Peace Education: Philosophical Analysis and Review of Nonviolent Character Education Practices

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Abstract: This paper examines education with a modern philosophical analysis approach. From a phenomenological point of view, philosophy firmly shows that philosophy does not solely start from metaphysical conceptions but also always starts from contextual ones, which originate from actual or true events. The method of this writing is phenomenological based on developing thoughts about educational philosophy. From this literature review, the conclusion emerges that to overcome conflict with a non-violent mentality, education is believed to help humans develop a new mentality and character that allows humans to adapt to their social environment. Thus, in order for humans to comprehend one another and cultivate peace, they must be receptive to all possibilities within the framework of hermeneutics, including the historical background, which serves as the foundation. This paper contributes to a mindset that prioritizes openness to new ideas, remaining flexible and easy to adapt, change, and investigate routes that are rebuilt over time in accordance with the basic philosophy of humans as existentialist creatures.

1. Introduction

War is a reality that cannot be avoided (Baudrillard, 2023). Since ancient times, war has filled human life, which is as old as human civilization itself. Conditions of development over time make war change from time to time (Glowacki et al., 2020). Starting with traditional wars with simple tools and without laws or with simple laws to wars based on the development of science, and it is also inevitable that the technology that exists today is coupled with laws that are appropriate to the situation. War seems to be a destiny or a natural part of human life. Even though humans try to seek peace, war will always exist in life. Often, we recognize that violence is another form of conflict that is occurring. On the other hand, we also know that violence occurs because of disputes and conflicts from both parties, which are equally unprofitable. Then, conflicts occur because there are so many problems that occur that violence occurs as a way to resolve them.

In an effort to create a culture of peace, it is said, "*Si vis pacem, para bellum*" (if you want peace, prepare for war). This is a Latin proverb that is said to have been quoted from the Roman military writer Publius Flavius Vegetius Renatus: They, therefore, who wish *for peace, prepare for war*. This expression became an adage for aggressors and war lovers when Rome became ruler of the world. Based on these adages and proverbs, we can see that war will create peace. However, the concept of peace here is not like peace, which reflects justice and freedom in the true concept of peace. Peace means that two parties at war have agreed to end it by making peace without any feeling of wanting to attack each other. The proverb used by the Romans defines peace where, when fighting, one party must achieve victory to be able to control the opponent. In this case, peace is interpreted as not being created from a peace agreement, but peace in the end only produces social classes – superior nations and inferior nations. When a superior nation dominates an inferior nation, what

will happen is only domination in an area and a situation that is said to be peaceful and peaceful will be created. However, the peaceful atmosphere here is where an area becomes weak because it has been controlled by a stronger figure.

This past event seems to be happening *ideal paradigm* that then underlies war. On the other hand, the events of the war empire then gave birth to a new form of culture that developed continuously. In a cultural context, it could be said that war is also a culture that is passed down from generation to generation, inherited in its nature and form, then perpetuated continuously for centuries, and even becomes a paradigm or lifestyle in itself. This evolutionary process is increasingly in line with the arguments of the American anthropologist Lewis Henry Morgan (1818-1881), who made a classification of the levels of civilizational evolution from the "state of savagery" from the lowest to the highest "civilization status", which is based on a combination of racial character and the ability to overcome obstacles from the environment (Sugiharto, 2019). Regarding this influence, the culture produced by war then seems to be one of the solutions for resolving conflicts because the culture or "style" of resolution that is inherited cannot actually be separated from the social reality of "class," which is the level of strength of a race, nation, or nation. or certain groups – life is not determined by consciousness, but consciousness is determined by real-life (Marx, 2022).

Class struggle is something that is common and generally seems to be part of the reality of human life. Like how medieval reality placed "divine reality" as the benchmark for everything, by placing religion into the highest caste, religion increasingly became a parameter for the formation of rules and laws. Then, in the era of the Industrial Revolution, capital and the bourgeoisie seemed to own their *privilege* in regulating and monopolizing rules, economics and law. On a global scale, conflicts of interest based on the power of certain groups also often give rise to their own problems, namely wars between countries with political and economic issues. Developed countries seem to have a role in determining various situations. In other words, culture is then determined by the forces played by the dominant interests of those holding power. However, the power in question does not display itself directly physically but rather in the form of societal stratification. In this case, class conflict is something similar to a past situation which then influences subsequent human consciousness. False consciousness is made to make the general public feel increasingly helpless and dependent on that class, as if this is just natural and as if it should be that way (Sugiharto, 2019).

At this point, with all the backgrounds to the emergence of war originating from interests, class influences, culture, and forms of consciousness, this makes the issue of conflict and war a separate and important concentration to discuss. In simple terms, it can be stated that when there is a disagreement between two or more parties, there is a contradiction. This may cause arguments to turn violent, making de-escalation more difficult. Contradiction can influence behavior and help mold attitudes. Conflict is inevitable because different people have different objectives and passions (Haq & Yudhistira, 2022) .

However, on the other hand, the efforts and resolutions that are continuously launched often fail to overcome this big issue. In this case, then the study of war turns out to be continuously undergoing purification, in the sense that the same nature and forms that are always new often require us to continuously dig down to certain cores in an effort to review problematic objects. This. It is hoped that in this effort, future generations are also expected to be sensitive to current developments, and have an anticipatory mentality towards the terror of conflict which attempts to initiate a war situation. Of course, war itself has different characteristics, forms and impacts. So, in this case, through the study of education as an analysis of conflict and war, it is increasingly producing an academic review as a paradigm and mentality of nonviolence.

2. Research Methods

In this writing process, the authors managed the induction method to describe the conflict in a slightly specific way by reviewing several issues and problems that have occurred. In this case, the

authors reviewed the reality of conflict using several ideas and perspectives. This allowed the authors to find and explain the concept of "ideal conflict prevention resolution" according to Andrew Fiala, Jenifer King, Desiderius Erasmus, Paulo Freire, Robert Holmes, and several other figures in particular, which then becomes a starting point or a comparison tool in viewing conflict and war comprehensively. This article, of course, refers to the main source as a reference for the author's thinking taken from the thinker's own book. The authors use other sources that specifically discuss conflict and its resolution in terms of understanding, criticism and application. Based on the results of this exploration of ideas, the authors will continue by analyzing the thoughts of several characters and looking for their connection to the conflict problems presented. The results of this analysis will then be interpreted as part of a fundamental question regarding what basic elements must be prepared in order to study and make peace resolutions. Next, the authors will present the results of this study in the form of a descriptive analysis.

3.   Results and Discussion

In the introductory section, it was presented how the background to the "anarchic" nature of war actually stems from the nature of "power" and control of certain areas. This form of territorial control is a real manifestation of the practice of peace. However, upon closer inspection, it turns out that this form of territorial control is a symbol of peace or for the sake of realizing peace. The interim analysis states that the concept of control in the effort to realize peace actually refers to the concept of colonialism, which contains elements of *violence* or violence and deprivation of liberty. Why is that? because starting from the peace philosophy of the era of war empires, each region must bend its knees under a single dominion in order to create a peace mechanism. This is, of course, very far from the true concept of peace – the concept of peace that experiences purification that moves across the ages. This paradigm then becomes a thesis that has its own antithesis. In its simple, practical form, reflection on violence then gave birth to the concept of *non-violence* as its anti-thesis. At least this is stated in the pacifist book written by Robert Holmes, "*A Philosophy of Non-Violence,*" by says that war is a mistake, that good living conditions must contain elements of trust, justice and a feeling of respect high (Holmes, 2017). This is certainly one of the ideal parameters if you want to assess the peace paradigm in the tradition of war empires. That oppression in colonialism is something that lacks a sense of trust, injustice and respect for each other.

Departing from the nature of this ancient war empire, it inevitably gave birth to a war mentality that continued in the following centuries. For example, in the case of World War. Discussions about world war may still be a benchmark or illustration of eternal violence to this day. History writes how the World War was a dark story of the history of peaceful civilization, which ultimately became the forerunner to the creation of a world state relations organization (UN-United Nations). However, it turns out that it is not enough to stop here, this war, which was previously global in nature, is slowly taking on new forms, for example, internal state conflicts with political-economic issues, conflicts or disputes in bilateral relations between two countries, market struggles, and even small conflicts. - small things that happen within the scope of society. Of course, it is very complex to discuss this war comprehensively, because there are many real problems that occurred. The following are examples of several problems or conflicts in several aspects that occurred as part of the reference for this discussion.

3.1. Results

In this section, there are several examples of conflicts in different spectrums: international, cultural, and social-political-economic conflicts.

International Conflict:

In the 1933 Montevideo Convention (Vivian, 2019), which states the conditions for the formation of a state, one of the most important points is being able to establish international relations with other countries. The aim is that one country needs each other because no country can meet the needs of its

own country without help from other countries. Starting from the background of the formation of a country, it turns out that there are rules that must be agreed regarding international relations between countries. However, in reality and practice, there are still countries that are still in contact with each other. In it, there is an island dispute, ownership dispute and the expulsion of foreign nationals from a certain country. This is, of course, not an obstacle to the creation of peace in a country's international relations, but through this case, in efforts to establish harmonious relations, there are still tensions that hinder the creation of ideals between countries throughout the world.

Cultural Identity Conflict

Indonesia is a country rich in customs and culture. These customs and culture are things that are still considered noble for Indonesian people. It contains ancestral heritage, sacredness, moral values and so on. The diversity of tribes, customs and cultures in Indonesia is a reflection of Bhinneka Tunggal Ika itself, which means different but still one. However, these differences do not seem to be as easy to interpret as a face of unity, this unity often experiences the tension of conflict and conflict. Basically, a conflict or dispute occurs involving two opposing parties. Conflict is also usually characterized by reciprocal reactions between two parties who have different interests. This reciprocal reaction certainly involves non-physical reactions and involves direct physical reactions.

Usually, this disagreement or conflict also occurs because of a mismatch in views or a reaction to differences in perception. We can see a simple example of this conflict through the conflict between Dayak customs and Madurese customs. In general, the conflict between these two customs has become history in itself for Indonesian society. This conflict occurred because of humanitarian violations in the form of the destruction of the right to life and residence. This conflict is taking a toll on Humanity. Where one party is forced to crush the other party who wants to control or even in an attempt to dominate. On the one hand, Dayak traditions that hunt down and eradicate Madurese traditions can be said to be cruel because they do things beyond human values. However, what can be realized is that in this way, Dayak customs protect their territory while maintaining their tribal or cultural identity within their territory identity (Nadzifah, 2022).

Conflict of Interest (Socio-Political-Economic Issue)

Moving from the spectrum of conflict between culture and civilization, on the other spectrum, a kind of ideology is also something that is born out of conflict or as a form of intervention. It could be said that there are several ideologies that are born like a kind of lawsuit against oppression. As in the Industrial Revolution era phase, which was always synonymous with ideas about "groups and classes". The existence of a class that was considered powerful and superior during the Industrial Revolution era gave rise to the issue of oppression of the weak, causing a conflict that ultimately sparked conflict between the proletarian class and the bourgeois class. Simply put, the proletariat is the poor, while the bourgeoisie are the owners of capital or the rich. In this conflict, freedom of expression in the era of the industrial revolution was a wrong assumption or interpretation in interpreting individual freedom (Mokyr, 2018). The idea of freedom was initially very identical to the ideology of liberalism initiated by several great philosophers such as John Locke and Hegel. However, strong forms of intervention and criticism at that time were able to overthrow the ideology of liberalism and move into the era of socialist ideology.

Socialism itself is an ideology that criticizes and opposes the idea of liberalism. The idea of socialism was first introduced by one of the great philosophers who had a huge impact at that time, namely Karl Marx. So, it is not surprising that Karl Marx was later called the father of socialism. According to Karl Marx, a sense of freedom, which in realizing the independence of each individual, actually gives rise to injustice. Karl Marx saw inequality, this inequality was how the era of liberalism ideology created a class where the proletariat lived under the hands of capitalists. Karl Marx also looked at it from another perspective, not only looking at how capitalists or capital owners work but now Karl Marx looked at it from the perspective of the lives of the proletariat. The proletarians then become workers who are utilized by capitalists as a force that produces value (Alwino, 2016).

Workers are workers, workers live in the hands of the owners of capital. They will not develop; they will only live, but more than that, the capital owners live in prosperity and prosperity. It is as if the capital owners who have power over production machines and factories are the ones who determine the lives of the workers.

3.2. Discussion

After explaining three examples of cases of conflict that have occurred, we come to the question of whether conflict, war and violence can be justified. Or is conflict actually needed as a means of justification as a means of getting out of a situation of helplessness and destruction? Coming to this question, it seems that the paradigm of conflict and war itself has entered into a dilemmatic situation, in the simple sense that conflict and war are things that may be needed and may be rejected altogether. In the book *Can War Be Justified*, there is a debate between two philosophers who concentrate on this situation, including Andrew Fiala and Jennifer Kling. Andrew Fiala believes that pacifism itself was born from the terrible reality of war and that it was precisely this effort that started from this *non-violence* or non-violence is an alternative answer in itself to build a more just and peaceful world (Fiala, 2023). However, on the other hand, Jenifer Kling also believes that in order to strengthen their identity as a complete human being, there are times when humans must be involved in conflict situations in an effort to liberate their souls or individuals so that they can escape from helplessness and the existential crisis of humanity.

Departing from global historical situations and traditions of warfare, more or less the essence of what is then discussed and contested are topics that include ethical questions regarding self-defense and the defense of others. The big analogy that also becomes the reality of conflict usually includes relationships that are sometimes not linear and not comparable, for example between individuals and countries, technological developments and war tactics, developments in industrialization and politics and economics, conflicts between group interests and culture, and so on. In the end, it can be said that conflict and war will predominantly lead to morality as its parameter. Morality itself is a noble and universal value that is believed and adopted by all societies in various parts of the world. Conflict and war are considered to be realities that experience "moral injury". The dilemma of morality is increasingly being mixed up with various interests, such as using morality in the name of political interests, cultural issues, religion, and so on (Fiala, 2023).

In this case, the process increasingly gives birth to unexpected branches of meaning, perhaps even changing the central gravity and triggering conflict (Sugiharto, 2023). According to the perspective of Gilles Deleuze, the French philosopher said that meaning and value are basically always dismantling and spreading themselves into always new forms. A reality (*Being*) develops itself by "differentiating itself" (Deleuze, G. and Guattari, 1983; Guimarães & Guimarães, 2020). Then, in the conflict framework structure, the reality of the object enables itself to spark an idea so that a view of various phenomena is created. In this case, in line with the times, reality (*Being*) always presents itself in a new way which then influences the flow of thinking and gives birth to new frameworks through symbols of interest - consciousness and mentality are then also influenced by these phenomena. In this case, this conflict is caused by friction from the process of individual or group interaction or dialogue activities. Without realizing it, this often happens because there is a consequence of the fact that humans live amidst a plurality of orientations and values , which results in differences in interests, and this must be handled wisely (Leicht & Jenkins, 2010).

Human civilization often does not escape violence (Wuli, 2020). According to evolutionist biologist Richard Dawkins, we are survival machines programmed to preserve selfish molecules known as genes (Corning, 2022; Dawkins, 1976). According to Dawkins, humans are actually no more than animals. Even though they are different from animals, in fact, the characteristics and behavior of animals and humans are almost the same, but then the advantage that humans have is the notion of "humans who have a reason." However, in practical terms, humans are similar to animals, if animals have intelligence, the nature of the mechanisms for survival, shelter and foraging, are essentially the same, namely they both have interests and must be fulfilled. Naturally, humans are

identical to "genes"; genes can order us to be selfish, and we always seem to obey them throughout our lives. It may be that humans have always had more difficulty learning altruism than we are naturally genetically programmed to be altruistic. Compared to animals, humans are unique because they are influenced by culture and other influences that are learned and passed down from generation to generation and this has been going on for a long time (Dawkins, 1976).

In the end, how to bridge and end this conflict? So far, many people have always looked for and even formulated a value to make it a truly universal value, but in the end, it always ends in failure. So far, the values are very good, very humanistic, and always based on religious teachings. But in the end, it always ends in conflict in other forms. So, in this case, what is universal? If we want to view peace as an integrated whole, then it is better for us to use an alternative idea from the many products of thought. This alternative is a way to at least know and answer a question about "how to create peace" from one side. The dilemmatic conditions previously discussed make humans tend to always encounter conflict, violence and oppression. This seems to make people end up closing their eyes, and in the end, they are always caught in wrong actions. So, in this case, an alternative is needed to clear up an idea that is experiencing a downfall in the sense that there is an error or a misconnection between essence, ideas, as well as human application and behavior in responding to this concept of justice.

In the context of bilateral relations and international conflicts between countries, there are many ways that can be done to deal with problems that occur like this, including: having a third party to accommodate the negotiation process between the two parties in conflict. Then there is a conciliation mediation process. The final act of peace is a Judicial Settlement (Breines, 2015). Judicial settlement means a settlement that is produced through an international judicial court that is duly formed by applying legal rules. Each country in dispute has the right to determine which international dispute resolution will be used; this all depends on the agreement of each country, and the most important thing is that third countries or other countries that are not involved in the dispute are prohibited from interfering. to handle disputes being faced by a country, it is different if the country in dispute asks for assistance from another country to help resolve the dispute (Breines, 2015).

On the other hand, in overcoming the culture and mentality of violence or *violence*, it would be a good idea to resolve this issue through alternative education as a pathway to improve the non-violent mentality into an awareness and construction of thinking. Education in the implementation process certainly has basic objectives, which include fostering curiosity, increasing understanding, expanding imagination, life and culture, fostering competence, autonomy, and developing concern, as well as related characters and attitudes in students (Needham et al., 2011). In the context of education, an institution is increasingly able to build new constructions of thinking, which do not stop at cultural understanding passed down from generation to generation, which increasingly narrows the view, but through education, the teaching staff is able to provide awareness of a broad world view to students. For example, in the context of this conflict, it would be simple for students to know and realize that the existence of a tension of conflict between two parties, individuals or small groups, to large groups, is a consequence of us as living creatures coming from different backgrounds. different, it could be said that this is a consequence of cultural plurality (Leicht & Jenkins, 2010). However, the existence of a conflict, of course, does not always have to be resolved by fighting each other, but through a perspective or awareness of peace. In a state context, this needs to be done and implemented. Through educational institutions, it is hoped that the state will also make efforts to minimize the war mentality as an alternative solution to conflict. Because of all this, internal state regulations actually have a natural nature of minimizing conflict, especially efforts to prevent conflict between the community and external conflict with other countries. State sovereignty, national integrity and citizen safety are guaranteed in a strong defense system which necessitates achieving peace. Peace is one of the keys to a strong (solid) state defense. Therefore, identification of the reality of conflict, violence, war and crimes that negate peace must be carried out to fight for peace (Wuli, 2020).

In the evolutionary humanism paradigm, humans increasingly develop through conflict. Here, conflict is seen as a natural process and can even be seen as part of human destiny. In their efforts to survive and continuously adjust themselves, the consequence that humans must experience is that they must continue to be adaptive creatures even though they are caught in the tension of conflict. In the age of liberal humanism, strong tendencies tended towards mass culture, equality, shared prosperity, peace and sustainable development. So, in the 21st century, in the century of evolutionary humanism, the ideal demands are more towards "transcending" all human limitations by being more intelligent and physically stronger. On the one hand, it could be said that evolutionary humanism is a humanism that seems ideal if it follows the rhythm of developments over time until now (Rahman, 2016). The development of science and technology seems to be moving continuously forward and always finding new things with its latest findings. This is a reality that cannot be rejected because progress and modernization are a consequence of the freedom that humans have. On the other hand, this consequence also brings humans into the nature of egocentrism and excessive individualism, triggering anarchic and indifferent attitudes that actually kill the sense of solidarity and responsibility (Sugiharto et al., 2008). So, in this case, is there a sophisticated solution so that humans can always live in the midst of this situation? Referring to the process of forming mentality and character, there are times when we have to see that the aspects that can enable humans to always be able to survive in this situation are mentality and character. In simple terms, mentality is able to provide fighting power, and character is how humans are able to respond to various kinds of problems to be faced. How are humans able to mature in this aspect? So far, the right area that is considered competent is in the education area.

"Liberating education" is also an idea echoed by one of the philosophers who is active in the world of education, namely Paulo Freire. In his book entitled *Pedagogy of The Oppressed*, he discusses a little about how education should be implemented, by looking at the essence and goals of education, and how to illustrate education that is incarcerating (Flores et al., 2020; Freire, 2005). As a humanist, Freire defended his thesis by arguing that *First*, education is a call for everyone to become more humane, *second*, oppressed people will have their humanity reduced under oppressive groups, and *third*, ultimately the oppressed will be able to change their situation only if their intentions and actions are consistent with their goals (Freire & Brazil, 1997; Hirji, 2021). On the other hand, Desiderius Erasmus also has the same opinion about education, as well as opportunities in education. Erasmus argued that humans without education do not have humanity; "humans are not born but made human; it is education that raises men above the level of animals and makes them useful members of society." Furthermore, Erasmus argued that "education, study, or learning is a process of activity involving oneself as a whole and this is a blessing that should not be underestimated" (Erasmus, 2015). In this case, education is always an ideal alternative in an effort to shape a person's mentality and character as an adaptive effort in changing times and, of course, facing conflict situations and tensions.

At this point, the role of education seems quite important and could be said to be quite crucial considering the increasingly uncertain developments in the times. In the end, in this era of evolutionary humanism, with all kinds of developments and new forms of modernity, it seems capable of making humans into efficient creatures. Even though its nature and concrete form are a bit forceful, this situation is ideal with constructive characteristics - "waking up" humans to wake up from their sleep. Even though this era of evolutionary humanism is also marked by the "loss of pillars" and the blurring of identity and the gravity of values, humans are still seen as agents determining the direction of life. Moral dilemmas, wars over science, the decline of religion, and the increasingly strong secularization of the times do not rule out the possibility that humans are still able to maintain their own identities to become strong individuals. Individuals must still be seen as determinants of change toward higher possibilities and creators and not just as recipients, sufferers, products, or consequences. All forms of the curriculum must move individuals towards proactive, creative and inventive efforts. Through education, humans may have the ability to see all existing possibilities as new alternatives. Complexity and ambiguity will force humans to formulate and make

their own decisions (Sugiharto et al., 2008). In this case, through evolutionary humanism, humans increasingly interpret their identity through development and in what way they should act as adaptive and independent persons.

Departing from a phenomenon, the philosophical tradition in the modern era is very clear in its very phenomenological nature. In this phenomenological sense, philosophy actually then shows very clearly that philosophy not only always thinks starting from a metaphysical understanding, but philosophy also actually always starts from the contextual and this contextual comes from real or real phenomena. In another phenomenological sense, the philosophical way of thinking actually wants to work on a phenomenon with the characteristics of objective thinking. This is based on the phenomenon itself, where the phenomenon is not only interpreted as a condition but concretely what appears and triggers human consciousness. In terms of science, philosophy indeed departs from its characteristic of being reflexive, but there is a special concentration where philosophers usually do not only focus on real or "visible" phenomena but instead explore the essential foundations that allow these phenomena to emerge. Despite its reflexive nature and essential exploration, philosophy always continues to understand everything fundamentally in every existing reality (Leahy, 2005). Often problem situations are actually like a spinning wheel, where the problem is something that always repeats itself but is wrapped in a different phenomenon. Contemporary reality always presents itself in a very complex interweaving, cultural dimensions, language games, ways of life, and so on. This issue of complexity seems to attract us to reformulate various approaches that look at various opportunities that take into account existing differences and discontinuities. A dialogue is needed to unite. This context has given birth to new sciences and new perspectives on science and reality: fluctuations, disintegration of various scales of various aspects of life in different spaces (Note et al., 2009). It is inevitable that education still occupies an important position which is quite crucial. Education is still seen as the most capable means of forming mentality and character. Through school, everyday life, along with all kinds of experiences that occur, it enables every human being to change in every development. Through education, it is hoped that human mentality and character in terms of overcoming conflict with a non-violent mentality can become a new formula as well as an effort to adapt and become an adaptive person. On the other hand, in the context of hermeneutics, humans are required to leave themselves open to every possible possibility, including the historical position of their starting point. An attitude of being ready to receive information, allowing ourselves to remain adaptive and open, transforming, and exploring paths that are rebuilt along the way. At first glance, this could be said to be a long road to hermeneutics (Note et al., 2009).

4.   Conclusion

The modern philosophical tradition stands out for being distinctly phenomenological. From a phenomenological perspective, philosophy thus demonstrates unequivocally that it does not merely begin with a metaphysical conception but also always begins with the contextual, which derives from actual or genuine occurrences. The philosophical method of thinking genuinely seeks to address a reality that possesses the qualities of objective thought, to put it in another phenomenological sense. This is predicated on the phenomena itself, which is understood to be both what manifests and awakens human consciousness as well as a state. When it comes to science, philosophy does deviate from its reflexive nature. However, there is a particular focus where philosophers typically investigate the fundamental underpinnings that enable these phenomena to arise rather than concentrating solely on actual or "visible" events. Philosophical investigation, reflexive in nature and all-encompassing, philosophy never stops trying to grasp the essence of reality as it is. Problem scenarios frequently resemble a spinning wheel, with the issue being something that keeps happening but is disguised as a new phenomenon. Modern reality is characterized by constantly intricate interweaving, cultural nuances, linguistic games, lifestyle choices, and other factors. The complexity of this problem seems to draw us to reframe different strategies that consider different chances while accounting for current discontinuities and differences. For unity, a conversation is required. This setting has spawned new scientific disciplines as well as fresh viewpoints on reality

and science: oscillations and the breakdown of distinct life scales in diverse contexts. It is obvious that education will always hold a significant and vital role. Education is still thought to be the best way to shape character and mindset. Education, daily living, and a wide range of experiences allow people to grow and evolve throughout their lives. In order to overcome conflict with a non-violent mentality, it is believed that education would help humans develop new mentalities and characters that will enable them to adapt and become more adaptive as individuals. On the other hand, humans must be open to all possibilities in the context of hermeneutics, including the historical setting of their starting point. a mindset that prioritizes being open to new ideas, staying flexible and adaptable, changing, and investigating routes that are rebuilt as we go. This seems like a long way to go before reaching hermeneutics.

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