



Understanding Stakeholder Perspectives on the Impact of Peace Education in Secondary Schools of Arunachal Pradesh

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Abstract:

The goal of the study is to learn what the instructors in Arunachal Pradesh secondary schools think about the inclusion of peace education in the modules. It sought to investigate their perspectives, difficulties, and willingness to incorporate practices of peace education into their pedagogy. In order to achieve this, the researchers evaluated the quality of peace education in two secondary schools and one semi-government residential school in the lower and Dibang Valley using both quantitative and qualitative approaches. They used tactics like group talks, observations, and interviews to interview 12 individuals from these districts. In order to gather information, the researchers spoke with class teachers and principals at each school, held interviews with district stakeholders, and generally engaged themselves as responsible and exemplary citizens. The results showed that educators and interested parties stressed how crucial it is to include peace education in the modules. They believed it could reduce discords among students and contribute to shaping.

Keyword: -Peace Education, Discord, and Modules for Secondary School.

Introduction and Overview of the Study

Peace education is guided by social principles and is based on social intent, just like all other forms of education. The purpose of peace education is to provide individuals with the information, perspectives, moral principles, and behavioural competencies required to resolve conflicts amicably and to build and maintain cordial, mutually beneficial relationships. There are numerous methods for teaching peace, and most of them are founded in good intentions, real-world experience, and ideologies. We must never lose sight of the social objectives that peace education seeks to achieve, with violence in all of its forms acting as the main problem. Starting with the principles of democracy, human rights, and peace, we must decide which societal problems we wish to resolve. Only then can we determine the pertinent educational objectives. Put differently, who has to learn what in order for society to solve the challenges that have been identified? One definition of peace education is a procedure. Encouraging the attitudes, skills, and knowledge necessary to modify behaviours in ways that will help children, adolescents, and adults avoid overt and structural aggression and confrontation; resolve conflicts peacefully; and create peaceful environments, whether they be interpersonal, national, international, or personal. Instilling in people a commitment to peaceful methods is the aim of peace educators. Similar to how medical students learn how to treat patients, peace education students are taught how to deal with problems caused by violence. Through the teaching of conflict resolution techniques and the encouragement of students to pursue nonviolent means of resolution, peace education seeks to immunize students against the negative effects of violence. The pedagogy of peace education is interactive, utilizing Certainly, an emphasis on discourse, thoughtful consideration, and pivotal acquisition of knowledge. Encouragement of both structured and unstructured partnerships with varied societal groups and cultures is advocated within the community. Curricula in peace education encompass a wide array of content, structures, forms, skills, and attitudes, tailored to accommodate diverse viewpoints and needs.

Ian Harris, a well-known peace educator, describes what peace education aims to do. He says students should:

- i. Know that peace means more than just no wars and understand it as respecting all life.
- ii. Understand their own fears.
- iii. See how much money goes into weapons.
- iv. Notice the differences between societies and why they exist, which helps them see violence and war differently.
- v. Learn how to solve problems without making things worse.
- vi. Imagine how society could be different and peaceful.
- vii. Deal with anger in good ways and find peace even when things are tough.
- viii. Understand human rights, fairness, fairness, and peaceful ways to fix problems.
- ix. Respect themselves, understand others, and get better at thinking, talking, caring, and doing what's right.
- x. See violence in different places and know there are other ways to behave.

Basically, peace education teaches skills so that people can make the world better by being helpful in their communities and beyond. Peace education has become more important all over the world according to Yilmaz (2003). This is due to the fact that an increasing number of people resort to violence in order to resolve conflicts or arguments that arise between individuals, groups, communities, and nations. Different people have different ideas about what peace education is. For example, Gamut (2006) sees it as teaching kids, teens, and grown-ups how to stop fights before they happen and how to make peace in homes, schools, and communities using everything around them to learn. Oshita (2006) says it's not just about teaching for peace, it's about teaching to be good at making peace happen. Peace education is really about giving people the knowledge and skills to stop fights between people or groups and to keep things peaceful. Salomon (2002) also talks about how peace education works by changing the way people think. It's about giving people rights, especially in places where things aren't as good; making sure there are fewer weapons around and encouraging a way of living peacefully. Basically, peace education tries to make peace a normal thing in people's minds, making violent ways of thinking disappear by giving them the skills they need to get along peacefully and work together to achieve things.

Signification of peace education in Arunachal Pradesh: -

Peace education is a critical component in fostering harmony, understanding, and coexistence among diverse communities. Arunachal Pradesh, nestled in the northeastern part of India, boasts incredible cultural diversity with over 100 tribes and sub-tribes. However, it also faces challenges rooted in historical conflicts, cultural differences, and geopolitical tensions. Implementing peace education in Arunachal Pradesh is essential to address these challenges and build a more cohesive society. A key aspect of peace education involves promoting mutual respect, empathy, and understanding among different groups. In a region as diverse as Arunachal Pradesh, where various ethnicities, languages, and traditions converge, peace education can serve as a bridge to connect these communities. By incorporating teachings that emphasize dialogue, conflict resolution, and tolerance, individuals can learn to appreciate diversity rather than allowing it to become a source of division.

One significant benefit of peace education is its potential to mitigate conflict and promote social cohesion. Historical disputes over land, resources, or cultural differences have sometimes led to tensions among tribes in Arunachal Pradesh. Introducing peace education in schools and communities can instill values of respect, cooperation, and peaceful coexistence from an early age. It equips the youth with conflict resolution skills, reducing the likelihood of future conflicts and promoting a culture of dialogue and understanding.

Furthermore, peace education fosters a culture of active citizenship and social responsibility. It encourages individuals to engage with societal issues constructively, promoting justice, equality, and human rights. By empowering individuals to become advocates for peace, this education equips them with the tools to address underlying causes of conflict and work towards sustainable solutions.

In a rapidly changing world, where globalization and modernization impact traditional ways of life, peace education can act as a stabilizing force. It helps communities navigate these changes while preserving their unique cultural identities. By teaching the values of tolerance and acceptance, peace education enables communities to adapt without compromising their heritage, thus reducing potential tensions arising from cultural shifts.

In Arunachal Pradesh, putting peace education into practice calls for a diversified strategy. Government agencies, academic institutions, civil society organizations, and local leaders must work together on this. Curricula can be revised to include modules on conflict resolution, intercultural understanding, and human rights. Teacher training programs can also focus on imparting skills necessary to facilitate discussions on sensitive topics and promote peace-building activities in schools.

Beyond formal education, community-based initiatives, such as workshops, dialogues, and cultural exchanges, play a crucial role in promoting peace. These activities create spaces for individuals from diverse backgrounds to interact, share experiences, and foster empathy. Additionally, involving local leaders and elders in peace-building efforts leverages their influence and wisdom within their communities. In conclusion, peace education is indispensable for Arunachal Pradesh to navigate its diverse cultural tapestry and historical complexities. By nurturing values of tolerance, empathy, and dialogue, it paves the way for a more harmonious and united society. Its implementation requires concerted efforts from various stakeholders to ensure a lasting impact on the region's social fabric. Ultimately, investing in peace education is an investment in the future well-being and stability of Arunachal Pradesh.

Teaching Peace: Education and Instructional Methods in Schools

Teaching Peace: Education and Instructional Methods in School think and do things, not just listen. Also, they say that without teachers who understand and show how peace works, it won't work well. In some places, like the Dibang valley and Lower Dibang valley district in Arunachal Pradesh, many tribal students go to school but then leave. Some end up doing bad things. There's a student who wanted to know what teachers and parents think about teaching peace in school for older students there.

Misra (2020) emphasized the significance of peace education in fostering harmony and understanding among diverse communities. The study explored the challenges educators face in implementing effective peace education strategies within academic settings, highlighting the need for a multifaceted approach. Misra articulated the essential components of peace education, advocating for its integration at different educational levels. The study acknowledges the difficulties educators face in achieving this goal while making a strong case for the inclusion of peace education in educational paradigms.

Bose (1994), critically examined the pressing need for integrating peace education within the academic framework of India. The study revealed that the significance of peace education as a transformative tool to address societal divisions, communal tensions, and political unrest prevalent in India. The article reflects on existing curricula and educational structures, highlighting their limitations in addressing issues related to conflict resolution, tolerance, and understanding. Moreover, the study emphasized the significance of incorporating peace education into academic institutions' larger discourse and encouraging a dialogue-based, empathetic, and conflict-resolution-focused culture within the Indian educational system.

Marge and Singh explored the connection between moral and social values within the context of formulating an effective peace education program. This study explained a wide array of scholarly sources to dissect how moral and social values intertwine, aiming to propose a robust framework for implementing peace education initiatives.

Mishra's (2015) study focused on the perceptions of stakeholders regarding the implementation of peace education in Odisha, offering insights into the challenges and opportunities in this context. This study found that with prior research emphasizing the importance of peace education in fostering a culture of tolerance, conflict resolution, and global citizenship within educational institutions. The study also contributed to valuable insights into the Orisa context, it may reveal gaps in the broader understanding of effective strategies for implementing peace education. A literature review integrated various studies' findings and synthesize them to highlight trends, conflicts, gaps, and potential areas for further research.

Objective of the Studies:

1. Assessing the attitudes, difficulties, and preparedness of Arunachal Pradesh's secondary school teachers to integrate peace education into the curriculum are important questions to ask.
2. Examine how Arunachal Pradesh's secondary school students view and participate in peace education, paying particular attention to their comprehension, enthusiasm, and real-world application in the classroom.
3. Examine the views of Arunachal Pradesh's secondary school community stakeholders regarding peace education, focusing on their hopes, worries, and the assistance required for a smooth integration.

Research Question: -

- 1) How will educators and parents feel about peace education?
- 2) Which aspect of peace education will be taught in Arunachal Pradesh's secondary schools?
- 3) What steps are being taken to improve the program's implementation?

Methodology:

Research Design: Methodology The study is based on both primary and secondary data and that are considered as pillar and foundation for the present exercise. Primary data was collected through a well-structured questionnaire that included both open ended and closed ended questions. The study had been carried out in two District i.e., Lower diabng valley and Dibang valley of Arunachal Pradesh.

Sampling: The study picked secondary schools in Dibang Valley and Lower Dibang Valley district in Arunachal Pradesh, India. They chose one government high school, one private high school, and one Kasturba Gandhi Balika Vidyalaya (a residential school) by randomly selecting them for the research.

Participants: The research took place in two secondary schools, involving two principals and three teachers from each school—comprising a total of 12 participants, including representatives from science, arts, and commerce disciplines. To ensure diverse perspectives, the study also included a total of 15 parents, with three parents selected from each school.

Data Gathering: This research used semi-structured interviews as the main way to gather information. To make sure we got a wide range of perspectives from the main participants, we also had group discussions with teachers and parents. The interviews were conducted in the Hindi, English and native language of said district and recorded to transcribed by the researcher. Later, these interviews were translated into English. To ensure the information's reliability, we used a method called triangulation, which involves cross-checking different sources of data.

Finding and Discussion:

The headmasters stressed the importance of nurturing positive thinking and attitudes in students to achieve a better, more peaceful society in the future. They explained that positive interactions between teachers and students are crucial for a school's progress, while negative behaviours among children and teachers can hinder a school's success.

Teachers from all schools believe that teaching children about peace from an early age will positively shape their future behaviours and their role in creating positive societal changes. Parents share a similar view, emphasizing that peace education will instil values in students, addressing concerns about the decline of culture and values among them.

They believe peace education will improve behaviours and foster Indian culture and traditions among students. Teachers highlighted key aspects of peace education, including promoting healthy relationships, a friendly environment, and ensuring students feel safe and free from fear at school. The teachers in the focus group said that peace education is about having a positive attitude and behaviours towards each other. It means being friendly and positive when interacting with colleagues and students. Essentially, it's about creating a safe and secure environment where students feel comfortable to learn.

Most teachers believe that peace education should cover topics like citizenship, understanding the duties and rights of citizens, how the government works, voting, leadership, and following leaders. It should also include lessons on morality, norms, values, distinguishing right from wrong, and promoting values like tolerance, love, hard work, justice, and respect for human life. Additionally, teachers think it's important to teach students nonviolent ways of resolving conflicts, such as through dialogue, peaceful protests, and rallies, as part of their secondary education curriculum.

Teachers and parents agree that peace education in secondary schools should happen through both what's taught in classes and through extra activities. Parents emphasize the importance of class-based activities like seminars, debates, games, peace marches, and clubs. Teachers also stress that peace concepts should be part of formal classroom teaching and the overall curriculum, including both structured lessons and informal methods. They believe that as teachers, they have the power to inspire positive change in society through their students. They think that by teaching peace education, they can contribute to creating a more peaceful society. Additionally, one teacher mentioned during the focus group that children often share what they learn in school with their parents, making it a way for the message of peace to spread through the community.

Table-1: Component of Peace Education

Theme	Concept of Peace education	Types of Education	Elements of Peace Education	Method of Prevention Education
Headmaster	Mutual respect			

And consideration for one another's well-being. Teaching about diversity in a peaceful and harmonious manner. The elements encompassing citizenship, including responsibilities, entitlements, and duties of individuals within a nation, alongside the mechanisms of governance, such as voting, elections, governmental roles, and the dynamics between leadership and followership. Curricular and co-curricular activities

Teacher Peace education embodies the practice of harmonious living, enhancing relationships, and exchanging knowledge and experiences with one another. Teaching moral principles, environmental consciousness, and practical life skills. Understanding ethics, societal standards, and the principles that define right and wrong behaviour, encompassing value systems like tolerance, love, diligence, fairness, and respect for human life, among various others. The academic and extracurricular engagements along with the active participation of the community in various events arranged by the school.

Parents Peace education involves creating a nurturing and protected space for students to feel secure and comfortable while learning. Teaching principles of ethics, environmental consciousness, and practical life skills. Understanding morality, societal norms, ethical benchmarks, discerning right and wrong behaviours, and embracing value systems encompassing tolerance, love, diligence, fairness, and reverence for human life, among others. The combination of formal academic programs and additional activities outside the regular curriculum, along with the engagement and participation of the community in various school-organized events and initiatives.

The table outlines a comprehensive peace education plan tailored for addressing violence and conflict in secondary schools in Odisha. Its primary aim is to foster positive mindsets, enhance tolerance, eradicate biases and stereotypes, and promote conflict resolution and problem-solving skills among students, teachers, and administrators in secondary education. To facilitate this, the government might arrange training programs for both current and future teachers. Additionally, increased community engagement in the school's extracurricular activities aims to better execute this program.

Conclusion

The study suggests that the education department of Arunachal Pradesh should reassess its educational approach by integrating a structured peace education component at the school level. It highlights dissatisfaction among head teachers, teachers, and parents with the societal culture, as they strive to steer clear of communal influences and establish a distinct school environment. To effectively implement peace education, involving parents is crucial; hence, the suggestion emphasizes integrating peace education with parental engagement. In particular, parent participation in peace education should be incorporated into teacher training programs offered by teacher education institutions in the area. It is

recommended that this integration happen gradually, integrating into current teaching methods rather than requiring drastic and sudden adjustments.

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