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**BUILDING BLOCKS OF PEACE EDUCATION:  
A PRACTICAL DISCUSSION OF CONCEPTUAL ISSUES**

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## **ABSTRACT**

Violence is one of the languages of social and political interaction in our times. We learn this language from our environment—from people around us, from the media and from the structures in which our lives are embedded. Educators, developmental psychologists and social visionaries alike have seen childhood as the best moment to intervene with the objective of teaching children different ways of being, of relating to others and of dealing with difference and conflict. M.K. Gandhi, for instance, believed that “if we are to teach real peace in this world and if we are to carry on a real war against war, we shall have to begin with the children.”

Teaching peace, in our view as well, is a purpose that is intrinsic to education. Prajnya views peace education as the learning of skills and building of attitudes that support the development of a peace-seeking mindset. It is not just in interstate, ethnic or communal conflict contexts that peace education matters. Peace education also encourages active citizenship, imparts good civic values and serves as a prophylactic against random, structural and organized violence.

This paper will offer a conceptualisation of peace education in practical terms. It interprets the peace education guidelines laid down by the National Curriculum Framework (2005), as five facets that can be operationalised for integration into everyday classroom instruction. Based on a textbook review, it assesses the extent to which existing lessons and lesson plans reflect the NCF guidelines to integrate peace education across the curriculum. It will also make reference as relevant to peace education practices devised by other civil society organizations. The paper then talks of simple strategies that could make these

recommendations a reality in the curriculum, thereby making it more inclusive and peace oriented.

Big transformations begin with small changes—in text, in approach, in classroom and extra-curricular activities. In the current system there are many small changes of language or content that could make it more non judgmental and inclusive thus allowing students to draw their own conclusions based on introspection and discussion , thereby stopping the cycle of passing on biases of a different person, culture or generation.

*“If we are to teach real peace in this world and if we are to carry on a real war against war,  
we shall have to begin with the children” Mahatma Gandhi*

Violence is one of the languages of social and political interaction in our times that we learn from our environment—from people around us, from the media and from the structures in which our lives are embedded. Educators, developmental psychologists and social visionaries alike have seen childhood as the best moment to intervene with the objective of teaching children different ways of being, of relating to others and of dealing with difference and conflict. If the idea of peace is to precede the idea of war, then it has to be nurtured from the very birth of independent thought.<sup>1</sup>

Prajnya views peace education as the learning of skills and building of attitudes that support the development of a peace-seeking mindset. This paper offers a conceptualisation of peace education in practical terms. It interprets the peace education guidelines laid down by the National Curriculum Framework (2005), as five facets that can be operationalised for integration into everyday classroom instruction. Based on a textbook review, it assesses the extent to which existing lessons and lesson plans reflect the NCF guidelines to integrate peace education across the curriculum. It also makes references to peace education practices devised by other civil society organizations. The paper then talks of simple strategies that could make these recommendations a reality in the curriculum, thereby making it more inclusive and peace-oriented.

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<sup>1</sup> This paper is based on a Sir Ratan Tata Trust-funded research project during 2008-09 under which Prajnya commissioned three pre-launch studies. It draws primarily on Priyadarshini Rajagopalan, From Agenda to Action: Interpreting and Implementing the NCF Peace Education Guidelines, Educational Policy Research Series, Volume I, Number 3, September 2009, accessible at <http://www.prajnya.in/eprs13>.

## **FIVE FACETS OF PEACE EDUCATION: AN INTERPRETATION OF THE NCF PEACE EDUCATION GUIDELINES**

The National Curriculum Framework is a document that sets basic guidelines for schools and was proposed by The National Policy on Education (NPE, 1986) as a means of evolving a national system of education. The NCF 2005 recommends varying approaches to different disciplines, inclusion of specific subject areas, curriculum design/syllabi, teaching methods, appropriate contextualization and examination reforms. With regard to peace education the NCF recommends creating an environment that builds sensitivity to others' cultures, perspectives and rights, clearly stating that education must be oriented towards values associated with "peaceful and harmonious coexistence." (NCF 2005: 9). There is also a strong emphasis on reorienting education, so that it does not merely lay down the rules for ethical conduct but also nurtures the need to reason, understand and make informed choices. The NCF guidelines for integrating peace education in the curriculum have three main areas of focus: teacher training, content and peace activities for students.<sup>2</sup>

We have interpreted the NCF guidelines as five facets of peace education, the presence or absence of which serve as indicators of the extent to which peace values pervade the curriculum and teaching. These five facets are:

- 1) Embedded values
- 2) Cultural and Social awareness
- 3) Sensitivity to differences
- 4) Encouraging a proactive approach

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<sup>2</sup> For a fuller discussion of the NCF guidelines, see Rajagopalan, "From Agenda to Action: Interpreting and Implementing the NCF Peace Education Guidelines," 2009.

- 5) Engaging in developmentally appropriate follow up activities

### **Embedded Values**

Values are embedded, tacitly or explicitly, in all texts—literal, performative and behavioural. Curricula, textbooks, pedagogical materials and classroom practices are no exception. For peace educators, the challenge is to ascertain if the values embedded in a lesson are ones that support peace like integrity, compassion, honesty and so on and if they are presented in a thought-provoking manner (NCF 2005: 51, 63).

*Integrity* refers to that quality which is visible in a person who speaks the truth, keeps their word, has self-discipline, is reliable, just and operates from his/her conscience. Thus, the lessons need to speak of them as desirable values; the characters in the lessons should embody these qualities. The story of King Harishchandra who underwent many trials to keep his word is a good example.<sup>3</sup>

*Compassion.* When one can open his/her heart and go the extra mile to accommodate another, it epitomises caring. If lessons cite examples of people who care for one another through simple acts of kindness, not motivated by an expectation of rewards or returns, the student is introduced to the idea empathy for another and acting upon it..

We can broadly define *acceptance* as a quality where a person is able to peacefully coexist with another regardless of any differences in their viewpoints or behaviour, helping the student realise that varied ideas and cultures, which may be very different from his/her own,

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<sup>3</sup> Harishchandra was a king known for keeping his word under all circumstances. He is often referred to as the epitome of justice and honesty. He went to the extent of giving up his position and taking on the responsibility of cremating the dead, in order to keep his word.

exist and should be respected. Therefore, lessons must present facts objectively and in context.

Having a *dialogue* means sharing ideas, viewpoints or feelings, irrespective of whether they are similar or opposing. It is a process that allows people to share their ideas without fear of ridicule, resentment or reprimand and is therefore a powerful tool for resolution. Thus, if lessons portray instances of issues and conflicts that are addressed by dialogue, it highlights the importance of sharing ideas and views while modelling mutual respect through the language that is used.

*Cooperation.* All societies and cultures exist on the interdependent relationship of its members. This ability to give and take and complement each others' work is the crux of a cooperative alliance thus lessons should illuminate the contributions of different people towards solving a problem or making things happen. Lessons that offer examples of people working together towards a common goal should help students appreciate and reciprocate the contributions of others.

### **Cultural and Social Awareness**

One of the foundations of peace resides in being aware of similarities and differences. We should look through the content of lessons to ascertain whether students are exposed to a variety of ideas and inputs, thereby making them more aware of peoples and customs of different cultures

*Diversity.* Ideally, lessons must incorporate a range of facts, stories, activities and happenings from different regions of a country or from around the world, thus introducing the reader to other cultures, communities and customs (NCF 2005: 52). It is important that these

representations of everyday life in different places are realistic, so that students can find common ground.

*Perspectives.* This refers to how the information has been presented – does it only reflect the writer’s point of view or has the information been presented objectively, allowing for different interpretations? Lessons must give students an opportunity to reason for themselves, and reach conclusions about a particular topic, instead of merely offering one point of view. This helps them open their mind to other perspectives; understand the context of different times, circumstances and constraints. (NCF 2005: 11).

*Issues.* Globally, there are many problems that need to be solved for the betterment of particular communities, as well as for all of humankind. Both require the involvement of committed people to resolve it. Lessons must therefore sensitise students to issues from their immediate environment as well as across the globe including, among others, the impact of environmental damage, civic consciousness and human rights concerns. Moreover, the scope of these lessons should provide opportunities to explore the subject further (NCF 2005: 51, 61).

### **Sensitivity to Differences**

Sensitivity in this context refers to being able to interact with others based on their individuality and not based on superficial criteria. Here we need to ascertain whether the lessons have been designed to include everyone—do they stop at attempting to create awareness about gender, socio-economic backgrounds, race and abilities or go on to also model an inclusive approach?

*Equal representation.* Here, we should specifically look for evidence of inclusion of people of different heritage, backgrounds, abilities or gender in the text—this can sensitise the

student to the fact that society is comprised of a variety of individuals, who are not necessarily grouped together due to similarities.

*Non-stereotypical depiction.* We hope to find examples of people depicted in realistic non-stereotypical roles, for instance, women pilots, male nurses or teachers in wheelchairs. Including examples of people who overcome their challenges to make significant contributions to the world, like Stephen Hawking, will give students a realistic perspective of people with varying abilities as contributing members of society and as belonging to regular family structures.

*Appropriate language.* Here we should look at the way in which texts refer to different people. The language used in the lessons should suggest sensitivity to gender, race, social status and abilities. Here the evidence may be as much an absence of judgmental depiction as a presence of positive remarks. The absence of commonly-used phrases such as *girls are weak* or *boys don't cry* illustrates this. (NCF 2005: 9, 11, 51, 52).

### **A Proactive Approach**

While acknowledging and creating awareness of issues the text must also be able to discuss proactive measures to deal with them and adopt a solution-based approach. Students must learn of actions that have paved the way for change or proven to be solutions. This offers them possibilities for taking action.

*Hope.* It is important that issues and conflicts be looked at as temporary situations awaiting resolution. If students are only exposed to a problem in isolation, they may feel helpless or apathetic. However, if there are examples of action that have produced positive results it may spur them on to expect change and explore possibilities.

*How to.* Strategies that have been used to manage crises or conflict situations and have resulted in a positive change should be documented. Real-life examples of ongoing work can help students explore the idea of becoming agents of change, adopt a problem-solving perspective and encourage participation. (NCF 2005: 10, 11).

*Heroes.* Many difficult situations have taken a positive turn thanks to the efforts of individuals, one inspiring idea or the hard work of a few to change a situation for the better, for many. Inspiring portrayals of such people should not only include examples like Nelson Mandela but also local heroes like Mr. Vidyakar of Udavum Karangal<sup>4</sup> so the student can envision him/herself as an agent of change too.

### **Effective & Developmentally Appropriate Follow-Up Activities**

While many of the recommendations for peace education revolve around concepts and content that a child must be made aware of, it is clear that there are also specific skills that a child must be taught, to learn to act upon an issue. What can the students do/ be asked to do based on what they have learnt in the lesson? The suggestions need to be age and ability-appropriate and allow for the following.

*Active participation.* Doing something practically is a proven technique for deeper understanding. Follow-up activities must give students opportunities to engage in meaningful work, based on the contents of the lesson; that is, to think, plan, reason and create something based on what is learnt and not merely regurgitating facts.

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<sup>4</sup> Mr. Vidyakar is a socially conscious man in Chennai who began rescuing abandoned children more than a decade ago and now successfully runs Udavum Karangal homes for abandoned/orphaned children, taking care of their living and educational needs.

*Choice.* Making informed choices is a skill that has a tremendous impact on choosing peace later in life. Like any skill, it requires practice, wherein the person can gather and understand information and then discern the appropriate action.

*Group work.* The basic foundation of peaceful coexistence is to be able to engage with one another and recognise and learn from each others' strengths and challenges. Working together brings about a realization of one's strengths and contributions and helps foster a respect for what others bring to the task. Shared responsibility and goals require teamwork which provides meaningful roles for each individual.

*Open-ended questions and projects.* Recall-based questions can only ascertain a student's capacity to memorise data. Since the topic in question is peace, it is clear that it calls for creating a well thought-out, reasonable and personalised point of view. If questions based on the lesson are meant to gauge comprehension, this can only be achieved by posing ones that cannot and do not have only "one answer."

*Teacher involvement.* Just as the follow-up becomes more meaningful by collaborating with others, another factor that enhances the experience is the involvement of the teacher. The lessons and activities should guide and engage teachers in creating and contextualising follow-up activities that call for a deeper understanding of the subject and relate to the students' environment

#### **THE STATE OF THE TEXTBOOK: A REVIEW FROM THE PEACE EDUCATION PERSPECTIVE**

In this section we summarise our evaluation of select textbooks (Rajagopalan 2009), using the presence or absence of these features as a filter and share one positive example each where these features were showcased. In that larger study, we reviewed select textbooks published by the National Council of Education Research and Training (NCERT) and the

Tamil Nadu Textbook Corporation (TTC) used in the academic year (2009-10) and representing the CBSE and Tamil Nadu State Board curriculum respectively. In this review process, we looked at all the lessons and follow-up activities, identifying those that adhere to any of the given criteria. Based on this, we have identified patterns, suggested generalisations and proposed an appropriate intervention.

During the review we also found many examples of inappropriate language or inadequate follow up or lack of sensitivity in representing races and cultures realistically. It is evident that there is a significant difference between the texts belonging to the two boards, each with their own strengths and challenges. However we chose not to dwell on what is not right; as the goal of this paper is to use that knowledge to illustrate what is possible. Therefore, for each facet we have chosen one example that reflects the NCF guidelines in some way.

### **Embedded Values**

In general, both the TTC and the NCERT have chosen lessons that highlight certain core values (for example see TTC SSc X: 324). Many lesson talk of people who have gone beyond the call of duty to do the right thing however the impact is limited as it does not pursue the idea except in cases like in the NCERT texts where the notes to teachers at the end of lessons sensitise them to these values, asking them to be accepting and compassionate; in other words, to be a model for the children (see NCERT Eng V: 109). For example, after a lesson called “I want” about a monkey who wants to imbibe the special features of other animals before finally accepting himself as a monkey, the note to teachers says:

Unit 2 is an opportunity to share with children feelings that we can all be happy being what we are. Little children feel joyous when they are told how good they are, so use this unit to make every child in your class feel special (NCERT Eng II :37).

### **Cultural and Social Awareness**

It is heartening to see that the content in textbooks spans various cultures and regions. In Social Science textbooks care has been taken to expose children to areas other than the one discussed in the lessons. In English texts, stories from around the world have been chosen, showcasing a variety of literature and poetry (TTC Eng VI, NCERT Eng V).

This is also done well through the use of specific boxes titled 'Elsewhere' which gives students information on what was taking place in other parts of the world at the same time. For instance, in the lesson about the Harappa civilisation, the 'Elsewhere' column discusses events in Egypt during the same period (NCERT Hist VI: 41). Here the idea is to broaden perspectives by sharing what was happening elsewhere in the world, either during the same time period or about a specific issue.

### **Sensitivity to Differences**

With regard to sensitising students to differences in gender, ability and socio-economic status, there are many good examples where positive language, non-stereotypical representation and balanced gender representation have been used (see TTC Eng IX: 207).

There are some positive efforts towards breaking stereotypes in both subtle ways and directly; for example, 'Anita and the Honeybees', which talks of the success story of a girl who has taken on the job of a beekeeper (NCERT EVS IV: 38 - 45). However there were also many stark contrasts. For example, in a lesson that introduces students to the idea of contributions of different people we also found examples of subtle stereotyping like the teacher is automatically referred to as she and the traffic police is by default male. The general aim of the lesson nevertheless seems to be to make children aware of biases and discuss them as is evident from the note to the teacher: "When talking about roles of family

members, if there is any gender bias, discuss the reasons for the same.” (NCERT EVS III: 79, 85)

### **A Proactive Approach**

One of the important aspects of exposing children to issues that need to be resolved is to ensure that while the sharing brings about an awakening in the reader about things that need to be done, it is not left as a statement of a problem. Are there enough examples of positive work cited, along with profiles of the people responsible for this change?

When discussing issues of the environment, textbooks provide many examples of strategies that have worked, thus inspiring hope. Darki Mai from Alwar, who sought the help of the people of the village to solve their water issues by digging a man-made lake (NCERT EVS V: 59), is one such example.

Heroes were also well-represented in both Social Science and Language texts. Both world-renowned leaders, like Martin Luther King Jr. who spearheaded the Civil Rights movement in North America and regional heroes, like Rakesh Sharma, Superintendent of Police from Madhya Pradesh who has planted over two lakh trees in a span of two years (TTC Eng IX: 112,130), are found in these texts.

### **Effective & Developmentally Appropriate Follow-Up Activities**

Children learn important skills from the activities they are asked to undertake following a lesson. These exercises teach, reinforce and support the main learning from each lesson, and effort seems to have been put into suggesting activities. Active participation and going beyond the textbook can be seen in both Language (NCERT, Eng HCVII: 81) and Social Science texts (TTC SSc VI: 10).

In the NCERT texts, lessons often have a section for active participation by way of children either going out and finding information from outside the classroom (NCERT PSc VI: 12), of going beyond the lesson to gather further knowledge (NCERT EVS V: 95) or by their engaging in a project that involves making or doing something (NCERT Geo VI: 8). It is clear that the involvement of the teacher is considered critical. Almost all the NCERT texts include teacher pages or notes to the teacher giving tips or advice to her/him on topics or events to choose for further discussion; qualities or values to emphasise; questions and comments to anticipate and thereby accept from students. There are often notes to sensitise the teacher to children from different backgrounds offering different responses. They also specify projects for teachers to set up or trips to plan (NCERT EVS IV: 103). Overall, the texts guide the teacher on how to make the learning more meaningful for the students (NCERT Eng HCV II: 1-6).

### **Summary**

Our research asked: To what extent do the textbooks used by NCERT and TTC schools integrate the five facets of peace education that emerge from the NCF guidelines? There were strengths occasionally revealed such as a sincerity with which diversity is portrayed or evenhandedness in history lessons, but equally, these were often undermined by a lack of good examples and poorly designed follow-up exercises. Further, the ambivalence that they show towards teacher engagement in learning serves to underscore that textbooks are the beginning and end of the learning process leaving both teacher and student out of the equation.

## **PEACE EDUCATION INTERVENTIONS BY OTHER CIVIL SOCIETY ORGANIZATIONS**

In this section, we describe the work done by a few South Asian organizations, from single school efforts to research centres, in the area of peace education. These examples are drawn from another Prajnya study which surveyed civil society peace education initiatives across the region (Srinivasan, 2009).

One of the individual efforts that speak of similar ideas comes from Sita School, Bangalore where the very first steps of entering school are carefully whetted to ensure that children are not grouped or assessed based on family or economic ability. The school is careful on how they group children and how successes and failures are handles. Many such simple practices in the school turn these small steps into making a big difference.

Another individual effort that has made a successful impact on the student and parent community is from Riverside school in Ahmedabad. The school has programs for students to not only study various issues but to experience them in their own way. The school partners with various NGOs to give students access to the areas they work in be it child labour or human rights. The students get to experience issues from inside thus developing empathy for the individuals who live that life. Their best practices include involving students in discussions about controversial subjects that ultimately tie into larger issues of discrimination or bias.

On a larger scale the Children's Movement for Civic Awareness in Mumbai works with various city schools engaging them in hands on projects. They involve children in related, local, community based efforts dealing with issues like water scarcity or garbage clean up and later link it to global issues. They engage students in civic clubs that allow them to make a small difference in order to understand and become active citizens.

One of the larger endeavors was from Centre for Dialogue and Reconciliation, a Delhi based organization that conducted a five year project in Jammu and Kashmir. The starting point of this effort was to put in an equal or larger effort into teaching peace in a context where war was being promoted. The program started with training school teachers in dealing with not only violence and conflict but also exposing them to deal with topics like religion, identity, communication, different points of view, discrimination and many more. The teachers were trained to create an engaging curriculum that allowed students to reflect on these issues and participate in games and activities that fostered peace. This project was subsequently stopped due to lack of support and resources but the impact of the study reveal significant changes in the way participants handle these issues in the war torn region.

A continuing effort to promote peace is currently underway at the Children's Museum of Peace in Karachi, Pakistan. The project began as a human rights education program and has grown into an established centre that offers schools and students a space to reflect on and engage with social issues in a safe, supportive environment. Initially the project worked with individual schools to open up the scope for conversation around what was happening in the nation. Now the schools seek out the centre as a resource for developing peace programs in their own community and get involved in campaigns on selected topics like disability, tolerance and children's rights. The centre at any given point supports 300 plus schools with regular mailings, lesson plans and other materials.

All of these efforts and more are being made to ensure that children do not follow the set patterns of discrimination or violence that are prevalent in their environment, but act as agents of positive change.

## **PEACE EDUCATION STRATEGIES**

In this section, based on our interpretation of the NCF guidelines, our formulation of the five facets of peace education and our empirical research, we share some simple strategies that would make learning inclusive and peace-oriented, across the curriculum and the school experience. We are describing them for convenience under separate sub-headings, but they are neither mutually exclusive nor contradictory and will work best as an integrated approach..

### **Teacher Training**

“No reform, however well motivated and well planned, can succeed unless a majority of teachers feel empowered to put it in practice.” (NCF 2005, 50)

Accordingly, the educational intervention should begin engaging the teacher in the following ways.

#### *1. Understanding self and others*

Teacher training should take teachers through a process of identifying existing biases in self and environment, isolating features that communicate these biases, learning to re-orient to a bias-free way of communicating by modifying their own forms of expression and facilitating the same amongst their students. The training should also be flexible enough to accommodate any specific peace-related concerns a school may have, like the presence of bullying or need for intercultural communication issues. There should be space for reflection and concrete action planning for teachers to come up with cooperative solutions. Providing opportunities for teachers to keep in touch either in person or via web-based communication with other

teachers from different schools will help create a support community that they can learn from.

## *2. Understanding issues*

Teachers should engage with a lesson through three distinct stages, from awareness to ideation to action. This three-phased approach should permeate all areas of intervention. Teachers should learn to take the topic through all the steps thus making it clearer and more relevant, than merely stating issues. For this, teachers should themselves learn more about relevant topics.

## *3. Building skills to create meaningful learning experiences*

Teachers should be made aware of the basic components of an activity, discussion or project thereby enabling them to design follow-up work that includes the appropriate type of engagement, activities that offer 'true' choices and contextualised to a child's existing reality. This means designing or selecting as many ways of engagement that can yield similar outcomes. Creating opportunities and choices for students to express their unique thoughts can result in unprecedented action, exactly the kind of solution needed to combat many of the issues we face today. Another facet of activity design should train teachers to structure and develop cooperative projects for students of varying skills which will both directly and indirectly showcase interdependence and inclusion, both key aspects of a peaceful society. They should deal with identifying essential components of a well-developed group project, recognising strengths within a group to design or assign tasks and varying instruction to complement the ability of the learner. The different stages of this training should include specific exercises, demonstration of techniques by experienced faculty who also facilitate further learning through prepared materials, and finally, practice sessions to hone these skills.

## **Content**

The content-based work should deal with both prescribed text-based content as well as other resources that give relevant information to students and teachers.

*1. Critical review of textbooks and other classroom materials to better reflect these values and supporting practices.*

Before making changes one must be aware of what exists so that the change reflects a positive step forward. Reviewing content that students are exposed to should be the first step in identifying areas of intervention.

*2. Creating ancillary content that can be used to complement and supplement the materials available.*

Companion manuals and support materials should address criteria that were either not addressed at all in the texts such as choice or use of dialogue; or those that are not represented enough like cooperation or group work. The manuals should seek out topics and give examples of activities and follow-ups that can immediately be put to use in the classroom. These should include both generic as well as subject-specific examples. The traditional pedagogical use of stories, myths and folktales offers lessons in this case.

*3. Access to additional resources*

It is important to have a dedicated space that is geared towards providing information and can also serve as a resource and communication hub for these peace conversations. This space should also double as a peace centre that is used as a location for bringing students together for cooperative activities, as a meeting place for action-based clubs and as a resource centre that offers information from around the globe.

## **Student Activities**

Working directly with students is not just a way to practically demonstrate to teachers and other adults the scope of these interactions but can also serve as an ongoing feedback mechanism to shape and refine the work.

### *1. Facilitating understanding of self and others*

While sensitizing teachers to student needs, we must also be aware that students will find changes unsettling at first as well, even if they are for the better. It would therefore be unfair to train a teacher to change his/her method of teaching without also helping students become more open to this change. One way of engaging students would be to have exchange and immersion programs that help them learn about cultures and communities. One learns to deal with new customs, foods and behaviour best by being a part of it, albeit for a short while. This can be as elaborate as existing exchange programs with other countries or as simple as a short exchange wherein students can shadow one another in their respective living conditions for just one day to really understand different perspectives.

### *2. Giving access to information and resources*

There needs to be a space where students and teachers can brainstorm, collaborate, network and create plans that should set in motion a larger conversation or reform process. This could be web-based or in person or both, connecting members of a smaller community to each other as well as to other such groups. In schools this could begin as a small step of setting up opportunities for students and teachers to engage in a selected area of interest via clubs or focused camps.

### *3. Demonstrating techniques that translate ideas into action*

This task can be accomplished by trained staff who conduct demo classes with students, where they can experience the different ways of communication and interaction that is advocated. Experience leads to understanding which can trigger change. The teachers should be able to observe and/or participate to understand it better themselves.

## **IN CONCLUSION**

There are definitely many areas of change suggested by the NCF that could be incorporated in curriculum, teacher training and pedagogy. The task does not require dramatic revamping but a subtle shift in approach. The reality of our educational system is that it calls for a specific progression of subject areas and content-based examinations. Thus, a critical review of texts is needed as well as design of appropriate support materials and follow-up activities. This is possible by creating awareness and enlisting educators' support. While there are many organizations that are working towards promoting peace through education, each in their own unique way, there is still untapped potential in the area of student involvement. Including younger students in this process would ensure that peace is an ongoing conversation that becomes a way of life for the future generations.

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Priyadarshini Rajagopalan (2009). From Agenda to Action: Interpreting and Implementing the NCF Peace Education Guidelines. *Educational Policy Research Series*, Volume I, Number 3, September 2009. Available at <http://www.prajnya.in/eprsI3>

### **Textbooks reviewed and included in this study:**

*National Council of Education Research and Training [NCERT] English*

NCERT Eng II: NCERT, 2007, Marigold, Class II

NCERT Eng V: NCERT, 2008, Marigold, Class V

NCERT Eng HC VII: NCERT, 2007, Honeycomb, Class VII

*National Council of Education Research and Training [NCERT] Social Science*

NCERT EVS III: NCERT, 2007, Environmental Studies, Looking Around, Class III

NCERT EVS IV: NCERT, 2007, Environmental Studies, Looking Around, Class IV

NCERT EVS V: NCERT, 2008, Environmental Studies, Looking Around, Class V

NCERT PSc VI: NCERT, 2007, Social Science, Social and Political life - I , Class VI

NCERT Geo VI: NCERT, 2009, Social Science ,The earth our habitat, Geography, Class VI

NCERT Hist VI: NCERT, 2009, Social Science, Our Pasts - I, History, Class VI

*Tamilnadu Textbook Corporation [TTC] Social Science*

*Building Blocks Of Peace Education:  
A Practical Discussion Of Conceptual Issues*

TTC SSc VI: TTC , 2009, Social Science, Class 6

TTC SSc X: TTC ,2009,Social Science, Class 10

*Tamilnadu Textbook Corporation [TTC] English*

TTC Eng VI: TTC , English Reader and Supplementary reader, Class 6

TTC Eng IX: TTC , 2009, English Reader and Supplementary reader, Class 9