

## Status of Peace at Secondary Education: A Comparative Study with reference to Bangladesh

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### Abstract

*Peace is the ultimate aspiration of mankind all over the world, despite all ethnic and cultural differences. After the First World War the League of Nations was established in 1920. It had failed to prevent the World War II. After the Second World War the UNO was established in 1945. All this was to prevent war among nations. War starts from individual and spreads world wide. The losses of war know no bound. Every body wants a war-free peaceful world. All great leaders of the past talked about peace and thought seriously about its permanent establishment. Still today it is going on. Though every body wants, peace is the most scarce commodity everywhere. The world is running after peace. But it is far from reach. Education is the best means to build peace in human minds. Every country of the world is using peace education and education for peace to build it in individual, family, society, nature, country and world minds. The paper reviews peace education in four selected countries and some peace literature and makes some recommendations for peace in Bangladesh as well as in the world.*

### Introduction

Peace is the first demand of all living creatures. In human life every thing is wanted to ensure peace. Food, cloth, shelter, health and education are the

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fundamental rights required for peaceful human life. Individual, family, society, nature, country and world peace generate total peace. Peace at one sphere is related to another sphere. Peace is the ultimate aspiration of mankind all over the world, despite all ethnic and cultural differences. In establishing the foundation of a genuine culture of peace, UNESCO could not find a richer source of inspiration than the work initiated by Alfred Nobel nearly a century ago. The Nobel Peace Prizes serve to signpost possible paths to peace and foster awareness of the rights of future generations. The world had faced two World Wars. Besides, it had experiences of a good number of wars since the Second World War. At present many wars are going on. Terrorism is expanding rapidly. The World is gradually becoming unpleasant. Alfred Nobel placed great emphasis on the quest for fraternity among nations. It is today more apparent than ever that fraternity in its most inclusive sense of solidarity is a pre-requisite for a peaceful world. Almost all countries of the world are approaching peace and international understanding through education. Peace, development and democracy constitute a continuum. Many people advocate justice and sharing in cycle. Justice establishes mental stability and sharing is the key concept if we wish to reduce the present gap between the haves and the have nots which is the biggest threat to human security at the present day world.

The present paper is in the quest for peace education in some selected countries and to make a comparison with Bangladesh.

The word peace is used here in two dimensions. "Peace-building means the empowerment of all through lifelong education; it means providing access to knowledge and its applications; it means consolidating democracy through respect for the Universal Principles affirmed in UNESCO's constitution. Peace-Keeping implies that conflict has already taken place, that the sacrifice and suffering of the innocent have occurred, and the same applies to humanitarian assistance (Federico Mayor, former DG, UNESCO). The goal must be to foresee in order and to forestall. The world is developing fast mechanically and commercially. With this advancement, life is becoming mechanized and materialized. As a result peace is gradually becoming rare and rare. Every country is giving priority on peace education at secondary level. Some countries have introduced peace and conflicts management education at University level. In Bangladesh the University of Dhaka has opened the department of peace and conflicts studies.

**Definition**

The word peace has a broad spectrum of meanings, which cover all aspects of life. Without peace, life loses its meaning, beauty and dignity. Peace is all pervasive and therefore too big to define. Our predicament is the ignorance of the significance of peace. This ignorance makes man conflicting with everything that comes across, be it ethnicity, politics, society, language, culture or religion. He becomes more divisive rather than being united. Division leads to conflict and leads to mutual destruction. Peace provides the atmosphere, space as well as nourishment essential to grow towards human perfection and development.

Peace may be viewed as arising from three sources, namely from inner well being, social well-being and harmony with the nature. Taken separately, each one is fragmentary. If total peace becomes the guiding principle and the aim of development, socio-eco-cultural and political stability must be established in the country.

Inner peace includes harmony and peace with oneself, good health, absence of inner conflict, sense of joy, freedom, content, friendly for self and for other, etc. Social peace means peace between man and man, woman and woman, man and woman, conflict resolution and reconciliation, love, friendship, cooperation tolerance of differences, democracy and respect for human dignity and cultural diversities and so on.

Peace with nature implies harmony with natural environment and loves for all creatures. Here the slogan is : The Earth belongs to all creatures (BPDM report, 1990). Because the existence of all creature is essential for ecological balance.

Total peace arises from the fulfillment of peace in its three perspectives. It generates individual, family, social and state peace. Peace is an equilibrium brought by saturation. Peace in one sphere is complementary to other spheres.

**Assumptions**

The expansion of education and enhancement of peace are positively correlated. It is assumed that when peace keeping and building contents will be included in educational curriculum to make learners a good human and citizen of the country concerned and of the world, a peaceful situation and cultural harmony will develop. Many developed countries are trying to become successful in this regards. But many less developed countries are not so much active. Bangladesh is always facing very unstable socio-eco-political and cultural conditions. A study conducted by Centre for Policy Dialogue (CPD), Dhaka indicated that 10.6 per

cent of GDP is lost by dissension in family. This high rate of conflicts is an alarming information for us. Bangladesh education system contains some peace items for developing good citizenship of the students. The literacy rate is rising rapidly in the country. So it may be expected that the socio-eco-political and cultural stability will rise with the increase of literacy rate. But the actual situation does not satisfy the expectations. The article will make an enquiry into the causes why socio-eco-political and cultural stability is not enhancing with the rise of literacy rate. Here the question arises: Whether the peace contents of educational syllabus at secondary and higher secondary level are inadequate or whether learners read the contents to pass examination but not to retain in memory and apply in practical life.

### **Statement of the Problem**

The history of mankind states that human civilization throughout the World has been developing rapidly with the passage of time. We always claim that human beings have become more civilized today than they were in old days. With the advancement of education, science and technology, the amenities of live have increased to a great extent. It has expanded worldly pleasures and luxuries. But eternal peace, family ties and social commitment have not increased. Every body as seller wants to maximize profit and as a buyer wants to maximize utility. Nobody wants to maximize social benefit and to minimize social cost. As a result there arise conflicts between buyer and seller and between men and society. This generates conflicts, violence, terrorism and war. So it causes absence of real peace. The world is becoming commercial at a rapid rate. So material benefit is rising by defecting human and social benefit. So peace keeping and peace building become a problem in society. The world is gradually becoming incompetent for lives.

### **Rationale of the study**

All citizens of the world are becoming more concerned about the peace of the world. This may be so because their expectation concerning a future world has often been coupled to their expectations of war and nuclear threat (Elder, 1965; Law 1973). Not only the adults but also the children are afraid of war and nuclear bombs. It is mostly agreed upon that children view the future in a very pessimistic way and expect nuclear war (Goodman, Mack Beardslee & Snow, 1983). High rate of social crimes, terrorism and other violent conflicts at micro and macro level has added new motion to it. So with the growth of displeasures of the world, the campaigns for peace are accelerating. Peace building and peace keeping campaigns use many devices like Nobel Peace Prize, Education for Peace,

Postage Stamps, Poster, Leaflet, Conferences, Seminars and soon. The United Nations had decided to celebrate the year 1986 as the year of peace. The Agenda Item No. 12 of the thirty-eighth session of the General Assembly of the United Nations suggested a wide variety of activities aimed at awakening and mobilizing the states and their peoples in the pursuit of universal peace. Among other things, it suggested organization of conferences, symposia and seminars to focus attention, and encourage reflection on the basic prerequisites of peace in the contemporary world (Sharma 1990). Almost all countries of the world considered education as the strong media of peace building and peace keeping. As wars build in human minds so it is peace that should be cultivated there to remove wars. UNESCO has been encouraging peace education to enhance international understanding and create respects for cultural diversities. Bangladesh is trying to be a developed country. It has lot of human and natural potentialities. It needs a strategy for sustainable development. Establishment of social peace is most essential for sustainable development. This paper may be helpful to show the way of peace.

**Objective:** There should be a positive correlation between educational expansion rate and social stability. Individual, family, society, country and world peace with natural balance generates total peace, which brings social stability. The main goal of education from supply side and also from demand side is to achieve total peace. With this in mind the paper has an objective to review the present status of peace education in Bangladesh and make a comparison with a few other countries. It will analyse the extent of peace contents and also its impact. On the basis of finding it makes some recommendations for future action in achieving total peace.

**Methodology:** The paper is prepared on the basis of secondary data and review of literature. This anther has studied different books, journals, peace documents of UNESCO and papers presented in different national and international seminars and conferences on peace. He has also consulted different research reports. Three countries like Japan, New Zealand and Sri Lanka are selected as case studies on Peace education. Japan is taken because they were badly affected in the second World War. New Zealand is chosen because it is a newly developed country and have many social problems due to industrilization. Sri Lanka is selected because it has achieved cent per cent literacy rate among the developing countries.

### **Review of Literature**

In his will of November 27, 1885, Alfred Nobel stated that the Peace Prize should be awarded ‘to the person who shall have done the most or the best worked for

fraternity between nations, for the abolition or reduction of standing armies and the holding and promotion of peace congresses.' This was in a way Alfred Nobel's definition of peace.

UNESCO declares 'that ignorance of each other's ways and lives has been a common cause, throughout the history of mankind, of that suspicion and mistrust between the peoples of the world through which their differences have all too often broken into war'.

**Ellen Wilkinson**, Former Minister of Education, United Kingdom in his opening speech to the conference of UNESCO, London, 1945 emphasised to replace nationalist teaching by a conception of humanity that trains children to a sense of mankind as well as of national citizenship. That means working for international understanding.

**Jaime Torres Bodet** (Mexico), the former Director-General of UNESCO (1948-1952), stated: "Knowledge and understanding of the principles of the Universal Declaration of Human Rights and their practical application must begin during childhood. Efforts to make known the rights and duties they imply will never be fully effective unless schools in all countries make teaching about the Declaration a regular part of the curriculum.

**Maria Montessori**, a distinguished Italian Educationist, addressing the first UNESCO International Conference 1978 of Ministers responsible for Physical Education and Sports, in Paris stated the failure of present education system very nicely. He stated that Education in its present form encourages the child's sense of isolation and his pursuit of his own interests. "Children are taught not to help one another, not to prompt those who do not know something, to think of nothing but their own advancement, to aim solely at winning prizes in competition with their companions. And these pathetic egotists, mentally wearied as experimental psychology reveals them to be, then go out into the world, where they live side by side like grains of sand in the desert - every one cut off from his neighbour, and all sterile. If a gale arises, this human dust, with no spiritual essence to give it life, will be swept away in a death-dealing whirlwind,' and this death-dealing whirlwind was just appearing on the horizon." He stated: If one day UNESCO resolved to involve children in the reconstruction of the world and building peace, if it chose to call on them, to discuss with them and recognize the value of all the revelations they have for us, it would find them of immense help in infusing new life into the society, which must be founded on the cooperation of all.

**Lionel Elvin** (United Kingdom) (Director of the Department of Education, UNESCO, from 1950 to 1956) expressed the following views : If UNESCO were

only an office in Paris, its task would be impossible. It is more than that: it is an association of some sixty-five countries which have pledged themselves to do all they can, not only internationally but within their own boundaries, to advance the common aim of educating for peace. The international side comes in because we shall obviously do this faster and better and with more mutual trust if we do it together.

**Jawaharlal Nehru** (Prime Minister of India from 1947 to 1964) addressed on the occasion of his visit to UNESCO in September 1962. He said : It is then the minds and the hearts of men that have to be approached for mutual understanding, knowledge and appreciation of each other and through the proper kind of education. But we have seen that education by itself does not necessarily lead to a conversion of minds towards peaceful purposes. Something more is necessary, new standards, new values and perhaps a kind of spiritual background and feeling of commonness of mankind.

**James P. Grant** (United States) (Education Director of UNICEF from 1980 to 1995) stated: Education for peace must be global, for as the world is turing into a single community, everyone must come to understand that they are affected by what happens elsewhere and that their lives, too, have an impact. Solidarity is a survival strategy in the global village.

**Attiya Inayatullah (Pakistan)** (President of the Executive Board of UNESCO from 1993 to 1995) made statement in International Conference on Education, Geneva, 1994: We refer to a respect for cultural pluralism in which cultural tolerance is not based only on a passive acceptance of the right of other cultural groups, including minorities, but implies, further, an active and empathetic knowledge of those cultures resulting in mutual respect and understanding.

**Colin N. Power (Australia)** (former Assistant Director-Generul for Education, UNESCO) commented in the Final Report of the European Conference on Curriculum Development: Civic Education in Central and Eastern Europe, Vienna, October 1995 : In providing curricula and textbooks, teaching methods and the actual functioning of educational institutions to strengthen citizenship, particularly in societies in transition, UNESCO's aim is to assist in effecting the transition, in people's lives and in their minds, from form democracy to democratic practice, one of the essential dimensions of the culture of peace.

**Federico Mayor (Spain)** (former Director-General of UNESCO) opined in his Speech given at the Norwegian Nobel Institute, Oslo, November 1995: The core problem is violence. Rather than imposing by force, we must learn to accept dialogue, to convince rather than conquer. Violence must be rejected. The crucial

transition at the present time is from the logic of force to the force of reason - that is to say, from the culture of war to the culture of peace.

**Theodore Roosevelt** (1858 - 1919), President of the United States, Nobel Peace Prize Laureate 1906 stated : We must ever bear in mind that the great end in view is righteousness, justice as between man and man, nation and nation, the chance to lead our lives on a somewhat higher level, with a broader spirit of brotherly goodwill one for another. Peace is generally good in itself, but it is never the highest good unless it comes as the handmaid of righteousness; and it becomes a very evil thing if it serves merely as a mask for cowardice and sloth, or as an instrument to further the ends of despotism or anarchy.

**Ralph J. Bunche** (United States 1904 - 1971), Nobel Peace Prize Laureate 1950 opined: It is truer today than when Alfred Nobel realized it a half-century ago, that peace cannot be achieved in a vacuum. Peace must be paced by human progress. Peace is no mere matter of men fighting or not fighting. Peace, to have meaning for many who have known only suffering in both peace and war, must be translated into bread or rice, shelter, health, and education, as well as freedom and human dignity - a steadily better life. If peace is to be secure, long-suffering and long-starved, forgotten peoples of the world, the underprivileged and the undernourished, must begin to realize without delay the promise of a new day and a new life.

**Lester Bowles Pearson** (Canada 1897 - 1972), President of the United Nations General Assembly 1952 and Nobel Peace Prize Laureate 1957, said: Peace must be more than the rejection of universal suicide; it must aim at general social and economic progress, international agreement, compromise and tolerance. Our Problem then, so easy to state, so hard to solve, is how to bring about a creative peace and a security which will have a strong foundation.

**Martin Luther King** (United States 1929 - 1968), Black Baptist minister; campaigner for civil rights and Nobel Peace Prize Laureate 1964, stated: We will not build a peaceful world by following a negative path. It is not enough to say 'We must not wage war.' It is necessary to love peace and sacrifice for it.

So we must fix our vision not merely on the negative expulsion of war, but upon the positive affirmation of peace. We must see that peace represents a sweeter music, a cosmic melody that is far superior to the discords of war.

**Mumtaz Soysal** (1977), Leader of the Amnesty International, made statement in Nobel Lecture: Peace is not to be measured by the absence of conventional war, but constructed upon foundations of justice.



**Oscar Arias Sanchez**, President of Costa Rica and Nobel Peace Prize Laureate 1978, said: Peace is a never-ending process, the work of many decisions by many people in many countries. It is an attitude, a way of life, a way of solving problems and resolving conflicts. It cannot be forced on the smallest nation or enforced by the largest. It cannot ignore our differences or overlook our common interests. It requires us to work and live together.

**Javier Perez de Cuellar**, Former Secretary-General, UNO and Nobel Peace Prize Laureate 1988, stated: Peace - the word evokes the simplest and most cherished dream of humanity. Peace is, and has always been, the ultimate human aspiration. And yet our history overwhelmingly shows that while we speak incessantly of peace, our actions tell a very different story.

**Tenzin Gyatso, the XIV<sup>th</sup> Dalai Lama of Tibet**, Religious and political leader of the Tibetan People and Nobel Peace Prize Laureate 1989, made this statement: Peace can only last where human rights are respected, where the people are fed, and where individuals and nations are free. True peace with oneself and with the world around us can only be achieved through the development of mental peace. The other phenomena mentioned above are similarly inter-related. Thus, for example, we see that a clean environment, wealth or democracy mean little in the face of war, especially nuclear war, and that material development is not sufficient to ensure human happiness.

**Mikhail S. Gorbachev**, Former President of the Soviet Union and Nobel Peace Prize Laureate 1990, said : Preparing for my address I found in an old Russian encyclopedia a definition of 'peace' as a 'commune' - the traditional cell of Russian peasant life. I saw in that definition the people's profound understanding of peace as harmony, concord, mutual help, and co-operation.

**Frederik Willem de Klerk**, President of the Republic of South Africa and Nobel Peace Prize Laureate 1993, opined : Peace is a frame of mind. It is a frame of mind in which countries, communities, parties and individuals seek to resolve their differences through agreements, through negotiation and compromise, instead of threats, compulsion and violence.

From the above discussion we have the idea that peace is the urgent demand of all but very little progress has been made so far to achieve it. All great leaders of the world seriously think about peace. But their thinking remains merely in dream not in action. So not thinking but serious action is most essential today.

### **The status of peace education in selected countries**

**Japan :** Education for peace is different from education on peace. Education on peace simply gives knowledge and information, which do not include the prescription on what to do for peace. Education for peace is the education to grow people who create peaceful world. In Japan education is provided for both of the purpose (Hideo Fujita, 1996).

In Japan the organisations to promote adult peace education are as varied as follows:

- i. Local Educational Authorities :** There are many community cultural centers (Kominkan) in cities, towns, villages in Japan. They have their own peace study programs. Some public libraries and museums make peace book concerns and occasionally hold special exhibitions for peace.
- ii. Local Government :** There are many peace, anti-nuclear weapon local governments (Hikaku Jichitai) in Japan. They arrange lectures and exhibitions for peace especially in summer.
- iii. Voluntary Organisation and Groups :** There are many national and prefectural organisations and community groups for peace in Japan. They develop peace activities domestically as well as internationally. They carry out peace education to strengthen the activities.
- iv.** A number of Japanese Universities today, specially Hosei University (Tokyo) and Ryukyu University (Okinawa), have developed extension activities for peace for a long period.
- v. Mass Media:** There are outstanding programs for peace on the air specially in August because of the Hiroshima, Nagasaki and Memorial Day for the end of the War. Even the programs on Japanese assault experience under 15-year war are frequently televised.

### **Contents of Adult Education for Peace**

**Education of Suffered Experiences in 15-year War :** The studies of suffered experiences under 15-year war like Hiroshima, Nagasaki, Okinawa battle bombings in many cities have become main subjects of discussions. The contents include the magnitude of the atomic bombs exploded, people instantly died from it, and mental suffering of survivors of atomic bombs. Most of the Japanese feel guilty of the war, and the peace educators insisted to compensate for the sin by trying never to allow it to happen again.

**Education of Assault Experiences:** Japanese education includes themes of assault experiences in Taiwan, Korean and China before the 15-year war. Recently many meetings organised by the Japanese Association of Veterans against War have realistically informed the students of the facts on what the Japanese militarism had actually done in detail. These meetings give strong impression to students.

Besides, Japanese education puts emphasis on the following contents: International politics, Disarmament education, Japan - US security Treaty and US Army in Japan, policy of the UN and peace-keeping operations.

Method of Adult Education for people includes Testimony Activities of war experiences, exhibitions for peace, movie meetings, lectures, study through survey, drama playing, singing, reciting, peace tour etc.

### **New Zealand**

New Zealand is experiencing some disturbing social trends, such as an increase in the level of violent crime, an increasing number of suicides committed by young people, a high percentage of teen age pregnancies and high level of alcohol and drug abuse. These changes have heightened awareness of the importance of peace education, for the individual, for the community and for the nation at large (Report of Ministerial Committee of Inquiry into Violence, 1987). This report made a strong recommendation for the implementation of peace studies at all levels and for providing resources to make peace education a reality in schools.

One of the most exciting peace education initiatives currently operating in a number of New Zealand (NZ) schools is “The Cool Schools peer Mediation Programme” which has been developed by the NZ Foundation for Peace Studies, in conjunction with Students and Teachers Educating for Peace (STEP) and the Peace Van (James Collinge, 1996). Cool Schools is a peer mediation training for use in NZ primary schools (ages 5-12) and involves teaching students. The techniques required to act as third party mediators when two or more of their peers are caught in a conflict and need help to find a resolution. The programme involves six 45-minute sessions over one day. The topics of the sessions are:

- (i) Active listening;
- (ii) Affirmations and “I” statements (how to communicate feelings to others);
- (iii) Recognizing types of responses to conflict;
- (iv) The Role of the Mediation;
- (v) The Mediation Process and
- (vi) Handling difficult situations.

Pasco (1992, P.15) concluded that it has the potential to entrust a new generation with problem solving skills, which may empower them to resolve their own conflicts in a constructive way, rather than resorting to formal processes which are generally seen to disempower individuals.

### **Sri Lanka**

Sri Lanka has a long tradition of learning going back to the period of the introduction of Buddhism to the country. It enabled the universalization of basic education by the end of the 20<sup>th</sup> century. Buddhism is saturated with the concept of peace, goodwill to all, justice, non-violence and the peaceful settlement of disputes. In education they have contents related to peace issues. Their syllabus, teachers' guides and textbooks have given much attention towards peace and international understanding.

The Peace Education Unit of the Ministry of Education also conducts programs to promote peace and understanding among children of different ethnic communities in the country. Peace camps are conducted with the participation of children from north and the south. The polls of the two cities is an example of a peace program conducted to promote inter-communal understanding. The cultural festivals of different ethnic groups are organised to create an understanding and appreciation of the cultural values of the other communities. Thus Sri Lanka has evolved very unique system of peace education. In Sri Lanka the people sing a peace evoking Buddhist stanza in all their important social events as follows :

May the clouds give rain in proper time  
and crops yield harvest  
May the whole world be happy and hale  
And the rulers be righteous!

This stanza views peace as the total product of balanced ecological cycles, as rain in proper time, abundance of foods from good harvests, happy and contented society and right governance. (Aluthgama S. Balasooruya, 2009)

### **Bangladesh**

In Bangladesh peace education is the crying need of time. The education campuses, specially Colleges and Universities, are very unstable. These frequently become battle fields due to factions, violances, conflicts and terrorism. Once upon a time the student politics was a very glorious force for political movement and social justice. In all national movements, including the independence war of 1971, the role of students and their leaders was remarkable. They played very vital role in all crises of the nation. They have turbulent

potentialities by dint of which many impossible can be possible for the nation if properly guided. But now-a-days student politics is involved in commercial activities like extortion, tender, and admission-trade. Instead of having books they have taken hockey sticks, bamboos, bombs and fire arms in their hand. The students are not lonely responsible for this. It is a demonstration of social erosion and moral depreciation of the nation. Actually the teachers, guardians, education administrator and the society are responsible for moral degradation of students. The students are violent because education failed to cultivate peace and love in their minds. It failed to teach them to help others, to live together and to respect democracy. It successfully taught them to earn money blindly and to hold power by stopping others with arms.

The students, when they become matured and are about to come out from campus on completion of academic education, can see in job market that there is no room for them. The few job opportunities that are available are sold at high price beyond their guardian's affordable capacity. They become frustrated. Even after doing very brilliant result they have no job guarantee. Thus they find no away of fair life. They do not want to come out from campus and try to live on black money by becoming members of the black market. Moreover the teaching learning system in the country from primary to university is full of negativities. There is no scope of appreciation, inspiration, motivation and incentives. Every moment students have to face negative treatments of the teachers, system and the society. As a result they grow up with the negative attitude and aptitude.

The CPD made a statement that about 10.6% of GDP is spent for dissension in family. If we add loss of properties and lives due to hartal, blockade, violence and unrest, which become unavoidable due to the presence of undemocratic rules, national cost will be very high. Besides, expanding social conflict, terrorism and socio-eco-political instability speak in favour of it. The development processes in public and private sectors are mostly unsustainable in nature. Due to lack of sustainability in development programs very serious problems like disafforestation, pollution, desertification, deriverization and inside water shortage of the earth have been expanding. As a result poverty, malnutrition, fatal diseases (like cancer, diabetes, hypertension, asthma and heart-failure) have been expanding rapidly. Ecological imbalance is becoming serious. Peace education can take care of all problems of life as it teaches justice towards individual, family, society, country and nature.

If we can inculcate peace through education it will be possible to establish a peaceful society. Now it is needed to see what is peace education? Peace

education teaches people to be friend to individual, family, society, nature, country and world.

Education is a powerful means of changing human psyche and mind set up. If we want peace it is obligatory that we have to educate people how to live peacefully and how to live together with cultural diversities.

Bangladesh became independent in 1971 with the bloodshed of thirty lac martyrs under the leadership of the father of the nation Bangabandhu Sheikh Mujibur Rahman with the dream “Sonar Bangla” (golden Bengal). The golden Bengal means peace, love, development, justice and equity for all. It is a situation where every body will have the smile with full contentment in mind. We may call it total peace in a word. But this dream is yet to be materialized. We are very far from Sonar Bangla.

### **Peace contents in Bangladesh Education**

In Bangladesh the syllabus of secondary and higher education contains some peace items. Professor Hedayet Hossin of IER, Dhaka University conducted a study on practical cases on EIU (education for International understanding) in Bangladesh. He mentioned that a student can acquire some knowledge in secondary stage about Human Rights but that is not sufficient. In totality curriculum of Bangladesh education contains some issues related to peace. But these are not sufficient. At present students are reading these contents to pass in examination. But they do not perceive them, because the contents are theoretical but not practical.

In Bangladesh religious education as in Ebeday Madrasahs covers a large part of education. This sector needs much attention for modernization and inclusion of peace culture, respects for others and tolerance. This sector needs education how to live together with different cultures. Islam is a religion of peace and the great Prophet Hazrat Mohammad (Sm) is the mercy of Allah for all creatures (Makhlukat). This great ideal of Islam sometimes is misexplained. As a result sometimes terrorism, conflicts and violence are wrongly associated with Islam. But in reality there is no room for them in Islam. There are other religions in Bangladesh like Hinduism, Christianity and Buddhism which, too, are saturated with the concept of peace.

Mahatma Gandhi in developing his extensive teaching on peace and Ahimsa relied heavily on Hindu teachings for peace in society and between rulers.

As for Christianity, Christ has been known throughout centuries as the prince of peace and teachings regarding non-violence run through the entirety of the Christian scriptures.

Buddhism is saturated with the concept of peace and goodwill to all.

The major religion of the country Islam has extensive teaching of peace and harmony between nations. The Islamic jurists worked out the first treaties on the modern international law nearly 800 years before books on the subject appeared in the West. So Bangladesh has very rich peaceful religious culture. We have to reap this potentiality through peace education at all level.

### **Findings**

The world is overloaded by conflicts, violence, terrorism and war. At every moment the world is bathing by human blood. So peace is the most demanded agenda of the moment. In the words of Geir Lundestad, Secretary of the Norwegian Nobel Committee, “depending on one’s definition of peace, there are probably more than one hundred peace prizes in the world today.”

In the will of Alfred Nobel it is stated that the inputs like fraternity between nations, abolition or reduction of standing armies and the holding and promotion of peace congresses enhance peace.

From the very beginning, the promotion of peace has been one of UNESCO’s fundamental aims. It declares that ignorance of each other’s ways and lives has been a common cause, throughout the history of mankind, of that suspicion and mistrust between the peoples of the world through which their differences have all too often broken into war.

Lack of true respects towards democracy creates conflicts, violence and terrorism. In the present world social justice is increasingly becoming biased and purchasable commodity. Almost in every sphere of the society, justice is substituted for injustice. This injustice of the society generates agitation in human mind.

In Bangladesh curriculum, peace education contents are not sufficient at all. Moreover, the existing contents are theoretical, not practical at all. Students read these contents to pass in the examination, not for perceiving in heart. These peace contents are limited at primary, secondary and higher secondary level.

If we make comparison of four countries mentioned earlier it becomes vivid that peace education in Bangladesh is not good enough. The madrasah education,

specially Ebteday Madrasah, needs special attention. The countries like Japan, New Zealand and Sri Lanka are in a better position. Bangladesh can share their experiences. The above mentioned countries have peace education programmes for all students at university level. In Bangladesh there is a department of peace and conflicts studies in the University of Dhaka. But there is no peace education for students of other departments at university level.

Teaching learning system in Bangladesh is full of negativities. Students have to face negative treatments of the system throughout their lives. So they grow up with negative attitude.

With the expansion of education in the world, conflicts, violence, terrorism and war are increasing. Due to unsustainable development programs natural peace is very much challenging. In Bangladesh due to lack of effective peace education almost all campuses of college and university become battlefields frequently. Only material development is not sufficient to ensure peace, humanly development is required.

**Recommendations:** What is mostly needed in the present world for individual, family, society and country is peace and peace. The world today is over burdened by conflicts, violence, terrorism and wars. So peace education should be included in curriculum with emphasis in all countries of the world. In Bangladesh it needs the highest priority. Here at all levels from pre-primary to university, peace education should be included in theory and practice. Education should have the major goal to create peaceful and peace loving human resources.

It has to set target to be conflict-free society through expanding peace education. All training curriculum must include peace contents. Resources must be made available for peace education. Issues like conflicts, violence, terrorism and drug abuse must be addressed in peace education.

The negativities of the teaching learning process should be removed. Appreciation, inspiration, motivation and incentives should be the major guiding principle of teaching learning process.

As war builds in human minds so peace should be built there to make a peaceful world.

A social movement is needed through GOs, NGOs, and social and religious institutions for total peace. Establishment of justice and good governance at all micro and macro levels is essential as primary input for peace movement.



### **Conclusion**

Bangladesh has to go long way for its socio-eco-political-religious and cultural peace. The country needs total peace. Inner peace, social peace and peace with nature will be able to generate total peace for the nation. Under purview of three aspects of peace we have to develop our human resources perfectly fully. If we can do it, every human being will be productive force with peaceful and loveful behavior and be able to overcome all problems.

With love we will be able to remove all the evils from the earth. We have to bring peace through understanding love for all and the joy of sharing.

In Bangladesh for peace education more items on human right, equitable distribution, poverty alleviation programs, social services, gender equity, universal love, cultural diversities, natural balance, plantation, social justice and welfare state and responsibilities for disadvantaged people should be included. Both practical and theoretical teaching of peace should be incorporated at all stages.