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Lesson No.

- 2.1 : Schooling as a process of identity formation and developing national identity
- 2.2 : Schooling as a process of developing secular and humanistic identity
- 2.3 : Constructive role of education in moving towards peaceful living
- 2.4 : Constructive role of critical pedagogy in moving towards peaceful living

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SCHOOLING AS A PROCESS OF IDENTITY FORMATION AND DEVELOPING NATIONAL IDENTITY

Structure of the lesson

2.1.1 Objectives

2.1.2 Introduction

2.1.3 Identity Formation (Meaning and Concept)

- Self concept
- Cultural identity
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- Formation of national identity
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 - Psychoanalytic & psychodynamic prespective
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2.1.5 Summary

2.1.6 Suggested Questions

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2.1.7 Objectives: After going through this lesson learners will be able to :-

- (i) Recall the concept of identity formation.
- (ii) Define the concept of schooling and national identities.
- (iii) Shape students' sense of identity.

2.1.2 INTRODUCTION

Identity formation, also known as individuation, is the development of the distinct personality of an individual regarded as a persisting entity (known as personal continuity)

in a particular stage of life in which individual characteristics are possessed and by which a person is recognized or known (such as the establishment of a reputation). This process defines individuals to others and themselves and the subjective sense of national identity is a complex psychological structure. At the cognitive level, it involves knowledge of the existence of the national group, knowledge of the national geographical territory, knowledge of the national emblems, customs, traditions, historical events and historical figures which symbolically represent the nation, beliefs about the typical characteristics of members of the national group, and beliefs about how similar the self is to the national type. We see that how schooling or education develop identity and national identity in the society.

2.1.3 Identity Formation

Identity formation, also known as individuation, is the development of the distinct personality of an individual regarded as a persisting entity (known as personal continuity) in a particular stage of life in which individual characteristics are possessed and by which a person is recognized or known (such as the establishment of a reputation). This process defines individuals to others and themselves. Pieces of the person's actual identity include a sense of continuity, a sense of uniqueness from others, and a sense of affiliation. Identity formation leads to a number of issues of personal identity and an identity where the individual has some sort of comprehension of themselves as a discrete and separate entity. This may be through individuation whereby the undifferentiated individual tends to become unique, or undergoes stages through which differentiated facets of a person's life tend toward becoming a more indivisible whole.

Identity is often described as finite and consisting of separate and distinct parts (family, cultural, personal, professional, etc.), yet according to Parker J. Palmer, it is an ever evolving core within where our genetics (biology), culture, loved ones, those we cared for, people who have harmed us and people we have harmed, the deeds done (good and ill) to self and others, experiences lived, and choices made come together to form who we are at this moment.

Many theories of development have aspects of identity formation included in them. Two theories stand out in regards to this topic: Erik Erikson's theory of psychosocial development (specifically the "identity versus role confusion" stage of his theory) and James Marcia's identity status theory.

The four identity statuses in James Marcia's theory are:

1. *Identity Diffusion* (also known as *Role Confusion*): This is the opposite of identity achievement. The individual has not yet resolved their identity crisis, failing to commit to any goals or values and establish future life direction. In adolescents, this stage is characterized by disorganized thinking, procrastination, and avoidance of issues and action.

2. **Identity Foreclosure:** This occurs when teenagers accept traditional values and cultural norms, rather than determining their own values. In other words, the person conforms to an identity without exploration as to what really suits them best. For instance, teenagers might follow the values and roles of their parents or cultural norms. They might also foreclose on a negative identity, the direct opposite of their parent's values or cultural norms.
3. **Identity Moratorium:** This postpones identity achievement by providing temporary shelter. This status provides opportunities for exploration, either in breadth or in depth. Examples of moratoria common in American society include college or the military.
4. **Identity Achievement:** This status is attained when the person has solved the identity issues by making commitments to goals, beliefs and values after extensive exploration of different areas.

Self-concept

Self-concept or self-identity is the sum of a being's knowledge and understanding of their self. The self-concept is different from self-consciousness, which is an awareness of one's self. Components of the self-concept include physical, psychological, and social attributes, which can be influenced by the individual's attitudes, habits, beliefs and ideas. These components and attributes can not be condensed to the general concepts of self-image and self-esteem as different types of identity coming together in one person.

Cultural identity

Cultural identity is the feeling of identity of a group or culture, or of an individual as far as they are influenced by their belonging to a group or culture. Cultural identity is similar to and has overlaps with, but is not synonymous with, identity politics. There are modern questions of culture that are transferred into questions of identity. Historical culture also influences individual identity, and as with modern cultural identity, individuals may pick and choose aspects of cultural identity, while rejecting or disowning other associated ideas.

Professional identity

Professional identity is the identification with a profession, exhibited by an aligning of roles, responsibilities, values, and ethical standards as accepted by the profession.

Ethnic and National Identity

An ethnic identity is the identification with a certain ethnicity, usually on the basis of a presumed common genealogy or ancestry. Recognition by others as a distinct ethnic group is often a contributing factor to developing this bond of identification. Ethnic groups are also often united by common cultural, behavioral, linguistic, ritualistic, or religious traits.

Processes that result in the emergence of such identification are summarised as ethnogenesis. Various cultural studies and social theory investigate the question of cultural and ethnic identities. Cultural identity remarks upon: place, gender, race, history, nationality, sexual orientation, religious beliefs and ethnicity.

National identity is an ethical and philosophical concept whereby all humans are divided into groups called nations. Members of a “nation” share a common identity, and usually a common origin, in the sense of ancestry, parentage or descent.

Religious identity

A religious identity is the set of beliefs and practices generally held by an individual, involving adherence to codified beliefs and rituals and study of ancestral or cultural traditions, writings, history, and mythology, as well as faith and mystic experience. The term “religious identity” refers to the personal practices related to communal faith and to rituals and communication stemming from such conviction. This identity formation begins with association in the parents’ religious contacts, and individuation requires that the person chooses to the same—or different—religious identity than that of their parents.

Gender identity

In sociology, gender identity describes the gender with which a person identifies (i.e., whether one perceives oneself to be a man, a woman, outside of the gender binary, etc.), but can also be used to refer to the gender that other people attribute to the individual on the basis of what they know from gender role indications (social behavior, clothing, hair style, etc.). Gender identity may be affected by a variety of social structures, including the person's ethnic group, employment status, religion or irreligion, and family.

Disability identity

Disability identity refers to the particular disabilities with which an individual identifies. This may be something as obvious as a paraplegic person identifying as such, or something less prominent such as an Autistic person regarding themselves as part of a local, national, or global community of Autistic people.

Disability identity is almost always determined by the particular disabilities that an individual is born with, however it may change later in life if an individual later becomes disabled or when an individual later discovers a previously overlooked disability (particularly applicable to mental disorders), and in some rare cases it may be influenced by exposure to disabled people as with BIID.

Interpersonal identity development

Social relation can refer to a multitude of social interactions, regulated by social norms, between two or more people, with each having a social position and performing a social role. In sociological hierarchy, social relation is more advanced than behavior, action, social behavior, social action, social contact and social interaction. Social relations form the basis of concepts such as social organization, social structure, social movement and social system.

Interpersonal identity development is composed of three elements:

- Categorisation: Labeling others (and ourselves) into categories. (Tajfel & Turner, 1986)
- Identification: Associating others with certain groups.
- Comparison: Comparing groups.

Interpersonal identity development allows an individual to question and examine various personality elements, such as ideas, beliefs, and behaviors. The actions or thoughts of others create social influences that change an individual. Examples of social influence can be seen in socialisation and peer pressure. This is the effect of other people on a person's behavior, thinking about one's Self, and subsequent acceptance or rejection of how other people attempt to influence the individual. Interpersonal identity development occurs during exploratory self-analysis and self-evaluation, ending at various times with the establishment of an easy-to-understand and consolidative sense of self or identity.

2.1.4 Schooling and National Identity

The subjective sense of national identity is a complex psychological structure. At the cognitive level, it involves knowledge of the existence of the national group, knowledge of the national geographical territory, knowledge of the national emblems, customs, traditions, historical events and historical figures which symbolically represent the nation, beliefs about the typical characteristics of members of the national group, and beliefs about how similar the self is to the national type. At the affective level, the sense of national identity involves a subjective sense of belonging to the national community, feelings towards the people who make up the national group, numerous social emotions such as national pride and national shame, and an emotional attachment to the national homeland.

It has long been recognized that a person's identification with nation beings to take root in childhood. Childhood experience is commonly taken to be the bedrock upon which self-identity is built, and national consciousness is regarded by many as a key foundation of a modern persons' identity. Childhood is conventionally seen as a time of 'structured becoming',¹ a time defined as preparatory to the values and preoccupations of the adult world. National feeling, too, is often seen as something barely conscious that seeps into one's core being as one grows and develops. Ernest Gellner asserts that 'the culture in which one has been taught to communicate becomes the core of one's identity.'² Such a view defines childhood as the primal ground in which national cultures take root. In turn, this reflects the idea that national feeling is not natural or instinctive in children but is consciously cultivated in them by adults, hence, the assumption that a nation's schools are places where dominant discourses of national identity and history are promulgated. As Rudolf de Cillia and colleagues argue:

¹ Chris Jenks, *Childhood*. (London: Routledge, 2005), 11.

² Ernest Gellner, *Nations and Nationalism* (Ithaca: Cornell University Press, 1983), 61.

It is to a large through its schools and education system that the state shapes those forms of perception, categorization, interpretation and memory that serve to determine the orchestration of the habitus which are in turn constitutive basis for a kind of national commonsense.³

All this suggests that a consideration of children should be central to the study of national feeling, place-belonging, and citizenship. And yet, we do not know a great deal about how school-age children actually do relate to the idea of nation. In recent decades, we have seen a growing interest in the constructedness of national identities and childhood.

According to Feinberg, national identity in multicultural societies involves the understanding that (1) citizenship in the national community is shared by members of different cultural groups; (2) members of this national community are expected to be morally partial to it and, under certain conditions, to their co-members regardless of cultural affiliation; and (3) culturally different citizens are to be partial to one another (in certain kinds of situations) even if this involves distancing themselves from culturally similar citizens of a different nation-state.

This strengthens the need to study children's construction of national identity in multicultural nations because of the special cultural allegiances they may often hold in conjunction with national ones. We posit that these children possess a complex conceptual map about nationhood that involves delicately balancing a set of personal, cultural, and national obligations. And it is the intention of this dissertation to explore the various values, symbols and actions that children evoke while doing so.

Schools as agents of national identity formation. School create interest in citizenship education at the primary level and our belief that in order for citizenship education to be successful if teachers, curriculum planners, policy makers, and teacher educators need greater insight into how children think about these issues. Apart from pedagogical reasons, this also stems from the understanding that education for citizenship is a process that must be informed by the civic virtues it seeks to develop and that engaging children in a dialogue about identity is part of that process.⁴ By speaking to children themselves, we seek to understand how they comprehend, experience, identify with, potentially resist and reshape nationalist projects of which they are often primary objects.

Formation of national identity

National identity is not an inborn trait and it is essentially socially constructed. A person's national identity results directly from the presence of elements from the "common points" in people's daily life's: national symbols, language, colors, nation's history, blood ties, culture, music, cuisine, radio, television, and so on. Under various

³ Rudolf De Cillia, Martin Reisigl, and Ruth Wodak, "The Discursive Construction of National Identities". *Discourse Society* 10, No. 2 (1999): 156.

⁴ Fionnuala Waldron and Susan Pike, "What Does it Mean to be Irish? Children's Construction of National Identity." *Irish Educational Studies* 25, No. 2 (2006): 231.

social influences, people incorporate national identity into their personal identities by adopting beliefs, values, assumptions and expectations which align with one's national identity. People with identification of their nation view national beliefs and values as personally meaningful, and translate these beliefs and values into daily practices.

Political scientist Rupert Emerson defined national identity as "a body of people who feel that they are a nation". This definition of national identity was endorsed by social psychologist, Henri Tajfel, who formulated social identity theory together with John Turner. Social identity theory adopts this definition of national identity, and suggests that the conceptualization of national identity includes both self-categorization and affect. Self-categorization refers to identifying with a nation and viewing oneself as a member of a nation. The affect part refers to the emotion a person has with this identification, such as a sense of belonging, or emotional attachment toward one's nation. The mere awareness of belonging to a certain group invokes positive emotions about the group, and leads to a tendency to act on behalf of that group, even when the other group members are sometimes personally unknown. For the conceptualization school play a important role in the society.

National identity requires the process of self-categorization and it involves both the identification of in-group (identifying with one's nation), and differentiation of out-groups (other nations). By recognizing commonalities such as having common descent and common destiny, people identify with a nation and form an in-group, and at the same time they view people that identify with a different nation as out-groups.

Social identity theory suggests a positive relationship between identification of a nation and derogation of other nations. By identifying with one's nation, people involve in intergroup comparisons, and tend to derogate out-groups. However, several studies have investigated this relationship between national identity and derogating other countries, and found that identifying with national identity does not necessarily result in out-group derogation. For the development of self-categorization we see that schooling education play a important role because these education are the base of children.

National identity, like other social identities, engenders positive emotions such as pride and love to one's nation, and feeling of obligations toward other citizens. The socialization of national identity, such as socializing national pride and a sense of the country's exceptionalism contributes to harmony among ethnic groups. For example, in the U.S, by integrating diverse ethnic groups in the overarching identity of being an American, people are united by a shared emotion of national pride and the feeling of belonging to the U.S, and thus tend to mitigate ethnic conflicts. These things we learn in our school day through school subject.

National identity can be thought as a collective product. Through socialization, a system of beliefs, values, assumptions and expectations is transmitted to group members. The collective elements of national identity may include national symbols, traditions, and memories of national experiences and achievements. These collective elements are rooted in the nation's history. Depending on how much the individual is exposed to the socialization of this system, people incorporate national identity to their personal identity

to different degrees and in different ways, and the collective elements of national identity may become important parts of individual's definition of the self and how they view the world and their own place in it and this process of collective phenomenon, schooling education play very important role for development of this type of sensitivity.

While all this suggests that a consideration of children should be central to the study of feelings of national belonging, we do not know a great deal about how school-age children actually to relate to the idea of nation, and what they think about the processes that promote it. AN early study commissioned by the United Nations Educational, Scientific and Cultural Organization (UNESCO) in 1967 reveals that young children – with the exception of the Japanese – do not instinctively identify themselves with their nationality.⁵ Instead, gender and personal characteristics take precedence in the early years. However, this does not mean that children do not have opinions about what it means to belong to a nationality. We see that in fact, the relatively unschooled nature of children's opinions and intuitions presents a rich opportunity for exploring the more affective components of national membership. Heinz Hengst, in his study on children's construction of collective identity in three West European nations and Turkey defends the advantage of having children as research subjects on this issue:

Children's culture is the response that children give in their way of thinking, feeling and activity to the challenges of society. One noticeable difference between children's culture and adult culture is that children's responses are not as restricted as adults' responses tend to be. Children respond in a far more playful and open-minded manner, they are far more engaged in given situations and are more willing to examine their responses. The true sense of many forms of activity in children's culture is the breaking of barriers. They question all divisions, obstructions and conclusions.⁶

There is at least some evidence to suggest what Davies terms the “decided precocity in child politics”, i.e. the notion that young children and pre-adolescents do have some understanding of their role as citizens and members of a larger national community.⁷ Different groups of researchers have variously conceptualized the development of children's national identity to date, and yet, each perspective is inadequate in independently explaining the issue. The three overarching aims of this section are to 1) take stock of existing knowledge on this topic; 2) identify theoretical developments; and 3) propose the new sociology of childhood as a appropriate and purposeful framework

⁵ Wallace Lambert and Otto Klineberg, *Children's Views of Foreign People; A Cross-national Study* (New York: Appleton-Century-Crofts, 1966).

⁶ Heinz Hengst, “Negotiating ‘us’ and ‘Them’: Children's Constructions of Collective Identity.” *Childhood* 4, No. 1 (1997): 47.

⁷ A.F. Davies, “The Child's Discovery of Nationality”, in *Socialization to Politics: A Reader*, edited by Jack Dennis (New York: J. Wiley, 1973), 105.

through which to study how children and national identity in light of the weaknesses of existing perspectives.

PERSPECTIVE RELATED TO SCHOOL AND NATIONAL IDENTITY

Psychoanalytic and Psychodynamic Perspectives

One of the earliest, and most short-lived, ways in which researchers began conceptualizing the relationship between children and the nation has roots in Freudian notions of the mother figure and its relationship with that of the child. This rather modest body of work – popular in the late 1940s into the early 1960s – suggests that the mother image underlies and informs feelings for the country insofar as the nation is conceived of as the piece of the earth that “gave birth” to the individual, and that which comfortably supports and nourishes the individual’s needs.⁸ Hungarian anthropologist, Geza Roheim summarizes the psychoanalytical interpretation of the relationship between the child and his country by concluding that belonging to a nation means the successful mastery of Oedipus complex. According to this analytical framework, the path to a healthy relationship with one’s country necessitates the son overcoming – symbolically – the rivalry with one’s father, accepting a share in possession, and identifying with him – and other males – in the work of support and defence of the motherland.

However, psychoanalysis as a method for understanding human behaviour assumes that action is fundamentally motivated by unconscious impulses over which individuals have little control; in this manner, citizens – whether man, woman or child – are seen as tethered viscerally – but helplessly – to the nation, with no free will on their part to negotiate this relationship. Furthermore, in the light of the work of female theorists, the generalizability of a psychoanalytical perspective cannot stand to rigorous scrutiny since it does not take into consideration the relationship between women – and by extension, mothers – and their country.⁹ In particular, a psychoanalytical notion of nationalism and nationhood has been turned on its head by a body of provocative work that explores the centrality of historically specific constructions of gender, sexuality, privacy and domesticity within previously hallowed structures of urban life, political institutions and the modern nation-state itself.¹⁰ This scholarship questions the established images of women as ‘mothers of the nation’ whose primary responsibility is to care for its future citizens and teach the common ‘mother tongue’, while a ‘brotherhood’ of men is charged with defending, protecting and containing this core domestic space.¹¹

This work is based on Piaget’s stages of development, with egocentric and pre-operational characteristics being exhibited in children’s societal thinking up to 6-7 years of age, concrete operational characteristics being exhibited between 6-7 and 10-11 years of age, and formal operational characteristics and relatively abstract thinking being

⁸ See Geza Roheim, *Psychoanalysis and the Social Sciences*, Vol. 1. (New York: International University Press, 1947).

⁹ Nancy Chodorow, *The Reproduction of Mothering* (Berkeley: University of California Press, 1978); Carol Gilligan, *In a Different Voice*. (Cambridge: Harvard University Press, 1982).

¹⁰ Eley and Suny, *Becoming National: A Reader*.

¹¹ Stephens, Sharon, “Editorial Introduction: Children and Nationalism” *Childhood* 4, No. 5 (1997): 5-17.

exhibited from 11 years of age onwards.¹² Development researchers identify age-related stages in the development of children's societal understanding and argue that such developmental states determine the manner in which children are able to make sense of different social phenomena such as politics and national identity. These stage-sequences are assumed to be universal and influences from children's socio-cultural context were limited only to the extent to which they accelerate or impede children's progression through the stages.¹³

However, despite the dominance of developmental psychology in the discourse of early childhood research, this line of inquiry has been increasingly criticized by sociologists of childhood for universalizing childhood. These earlier developmental studies were situated in relatively static societies (notably West and North Europe) during a time when they had yet to be assailed by profound socio-cultural changes – from the migrational shifts of recent decades, media expansion, and massive globalization. According to Scourfield et al., there is a historical tendency to present findings of studies conducted in West Europe and North America as though they applied universally.¹⁴ And yet much scholarship now testifies to the fact that childhood is both defined and experienced quite differently in different places. Findings from studies in the Basque region of Spain cast doubt upon development theory that assumes that children's national attitudes develop in a similar way irrespective of the specific national context in which they are growing up. The researchers found no evidence to suggest that children in the Basque region exhibited the same substantial age-related changes in national attitudes as children growing up in the contexts of earlier development studies (e.g. the U.K. and Switzerland).¹⁵

These observations all suggest a concession to an external influence that has enabled children to conceive of national identity on a more mature level, but this is not made explicit. There is little discussion in this body of research of the fact that the stage of the most rapid development of an awareness of national identity is also the period where children experience the first years of formal schooling. Surely the role of the school cannot be discounted in contributing towards children's acquisition of knowledge and information that may then influence their ideas of nationhood and membership.

Political Socialization Perspective

In contrast to a perspective that does not explicitly acknowledge external agents in influencing children's notions of self and belonging, I turn now to scholarship that positions these external influences front and center. Carried out largely by political

¹² See Piaget & Well, "The development in children".

¹³ Cathy Urwin, "Power Relations and the Emergence of Language". In *Changing the Subject: Psychology, Social Regulation and Subjectivity*, eds. Julian Henriques, Wendy Hollway, Cathy Urwin, Couze Venn, and Valerie Walkerdine (London: Methuen, 1984).

¹⁴ Scourfield et al., *Children, Place and Identity*, 22.

¹⁵ Luixa Reizabal, Jose Valencia, and Martyn Barrett, "National Identifications and Attitudes to National Ingroups and Outgroups Amongst Children Living in the Basque Country." *Infant and Child Development* 13, No. 1 (2004): 16.

scientists, political socialization attends to the process by which children are socialized into developing political attitudes writ large. Though not specifically concerned with the formation of national identity, researchers in this field carry out related work in the area of the acquisition of political dispositions, and conclude that children develop their political beliefs from external agents through observation and modeling adult behavior. Also known as the social learning approach, political socialization posits that children learn how to behave from powerful models around them such as parents and teachers. From these processes, children conform to adult expectations and ease into what has been conceived of as their appropriate role in society.

A particularly robust literature exists that focuses on schools as a vital agent in the political socialization of children. For more than 30 years, researchers have explored the role of the school as one of the sites where children develop the knowledge, attitudes and behaviors that shape their roles as future participants in a democracy.¹⁶ While family and home background are often viewed as the primary agents of socialization, schools are seen as a significant secondary agent.¹⁷ In their seminal 1967 work, Robert Hess and Judith Torney conclude that “the public school is the most important and effective instrument of political socialization in the United States.”¹⁸ While some researchers have minimized the role of schools, many other highlight the role of schools in teaching both formal and informal civic values.¹⁹ Referring to Hess and Torney’s study, Stuart Palonsky highlights the importance of schools as locations where

Children learn about authority relationships, political processes, national heroes, ideas, and superordinate goals. Schools can reinforce or amend the patterns of political learning children acquire at home in dramatic and enduring fashion. So powerful are these early influences on future citizens that some researchers believe that basis adult orientations toward politics are formed before the end of elementary school.²⁰

Although political socialization is regarded largely as a process, much of the research has focused on the outcomes of political learning, i.e. the “what”, such as attitudes toward government, and on the acquisition of information about political systems, rather than on the ways in which children acquire and interpret this knowledge i.e. the “how”. Political socialization researchers in the 1960s and 1970s typically provided observing classroom practices and actual instructional time in favor of conducting formal surveys and structured interviews.²¹

¹⁶ See Michael H. Banks and Debra Roker. *The Political Socialization of Youth: Exploring the Influence of School Experience*. *Journal of Adolescence*, 17 (1994): 3-15.

¹⁷ Charles K. Atkin, “Communication and Political Socialization.” In *Handbook of Political Communication*. Edited by Dan D. Nimmo and Keith R. Sanders (Beverly Hills, CA: Sage, 1981), 299-328.

¹⁸ Hess and Torney-Putra, 221.

¹⁹ David Easton and Jack Dennis. *Children in the political system: Origins of political legitimacy* (Chicago: University of Chicago Press, 1980).

²⁰ *Ibid*, 494.

²¹ *Ibid*.

New Sociology of Childhood

The so-called new sociology of childhood has developed over the past decade in response to the weaknesses of previous paradigms in explaining children's development. It stands demonstrably apart from the conventional sociological tradition of understanding children pioneered by Talcott Parsons in the early 1960s. Parsonian sociology is akin to theories of socialization in that it proposes that children be socialized into key values that are essential for the stability of society.²² The implication for a theory of children's national identifications would be that my society needs its members to be socialized into a recognition of its distinctive identity and to feel loyalty towards it.

Parsonian sociology is now considered outdated, but its socialization component continues to endure in some areas of the social sciences. This is perhaps because, in common with developmental psychology, the child is seen as fundamentally different from adults, and thus requiring powerful conditioning in order to make him/her conform to adult norms. The "new" sociology of childhood on the other hand, suggests that children are competent and active participants in all kinds of social scenarios. Such a perspective acknowledges children as developing beings, but at the same time validates their agency in the here and now. As J. Kevin Nugent concludes in his study of Irish children, studies in this field recognize that "the highest level of maturity in the child's relationship with his/her country is mediated by the necessary but not sufficient condition of formal operational thinking."²³

Several studies in the last ten years on children's identification with their country draw from this emerging field of the new sociology of childhood – sometimes also known as the new social study of childhood. In a growing body of research on Australian national identity, Sue Dockett and Mella Cusack focus on the views of young children (5-8 years) on Australia and Australians and demonstrated that children at this age are actually able to grapple with the complexities that often accompany identification, such as being half – Australian, the position of aboriginals in their country, and the problematic notion of defining citizenship.²⁴ In his comparative study of Turkish, German and British children, Hengst focuses on the "us" and "them" dynamic in the construction of national identity. He suggests that while there were differences between the groups in relation to the importance they assigned to national identity, there was interesting and unexpected evidence of another alignment, where children, in many cases, saw themselves as more similar to other children across nationalities than to adults who shared their nationality.²⁵ This focus on children's complex perceptions of sameness and difference in the

²² Talcott Parsons. "An Outline of the Social System." In *Classical Sociological Theory*, eds. Craig Calhoun, Joseph Gerteis, James Moody, Stevan Pfaff, Kathryn E. Schmidt and Indermohan Virk (Oxford: Blackwell, 2002).

²³ Kevin Nugent, "The Development of Children's Relationship with Their Country." *Children's Environments* 11, No. 4 (1994): 37.

²⁴ Sue Dockett and Mella Cusack, "Young Children's Views of Australia and Australians. *Childhood Education*, 79(2003): 364-368.

²⁵ Hengst, "Negotiating 'us' and 'Them'."

construction of identity is further developed by Sarah Holloway and Gill Valentine who use children's communications via email to examine how children's imaginative geographies of the other encompass a multifaceted mix of highly unsterotypical understanding of difference on the one hand, but also many assumptions of sameness on the other.²⁶ So we see that now schooling is important for development of national identity.

2.1.5 SUMMARY

So we see that how education and specially school education plays very important role for developing the concept of identity and national identity in the society. All the element which are related to identity such as self-concept, cultural identity, family, ethnic, friendship, dating etc. are affected by the schooling and elements of national identity such as work of support, defense of the motherland also affected by the schooling. So school education improve and develop both identity and national identity.

2.1.6 SUGGESTED QUESTIONS

- Q.1 What do you mean by identity formation?
- Q.2 Describe the concept of identity formation.
- Q.3 Explain the concept of schooling and national identity.

2.1.7 SUGGESTED READINGS AND WEB BOOKS

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²⁶ Sarah Holloway and Gill Valentine, "Spatiality and the New Social Studies of Childhood." Sociology 34, No. 4 (2000): 763-783.

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SCHOOLING AS A PROCESS OF DEVELOPING SECULAR AND HUMANISTIC IDENTITY

Structure of the lesson:-

- 2.2.1 Objectives
- 2.2.2 Introduction
- 2.2.3 Schooling as a Process of Developing Secular Identity (Meaning and Concept)
 - Western, secularism
 - Secularism & schooling
 - Characteristics of secular education
 - How to promote secularism through school programme
 - Nourishing students in secular schools
- 2.2.4 Schooling as a Process of Developing Humanistic Identity (Meaning and Concept)
 - Citizenship & moral values
 - Principles of humanistic education
 - Common emphasis on humanistic approaches to education
 - Some reactions to humanistic education
- 2.2.5 Summary
- 2.2.6 Suggested Questions
- 2.2.7 Suggested Readings and Web Book

2.2.1 Objectives: After going through this lesson learners will be able to :-

- (i) Recall the concept of schooling as a process of developing secular identity.
- (ii) Describe the concept of schooling as a process of developing secular identity.
- (iii) Define the concept of schooling as a process of developing humanistic identity.
- (iv) Explain the concept of schooling as a process of developing secular identity.

2.2.2 INTRODUCTION

In this chapter we will discuss about the meaning, concept and relationship of school education with the secular identity and humanistic identity. The word secular was inserted into the preamble by the forty second amendment (1976) in India. But in world wide view secular education is the system of public education in countries with a secular government or separation between religion and state. World wide there is currently an enormous interest in values and norms in the role of education in humanist perspective.

In this chapter humanistic perspective on the processes and on the role of schooling education can play in developing moral values and social norms was discussed.

2.2.3 Schooling and secular identity

The word 'Secular' was inserted into the Preamble by the Forty second amendment [1976]. It implies equality of all religions and religious tolerance and respect. India, therefore does not have an official state religion. Every person has the right to preach, practise and propagate any religion they choose. The government must not favour or discriminate against any religion. It must treat all religions with equal respect. All citizens, irrespective of their religious beliefs are equal in front of law. No religious instruction is imparted in Government or Government Aided Schools. Nevertheless, general information about all established world religions is imparted as part of the course in Sociology, without giving any importance to any one religion or the others. The content presents the basic fundamental information with regards to the fundamental beliefs, social values and main practices and festivals of each established world religions.

Secularism originated in Europe during the first half of 19th century as a result of Renaissance and Reformation and also the rise of science and industrial revolution. It was George Jacob Holyoake [1817-1906] who for the first time, coined the word "Secularism" & also propounded the basic principles. He derived it from the Latin word 'Secculum' meaning 'this present age'. He used it in the context of social values & ethical values or system. The following principles were evolved by Holyoake to mark this system

- (i) Primary emphasis on the material & cultural improvement of human beings.
- (ii) Respect for & search for all truth, whatever be its source, which can be tested in experience leading to human betterment.
- (iii) Concern for this age or world & its improvement.
- (iv) An independent rational morality, which does not base itself on faith in divine commandment.

Another great protagonist of Secularism was Charles Bradlaugh who observed that secularism was hostile to religion & maintained that either secularism or religion should survive.

Western Secularism

Chambers Dictionary defines 'Secularism' as 'the belief that the state, morals, education etc.' should be independent of religion. According to the Shorter Oxford Dictionary Secularism means

1. The doctrine that morality should be based solely on regard to the wellbeing of mankind in the present life, to the exclusion of all considerations drawn from the belief in God or in a future state and
2. The view that national education should be purely secular.

Secularism & Schooling

Children as future citizens must get that education, which should aim at their development irrespective of religious affiliation or social status. They are to be taken as citizens not as members of one particular religious group. As has been said earlier, secularism does not mean that religions should be banished from the educational scene & rather both should be well integrated in a process which is dynamic & conducive to change & progress.

Secular education should be taken as quest for knowledge & spirit in an objective & tolerant manner, not as a conquest of faith & religious ideas embedded in our culture. True Secular education must be based on morality, justice, free thinking & service.

As far as religious instruction is concerned, the entire educational system may be divided in three categories.

1. Government
2. Aided
3. Purely private or special.

Government institutions are solely maintained out of public funds & as per the constitutional provisions under Article 28(1) in The Constitution of India 1949.

No religion instruction shall be provided in any educational institution wholly maintained out of State funds.

The aided institutions are taken as semi - government & as such the management may make arrangements for religious instruction without affecting anybody's sentiment. Government can neither favour nor dis favour such religious education in educational institutions.

The purely private organisations are set - up by religious or other endowments. These institutions do not receive any assistance from Government & are free to impart any religious instructions without any interference from Government.

Characteristics of Secular Education

1. *Moral outlook*: Secular education results in developing of moral outlook. It is the foundation for the development of character & moral development.
2. *Development of wider vision*: Secular education makes a man dynamic & enlightened. It develops in him a wider vision towards life and he takes interest in social service by sacrificing his selfish motives.
3. *Pluralistic outlook*: Secular education leads to the emergence of a healthy pluralistic outlook which fosters the growth of science, art, philosophy and religion.
4. *Democratic values*: Secular education helps man in developing democratic values like liberty, equality, fraternity & cooperative living.
5. *Scientific values*: Secular education helps in fostering scientific spirit. It releases the individual from the bonds of blind faith. Secular education promotes scientific values of rationality, objectivity & open mindedness.
6. *Synthesis of spiritual & material*: Secular education glorifies material needs & promotes reverence for earthy life, without rejecting spiritual values. Secularism is based on fundamental human values. It helps to strike a healthy balance between the spiritual & the material.
7. *Humanitarianism*: Secularism stands for peace, good will & understanding. Secular education helps in fostering the brotherhood of man & the unity of the world.

How to promote Secularism through school programmes?

- Celebrate important events
- Youth festivals
- Celebrate festivals like onam, christmas, id etc.
- Conduct integration camps
- Arrange seminars, talks about world peace, communal harmony
- Discourses on religious values by religious leaders
- Include informations related to secularism

- Teach lessons about great saints who sacrificed their lives for the cause of national or social well being

Nourishing Students in Secular Schools

How do educators make a place for soul in the classroom? What characterizes a classroom in which soul is vital to the enterprise of education? What experiences nourish the spiritual development of adolescents? Why should secular schools even address these questions?

The Passages program is a curriculum for adolescents that integrates heart, spirit, and community with strong academics. This curriculum of the heart is a response to the “mysteries” of teenagers: Their usually unspoken questions and concerns are at its center.

Like other comprehensive health, social, and emotional learning programs, Passages deals with a broad range of issues: friendship, communication skills, stress management, diversity, study skills, problem solving, health, and personal and social responsibility. But unlike most programs, it also addresses spiritual development.

Despite more than a decade of headlines about “a generation at risk,” the void of spiritual guidance and opportunity in the lives of teenagers is still a rarely noticed factor contributing to self-destructive and violent behavior. Drugs, sex, gang violence, and even suicide may be both a search for connection and meaning and an escape from the pain of not having a genuine source of spiritual fulfillment.

The exquisite opening to spirit at the heart of the adolescent experience also inspired Passages. During adolescence, energies awaken with a force that many dismiss as “hormones.” The larger questions of meaning and purpose, about ultimate beginnings and endings, begin to press with urgency and loneliness.

In the first years of using this approach, I could not explain how our classes invited soul into the room. We were not practicing or even talking about religion. Yet the students recognized that there was something “spiritual” about our classes. What could spiritual or soul mean outside a religious context?

Most high school students grapple with the profound questions of love, loss, and letting go. Meaning, purpose, and service. Selfreliance and community. Choice and surrender. When students work together to become an authentic community, they can meet any challenge with grace, love, and power. This is the soul of education.

When soul is present in education, we listen with great care not only to what is spoken but also to the messages between the words—tones, gestures, the flicker of

feeling across the face. We concentrate on what has heart and meaning. The yearning, wonder, wisdom, fear, and confusion of students become central to the curriculum. Questions become as important as answers.

When soul enters the classroom, masks drop away. Students dare to share the joy and the talents they feared would provoke jealousy. They risk exposing the pain or the shame that might be judged as weakness. Seeing deeply into the perspective of others, accepting what they thought unworthy in themselves, students discover compassion and begin to learn about forgiveness.

To achieve the safety and openness required for a meaningful exploration of spiritual and secular development, students and I work together carefully for months. We create ground rules—conditions that students name as essential for speaking about what matters most to them. Games help students focus, relax, and become a team through laughter and cooperation. Symbols that students create or bring to class allow them to speak indirectly about feelings and thoughts that are awkward to address head on. And we work with a highly structured form of discourse called council (Zimmerman & Coyle, 1997).

With everyone sitting in a circle where all can see and be seen, the council process allows each person to speak without interruption or immediate response. Students learn to listen deeply and to discover what it feels like to be truly heard. Silence becomes a comfortably ally when we pause to digest one story and wait for the next to form, when the teacher calls for a moment of reflection, or when the room fills with feeling at the end of class. In this climate of respect, stories emerge about what matters most, what has moved students deeply, what has nourished their spirits. After listening for years, I saw a pattern emerge—a map to the territory of soul.

2.2.4 Schooling and Humanistic Identity

Nowadays the moral and social function of education is articulated by the concept of citizenship education. In public debate, policy and academic work, citizenship is not limited to the political level. The concept has been deepened into the social and cultural levels, the concept has also been broadened by crossing over the national borders and speaking of European citizenship and global citizenship. Citizenship education has been incorporated into educational policy and practice.

Educational policy is the result of public discourses and political decision making about education. Spring (2004), in his book *How educational ideologies are shaping global society*, distinguishes three important educational ideologies: 'Nationalist Education in the Age of Globalization'; 'Schooling Workers for a Global Free Market' and

'Globalizing Morality'. The nationalist educational ideology emphasizes the native language, the national culture, the national history, nation-building and security. The global free market ideology emphasizes comparability and standardizing, economic and technological development, and the international competitive position of countries. In subject matter the emphasis is placed on languages, on mathematics and science. This ideology is strongly promoted by organizations like the World Bank and the OECD. The globalizing morality ideology emphasizes human rights, democracy, cultural diversity and sustainability. In content, the emphasis is on moral development and a morally founded sustainable world citizenship. This ideology is especially promoted by UNESCO and NGO's.

According to Spring (2004) each educational system possesses a specific combination of these ideologies. He presents case studies from several countries. Which ideological mix is found in the Netherlands, especially in relation with citizenship education? With some caution we present the following analysis. The nationalist ideology with its emphasis on the national culture and history and much attention for security and safety is strongly present in the Dutch educational policy discourse on citizenship education. There is also attention for the global morality ideology, but this is not as strong as for the nationalist ideology. The global free market ideology is dominant in the Dutch political educational discourse and is even strong enough to marginalize the nationalist ideology in educational policy. The emphasis in Dutch educational policy is on the international competitive position and the 'knowledge society': languages, mathematics and science. Citizenship education in it's global, and especially in its nationalist perspective, is important in Dutch national policy, but subsidiary to education for the 'knowledge society'.

Citizenship and moral values

What is the practice of citizenship education and what are its goals? Citizenship as a system of rules has to do with norms, but for an active and lived citizenship moral values are important. Moral values give the person a drive to contribute in making norms or to accept existing norms. Moral values are important for the persons involved in developing citizenship. Different perspectives on values and value development are possible. Values may be oriented towards adaptation, personal emancipation or a more collective emancipation (Giroux, 1989; Veugelers, 2000). Citizenship relates not only to the formal political domain, but also to daily life. Dewey (1923) speaks of citizenship as lifestyle. It is concerned with how a person stands in society; the meanings of life on the personal, the interpersonal and the sociopolitical levels.

Over the past ten years we have conducted much research into moral values in education. Parents, teachers and students were asked whether any of a wide variety of values should be educational objectives and whether they are practiced. We consistently find three clusters of objectives:

- ‘Disciplining’, where the objectives include obedience, good manners and self discipline;
- ‘Autonomy’, where the objectives include forming a personal opinion and learning to handle criticism;
- ‘Social concern’, where the objectives include empathy, showing respect for people with different views, and solidarity with others.

These clusters of objectives have many similarities with the three fundamental characteristics of moral behaviour identified earlier by Durkheim (1923): discipline, attachment to or identification with the group, and autonomy. The above mentioned clusters of educational objectives can be linked in a specific way with the three types of citizenship (see for the empirical studies Leenders, De Kat & Veugelers, 2008a; 2008b):

- The adapting citizen attaches great importance to discipline and social concern and relatively little to autonomy;
- The individualistic citizen attaches great importance to discipline and autonomy and relatively little to social concern;
- The critical-democratic citizen attaches great importance to autonomy and social concern and relatively little to discipline.

The individualistic and the critical democratic citizenship are two variants of an autonomous citizenship. The individualistic type reasons more from the individual, whereas the critical-democratic type reasons from an involvement with others. A survey among teachers in Dutch secondary education showed that 53 % of the teachers aim at a critical-democratic type of citizenship, 39 % at an adaptive type, and 18 % at an individualizing type. In vocational education the emphasis was slightly more on adaptation, while in pre-university educations an individualizing type was slightly preferred (Leenders et al. 2008a).

It is remarkable that parents, teachers and students alike, indicate that the cluster of discipline is more easily realized than the clusters of autonomy and social concern. They argue that a really well founded and self-regulated autonomy is more than just giving your opinion and is therefore a difficult to realize pedagogical developmental task. The social concern is also difficult to realize in particular in its more engaged and social justice oriented forms. And youngsters have problems in balancing autonomy and social

concern, autonomy is very important for contemporary youngsters (Veugelers, 2008). Even if the pedagogical goals are aiming at a critical-democratic citizenship, the practice and the effects are strongly adaptive and individualized.

The three types of citizenship have a differing emphasis in their goals and are connected with differing pedagogical and didactical practices. Methodically, the adaptive type emphasizes the transfer of values and the regulation of behaviour; the individualizing type independent learning and developing critical thinking in a neutral way, and the critical-democratic type cooperative learning, developing critical thinking through social inquiry and dialogue, and on questions of social concern and humanity (Leenders & Veugelers, 2006). Westheimer and Kahne (2004) found a similar three split in citizenship (see also Westheimer, 2008 and Johnson & Morris, 2010). Westheimer and Kahne identify a personally responsible citizen, a participating citizen and a citizen who strives for social justice. These studies on differences in citizenship show that developing citizenship is not a linear process from passive to active, but that citizenship can have different meanings and sociopolitical orientations.

What do students feel about moral and citizenship education? The results are very diverse (Veugelers, 2008). Students think that it is the teacher's task to discipline the students, preferable of course the other students. And students like to further develop their autonomy through moral and citizenship education. Autonomy development is very important for youngsters. Social involvement and developing a critical-democratic citizenship is overall less important to them. In several studies we found however that students like to broaden their horizon. Interesting is the result that students, even more than the teachers, want to discuss politics in the classroom. Our research also showed that students have the opinion that teachers should not interfere too much with their identity development. In their pedagogical relations, teachers must find a balance between on the one hand providing space and keeping their distance, and on the other hand supporting students in their identity development.

Apart from the significant change required from teachers in the areas of professional awareness, pedagogic presence, and normative commitment, it is very important to focus on some aspects of the school culture, so that this may serve as fertile ground for promoting the objectives of a humanistic education. In the following paragraphs, I will briefly discuss seven crucial aspects thereof: (1) multi-faceted cultivation of student personality; (2) developing a social climate of security and fairness; (3) using various types of dialogue with the students in order to reach out to and empower them; (4) developing a community approach and social involvement; (5) developing the students' intellectual powers by means of general and liberal education; (6) developing teaching techniques in which 'the tree of knowledge' becomes the

students' and the community's 'tree of life'; (7) ensuring a safe and hospitable physical infrastructure.

Principles of Humanistic education

- 1) Current and future welfare of students.
- 2) Worth and rights of the individuals.
- 3) Openness, honesty, selflessness and altruism.

Traditional approach -

- Large numbers, regimentation, anonymity.
- Competition for academic success.
- Little time nor energy.

Can be humanistic teacher in a traditional teacher classroom.

Common Emphasis on humanistic approaches to education.

- Affect - emphasis on feeling and thinking.
- Self-Concept - positive, self-concept important Many students are 'disinvited students' (Borton, 1970). [look at box p. 250].
- Communication - positive and honest
- Personal Values - Importance of personal values, facilitate the development of positive values. Must know themselves, express themselves, self-identity, actualise themselves.

Traditional

- Mastery of academic content
- Good citizenship
- Sportsmanship.

Humanistic approaches use group processes.

Groups

Students can express their feelings more openly, discover and clarify their feelings. Explore interpersonal relationships articulate personal values. Games - including role-playing.

Problems - Novice teacher will lack specific guidelines.

Approaches

- 1) Open classroom
- 2) Learning Styles
- 3) Co-operative learning

Problems with traditional schools

- Compelled to attend
- Little choice in the content of a curriculum, the value of which may not be apparent.
- Share teacher's time and other resources with other students. Classmates differ from one another in ability and experience. Have to put up with an instructional tempo that is often either too fast or too slow. Set of rules - not talking, moving around, going to the toilet. [Not user-friendly!] no doubt that traditional schools favour some.

The Open Classroom

- Goals - individual growth, critical thinking, self-reliance, co-operation, commitment to lifelong learning.
- Most important person - student not teacher.
- Not curriculum bound
- Not age/grade locked.
- Student-centred - intensive, but relaxed teacher/pupil contact.
- Needs low teacher/pupil ratio.
- De-emphasises schedules.
- Almost no control or competition
- Difficult to draw the line between chaos and order, rebelliousness and expression of rights.
- Productive and unproductive time.
- Students tend to have better self-concepts and are more creative and co-operative, but academic achievements are lacking.

The Learning Styles Approach

Allow student to use a learning style that suits them. e.g. working on soft carpet or around a table highly structured lessons, peer teaching, computer-assisted instruction, self-learning. Subjects rotated, to be taught at different times of the day.

Evaluation

Dunn and Griggs (1988) - 10 learning styles-driven schools visited, learners performed well on a variety of measures of academic performance. Many passed subjects, previously failed. Most loved school. Difficult to measure (Snow and Swanson, 1992) - current list of learning styles and instruments used to measure them are unorganised, lengthy, include a large range of habits, personality characteristics and abilities.

Co-operative Learning

Students are often in competition with each other or have to work individually towards achieving their personal goals. Co-operative Learning not only combines cognitive and affective aspects of learning, as well as emphasising participation and active engagement. But also stresses academic achievement and clearly defined curricular goals.

Reasons for co-operative learning

- Without co-operation our planet is doomed!
- Bossert (1988) - cornerstone of democracy - political and economical survival.
- Decreases dependence on teachers
- Decreases divisiveness and prejudice.
- Improves academic performance (Johnson et al, 1984)
- Eradicates feelings of alienation, isolation, purposelessness and social unease amongst students (Johnson et al, 1984).
- Promotes positive attitudes to schools (Snow and Swanson, 1992)
- Students prefer co-operative approaches (Huber et al, 1992).
- Teaches personal skills and life skills.

Definition

- Requires face to face interaction - usually 4 to 6 students.
 - Relationship between group members is one of positive interdependence (co-operate in allocating resources, assigning roles and dividing labour in order to achieve goals)
 - Assigns individual responsibility for sharing, co-operating and learning.
 - Goals and rewards are contingent on the performance and contribution of all group members.
 - Interpersonal skills necessary e.g. taking turns, facilitating, collaborating, etc.
- Johnson et al (1984) outlines 4 components of co-operative learning:

1. Positive interdependence - students work towards a common goal and share materials.
2. Individual accountability - every student must contribute to the final outcome.
3. Interpersonal and small-group skill development - The goal has an inbuilt social skill component.
4. Face to face interactions - an essential part of this leaning strategy.

Circles of Knowledge or Circles of Learning

1. Learning together

4 to 6 students have a worksheet they must learn or complete together encouraged to help each other. Praise for co-operating and finishing the assignment. No competition among groups.

2. Student Teams - Achievement Division (STAD)

As above, except: Each team has high and low ability students, different ethnic backgrounds, children of both sexes. New material presented in class in traditional manner. Following this groups given material to study and worksheets to complete can work individually or together. Encouraged to help each other. At end of that week's material, students answer quizzes individually. Team scores are calculated. Team that has improved the most is given the most recognition. Slavin (1983) 'Students see learning activities as social instead of isolated, fun instead of boring, under their own control instead of the teacher's. Help each other more, do not make fun of those with learning difficulties.

Teams-games-Tournaments (TGT)

Same as above, but tournaments at end. Regrouped into individual competitors, from different groups of a similar ability. In threes, they take turns to draw cards, and ask the question printed upon it. Can challenge the answers. They keep the card if correct. At end, points are added up and credited to the pupil's original (learning) group.

Jigsaw

Each member gets separate parts of the whole. Must teach what they have learned to other members of the group.

Group Investigation

Students select topic - then divided into sub-topics, based on student's interests. Groups are formed to investigate each sub-topic. Each group formulates a plan and

assigns responsibilities members can work individually or with others. At end group members meet to share information. They then decide how to present this information to the rest of the class. Teachers help with academic and social skills.

Reciprocal Teaching

Students taught specific procedures in questioning, clarifying, summarising and predicting. They then have to teach some of the material to their teacher. (Palinsar and Brown, 1984)

Advantages of co-operative learning

1. Unlike 'Learning styles' approach, requires no major restructuring of the school day.
2. Fosters co-operation among students of different abilities, ethnic backgrounds, ages and sexes.

How much?

Used in conjunction with traditional lessons for 60 to 90 minutes a day. Others recommend 70% of class time to be used in this way. 20% individualistic. 10% competitive. (Johnson and Johnson, 1975).

Disadvantage

Careful preparation of materials, worksheets, questions, resource materials, etc.

Evaluation

Johnson et al (1981) 122 studies analysed.

Better achievement at all grades and for all subjects, because group discussion and co-operation promote discovery.

Develop higher-quality cognitive strategies.

Increases motivation, comprehension (by having the student teach) enrich learning by having students of different abilities and experiences. Promotes highly positive relationships among group members.

Israeli and Arab students not only performed better academically, but also displayed fewer signs of ethnic tension in their language (Sharan & Shachar, 1988).

Bossert (1988) agrees but says the effect could be because lessons are more highly structured and systematic, rather than effect due to peer interaction.

Drawback

Some students waste time in talking about irrelevant matters. Some members dominate and others are ignored.

Why it works

Slavin(1990)

1. Incentive to co-operate
2. Individual accountability

Vygotsky (1978) theory says learning is highly dependent on

1. Social interaction
2. Language.

Drawback

- Bossert(1988) low achieving students are sometimes embarrassed by their performances and ashamed of lowering the groups score. Motivation and self-concepts deteriorate. To counteract this make sure you reward the group that has shown the most improvement.
- Bossert (1988) - One reason why the technique works is because it is a change from normal classroom teaching. If teacher goes over to 100% co-operative learning, this advantage is lost.
- Bossert (1988) - Also important for student to learn competitive and individualistic skills.

Some reactions to humanistic education.

Humanistic teachers aim for good things, but these are not clearly defined. Also not easily measured. Humanistic approaches are highly dependent upon the capabilities of the teacher. Overall, 'Open schools do not deliver academic performance, but non-graded schools (no age/grade placement and no graded report cards), have positive effects on achievement (Gutierrez & Slavin, 1992).

Present structured curriculum in ungraded, no fail environment. But criticisms can not be directed at learning styles-oriented schools and co-operative learning. Many

learning styles schools use group methods which involve co-operative learning. So we see that school play a important role for development of humanistic approach in the society.

2.2.5 SUMMARY

Finally, we may now consider the question concerning the place of Secularism in our social & cultural life. In our society religion pervades all important aspects of an individual's life from birth to death. To whatever religion the individual may belong, he is always in a firm grip of his religion & this grip is so firm. In our country today denominational schools are allowed to function with a lot of freedom. In such institutions, the children of the respective communities or castes are admitted on preferential basis & also teachers of the same communities are preferred. Religion creeps into education process in different ways stealthily & unassumingly. It comes through morning prayers, staging mythological plays & so on. Therefore, utmost attempts should be made to plug these loops so that there cannot be any infiltration of religious bigotry or denominational ideas.

The good elements of all religions should be taught to the students & great savant as well as saints of different religions who sacrificed their lives for the cause of the national or social well being should be made known to all. Religious neutrality or Secularism is a matter of attitude which can be developed in students by living & learning, by experiencing & realizing the truths of the religions.

Teachers should work as living models or ideals whose objective, attitude & unbiased activity can be emulated by their students. This is more necessary when the society is threatened by narrow bigotry, religious fanaticism & blind superstitions.

2.2.6 SUGGESTED QUESTIONS

- Q.1 What is the relationship between schooling and secular identity?
- Q.2 Explain the concept of schooling as a process of developing humanistic identity and secular identity.

2.2.7 SUGGESTED READING AND WEB BOOK

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**CONSTRUCTIVE ROLE OF EDUCATION IN MOVING TOWARDS
PEACEFUL LIVING**

Structure of the lesson

2.3.1 Objectives

2.3.2 Introduction

2.3.3 Constructive role of education in moving
towards peaceful living (Meaning & Concept)

- Development of Peace Education for Peaceful life and Its Basic Principles
- Concept of Education for Peaceful life
- Concerns for Education & Peaceful life
- Discrepancies between individual and group.
- Discrepancies between groups.
- Conflict and its role in peace education for peaceful life.
- Role of Schools for peaceful life
- Education and Peaceful life
- Inclusion
- Socialization
- Social benefits of education
- Educational Programme for Peaceful Life

2.3.4 Summary

2.3.5 Suggested Questions

2.3.6 Suggested Readings and Web book

Objectives after going through this lesson learners will be able to-

- (i) Recall the meaning of the education and peaceful living.
- (ii) Describe the relationship between critical role of education and peaceful living.
- (iii) Develop the sense of how education construct a positive role for peaceful living.

2.3.2 Introduction

Education is perhaps the most important tool for human development and the eradication of poverty. It is the means by which successive generations develops the values, knowledge and skills for their personal health and safety and for future political, economic, social and cultural development. Education systems face exceptional challenges during times of violent conflict. During conflict, international humanitarian law has a particular importance the protection related to education at times of war including that (a) Parties to a conflict ensure that children under 15, orphaned or separated from their families are provided with appropriate education. (b) Occupying powers should facilitate the maintenance of education. (c) Education should be provided for internal children and young people and education should be provided through out non-international conflicts. So in this chapter we discussed about the constructive role of education in moving towards peaceful living.

2.3.3 Development of Peace Education for Peaceful life and Its Basic Principles

Education for peaceful life encompasses the key concepts of education and peace. While it is possible to define education as a process of systematic institutionalized transmission of knowledge and skills, as

well as of basic values and norms that are accepted in a certain society, the concept of peace is less clearly defined. Many writers make an important distinction between positive and negative peace. Negative peace is defined as the absence of large-scale physical violence—the absence of the condition of war. Positive peace involves the development of a society in which, except for the absence of direct violence, there is no structural violence or social injustice. Accordingly, education for peaceful life could be defined as an interdisciplinary area of education whose goal is institutionalized and no institutionalized teaching about peace and for peace. Education for peaceful life aims to help students acquire skills for nonviolent conflict resolution and to reinforce these skills for active and responsible action in the society for the promotion of the values of peace. Therefore, unlike the concept of conflict resolution, which can be considered to be retroactive—trying to solve a conflict after it has already occurred—peace education has a more proactive approach. Its aim is to prevent a conflict in advance or rather to educate individuals and a society for a peaceful existence on the basis of nonviolence, tolerance, equality, respect for differences, and social justice.

Concept of Education for Peaceful life

The understanding of the concept of peace has changed throughout history, and so has its role and importance in the educational system from the very beginnings of the institutionalized socialization of children. When discussing the evolution of peace education, however, there have been a few important points in history that defined its aims and actions. The end of World War I (1914–1918) brought powerful support for the need for international cooperation and understanding and helped instill a

desire to include these ideas in educational systems. The League of Nations and a number of nongovernmental organizations worked together on these ideas, especially through the International Institute of Intellectual Cooperation, an organization that was the predecessor of the United Nations Educational, Scientific and Cultural Organization (UNESCO). World War II (1939–1945) ended with millions of victims and the frightening use of atomic weapons against Japan, at Hiroshima and Nagasaki. In 1946 UNESCO was founded as an umbrella institution of the United Nations, and it was charged with planning, developing, and implementing general changes in education according to the international politics of peace and security. The statute of this organization reinforced the principle of the role of education in the development of peace, and a framework was created for including and applying the principles of peace in the general world education systems. The cold war division of the world after World War II and the strategy of the balance of fear between the so-called West and East blocs redirected the peace efforts. The peace movement began concentrating on stopping the threat of nuclear war, halting the arms race, and encouraging disarmament. Somewhat parallel to this, the issues of environmental protection and development found their place in peace education programs. The contemporary sociopolitical environment (particularly the events in eastern Europe since the early 1990s, the fear of terrorism, and the increasing gap between developed and undeveloped countries) has created new challenges for the understanding of peace and for the development of the underlying principles of responsibility and security.

A 1996 book by Robin Burns and Robert Aspeslagh showed that the

field and the themes that are included in peace education are diverse. The diversity is evident in theoretical approaches, underlying philosophies, basic methodology, and goals. Within the field of peace education, therefore, one can find a variety of issues, ranging from violence in schools to international security and cooperation, from the conflict between the developed world and the undeveloped world to peace as the ideal for the future, from the question of human rights to the teaching of sustainable development and environmental protection. A critic could say that the field is too wide and that peace education is full of people with good intentions but without a unique theoretical framework, firm methodology, and an evaluation of the outcomes of the practical efforts and programs of peace education. Some within the field would generally agree with this criticism. Nevertheless, the importance of accepting the specific situations in which programs for peace are being implemented and held should be emphasized. Owing to these specifics, difficulties emerge when one tries to define the unique approach, methodology, and evaluation of the efficiency of applied programs. The complex systems of society, the circumstances, and the context make the peace education field very active and diverse.

Concerns for Education & Peaceful life

In the active process of achieving positive peace, peace education is faced with a few basic discrepancies: discrepancy between the individual and the group, discrepancy between groups within one society or from different societies, and the discrepancy of conflict as an imbalance of different interests that need to be resolved without violence.

Discrepancies between individual and group.

The modern liberal theory puts the individual's equality, values, and rights in the center of a successfully functioning society. This basic thesis is the beginning of the philosophy and practical protection of human rights. From the individual psychological point of view one thinks in terms of educating a complete person. In the educational system this does not mean transmitting only the facts, but it includes the complete social, emotional, and moral development of an individual; the development of a positive self-concept and positive self-esteem; and the acquisition of knowledge and skills to accept responsibility for one's own benefit as well as for the benefit of society. The development of a positive self-concept is the foundation for the development of sympathy for others and building trust, as well as the foundation for developing awareness of interconnectedness with others. In that sense a *social individual* is a starting point and a final target of peace education efforts.

Discrepancies between groups.

People are by nature social beings, fulfilling their needs within society. Many social psychologists believe that there is a basic tendency in people to evaluate groups they belong to as more valuable than groups they do not belong to. This in-group bias is the foundation of stereotypes, negative feelings toward out groups, prejudices, and, finally, discrimination. In the psychological sense, the feeling of an individual that his or her group is discriminated against, or that he or she as an individual is discriminated against just for belonging to a particular group, leads to a sense of deep injustice and a desire to rectify the situation.

Injustice and discrimination do not shape only the psychological world of an individual but also shape the collective world of the group that is discriminated against—shaping the group memory that is transmitted from generation to generation and that greatly influences the collective identity. Belonging to a minority group that is discriminated against could have a series of negative consequences on the psychological and social functioning of its members, for example, leading to lower academic achievement or negatively influencing the self-concept and self-esteem. Therefore, peace education is dealing with key elements of individual and group identity formed by historical and cultural heritage, balancing the values of both of these, and trying to teach people how to enjoy their own rights without endangering the rights of others, and especially how to advocate for the rights of others when such rights are threatened. This motivating element of defense and advocating for the rights of others is the foundation of shared responsibility for the process of building peace.

Conflict and its role in peace education for peaceful life.

Conflict is a part of life, and its nature is neither good nor bad. On the interpersonal and intergroup level, conflict describes an imbalance or an existence of difference between the needs and interests of two sides. It becomes negative only when the answer to a conflict is aggression. It is possible, however, to resolve the difference positively, by recognizing the problem and recognizing one's own needs and interests and also acknowledging the needs of the opposing sides. In this way, constructive nonviolent conflict resolutions are possible. An important aspect of conflict is that it includes potential for change, and it is in this context

that peace education addresses the issues of conflict and conflict resolution by teaching students how to take creative approaches to the conflict and how to find different possibilities for the conflict resolution. Thus students gain knowledge and skills that encourage personal growth and development, contribute to self-esteem and respect of others, and develop competence for a nonviolent approach to future conflict situations.

Role of Schools for peaceful life

From the very beginnings of the development of systematic education for peaceful life, there has been discussion about whether it should be added as a separate program in the schools, or if the principles for peaceful life education should be applied through the regular school subjects. The variety of approaches and attitudes on what peace education actually is leads to the introduction of a series of titles, such as multicultural training, education for democracy and human rights, and education for development. Many in the field, however, believe that the implementation of *principles* of peace education into the institutionalized educational system is a better approach, especially within the subjects encompassing the cultural heritage of the dominant society and the ethnic groups belonging to it. Consistent with this view, Aspeslagh in 1996 wrote about the need to internationalize national curriculum. For example, including within the curriculum the contributions of minority groups to literature, history, art, the general cultural heritage, and the development of the particular nation-state may significantly contribute to intercultural closeness and understanding.

Education and Peaceful life

- **Education that protects.** This draws mainly on literature from the field of education in emergencies and suggests that education can provide protection from violence, particularly for girls (Kirk 2008); that schools can help to protect from recruitment and exploitation (Nicolai 2005); in terms of survival skills such as landmine awareness and protection from HIV and AIDS (Bird 2007; Davies 2004); by providing opportunities for psychological, emotional and cognitive development (Bird 2007); and some evidence that education can protect from frustration, boredom and risk of conflict (Deng 2003; Tomlinson and Benefield 2005).
- **Education for 'normality'** highlights evidence that the restoration of formal education contributes to stability (INEE 2010) and hope (Nicolai 2009), and provides a focus for services for children such as feeding and vaccination (Boyden 1996).
- **Education for psychological support and healing.** The literature identifies limitations to the impact of psychosocial support programmes in terms of teacher capacity and the need to provide family support (Boyden 1996), but there is a common theme that education can provide children with opportunities to rebuild trusting relationships and regain confidence (Machel 1996).
- **Education for peace.** The literature identifies a range of ways that education can be problematic in relation to conflict, such as fostering inequalities, indoctrination, segregation and not meeting youth expectations (Bush and Saltarelli 2000; Smith and Vaux 2003;

Tomlinson and Benefield 2005; Davies 2008). Although the research evidence on the impact of peace education is weak (Saloman 2004), there is still a strong commitment to its inclusion in conflict-affected situations, and this is reflected in the literature (Tomlinson and Benefield 2005).

- **Education for economic recovery.** The literature review concluded that, “Both academic research and project evaluations demonstrate that, while training can increase feelings of self-confidence and worth (Boyden 2009), many programmes just feed into an already saturated market; increase gender gaps (as training often supports traditional activities for girls and boys). Even worse, some increase young people’s feelings of frustration and trigger their further alienation (Baxter and Benthke 2009; Davies 2010). Monitoring and evaluation of many programmes is poor and does not follow young people through to achieve lasting change. However, some research claims that education can prevent intergenerational transmission of poverty by increasing people’s resilience so they can interact with authorities; diversify livelihood strategies; travel more for trade; take on leadership roles; get more returns for agriculture; and support their children’s education as they value it.”
- The Comic Relief Review also identified different forms of Alternative Basic Education Programmes from the literature reviewed (James 2010):
- **Community schools** are successful in providing education in remote areas or where it is too dangerous (Baxter 2009; Nicolai 2009).
- **Accelerated Learning Programmes (ALPs)** have worked well with ex-

combatants (Zeus 2010). Problems involve transition into formal schooling and the fact that they can be too ambitious, leading to teachers ignoring non-core subjects.

- **Remedial catch-up programmes:** Similar to ALPs, but rather than covering a whole education programme, they help children catch up to the appropriate level for their that education programming in post-conflict societies should go beyond simple response and seek ways to contribute to social transformation through attention to the following:

Inclusion

- National policies and laws related to free and compulsory education
- Equality in access to different levels and types of education
- Equality and equity in the distribution of resources
- Merit -based selection practices.
- Philosophy and aims of educational system (an elite leadership or education for all)
- Curriculum content and language of instruction sensitive to diversity

Socialization

- Relationships between individuals and groups at school
- Disciplinary methods and attitudes to bullying
- Role of teachers and school staff in socialization and values
- Teaching methods and pedagogy
- The official curriculum, what is included, and how it deals with the past conflict

- The hidden curriculum, norms and values rewarded at school
- Social capital
- Community: school relationships, school management and parent involvement
- Children's clubs to learn participatory decision-making and discuss peace
- Codes of conduct for teachers and pupils, transparent decision-making processes
- State-school relationships, central authority and decentralization
- Civil society-school relationships, role of NGOs, voluntary groups in peacebuilding

Social benefits of education

- There is need to be an economic return on schooling, and improved educational septem
- Opportunity at all levels should reduce the attractions of going to war.
- Education also raises awareness of direct and social costs of conflict
- Opportunities for educated people and future generations.
- It is low levels of secondary school enrolment, not primary, that lower opportunity costs
- Of participating in armed conflict.
- The social benefits of education include the fact that education may reinforce political
- Stability through improved civic participation and the teaching of values that reinforce participation.

Educational Programme for Peaceful Life

Since the psychologist Gordon Allport formulated his well-known contact hypothesis in 1954, this theoretical framework became the most applicable principle for programs whose main goal is to change the relationships between groups in conflict. According to Allport's theory, for the intergroup contact to be successful and accomplish positive changes in attitudes and behavior, it must fulfill four basic conditions: the contact groups must be of equal status, the contact must be personal and manifold, the groups must depend on each other working for a super ordinate goal, and there must be institutional support for the equality norm. The numerous re-search projects that tried to verify the predictions of the contact hypothesis provided contradictory results, raising serious doubts about the major cognitive, affective, and behavioral shifts that occur as a result of organized meetings between representatives of conflicting groups. Almost every new study added new conditions that must be fulfilled in order for the contact to be successful.

Even if there is a positive change in the attitude toward members of the out group in direct contact, there is a question of the generalization of the newly formed attitude to the other members of the out group. The key problem of peace education is not the interpersonal conflict but the collective conflict between groups, races, nations, or states. Therefore, the issue of transferring the positive attitudes toward members of other groups—attitudes achieved in safe environments such as classrooms, schools, workshops, and the like—to all members of the out group and all other out groups remains the pivotal issue of peace education. Children learn about peace and the need for peace in safe protected environments

and then return to a wider society where there is still injustice, asymmetry of power, a hierarchical structure, discrimination, and xenophobia. Therefore, each program for peace education must not only strengthen the capacity of an individual for critical thinking but also strengthen the individual's ability to resist the majority, if the majority is one that discriminates. As stated by Ervin Staub in 1999, for change to happen and spread there is a need for a *minimum mass of people* who share attitudes, a culture in which they can express those attitudes, and a society that accepts the attitudes.

Based on the contact hypothesis, a very successful technique was developed for improving the relations among groups, highly applicable as a general teaching and learning method. It is the *cooperative learning technique* in which a smaller group of students study in face-to-face interaction, cooperating to complete a common task. This technique was very successful both in lower and higher grades of elementary school, not only as a teaching method but also for creating a positive atmosphere in the classroom, reinforcing students relationships, and creating intergroup friendships.

On the other hand, based on the idea that adopting knowledge and developing skills is the basis for gaining positive attitudes and behavior, *intercultural training programs* were also developed. These basically involve a group of techniques that accept the primary notion that differences between cultures are what lead to misunderstandings and conflicts between groups. Such programs assume that information about the values, customs, and practices of the members of a different culture

contributes to better understanding of others, thereby reducing prejudices, negative stereotypes, and tensions between people who belong to different cultures. Research has shown that ignorance about others plays a significant role in the development and perpetuation of prejudices. Educating students about both cultural similarities and differences is a significant factor in reducing prejudice.

2.3.4 Summary

Education is a diverse field that includes the theoretical, research, and practical activities of experts from many disciplines assembled in a number of professional and research associations. The best known among these is the International Peace Re-search Association, which was founded in 1964. The programs of education for peaceful life exist within the academic discipline of peace studies on many universities, especially in the United States. The dissemination of research results and theoretical approaches is ensured by the existence of a number of periodicals, for example *Peace and Conflict: Journal of Peace Psychology*; *Journal of Peace Research*; and *Peace and Change*.. The measure of the success of these efforts will be seen in the ending of conflicts between countries and nations, in a more just distribution of goods, and in reducing the differences in economic development and life standards between the countries of the underdeveloped and developed worlds. For the culture of peace to become established, it is necessary to accept the principles of uniqueness in diversity and to establish the social norms of respect, dignity, and the rights of every individual.

2.3.5 Suggested Questions

- Q.1 Describe briefly about the concept of education and peaceful living.
- Q.2 Explain how that education construct a positive role for peaceful living.

2.3.6 Suggested Reading & Web Books

- Abu-Nimer, M., 'Peace Building in Post Settlement: Challenges for Israeli and Palestinian educators', *Peace and Conflict: Journal of Peace Psychology*, vol. 6, no. 1, 2000, pp. 1–21.
- Bird, L., *Children in Crisis: Education rights for children in conflict affected and fragile states*, UNESCO, Paris, 2007
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- Danesh, H.B. (2008a). Creating a culture of healing in schools and communities: An integrative approach to prevention and amelioration of violence-induced conditions, *Journal of Community Psychology*.
- Dupuy, Kendra, 'Education for Peace: Building peace and transforming armed conflict through education system', International Peace Research Institute, Oslo, 2008.
- Galtung, J., 'Three Approaches to Peace: Peacekeeping, peacemaking and peacebuilding', in *Peace, War and Defence: Essays in peace research: vol. 2*, edited by J. Galtung, Christian Ejlertsen, Copenhagen, 1976, pp. 282–304.
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- Swee-Hin Toh. 1997. "Education for Peace: Towards a Millennium of Well-Being". Paper for the Working Document of the International Conference on Culture of Peace and Governance (Maputo, Mozambique, 1-4 September 1997).
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- United Nations Children's Fund, 'Working Document Summarizing Input for Education and Peace building Study', 2010 (unpublished).
- United Nations Children's Fund, *A Human Rights-Based Approach to Education*, UNICEF, New York, 2007.
- United Nations Children's Fund, *Children and Transitional Justice Truth-Telling, Accountability and Reconciliation*, UNICEF, New York, 2010.
- United Nations Educational, Scientific and Cultural Organization–International Institute for Educational Planning, 'Identification, Selection and Recruitment of Teachers and Education Workers: Guidebook for planning education in emergencies and reconstruction', IIEPUNESCO, Paris, 2006.
- United Nations General Assembly/Security Council, Report of the Peace building Commission on its First Session: June 2006–June 2007, United Nations, New York, 2007.
- Vargas-Barón, E., and H. Bernal Alarcón, 'From Bullets to Blackboards: Education for peace in Latin America and Asia', Inter-American Development Bank, Washington, D.C., 2005.
- Woodrow, P., and D. Ghigas, 'A Distinction with a Difference: Conflict sensitivity and peace building', Reflecting on Peace Practice Project, CDA Collaborative Learning Projects, 2009.

**CONSTRUCTIVE ROLE OF CRITICAL PEDAGOGY IN MOVING
TOWARDS PEACEFUL LIVING**

Structure of the lesson

2.4.1 Objectives

2.4.2 Introduction

2.4.3 Constructive role of Critical Pedagogy in moving towards peaceful living (Meaning & Concept)

- Critical pedagogy and peaceful living
- In the Classroom
- Critical Pedagogy of Teacher Education
- Factories of conformity
- Educating for a life of meaning

2.4.4 Summary

2.4.5 Suggested Questions

2.4.6 Suggested Readings and web book.

2.4.1 Objectives:-after going through this lesson learners will be able to-

- Recall the meaning and concept of Critical Pedagogy.
- Describe the relationship between critical Pedagogy and peaceful living.
- Develop the sense of how Critical Pedagogy Construct a positive role for peaceful living.

2.4.2 Introduction

Critical pedagogy explores the dialogic relationships between teaching and learning. Its proponents claim that it is a continuous process of what they call "unlearning", "learning", and "relearning", "reflection", "evaluation", and the effect that these actions have on the students, in particular students whom they believe have been historically and continue to be disenfranchised by what they call "traditional schooling".

The educational philosophy has since been developed by Henry Giroux and others since the 1980s as a praxis-oriented "educational movement, guided by passion and principle, to help students develop a consciousness of freedom, recognize authoritarian tendencies, and connect knowledge to power and the ability to take constructive action." Freire wrote the introduction to his 1988 work, *Teachers as Intellectuals: Toward a Critical Pedagogy of Learning*. Another leading critical pedagogy theorist who Freire called his "intellectual cousin," Peter McLaren, wrote the foreword. McLaren and Giroux co-edited one book on critical pedagogy and co-authored another in the 1990s. Among its other leading figures in no particular order are Michael Apple, bell hooks (Gloria Jean Watkins), Joe L. Kincheloe, Patti Lather, Antonia Darder, Gloria Ladson-Billings, Peter McLaren, Joe L. Kincheloe, Howard Zinn, Donaldo Macedo, Sandy Grande, and Stephanie Ledesma. Educationalists including Jonathan Kozol and Parker Palmer are sometimes included in this category. Other critical pedagogues known more for their Anti-schooling, unschooling, or deschooling perspectives include Ivan Illich, John Holt, Ira Shor, John Taylor Gatto, and Matt Hern.

Critical pedagogy has several other strands and foundations. Postmodern, anti-racist, feminist, postcolonial, and queer theories all play a role in further expanding and enriching Freire's original ideas about a critical pedagogy, shifting its main focus on social class to include issues pertaining to religion, military identification, race, gender, sexuality, nationality, ethnicity, and age. Much of the work also draws on anarchism, György Lukács, Wilhelm Reich, postcolonialism, and the discourse theories of Edward Said, Antonio Gramsci, Gilles Deleuze and Michel Foucault. *Radical Teacher* is a magazine dedicated to critical pedagogy and issues of interest to critical educators. Many contemporary critical pedagogues have embraced Postmodern, anti-essentialist perspectives of the individual, of language, and of power, "while at the same time retaining the Freirean emphasis on critique, disrupting oppressive regimes of power/knowledge, and social change."

2.4.3 Critical pedagogy and peaceful living

Critical pedagogy is a philosophy of education and social movement that has developed and applied concepts from critical theory and related traditions to the field of education and the study of culture. Advocates of critical pedagogy view teaching as an inherently political act, reject the neutrality of knowledge, and insist that issues of social justice and democracy itself are not distinct from acts of teaching and learning. The goal of critical pedagogy is emancipation from oppression through an awakening of the critical consciousness, based on the Portuguese term *conscientização*. When achieved, critical consciousness encourages individuals to affect change in their world through social critique and political action.

The concept of critical pedagogy can be traced back to Paulo Freire's best-known 1968 work, *The Pedagogy of the Oppressed*. Freire, a professor of history and the philosophy of education at the University of Recife in Brazil, sought in this and other works to develop a philosophy of adult education that demonstrated a solidarity with the poor in their common struggle to survive by engaging them in a dialogue of greater awareness and analysis. Although his family had suffered loss and hunger during the Great Depression, the poor viewed him and his formerly middle-class family "as people from another world who happened to fall accidentally into their world."^[3] His intimate discovery of class and their borders "led, invariably, to Freire's radical rejection of a class-based society."

In the Classroom

As mentioned briefly in the above, Ira Shor, a professor at the City University of New York, provides for an example of how critical pedagogy is used in the classroom. He develops these themes in looking at the use of Freirean teaching methods in the context of the everyday life of classrooms, in particular, institutional settings. He suggests that the whole curriculum of the classroom must be re-examined and reconstructed. He favors a change of role of the student from object to active, critical subject. In doing so, he suggests that students undergo a struggle for ownership of themselves. He states that students have previously been lulled into a sense of complacency by the circumstances of everyday life and that through the processes of the classroom, they can begin to envision and strive for something different for themselves.

Of course, achieving such a goal is not automatic nor easy, as he suggests that the role of the teacher is critical to this process. Students need to be helped by teachers to separate themselves from unconditional acceptance of the conditions of their own existence. Once this separation is achieved, then students may be prepared for critical re-entry into an examination of everyday life. In a classroom environment that achieves such liberating intent, one of the potential outcomes is that the students themselves assume more responsibility for the class. Power is thus distributed amongst the group and the role of the teacher becomes much more mobile, not to mention more challenging. This encourages the growth of each student's intellectual character rather than a mere "mimicry of the professorial style."

Teachers, however, do not simply abdicate their authority in a student-centred classroom. In the later years of his life, Freire grew increasingly concerned with what he felt was a major misinterpretation of his work and insisted that teachers cannot deny their position of authority.

Critical teachers, therefore, must admit that they are in a position of authority and then demonstrate that authority in their actions in supports of students... [A]s teachers relinquish the authority of truth providers, they assume the mature authority of facilitators of student inquiry and problem-solving. In relation to such teacher authority, students gain their freedom--they gain the ability to become self-directed human beings capable of producing their own knowledge.

—□*Joe L. Kincheloe, Critical Pedagogy Primer p. 17*

And due to the student-centeredness that critical pedagogy insists upon, there are inherent conflicts associated with the "large collections of

top-down content standards in their disciplines." Critical pedagogy advocates insist that teachers themselves are vital to the discussion about Standards-based education reform in the United States because a pedagogy that requires a student to learn or a teacher to teach externally imposed information exemplifies the *banking model* outlined by Freire where the structures of knowledge are left unexamined. To the critical pedagogue, the teaching act must incorporate social critique alongside the cultivation of intellect.

Joe L. Kincheloe argues that this is in direct opposition to the epistemological concept of positivism, where "social actions should proceed with law-like predictability." In this philosophy, a teacher and their students would be served by Standards-based education where there is "only be one correct way to teach" as "everyone is assumed to be the same regardless of race, class, or gender." Donald Schön's concept of the Indeterminate zones of practice illustrates how any practice, especially ones with human subjects at their center, are infinitely complex and highly contested, which amplify the critical pedagogue's unwillingness to apply universal practices.

Furthermore, bell hooks, who is greatly influenced by Freire, points out the importance of engaged pedagogy and the responsibility that teachers, as well as students, must have in the classroom:

Teachers must be aware of themselves as practitioners and as human beings if they wish to teach students in a non-threatening, anti-discriminatory way. Self-actualisation should be the goal of the teacher as well as the students.

Students sometimes resist critical pedagogy. Student resistance to critical pedagogy can be attributed to a variety of reasons. Student objections may be due to ideological reasons, religious or moral convictions, fear of criticism, or discomfort with controversial issues. Kristen Seas argues "Resistance in this context thus occurs when students are asked to shift not only their perspectives, but also their subjectivities as they accept or reject assumptions that contribute to the pedagogical arguments being constructed." Karen Kopelson asserts that resistance to new information or ideologies, introduced in the classroom, is a natural response to persuasive messages that are unfamiliar.

Resistance is often, at the least, understandably protective: As anyone who can remember her or his own first uneasy encounters with particularly challenging new theories or theorists can attest, resistance serves to shield us from uncomfortable shifts or all-out upheavals in perception and understanding—shifts in perception which, if honored, force us to inhabit the world in fundamentally new and different ways.

Kristen Seas further explains "Students [often] reject the teacher's message because they see it as coercive, they do not agree with it, or they feel excluded by it." Karen Kopelson concludes "that many if not most students come to the university in order to gain access to and eventual enfranchisement in 'the establishment,' not to critique and reject its privileges." To overcome student resistance to critical pedagogy, teachers must enact strategic measures to help their students negotiate controversial topics.

Teacher Resistance to Critical Pedagogy in the First Year Composition

(FYC) Classroom

Maxine Hairston takes a hard line against critical pedagogy in the first year college composition classroom and argues, "everywhere I turn I find composition faculty, both leaders in the profession and new voices, asserting that they have not only the right, but the duty, to put ideology and radical politics at the center of their teaching." Hairston further confers,

When classes focus on complex issues such as racial discrimination, economic injustices, and inequities of class and gender, they should be taught by qualified faculty who have the depth of information and historical competence that such critical social issues warrant. Our society's deep and tangled cultural conflicts can neither be explained nor resolved by simplistic ideological formulas.

Sharon O'Dair (2003) states, Today, compositionists "focus [...] almost exclusively on ideological matters," and further argues that this focus is at the expense of proficiency of student writing skills in the composition classroom. To this end, O'Dair explains that "recently advocated working-class pedagogies privilege activism over" language instruction." Jeff Smith argues that students want to gain, rather than to critique, positions of privilege, as encouraged by critical pedagogues. There are a wide variety of views in opposition to critical pedagogy in the first year composition classroom, these are but a few.

Critical Pedagogy of Teacher Education

The rapidly changing demographics of the classroom in the United States has resulted in an unprecedented amount of linguistic and cultural diversity. In order to respond to these changes, advocates of critical pedagogy call into question the focus on practical skills of teacher credential programs. "This practical focus far too often occurs without examining teachers' own assumptions, values, and beliefs and how this ideological posture informs, often unconsciously, their perceptions and actions when working with linguistic-minority and other politically, socially, and economically subordinated students." As teaching is considered an inherently political act to the critical pedagogue, a more critical element of teacher education becomes addressing Implicit biases (also known as Implicit cognition or Implicit stereotype) that can subconsciously affect a teacher's perception of a student's ability to learn.

Advocates of critical pedagogy insist that Teachers, then, must become learners alongside their students, as well as students of their students. They must become experts beyond their field of knowledge, and immerse themselves in the culture, customs, and lived experiences of the students they aim to teach.

Factories of conformity

The ideology of moral and social conformity is by no means the only force shaping education today in ways that exclude a serious concern with questions of war, violence and dehumanization. More and more teaching

is gripped by the mania of measurable outcomes, objectively assessed performance, and standardized testing. Fueled by the panic of falling standards and inadequate accountability politicians, business leaders and others have driven our schools into become testing factories in which only those things that are quantifiable have any real curricular value. And a regime that stresses constant measurement of student achievement shapes life for our children. The grim consequences of all this are now well documented. Students face ever mounting pressure to succeed in a hothouse competitive environment. It is no surprise that we see increasing signs of stress and anxiety among young people. (In the US and UK this mounting level of anxiety has led to well-publicized calls for a change in direction away from the emphasis on high stakes testing). More and more teachers are forced to make the classroom a place in which test performance is the central activity (Shapiro, 2006). Preparation and rehearsal for the test occupies much of classroom time. The relentlessness of this process drives away some of the best and most creative teachers who are looking for something more stimulating and humane in their work. And most sadly this regime of demonstrable accountability empties education of anything that cannot be measured and tested in a standardized form. The result is a curriculum that becomes increasingly narrow and constrained, eliminating anything that might demand more complex, interpretive or imaginative responses from students. The arts and other forms of creative activity become marginalized or left out entirely (Ravitch, 2014). Or they too must be transformed into more rigidly structured and 'objective' forms of learning. There is less and less time in the classroom for those things that

depend on dialogue, discussion and the development of respectful and tolerant social relationships. In other words, those skills and dispositions that are necessary to an engaged and reflective civic life. The classroom becomes a place less and less concerned with students as holistic beings; educating individuals in the totality of their lives as moral, intellectual, imaginative and spiritual persons. In this sense the goal of peace education which demands educating students in the fullness of their humanity is negated by the limited and narrowly defined focus that today subsumes our schools. The call to focus on peace in our education is necessarily a call to reenvision the very way we educate young people away from the deadening and confined forms that presently dominate our classrooms.

Educating for peace is always a holistic process. It means recognizing that if human beings are to move towards a less violent, more cooperative and caring mode of existence, it will require the broad development of all our potentialities. It will demand change and development in our social consciousness and our capacity to reason; in our sentient life as feeling and embodied creatures; in our moral sensitivity and conscience; and in an awakening or enlargement of our spiritual awareness. The kind of education that schools are now focused upon is hardly capable of bringing about such change. The emphasis on performance and measurable outcomes leads to a denial of the relevance of anything that cannot be immediately turned into quantifiable data. An empirically-driven education can have little relevance to the quest for moral and spiritual change with its more intangible but, nonetheless, crucial nature. Nor can it speak to an education that is about our

emotional lives with its far more complex and interior qualities. The attempt to reduce human experience to a series of test bubbles rests on a simplistic, cartoon-like version of individual complexity. And can there be any doubt as to the conflict between a standardized education with its 'one right answer,' and an education that seeks to encourage a questioning and challenging of a single truth, and an appreciation for multiple ways of understanding the world and our lives (Giroux, 2011).

Finding our way to a more peaceful world will mean constructing a world that is more just, more compassionate, more democratic and more reverential of all life. Education can and should be an important component in pursuing this goal. What and how we teach our children is surely a critical dimension in the social and moral changes that we so urgently need. But it will mean a bold and radical re-visioning of both the purpose of education and the way we seek to teach.

Educating for a life of meaning

Pedagogy draws on the Jewish concept of *tikkun olam*. *Tikkun Olam* speaks to the need among human beings for an authentic life of Educating for a life of meaning The Second point of my pedagogy draws on the Jewish concept of *tikkun olam*. *Tikkun Olam* speaks to the need among human beings for an authentic life of meaning, and the responsibility of education to facilitate such a quest (Shapiro, 2010). It rests on the mythic Hebrew vision of a world which has overcome division and fragmentation and become whole and united as a single caring community. The struggle for such a world becomes, in this vision, the overriding moral responsibility of human beings in this life. More than this, it is in the act

of trying to create a world of compassionate and loving connection in the face of all the divisions, injustices, conflicts and suffering that beset human beings, that we are able to find the most profound sense of meaning in our lives. The message of *tikkun olam* is one that speaks out against everything that separates and fragments our world-war, torture, social injustice, nationalism, tribalism, racism, sexism, homophobia, religious intolerance, and excessive competition, must be called into question and challenged.

Tikkun Olam speaks to 'the repair' of our world.' And it is through our engagement in this act of repair work that human beings find the meaning that animates a purposeful life. To educate in this spirit means to encourage students to see their lives in terms of the contribution each might make to healing the brokenness of our world; to see how they may act to redress hatred, racism, intolerance, indignity and injustice – all those things that fragment and divide our world. It offers students a counter-vision to the self-interested message so relentlessly pounded out by the culture of capitalism and modernity. It suggests a broad moral, social and spiritual framework for how they may think about the direction of their lives. The search for a life of meaning can never be far from the goal of educating for peace. Education today has lost its most profound purpose – engagement with what it means to live meaningfully and purposefully (Lerner, 2006). Instead schooling has become the soil for an arid and soulless focus of human energy and ambition; better test scores, higher grades, greater student retention, etc. The school becomes like a black box in which inputs are measured against outputs. Our obsession with numbers, output and averages has meant we have forgotten our

responsibility to a younger generation to provide them with the opportunity for serious reflection on the nature of a purposeful life.

The absence of such opportunity is especially sad given the demonstrable crisis of meaning in our larger culture. It is a crisis that manifests itself in record levels of teenage suicides and emotional disorders, in widespread feelings of despair, loneliness, emotional emptiness, and in the turn towards self-destructive and violent behavior. None of this can be that surprising given the dehumanizing nature of so much of the wider culture through which young people are expected to discern their life goals and aspirations. It surrounds them with a world in which the most important things are celebrity, fame, wealth, and appearance (West, 2004). In such a world time is reduced to the most immediate experience, episode or moment. And nothing is more important than the search for the next exhilarating and optimal high. As observers like Zygmunt Bauman have pointed out, it is but a short step from this kind of cultural exposure and socialization to the despair and anxiety that leads to violence and destruction –whether this is inflicted on others or on oneself (Bauman, 2007).

2.4.4 Summary

In conclusion, critical pedagogy of peace emphasizes the importance of hope. Hope, we have no doubt, is an essential ingredient of change. Unlike some versions of Marxist thought there is no automatic, determined process by which human society moves from one stage to another. Change requires not just some understanding or grasp of what ails a culture but also a sense that something else is possible, that things

do not have to stay as they are. There has to be a positive energy that says our efforts at changing the way the things are can really bear fruit – the extraordinary could really happen. Hope seems to combine this sense of unlikely possibility with other things such as courage, imagination, faith, a sense of history, and that elusive quality called grace. Hope cannot be confused with optimism which is the disposition to *expect* things to out fine. Hope is that unlikely quality that allows us to believe that this suffering is not our necessary destiny or fate. Things can really be otherwise. A different kind of existence can come into being (Welch, 2004).

The question here for us is can hope be taught? We encouraged to believe like Paolo Freire that there is a pedagogy of hope. And that certain things can indeed nourish this quality. One of these is knowing something about history. Not in the dead and disconnected way we usually teach it in school, but as the living struggle by human beings, often against all odds, to win greater justice, freedom or opportunity, or to stop a war. When history is taught as the memory of these impossible struggles students are opened to the recognition that people at other times struggled to make change when such change seemed entirely unlikely, when the forces arrayed against them made it seem as if this was a futile quest. In pedagogy attempt to make students see the 'present as history'; to see our present struggles for social justice, an end to war, fair trade, a sustainable economy and climate as unlikely – or as likely – as other previous 'impossible' quests.

It is helpful, of course, when our education emphasizes the

constructed nature of knowledge. In this sense we help to break to breakdown the 'tyranny of facts' which seems to make reality such an unmovable force. To see that the way we know and understand the world is but one possibility among many opens the door to questioning whose 'reality' is this, and in whose interests is it for us to apprehend the world in this particular way. There is nothing that is fixed and unmovable about the world. We need just the imagination to reconceptualize it. Such thinking nourishes the sense of possibility among students. The invitation to see the world in new ways, the sense that history was about the struggles of men and women to change their world especially if this is accompanied by students' own involvement in struggles for peace and social justice, can go a long way towards overcoming a sense of fatalism, cynicism or apathy among young people, and encouraging a powerful sense of hope and belief in the possibility that we may really live a world of greater peace, justice and understanding. In these troubled times, we believe, there is no greater responsibility for educators than to articulate and encourage such a vision for education.

2.4.5 Suggested Questions

- Q.1 What is critical pedagogy?
- Q.2 Constructive role of critical pedagogy in moving towards peaceful living.

2.4.6 Suggested Readings & Web Books

1. *Bartolomé, Lilia (2004). "Critical Pedagogy and Teacher Education: Radicalizing Prospective Teachers" (PDF). Teacher Education Quarterly. Winter: 97–122 – via teqjournal.*

2. Critical Pedagogy on the Web (<http://mingo.info-science.uiowa.edu/~stevens/cripted/pagel.htm>)
3. Dewey, John. (1938). *Experience and Education*.
4. Freire, Paulo (2009). *Pedagogy of the Oppressed*. New York, NY: The Continuum International Publishing Group Inc. ISBN 0-8264-1276-9.
5. Giroux H. (2001). *Theory and Resistance in Education*. Westport, Conn.
6. Giroux H. (2011). *On Critical Pedagogy*. New York.
7. Hairston, Maxine (1992). "Diversity, ideology, and teaching writing.". *College Composition and Communication*. 43(2): 179–193.
8. Hooks B. (2010). *Teaching Critical Thinking*. New York
9. <http://pages.gseis.ucla.edu/faculty/mclaren/>
10. Kincheloe, Joe (2008) *Critical Pedagogy Primer*. New York: Peter Lang
11. Noddings N. (2013). *Education and Democracy in the 21st Century*. New York.
12. Purpel D. (2004). *Reflections on the Moral and Spiritual Crisis of Education*. New York.
13. Salamon G., Nevo B. (2002). *Peace Education*. New Jersey.
14. Shor, I. (1980). *Critical Teaching and Everyday Life*. Boston, Massachusetts: South End Press.