‘Democratic Attitude’ is a continuation of previous grade describing expressing own opinions in home, school, society, and state. Chapter 15 ‘Our Social and State Resources’ is fruitful to learners to be aware of proper uses of such resources like water, electricity, natural gas, and other social resources. In the last chapter ‘Global Cooperation’ the issues of mutual understanding and cooperation and regionalism have been focused with reference to SAARC.

It seems that the text book of the academic year 2013 is more reach, however, there were some important topics in the text book of academic year 2008 which could be incorporated to recent development and modification.

Class 5 (Standard V)

In the academic year 2013, almost every book has got a new look with new contents. In the present Bangla text book, the first chapter is ‘Aei Desh Aei Manush’ where cultural and religious diversity has been addressed. There is no other issues relating to

peace education but there are some issue of war history which needs to be addressed in pedagogy.

However, even in the academic year 2008's Bangla text book there were some contents which are indirectly related to peace education. In a story "Past and Present of Communication" the term "Red Cross" has been cited and given short note. In other story "Trees are Friends of Human" it has been narrated the benefits of trees and the necessity of environmental protection. A national slogan has been included "Plant tree, Save Environment". In the last prose students are advised to follow the rules and regulations of state, be aware of population explosion, fundamental rights, and environmental protection.

It has been noticed that the social science books were and now Bangladesh and Global Studies are very good source of peace education. In the text book of the academic year 2013 issues like Climate and Disaster, Human Rights, Duties and Responsibilities, Equality, Democratic Attitude, Gender Equality, Minority and their Cultures have been discussed. In the first chapter liberation war of Bangladesh has been discussed. In this case, it is very important to present the war history more positively. Students should be made aware of the devastating result of war. And they should be introduced the alternate way of peace building like negotiation or mediation rather than by making war. So there is a strong guideline in pedagogy of every class, whenever, the issue of war history come to the text books, teachers should present the proper history with the devastating war effects. In chapter 5, 'Population of Bangladesh', some impacts of population growth has been discussed along with some ways of transform population into human resources. Chapter 6 is about Climate and

Disaster where impacts of climate change in Bangladesh has been discussed. Chapter 7, titled 'Human Rights', is directly related to peace education. Through this chapter human rights education can be delivered to the target people. In this chapter, also there is a discussion on human rights violations; like child labor, domestic violence, trafficking, and wage discrimination. In the following chapter duties and responsibilities towards the society have been discussed. The next chapter 'We All Are Equal' is about autistic children.

In the second chapter it has been discussed about social and national resources. In chapter 5 Human Rights has been discussed; child labor, women and child trafficking, acid throwing, cultural diversity have also been discussed. In chapter seven it has been pointed out the citizen rights and duties. In chapter nine learners would know about environmental protection. Learners would come to know about different tribal people in the chapter sixteen. The final chapter is "World Peace and the United Nations". Various peace activities have been cited in this chapter. Chapter 10 is very important; the name of this chapter is 'Democratic Attitude'. In this chapter through class captain selection the democratic election process has been discussed. The democratic attitude is not only a political attitude, it could be personal or social. There are also discussion on practicing democratic attitudes in classroom and school, even at home. Chapter 11 is also very much important concerning gender equality. In the following chapter, titled 'Some Minor Races and their Cultures in Bangladesh', minority rights could be addressed in pedagogy. In the last chapter, titled 'Bangladesh and the Rest of the World', importance of friendship and brotherhood among different countries of the world has been discussed. There is also discussion on organizations like the United Nations, UN affiliated organizations, and South Asian Association for

Regional Cooperation (SAARC). The importance of these organizations and their roles in peace building have also been discussed.

Class/Grade	Text Book	Issues Could be Discussed
One	Bangla (2013)	Inclusiveness, cultural diversity, coexistence
Two	Bangla (2008)	Cooperativeness, Cultural diversity
	Bangla (2013)	Unity, cultural diversity, cooperation, moral values
Three	Bangla (2008)	Religious diversity, Social awareness, Cultural diversity
	Social Sciences (2008)	Environmental pollution, Religious diversity, Social development, Child Rights, Civil rights and duties, Democracy, Population problem
	Bangladesh and Global Studies (2013)	Neighborhood, cooperation, coexistence, religious diversity, gender equality, basic rights, child rights, environmental issues
Four	Bangla (2008)	Cooperativeness, Cultural diversity
	Bangla (2013)	Women's rights
	Social Sciences (2008)	Women's rights, Special child, Fundamental rights, Environmental pollution and protection, Tribal cultures, Civil rights and duties
	Bangladesh and Global Studies (2013)	Cooperation, gender equality, cultural and religious diversity, ethnic rights, rights of citizens, tolerance

Five	Bangla (2008)	Humanity, Environmental protection
	Bangla (2013)	Cultural and religious diversity
	Social Sciences (2008)	Human rights, Child labor, Women and child trafficking, Cultural diversity, World Peace and the United Nations.
	Bangladesh and Global Studies (2013)	Climate and disaster, human rights, democratic attitudes, gender equality, minority rights, peace building through negotiation or mediation,

Table 1: Contents of peace education in primary level

Peace education in primary level should focus on practical incidents rather theoretical analysis and discussion. There are many issues relating to peace education in primary level. However, special attention is needed in the design of pedagogy. It could be added a subject of moral study for class 1 and 2.

4.3.2 Peace Education in Junior Secondary Level

Junior secondary level starts from the class VI and ends with class VIII. In present education structure students have to study some compulsory text books, i.e. Bangla (literature and grammar), English (literature and grammar), Mathematics, Bangladesh and Global Studies, General Science, Physical Education and Health, Art and Crafts, Information and Communication Technology, Agriculture Studies (generally male

students select this one) and Home Science (generally female students select this one). Religion studies is compulsory based on students' own religion.

Class Six (Standard VI)

In the 'Bangladesh and Global Studies' text book of the academic year 2013, there are some contents of social sciences focused on theoretical discussion. However, there are two chapters, chapter 7 is about 'Rights of Children' and Chapter 8 is titled 'Future through Cooperation'. In chapter 7, there are some words on rights, and UN Charter of Children Rights. In the chapter 8, regional cooperation through institutions like ASEAN, SAARC, EU, G-8 has been discussed along with the discussion on Millennium Development Goal. In the academic year 2013, there is a text book titled 'Language of Minority Ethnic Groups' by which Minority Rights could be addressed.

In Bangla Text book (academic year 2008) there were several examples of moral education including humanity education. Religious and cultural diversity had been cited in some prose and poems. A prose titled 'Mother Teresa' was about humanity. Some prose and poems were about cooperativeness and unity. However, the text book was not significant to peace education.

In English text book students are generally taught English Grammar and Language. However, there would be peace related contents through which learners can learn English Grammar and Language as in present the text book is in communicative learning mood. In the book of academic year 2008 there was a lesson where learners were taught not to quarrel which would be emphasized to seek mediator in disputes.

In the academic year 2008 Social Sciences text book, in 5th Chapter Civics was introduced; meaning and subject matters of civics primarily was cited. To the successive chapter election and methods of election was introduced. Natural Disasters in Bangladesh, the 14th chapter introduces issues of human induced natural disasters where industrialization, urbanization, war, conflict, deforestation, lack of sustainable development was cited as causes of human made disasters. These issues are related to environmental peace.

Class Seven (Standard VII)

The Bangla text book of academic year 2013 is not significant to peace education. And Bangla text book (academic year 2008) of class 7 was also not enriched with issues of peace education; there was a few moral education. Learners would learn an important issue 'humanitarian assistance' in a prose about Florence Nightingale; she served as a Nurse to the war victims both military and civil personnel.

In the English text book (2013) there is an only chapter titled 'Climate Change' which is related to environmental education.

In the text book 'Bangladesh and Global Studies' (2013) there are some issues of peace education. The chapter 2 is about the background history of the liberation war of Bangladesh. This is very important to teach this type of content very carefully. Respecting democratic process, negotiation and people's rights could be addressed in this chapter's pedagogy. Chapter 3 is about cultural diversity. Chapter 5 is very important, it is about election system of Bangladesh though theoretical discussion was given priority, students could be taught the idea of democratic election system and the

importance of election process. Chapter 8 is titled ‘Women’s Rights in Bangladesh’, has discussion on the role of women in society and women’s rights in Bangladesh. The following chapter is about the rights of elders. Chapter 10 is about social problems in Bangladesh, focused on dowry system. ‘Regional Organizations’ is the chapter 12 where some regional organizations’ role like SAARC, ASEAN and BIMSTEC has been discussed. So, this text book is a great source of the contents of peace education.

The text book ‘Home Economics’ (2008) helps to build female learners to improve their capacity of home management and also would be able to know about first aid, medical care, fruits and vegetable cultivation, food and nutrition, clothing, etc. The notable content is Chapter 2 Section 2 ‘Child Rights according to the UN Charter’ where several child rights have been discussed. This text book is designed to empower women.

The most important text book containing issues of peace education was the ‘Social Sciences’ (2008). Moral educations had been focused in chapters – Family, Social Norms and Values, and Religion. The next content was about the history of Indian Subcontinent and Bangladesh from middle age to Mughal Regime. These histories should be taught by decreasing interest on war as these histories are about war, brave and nationalism. Chapter 5 was about State, Elements of State and Functions of State at its first section. At the second section learners would come to learn about Citizenship, Rights and Duties of Citizens. Elaborative discussion on these issues would be fruitful to the learners to be aware of their rights and duties as citizens.

The third section was about National and Local Election in Bangladesh and the following fourth section was “Government, Classification and Organs of Government”. Here the advantages and disadvantages of democratic, dictatorship, socialism had been discussed. In the last chapter “Present Status of World’s Population” where an important issue had been discussed i.e. Misconception in Society towards Women and its Relation with Population Incensement. Some examples of women leadership in the world like Srimavo Bandaranayke of Sri Lanka, Margaret Thatcher of United Kingdom, Indara Gandhi of India, etc. had also been cited.

Class 8 (Standard VIII)

In the Bangla text book (2013) there is a reading about Bengali New Year by which solidarity, cultural diversity, coexistence could be addressed. The English text book has nothing notably related to peace education.

Again the text book ‘Bangladesh and Global Studies’ (2013) of class 8 is a great source of peace education. Chapter 2 is about liberation war of Bangladesh. Chapter seven is titled ‘State and Government system of Bangladesh’, in which the constitution has been primarily introduced. This chapter is theoretically enriched so there would some special instructions in pedagogy for teachers to teach these issues with peace education related examples. In the chapter 10, ‘Social Problems of Bangladesh’, Juvenile offence and drug addiction issues have been discussed. Chapter 11 is about Minority Ethnic Groups of Bangladesh. In Chapter 13, ‘Bangladesh and some international organizations’, there is a discussion on the activities of the United Nations in peace keeping along with developmental activities. There is also an

introduction of Non-Aligned Movement (NAM) and Organization of Islamic Cooperation (OIC). The important thing is that these contents cannot directly spread the theme of peace education. There should be special instructions in pedagogy to give the flavor of peace education.

It has been noticed that in Secondary level peace education has been emphasized mainly in Social Sciences (2008) or Bangladesh and Global Studies (2013) text book.

In the Junior Secondary level there are a few subjects that students have to study like Agriculture Studies, Home Science or Home Economics, Religion Studies. Unemployment is a great problem in Bangladesh and Agriculture Education would be very useful to be self-employed especially in agro-based rural areas. Islamic Education text book is based on religious and moral education. Truthfulness, duties to parents, keeping promises, duties to relatives and neighbors, bad effects of smoking and drug addiction and restrictions on these bad habits in Islam; all these moral issues have been discussed in the religion studies text books. Islamic Education comprises several important issues of peace education. Charity in Islam is a well-known religious practice by which poverty more or less can be eradicate, i.e. Zakat or Zakah. Learners are taught the meaning and significances of Zakat in social and economic context. Zihad has been introduced but this issue is in great controversy after the 9/11. Students should not be misguided. Teachers should be trained well off. The positive image of Zihad should be focused as described in the book. National Unity has also been focused. Brotherhood, Self-independence, Women's Dignity, Social Welfare and such like values have been focused in terms of Islam which would be very useful to

peace education to the Muslim learners. Other religions also tell about brotherhood, self-independence, women's dignity, social welfare.

Home Economics is a subject which is only for female students, however, whoever study this subject would be able to learn about proper home management, food and nutrition, art and culture, handicrafts and so on. Home science is designed to empower women.

4.3.3 Peace Education in Secondary Level

In the secondary level (class 9 and 10) students have to study a few subjects as compulsory subject, Bangla (literature and grammar), English (literature and grammar), General Mathematics, and Bangladesh and Global Studies.

Class 9-10 (O Level)

Analyzing the text books of class 9 and 10 it has been found that the presence of peace education is not satisfactory. However, during the academic year 2008, in the Bangla text book students would come to know about corruption and its bad effects. In English text book there were paragraphs about Women Power, Mother Teresa, The Peaceful People, The International Women's Day, The Voice of Women, May Day, Acid Rain, A Greener World. These paragraphs can be used as materials in peace education. The Social Sciences text book is not satisfactory to be used in peace education. In Civic Study theoretical analysis has been focused. However, it is notable that in the S.S.C examination students have to answer several paragraphs and essays both in English and Bengali. The topics are sometimes very much related to peace education.

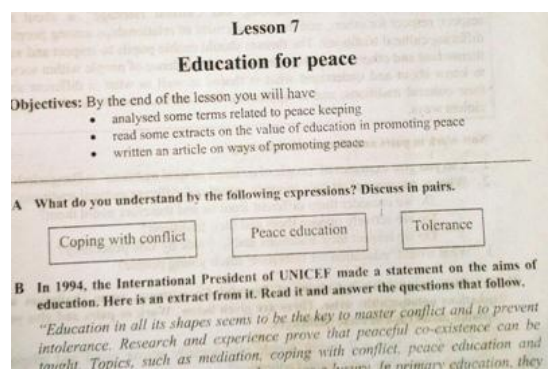
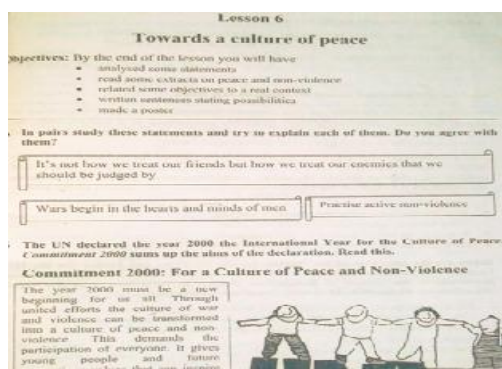
The text book of 'Bangladesh and Global Studies' for secondary level again a great source of peace education. Chapter 7 is about The State, Citizenship and Law. The Organs of Bangladesh Government and the System of Administrative has been discussed in chapter 8. The following chapter is about The Democracy of Bangladesh and the Election. Chapter 10 is about The United Nations and Bangladesh. Chapter 14 is also very important, it is about The Social Change of Bangladesh. Chapter 15 is titled 'Some of the Social Problems of Bangladesh and Their Remedies' where issues like social anarchy, the degradation of values, the violence towards women, the HIV-AIDS, the road accident, and the militancy and corruption have been discussed.

4.3.3 Peace Education in Higher Secondary Level

In this level students have to only study two compulsory subjects, Bangla (literature and grammar), English (literature and grammar).

Class 11 & 12 (A Level)

In this level only the English text book of the academic year 2008 has been analyzed and it has been found several important materials of peace education. There are several important paragraphs like Women have rights too, The rights of the old must not be neglected, Some basic human rights, Rights of the wage-earner, Citizens and their rights, Returns on Female Education, Towards Social Development, Reducing Gender Disparity, Globalization.



Towards a culture of peace and Education for Peace have been discussed significantly which would be beneficial to the learners.

Class/Grade	Text Book	Issues Discussed
Six	Bangla (2008)	Humanity, Cooperativeness, Unity
	Social Sciences (2008)	Civics, Human induced Natural Disaster
	Bangladesh and Global Studies (2013)	Rights of Children, Cooperation through organizations, Minority rights
Seven	Bangla (2008)	Humanitarian Assistance
	English (2013)	Climate change
	Social Sciences (2008)	Social Norms and Values, Functions of State, Civil Rights, Election, Government, Women's Rights
	Bangladesh and Global Studies (2013)	Cultural diversity, democracy, women's rights, dowry system, regional cooperation
	General Science	Ecological Balance, Population Pressure,

	(2008)	Environmental Pollution, AIDS
Eight	Bangla (2008)	Morality, Humanity, Charity
	Bangla (2013)	Solidarity, cultural diversity, coexistence
	Social Sciences (2008)	Constitution, Electoral System, United Nations, Regionalism
	Bangladesh and Global Studies (2013)	Democratic government, social problems like juvenile offences and drug addiction, Cooperation through international organizations,
Nine-Ten	Bangla (2008)	Corruption
	English (2008)	Women Power and their Rights, Charity, May Day, Environmental Protection
	Bangladesh and Global Studies (2013)	Rights and duties of citizens, importance of democratic government, International Cooperation
Eleven-Twelve	English (2008)	Women's Rights, The rights of Elder People, Human rights, Rights of the Wage-earner, Citizens and their Rights, Necessity of Female Education, Reducing Gender Disparity, Globalization and above all the final destination – Culture of Peace and Education for Peace

Table 2: Contents of Peace education in Junior Secondary and Secondary level

4.4 Peace Education through NGOs

Development is a holistic phenomenon and designates comprehensive change in the society. Non-governmental organizations (NGOs) emerged as universal phenomenon in the country, have their massive involvement in the development efforts,

particularly in the rural development. NGOs mainly target the vulnerable people and give solutions in terms of development; with some short time remedies like donations NGOs also tend to involve its target people in sustainable development. In Bangladesh 2295 NGOs⁷⁶ are in operations in different sectors. NGOs provide a different set of services of which credit service is dominating. A survey of 300 NGO branches carried out by the World Bank in 2003 showed that while the total range of NGO interventions is wide, the typical NGO branch offices provide credit services, followed by health (56 per cent), sanitation (52 per cent), and education (45 per cent). Public awareness and advocacy are also common areas of NGO work: 93 per cent of NGO branches reported awareness-raising activities, usually relating to sanitation, health, and social issues.⁷⁷ Peace education through NGO operations is mainly conducted by advocacy.

In this study, the role NGOs in implementing peace education has been analyzed based on some issues relating to peace education. Considering peace education NGOs in Bangladesh are mainly working human rights education. Human rights education includes efforts to “build a universal culture of human rights through imparting of knowledge and skills and molding of attitudes.”⁷⁸ Specifically it aims to strengthening respect for human rights and fundamental freedoms; promoting gender equality and indigenous peoples and respecting the racial, ethnic, religious and linguistic groups’ rights. Considering building peace in Bangladesh, NGOs with the support of Government are contributing a lot in development through empowerment, agriculture, environment, health, etc.

⁷⁶ www.ngoab.gov.bd/Files/NGO_LIST.pdf; list of NGOs upto 31 January, 2014

⁷⁷ http://www.thefinancialexpress-bd.com/old/more.php?news_id=96732&date=2012-02-02

⁷⁸ Human Rights Education in Bangladesh, Seminar on Human Rights Education (19 May 2012), <http://udas1971.blogspot.com/2012/05/human-rights-education-in-bangladesh.html>

4.4.1 Women's Rights

In poems, legends and short stories the beauty and charms of Bangladeshi women are in existence. But in reality the suffering of Bangladeshi women is often ignored. Too many still face deprivation and oppression and the legal and socio-economic system does not do enough to prevent discrimination and violence against women.⁷⁹ Violence against women is not an issues, though being a main issue all the activities of NGOs generally tend to focus on women's rights violations. Women have an active contribution in building peace in Bangladesh. Their economic and social position should be enriched to contribute to the development.

Under the Constitution, women's rights are protected under the broad and universal principles of equality in: Article 10 which provides that steps shall be taken to ensure participation of women in all spheres of national life. Article 19 (1) which provides that the State shall endeavor to ensure equality of opportunity to all citizens. Article 27 which specifies that all citizens are equal before the law and entitled to equal protection. Article 28 (1) which provides that the State shall not discriminate against any citizen on grounds of religion, race, caste, sex, or place of birth. Article 28 (2) which says that women shall have equal rights with men in all spheres of the State and of public life. In addition, Bangladesh has specific laws prohibiting certain forms of violence including the Penal Code, 1860, the Anti-Dowry Prohibition Act (1980), the Cruelty to Women Ordinance (1983), the Suppression of Immoral Traffic Act (1993), and the Prevention of Repression against Women and Children Act (2000). However, despite such legal support, Bangladeshi women are still not receiving equal treatment

⁷⁹ <http://www.dhakatribune.com/op-ed/2013/jul/09/women%E2%80%99s-rights-and-discrimination-bangladesh>

in practice. NGOs are now working in this sector through advocacy by awareness building among men and women. NGOs are building awareness against dowry system, child marriage, acid throwing, domestic violence, sexual harassment, etc. BRAC, Ain o Salish Kendra, Acid Survivors Foundation, Nagorik, Nari Unnoyan Shakti, Rasin, Grameen Mohila Unnoyan Samiti, Jono Kollan Songshta, Mayer Daak, Shohayota, and many other national and local NGOs are working on women's rights. There are some national NGOs which also play a great role in influencing Government in policy making favorable to women's rights and women empowerment. A statistics on acid violence will represent the importance of peace education in the form advocacy; according to the Acid Survivors Foundation in 1999 there was 165 incidents of acid attack, 494 incidents of acid attack, highest in 2002. The incidents of acid attack is gradually decreasing after 2002 and it is recorded the incidents of acid attack in 2013 is only 69. So peace education has a significant achievement in stopping violence against women.

Acid Attack Statistics (1999 – 2013)		
Month	Number of incidents	Number of survivors
1999	165	167
2000	240	240
2001	351	352
2002	494	496
2003	417	420
2004	326	333
2005	222	277

2006	183	224
2007	162	199
2008	142	184
2009	129	159
2010	122	160
2011	91	118
2012	71	98
2013	69	85
Total	3184	3512

Table 3: Statistics on Acid Violence in Bangladesh⁸⁰

4.4.2 Human Rights and Legal Education

Ensuring basic human rights lies at the heart of development. Without the basic knowledge of state laws and the legal system, women in particular cannot protect themselves or others in their communities from injustice. NGOs are working to raise the voice on basic human rights, women’s rights, child rights, labor rights, etc. When people get to know these laws they come forward to avail their rights. Ignorance hinder to avail rights for which people are entitled. One of the major success can be mentioned; BRAC, the largest NGOs in the world, is working in the field of human rights and legal education through its program ‘Human Rights and Legal Aid Services’. Under this program 38,30,965 women have been graduated⁸¹ in the field of human rights and legal education upto September 2013; however, by educating only women or men does not ensure the exercising the human rights. Therefore, NGOs

⁸⁰ <http://www.acidsurvivors.org/Statistics>

⁸¹ <http://hris.brac.net/images/pdf/HRLS-Sept-2013.pdf>

also work on the awareness building of local community leaders who will work to increase gender awareness, develop human rights awareness, and encourage participation amongst union level leaders to increase awareness amongst the elite. There are many other NGOs who are also working to promote human rights and abandonment of women, divorce, child custody, workplace safety, non-payment of wages. Now women's are more aware of their rights and they understand the importance of upholding them in the face of discrimination and exploitation in their own communities.

Child marriage is a violation of human rights. Bangladesh has one of the highest rates of child marriage in the world. A survey by Plan-Bangladesh shows that in Bangladesh, 64% of women currently aged 20–24 were married before the age of 18. The survey also shows that 86% of women married under 18 are not educated. It is also found that the rate is only 26% who have completed secondary or higher studies⁸². So education along with awareness throughout the society is needed to stop this violation of child rights or say human rights.

Domestic violence is a major social problem in Bangladesh. The incidents of domestic violence are common and widespread across the country. Women are the only target people in case of domestic violence. The violence is caused due to dowry and Domestic violence and torture for dowry or dowry deaths generally occur in the privacy of the husband's home and with collusion of his family members. This type of incidents generally does not come forward. According to the statistics of Ain o Salish Kendra, only 385 incidents of domestic violence has been reported in different

⁸² <http://plan-international.org/files/Asia/publications/national-survey-on-child-marriage-by-plan-bangladesh-and-icddr-b>

national newspapers.⁸³ NGOs intervention against domestic violence has been playing a significant role in peace building. A share of women are now legally aware, they know their rights; this is helping women to raise voice and protect from domestic violence.

4.4.3 Social Development Education

Social development is a dynamic process of transforming societies towards empowerment of the vulnerable and marginalized. Raising awareness of the population about their rights and entitlements has been a major focus of the development oriented programs in Bangladesh for more than three decades.⁸⁴

Economic development is a major factor in building peace. A major number of NGOs provide financial support to the people in forms of loan, donation, and grants. This is not enough; many NGOs also provide supports and guidance to utilize the money for better outcome. Many NGOs also working in Agriculture sector by agriculture extension services as economy of Bangladesh is driven by agriculture. Agriculture extension services includes agriculture knowledge base service on seeds, fertilizer and pesticides, service on supply chain and value chain.

NGOs also work on health sector. The development of health sector includes the advocacy along with the technical advancement and support on child mortality, maternal health and mortality, safe delivery, HIV-AIDS, Malaria, etc. On September 19, 2010, Prime Minister Sheikh Hasina received UN award for MDG achievement (child mortality) in New York from United Nations on behalf of the country for

⁸³ <http://www.askbd.org/ask/2014/01/11/domestic-violence-january-31-december-2013/>

⁸⁴ BRAC Annual Report 2008, page 16

reducing child mortality by 50 percent. This has happen not only by giving advanced medical care and support but also by raising the awareness of safe delivery, oral saline, vaccination, nutrition, sanitation, etc. NGOs also contribute to health outcomes by providing water and sanitation services, with notable successes in community-based programs promoting behavioral change.

Development of maternal health is one of the important successes in Bangladesh. The USAID-Bangladesh (2011) stated that 40% maternal death declined in nine years from 2001 to 2010.⁸⁵ NGOs working on maternal health, delivers technical supports with the help of government, besides, NGOs also provide awareness and help in changing behavior and superstitions.

Peace education covers many areas, from advocacy to law reform, from basic education to social justice. NGOs in Bangladesh have been working with the help of government to smooth the path of development. Peace education in the form of advocacy is a major intervene by the NGOs to the path of peace building. In Bangladesh peace building issues are economic development as well as social development. Peace education can foster the pace of social development and the ultimate result is peace building in Bangladesh. Human rights education and advocacy on human rights is one of the best tools for peace building.

⁸⁵ <http://www.bdresearchpublications.com/admin/journal/upload/09360/09360.pdf>



CHAPTER 5

CONCLUSION

AND

RECOMMENDATIONS

But peace does not rest in the charters and covenants alone. It lies in the hearts and minds of all people. So let us not rest all our hopes on parchment and on paper, let us strive to build peace, a desire for peace, a willingness to work for peace in the hearts and minds of all of our people. I believe that we can. I believe the problems of human destiny are not beyond the reach of human beings.

--John F. Kennedy (1917 - 1963)

CHAPTER 5

CONCLUSION AND RECOMMENDATIONS

Education is a tool of human development. However, in Bangladesh, education is now considered as a tool of economic development. Education has a crucial role to play in the progression towards this goal of a culture of peace. Peace education plays a dual role in not only attempting to analyze and reduce conflict and violence in its many forms, but to purposefully and actively create the conditions for achievement of a positive peace for individuals, groups and nations. Peace education is a global imperative as it consists of education and action by citizens and societies at all levels of world communities, to reduce the suffering and despair caused by violence, and to create instead communities promoting peace, human rights and democracy. Peace Education in Bangladesh would be utilized to bring intercultural solidarity, political tolerance, religious harmony, successful democracy, understanding of human rights and responsibilities as well as inner peace from the personal level to the state level.

The term peace education covers many areas, from advocacy to law reform, from basic education to social justice. Peace education helps to develop people's constructive and peaceful skills, values and behaviors. Peace education complements and supplements the process of peace building, whereby communities and nations develop social and economic justice. Peace education in text books of national curriculum is not sufficient and theoretically enriched. Only one subject, Bangladesh and Global Studies, is enriched with peace education related contents; though there are no instructions in pedagogy to teach the contents through the theory of peace education. The other problem is drop out rate of students in every level. Peace

education is a continuous process so the discontinued students face the problem of being in touch with peace education. Social condition of Bangladesh is economically challenged. People have to engage themselves in economic activities even by stopping their education. In this case, the activities of NGOs help to continuing peace education. Major portion of NGOs' activities intervene in economic sector, i.e. employment generation, financial support (donation, loan) along some social services through education and advocacy. There are many NGOs working on the promotion of human rights, women's rights, gender equality, health education, ecological balances etc., which are directly contributing in peace building. However, the concept of peace education is not integrated in all those activities.

Peace education is an elusive education; it cannot be fixed to any particular issue such as disarmament, conflict management, human rights or sustainable development. Concerning the needs and demand of geo-politics of a country the curriculum of a country can be utilized towards peace education. In Bangladesh, peace education demands human rights education, development education, democracy education, agriculture education, and so on. Family is the place where peace education can be developed and practiced so formal education is needed to build peace educated generations that can convey the peace education from generation to generation. And family is the best place to practice the class room education. Bangladesh is culturally enriched, and family bondage is still in sound position; therefore, peace education through family education in form of moral education can be a great tool of building peace in Bangladesh.

Peace education in Bangladesh has a great prospect. For classroom peace education within the present education system can be implemented effectively with some modifications. There are some recommendations –

✎ First of all, teachers should be trained up to be learned of peace and peace education.

✎ It is necessary to form a guideline for teachers in pedagogy to deliver peace education to the learners.

✎ The most important obstacle to peace education is ‘banking system of education’, which has been removed from the system but not from practice.

✎ For curriculum revision, the objective settings should be focused on peace education. In Bangla and English literature textbooks, the prose and poems could be selected which reflects the contents of peace education i.e. cooperation, coexistence, gender equality, morality, etc.

✎ In the text books of Bangladesh and Global Studies, at least one case of negotiation or mediation could be included by which a disputed issue has been resolved. This sort of study enables students to understand the importance of negotiation or medication.

✎ A long-term research both qualitative and quantitative is needed to evaluate the peace education practice in Bangladesh for more development in this sector. For further research could be done on same target group; a target group who has a target group who has no education, a target group with only primary education, continuous education upto secondary level, and the other group with continuous education upto

higher secondary level to justify the necessity of peace education in building peace.

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USEFUL WEBSITES

United Nations Cyber School Bus – Peace Education;

<http://www.un.org/cyberschoolbus/peace/index.asp>

Peace Education Foundation; <http://www.peace-ed.org>

Peace Education Network; <http://www.peaceeducation.org.uk/>

Peace Education Center; <http://www.tc.columbia.edu/PeaceEd/>

International Education for Peace Institute; <http://www.efpinternational.org/index2.html>

Educating for Peace, part of Global Education Network; <http://www.global-ed.org/e4p/>

Hague Appeal *for* Peace;

<http://www.haguepeace.org/index.php?action=network&subAction=endorsers>

Encyclopedia of Peace Education; <http://www.tc.edu/centers/epe/>