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SUSTAINABLE DEVELOPMENT FOR PROMOTING EDUCATION AND PEACE

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ABSTRACT

Most of our knowledge is based on our various experiences. We are not aware of all our experiences. Some forgotten experiences of our past, now buried in the unconscious may continue to form our personality. When what is experience is reflected upon, it becomes knowledge. Therefore, Peace education is the process of acquiring the values, the knowledge and developing the attitudes, skills, and behaviours to live in harmony with oneself and with others. Learning about peace means obtaining knowledge and understanding of what contributes to peace, what damage it does, what leads to war, what does 'peace mean on each level anyway, what is my role in it, and how are the different levels connected? Learning for peace means learning the skills, attitudes and values that one need in order to contribute to peace and help maintain it. For example, this means learning to deal with conflict without the recourse to violence, learning to think creatively, learning to apply the methods of active non-violence or learning to deal with cultural in a constructive way.

KEYWORDS: *Education, Peace, Non-Violence, Knowledge.*

INTRODUCTION

Johan Galtung suggested in 1975 that no theory for peace education existed and that there was clearly an urgent need for such a theory. More recently there have been attempts to establish such a theory. Joachim James Calleja has suggested that a philosophical basis for peace education might be located in the Kantian notion of duty. James Page has suggested that a rationale for peace education might be located in virtue ethics, consequentialist ethics, conservative political ethics, aesthetic ethics and the ethics of care. Peace Education is not only a study of what human behaviour should or should not be, not only of norms and principles which should guide us in deciding in general what is right, but also a study of how to translate all this in practice in daily life, in concrete circumstances in which we are obliged to take decisions to act in a particular way. Hence, Peace Education is both a theoretical and practical study, and is both a speculative and normative science. Non- violence is the greatest force at the disposal of mankind it is mightier than the mightiest weapon of destruction devised by the ingenuity of man. Destruction is not the law of the humans.

Research Aim and Research Question

Peace education has emerged as a pivotal tool in shaping attitudes and perceptions. The United Nations sustainable Development goals emphasises gender equality, yet Patriarchal norms persist moral education challenges harmful stereotypes, promoting Social change. Existing research highlights its significance, but cultural and contextual limitations, lack of longitudinal studies, and limited exploration of male perspectives hinder understanding.

Research Question for the study is formulated as:

Why in today's modern education system peace education and sustainable development plays a key role?

RESEARCH METHODOLOGY

Research Design

Survey method is used under the Descriptive research. For the data collection the researcher has applied the survey method, it also included the printed resources such as books, journals, newspapers and reports etc. Different factors such as socio-economic, cultural etc. are considered to fulfill the research work. The study will be primarily qualitative in nature. Keeping in view the objectives and research questions of the present study, the researcher has selected content analysis as a research technique and employed descriptive research methodology. Contents of documents being collected from Primary and secondary sources based on Internal and External Criticism.

Objective

To explore the Man-making thoughts on Ahimsa (Non – violence) and Sustainable development towards today's modern education in India.

Sources of data

The present study will be based on the philosophical facts of Ahimsa (Non – violence) and Sustainable development. So the investigator has decided to collect the information from different sources.

Education for Ahimsa against Himsa

Ahimsa is a comprehensive principle. We are helpless mortal caught in the conflagration of Himsa. The saying that life lives on life has a deep meaning in it. Non – violence is not a resignation from all real fighting against wickedness. On the contrary, the non-violence is a more active and real fight against the wickedness than retaliation whose very nature is to increase wickedness.

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Man cannot for a moment live without consciously or unconsciously committing outward Himsa . The very fact of his living-eating, drinking and moving about – necessarily involves some Himsa, destruction of life, be it ever so minute. A votary of Ahimsa therefore remains true to his faith if the spring of all his actions is compassion, if it shuns to the best of its ability the destruction of the tiniest creature, tries to save it, and thus incessantly strives to be free from the deadly coil of Himsa. It will be constantly growing in self – restraint and compassion but it can never become entirely free from outward Himsa.

Then again, because the underlying Ahimsa is the unity of all life, the error of one cannot but affect all and hence man cannot be wholly free from Himsa. So, as long as we continue to be a social being we cannot but participate in the Himsa that the very existence involves. When two nations are fighting, the duty of a votary of Ahimsa is to stop the war. He/She who is not equal to that duty, he/she who has no power of resisting war, he/she who is not qualified to resist war, may take part in war, and yet whole – heartedly try to free himself/herself, his/her nation and the world from war.

Non-violence to be a potent force must begin with the mind. Non –violence if it is of the mere body without the co-operation of the mind is non-violence of the weak or the cowardly, and has therefore no potency. If we bear malic and hatred in our bosoms and pretend not to retaliate, it must recoil upon us and lead to our destruction. For abstention from mere bodily violence not to be injurious, it is at least necessary not to entertain hatred if we cannot generate active love.

Non –violence is not a doctrine there was a time when humanist and religious leaders in the West admired then non-violence struggle for Indian Independence led by Gandhi. They analyzed it and tried to apply his principles. But by thinking in terms of "methods" and "techniques" they failed to see the essence of non-violent action and eventually many lost faith in its effectiveness.

The non-violent struggle in Vietnam did not begin with a theory but with an awareness of the suffering caused by violence. Because the situation in Vietnam is unique, Vietnamese Buddhists cannot imitate others. History demonstrates that non-violence action requires creativity, through understanding of the mentality of the people and, above all, a resisting spiritual force. Organizational techniques are not sufficient for success.

In May 1966, when the people of hue and Danang learned that marshal Ky was bringing thanks and troops from Saigon on American planes to suppress their movement, they brought their family altars into the streets to oppose the thanks. This action may be considered a tactic, but considered only as such, the deeper part of the action, and the very nature of the struggle, is missed. The family altars symbolized the spiritual force of the people and their traditional values directly challenging the rorign and anti-humanist forces in their midst.

The nature of the struggle is not a doctrine materialized by a program of action; it is communication and love. Thus, its leaders must create and inspire love for the masses in the hearts of their people by altruistic acts born from their own love. When Nuat Chi Mai burned herself because she wanted to be a "torch in the dark night" she moved millions of Vietnamese. The force she engendered was the force of love for non-violent action.

Pedagogy of Peace Education in developing the Community

The first condition of non-violence is justice all round in every department of life. Perhaps, it is too much to expect of human nature. We do not, however, think so. No one should dogmatize about the capacity of human nature for degradation or exaltation. Just as one must learn the art of killing in the training for violence, so one must learn the art of dying in the training for non-violence. Violence does not mean emancipation from fear, but discovering the means of combating the cause of fear. Non- violence, on the other hand, has no cause for fear. The votary of non-violence has to cultivate the capacity for sacrifice of the highest type in order to be free of fear.

It is non-violence if we merely love us, it is non-violence only when we love those who hate us. We know how difficult it is to follow this grand law of love. But are not all great and good things difficult to do? Love of the hater is the most difficult of all. But by the grace of god even this most difficult thing becomes easy to accomplish it we want to do it.

We have found that life persists in the midst of destruction and therefore there must be a higher law than that of destruction. Only under that law would a well a well-ordered society be intelligible and life worth living. And if that id the law of life, we have to work it out in daily life. Whenever there are wars, wherever you are confronted with an opponent conquer him with love.

If we turn our eyes to the time of which history has not any record down to our own time, we shall find that man has been steadily progressing towards Ahimsa. Our remote ancestors were cannibals. Then began to live on change. Next came a stage when man was ashamed of leading the life of a wandering hunter. He therefore took to agriculture and depended principally on mother earth for his food. Thus from being a nomad he settled down to a civilized stable life, founded villages and towns and from member of a family man became member of a community and a nation. All these are signs of progressive Ahimsa and diminishing Himsa. Had it been otherwise, the human species should have been extinct by now, even as many of the lower species have disappeared.

In the application of Satyagraha, I discovered in the earliest stages that pursuit of truth did not admit of violence being inflicted on one's opponent but that one must be weaned from error by patience and sympathy. For what appears to be truth to one may appeal to be error to another. And patience means self-suffering. So the doctrine came to men as a vindication of truth, not by inflicting suffering on the opponent, but on one's self.

In this age of wonders no one will say that a thing or idea is worthless because it is new. To say it is impossible because it is difficult is again not in consonance with the spirit of the age.

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Undreamt of things are daily being seen, the impossible is over becoming possible. We are constantly being astonished these days at the amazing discoveries in the field of violence. But we should maintain that far more undreamt of and seemingly impossible discoveries will be made in the field of non-violence.

Everybody admits that the sacrifice of self is infinitely superior to the sacrifice of others. Moreover, if this kind of force is used in a cause that is unjust, only the person using it suffers. He does not make others suffer for his mistake. Men have been wrong. No man can claim that he is absolutely in the right or that a particular thing is wrong because he thinks so, but it is wrong for him so long as that is his deliberate judgment. It is therefore he should not do that which he knows to be wrong, and suffer the consequences whatever it may be. This is the key to the use of soul-force.

A votary ahimsa cannot subscribe to the utilitarian formula of the greatest good of the greatest number. We should strive for the greatest good of all and die in the attempt to realize the ideal. We should therefore be willing to die, so that others may live. The greatest good of all inevitably includes the good of the greatest number, and, therefore, he and the utilitarian will converge at many points in their careers but there does come a time when they must part company, and even work in opposite directions. The utilitarian to be logical will never sacrifice himself. The absolutist will even sacrifice himself.

You might of course say that there can be no non-violent rebellion and there has been none known to history. Well it is our country that may win its freedom through non-violence. And we would like to repeat our country's freedom at the cost of violence.

Education for Sustainable Development

" Our common future" "sustainable development is a process of change in which the exploitation of resource, the direction of investments, the orientation of technological development and institutional change are all in harmony and enhance both current and future potential to meet human needs and aspirations." (Brundtlant – Report, p.43).The basic contribution to subsequent global discussions reveals that the term development has often been associated exclusively with economic growth. But based on the above modelling of sustainability the explanation of what sustainable development means is quite simple: sustainable development describes the process of individuals and/or social group to achieve sustainability. Or, to use the same metaphor in the context of the interplay of HDI and the ecologic footprint, sustainable development is the path leading into the green corner of the model- from where ever an individual, social group or whole nation started.

UNESCO'S World in 2030 survey revealed that respondents across all regions see climate and biodiversity loss as the top global challenge in the lead up to 2030. According to Denise Alvarez, Addressing the joint issues of climate change and biodiversity loss is intrinsically linked to the protection of indigenous cultures and knowledge, and cooperation with indigenous peoples. The translation of these values into effective public policy and holistic education programming is key to repairing humanity's relationship with nature. Conservation of the environment implicitly linked to protection of indigenous rights. It is vital we protect our culture; the guardians of the forest, and all this knowledge is in them; it is oral, it does not have a library. For example during COVID-19 some chiefs have died and with them wisdom: knowledge of forest management and conservation, and all those [bio-diverse] plants and animals. Hence, we must encourage the implementation of public policies for the preservation of the environmental and indigenous peoples. Education for Indigenous Peoples guided by the new UNESCO Policy on Engaging with Indigenous Peoples, UNESCO is committed to promote lifelong learning for indigenous peoples and ensure their full inclusion in education. These include:

- How to preserve and protect the environment, reduce pollution and manage natural resources in a sustainable way?
- How to reduce the inequalities that exist between different people in all parts of the word and protect their human rights?
- How to develop peaceful and harmonious communities by promoting understanding between people who are different from one another?

Education for Sustainable Development (EDS) in many forms has permeated most systems of education across the globe. The Recommendation of the International Conference on Education (IBE:2001) to promote Education for international Understanding (EIU) was the first international documents giving concrete guidelines to educational authorities and practitioners on how to promote education for international understanding on a global scale. What is the tool would allow us to achieve such a mission what does an “education of humanity for justice and liberty and peace” imply is mere literacy sufficient it gave special emphasis to trying to adopt a common and universal approach beyond politico-ideological division, socio-economic gaps, and different educational concepts and strategies. The enterprise of education at its most profound level is transformative. Education provides the critical link in understanding the connections between sustainability and peace. It sharpens and builds people's skills to take action that improves our quality of life now and for future generations.

CONCLUSION

Education for Sustainable Development uses a variety of pedagogical techniques that promote participatory learning and higher-order thinking skills. True Education evolves from peaceful human interaction. Human interaction is possible because human beings are by their very nature inter-related and inter – dependent. It is possible because they are essentially social beings. A human being can attain his/her self – realization only in this interaction; he/she, by his/her very nature, needs to grow and develop as a human being. For this purpose, every human being, above all, needs the recognition of a human being, and needs to recognize all other human beings as human beings. And this is his/her basic right and duty.

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That a human being is to realize himself/herself as a human being and as a social being is a primary datum of moral consciousness. To do this, a person has recognized and treated all others as human beings and has to be recognized and treated as a human being. From this basic duty and right, all other duties and rights follow. This is why education has a critical role to play.

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