

## **The New Challenging Program of 21<sup>st</sup> Century Women Education to Promote Peace and Harmony**

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### **Abstract**

*Currently, the role of women to participate and promote peace and harmony is as an essential matter and become a new challenging for them. Especially in the 21<sup>st</sup> century, women have much more opportunity to be educated, to gain more knowledge in order to improve their life and society as well as they have more beautiful chance to promote peace and harmony for well-beings. However, to be strengthen on promoting peace and harmony in the messy society and cleavage in different religions. Thus the new effective education is as a key important to cope these challenging. Therefore this paper would present the concept of new challenging program of 21<sup>st</sup> century women education to promote peace and harmony (NCPCWEPPH). The fundamental of NCPCWEPPH is to integrate knowledge of peace and harmony to higher education students' learning courses, continue practice and cultivate themselves from the beginning of studying until graduation, furthermore learn how to promote peace and harmony in to different societies, cultures, believe and religions.*

**Keywords:** *women education, promote peace and harmony, new challenging program, 21<sup>st</sup>*

## **Introduction**

Presently peace and harmony are crucial part of living in society. However still have the question that “How can women promote and create peace and harmony in society effectively?” In addition in the 21<sup>st</sup> century society, women have more important roles and responsibilities to promote and create the peace and harmony. Therefore one essential way to answer this question is to integrate between peace and harmony, women education in 21<sup>st</sup> century and the effective approach to promote peace and harmony in to different and messy society and religious. Thus this paper would like to present the 3 main value concepts which are 1) Peace and harmony idea in each religion and education 2) The new challenging program of 21<sup>st</sup> century education with integrate between learning and real practice and 3) The reflective learning of peace and harmony promoting program.

## **Peace and Harmony in Religions**

### **Peace and Harmony in Different Religions**

Anjum (2017) The concept of peace in world’s major religions have endeavored to find out from holy texts of religions; a) their teachings on peace, b), Restrictions on violence and c), the social phenomena that contribute to creation of peaceful atmosphere among individuals and communities. It can be concludes that the relationship between religion and peace in general is quite controversial. Some scholars, such as Asghar Ali Engineer, argue that Islam as a religion is all peace and does not allow for violence. On a wider scale, Engineer generally rejects drawing any integral relationship between any religion, including Islam, and violence. Rather, he sees violence as a social phenomenon that takes place as a result of certain negative conditions in specific societies where religion may be manipulated as a result. What a religion teaches can, therefore, be different from how its followers hold it to be in practice, due to the influence of “self-justifying groups” such as religious or political institutions or cultural traits (Anjum, 2017).

#### **1) Hinduism**

Hinduism is the most ancient of all living religion of the world. It was not founded by any individual prophet. According to Mohapatra (1990) presented that though Hinduism preserves an exhaustive list of sacred scriptures; mainly the *Vedas*, *Upanishads*, *BhagavadGita* and *six Darshanas* form the fundamental scriptures and great storehouses of Hindu philosophy. Though it has undergone tremendous changes in essence and praxis over the centuries the original texts speak volumes about its rich heritage. Peace is an essential part of Hinduism. By examining the core teachings of Hinduism, it is possible to demonstrate the way Hinduism guides individuals in accomplishing global peace, through attainment of inner peace.

A vedic prayer: “May there be peace in the heavens, peace in the atmosphere, peace on earth, let there be coolness in water, healing in the herbs; And peace radiating from trees, let there be harmony in the planets, and in the stars, And perfection in eternal knowledge! May everything in the universe be at peace! Let peace pervade everywhere at all times! May I experience that peace with my own heart” *YajurVed*, 36:17

Ahimsa (a very important belief in Hinduism) means trying to fight injustice and evil but without using any physical force. Mahatma Gandhi was a great advocate of Ahimsa who, through his ‘*Satyagraha*’ based on peaceful, on-violent protest, successfully led India to freedom. Gandhi (2002) believed: “*Nonviolence is the greatest force at the disposal of mankind. It is mightier than the mightiest weapon of destruction devised by the ingenuity of man.*”

#### **2) Buddhism**

Like all of the major world religions, Buddhism at its core, is a religion of peace. Buddhism, founded by Gautama Lord Buddha. The basis of Buddhism is essentially a moral philosophy or an ethical way of life aimed at personal reform. One of the principles laid down by Buddha makes it abundantly clear. “One must renounce all desires and all thoughts of lust, bitterness and cruelty. One

smust harm no living creature. One must abstain from all killing. One must work in an occupation that benefits others and harms none.” Khan (2015) In Buddhist texts Ahimsa (or avihimsāinPāli ) is part of the Five Precepts(Pañcasīla), the first of which has been to abstain from killing. According to Buddha, the true path of salvation is doing goodness.

#### **Ahimsa or Non-Violence**

Buddhism is a gospel of peace and non-violence. Non-violence is a way of life devoid of all extremes of passion like anger, enmity, pleasure and pain. True peace emanates from non-violence which is a rational and mighty force. The practice of non-violence is life-affirming which contributes to human unity, progress and peace. Non-violence teaches one to live in harmony with others and with oneself. It requires adherence to high standards of truth and self-control. Buddhism is considered to be a practical religion of peace and nonviolence.

The four Brahma-viharas, viz. Frindliness, Compassion, joy and equanimity which are ingredients of tight mindfulness tend to promote global welfare. Further, the Bodhisattva ideal based on unselfish and sacrificing spirit, the compassionate and benevolent attitude of the Buddha towards the whole mankind, and the principles of Ahimsa or Non-violence, forbearance and humanitarian outlook all tend to promote peace. No one can afford to overlook the non-violent strategy and social policy instituted by the Buddha. The Buddhist samgha is a true army of non- violence. Buddha probably realized that one individual taming one’s mind was not enough but effort was to be made to tame the minds of millions of men. Hence, he decided to create an army of men wearing orange robes and with shaven heads- an army of non-violent warriors whose battle was to conquer the self. The principle of Non-violence projects an ideal of universal peace.

The Buddhists, in the 21st century, have a responsibility to rediscover how their tradition of Ahimsa, love and compassion can help individuals realize peace, not only in their own life but also in the world community.

#### **Saddharmapundarika Sutra or the Lotus of the True law**

The Buddhist ideal of peace is beautifully illustrated in Saddharmapundarikasutra or the Lotus of the True Law, one of the most important of all Mahayan scriptures, setting forth the doctrine of the One Vehicle and the eternal Buddha. The sutra teaches an ethical path which is the way of the Bodhisattva – a life of creative altruism leading to ultimate peace. The Lotus, with its countless teachings, embodies an ideology of peace.

The best foundation for world peace is universal responsibility towards equitable distribution of natural resources and thorough concern for future generations which can make the world one, a pure and peaceful land. The Lotus-sutra is absolutely nothing excluded from this teaching-mind, body, individual, society, mountain, river, tree, grass, bird, fish, animal or seed – everything will be saved. The breadth and boundlessness of the Lotus Sutra is overwhelming. It is, undoubtedly, a profound teaching on peace.

Rakesh (2015) To conclude, one may say that Buddha’s teaching of overcoming evil helped humanity in achieving peace. It had tremendous impact on the general and social being of the society thereby contributing to amity and social harmony. It revived the spirit of social solidarity by putting an end to social conflict. The noble mission of the Buddha helped not only India but also South-eastern and Far-eastern countries to create conditions for justice, political and socio-economic stability, fraternity, peace and social harmony.

Morgan, Kenneth W. (ed.) 2015 *“Buddhism is not just a religion of the past or a mere faith as many have thought, but it is a time-tested scientific religion and philosophy which, in the context of the present world-situation, is more relevant today than ever before for establishing world peace.*

### **3) Christianity**

The word peace is used in the Bible in a very broad sense. It takes in the wellbeing and health of people, as well as the absence of violence. The teachings of Jesus Christ are enshrined in the New Testament. The Jesus' well known 'Sermon on the Mount' goes as:

*"To him who strikes you on the one cheek, offer the other also. And from him, who takes away your cloak, do not withhold your tunic either. Give to everyone who asks of you. And from him, who takes away your goods, do not ask them back." (6:29-30). Attaching great importance to peace Christ observed: "Blessed are peacemakers, for they shall be called the sons of God". (5:9)*

Christian Ethics: The New Testament in fact does not present a new code of ethical behavior, but it emphasizes a new motive for it." A large part of Jesus' teachings was ethical. When an earnest young man asked him, "what should I do to inherit eternal life?" Jesus answered in accordance with the old law and said, "Do not kill, do not commit adultery, do not steal, do not bear false witness and do not defraud. Honor your father and your mother".

The contributions of Christian missionary schools, hospitals, relief and rescue operations and many more welfare schemes in the contemporary world need no introduction. Let us look at the scriptures that emanate such brilliant principles. Further the details of Christian ethics include the teachings of the Bible advising its followers to:

- a. Be fruitful: The message from parable of fig tree ... *"A believer should lead a fruitful life, and not just live for himself". Luke, 13:6-8*
- b. Love your enemy: *"Love your enemies and pray for those who persecute you, so that you may become the sons of your Father in heaven. For He makes His sun shine on bad and good people alike" (Mathew, 5:44-46)*
- c. Do unto others as you would have them do unto you. *"No one could expect others to be good to him, while he himself had no care for their feelings." Luke, 6:3*

On questions of peace and war, Christian ethics seeks to combine Jesus' message of love with the responsible exercise of power in society and the polity.

#### **4) Taoism**

Kingsley (2017) Taoism practice as one diminishes doing- doing here means those intentional actions taken to benefit one or actions taken to change the world from its natural state and evolution- one diminishes those actions committed against the Tao, the present natural harmony. As one cultivates the Tao, he becomes more and more in harmony with the Tao and through this he attains the state of "Ming" Ming simply means "clear seeing" or "choiceless awareness" it is in this state of Ming that Taoists is in full harmony with the Tao and having achieved this point of non-action, there is nothing that is left undone. It is upon the achievement of this enlightened status that the sage begins to perform wei-wu-wei (action without action). Here the state of oneness with nature is attained and one discovers the secret of harmonious living with nature and the repulsiveness of detached living in the natural environment.

Taoism as both religion and socio-political philosophy of the Chinese people has provided the modern world with alternative model of peace building and conflict management. This method is anchored on the basic canon of Yin-yang, which encourages pluralism of ideas, opinions, thoughts, culture and approaches. It underscores that truth is not in the extreme and reality/nature (the Tao) does not present itself in mono vision but in diversity of models, often in non-complementary nature. However, in such opposing visions, nature maintains its balance/ harmony. The next important concept of Taoism, through which the society attains peace and stability is Wu-wei (non Interference). Here the imagery of Wu-wei is water or rather a flowing river.

It maintains that water does not struggle with anything. It demonstrates powerlessness and subtlety and does not meddle and yet conquers all oppositions/obstacles and by the principle of non-doing, it achieves everything. This ideology is represented by the epithet 'action in inaction' It notes that the two models are the natural ways of the Tao (nature or reality) and the experience of the horrid

conflicts that have dotted our socio-political history is because we have neglected this pristine approach to human relationship and social organization. Consequently, this paper, having taking time to study these principles of Peace building and conflict management in Taoist tradition, opines that if the current world system organized round the globalization of culture, knowledge, life, business, politics etc, shall adopt the Taoist model, our world of 21st century shall soon be a conflict free world (Kingsley, 2017).

### 5) Confucianism

Wang (2013) The great learning, one of the Confucian classics, outlines the steps to self-cultivation in detail: When things are studied, knowledge is achieved. When knowledge is achieved, then one reaches sincerity of thought. When one reaches sincerity of thought, the integrity of heart comes. With the integrity of heart, the person can be cultivated. When the person is cultivated, the family life can be regulated. When the family life is regulated, the nation can be rightly governed. When the nation is rightly governed, the whole world can be made peaceful. From the emperor down to the common people, all must consider the cultivation of the person as the root of all. It cannot be that, when the root is neglected, what springs from it will be well-ordered. (1992, p. 1, author's translation).

Peace is usually perceived in the West as between nations or groups, but peace in Confucianism and Taoism is first and foremost about peace within each person, and in this sense, peace education is first of all about personal cultivation for peace within and without.

Lin and Wang (2015) In Confucius' mind, peace is achieved through harmony, and harmony is maintained by virtues, and virtues can be cultivated in every human being through education. The key virtues Confucius advocates are: *ren* (仁), or loving kindness; *yi* (义), or selfless giving; *li* (礼), or civility or actions of virtues; *zhi* (智), or acquisition of wisdom, and *xin* (信), the building of sincerity, trust and faith. He also advocates: *xiao* (孝), piety; *gong* (恭), respect; *qian* (谦), humility; *kuan* (宽), a form of all encompassing forgiveness, and *yong* (勇), courage.

Lin & Wang (2015) Reflection on Confucius' teaching and world peace today: Cultivating peace with others. The greatest challenge today is to shorten the distance between people in heart and mind. Although, we have technology that allows for instant communication, values are needed so that we use the technology in our advantage to build global understanding and respect. The idea of mutuality and reciprocity based on virtues, enhanced by instant communication through technology, can help us realize our interconnected wellbeing and destiny. Adopting Confucius' teaching about interpersonal relationships, harmony should be chosen over conflict and cooperation over destructive competition and domination. Harmony is not a static state but a dynamic living process. Harmony is active and creative because it "is grounded not in conformity, but in dynamics set in motion by difference and multiplicity shifting in a network of creative imagination"

Wang (2013) Confucius says when we relate to others, if we always look for some good quality in others from which we can learn, we will naturally treat them with respect. This is still true today. When we truly care about and respect others, we break down the divisive walls supported by social class, race, gender, cultural background, or political ambitions. We need a new understanding that we share the same root, and the same kind of basic. *Cultivating Peace among Nations* Confucius' teaching can help us put forward a new paradigm for international relations. His assumption on human kindness and altruism – that we are born to be kind - could help us to change our current paradigm of fear of "others" and work on building our common bondage. Adopting Confucius' teaching of harmony, we should strive at an inclusive, cooperative and collaborative paradigm – from oppositional relationship among nations to a new framework in which we become "us" for the common good.

Lin & Wang (2015) Reflection on Peace Education in the 21st Century Incorporating Confucius' ideas into current peace education effort would be a highly valuable process. Through

teaching our students how to cultivate peace within themselves, with others, and how to act as future leaders of peace, we can help our students become pillars for global peace making. Currently, our education system has an overwhelming focus on competitiveness and skills acquisition to the neglect of cultivation of virtues and wisdom. The school reform rhetoric caters to the pressure of market force and focuses mainly on boosting the competitive edge of students. Abilities to embrace people with love and respect, to handle human relationship with wisdom, to resolve conflicts through harmonizing social relationship are not current priorities in education (Lin and Wang, 2015)

### **Conclusion of Peace in the Various Religion**

The peace and harmony are the main teaching of each religion. They can be concluded according this 1) Hinduism, Peace is an essential part of Hinduism. Ahimsa (a very important belief in Hinduism) means trying to fight injustice and evil but without using any physical force Mahatma Gandhi was a great advocate of Ahimsa who, through his 'Satyagraha' based on peaceful, non-violent protest, successfully led India to freedom. 2) Buddhism, its core, is a religion of peace. One of the principles laid down by Buddha makes it abundantly clear. *"One must renounce all desires and all thoughts of lust, bitterness and cruelty. One must harm no living creature. One must abstain from all killing. One must work in an occupation that benefits others and harms none."* Khan (2015) In Buddhist texts Ahimsa (or *avihiṃsā* in Pāli) is part of the five precepts (Pañcasīla), the first of which has been to abstain from killing. Therefore Ahimsa means Non-Violence Buddhism is a gospel of peace and non-violence. Non-violence is a way of life devoid of all extremes of passion like anger, enmity, pleasure and pain. The four Brahma-viharas, viz. Frindliness, Compassion, joy and equanimity which are ingredients of tight mindfulness tend to promote global welfare. Further, the Bodhisattva ideal based on unselfish and sacrificing spirit, the compassionate and benevolent attitude of the Buddha towards the whole mankind, and the principles of Ahimsa or Non-violence, forbearance and humanitarian outlook all tend to promote peace. 3) Christianity The word peace is used in the Bible in a very broad sense. It takes in the wellbeing and health of people, as well as the absence of violence. The important teachings of Christian ethics include the teachings of the Bible advising to promote peace are (1) Love your enemy: *"Love your enemies and pray for those who persecute you, so that you may become the sons of your Father in heaven. For He makes His sun shine on bad and good people alike"* (Mathew, 5:44-46). (2) *Do unto others as you would have them do unto you. "No one could expect others to be good to him, while he himself had no care for their feelings."* Luke, 6:3 or Christianity is like a love as peace religion. 4) Taoism, it practice as one diminishes doing- doing here means those intentional actions taken to benefit one or actions taken to change the world from its natural state and evolution-one diminishes those actions committed against the Tao, the present natural harmony. As one cultivates the Tao, he becomes more and more in harmony with the Tao and through this he attains the state of "Ming" Ming simply means "clear seeing" or "choiceless awareness" it is in this state of Ming that Taoists is in full harmony with the Tao and having achieved this point of non-action, there is nothing that is left undone. 5) Confucianism, in Confucius' mind, peace is achieved through harmony, and harmony is maintained by virtues, and virtues can be cultivated in every human being through education.

### **Women Peace Education**

#### **The Studies of Women Peace Education**

There are several women peace education and research studies. However, some of them are presented in this paper because they relevant to the women peace education, program or activities. The details of the research studies are shown as follows. Maas (1990) had provide the study of the experiential learning and peace education with reference to the Greenham Common Women's Peace Camp in Britain. There are 3 main points of values of experiential learning for peace education that contribution in the camp to the peace movement.

First of all-, with experiential learning, peace issues themselves take on new meaning. What had originally been a "notional" assent becomes much more real in the process of encountering living embodiments of those issues, irrespective of whether one approves of the particular way in which the issues get addressed. To have read about nonviolent direct action in the British peace movement is one thing; to meet someone (perhaps especially someone one's own age) who is living it out is quite another. In that very experience, one's own understanding of the concept is deepened (even if one's commitment to it is not), while knowledge of an important aspect of the British peace movement is increased.

Second, and related, is the direct and immediate challenge that this type of learning presents to one's conceptual framework. Such experiences can, in a unique manner, raise alternative ways of defining concepts. A case in point: what did the Greenham women mean, and what did the students mean, by such concepts as democracy, violence, peacemaking? In the give-and-take of a conversation with people who have chosen to live out a commitment to peace in a unique way, one has the occasion to clarify one's own thinking, to discover gaps in it or to find new evidence for it. In any case, such experiential learning provides an important vehicle for the development of one's analytical skills.

Finally, the direct and immediate evidence that experiential learning examples, such as the visit to the peace camp, present about alternative ways of living out one's beliefs about peace and peacemaking. From experience, students often go through the motions of discussing a topic with a teacher because that is what is expected. When, however, the topic is discussed with people whose very lives flesh out that topic, the conversations move off the "academic" (in the colloquial sense of "not practical") plane and onto a quite real one. Whether the students agreed with the Greenham women, it was clear that they were impressed by their commitment to working for peace.

Few, if any, of the students felt that living at the camp was a trivial commitment, even if many were not sure how "effective" it might be. This lived-out alternative both challenged the students to think about their own citizenship, its value and its imperatives, and gave witness to the empowerment of individuals to act in the civic context. Such an alternative approach to peacemaking puts sharply into focus the question: "What am I willing to do to effect peace?" No unreflective, ready-made answers would suffice in the face of the daily dedication that the women manifest.

However, we would need to see results of a long-term study fairly before reaching any definitive conclusions. But what can be fairly one, said at this stage is that this experiential project made real one exciting part of the contemporary British peace movement and brought to life some of the abstract concepts of peacemaking. In the process students were challenged both conceptually and affectively. Indeed, experiential learning is an approach that involves the whole person and, as such, has great potential for contributing to education about and, perhaps more important, education for peace.

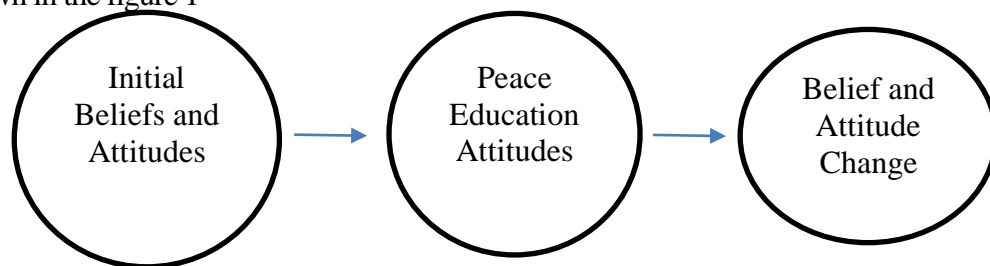
Comins (2009) provided the idea of peace and to coeducation such as in Victoria Camps summarizes the characteristics of care ethics, in contrast to justice ethics, as follows: (a) They are a relational ethics in which the relationship between people matters more than duty. (b) They do not limit themselves to designing a law, but rather to taking an interest in its application in a particular situation. (c) They consider that rationality must be mixed with emotional concerns. (d) They are focused on direct and almost personal involvement and commitment to others. (e) They add a particular approach to the abstract, general approach of justice ethics.

Contribution of care ethics to peace. The thought and practice of caring involve the development of moral values, skills, and competences such as empathy, patience, perseverance, responsibility, commitment, mentoring, listening, and tenderness. All these values are important in building a peace culture. As Betty Reardon points out, "a culture of peace would be a culture of caring." Besides these moral values, the practice of caring

contributes to developing two skills that are fundamental for the construction of a peace culture: skills for the peaceful transformation of conflicts, and civic and social commitment skills. Both of these are applicable to the private and public spheres.

In conclusion of this research, what a gender perspective contributes to peace education is to make clear the need to construct new, more flexible, and peaceful ways of being feminine and masculine that are rewarding for everyone. Ultimately, it is a matter of educating ourselves for peace through coeducation in caring values.

Nario-Galace (2019) Peace education is education that promotes a culture of peace and is essentially transformative. Its purpose is to create social structures and patterns of thought that will reject violence and eliminate social injustice. Thus researchers provided the conceptual framework of this study that emphasizes to make changing of belief and attitude is shown in the figure 1



**Figure 1: Peace Education Attitudes**

To change the attitude students must pass the process of the conceptual framework which start from 1) initial beliefs and attitudes 2) Peace education attitudes 3) Belief and attitude change. The results of this research validate previous studies that peace education positively contributes to shaping beliefs and attitudes supportive of peace and its related themes, namely, nonviolent conflict resolution, tolerance, social justice, and challenging war, militarism and proliferation of weapons.

The research, in addition, also demonstrates that peace education can help in shaping beliefs and attitudes supportive of the peace process even in crisis situations where the gains of the peace process are threatened. Moreover, the study demonstrates that education may result in significant improvement on the youth's belief in and attitude towards their agency to build peace. It also establishes the usefulness of peace education in improving beliefs that arms should be controlled to build peace. However, it is interesting to note that although Christian and Muslim participants both believed in the importance of women's agency in promoting peace and security, the agreement of Christians to the proposition is significantly higher than the Muslim participants. This may be due to the cultural conditioning resulting from gender socialization that the women's place is in the home and not in public space.

This study aimed to show that peace education can be useful in shaping mindsets supportive of peace. Educating for peace need not be solely confined within the portals of the classroom and may have added benefits if the process is experiential and dialogical. This peace education camp allowed contact among youth of differing sexes, cultures, ethnicities, religions, and socio-economic statuses. The improvement in their beliefs and attitudes toward peace, the peace process, and youth and women's agency in getting to peace was most likely not only shaped by the "curriculum" content but also by the cross-cultural dialogue and interaction.

The peace camp also allowed participants to visit the site of the Mamasapano clash where they had a chance to interview families who lost loved ones in the encounter. Visits to conflict-affected areas and interaction with families affected by war have most possibly contributed, as well, to positively shaping beliefs and attitudes supportive of peace and peace building. Hence, as the

intervention helped shape beliefs and attitudes of the youth towards peace and the peace process even in the aftermath of a crisis situation, efforts of women peace advocates to educate the youth for peace should persist. Peace education will prepare new generations of socially active participants desperately needed in our world today.

### **Conclusion of Women Peace Education Studies**

According to the research studies of Maas (1990), Comins (2009) and Nario-Galace (2019) on women peace education. The creating of conceptual framework of peace education is very important and also the experiential learning is necessary because this approach involves the whole person, has great potential for contributing to education for peace. In addition coeducation such as in Victoria Camps summarizes. This can create the desirable characteristics of care ethics such as basic of peace practicing in contrast to justice ethics. Contribution of care ethics to peace. The thought and practice of caring involve the development of moral values, skills, and competences such as empathy, patience, perseverance, responsibility, commitment, mentoring, listening, and tenderness. All these values are important in building a peace culture and live harmony and women also have ability to make it effectively.

### **Higher Education in 21<sup>st</sup> Century and Peace Education**

#### **Thai higher Education 21<sup>st</sup> Century and peace Education promotion**

Office of Higher Education Commission-Thailand (OHEC) (2015) mentioned that Higher Education (HE) is the important function of creation of human resource with as a power for society (OHEC, 2015). However, producing peace and harmony human resource is not light. The way to producing peace and harmony human resource in the class room by teaching-learning and emphasizing on theories is not enough to gain knowledge and earn experiences already (ST Theresa International College, 2014). The success of peace and harmony teaching-learning needs to provide students to gain peace and harmony working experiences and needed skills of the 21<sup>st</sup> century which is consisted of 4 main groups, (OHEC, 2015) where they are “(1) core subjects, (2) life and career skill, (3) learning and innovation and (4) information, media and technology skill (OHEC, 2015)”. In addition, producing peace and harmony human resource need to be done according to the 5 domains of learning of the Qualifications Framework for Higher Education, Thailand (TQF: HE) 2006 which are “1) Ethical and Moral Development 2) Knowledge Development 3) Cognitive Skills 4) Interpersonal Skills and Responsibility 5) Analytical and Communication Skills (TQF: HE, 2006)”. It can be concluded that the production of the peace and harmony human resource is as an important and challenge responsibility for us in order to fulfill the needs and messy society in 21<sup>st</sup> century and globalization.

The Introduction is the statement of the problem that you investigated. It should give readers enough information to appreciate your specific objectives within a larger theoretical framework. After placing your work in a broader context, you should state the specific question(s) to be answered. This section may also include background information about the problem such as a summary of any research that has been done on the problem in the past and how the experiment will help to clarify or expand the knowledge in this general area. All background information gathered from other sources must, of course, be appropriately cited.

### **How to design the Peace Curriculum**

It should start from the 1<sup>st</sup> year is as the beginning of study until the last year of study. To build the structure teaching-learning, peace and harmony promotion of the curriculum which can integrate peace and harmony teaching to these general education courses such as man and society, life planning and its values, peace study and so on. This teaching and learning courses have the main idea to lay down the foundation of ethics and morals of students to be a good citizen. As well as peace and harmony learning also can integrate into the religions’ based teaching and learning. Thus we also can integrate

the peace and harmony teaching into this learning. Furthermore peace and harmony learning should be embed to the internship/Cooperative education/Practicum program that can enhance students' knowledge in to real world practicing.

### **Cooperative Education and Women Peace Education**

#### **History of Coopertaive Education**

The history of cooperative education was started from 1906 by Herman Schneider, a professor engineer, architect, and educator, was the main founder of cooperative education in the United States and president of the University of Cincinnati (Sovilla & Varty, 2011). In 2002, the Ministry of Education by Office of Higher Education Commission (OHEC) announced strong policy in supporting any universities employing cooperative education system by allocating some budget to them. Moreover, the OHEC has cooperated with Thai Association of Cooperative Education (TACE) organizing workshops on cooperative education in order to prepare university staff to take an active role and full responsibility in cooperative education. The cooperative education focuses on the learning and practicing together in order to improve students' knowledge and necessary skill such as life skills, working skills and so on. Thus the concept of cooperative education can really support the peace and harmony promotion of women students that they can learn in the institutions as well as they can apply the knowledge and skills of peace and harmony promotion to community, society and workplace.

#### **Models of Peace and Harmony Practicing**

Groenewald, Drysdale, Chupka, Johnston (2011) The main ideas for the implementation and perception which begins from the reviewing and considering the word of cooperative education and work integration which are from many perspectives of expertise. In addition to promote peace and harmony of women education in 21<sup>st</sup> century. The application of idea of cooperative and Work-Integrated Education (WIE), taxonomy, model and sample time table of cooperative students which are the good guideline, provoke and inspiration.

Cooperative education involves and covers more than learning but also including to collaboration and so on. Cooperative learning similar to collaborative group work when they participate and strive for a learning out comes. There for cooperative learning can be employed effectively as a part of a cooperative education program. Furthermore, there is a community of cooperative-independent associations "united voluntarily to meet common social and culture needs such as peace and harmony. Hence the cooperative education when integrate with the curriculum or program it can help to enhance students' learning and quality as well as it can help to spread and cover to the community and society needs such as well beings, peace and harmony.

According to Herman Schneider is the first one that created the idea of cooperative education as he wanted to solve the problems of learning in engineering program that students need to practice in the real world as a part of the learning which cannot earn from the university. So, he provided the idea in his statement as follows:

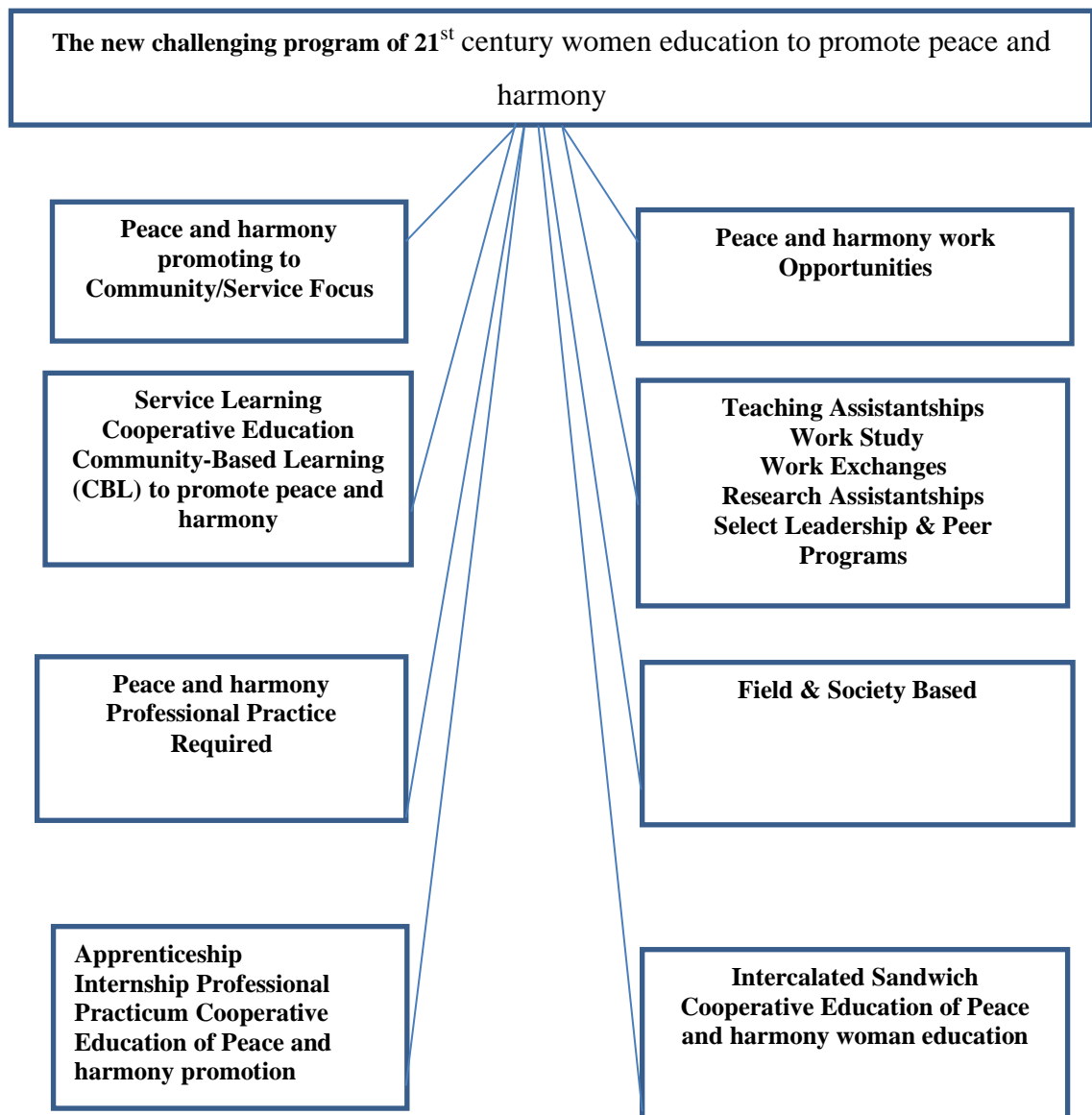
In order to build the women education program for 21<sup>st</sup> century to promote peace and harmony. We must to create the effective concept of learning, cultivating of peace and harmony promotion which are:

- 1) The education system aims to the peace and harmony promotion theory, strongly practice and continue cultivate themselves together. Student also complete a peace and harmony apprenticeship, which is as equally carefully peace and harmony worked out as the theoretical curriculum.
- 2) Lecturers coordinate both the university study and the commerce peace and harmony field experience in order that the practical work provides the highest possible educational values.
- 3) The details of the peace and harmony practical work is carefully arranged and knit together in orderly to fashion with the theory of the uniform well-coordinated scheme.

- 4) The aim of the coordination is the establishment of an intimate tie between theory and practice.
- 5) The authentic assessment method and feedback and reflection of peace and harmony practicing must be provided effectively.

Thus, this idea of Herman Schneider had been a foundation of cooperative education which as a pedagogy. Actually, the word of cooperative education also was provided with other ideas such as Sunderland Technical College in Northern England since 1903 as the *sandwich education program* that can enhance educational value of real life experience into the learners and program.

To promote peace and harmony, the frame work of taxonomy of work integrated learning (TWIL) (Drydale, Johnston & Chiupka, 2011) can be applied to the new challenging program of 21<sup>st</sup> century women education to promote peace and harmony as the figure 2 as below:



**Figure 2.**

Taxonomy of Work Integrated Learning (TWIL), which innovates from the community/service focus, will be a benefit to both students and community and they also can try to apply in the other WIL opportunities such as Teaching Assistantships, Work Study, Work Exchanges, Research Assistantships, Select Leadership & Peer Programs. Professional Practice Required will require students to apply their own academic knowledge into practice in order to earn a degree and prepare for the real world of working. Field, community & based will be applied as Intercalated Sandwich Cooperative Education between the class room and workplaces so to promote peace and harmony, especially the program that requires the working skills and integrate to academic skills that can earn both in workplace and classroom.

However, in order to enhance students' skills of peace and harmony promotion, the schedule of a typical working can be shown as a sample Table 1

**Table 1.**

Schedule	Activity
October	Briefing of student and preparation CV
November	Listed of project topic releasing and student apply peace and harmony promotion
December to January	Student interviewed and scheduled for the peace and harmony project
February	Pre workshops, agreement, sign between student and workplace
February to June	Working and mentoring the peace and harmony project
June	Exhibition of project and submission of peace and harmony project report

According to table 1, it has shown the idea of the whole process of cooperative education schedule which start from preparation until ending the program according to the time and activities. So, student and university will know how to apply and prepare before they start working. Besides this, university can provide a stage of learning which start from rule until became a rule behavior in this table 2 as below:

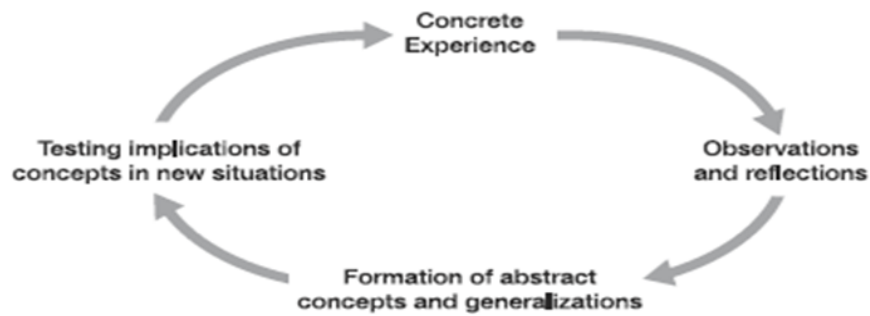
**Table 2.**

Stage	Education	Behavior
Novices advanced beginner	Peace and harmony program student progress from novice to advantage beginner	Learning the rule/rule based good behavior
Competent	Resident progress further to competent	-
Proficient expert master	-	Applying the rules in increasingly complex contexts/contexts behavior

This table shows the main process and the progress of the developing and improving students since novice, beginner until becomes a proficient expert master, in all stages need to combine together and integrate between the process of education and lay down a well behavior, in here based on rule as they are a medical student, so rule of working is very important for them.

### **The reflective learning of peace and harmony promoting program**

When finishing learning and practicing, the reflective of learning and practicing is crucial to develop students' potentials as well as can support them to confidently choose the future work on peace and harmony after graduation. Eames, C. & Cates, C. (2011) introduced Kolb's experiential and learning model (Kolb, 1984), see in figure 3



**Figure 3. Kolb's experiential and learning model**

Figure 3: Kolb's experiential and learning model that describes the learning process as a 4 stage cycle, which student move through on continuing basis.

1. Concrete experience follow by;
2. Observation of reflection which led to;
3. The formation of abstract concepts and generalizations which lead to; and
4. Hypothesis to be tasted in future action, which in turn lead to concrete experience.

This model describe the learning cycle quit eloquently. Student will have concrete experiences through their academic coursework and peace and harmony learning and practicing assignment, especially they will know their practice outcomes and feedback then they know how to improve themselves in the future.

### **Conclusion of Cooperative Education and Peace Education**

The peace and harmony learning, community learning, cooperative education, practicum program, field work, training forms as well as the reflection of learning are part of the identity, character and branding, then the university can embrace a social responsibility and accountability on peace and harmony to stakeholders.

### **Conclusion**

Women promote peace and harmony in the 21<sup>st</sup> century especially in the different beliefs, attitudes and religions and messy society is not light. However it will not too difficult to make it successfully. The most important is as the foundation is to create the right perception of peace and harmony in the different beliefs and religions. This can build from mind, peace is achieved through harmony, and harmony is maintained by virtues, and virtues can be cultivated in every human being through right education and mid development. Thus the education program must create right perception of peace and harmony teaching and learning and integrate between the real world practice as such the wonder opportunity for women learners to improve themselves of peace and harmony to contribute of care ethics. The thought and practice of caring involve the development of moral values, skills, and competences such as empathy, patience, perseverance, responsibility, commitment, mentoring,

listening, and tenderness. All these values are important in building a peace culture and live harmony and women also have ability to make it effectively. In addition the applying the cooperative education in the peace education is the effective means to build the peace education of women in 21<sup>st</sup> century by setting the crucial concepts and the approaches such as 1) The women education system aims to the peace and harmony promotion theory, strongly practice and continue cultivate themselves together. Student also complete a peace and harmony apprenticeship, which is as equally carefully peace and harmony worked out as the theoretical curriculum. 2) Lecturers coordinate both the university study and the commerce peace and harmony field experience in order that the practical work provides the highest possible educational values. 3) The details of the peace and harmony practical work is carefully arranged and knit together in orderly to fashion with the theory of the uniform well-coordinated scheme. 4) The aim of the coordination is the establishment of an intimate tie between theory and practice. 5) The authentic assessment method and feedback and reflection of peace and harmony practicing must be provided effectively. Especially, digital and innovation technology are necessary to be implied to the 21<sup>st</sup> century peace education in order to support and encourage learning.

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