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Teaching for Peace and Peace Curriculum in Manipur

Leban Serto

**North Eastern Social Research Centre
Guwahati
2011**

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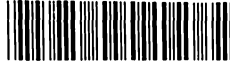
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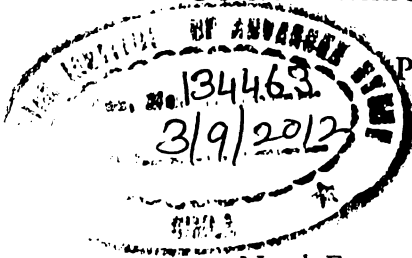


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Teaching for Peace and Peace Curriculum in Manipur

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Guwahati, 30th January 2011
North Eastern Social Research Centre

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Contents

Acknowledgements / iii
Abbreviations / vii
Chapter 1. Introduction / 1
Chapter 2. Education in Manipur: History and Impact of Conflicting Interests / 10
Chapter 3. Narratives from the Discussion and Research / 35
Chapter 4. Conclusion: Teaching and Educating for Peace / 44
Annexure I. Questionnaire and Interview Schedule / 48
Annexure II. Names of Respondents / 51
Annexure III. Towards a vision of a curriculum for Peace Education: <i>Late Fr L Jeyaseelan</i> / 52
Annexure IV. Peace Education in the 21 st Century: <i>Leiren Singh</i> / 56
Annexure V. Relevance of Gandhian Thought in the Present Day Society: <i>Prof Ksh. Bimola Devi</i> / 67
Annexure VI. Peace Education Curriculum: <i>Leiren Singh</i> / 75
Annexure VII. Course Design for Teachers Training (Manipur University), Peace and Human Rights Education / 83
Acknowledgements / 87
References / 89

Abbreviations

AMSU	All Manipur Students Union
ANSAM	All Naga Student Association of Manipur
ATSUM	All Tribal Student Union of Manipur
BSEM	Board of Secondary Education Manipur
CDSU	Churchandpur District Student Union
CFPEM	Centre for Peace Education Manipur
CICE	Citizens Initiative for Clean Examinations
CRS	Catholic Relief Services
DESAM	Democratic Student Alliance of Manipur
DIET	District Institution for Education and Training
DSSS	Diocesan Social Service Society
EFA	Education for All
KIM	Kuki Inpi Manipur
KSO	Kuki Students Organisation
KYKL	Kanglei Yawol Kanna Lup
MSF	Manipur Students Federation
NCF	National Curriculum Framework
NCTE	National Council for Teacher Education
NESRC	North Eastern Social Research Centre, Guwahati

NPE	National Policy on Education
NSCN-(IM)	National Socialist Council of Nagaland (Isak- Muivah)
ONK	Operation New Kangleipak
PLA	Peoples Liberation Army
PREPAK	People's Revolutionary Party of Kangleipak
PULF	People's United Liberation Front
RTE	Right to Education
SSA	Sarva Siksha Abhigyan
UGC	University Grant Commission
UNC	United Naga Council
UNLF	United Liberation Front
ZSU	Zelianrong Students Union

Chapter 1

Introduction

The present scenario of education in Manipur poses nearly insurmountable challenges to educators, especially teachers, as also to the framers of the educational policy and educational administrators in the state. At the same time it is a matter of serious concern to civil society because of the prevailing situation. There is already the daunting task of continuous revision and updating of the syllabi and curricula in order to make them relevant to society and to deal with various social issues and problems. But in the case of Manipur, there is also the urgent need to address the cycle of violence that has engulfed society during the past few decades and to devise steps that can systematically promote peace. In other words, there is a need to find out how education can be a means for promoting peace. It is in this context that the present study assumes extraordinary importance.

Need for the Study

The need for a study on *Teaching for Peace and Peace Curriculum in the State of Manipur* was first felt in 2000 when

the CFPEM (Centre for Peace Education, Manipur) began to advocate and promote peace education in Manipur. The background for such a need was the situation in Manipur. The existence of numerous insurgent outfits and the heavy deployment of security forces in Manipur is visible everywhere and seriously affects the day to day life of the people. This social upheaval and violence that dominate the present state of affairs in Manipur has greatly affected the educational atmosphere in the state.

The situation has become worse in recent times. This can be seen from an official statement issued by the Government of Manipur in the latter part of 2009. This statement is entitled *Dark Days for Education*. It says:

The suspension of classes in the educational institutes in Manipur is an unfortunate episode in the modern times. We have been clamouring at every given opportunity that education should be made a free zone. We thought this was a common realisation and will be a non-negotiable article of faith for all those concerned with the future of the state. The only thing which can bring about real and positive changes in the society is quality education. By educating our children, we are sowing the seeds for a better Manipur. Unfortunately, education has become a soft target in an unbreakable impasse over the last few days. If education grinds to a halt, it is the whole of state which is going to lose, not just the involved parties. Let's make education a free zone in letter and spirit and not devalue the motto as a decorative rhetoric to be invoked from time to time for our own convenience.

This statement, though issued after the present study was planned, is an eloquent explanation for the need of this study.

The Concept Note

To understand the situation and to contextualise the need for this study, a concept note was prepared. It identified some of the areas of concern that needed to be addressed. The Concept Note also explained the need for the present study by taking into account the situation in Manipur and the recommendation of the INEE (Inter-Agency Network for Education in Emergencies). The Concept Note was titled *Teaching for Peace and the various initiatives taken by the Government and Civil Society to promote peace and tolerance in the state of Manipur*. It is reproduced below.

In areas with conflicts, as in North East India and in Manipur in particular, people live in an environment where every morning they wake up with mind-boggling news of violence. Such places are “*Where the mind is not free from violence*”. People in such areas feel that conflict and violence not only begin in the ‘minds’ of the people but are an ever present reality. This ‘mindset’ ought to become the starting point for peace building initiatives and must include practical robust steps in conflict resolution and peace building.

At the international level, after many consultations, workshops and seminars it was strongly felt that the development of a *Global Minimum Standard for Education in Emergencies* would help to address the conflicts (wars and disasters), and possibly also help in overcoming the harsh and deep seated conflicting environment. As a result, after prolonged deliberations over the years, the INEE (Inter-Agency Network for Education in Emergencies) defined *The Minimum Standards for Education* (INEE: 2004, 2010). Prior to that, already in 1998, the Sphere Project had identified some global standards in *Humanitarian Charter and Minimum Standards in Disaster Response*.

The minimum standards as defined by the Sphere Project are as follows: *A minimum standard is based on the principle*

that populations affected by disasters have the right to life with dignity. It articulates the minimum level of educational services to be offered as a part of humanitarian assistance. These services are qualitative in nature, and are meant to be universal and applicable in any environment. These Minimum Standards are based on two core beliefs: first, that all possible steps should be taken to alleviate human suffering arising out of calamity and conflict, and second, that those affected by disasters have a right to life with dignity and therefore a right to assistance (Sphere Project 2004).

In addition to the wide ranging themes proposed by *The Minimum Standards for Education in Emergencies*, there are other concerns. These include: Peace Education as the need of the hour, developing a different kind of education in conflict areas pertaining to the needs of the youth, teaching them skills, weaning them away from the path of violence as a means of survival, and conflict resolution. These need to be identified and addressed as the foremost challenges that the present day system of education faces. The urgency of investing in training teachers to teach for peace and to equip teachers through competence in peace curriculum is strongly suggested in order to bridge the existing enormous gap in the education system. Education provides the best means for this.

Further, it is felt that in most conflict areas, including Manipur, "Education for All" has suffered for various reasons. The state economy is caught in the vicious cycle of the debt trap; there is a rise in unemployment; there are other serious problems like environmental disasters, widespread corruption, communal hatred, ethnic nationalism, lack of governance, loss of human rights and oppression of women by traditional institutions such as the patriarchal structures. The increase in the number of small arms, rise in the number of crimes, drug trafficking, drug addiction and spread of HIV/ AIDS through

the drug users, are some of the emerging threats that need to be addressed. Then there is the militarisation of the region to tackle rising insurgency.

In order to make education a holistic process, equal participation of, and contribution from, all the communities is necessary. That can happen only when the general environment is normal. However, people of North East India especially of Manipur, have yet to experience a “normal” situation. For the past few decades there has been no normal life. Even at present, every day people have to struggle with various forces and factors like absence of consumer protection, bureaucratic hurdles, ethnic divide, polarisation of society, caste and tribe discrimination, gender bias, excessive militarisation, aggressive militant outfits and armed conflicts. In such a situation people have to expend most of their time and energy just on survival. Achieving the globalised *Minimum Standards of the Education in Emergencies* is possible only through a pro-active involvement of the different stakeholders, through their commitment and accountability to abide by the minimum standards.

Further, in the Northeast citizens have to deal with issues of survival. They are yet to experience human rights in daily life, and to enjoy *a right to life with dignity*. Therefore, in keeping with the requirements of the *Minimum Standards of Education in Emergencies*, education in the Northeast must address the above needs. For this purpose, it must develop a twofold strategy. Firstly, it must draw children and young people out of conflict so that they can have a normal life. Secondly, education must provide opportunities for the development of their human potential to the fullest extent and lead them towards building a culture of peace. Also the *National Curriculum Framework* (NCF 2005) states the need for education for peace. It also calls for teachers’ training that can make education more enjoyable and less of a burden.

According to Kenneth D. Bush (2000), education in areas of ethnic conflict has two faces: the constructive and destructive impacts. The negative face shows itself in the uneven distribution of education to create or preserve privileges. It uses education as a weapon of cultural repression, and the production or doctoring of text books to promote intolerance. The positive face goes beyond the provision of education for peace programmes, reflecting the cumulative benefits of the provision of good quality education. These include the conflict-dampening impact of educational opportunity, the promotion of linguistic tolerance, the nurturing of ethnic tolerance and the ‘disarming’ of history.

It is estimated that half of the 104 million children not attending primary school in the world live in countries with conflict situations or in countries recovering from conflict. Countries that have lost the educational infrastructure as a result of war are less likely to reach the Dakar goal of primary education for all by 2015. The role of conflict as an obstacle to the achievement of the goal of *Education for All* (EFA) was recognised at the World Education Forum in Dakar in 2000 where it was stated that education can play a key role in preventing conflict and building peace. On a local level, the tragedy which unfolded in a school in Beslan, southern Russia, in September 2004, is but one of the multiple examples of how education maybe deliberately (ab)used in conflict situations. The impact of conflict on education is thus, a key issue for developments in education across the world.

Leach C Well has a very valuable document, *Teaching Peace – A Guide to Classroom and Everyday Life*. This was written as a stand-alone guide to teaching peace that can be infused into the existing classroom material, and used for workshops or as a compendium to the book compiled by Colman McCarthy at the Centre for Teaching Peace entitled *Solutions to Violence*.

In a recent book, *Search for Peace with Justice in Northeast India* edited by Walter Fernandes (2008), it is stated that civil society groups as intermediaries can keep the line of communication open and help the people to feel involved in the negotiations. No religious or social leader can claim a monopoly of knowledge of the peace process. Sometimes the negotiators from the militant groups try to monopolise the process. One has also to be wary of the pitfalls, the first of which is division within the civil society.

In 2008, the Government of Manipur through the SCERT (State Council for Educational Research and Training) introduced a new Curriculum and Syllabus for the two-year course for the Diploma in Elementary Teacher Education (Pre-service). Units on Peace and Human Rights Education were introduced in both the first and the second year.

This Concept Note was prepared in consultation with persons involved in research in the past, especially the senior members of the CFPEM (Centre for Peace Education, Manipur) and at NESRC (North Eastern Social Research Centre), Guwahati. Informal interviews were held of interested and knowledgeable persons to refine the objective and methodology. A format was also developed for conducting interviews of the participants.

Methodology

An effort was made in this study to look at the infrastructural system of education and the teaching learning methods adopted. It also examined various syllabus and curriculum designs. The main focus was to see the impact of the teaching system, whether it contributes to peace or reinforces conflicts. This study will end with recommendations on education for peace.

This study included an examination of the secondary material, especially published literature, and website links relating

to the topic. A questionnaire relating to the topic was prepared to interview teachers, students and various civil society leaders involved in education in Manipur.

Various other dimensions such as the study and review of curriculum and text books were initially included. But the review could not be completed as the persons involved needed more time and resources. It was felt that the review of curriculum and text books could be done at a later stage and a separate project is recommended. The reason was that the persons doing the review needed about six months to read and review the materials. However some crucial and important notes were made. It was also decided to incorporate some articles and syllabus as annexures to this report. This can help the reader to understand some of the steps taken in Manipur at present. While including this material the main concern was to see whether the present educational system and teaching methods contribute to peace or reinforce conflicts.

Though an in-depth analysis of the text books and syllabus could not be done in the present study, the opinions of persons who have experience with the present system were collected through interviews and various secondary sources were consulted. This included a study of websites related to the topic.

Primary data was collected with the help of a questionnaire/ interview schedule administered to teachers, students and various civil society groups involved in the educational system in Manipur (Given as Annexure I). Altogether 24 persons were personally interviewed or requested to fill up the questionnaire (See their names in Annexure II).

Two workshops were held along with other events and two monthly meetings were held with members of the CFPEM and with Dr Walter Fernandes, Director, NESRC to evaluate the progress of the study. Involvement of the participants of the workshops held in August 2009 in Shillong, the DIET (District

Institute of Education and Training), SCERT (State Council of Education and Research) in Imphal during the month of September 2009 was important for getting feedback from scholars and teachers who are involved in the educational process in the State.

The Target for submission of the report was December 2009. However due to the problems caused by the social turmoil and upheaval in Manipur in July 2009 and the consequent closure of the educational institutions, the work was delayed by a few months. Again in March-April 2010, with the starting of the economic blockade and communal tensions, the writing and submission of the report was further delayed. The report is now finally presented in the following pages.

Chapter 2

Education in Manipur: Impact of Conflicting Interests

In order to understand the need for *Teaching Peace* in Manipur it is imperative to examine the educational scenario in the State. For this purpose it is necessary to look at the emergence and history of modern education and its later development in Manipur. It is also necessary to understand how the educational system has been affected by insurgency ever since it emerged in Manipur. The focus is not so much on the evolution of education as on the present situation in which conflicting interests are at work. This makes a painful reading.

The State of Manipur: A Brief Outline

At the outset it is useful to look at some of the basic features of the State of Manipur as it exists today. Manipur has a long history but the present situation is of significance to us.

Main Features

Manipur lies between 93.03°E and 94.78°E longitude and 23.83°N and 25.68°N latitude. It is bounded on the north by

Nagaland, on the south by Mizoram and the Chin hills of Myanmar, on the east by Myanmar, and on the west by the Cachar district of Assam. Manipur has an area of 22,347 sq km. The rectangular cup-shaped valley which comprises an area of 2,327 sq km is surrounded by hills on all sides like. The elevation of the central valley is 790m above mean sea level and that of the surrounding hill ranges from 790 m to 3,000 m above the sea level. Manipur enjoys a mild and pleasant climate. Summers are not very hot and winters are not very cold. The temperature ranges from 0° C to 40° C. The average annual rainfall is 2143.6 mm. The geography of Manipur, with its central valley and the hills that surround it, has had an important bearing on the history and organisation of Manipur.

Manipur was an independent kingdom for centuries before it came under British rule as a princely state in 1891. In 1949, it was merged with the Indian Union as a Part C State and became a full-fledged State in 1972. Before 1969, the State was a single district territory with 10 sub-divisions. Now it is divided into 9 revenue districts, viz. Imphal East, Imphal West, Ukhrul, Tamenglong, Senapati, Churachandpur, Chandel, Bishenpur and Thoubal.

Economic Structure and People

Manipur is rich in natural resources which have not been as yet fully exploited for the development of the State. The economy of the State is predominantly agricultural. About 50 percent of the state's income is derived from agriculture. 70 percent of the working population is engaged in agriculture and weaving. There are no major industries in Manipur. However some small scale industries are coming up. The per capita income of the people at 1993-94 prices is put at Rs. 9,833 and Rs 13,332 in 2003-04.

The State is inhabited by the Manipuris comprising of Meiteirs, tribals, Muslims, Nepalis, Bengalis, Jains, Sikhs and

others. The Meiteis and the Tribals and Scheduled Castes like Andro, Lois and Sekmais, are the original settlers of Manipur. The rest are later immigrants. There are 33 Tribes in Manipur (2001 Census). According to the Census of India, the total population of Manipur in 2001 was 2,399,000 but it was only 1,411,375 in 1981. The Population density is 107 per sq km.

Introduction of Modern Education

The history of education in Manipur has not been smooth. In particular, the transition from the traditional to the modern system of education has not been a smooth process. It can be rightly said that the turmoil and uncertainty, and the struggle that accompanied them, has largely been responsible for the chaos found in the present system. The struggles within groups, as also between ethnic communities, between the dominant versus the subordinates, the urban versus the rural people, and the imposition of an education policy from above, have all created a deep divide within the societies and communities of Manipur rather than building a composite and inclusive educational environment and a stable society.

The Indigenous System

The indigenous educational system varied among the Meiteis and the tribals. The Meitei system was a type of gurukul with the Maichous (scholars) as teachers. The tribals had their traditional system of education centred on the bachelors' dormitory or morung.

Ancient Manipuri literature in subjects like history, moral instruction, medicine, astronomy, is indicative of the fact that Manipuri kings were generous patrons of the arts and learning. Indigenous education was conducted by Maichous (scholars). There was some influence of Hinduism. But it was only during

the reign of King Pamheiba, also known as Gharib Niwaz (1708 – 1747 AD), that Vaishnavism took roots in Manipur. With the spread of this branch of Hinduism, learning of Sanskrit became popular among the people of a new caste known as Brahmans. In 1729 A.D. The king had all the holy books or Puyas related to indigenous Sanna-Mahi religion of the Meiteis collected and burnt. This is known as Puya Meithaba among Meiteis. King Pamheiba also expelled to remote villages all his Maichous (scholars) and those who opposed this new religion. The Meiteis remember this event every year as a sad or black day in the history of Manipur.

Introduction of Modern System

Formal education on the western model began in Manipur after the establishment of British rule. Captain Gordon and W.F. Nuthal started two primary schools which did not continue for long because of the non-cooperation of the people due to lack of interest in western education. In 1885, Col. Jhonstone, a political agent, founded a Middle English School at Imphal. By this time people had started showing interest in formal schooling and within 20 years i.e., by 1902, as many as 17 primary schools and one Middle English School were functioning. In 1903, Rev. W. Pettigrew, an English educationist and philanthropist, assumed charge as the first honorary inspector of schools for Manipur under the education department of Assam and started organising educational administration in a formal way. However, because of the feeling that the motive of Rev. Pettigrew was to spread Christianity his work was vehemently opposed by the people. He was, therefore, made to shift his area of operation to the Hills of Manipur, particularly to Ukhrul district, where he was successful not only in spreading western education among the hill people of Manipur but also in converting some of them to Christianity.

While modern English education made steady progress among the hill tribes, it lagged behind in the valley. But after 1950, with the establishment of the Department of Education, modern education began to spread gradually also in the valley. At present, there are a large number of schools and colleges in Manipur. There is also a central university. However, the educational system is now the arena where conflicting interests are in operation.

Variety of Conflicting Interests in Operation

Given the history of Manipur in general and of education in particular, and the ethnic composition of the State, it is natural that a variety of conflicting interests are in operation. The most important of them are taken into consideration in the following paragraphs.

Student bodies in Manipur

Every community, ethnic group and political party in Manipur has a student body. These student organisations are used by the communities and parties to advance their ideas and policies. There are about 33 tribes in Manipur. There are also Meitei Muslims called Pangals. However, the Meiteis constitute the majority. All these communities have their own student bodies which strongly advocate and promote their ethnic interests. Again, the tribal students as a whole have ATSUM (All Tribal Students' Union, Manipur) which promotes the interests of all tribal students. Along the ethnic divide, there are the ANSAM (All Naga Students' Association of Manipur), KSO (Kuki Student Organisation), and other groups, such as the CDSU (Churachandpur District Students' Union), and the ZSU (Zeliangrong Students' Union). Other organizations like the AMSU, (All Manipur Students' Union), the DESAM (Democratic Students' Alliance of Manipur), and the MSF

(Manipur Student Federation) represent the majority Meitei students with a strong base in the valley districts.

All the student bodies are powerful and can hold the Government or any other body to ransom as and when they feel that their interests are threatened. They are capable of organising general strikes and imposing bands and restrictions on educational institutions. The student bodies are not always neutral, but have linkages with various non-state actors. That was used as an excuse in the crackdown on DESAM and the arrest of some of its leaders under the NSA (National Security Act) following the assassination of Prof Islamuddin of Manipur University.

Various political parties, be they local, state, regional or national, also have their youth wings. Students' bodies in Manipur are at present also embroiled in larger political issues such as communal conflicts, ethnic politics and nationalism. They have thus emerged as powerful political organizations in their own right.

Operation New Kangleipak

For long the underground organisation, Kanglei Yawol Kanna Lup (KYKL) has been intent on cleaning up what it considers the mess in the Education Department. KYKL is an militant group formed in January 1990. The group claims that its efforts are to rebuild Manipuri society by cleansing it of all vices like immoral activities, drug peddling and corruption. Towards the end of 2001, the outfit launched "Operation New Kangleipak" (ONK), an anti-corruption campaign to "clean up" the educational system in Manipur. While the outfit continues its activities under the ONK, it has also pledged open support to other similar groups,

An editorial in a local newspaper said this about the system of education and the role of KYKL. "We know it would be an

impossible task to single out any one of these factors, but yes, there is a common thread that runs through all these different factors and the sum total of these factors is the education system that we see today in Manipur. In fact so rotten has the education system become, that we have one of the underground organisations, the KYKL, to be precise, which has taken it upon itself to cleanse the examination system under the operation code named "Operation New Kangleipak".

Whether one agrees with the method employed by the KYKL or not is a different matter. What cannot be dismissed so easily is the fact that the campaign launched by the outfit is a reflection of the depth to which education has sunk over the years. It is not only the KYKL which has taken it upon itself to usher in quality education but also a myriad of other social organisations, not to speak of student bodies. In Churachandpur there is the Citizens' Initiative for Clean Examination (CICE), which is aiming to cleanse the rot that is associated with all public examinations held in the State".

Further, the editorial remarked that "All these efforts to stem the rot and clean the system are indeed welcome and we certainly hope the efforts do not die premature deaths, and even as the efforts are on to bring in quality education, it would be in the fitness of things if the common man on the street, the father and mother, and yes, the teachers and students too, start searching their souls and see if they have not contributed in any way to the current sorry state of education in Manipur. So very often we see that students are forced into using unfair means during examinations because the teachers have not been able to cover the syllabus. This is borne out by the fact that most of the time students found copying inside the examination halls are mostly from Government schools, and not from the private institutions where teachers are expected to earn their pay. We may also ask why educational

institutions, particularly those run and managed by the Government, have not been able to stick to the academic calendar”.

Bandhs, General Strikes and Curfew

The agitations launched by the teachers and students, the numerous bandhs and blockades called by sundry organisations in the name of public interest, are the right ingredients for throwing the academic calendar into disarray. As things stand today, the ban on fresh recruitment of teachers has had an adverse effect on the Education Department, with at least 4,000 posts of teachers lying vacant. The scenario is indeed bleak and hopefully things will not become worse than this.

The government, in order to restrain further violence also resorts to imposing curfews like the one after the Manorama incident, the killing of Kishen and the recent follow up of the July 23 Khwairamband bazaar shooting. This has disturbed and affected the regular academic calendar in the state. In the past two or three decade this has become a regular phenomenon.

Economic Blockade

Economic blockade is a form of civil disobedience, and has been used in India already from the time of the Freedom Movement by a large number of aggrieved parties. It has been used by various organizations in the Northeast, including in Manipur. One of the longest economic blockades has been the one imposed by the ANSAM (All Naga Students' Association of Manipur). It lasted for 49 days from 20th April, 2010.

At the end the local dailies reported, “The 49-day long economic blockade of the two national highways passing through Manipur, namely, NH 39 and NH 53, imposed by the All Naga Students Association of Manipur (ANSAM) will be lifted from 12 noon tomorrow. The suspension comes after

a joint meeting of the ANSAM and the NSF (Naga Students' Federation) at Kohima today. The decision to this effect was declared at the NSF office today by the NSF President Pushika Awomi and ANSAM President Paul Langhu. They said that the blockade is being suspended as the people of Manipur are facing lots of difficulties”.

Issue of Language and the Meetei-Mayek Movement

The issue of “Manipuri” identity is a complex one as can be seen from what is said in the following paragraphs. The question is: “Who is a Manipuri?”

The late Dr U. A. Shimray, in one of his papers, writes that in Manipur there are about 30 ethnic groups recognised as Scheduled Tribes apart from the non-tribal Meeteis (or Meiteis) and Pangals (Muslims). Indeed, every individual in Manipur has a definite ethnic identity in the form of a surname, social group and residence. But all the residents of Manipur are “Manipuris”.

Manipuri language is too used as a mark of identity. It is the official language of the state and is used as the lingua franca of the various ethnic groups. Locally, it is known as Meetei-Lon, the traditional language of the Meetei community. Today, in some states of Assam there is a larger identity based on political units like Assamese or Arunchali. In Assam there are several ethnic groups having distinct social identities like the Boro, Karbi, Dimasa, Kachar etc. The same is the case in Arunachal: Apatani, Mishmi, Singpho. But one does not see such a suffix in Mizoram, Meghalaya or Nagaland (or is the end letter is not suffix-able!).

In 1762, the Anglo-Manipuri Treaty Proposal mentioned, Goursah Singh as the Raja of Meckley. The reference of “Meckley” is to the Manipuri people. The Pemberton Report (1835) says, “...the territory of Muneepore, through which lay

the routes leading from the districts of Sylhet and Cachar to the Ningthee river, and central portion of the northern provinces of Ava. The country inhabited by the Muneepoorees is by the Burmahs called "Kathe," which term equally applies to the people; by the inhabitants of Cachar it is named Moglie; by those of Assam, Meklee, and by the Shans, or those who inhabit the country east of the Ningthee river..." Dun (1886: 13) in the "Gazetteer of Manipur," writes, "The name Manipur is only applicable, popularly speaking to the Hindu dweller of the plain areas. The wild tribes are divided generically into the two groups the Nagas and Kukis."

The identity called "Manipur" and "Manipuri" is presented by Jyotirmoy Roy (1958: 2) in *History of Manipur* as "of the total area of modern Manipur the valley covers nearly 700 square miles, the rest is covered by hills. The Manipuri community lives in the valley. The hill area is the abode of the Nagas and the Kukis."

Recently, the Meetei community began to use the former word Kangleipak in the place of Manipur and to revive their traditional religion and culture called Sanamahi. Sripati Bhattacharyya's textbook for Class VI with the title *Social Science Part-I, History* mentions that the present name Manipur was coined after the introduction of Hinduism in the early 18th Century AD. Today, some Meetei activists are insisting on the name Kangleipak instead of Manipur. For example, W. Chingtamlen (2005: xi) in his book *A Short History of Kangleipak* writes, "The downfall of this ancient Kingdom of Kangleipak and its fine and brave people is associated with the changing of the name of this land from Kangleipak to Manipur. He adds that the downfall of Kangleipak brought an identity crisis to the Meetei race and the distancing between the hills and the plains. Ch. Manihar's *Clarification on the Bishnupriya in Relation to the Manipuri* says that the name Manipur in place of

Kangleipak was first used by the British East India Company during the reign of King Bhagyachandra.

Regarding to Sanamahi religion, W. Chingtamlen (2005: 53) says: "The original religion of the Meetei race is Sanamahi religion, one of the most ancient and unique religions of the world. The Meetei race, now called the Manipuri, was not Animist as a people and did not worship idols as the Hindus did." Also the Bengali script was introduced for the Manipuri language together with Hinduism. Revival of Sanamahi culture and its tradition came along with the demand to replace the Bengali script by the traditional script Meetei-Mayek in Manipuri language. During this movement, the 47 year old Manipur State Central Library, storehouse of several priceless and irreplaceable books/editions and journals and historical records was burnt down by the Meetei activists called *Meetei Erol Eyek Loinasinlon Apungba Lup* (MEELAL) on 13th April 2005. After this event, the burning of public properties spread also in the hills. Recently, the All Naga Students' Association, Manipur (ANSAM) burnt down many government offices at Chandel, Ukhrul, Senapati and Tamenglong in protest against the Chief Minister O. Ibobi's declaration of 18 June as an official holiday. On that day in 2001 some Meiteis were killed in police firing during the protest against extension of the Naga-Government of India ceasefire to the Naga inhabited areas of Manipur.

The language problem is not new in Manipur. As already noted, Manipuri is commonly used as a lingua franca but a majority of the tribal groups cannot read or write Manipuri. In the late 1980s there was a political struggle to include Manipuri (in original Meetei script or Mayek) in the Eighth Schedule of the Constitution of India. This demand was met finally in 1992. But even now, many Manipuri local newspapers use the Bengali script. The officially recognised Meetei-Mayek has an alphabet

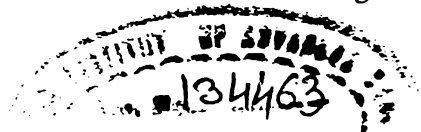
of 27 (twenty seven) letters. But there is another group which says that it contains 36 (thirty six) letters.

The Report of the United Committee of Manipur (UCM), a Meitei outfit, published in 2005 was entitled *Influx of Migration into Manipur*. It came out with the concept “Manipuri National Subgroups.” This new thought refers to the various ethnic (indigenous) communities of the state. The UCM Report (2005: 2) states, “All the indigenous people of Manipur belong to Mongoloid stock and comprise various Manipuri National Subgroups. Among the Manipuri Sub Groups the Government of India has recognised 33 groups, as Scheduled Tribes.” The non-Manipuri National Subgroups are referred to as “alien” (UCM 2005: 39). These aliens are non-citizens of Manipur.

Is Meetei-Mayek movement relevant to the tribal communities? This question is sensitive. In respect of the social, cultural and political situation, the movement does not hold any future prospects for the tribals. Tribal organisations like ATSUM, ANSAM and KSO, UNC (United Naga Council) clearly articulate their opposition to the introduction of Meetei-Mayek in tribal populated areas. Indeed, the Meetei-Mayek movement is seen as an open attempt at the assimilation of the tribal communities into the larger ethnic identity of the Meiteis. The UCM Report, in Appendix XXVI- List of Chief Secretaries, gives the suffix “Manipuri” to Shri LB Thanga and Shri K. Kipgen, both of whom are tribals. Thus instead of negotiating the right perspective to be adopted, the idea of “Manipuri National Subgroups” is slowly making its inroads into ethnic politics.

Affiliation of Educational Institutions

The Affiliation of Educational Institutions is the other side of the identity issue of the Naga tribes. The Naga students of Manipur have advocated the affiliation of schools and colleges



in Naga inhabited districts of the state to the Nagaland Board of School Education and Nagaland University. The student bodies reason that “displaced” Naga students, who left Imphal valley in the wake of the anti-ceasefire agitation of 2001, were unable to pursue their academic career due to the alleged hostile environment there. The students were forced to take admission in schools and colleges in Nagaland. They further urged the Chief Minister of Nagaland to instruct the educational institutions in Nagaland to do away with procedural tangles such as the inability of the students to produce necessary documents at the time of admission because of the alleged non-cooperative attitude of their previous institutions in Manipur.

Naga students campaigning for affiliation of schools in the four hill districts of Manipur to the NBSE (Nagaland Board of School Education) wanted to set ablaze textbooks prescribed by the Manipur Board. In response, the state government launched a crackdown on private schools that were allegedly following textbooks used in Nagaland, ignoring the syllabus prescribed by the Manipur Board of School Education.

In Nagaland, the NSF (Naga Students Federation) accused the Manipur Government of “distorting” history in the textbooks. This, the NSF claimed, had necessitated the change in syllabi. A delegation from the UNC, the apex organisation of Nagas residing in Manipur, and student groups camped in New Delhi for an appointment with Prime Minister Manmohan Singh. They said: “We hope the Centre understands the issue and allows affiliation of private schools to the NBSE.”

In one of the news reports it was stated that the fight between Manipur and Nagaland over school board affiliation moved to the next round with the Nagaland Assembly passing a Bill unopposed, allowing affiliation of out-of-state schools to the NBSE. Meanwhile, the Manipur Government, which had brought an ordinance into effect banning schools in the state

from affiliating to the NBSE, also introduced penalties for disregarding the ordinance. The new law enacted by the Nagaland Government allowed, in selected cases, schools from Manipur and other states to be affiliated to the NBSE. For more than a year now, Naga-dominated districts of Manipur have been asking their students to be allowed to appear for examinations conducted by the NBSE.

Act of Destruction

In a well co-ordinated and clinically executed act of destruction, between July 3 and 4, 2007, miscreants set on fire eight Government schools including one Government aided institution in the three hill districts of Senapati, Chandel and Ukhrul. In Chandel district, the schools which were set on fire were Chandel Maha Union High School, Liwa Chaning High School, Chakpikarong High School and Machi High School. The four schools set on fire in Senapati district included Senapati High School (Govt aided), Sardar Patel H.S., Maram, Ashram HS and Mao-Maram Higher Secondary School. In Ukhrul district the miscreants struck at Model High School at the district headquarters, Somdal High School and at Phungyar High School. The extent of damage suffered by these schools is yet to be calculated. The authorities of the Senapati Government aided High School have submitted a detailed report of the damages suffered, to the Zonal Education Officer of Senapati.

Significantly this is not the first time that schools in the hill districts have been systematically targeted. In the previous year, a number of schools in the hill districts were damaged and vandalised against the backdrop of the demand raised to affiliate the schools located in the four districts of Senapati, Chandel, Tamenglong and Ukhrul to the Nagaland Board of School Education. A number of books prescribed by the Board of

Secondary Education in Manipur were also consigned to the flames during the agitation launched to demand the affiliation of these schools to the Board of the neighbouring State.

Meanwhile, the ANSAM (All Naga Students' Association, Manipur) has categorically said that the July 3 midnight incident of burning down numerous Government schools in the Manipur hill districts of Senapati, Ukhrul and Chandel was bound to happen. ANSAM leaders informed Newmai News Network that the "news of the burning down of Government high schools in the hill districts of Manipur does not come as a surprise; it was bound to happen. Indignation and discontentment had been building up for decades." However, ANSAM neither owned responsibility nor denied carrying out the incidents. At the same time, UNC which is spearheading the Naga integration movement, has endorsed the stand of ANSAM to affiliate all the private schools in the four hill districts of Manipur to the NBSE.

Hill and Valley Divide

The grievances of the Nagas are explained as an issue involving two distinct entities, the tribals in the hills and the Meiteis in the valley. The tribals say that the valley people took advantage of the simplicity of the tribals and began arbitrarily to frame policies to keep the tribals under subjugation. In one of the press notes issued ANSAM has said that the dominant Meitei community within the Government was surreptitiously making plans to occupy the hill areas through various urbanisation policies, the latest being the attempt to convert Moreh into a Municipality border town. The Naga students added, "Again, with the aid of the State machinery, the Meitei language and script was imposed on the tribals, threatening their very existence. On 24th April, 1979, the Manipur Official Language Bill was passed making Meiteilon (Meitei language)

the official language of the State. The use of the English language was to be progressively restricted”.

The ANSAM, while citing the chronicle of the issue, said that in 1983, a notification was issued making Meiteilon a compulsory subject in all schools (and it still is). ANSAM added, “That was not enough. In 1989 Meiteilon was made a compulsory MIL (Modern Indian Language) paper in the Civil Service Exam (UPSC) to discourage the tribals from appearing at it. This was, however, shelved for the time being following a legal petition filed by the ATSUM (All Tribal Students Union Manipur”. It then alleged that a plan was made to forcibly assimilate the tribals (culturally, linguistically and historically) into the dominant “Meitei stream” by imposing the State syllabus in all the schools under the Board of School Education in Manipur (BSEM). The statement added, “To prevent any school from seeking affiliation to other better Boards like the Nagaland Board of School Education (NBSE), CBSE, etc, a State Cabinet decision was taken on 7th January, 2004, denying NOC (No Objection Certificate) to all private schools.”

The Naga students’ statement added that on May 14, 2005, the State Cabinet again decided to make the Meitei Mayek (Meitei script) compulsory in all schools in Manipur, to be introduced in a phased manner. The statement continued, “Moreover, after Manipur University (MU) was converted into a Central University, the Meitei dominated Manipur Government craftily reduced the tribal quota from 33 percent to 7.5 percent by applying the all India reservation ratio, notwithstanding the fact that the tribal population in Manipur is very high. Could this be the beginning of the impending crisis? If this is the case, then, the Government should find out the root cause of the problem as to why it has happened instead of using military might to suppress every symptom by trying to find out who has made it happen.”

Response from the Valley: Rally, Protests, Torching of Schools

In protest against the burning down of 11 Government schools in the three hill districts of Manipur in the intervening nights of July 3 and 4, 2007 and denouncing the justification given by ANSAM for the acts of arson, leaders of various civil organisations took out a rally in Imphal on July 9. After the protest rally, a memorandum was submitted to the Chief Minister demanding a white paper on the matter. The memorandum reacted to the claims of ANSAM that this was an issue involving two distinct entities, namely, the tribals in the hills and the Meiteis in the valley. It said that the claim contradicted the existing and accepted histories and chronicles of the land. It pointed out that the only unassailable fact was that the people in the hills are now mostly Christians and those in the valley are mostly Hindus. Other aspects are “most unhistorical and illogical”.

The memorandum went on to say: “One should be aware of the fact that there are fairly a large number of villages and towns inhabited by our brethren initially from the hills, and now their percentage is increasing day by day. More than 70 percent of the high administrative posts and positions are being held by the people from the hills. In the political history of Manipur too, after attaining full-fledged Statehood in 1972, the office of the Chief Minister has been held for more number of years by representatives from the hills and even from the minority Muslim community.”

As for the charge that the passing of Manipur Official Language Bill making Meiteilon the official language threatened the very existence of tribal dialects, the memorandum recalled that it was “our own honourable and illustrious Rishang Keishing, the then Chief Minister of Manipur, who deeply feeling the need of doing so, passed the Bill on the unanimous approval of the House. Linguistically speaking, no individual or race can

claim a birth right to a language. It is the property of the speaker. Meiteilon, as it happens to be lingua-franca within the State between the ethnic communities, is at the best advantage of all of us to become the State official language. Linguistic discrimination is an outdated, non-historic and irrational miscarriage of the benefits inherent in the use of the language. It is wrong to conceive Meiteilon as the sole property of the Meiteis or English as those of Teutonic (Germanic) people only. Moreover, major tribal dialects are enjoying maximum promotion through school and university curriculum, print and electronic media, cultural and literary projects and programmes”.

In connection with the allegation that Meiteilon had been made a compulsory MIL paper in Civil Service Examination (UPSC) to discourage tribals from appearing in it, the memorandum said that the falsity of the allegation could be confirmed through a phone call either to the MPSC office or the UPSC office within a matter of minutes. As for the charge that the Government of Manipur prevented any Government school from getting affiliated to Nagaland Board of Secondary Education (NBSE), which the student body claimed to be better than the Board of Secondary Education in Manipur (BSEM), the memorandum said: “keeping aside the unfounded claim of one Board to be better than the other without assigning any reason or logic, it is necessary to just flip through some pages of the Indian Constitution or make just a phone call to an MP or MLA or a student of political science to ascertain education as a State subject of the Constitutional authority, and the discretion of which is totally in the purview of the State Government in consultation with the Central Government. The recent performance of our students in the NBSE examination and the consequent certifying of them as private candidates which has severely damaged the precious career of the students should help us to mend our wrongs.”

The memorandum went on to say that the allegation that Meitei Mayek has been imposed on all Government schools in Manipur was very untrue, and that in spite of repeated clarifications made regarding the non-imposition of the Meitei Mayek in all the schools of Manipur, this allegation remained deriving blood from some vested political interests. The memorandum further said that it was true that the tribal quota in Manipur University had been reduced from 33 percent to 7.5 percent, but that it was done constitutionally not craftily because Manipur University was now a Central University and that now it had to strictly abide by the rules and regulations adopted for a centrally run University.

Taking note of the objection to the Government's plan to convert the border town of Moreh into a Municipality, the memorandum pointed out that this had been a long cherished demand of the people of Moreh in particular and the people of Manipur in general. The memorandum asked: "Keeping in view the upcoming process of international trade and commerce, globalisation, the Trans-Asia Railway line passing through Moreh, is it not a matter of celebration rather than mourning?" The memorandum added that the present and modern trend is that of urbanisation and globalisation, the deviation from which would prove fatal to all.

Violence and Diktats on Educational Institutions

It has been noted earlier that in 2001 the militant organisation, Kanglei Yawol Kanna Lup (KYKL), launched "Operation New Kangleipak" (ONK). Among other things it advocated the boycotting and destroying of Hindi or "pornographic" films. It imposed a dress code on students. On January 6, 2005 the KYKL asked heads of educational institutions in the State to impose the "eeyongphi phanek" (the traditional Meitei dress) as the uniform for girl students of classes

IX and X from the forthcoming academic session. The diktat came after a similar edict in September 2004 failed to elicit the desired response from teachers, students and their parents. The eventual fate of this decree remains to be seen, but there are numerous instances in the past of militant groups in the state imposing “moral codes”, and running a parallel administration and executing their own brand of rough justice. On December 13, 2004, for instance, the KYKL abducted the Manipur University Vice Chancellor and Registrar. They were released on December 17 after being “knee capped”, that is, shot in their legs. The KYKL justified this “punitive action” on the grounds that both the officials had acted improperly in the appointment of the Director of the Audio-Visual Research Centre of the University.

The KYKL’s “Operation New Kangleipak” (Kangleipak is Manipur’s historical name) has mainly targeted the state’s education system, which the group believes is riddled with corruption. Violators of the organisation’s “moral code” have been punished across an expanding area of influence. Some of the more prominent incidents relating to the education sector include the following. On November 25, 2004 KYKL militants shot six examination invigilators in their legs in Imphal for allegedly encouraging students to take recourse to unfair means to pass the test. Two women accused of doing the same were beaten up and warned of harsher punishment if they repeated the mistake. On March 12, 2004 KYKL imposed “prohibitions” around examination centres to ensure the “smooth conduct” of the Class 12 examinations in Manipur.

On June 27, 2003 KYKL issued “ban” notices on three branches of the State Council for Educational Research and Training, accusing them of inactivity and corruption. On March 3, 2003 KYKL expelled three students for “examination malpractices” reportedly with the approval of the Council of

Higher Secondary Education, Manipur (CHSEM) during the examinations at Pole Star College, Wabagai. The outfit also rebuked two invigilators for “negligence” during the examinations. On March 21, 2002 KYKL militants killed an examination invigilator and injured six others in separate incidents on the first day of annual examinations of the Board of Secondary Education. Earlier, in December 2002, the KYKL had threatened to execute six people, including the School Education Minister, Maniruddin Sheikh, for a scam in the School Education Department. The other five included a Deputy Secretary in the Department, who was alleged to have collaborated with the Minister in the “illegal appointment” of officers in a Central Government funded project.

Groups like the United National Liberation Front (UNLF), the People’s Liberation Army (PLA) and People’s Revolutionary Party of Kangleipak (PREPAK) regularly conduct publicity seeking exercises such as setting fire to drugs, breaking alcohol bottles and destroying video cassettes of Hindi and pornographic movies in a bid to project themselves as protectors of the state’s culture and moral values. It was against this backdrop that the KYKL statement of January 6, 2005, made references to the integral cultural values and the restoration of the independence and dignity of Manipuri society, declaring that, “for a society struggling to maintain its identity and achieve self-determination, it is essential to lay the foundations for a self-sufficient economy. The imposition of the phanek as school and college uniforms is a tiny step in this direction. It will provide better employment and income for the state’s handloom weavers.”

There are indications that the practice has been taken up by relatively small groups like the Islamist group and the People’s United Liberation Front (PULF) as well. The PULF has asked Muslim girls in the State to restrict themselves to

wearing only “traditional Muslim dresses”. A lawyer’s house in Imphal was attacked by PULF cadres, who alleged that his daughters had become “too modern for comfort”. In its heyday in the late 1980s and early 1990s, the United Liberation Front of Asom (ULFA) issued decrees banning private tuitions in Assam. More recently, in November 2004, the National Socialist Council of Nagaland (Isak-Muivah) (NSCN-IM) in Nagaland asked all the private schools not only to register themselves with the outfit but also brought out a separate list of holidays to be observed strictly by all the educational institutions in the state.

At a time when popular support for the militant outfits is on the decline in other states of the region, such recourse to essentially populist measures has helped the militants in Manipur to hold on to their constituency of supporters. Even though the KYKL’s decree on the dress code has elicited little positive response from the people, there have been instances when student organisations in the state like the All Manipur Student’s Union (AMSU), have come out openly in support of the group’s initiatives for “cleansing” the educational system.

It can be seen that militants’ decrees on the “moral code” constitutes an assertion of their strength in the face of unending counter-insurgency operations by the state. It is unfortunate that the state has produced little by way of a coherent response beyond a continuance of ongoing military operations, which have been severely limited in impact as the militants exploit the porous border with Myanmar to perfection. The state government, riddled as it is by corruption and abysmal ineptitude, is itself a frequent target of extremist intimidation and is, in fact, responsible for the general breakdown of law and order and collapse of confidence. Ironically, this situation has made the actions of the militants not only possible, but in some measure, even popular.

Manipur Professor Shot Dead on Campus

On May 25, 2009, some gunmen shot dead Prof. Md Islamuddin (56), the Proctor of Manipur University, inside the University campus. Sources on the campus said that the attack could be linked to the controversial election of the MUSU (Manipur University Students' Union) which was held the previous month. A section of the students had alleged irregularities in the poll process. After the election row, Prof Islamuddin, who was popular among teachers and students, resigned from the post of Dean of Students' Welfare, but continued to be the Proctor, in-charge of maintenance of peace on the campus. But, JTF-HR (Joint Task Force, Human Resources) of the KYKL-UNLF alleged that there were irregularities in the issue of identity cards to the students and favouritism. This was the second time officials of the university were targeted. Some years earlier a professor named Trinath Ratho was killed by some miscreants.

Patriotism and Education

After the All Manipur Students Union (AMSU) launched the anti-foreigner campaign against the influx of non-Manipuris into the state, another student body has taken up the ethnicity call. The influential Democratic Students' Alliance of Manipur (DESAM) has issued a diktat to CBSE-affiliated schools in the state to include the social science books brought out by the Board of Secondary Education, Manipur, as part of their curriculum. DESAM said the CBSE curriculum, which follows the NCERT syllabus, does not have much on the ethnic history of Manipur. Announcing that it would not take no for an answer, the student body's publicity wing said a pure CBSE syllabus would be robbing the State's future generation of native history, geopolitics and economics knowledge. "There are vast differences in the history of India and Manipur. We have our

own 2,000 years of history and the need of the hour is to mould students with knowledge on local natural resources and history. It could translate into a source of self-sustenance,” said the Alliance.

One of the dailies reported that despite their syllabus being of CBSE, Manipuri was available as a subject option and it covered ethnic topics. In September 2005, Nagaland’s Secondary Education Board had gone a step ahead of the National Curriculum Framework - then underway in Delhi - and introduced textbooks up to Class IV with chapters on Naga history and the community’s post-British era struggle for sovereignty. The Nagaland Board’s textbooks have, for example, replaced typical depictions of an “Indian” village and customs (sari, dhoti, chapati, etc) with those of a Naga village showing traditions and customs unique to the state.

Civil Societies Appeal

Recently, after the 23rd July, 2009 Khwairamband Bazaar shooting incident, there has been serious social upheaval. Student groups like AMSU, MSF and others imposed a total closure of the educational institutions till the present Chief Minister submitted his resignation. In connection with this, on 26th September the Kuki Inpi Manipur (KIM), the apex body of the Kuki tribes appealed to the student leaders to call off the ongoing class boycott in the interest of the academic career of the students. It is worth mentioning that the classes were boycotted in the wake of the July 23 incident of the killing of a young man by the police. The boycott was endorsed by All Manipur Students Union and endorsed by other students’ organizations. KIM wished that the present imbroglio in the State comes to an end at the earliest in the larger interest of the State of Manipur. It further expressed pain and astonishment at the way students stopped attending classes. KIM was worried

that due to this situation students would use unfair means during examinations in order to compensate for the missed classes. The press release issued by KIM continued: "Such situations would hamper the academic interest of the students which may ultimately leave a negative impact on the thinking of the students who are to be the future leaders of the State". Therefore, KIM appealed to the student leaders to call off the boycott and find an alternative positive means to achieve their demands and called upon every right thinking citizen of Manipur to support the Kuki Inpi's stand and make Manipur a better place to live in.

Concluding Remarks on the Present Situation

From the information given above, it is obvious that the present educational scenario in Manipur is one of confusion. The history of modern education in the State is short, but is riddled with contradictions. In the first place, there does not seem to be a coherent policy on the part of the Government. This has resulted in a lack of transparency, and there are allegations of corruption and malpractices. Some militant groups want to "cleanse" the system, but in the process of implementing their plans, they only add to the violence.

Secondly, militancy has deeply affected the educational system. Because of the general situation of unrest and violence, fear and suspicion, institutions have been frequently closed and the academic calendar has been disrupted. The year 2009 was a period of untold turmoil in the field of education. The situation has not yet achieved normalcy, though some semblance of order has been restored towards the end of the year. It is with this background that we proceed to the next Chapter to consider the concerns expressed by the persons who were interviewed or who answered the questionnaire in the course of this study.

Chapter 3

Narratives from the Responses of Persons Interviewed

The following narratives are culled from the responses of persons who were interviewed or who answered the questionnaire. Some of them did not answer all the questions, and some gave written answers. The questions that were asked are given as headings but only important points made by the persons are presented. The Questionnaire is given as Annexure I, and the names of the respondents are given in Annexure II.

What do you think of the topic – “Teaching for Peace”?

Most persons interviewed found the topic very appropriate. Some suggested that it should be “The way to/for peace”. Some said that they were excited about the topic, and felt that it was challenging.

A majority of them felt that there is an urgent need for “Teaching for Peace”, because of the widespread violence in the Manipuri society today. They also felt that the topic is in the right direction as it will make education complete. Some felt that it was needed not only in Manipur but in North East India as a whole. There is a need of “Teaching of Peace” not merely

for the students but also for the Principals, school owners and teachers in order to improve the educational environment. It will help them to concentrate on education and studies. The individuals will learn not to react violently to negative situations, and the cumulative effect will be a peaceful State.

What do you know about the history of education in Manipur?

Many respondents point out that there was a system of education in Manipur before the introduction of the modern system of education by the British in Manipur. Modern education is colonial in nature, but changes are taking place.

Manipur was an independent kingdom ruled by the native kings. The original settlers of Manipur are the Meiteis and the tribals. There are 33 ethnic tribal groups speaking different dialects. Ancient Manipuri scholars had a clear insight into the knowledge of arts, science and social studies. They left behind many valuable treasures of knowledge, inscribed on copper plates, coins, stones, etc., and books on different disciplines written in the Manipuri script (Meitei Mayek).

Education was imparted to the youth basically to train them as soldiers to defend their motherland. Education also inculcated moral and intellectual development of the students. When the needs of the people increased and society also underwent changes, the objectives of education were redefined. Such objectives included training in love of the motherland, freedom, vocation, health, moral character, worthy membership of family and neighbourhood, proper use of leisure and economic security. Before the advent of writing, oral teaching was in vogue. Later on the ideas and practice of education were written down in books. Various books on different subjects helped in preserving and propagating knowledge to the younger generations. Printing and writing materials were all indigenous.

Education was not meant for a privileged few. Everybody enjoyed the privilege of learning in various disciplines and trades. Its scope was vast and varied. Different types of education existed like military education, technical education, medical education and physical education. Strictly speaking education was in the hands of private agencies. Teachers or Gurus or Pandits were its providers. A learned Guru or Pandit was an institution by himself. The educational centres used mostly the traditional method of learning by doing. Individual attention was paid. Physical punishment was not harsh but was exemplary. Prizes were given to the talented ones. The relation between the teacher and the taught was excellent. The medium of instruction was Manipuri because of the preponderance of the Manipuri speaking people. Manipuri language has been a vehicle of Manipuri literature since the 8th Century.

Does the State have an education Policy? Or is there anything to guide the education system in the State at the school, college and university levels? How is the curriculum designed in the State? Who designs it?

According to Dr Leiren Singh, Head, Department of Education, Manipur University, the school curriculum at the elementary level is prepared by the SCERT (State Council for Educational Research and Training). From class VIII onwards, the curriculum is in line with NCF (National Curriculum Framework) of 2005. As for the curriculum for High Schools and Higher Secondary Schools, the Board of Secondary Education, Manipur prepares it in consultation with NCF 2005 and by networking with other agencies. In the case of colleges, and the University of General Education, the curriculum has been prepared by the University on the lines recommended by curriculum development committees in various subjects appointed by the University Grants

Commission, inserting appropriate local inputs for undergraduate colleges.

Dr Singh stated that there is no separate education policy in Manipur. The State is adopting the NPE 1986, with modifications made in 1992 with appropriate State Plans of Action. Education in the State is guided by the National Policy on Education which is framed by NCERT, NCTE and UGC. Curriculum is designed by the subject experts under the instruction of BSEM and Council.

Curriculum Designs

The present curriculum of the State meets only half of the needs. Much more needs to be done. There are enormous gaps in the education system of Manipur. It has not solved the conflicts as the State economy is declining. Peace Education is desirable to fill those gaps.

Is there any initiative taken to include tolerance and inclusiveness in the curriculum?

The present curriculum is not sufficiently open or designed to meet the needs of the students to develop and grow with tolerance and other values. However, it is inculcated in some Catholic schools. This is an exception and there is a need for a drastic change in Government policy. Also the new curriculum framework of NCERT 2005 has stated the need for education for peace and teacher training. In 2008, the SCERT introduced the curriculum and syllabus for a two-year Diploma Course in Elementary Teacher Education (pre-service). The course on peace and human rights education is introduced in two papers, one in the first year and the other in the second year. But more material is needed for peace studies to make them comprehensive and better. If there is peace, there will be development in the State. Teaching for Peace in Manipur will develop if the Government takes suitable initiatives.

Role of the State, Design of Text books:

One of the respondents who is a doctoral student is of the opinion that the whole focus of the State education system and the preparation of text books is detrimental to peace itself. Text books are now used as tools of cultural imposition of the Meiteis on the tribals. The curriculum seems to be designed with these objectives. State sponsors books that appear to be intolerant and subjective. Tribal history is ignored and importance is given only to the history and scripts of the valley.

Peace Education must be taught from the grass roots level, and included in the school curriculum in all the subjects. The course on Peace and Human Rights Education is introduced in two papers in the 2 year course of Diploma in Elementary Teachers Education. It is designed by the SCERT. As far as I know, it is possible to get many teachers to handle this programme with Handbooks published by NCERT. But teaching for successful learning cannot occur without high quality evaluation. The State follows the system of Indian education, but sometimes it is not fully applicable in the context of the State.

Do you think the present curriculum is enough to help students and children to grow up with tolerance and other values?

For inculcating inclusiveness, tolerance, perseverance, team work, etc., in the curriculum we (teachers) should take the initiative. One teacher is of the opinion that the present curriculum is enough to inculcate values such as tolerance, helpfulness, team work, co-cooperativeness in the students. But nowadays, some of these values are not found in the teaching-learning process. It is high time to integrate Peace Education in the curriculum.

More research is needed to improve the system. Learning by play methods should be adopted as children can learn with fun especially at the primary level. Nowadays teaching is done

only in classrooms. Co-curricular activities are not given due importance. Teachers are used to the lecture methods only. More emphasis needs to be given to education in values.

Active participation of students in Peace Education through dramas, slogan writings, plays, songs, games and painting should be introduced. Peace Education will be successful when everyone understands the value of peace. There are many subjects in schools, colleges and universities which provide knowledge in various fields. But subjects like literature and philosophy make a person think and inculcate the spirit of tolerance, co-operation and unity.

Do the subjects have anything related to Peace as a value? Is Peace defined or how is it explained? Can you elaborate your understanding?

Only a few of the respondents and those who were interviewed, replied to these questions. Those who answered the questions said that peace as a value is highlighted, but not explained in detail. One teacher elaborated in this way: "In my understanding, peace as a value should be included in the curriculum and should be enforced by law for its practical utility."

According to some, teaching for peace will surely improve education and the social environment. Peace will bring social harmony and progress. It will also change the economic environment in the State. Peace is not to be defined as a value. Rather it should be defined as a "skill" for survival because of the prevailing condition. Peace Education should not only be a means of survival but should also be a value to enable people to live in harmony and peace.

What are the obstacles to overcome? Any challenges to be met?

Insufficient and inadequate allocation of funds is a major obstacle. Lack of encouragement from the Government, lack

of confidence among the people, age-old attitudes of inferior-superior communities are some of the other obstacles. The erosion of traditional values is a major challenge. The present requirement seems to be “to learn to jump over and grab.” The idea that “might is right” prevails. Other challenges are widespread injustice and selfish leaders. The most serious challenge is that of insurgency, ethnic disunity and corruption.

Inter-communal and inter-ethnic distrust is a great obstacle that needs to be overcome in the State. The present educational system is in tune with the capitalist and individualistic world. But for social peace, individual economic growth is not sufficient. Even in the absence of war, the gap between the haves and have-nots can derail peace processes and deny peace of mind. Insurgency, bad governance, ethnic divide, religious narrow mindedness, language issues, poverty, unemployment, drug abuse, illiteracy, etc. are real challenges in the State.

It is difficult to work in a conflict situation. Security of life, social security, support and co-operation are absent. Interference of various NGOs in the Education Department has made it difficult to impart quality education in the State.

Do you think Teaching for Peace in Education will improve, or not improve, the educational environment in the State?

Definitely it will improve. Teaching for Peace has a great role in the educational environment in the State. It will improve the quality of education by inculcating the concept and practice of tolerance in life. The present curriculum does not meet the need of the present times. Peace education is desirable because it takes a person away from the path of violence. It promotes tolerance, and in a special way nurtures ethnic tolerance.

Do you think that the present curriculum meets the need of the present century?

A majority of the respondents stated that the curriculum needs a complete overhaul to meet the changes and prepare people to live in the present dynamic society. In the present educational system, there is no interaction between the students and teachers. The teacher becomes only a resource person. Peace education should be taught in educational institutions also for the development of one's personality.

Tell or narrate your experience as a teacher/ activist/ member of civil Society/ Administrator in the educational system in the State. Do you have anything else to share or narrate in addition to what we have discussed above?

One of the teachers said: "I am a staunch supporter and firm believer in peace. Injection and incorporation of Peace Education in the curriculum would greatly help in instilling and inculcating the values of forgiveness and reconciliation, and consequently encourage people to find an alternate to war, conflict and hatred."

In Manipur to talk of lasting peace, we have to start with the students/children who can still be moulded. So far our attempt to solve violence does not have a long term policy, but is purely a reaction. We have no preventive measures, no proactive measures.

One of the respondents said: "As a member of civil society, the education system in the state did not help me much in my understanding of the many different tribes of the country. I feel that it is essential to break down the distrust which is so prevalent".

Another respondent says: "If our efforts at Education for Peace are to succeed, the teacher-student ratio should be 1:30. At present it is about 1:60. So far there is no knowledge of any

peace studies in the curriculum in the State. The state has many policies, but how far they are successful can be seen from the Government schools which do not function well. The state is slow, but is making progress. The Government must take full responsibility to make Peace Education a success.

Conclusion

It should be obvious from the responses that peace studies do not get any priority in the state curriculum. One would need to study the books of the state in order to understand this situation. One can look at this situation either as purely negative or take it as a challenge. Instead of taking a stand on this dilemma, the next chapter will look at possible alternatives.

Chapter 4

Conclusion: Teaching and Educating for Peace

As in other states, the educational system in Manipur too has to address the task of meeting the present needs relating to the preparation of the younger generation to be productive members of society. Such needs arise from the changes taking place in all societies. However, in times of rapid change, societal needs too change rapidly and call for suitable modifications in the system of education. At present, due to globalisation the system of education in India has been undergoing radical changes. But in Manipur, apart from these general trends, the situation is extremely complex. This poses extraordinary challenges to the system of education in Manipur.

Inadequacies of the System

From the brief history of modern education in Manipur given in Chapter 2, it is obvious that the state's educational system suffers from fundamental inadequacies and cannot meet the basic needs of the times. The situation is made worse by the presence of various conflicting interests in the field of education. Such conflicting interests have their origin in the diversity of

ethnic groups and communities, political ideologies and objectives. These interests have developed over the past few decades in such a way that the educational system is seriously affected by the atmosphere of widespread conflict and violence.

The situation is such that one can reiterate what was said earlier in the Concept Note of this study: "In areas with conflicts, especially in the North-eastern region of India, and in Manipur in particular, people live in such an environment where every morning they wake up with mind-boggling news of violence. Such places are '*Where the mind is not free from violence*'. It can be seen that people in such areas feel that conflict and violence not only begin in the 'minds' of the people but are an ever present reality. This 'mindset' ought to become the starting point for peace building initiatives and must include practical and robust steps in conflict resolution and peace building".

The situation in Manipur is extremely complex because of widespread and long-standing conflict, lack of development and poor governance. The economy of the State is caught in the vicious cycle of debt trap. There is a very steep rise in unemployment. Corruption in public life is rampant, and lack of governance is evident everywhere. Other problems also abound. Some of them are: a rise in the number of crimes, drug trafficking, drug addiction and spread of HIV/AIDS through drug users. Ethnic conflicts have brought in their wake aggressive militant outfits, armed conflicts and extensive militarization. There is a polarization of society along ethnic divides. In brief, the situation is one in which citizens have to deal with the basic issues of survival itself. They are yet to experience human rights and the right to life with dignity.

In this context, it is worth repeating what Kenneth D. Bush has pointed out about the two faces of education in areas of ethnic conflict. The negative or destructive face shows itself in the uneven distribution of education to create or preserve privileges. It uses education as a weapon of cultural repression, and the production

or doctoring of textbooks to promote intolerance. The positive or constructive face goes beyond the provision of education for peace programmes, reflecting the cumulative benefits of the provision of good quality education. These include the conflict-dampening impact of educational opportunity, the promotion of linguistic tolerance, the nurturing of ethnic tolerance and the “disarming” of history. In the case of Manipur, it is necessary to deal with both the faces of education.

Some Suggestions

Most of the persons who were interviewed or answered the questionnaire are agreed on the following points.

1. In the first place, they feel that a complete overhaul of the educational system in Manipur is the need of the hour. They feel that the present system is obsolete and unrealistic because it does not satisfy the needs of society. It does not meet the modern standards of education. There is also corruption in the system. Therefore, the Government should sincerely look into the system, and in consultation with experts develop a system that is appropriate for the State.
2. Secondly, irrespective of their background the respondents feel that there is a very strong communal and ethnic divide not merely in society but also in the educational system. Therefore, there is a need to make the system communally sensitive by promoting inclusiveness in order to accommodate all the needs of all the communities.
3. Thirdly, Education for Peace is absolutely necessary in Manipur. For this purpose, education must enable students to think critically and analytically. It must include instructions on human rights and duties of individuals. It must wean the youth away from the path of violence and provide them with the skills required to be mature members of a modern society in the age of globalisation.

4. Finally, Education for Peace requires appropriate training of teachers so that they are able to effectively participate in Education for Peace.

Conclusion

From what has been said above, it can be seen that in Manipur the following steps must be taken. There is a need for developing minimum standards and monitoring with suitable changes in the curriculum. Education in Manipur must meet the needs of youth and teach them skills. It must lead the youth away from violence, and positively make them promoters of peace and social harmony. Further, the urgency of investing in training teachers especially to teach for peace cannot be exaggerated. It is within this context that the *Peace Education Curriculum* and the *Course for Teacher Education on Peace and Human Rights Education* given in Annexures IV and V must be taken seriously.

Annexure I

Questionnaire – Schedule

Theme: Teaching for Peace and the various initiatives taken by Govt and Civil Societies to promote peace and tolerance in the state of Manipur (India)

General Information:

Name :

Sex : Male/ Female:.....

Occupation :

Address :

Phone No :..... Mobile No:

Fax No :.....

Email :

Note : *These questions can be answered directly to the interviewer or in writing.*

The interviewer will also use secondary materials to fill up gaps in the search for directions and for information and documentation for this research study.

Specific Questions:-

1. What do you think of the topic – Teaching for Peace?
2. What do you know about the history of the educational system in Manipur?
3. Does the State have an education policy? Or anything to guide the educational system in the State at the school, college and university levels?
4. Is there any text book that you can be evaluated as a part of this research study?
5. Give some suggestions:
6. Is there any initiative taken to include tolerance and inclusiveness in the curriculum?
7. How is the curriculum designed in the State? Who designs it?
8. Do you think the present curriculum is enough to help students and children to grow up with tolerance and values?
9. Do the subjects have anything related to peace as a value? How is peace defined or how is it explained?
10. Can you elaborate your understanding?
11. How do you think *Teaching for Peace* in education will improve or not improve the educational environment in the State?
12. What are the obstacles to overcome any challenges?
13. Do you think the present curriculum meets the need of the present century?
14. Tell or narrate your experience as a teacher/ activist/ Civil Society/ Administrator with reference to the educational system in the State?
15. Do you have anything else to share or narrate in addition to that we have discussed above?

Note: Please write every detail and use additional paper where necessary. Any other query or important points may emerge

during the discussion; that can be noted towards the end or on another page. The structure of the questionnaire can also be flexible to include other information and points of views. Some of the text books evaluated can also be cited – to lead to discussion with those interviewed.

Annexure II: Persons who Responded to the Questionnaire – Schedule

Sl. no	Name	Address
1.	S. Sunil Singh, Lecturer, SCERT	SCERT, DM College,Campus. Imphal
2.	Rajkumar Tondonsana Singh, Lecturer, SCERT	Yaiskul Sanakhwayaima Kollup, Moirangkhom, Imphal
3.	K Iswar Kumar, I/C IEDC SCERT	Sagolband Sayang Kuraomakhong, Imphal West.
4.	K Hullem Ashok Kumar Singh, Teacher Administrator, SCERT	SCERT, D.M College Campus Imphal,
5.	Akham Sharmila, Lecturer,DIET Imphal	Nagamapal Lamabam Leikai
6.	Kshetrimayum Banita Devi, Teacher	HaobamMarak Kangjam Leikai, Imphal
7.	M Geeta Devi, Lecturer	DIET , Imphal
8.	Teneihoi Serto, Lecturer, Lamlong Higher Secondary School	Lecturer, Shalom-Inn, Opp Central Bus.
9.	Huai Sain Mawi, MSW	Sim Veng , Churachandpur -795128
10.	Huai Sain Vung, MSW	Sim Veng, Lamka CC Pur-795128
11.	Kaphanlal Thanlvai, Service, Social Sector	Beltola, Guwahati, Assam
12.	James Vung Jangam Haokip, Research Scholar NEHU	Khengjang Village, Chandel,Dist,
13.	Vunghauniang Tungnung, Teacher, MLCU	Churchandpur, Manipur
14.	Rev A.S Phungreingam, Ordained Church Worker	Sopleng Baptist Church
15.	Jayshree Ngangom, Reseach Scholar, MU	Manipur University, MU, History Dept.
16.	Chungsek Zeite, Social Worker	Z. Com, Thangal Bazar-Imphal -795001
17.	Dr. Leiren Singh, HOD,Dept of Education	Manipur University,Canchipur-795003.
18.	Nancy Moirangthem, Program Officer,CFPEM	Manipur University, Canchipur-795003.
19.	Souban Bani Devi, Lecturer ,DIET Chandel	Keishamthong Elangbam Leikai
20.	Gurumayum Anita Devi, Lecturer, DIET	Palace Compound (Mahabali Mamang) Imphal
21.	Thounaojam Binashakhi Devi, Lecturer Moirang DIET	Wangoi Longjam Leikai
22.	Nongthambam Kiranbala Devi, Lecturer, Ukhuri DIET	Achanbigei, P. O Mantripukhri – 795002
23.	Nameirakpam Ranjana Devi, Teacher Educator	Wangkhei Keithel Ashangbi
24.	K. Krishna Mohini, Teacher	Sagolband Meino Leirak Imphal

Annexure III

Towards a Vision of a Curriculum for Peace Education

Late Dr L Jeyaseelan

*Member-Justice & Peace Commission, Archdiocese of Imphal,
Manipur.*

Peace beckons us to be peace fellows, activist and educationists. A vision towards peace education is the need of the hour. When it is taking place from the precincts of the seat of academic enterprise in the State like the Manipur University, the matter gains legitimacy. Through the introduction of peace education by the networking of those interested in it, we are attempting to make “peace happen’ in our state. It is an attempt to create an atmosphere of tranquility so that the future citizens will think only of peace and peaceful ways of living. Therefore in order to achieve that the lessons from primary to secondary, college and university level of curriculum should have the following thrust.

Lessons on the Urgency of Peace

We know by experience how a long drawn conflict contributes negatively to the growth of the state on many fronts.

The absence of peace has weakened relationships, societal ties between different ethnic communities—all in the name of man-made differences. Pupils should be made to realize that conflict and confrontation have not taken any community/society/nation to progress and development. Conflict played out in the open-field without any rule and regulation is self-destructive and robs the present day generation of their livelihood which is a fundamental right.

The curriculum has to enable our youth to produce the positive energy of peace which can be re-introduced through peace education. Our youth have to cultivate the values of being broadminded, unselfish, non-jingoistic, out-going, tolerant and so on.

The subject is very interesting and is the need of the hour. Teaching for peace means living without fear.

Urging Pupils to Give up Violence in All Forms

We need to propose alternative ways of solving conflicts or rather adopt peaceful ways of resolving conflicts. They are through dialogues, mediation, and negotiation, sitting across the table, become partners in dialogue, move on the path of reconciliation; the ability to forgive the wrong committed by others for the sake of peace and non-violence; the strong conviction should be: we are meant to live in peace, and violence is anti-human.

Promoting a Culture of Harmony

It is the creator's design that human beings live in peace. Human beings are designed to live in families and in communities. We do not have canine teeth to tear each other and we are structured to think, feel, communicate, be sensitive to the needs of others, express one's feelings of love, tenderness and so on. One needs to be educated as to how to

live in peace without intending to harm another in word, thought or action.

We have lived in the past using violence to safeguard our homesteads/territory/ interests and used them as a deterrent. Today there is a longing for the other/other communities. Without the other we need to have a feeling that I am not/we are not complete. We need goods produced by others and what we produce, others need them – a policy of give and take has to be cultivated. The walls of separation should be broken down and encourage the process of socialization, wherein our youth become complete, or fully human capable of living in peace and loving other human beings.

Mother Teresa once said. “If there is no peace and love in the world, it is because we have failed to recognize that we belong to each other”. Her words are truly prophetic. We need to make our children grow with an inclusive mentality so that they might avoid the danger of excluding others. Themes of universal brotherhood and sisterhood are to be taught.

Training Leaders

Whatever be our claim, we lack leaders who are altruistic, unselfish, non-corrupt, visionaries who wholeheartedly work for the uplift of the common people. The number of clubs and organizations gives us picture that we are a divided society. In the absence of good leaders some people are trying to lead others on faulty lines and bad logic. Therefore we need to teach our youth to be conscious leaders, promote their leadership qualities in order to make them champions of peace, justice, non-corrupt, accountable, transparent, truthful, and practise fair-play in everything they do.

Taking Responsibility for One's Behaviour

Now there is a blame game - others have done injustice- others don't understand us or neglected us and so on. Our youth

need to ask - What about me? Do I understand others' feeling? Am I ready to take responsibility? Why do I keep on blaming others for my ills? What good have I done for society? In short, we need to teach them social values, helping them to be good citizens, law-abiding, tax-paying and so on.

We need to build the moral capacity of our citizens. People need to feel guilty or feel bad about doing wrong - what is called "prick of conscience". If conscience is dead or every wrong is justified for one reason or the other, the crime rates are bound to increase.

I have pointed out some points which a curriculum of peace education should address. Thanks for the opportunity.

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Annexure IV

Peace Education in the 21st Century

Dr. L. Leiren Singh
HOD, Department of Education
Manipur University, Canchipur, Imphal
General Secretary of CFPEM

Peace is a comprehensive enterprise that requires a transformation in our thinking, sense of values, will, resources and solidarity of all. It is one of the 4 (four) values of life. The other values are truth, love and righteous conduct. Peace education is relation to emotional aspect of personality. In Peace Education, Peace has been redefined. Instead of absence of war, it has been increasingly regarded as a dynamic participative, long-term process based on universal values and everyday life practices. Peace is not a static condition of life. It is the central driving idea, behind the most active dynamism. But early peace education before World War-I (1914) came largely from the Pacifist movement. Despite the call for an international centre to develop peace education, much of the work remained with small projects and groups. After the war, the movement for Peace Education became international and was subsequently sponsored by the League of Nations. Its aims were preservation of peace and security, peaceful settlement of all international conflicts and prevention of war among the member countries. In 1925, League of Nations, General Assembly instituted a committee of experts for Peace Education. But no appreciable

development took place for Peace Education. It was at the United Nations initiatives for a culture of peace, that due emphasis was given on preventing violence by fostering a culture whereby conflicts are transformed into cooperation before they could degenerate into war and destruction.

Actually, there is no one definition of Peace Education and no single package called Peace Education that can be delivered to different groups of beneficiaries. Peace Education covers subject matters and educational approaches used in a variety of fields such as human rights development and environmental education, security and disarmament, conflict resolution and transformation, critical media awareness, gender studies, world citizenship as well as subject areas relating to traditional ways of life. It has been generally believed that the most satisfactory approach to peace education in relation to the above subject areas and educational approaches to peace education is that which involves the whole educational institutions and the wider community. It may be pointed out that the first Hague (the Netherlands) International Peace Conference was held in 1899. In the Hague appeal for peace in May 1999 and beyond, Peace Education has been made a cross cutting theme. It paves the way for making peace education a participatory process which changes the ways of thinking and promotes learning for peace and social justice.

The Hague Appeal for Peace and Global Campaign for Peace Education has two goals in view:

(i) To build public support and political awareness for the introduction of Peace education into all fields of education including non-formal education in all educational institution all over the world and,

(ii) To education of all teachers to teach for peace.

The Hague Appeal for Peace Education Campaign brings together groups that focus on human rights, disarmament, and

women's right and social justice to work together for abolishing war in the 21st century. The need for peace education is felt by the fact that humanity faces challenges of unprecedented proportions, the continued development of weapons of mass destruction, conflicts between the states and ethnic groups, the spread of racism, community violence, the wide gap between the rich and poor throughout the globalised economy, massive violation of human rights and the degradation of the environment. In order to be equipped to tackle these complex and interwoven problems, the coming generation needs a radically different education in method and approach. The students need the skills to create and maintain peace. The methodology of Peace Education, therefore encourages

- (i) Critical thinking, and
- (ii) Preparing students to act on their convictions.

Hence there is no magic wand approach to Peace Education. It will evolve and grow only through practice.

For Peace Education, important works have been done in the past including the United Nations Educational Scientific and Cultural Organization (UNESCO) recommendation of 1994 on education for international understanding, peace, human rights and fundamental freedom. Hence, UNESCO's 1994 action plan for education for peace, human rights and democracy proclaimed by the Conference of Education Ministers and signed by 144 countries of the world and the steady growth in the number of peace education courses offered by the schools, colleges and Universities throughout the world are other remarkable developments toward peace education. The Global Campaign for Peace Education is open to the initiatives of individuals and social groups throughout the world. This is the reason why groups carry out the work of the campaign in each country and individuals who determine themselves to join the campaign with a sense of commitment.

Those sections of the people active in the campaign organize forums, write letters, circulate petitions, form working groups and write articles for publication for bringing public awareness to the cause of peace education. They can use each and every technique they think suitable to build public support for peace education. Peace education is a crucial dimension for the culture of peace.

Delors Jacque in his report, *Learning: The Treasure Within* (A report of the international commission of education for twenty-first century, 1996) pointed out 4 (four) pillars of education. They are:

- (1) Learning to know
- (2) Learning to do
- (3) Learning to live together and
- (4) Learning to be.

Out of these four pillars of education, Learning to live together, i.e. "Sehhredya Sarvabhutanam" is concerned with peace education. The Delors Commission sees a learning society and learning throughout life as keys to the 21st century. A far-reaching change in the traditional patterns of life requires better understanding of the people and the world at large. They demand mutual understanding, peaceful interchange and indeed harmony. These things are really lacking in our world today. Peace education will be in a position to give proper direction in such a situation. Hence Cora Weiss, the President of the Hague Appeal for Peace, in her speech given on January 17 at the United Nations Headquarters in New York, at a meeting on *Education for a Culture of Peace* organized by the Committee on Teaching about the United Nations, built a very strong case for peace education. She said that all education, no matter the language, should be based on the knowledge of 3R'S -Reading, Writing and Arithmetic. But Peace Education or Reconciliation should be the 4th R for the 21st century.

It may not be out of place to point out that recently the UNO launched the International Year of the Culture of Peace in 2000 and the International Decade for a Culture of Peace and Non-violence for the children of the world in 2001-2010. But a culture of peace will be achieved only when the citizens of the world understand global problems, have the skills to resolve conflicts and struggle for justice non-violently, live by international standards of human rights and equity, appreciate cultural diversity, and respect the earth and each other. Such learning can be achieved only by systematic education for peace. Really Peace Education should be started from the individual himself and slowly and gradually to be extended to the family, school, community, the state, the country and the world at large. The themes of justice, tolerance and peace have to be interwoven into the education of the children of the world, as they would be the future citizens of the 21st century. This calls for a new form of education, i.e., Peace Education.

The future peace negotiators are in our classrooms. They will act in various capacities such as the ambassadors, secretaries and other high-ranking officials in future at the state, national and international levels. They should be made well aware of the fact that history is not one war after another. But it includes the efforts of women who persuaded Alfred Bernhard Nobel (1833-1896 A.D) to turn profit from his gunpowder into a Nobel Peace prize. Some of the recipients of this prize are: Mother Teresa in 1979, Micheal Gorbachov in 1990, Nelson Mandela (shared with W. De Klerk) in 1993, Jimmy Carter, the former US President in 2002, etc. It is also shared by teachers who risk their lives by providing undergraduate education to girls in Afghanistan despite Taliban repression. Martin Luther King, clearly says, "the nation that continues year after year to spend more money on military defence than on programmes of social upliftment is approaching spiritual death. America can lead the

way in this revolution of values". It may also be pointed out that the United Nations estimates that for the fiscal year 2000 military got \$281 billions. But education gets \$35 billions and health \$ 31 billions. In America defence gets 50% of the budget and education gets 6% only. However, defence budget for India for 2002-2003 is Rs. 65,000.00 Crores. It is about 3% GDP. But the actual expenditure is 30% higher than the official figure. Thus defence budget is 20 times more than Central Govt. funding for health services, 15 times more than the allocation for Elementary Education and 6 times more than outlay for all forms for education in India. For Pakistan, defence budget is about 4% of GCP. Pakistan hikes its defence budget for 2002-2003 by 10.6% to Rs. 146 billions from Rs.131.6 billions the previous year. The reason cited is the military tension with India.

But the quality of the teacher is the most important factor outside the home in a student's achievement. Prof Betty Reardon, Director Peace Education Programme, Teachers College, Columbia University, clearly states that no single profession has greater responsibility and opportunity to enhance the opportunities for the achievement of a culture of peace than that of the teachers.

The need of the hour is to increase drastically the education budget for the proper development of peace education. Actually, war is a defeat for humanity. Dalai Lama has said that along with education we need to develop more altruism and sense of caring and responsibility for others. This can be done without involving religion. One can call it "secular ethics" to teach kindness, compassion, sincerity and honesty. We need caring communities, not armed fortresses, in our schools. Thus, the UNESCO constitution, drafted at the end of World War II and dedicated to the permanent abolition of war says, "War begins in the minds of men" and adds "Therefore it is in the minds of men that the defence of peace must be constructed."

The Hague Appeal for Peace and Justice in the 21st Century is a 50 (fifty) steps programme relating to various aspects on how to get the culture of peace at the global level. It is sub-divided into four main groups. They are:

1. Root causes of war and culture of peace (1-11)
2. International humanitarian and human rights law and institutions (12-27)
3. Prevention, resolution and transformation of violent conflicts (28-41)
4. Disarmament and human security agenda (42-50)

Peace Education has been introduced in India on an experimental basis by teachers and students at City Montessori School, Lucknow. The school was started in 1959 with five (5) students by Dr. Sunita Gandhi based on the educational ideals of Mahatma Gandhi who is an apostle of peace at different levels. Now, after a short span of 44 years, the school is a large private school with 23,000 students. Thus the school proved Mahatma Gandhi's vision in the 21st century. In this school, Peace Education had been made an integral part of the curriculum and parents, teachers and peer-groups are involved in both education and upbringing of the children. One of the guiding principles of the City Montessori School is that of realizing the idea that a school is an extended family, with the teacher acting as a role model or an example to be demonstrated to the students and the society at large for the process of socialization. The students in various life situations can emulate the example. Hence everybody involved in this educative process must learn to consult, co-operate and participate for the benefit of the learners and society from kindergarten to class XII. The education provided in the City Montessori School focuses on both academic excellence and emotional well being incorporating the visions of Mahatma Gandhi. Its curriculum also focuses on defining values and learning about peace. The students generally

follow lessons in world citizenship, social responsibility, peace issues and religious values. Every event of the school starts with a prayer for peace in the world to pave the way for peace education and international understanding. In 1992, the school had an opportunity to prove that peace as a value oriented education and promotion of peace could affect community life effectively. It was on December 6, 1992 that communal conflict broke out between Hindus and Muslims. The centre of the conflict was the Babri Mosque in Uttar Pradesh. In 1990 an attempt had also been made by the Hindus to demolish the mosque, and later in 1992, another attempt was made to destroy the mosque killing more than 2,000 people in the conflict between two major religious groups. The students of City Montessori School tried to prevent further violence. They tried to obtain a jeep with loud speakers from which they played tapes of students singing unity songs. The jeep was followed by about 1,000 children and several thousand parents singing unity songs and carrying posters on the following themes:

- (i) We should live in unity
- (ii) God is one
- (iii) The name of God is for both Hindu and Muslims
- (iv) Mankind is one
- (v) All religions are one, etc.

The school thus provided a meeting place for all religious leaders to solve the communal conflict peacefully. Thus Lucknow averted the violence under the initiative of the City Montessori School demonstrating peace education in action. Such type of teaching in conflict situations amicably can be emulated by other educational institutions functioning under different managements in India at present, including in the North Eastern Region. Peace is profitable. This fact has been realized by the business communities in South Africa and Northern Ireland.

The introduction of Peace education in India in general and North Eastern Region of India in particular is also essentially required as the country as well as the Region have a serious problem about peace. As it is, a number of development plans cannot be taken up due to lack of a congenial atmosphere at the home front. At the same time, loss of instructional days due to strikes, bandhs and other agitational programmes can be prevented only when a peaceful atmosphere prevails at home, school, society, state and the country as a whole. There are a lot of potentials for building peace in the churches, women's organizations, the mass media and the business communities. The roles of out-of school education, arts and sports are also gaining an increasing recognition for maintaining peace at different levels. As a movement, Peace Education is like a great river fed from diverse streams, from every tradition, culture, language, religion and political perspective.

Hence active learning in formal educational institutions both in content and practice must be at the heart of Peace Education. For this purpose, it is essentially required to co-ordinate the National Council of Educational Research and Training (NCERT), National Council for Teacher Education (NCTE), University Grants Commission (UGC), Universities, both Central and State, and State Councils of Educational Research and Training (SCERT), State Councils of Higher Secondary Education, State Boards of Secondary Education, etc. for introducing Peace Education as an integral component of the curriculum after a critical review of the existing textbooks, reference books and other reading material. Introducing Peace Education at all suitable stages and sub-stages of education for the benefit of the teachers and students and community at large will pay rich dividends.

In concluding our discussion it may be pointed out that educational action must dissipate self-defeating attitudes by

contributing to a full development of the individual and his personal integrity. For this purpose, inculcation of appropriate doses of peace education will materially help in the all round personality development of each and every individual in a developing country like India having acute financial problems. Peace Education can be introduced in a formal system of education in India with a political will on the part of the party in power either at the centre or at the state with active co-operation of the Non- Governmental Organisations working at various levels. Liberal financial assistance will also have to be given for Peace Education Centres and for organization of seminars, workshops, and conferences on various aspects of peace education. Publishers have also an important role to play in publishing and distributing peace education materials. Thus an arrangement can be made for the effective introduction of peace education so that the goal of peaceful co-existence, fellow feeling and good will for all can be achieved with the active participation of all sections of the people irrespective of caste, creed, colour, religious and political affiliations. The need for peace education is greater than ever before with a holistic approach to get credibility, status and accountability. Peace Education is all the more relevant in view of the recent terrorist attack on World Trade Centre on September 11, 2002, attack on Indian Parliament on December 13, 2001, and the mounting tension for a show-down between India Pakistan, US and Iraq at present. All these undesirable developments and activities can be prevented at the grassroots level by peace education.

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Annexure V

Relevance of Gandhian thought in the present day society

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Department of Information and Public Relations, Govt of Manipur.) pp 6-9).

Mohandas Karamchand Gandhi is popularly known as the “Father of the Nation” rather than an advocate of new ideas as well as action. But when one deeply examines his ideas and activities, the contribution of M.K Gandhi as an advocate of love, truth, non- violence, equality of sex, women empowerment, human rights, etc., one finds that the degree of these qualities are higher than his struggle for Indian independence.

In this 21st century when the world is facing violence and terrorism in every aspect of human life, the ideas and thoughts of M.K Gandhi are found to be very relevant. His ideas and thoughts are applicable to establish a new social order based on love and non-violence. This might be the main reason for declaring 2nd October, 2007 as the International Year of Non-violence by the United Nations. Since then 2nd October has been observed as the International Day of Non-violence in many countries of the world. We may focus on the main points of Gandhian thought which are relevant in the present day society.

Gandhi's view on the Individual:

Moral values and ethical considerations form the base for the development of the individual's personality, according to Gandhi. The individual comes first and foremost in the Gandhian outlook and in any scheme of social progress the first step always lies with individual. Gandhi believed in the goodness of every individual. The entire social and political fabric in Gandhi hinges round the individual who is one of supreme consideration. Every individual possesses the element of reason. When anything comes in his mind, he can easily differentiate what is right and what is wrong. An individual has always to depend on his conscience. His conscience always guides him in the right direction in a positive and constructive way. When the individual always acts according to his conscience, he in course of time develops the concept of "inner voice" within himself. Whenever he faces any problem or any issue his inner voice tells him what to do and what is right. Sometimes, one could listen to his inner voice when the mind is in a serious mood. When the individual becomes mature in his/her thinking and action based on moral and ethical values, then he/she fully develops "soul force". It is the soul force which guides and empowers him/her to discharge force based on love, non-violence and truth. He/she could not be influenced by others but he/she can exercise influence on others. On any problem or issue, the individual can take his/her own decision and need not depend on others. The individual always acts in the general interest of the people and is always ready to sacrifice his/her own interest.

Gandhi's view on the Family

The family is a very important social unit. Without families, there cannot be a society. The establishment of a just society based on non-violence can only be possible when the members

of the family develop in a constructive and creative way based on love, non-violence and truth. A family usually consists of husband, wife and their children. To Gandhi, the upbringing of children in the right and proper direction is a very important task of the parents. The woman is essentially the mistress of the house. The art of bringing up the infants of the race is her special and sole prerogative, without her the race would become extinct.

The parents should instil the value of morality and ethical considerations in the mind of the young children. There should not be any difference between son and daughter in providing opportunities for the development of their personalities to the fullest extent. Both son and daughter are to be trained on the basis of moral values regarding their behaviour, disciplines and their attitude towards others. The parents have to guide their children in such way that they can exercise their conscience, develop their inner voice and discharge their duties with soul force.

Equality of sex is another important aspect not only as a theoretical concept but also as a matter of practical advocated by Gandhi. In the family, there is equality of status between husband and wife. Gandhi was against calling of women/wife as weaker sex. "A woman who knows and fulfils her duty is the queen, not the slave, of the household over which she presides".

The man should look to the maintenance of the family, the woman to household management, the two thus supplementing and complementing each other's labours. He had given the term 'better half' to wife/women. Both enjoy equal status in the family, discharging their respective functions in full co-operation with love and respect of each other in non-violent way. So the parents and their children (after adulthood) exercise their respective rights and duties by enjoying their own freedom in a decentralised manner. Then the establishment of a new social order based on love, truth and non-violence is not a

difficult one. In 'the Daily Herald' September 29, 1932 Gandhi wrote "whatever the race, family, life is the first and greatest thing. Its sanctity must remain. Upon it rests the welfare of the nation. For good or for ill home influence persists".

Gandhi on Society

Gandhi advocated a decentralised social order based on non-violence, truth, bread labour, trusteeship, democracy, sarvodaya, etc. He wanted to establish a new social order on the basis of truth and non-violence. There will be no exploitation of man by man and all forms inequality will be replaced by equality, competition by co-operation and hatred by goodwill and love. A society free from exploitative, socio-economic injustice and concentration is less need of police force. In his ideal society, Gandhi believed, there should be both economic as well as political decentralisation. He meant the abolition of large scale industry and their replacement by cottage industry. Gandhi was very much against the centralisation of economic and political power in the hands of a few persons. "It is only in a society based on the concept of decentralisation that the different virtues of non-stealing, non-possession, swadeshi and the doctrine of bread labour shall hold the social values which could deliver real good to the people". Gandhi's ideal society is based on democracy. According to Gandhi, "the rule of majority does not mean that it should suppress the opinion of even an individual if it is sound. Opinion of an individual should have greater weight than the opinion of many if that opinion is sound on merits. That is my view of real democracy". To him political democracy without economic democracy is meaningless. The concept of trusteeship is to bring about economic equality and economic democracy. The rich capitalist should voluntarily surrender his excess wealth for societal good. This would prevent the exploitation of the poor by the rich and the rule of few over

the majority of the vast population. Gandhi's vision of democracy is to create a stable social and economic order based on freedom, justice, equality and fraternity. In a sarvodaya society, there will be freedom for all and utmost equality; there will be no classes or castes; no exploitation nor injustice, but equal opportunity for each for the fullest development of his/her personality.

Gandhi and Non-violence:

The thought of Gandhi is not a set of doctrines or dogmas but is a way of life. It indicates a new attitude or reinstates an old one towards life's issues and offers solutions for modern problems. Gandhi said in March 1936 "there is no such thing as 'Gandhism' and I do not want to leave any sect after me, I do not claim to have originated any principle or doctrine... I have nothing to teach to the world. Truth and non-violence are as old as the hills. All I have done is try experiments in both on as vast a scale as I could do". On the basis of his belief Gandhi advocated decentralised society in which there is equality among the members of the society based on non-violence. All men are born equal. There should be no inherited or acquired superiority by any section of the society. There should be equal opportunities for all. Non-violence is the bases of the Gandhian social economic and political order. The rich people should use their additional income for the benefit of the society, acting as trustees of the poor people. The individual, guided by the concept of "bread labour", also enjoy his/her economic freedom in addition to his/her social freedom. The economic equality paves the way for political and social equality. Non-violence is the basic label of Gandhi's political and economic decentralisation. To Gandhi, non-violence is the kingdom of heaven. He said "Ahimsa comes before Swaraj... Ahimsa must be placed before everything else, while it is professed". Gandhi distinguished between the negative and positive meanings

of Ahimsa. In the negative form it means non-injury to any living being whether by body or by mind. In its positive form Ahimsa means the largest measure of love and compassion toward all the living creatures. To Gandhi violence is synonymous with centralisation. Mankind can get out of hatred and violence through love and non-violence. In order to put an end to violent aggression, non-violent resistance is the only remedy. Hence perseverance of Ahimsa or nonviolence is of the utmost importance. One may also note that decentralisation and non-violence always go together in the social, economic and political matters affecting the interest of the people.

Gandhi on Panchayati Raj

Panchayati Raj is another important aspect of Gandhian thought, very much relevant in the present day society of India. To Gandhi, village swaraj means self rule, a decentralised political power. Every village must be an independent and self-contained unit in itself. Gandhi has emphasised “independence must begin at the bottom. Every village will be a republic or panchayat having full powers. It follows, therefore, that every village has to be self contained and capable of managing its affairs even to the extent of defending itself against the whole world”. The villages would not exist in isolation from each other nor grouped together in the form of a pyramid. In Gandhi’s own words, “In this structure composed of innumerable villages, there will be ever widening never ascending circles. It will be an oceanic circle whose centre will be the individual always ready to perish for the village, the latter ready to perish for the circle of villages, till at last the whole becomes one life composed of individuals, never aggressive in their arrogance but ever humble, sharing the majesty of the oceanic circle of which they are integral units”. Gandhi’s concept of a non-violent state is to build up on the foundation of non-violent society having self-sufficient villages.

The non-violent state is not an end but a means to realise the greatest good of all. The authority of the state should be reduced to the minimum. The maximum authority should be given to the village community.

Gandhi on Women

Gandhi was the champion on women empowerment. It was Gandhi who called out women from the traditional families and the rural areas to participate in the freedom struggle. For Gandhi women possess more qualities of patience, love, care and affection than men. "A woman is not born merely to cook meals. Since cooking must be done, both husband and wife should take a hand in it. If they do and work in a spirit of service they can easily discover many ways of saving time". Gandhi was against the Hindu culture of placing women subordinate to men. In a letter to Dudibehn V Desai, Gandhi wrote, "Why should a woman believe herself weak? Husband and wife are friends and equals of each other. A weak wife makes her husband also weak. Hence, she should be strong even for his sake". He firmly believed that if she stops thinking that she is weak, she can be free this very day. The really strong are not those who are strong in the body. Gandhi was uncompromising in the matter of women's rights and passionately pleaded for their freedom. He not only advocated equal rights for the wife and husband but also enjoined equal duties towards each other. "She is co-sharer with him of equal rights of equal duties".

Gandhi and Human Rights:

Though Gandhi died before the Universal Declaration of Human Rights in 1948 by the United Nations, it may be said that the very concept of human rights form the basic foundation of Gandhian thought. Love of humanity as a whole, human

value and respect for human dignity always centred on every aspect of Gandhian thought. Gandhi was for equal respect for all human beings irrespective of caste, creed, religion, sex, etc. He took up many reforms regarding the caste system in India. He worked for the removal of untouchability, for the remarriage of widows, for communal harmony between the Hindus and Muslims and was very much against child marriage. To Gandhi all religions are equal and they are only different paths to the same goal. All human beings are the children of God.

To sum up, Gandhi's ideas and thoughts are very much pertinent today. They are relevant to today's world torn by violence, inequality and imbalance in every aspect of life. They are relevant in today's world threatened to be torn to pieces by narrow domestic walls and in which things fall apart without hope of internal integration. We may reject Gandhi as some sort of an old and outworn person, but we should always remember what Albert Einstein had said of him. "Generations to come, it may be will search to believe that such a one as this ever in flesh and blood walked upon this earth".

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Annexure VI

Peace Education Curriculum

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What is Curriculum?

There are many competing definitions of the term “curriculum”. They may be briefly divided into three categories from the points of views of the (i) Learners, (ii) Teachers and institutions, schools, college and universities; (iii) a set of intentions reflected in an organized written form such as, subject, content, studies, programme, materials, etc.

A common element that characteristics curriculum in all its different perspectives is its concern with the talk of planning the activities of the learners. The central focus of any curriculum is the student. In respect of higher education, the curriculum is described as “*A set of broad inter related decisions about what is taught that characterize the general framework within which teaching is planned and learning takes place*” – Miller.

There is also a distinction between two perceptions of the curriculum:

1. Treating curriculum as the syllabus, the text books and things taught in the classroom.

2. Treating curriculum to include a variety of learning experiences, which help the students to develop their knowledge, skills and values. These things may not be counted for credit for graduation, but are a part of the curriculum.

Peace Education in School Curriculum

Peace is the most anxious concern at the school stage. The world is generally hungry for peace, because of the terrible nature of weapons made by nations on which billions of money is spent as research in the tools of war. Governments are hardly thinking it worthwhile even to spend a meagre amount on peace research. Educational institutions are most suitable places where peace education should be earnestly studied and discussed: languages, mathematics, social studies, general sciences can be utilized for this purpose.

For this purpose, a totally new approach in the curriculum will have to be taken in relation to the following aspects:

- (i) Peace scheme should be incorporated into curriculum of various disciplines – Arts, Sciences and Commerce.
- (ii) When administrative reforms and achievements of a king are explained in a History class, the fact that peace prevailed in his country can be pointed out, his peace initiatives may also be presented.
- (iii) Ideas of peace should be introduced even in Mathematics lessons in the form of profit and loss.
- (iv) Lessons that help to develop destructive mentality should be avoided.
- (v) When the results of the war are presented in the class, more stress should be given to the misery and destruction of human life and property caused by the war.
- (vi) Need and importance of peace for man, family, society and country should be presented.

Curriculum for Education for Peace

The curriculum for Peace Education is based on what peace education stands for. It is a peaceful way of living and thinking to be inculcated; the essential qualities to be developed are (i) tolerance, (ii) self-reliance and (iii) initiatives. These qualities should be the foundation for a peaceful society.

If equality, social justice, absence of exploitation and production for use are essential to build a peaceful society, Gandhian and Marxist philosophies should be understood very explicitly by the younger generation. Karl Marx gave a philosophy which has helped millions of once exploited people to build a peaceful life and these people today provide leadership to the world in fighting for world peace.

The curriculum for Peace Education may focus on Gandhian and Marxist philosophies and examine them in the light of other philosophies. Education for Peace would draw materials from the Gandhian system of education as reflected in institutions run on the basis of Gandhian philosophy.

Education for Peace may also use materials from the education programmes of Russia, the nations of developed nationalism, and other developing socialist countries. The broad outline of such a curriculum will include:

- (i) Inter-disciplinary exercise in analyzing the present social order which is primarily based on injustice, inequality and exploitation
- (ii) Peace education should be the foundation for happy life.

Education for Peace at Different Stages

The curriculum for Peace Education for different stages may be discussed under the following heads along with corresponding experiences. The method to be adopted at these various stages of school education may be both direct and indirect, appropriate to the stage of personality development of the learners.

1. Primary School

Stories, poems, dramas based on moral and spiritual values should form the curriculum for peace education; stories from different religions, regions, cultures and countries based on universal brotherhood of man should be given emphasis.

Experiences:

Role-play, school assembly, reading lectures on peace and peace efforts should be read at the assembly. Common prayers, social, religious and cultural celebrations in schools should be organised. Maintaining albums of peace lovers, places and events should be encouraged..

2. Middle School:

Life and peace initiatives of Mahatma Gandhi, Nehru, Vinoba Bhave, Abraham Lincoln, Martin Luther King, Nelson Mandela, Mother Teresa, Jesus Christ, Lord Buddha should form an integral part of the curriculum

Role of religions like Christianity, Hinduism, Islam, Buddhism in world peace should be explained..

Experiences:

School Assembly

Common Prayers

Lectures by social and political leaders

Excursions, club, pen-friends

Inter-school literacy and sports activities

3. High School:

Concept of peace, need and importance of peace, areas of peace, means to achieve peace of Individuals, Peace in families, Peace in society, Peace initiatives taken up by UNO, UNESCO, YMCA, YWCA, Red Cross, Scout and Guides.

Policies, treaties and award for world peace
 Role of different philosophers – world peace
 Consequence of war and violence.

Experiences:

School parliament, school assembly, students, debates, symposia, etc.

Celebrations of social, religions, national and international functions.

State and national level meetings.

4. Peace Education in Higher Educational Institutions:

There are three channels for organizing peace education in institutions of higher learning consisting of colleges and universities. They are

- (i) Academic- academic topics
- (ii) Administrative and
- (iii) Extension.

Presently in India under the UGC M.Phil and Ph.D on an experimental basis in Peace Studies is being introduced, in Madurai Kamraj University.

Non-Formal Sector of Peace Education:

Peace education has to be given to each and every individual in any country. But all sections of the people cannot be covered by the formal sectors alone. Hence there is great importance of Peace Education in the informal sector.

Areas for Peace Education in the Formal Sector:

- (1) The concept of pacifism : It suggests a belief in peace and hatred of war. The fundamental belief of the pacifist is in the desire to protect human life. It is the aim of the pacifist to make men more peaceful and to keep them peaceful.

- (2) The power of peace: The non-violence (Satyagraha) of Gandhi and the movement of Vinobha Bhave were based on the power of peace.
- (3) The concept of the universality of mankind.
- (4) Economic of self-sufficiency and decentralization of production.
- (5) Civic education as complementary to peace education.
- (6) Democratic decentralization of power.

Modus Operandi

- (1) Hold public meetings to explain the increasing relevance of non-violence and communal harmony. The present situation in India and the world.
- (2) Peace volunteers can be identified in every locality and peace preachers' centres can be organized through teaching.
- (3) Peace Brigades and peace rallies can be organized.
- (4) Apply non-violent methods to solve tensions in society.

Promoting Peace Education:

According to Ralph Taylor there are four fundamental criteria which should be taken into consideration in developing a curriculum and plan of instruction. They are:

- (i) Educational purposes that are to be attained.
- (ii) The educational experience that can be provided to attain these purposes.
- (iii) The effective organization of these educational experience, and
- (iv) The determination of the process by which and whether these purpose are being attained.

Peace Education in School:

Peace Education in school must be man-action oriented. It should be practical and action oriented rather than indoor study.

Classroom study, no doubt, is important, but action alone makes a long lasting impact. Gandhi said, *“Our action must be a co-ordinated work of our hand, head and heart (peace)”*.

Let us teach our youths the principles of peace in our classrooms, not the principles of war. Only a peace oriented education system and curriculum can help the nations overcome the mutual fear and distrust and bridge the gap rather than create it, and promoting international understanding and peace.

We have subject matter on peace education in school curriculum. For example, in history, Ashoka's repentance on the consequence of Kalinga War, acceptance of Buddhism to practice and the propagation message of non-violence, preparing his own son and daughter for the mission of peace to spread the message of Lord Buddha, his teachings on non-violence, and the attainment of inner peace.

Such dramatization with active involvement of children will help the teacher in both:

(i) Realizing the objectives of role-playing in the maintenance of peace.

(ii) The objective of preparing communication channels to spread the message of peace in the world. For this we can make a list of Videos, Movies, T.V.

To Teach a Lesson on Peace:

If possible, take students to hospitals to visit innocent people who were the victims of violence:

In order to make them realize the importance of peace in human life;

To prepare them psychologically to resist violence;

To prepare them to fight against elements causing disturbances in society through non-violent means.

What is needed is to make our students know that peace is not just to be understood but also to be inculcated and practised

in life. We must prepare them for the peace. We have a great responsibility of producing the heralds of peace mission and to prepare them to move towards a better, peaceful, free human society.

Peace Education through Peace Action:

For this purpose, encourage a number of peace activities like

- (i) Peace Makers
- (ii) Peace tours
- (iii) Peace rallies
- (iv) Peace exhibitions
- (v) Celebration of peace festivals
- (vi) Observance of peace, etc.

Role of teacher in peace education:

In peace education the role of the teacher is more important than anything else. They must realize that teachers occupy a holy position and are models in society. Prof. Betty, Director of Peace Education Programme, Teachers Training College, Columbia University, clearly states: *“No single profession has greater responsibility and opportunity to enhance the opportunity for the achievement of a culture of peace than that of the teacher.”*

Annexure VII

Course design for teachers training (Manipur University)

PEACE & HUMAN RIGHTS EDUCATION

1st Half: Peace Education

Unit I: Concept, Objective and Dimension of Peace Education

- Concept of Peace Education
- Aims and objectives of Peace Education
- Dimensions of Peace Education
- Pedagogy of Peace Education

Unit II: Peace Education in Teacher Education Curriculum

- Need & importance of Peace Education for teachers
- Peace Education in Pre-service and in-service teacher education curriculum
- Strategies and activities for peace education for teachers

Unit III: Learning to Live Together

- Concept of learning to live together

Characteristics of learning to live together
 Learning to live together in schools
 Teacher education curriculum and learning to live together
 Role of teacher educators.

Unit IV: Commissions and Committees on Peace Education

Delor 's Commission 1996
 UNESCO's Conference for Peace & International
 Understanding , Tokyo 1999
 National curriculum framework 2005
 Global Campaign for Peace Education 1999.

2nd Half : Human Rights Education

Unit V: Human rights and Teacher Education

Concept of human right
 Universal Declaration of Human rights 1948
 Fundamental rights and fundamental duties under Indian
 Constitution
 Directive Principles of State Policy

Unit VI: Human rights and Elementary Teacher Education

Human rights education at elementary education
 Declaration of the rights of the Child 1959
 Human rights education in relation to social studies,
 languages and Science
 Co-curricular activities connected with human right
 education.

Unit VII: Enforcement Agencies of Human Rights Education

Role of NHRC and SHRC and Judiciary
 Role of civil society organisations.
 Mass media – Print and Electronics
 Role of teacher training institution in Manipur

Unit VIII: International and National Agencies on Human rights

- United Nations
- UGC IX plan approach
- NCTE
- NCERT

Suggested Readings

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2nd October, 2010

Dr Leban Serto

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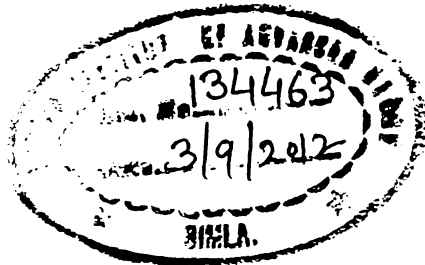
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About the Book:

Manipur is today is the arena of a variety of conflicts. Widespread violence has become a fact of life. The author explains how this has seriously affected the system of education in the State. He then points out why *Teaching for Peace* is urgently needed. He argues that "Education in Manipur must meet the needs of youth and teach them skills. It must lead the youth away from violence, and positively make them promoters of peace and social harmony". In order to achieve this, he proposes a *Peace Education Curriculum*.

The author, Dr Leban Serto, is the Co-ordinator of Peace Studies Department, Martin Luther Christian University (MLCU), Shillong. He is also actively involved with various NGOs that promote Peace Education.

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