

Role of Education in Inculcation of Education For Peace

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Abstract: Peace, as an integrative perspective for the school curriculum, is an idea whose time has come. Education for peace, as distinguished from peace education, acknowledges the goal of promoting a culture of peace as the purpose shaping the enterprise of education. If implemented with vigour and vision, education for peace can make learning a joyful and meaningful experience. Peace studies aims for a critical analysis of war, armed conflict and political violence as deeply-rooted phenomena that affect the daily lives of millions of people around the world. The purpose of this analysis is not merely to improve our intellectual understanding of the sources or causes of these phenomena, but also to provide us with an informed basis for effective action to end or resolve them. Peace studies involve a dynamic relationship between theory and practice, and between peace research, peace education and peace activism. Education for peace seeks to nurture ethical development, including the values, attitudes, and skills required for living in harmony with oneself and with others, including nature. This paper aims at an understanding of ways and means to incorporate peace feeling at all levels of schooling. It is also indicated that how peace can be implanted in the mind of sensitive child of twenty first century at the school and home. The various implications of peace will also be discussed .Highlights will also suggest how peace as a way of life can be inculcated in the classroom and in various extra- curricular activities of the school and in daily life situations.

Keywords: School, Education, Students, Peace

1. INTRODUCTION

Peace is possible for life at all stages and it is up to man to choose his destiny or to suffer from the horrors of war. Today mankind is at the cross-

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road where he has to choose with courage, determination and imagination.’
Federico Mayor

Education for peace is different from peace education. In the latter, peace is a subject in the syllabus. In the former, peace becomes the shaping vision of education. This implies a paradigm shift in the total transaction of education. Currently, the enterprise of education is driven by market forces. Education for peace is not antagonistic to the market, but it does not recognise the market as the purpose of education. The market is only a part of our life-world. Education for peace is education for life, and not merely training for a livelihood. Equipping individuals with the values, skills, and attitudes they need to be wholesome persons who live in harmony with others and as responsible citizens is the goal of education for peace. Historically, moral instruction and value education were the precursors of education for peace. They share much in common. Religion, according to the National Curriculum Framework for School Education (NCFSE)–2000, is a source of value generation. Values and attitudes are the building blocks of the culture of peace. What, then, is unique to education for peace? Why should we bother ourselves, or burden students, with a new perspective? Education for peace calls for a significant reduction, not an increase, in curriculum load. Peace embodies the joy of living. Learning, from the peace perspective, has to be a joyful experience. Joy is of the essence of life. Peace is not unrelated to pace. In today’s world, hurry and worry sour the joy of learning and undermine learning and the harmony of life. This is the stark reality to which the increasing incidence of suicide among students draws our attention. Value education is subsumed in education for peace, but is not identical with it. Peace is a contextually appropriate and pedagogically gainful point of coherence for values. Peace concretises the purpose of values and motivates their internalisation. Without such a framework, the integration of values into the learning process remains a non-starter. Educating for peace is, thus, the ideal strategy for contextualising and making operative value education. Values are internalised through experience, which is woefully lacking in the classroom-centred and exclusively cognitive approach to teaching. Education for peace calls for a liberation of learning from the confines of the classroom and its transformation into a celebration of awareness enlivened with the delight of discovery.

According to Groff and Smoker (2003), there are six dimensions to the culture of peace:

Absence of war – This implies that conflicts between and within states that are wars and civil wars must end for peace to prevail. Thus, it argues that killing has to stop for people to get more out of life and is a necessary prerequisite to create a peaceful society.

Balance of power – Peace is a dynamic and delicate balance of power. It is a “balance involving political, social, cultural and technological factors, and that war occurred when this balance broke down” (Quincy Wright 1941).

Negative peace and positive peace – Drawing from Galtung’s understanding of peace as both absence of physical violence (negative peace) and structural violence (positive peace). This aspect insists the culture of peace to be one promoting both negative and positive peace.

Feminist peace – Pushing the limits of positive and negative peace, Brock-Utne includes violence against an individual as an important aspect of culture of peace. Thus “the new definition of peace then included not only the abolition of macro level organized violence, such as war, but also doing away with micro-level unorganized violence, such as rape in war or in the home” (Groff & Smoker).

Holistic peace – Highlights the need for peace not only between human beings, but peace with the environment as well. This shifts the focus of peace from a merely anthropocentric concept to include all species in the world and peace with nature. “Peace with the environment is seen as central for this type of holistic peace theory, where human beings are seen as one of many species inhabiting the earth, and the fate of the planet is seen as the most important goal” (Groff & Smoker).

Holistic inner and outer peace – This has been the latest addition to the concept of culture of peace as there has been much trepidation to add this sometimes controversial aspect to the field of peace studies. Though secularist may find it problematic, it is also recognised that peace without this aspect cannot exist. Many thinkers also believe that the world is the reflection of a person’s inner being. Accordingly, this aspect is of great importance for building a culture of peace. “Spiritually based peace theory stresses the centrality of inner peace, believing that all aspects of outer peace, from the individual to the environmental levels, must be based on inner peace” (Groff & Smoker).

2. DEFINITION OF PEACE EDUCATION AND EDUCATION FOR PEACE

A Peace education is an attempt to respond to problems of conflict and violence on scales ranging from the global and national to the local and

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personal. It is about exploring ways of creating more just and sustainable futures - **R. D. Laing (1978)**

Peace education is holistic. It embraces the physical, emotional, intellectual, and social growth of children within a framework deeply rooted in traditional human values. It is based on philosophy that teaches love, compassion, trust, fairness, co-operation and reverence for the human family and all life on our beautiful planet - **Fran Schmidt and Alice Friedman (1988)**

Brock-Utne(1989) defines the concept of education for peace as “education or socialization that results in more peace in the world or that at least has as a result the greater likelihood that peace will be the existing condition than the case would have been without that education”

In the class room, Education for peace aims to develop skills, attitudes, and knowledge with co-operative and participatory learning methods and an environment of tolerance, care, and respect. Through dialogue and exploration, teachers and students engage in a journey of shared learning.

Students are nurtured and empowered to take responsibility for their own growth and achievement while teachers care for the wellbeing of all students. The school timetable should have enough planned activities and provision of incorporating value of peace in life, so that students are adequately exposed for peace making behavior. Enough opportunities will be given to teach student in the school for participation in activities which are conducted to fulfill the aims of peace making behaviors. Such participations are bound to help the children to drive a sense of peace and harmony.

According to the **National Curriculum Framework** by **NCERT (2005)** “The space for peace education within the framework of National School Curriculum document is compellingly clear in the light of escalating trends of, and taste for, violence globally, nationally and locally. Education is a significant dimension of the long term process of building up peace, tolerance, justice, intercultural understanding and civic responsibility”.

The International Commission on the Development of Education (1973) has rightly mentioned, “in educational activities, anything designed to help man live at peace with himself, anything which draws him out of unhappy isolation and loneliness also helps towards harmony among the peoples....”

Development of Peace Education

In tracing the recent development of peace education, we begin to see that in the past it had been an integral part of education at all times and in all

cultures, Every culture regards peace as a noble ideal to attain. However with the advent of Western secularism at the beginning of the 20th century through the guise of a positivist scientific outlook to education, moral and human values including peace were slowly discouraged away from school curricula. Under the ideal of value-free positivist and reductionist knowledge the whole education was viewed narrowly as teaching facts of various subjects.

However, in spite of such materialistic views, the thinking of such humanists like Rousseau, Henry Thoreau, Tolstoy and Maria Montessori kept the sense of education alive. With the witness of the horrors of the First and Second World Wars there was a reawakening to the need of developing the humanistic side of education at least among a few educationists. In this context Maria Montessori's loud and tireless reiteration on the need for educating for peace should be mentioned here with respect and appreciation. At the beginning of the 21 st century today we are only rediscovering her vision of peace education which she tried to tell the world in the 1930s. For instance, she said in one of her public talks:

Those who want war prepare young people for war; but those, who want peace have neglected young children and adolescents so that they are unable to organize them for peace. Her vision of education provides a meaningful sound basis for peace education. She looked at education as a tool for building World Peace. To her peace is the guiding principle of man and nature. Any attempt to deviate from the principle will only bring about destruction. However it has never been investigated seriously so far. Peace should be studied as a science identifying its direct and indirect complex factors. She also observed that man had neglected to realize his inner sources of energies. Mastery over the external world alone is inadequate in bringing about a peaceful world. Peace is not only cessation of war. There are many positive qualities in peace. She said that violence destroys the moral perception inherited in man. She described her time as an era of insidious madness, which demanded man to return to reason immediately. Like Rousseau, she believed that man is intrinsically pure by nature. The child's natural innocence has to be preserved from being sidetracked or spoiled by society. To her the child is the promise of mankind. The child has real vision, a bright little flame of enlightenment that brings us a gift. Constructive education for peace must aim to reform humanity so as to permit the inner development of human personality and develop a more conscious vision of the mission of mankind and the present conditions of social life. What we need today is an education that is capable of saving mankind from the present predicament. Such an education involves the spiritual development of man and the enhancement of his value as an individual and prepares the young people to understand the time in which they live. At school we must construct an environment in which children can be actively engaged in learning.

3. THE FIVE PRINCIPLES OF PEACE EDUCATION IN INDIA:

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- 1) **Conscientisation and critical pedagogy:** freedom from the colonial legacy and banking system of education. According to Freire, oppressed (excluded) people need to develop critical consciousness in order to challenge the ideas of dominant groups who are their oppressors. They need to be able to critically assess the kinds of ideas, contexts and relationships which are usually ‘taken for granted’ or accepted as inevitable, in order to question the root causes of their oppression (Freire, 1970). Through the process of conscientisation, or developing critical consciousness, excluded groups can learn to identify, interpret, criticize and finally transform the world about them. Crucial to this process is the notion of praxis by which Freire means being able to make the connection between experience, understanding and social action to bring about social change. It is a process which people must do for themselves because liberation or emancipation cannot be handed down from above. It must come from the bottom up. An example of work done in this direction can be seen in a movement called Jana Sanskriti or cultural movement in West Bengal India. It uses theatre of the oppressed in which the oppressed are not mute, passive observers expected to accept whatever solution is offered to them. The culture in our society is one of centralization and monologue where a few constitute a powerful force and the majority has no choice but to follow instructions blindly, even willingly. Jana Sanskriti wishes to break the culture of monologue. The success of Jan Sanskriti and its methods used offers a rich knowledge base for future educators looking for innovative and meaningful tool for their classroom. Jan Sanskriti is just one of the many groups working towards Conscientisation and Critical pedagogy.
 - 2) **Systems thinking:** freedom from fragmentation and reactivity in our education system increasingly has made us dependent on the scientific method or analytical thinking. Edward T Clark Jr. in his article, “The Design Solution: Systems Thinking”, puts forth “four methodological characteristics implicit in the scientific method: a) It is reductionistic and atomistic; b) it is rational, pragmatic and empirical; c) it assumes objectivity; and d) it assumes an either/or logic”. These assumptions lead to fragmentation, competition and reactivity in our education system. Moreover it creates a mind, which is disinclined to paradoxes and duality in beings. The world is reduced to an inert, non-living being to be acted upon. Not denying the importance of the scientific method,
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one has to question its relevance and move towards a systems approach if we wish to create an education system, which is more capable of transforming conflict.

It is important to see analytical thinking and systems thinking as complementary rather than as a contradictory or an oppositional way of thinking.

Systems thinking also comes with its assumption:

- It incorporates logic
- It assumes a living universe
- It values ecological thinking
- It recognises that we live in a participatory universe
- It is at the same time both local and global
- It honours the long-range view

The works of NGOs like Society For Integrated Development of the Himalayas (SIDH) in partnership with the Sarva Shiksha Abhyan in Uttarancha, India and Urmul Trust in Rajasthan, India are powerful models for implementing the above. Encouraging non-formal centres of education and making education curriculum deeply linked to local knowledge not only increases student participation but also makes for a more responsive and community based learning process.

- 3) Compassion, cooperation and co-existence: Challenging competition as a tool to motivate learners. These values also challenge biases, suspicion of the “other” and man’s constant conquest over nature drawing deeply from the Buddhist principle of Universal Responsibility and the Gandhian principle of Sanmati. For too long, the fear of “communal” politics has led to an apprehension of using the existing cultural knowledge in this region which lends themselves to peace and social change. The rich wisdom of spiritual thinkers from the Buddha to Iqbal have been scarcely reflected upon or brought to light for the young to engage with. SPIC MACAY Gurkul Scholarship is a good example of how one can innovatively bridge this gap, exposing and engaging students to these ideas, looking beyond the current accepted system of education, and exploring ideas that are generally rejected by the dominant sensibilities. The three principles mentioned above find a deep resonance in the synchronic traditions and cultural wisdom of this region and should find a voice in the curriculum and teaching methods of this region.
- 4) Curriculum, context and dialogical learning: questions power, politics and pedagogy. What we teach is as important as how we teach. The content or the subject matter then becomes the lens from which you

approach and view the given situation. Thus both the content and the method have to work hand in hand. Curriculum for pedagogy for peace has to be context sensitive and based on dialogical method of teaching which makes it dynamic and constantly being defined and redefined in the light of context. Curriculum has to free itself from prejudices at the same time not be apolitical and removed from reality. The Hoshangabad Science Teaching Programme (HSTP) and Eklavya in Madhya Pradesh India is perhaps a good example of engaging curriculum free of prejudices. HSTP has attempted to base science education on the principles of “learning by discovery”, “learning through activity” and “learning from the environment” in contrast to the prevailing textbook centred ‘learning by rote’ method.

- 5) Contemplation and self-knowledge – questioning an education system that insists humans are nothing more than mere ‘human capital’’: This aspect is normally missing or at best given lip service to at schools. Education as viewed by Gandhi has to have all three components, that which is for the mind, the body and the spirit. Therefore in his Nai Talim model for education, he has tried to break the hierarchy of knowledge, which puts mind above body and spirit. Self-knowledge is the fulcrum or anchor, which helps us build relationships in the world. Most educators and teachers in this region have emphasised its importance in the creative process and learning. It is the basis of action, which is based in thought and reflection rather than reaction. Thus from Krishnamurti to Aurobindo and Tagore, all have emphasised its importance, especially during the formative years of a child’s learning process. However, this aspect is normally restricted to what is known as “holistic school”. The Krishnamurti Foundation India and the “new progressive schools” in the metros are examples of this model. The lack of encouragement to this aspect cannot be justified on the basis of lack of finances or infrastructure to do it. It is merely matter of priorities of the education system, which is geared towards building human capital. This needs to be challenged, for only a people anchored in themselves are capable of creating something new rather than just human being programmed to solve problems.

4. ROLE OF TEACHER:

Dr. Kothari says “the destiny of a nation is shaped inside the four walls of the class room”. The teacher has the greatest responsibility of building a nation. In a multiethnic and multi-religious country like India the teacher’s task is very noble and ennobling. Teachers are mirror of upcoming generations in the form

of students and an effective element of establishing peaceful atmosphere. A teacher's prime responsibility is to help students become good human beings, motivated to fulfill their true potential not only for their own benefit but also for the betterment of the society as a whole. The teacher and school may devise other context-specific strategies to develop among students a sense of openness and comprehension about diverse cultures, histories, and fundamental shared values.

Teacher can play an important role in imparting the peace education as:--

- Value and model life-long learning.
- Know the curriculum and communicate expectations to students and parents.
- Are approachable and have a positive relationship with students, colleagues, parents and community members.
- Provide a safe, supportive and inclusive environment in their classroom and school.
- Design and implement effective and meaningful instructional and assessment strategies.
- Challenge students to reach their potential and foster independent learning.
- Are firm, fair and consistent with discipline.
- Assist their students in recognizing and understanding their role in a local and global community.
- The teacher must understand that multi-cultural, multi-ethnic, and multi-religious problems in society are not to be dealt with in isolation in bits and pieces of a good peace education program but, being interconnected with all other problems of peace and violence, are addressed in the whole program. For example, developing qualities such as compassion and service to others can help reduce racial, religious, or other prejudices, but students of all backgrounds must take part in the program.
- The teacher must be cognizant and wholly supportive of the basic nature and aims of peace education. According to Dale Hudson (1992) education that actualizes (people's) potentialities in helping them learn how to make peace with themselves and with others, to live in harmony and unity with self, humankind and nature."

5. ROLE OF PRINCIPAL

The challenges faced by the society in the new millennium emphasize on the dynamic role of the principal. It is often alleged that the principal today is very much different from the principal of yesterday. In old days the principal was

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fully aware of the consequences of teaching -learning environment created under his leadership and guidance and took proper responsibility of it. But nowadays the principal often forgets his duties and responsibilities and involved in the commercial activities. Therefore, the task for peace education is a little bit more difficult. But in my opinion it is not impossible, because all activities since morning to evening and from January to December are being directly conducted under the leadership of the principal in the school campus. As a Manager, he is expected to procure, organize and coordinate both physical and human resources so that the goals of the peace education can be attained effectively. He can help the members of his work group to accomplish tasks and goals of peace education and thus generate on positive attitude towards the working of peace education. As an individual leader, he has to make over all observations, suppressions, guides organizing in-seminar, programmes and constitute instructional leadership activities towards peace education. The Human Relation Role is emphasized to meet the need of employees and developing co-operative and harmonious relationship among them; as an achievement in the productivity goals of the peace and harmony. He should try his level best to develop faculty morale and humanistic institutional climate, which is the first requirement for span of peace. Character of the principal has great impact on the immature minds of the pupils Therefore he should be a cheerful and a happy person. He should be patient with his mischievous teachers. He should have the innate capacity of quick perception of eye and ear. He should have a gentle voice. He should have power of narration and description for making impression and sustaining interest in pupil. The role of the principal would be like the chairperson of a corporation presiding over the educational enterprise of the pupil, being assisted by teachers who themselves must be proficient peace workers.

6. ROLE OF PARENTS

Human values are disappearing from the new generation. Parents are worrying about their wards' behaviours. Nowadays worries about behaviour are quite natural, because our present education system is unable to cope up with our children up to the expectations of the social, ethical and moral behaviour for strengthening their life.

Hard work, deep knowledge, dedication, sincerity, alertness, belongingness, discipline, commitment and faithfulness are the essential ethics of the success. Unfortunately due to one or other reasons these ethics of the successes, unity and harmony are not being inculcated in our present generation. Therefore, it is observed that children are suffering from social and moral evilness. Compared to other relations, parents can play a very important role in inculcation of

ethical, moral and social values in the youths. The childhood stage is the right time where the cultural and social desired values can be reaped and sprouted very effectively by parents.

According to one of the classifications, peace is classified into internal and external peace. The internal peace is the feeling and virtue which is depicted in our own faith old scriptures. External peace is that good feeling which indirectly helps to establish peace in society. Parents can use themselves to inculcate both types of peace amongst their wards. In the present socio-economics scenario, it is identified that more percentage of working parents does not have enough time for inculcation of values and feeling of love and affection among their children at home. Result of such a scenario, most of the houses has violence in it in many gross and subtle forms. Therefore, it is the demand of the hour that parents have to show more interest in installation of peace oriented values and education at home. Education research consistently and convincingly demonstrates that student achievement is improved by positive parental involvement as a partner in education

7. HOW TO INTEGRATE PEACE INTO THE CURRICULUM

If you are a peace-loving teacher naturally you want to integrate it into all the aspects of schooling. There are seven major media of integration into the total curriculum of the school. They are:

1. Subject context

Here we take Language, Social Studies, Religion, Physical Education, Arts, and Science as the core curricular subjects, which can be used to infuse peace.

2. Subject perspectives

These are how teachers make a subject meaningful. A subject is not learned merely for the subject's sake. It has to be interpreted in such a manner so as to contribute to learners' social, emotional, intellectual and moral self-development. Peace education attempts to humanize subjects through bringing in human perspectives and effective dominion into learning.

3. Teaching methods

In education both what is taught and how it is taught are equally important .A good teacher adopts the child-centred education approach, especially in the primary and secondary levels. Instead of routine lecturing, she uses interesting learning activities. She is not only concerned with imparting knowledge but also concerned with developing socializing skills, moral attitudes and learning skills of children in parallel.

4. Co-curricular activities

These are activities done outside the classroom to achieve the goals of the formal subject learning. Here we include extracurricular activities as well. Extracurricular activities are complementary in the sense that they do not directly relate to subjects or formal curriculum, but are helpful in achieving the goals of education.

5. Staff development

To successfully implement any innovation, first of all the teachers need to develop by raising awareness and training. This can be done through in-service seminars and school-based sessions.

6. Classroom management

Classroom management includes maintenance of discipline, organizing learning, character building, conflict resolution, counselling, etc.

7. School management

This is the administrative, structural, policy-making and policy implementation level at the school level principal as the Head. Teachers who implement peace education at the classroom level need the support of the whole school. Peace education provides important insights into management development of the school.

Schools can:

- Develop a more humanistic management approach.
- Improve human relations between, teacher-student, teacher-teacher, student-student, etc.
- Help develop good attitudes in students and teachers as well, e.g. co-operation, mutual respect.
- Help healthy emotional development in students.
- Facilitate socialization through participation in interactive and co-operative learning activities
- Improve students' discipline and moral behaviour.
- Develop creativity both in students and teachers.
- Improve standard of quality of teaching and learning.

It is interesting to mention here an evaluation done on affective learning techniques by Robin Motz(1975)

1. Better learning of cognitive material.
2. Heightened motivation and response to learning situations.
3. Greater appreciation of self, nature, others, feelings, etc.
4. Greater pupil responsibility

8. CONCLUDING THOUGHTS

Based on experiences and psychological need of present generation, some useful strategies are discussed that may help in reducing misconduct. Start the day with full faith in them. We should know calibers of the ward. Select school as per our economical condition and do not force to select the subjects of your choice. We should know what habit is good for our child. Prepare them for standardized life. Remind our children to sign up for appropriate behaviour with all section of the society and actively participation in the school, social and cultural and other outside activities and assignments. Foster and nurture a good relationship with the brother-sister, classmate, and all elder and younger. Foster a habit for healthy discussion about the dispute matter and seek more advice from the teacher, principal and other respective persons. Be the best friend of your ward, and good neighbour of the locality, and well wisher of mankind. Though it seems to be a recent development, it has been evolving even before the 20th century. No education system is complete without some form of component similar to peace education It may take such forms as moral, value or citizenship, democratic or global education. Schools can directly benefit by adopting peace education. There is ample evidence to show that it improves the quality of teaching and learning, discipline, and helps emotional development in children.

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