

Full Length Research Paper

Pre-service teacher training for peace education

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Peace education is more effective and meaningful when adopted according to the social and cultural context and the needs of a country. It should be enriched by its cultural and spiritual values together with the universal human values. It should also be globally relevant. In order for peace education to become a regular inclusion and curriculum expectation within schools, nations and worldwide, teachers must be prepared to teach issues that are often socially uncomfortable and conflicting in order to combat the stigma, conflict and inequality that peace education seeks to diminish. The study is an exploratory study. The data was analyzed according to the three categories listed as main components of peace education. As a pre-service teacher, learning the skills to work with students to create a culture of peace is a difficult task to envision. The finding of the study strongly recommended that the Philosophy course and every core course of the Bachelor of Education program adopt and promote peace education as an effective learning tool.

Key words: Conflict resolution, pre-service education, peace education, pre-service teacher, violence.

INTRODUCTION

Violence in its numerous forms, at all levels of social order, is a major dilemma. For nearly five decades, educators concerned with this problem have argued that education has an accountability to address the related issues through education in the school system, in the training of teachers, and in development of pedagogies which are related to the goals of peace. The needs of students in Indian classrooms has shifted, thus, many students not only rely on the education system for instructional and academic learning, but are using it as an outlet to cope with issues they have been exposed to or are experiencing in their lives. Peace education is a unifying and comprehensive concept that seeks to promote a holistic view of education. However, its relevance is inextricably part of and is highly dependent on contextual specificity. UNESCO literature states that, "peace education is more effective and meaningful when adopted according to the social and cultural context and the needs of a country. It should be enriched by its cultural and spiritual values together with the universal human values. It should also be globally relevant" (UNESCO, 2007). Given such a framework, it is hard to find a universally-accepted definition. As such, peace education is characterized by its many definitions. Peace education is directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It promotes understanding,

tolerance and friendship among all nations, racial or religious groups, and furthers the activities of the United Nations for the maintenance of peace.

LITERATURE REVIEW

Since the psychologist theoretical framework has become the most applicable principle for programs, the main goal is to change the relationships between groups in conflict. According to Allport (1979), for the inter group contact to be successful and accomplish positive changes in attitudes and behavior, it must fulfill four basic conditions: the contact groups must be of equal status, the contact must be personal and manifold, the groups must depend on each other working for a super ordinate goal, and there must be institutional support for the equality norm. The numerous research projects that have tried to verify the predictions of the contact hypothesis provided contradictory results, raising serious doubts about the major cognitive, affective and behavioral shifts that occur as a result of organized meetings between representatives of conflicting groups. Almost every new study added new conditions that must be fulfilled in order for the contact to be successful.

Reardon (1997) argues that peace education and human rights are both conceptually based on the principles

of non-violence and thus, the general ideals of human rights provide the foundation for peace education, as they establish the groundwork for social, political, and economic understandings that will inevitably lead to the creation of social cohesion and non-violent conflict resolution. Conception of peace education recognizes that the requirements of peace education must be: transmitted; include a training in skills of interpretation; employ the development of reflective and participatory capacities; and focus on applied knowledge for overcoming real life problems and actualizing alternative possibilities. The dimensions of Reardon's comprehensive peace education include: an integrated holistic education, a focus on the human context of relationships; ecological and planetary systems consciousness; and organic and developmental learning (Reardon, 1988).

Objectives of the study

1. To study the present status of peace education being taught in the Bachelor of Education (B. Ed) in Mahatma Jyotiba Phule Rohilkhand University, Bareilly, Uttar Pradesh, India
2. To study the role of philosophy for promoting peace education.
3. To study the awareness of peace education among B. Ed students.

Research questions

1. How is peace education being taught in the Bachelor of Education (B. Ed) in M. J. P. Rohilkhand University?
2. What role does the philosophy (teacher in emerging society) in the Bachelor of Education program at in M. J. P. Rohilkhand University have in educating pre-service teachers to create a culture of peace in their future teaching positions?
3. Are pre-service students aware of, or is, peace education training taking place in the Bachelor of Education at in M. J. P. Rohilkhand University?

RESEARCH DESIGN

The study is an exploratory study. The information used to complete this study is varied. Firstly, to determine the rationale for the study, a literature review gained the sufficient theoretical material to ground the basis of the study. Specifically, the literature review was conducted to address units and readings that dealt specifically with peace education, narrative inquiry and teacher education. In addition, the subtopics of anti-racism, gender equity and conflict resolution were extensively researched in order to account for their selection as the primary subtopics to be searched for throughout the curriculum analysis. The second primary form of information used to conduct this study is the syllabus 2008/2009 Bachelor of Education Philosophy course. The material covered in this course, and the units listed in this syllabus, are the primary focus for the curriculum review and serve as the basis for the reflective narrative focus.

Study participants

This study consists of my personal reflections regarding the curriculum covered in the 2008/2009 B. Ed course. As this is a reflective narrative, no outside participants were consulted. The curriculum which was scrutinized can thus be considered the additional participant that underwent selective criteria. The curriculum of the Philosophy course has been selected as it is this course which issues that pertain to, and fall under, the umbrella term of peace education are focused on. The syllabus for this course was scrutinized under the criteria discussed throughout the literature: conflict resolution education and gender equity education.

Data gathering and management

The techniques used to gather data differs from that of regular qualitative study as no outside sources were consulted to gather data. The source of data alternatively came from the Philosophy 2006 course syllabus as well as the personal reflections of the researcher. The resources needed to obtain the sources required to complete this curriculum analysis were the syllabus from the Philosophy course taught. Additionally, the author relied on the use of library resources, text resources, as well as a variety of narrative-based accounts written by teachers, which helped to guide the development of the narrative writing. Once the units and texts were retrieved, a technique was developed to organize the content of the syllabus.

ANALYSIS

This research can essentially be categorized as a curriculum review with a reflective narrative component. The data was analyzed according to the three categories listed as main components of peace education. Thus, each unit, story or text in the Philosophy curriculum went through the same critical analysis. In order to properly analyze the data found in the Philosophy curriculum, a system for measuring the information obtained from the curriculum was developed. Each unit was read for relevance to the three focus areas. Specifically, each unit was read to look for mentions of gender equity education or teaching, and conflict resolution education or teaching. Each unit from the curriculum was scrutinized so that if the unit dealt with any or all of the aforementioned focus areas, they were recorded and coded for the areas which they focused on. If a unit did not focus on any of the central ideas, it was left un-coded. Each unit has been read and coded for either, equity, or conflict resolution and the results have led to the development of conclusions, with regards to the amount of curriculum presented within the Philosophy course, which can be considered to be relevant to peace education and peace education training. These findings will further be discussed in detail.

Peace education

The overarching goal of this curriculum review was to discover if a peace education curriculum was being introduced in the Philosophy course, via an exploration of

its syllabi. Upon completion of the curriculum review, it appears that of the 05 units assessed, no unit makes mention of peace education, or the relative wording used to describe this type of education. Although peace education is not taught on its own, its components include: Human Rights Education; Education for Non-violent Conflict Transformation; Education for Social Justice; Multi-cultural Education; Sustainable Development Education; Governance and Leadership Education; Personal and Inner Peace Education; Gender Education: gender roles in peace building and gender equity.

Gender equity

As discussed throughout the literature review, the main goal of gender equity education is developing a set of behaviours and knowledge that permits educators to recognize inequality in educational opportunities, to carry out specific interventions that constitute equal educational treatment, and to ensure equal educational outcomes. In order to recognize the differences between how boys and girls learn, teachers need to be aware of how life differs socially for boys and girls. Ultimately, pre-service teachers are relying on this knowledge to come from their teacher training programs. The Philosophy curriculum illustrates that gender equity was a focus through the course syllabus. The literature review identified that the majors goals of gender equity must include: i) the rights of women; and ii) how to eliminate gender bias in the classroom.

Conflict resolution

The literature review identified that conflict resolution education was a major component of peace education. In order to delve into topics with their students, teachers must be aware of the skills they need to mediate through tough topics such as, gender inequity and discrimination. However, after completing the curriculum analysis, it appears that of the identified topics, conflict resolution was the least revealed. Despite its disproportionate appearance in the Philosophy curriculum, there are instances where the texts identify and discuss ideas that are specifically or peripherally associated with conflict resolution. Specifically, 1 sub units out of the 6 units investigated, discussed issues pertaining to conflict resolution. The units which pertain to conflict resolution are varied in topic and focus. A variety of units address the need to develop equity and diversity training and policies for teachers. Such policies would enable them to better address the needs of their students, schools and communities. The Philosophy curriculum overview found that of the units pertaining to conflict resolution, the most common topic is the need to develop strategies to deal with the variety of conflicts that teachers experience. Given these findings, it seems appropriate to assume that

it is included within the curriculum of Philosophy in order for pre-service students to recognize the breadth and frequency at which they will experience conflict ridden situations in their classrooms. However, given that the importance of developing conflict resolution skills is addressed, one would assume that a natural partnership would be to equip these same pre-service students with the skills to confront the foreseen conflicts. Although there is an obvious desire for pre-service students to gain the knowledge of potential classroom conflicts and the difficulties associated with addressing these conflicts, the bachelor of education program, and specifically, the Philosophy course, is lacking fundamental conflict resolution training. This means that while pre-service teachers are gaining the knowledge of potential conflicts, they are largely still unable to address them effectively with their students.

Conflict resolution topics evident within the Philosophy curriculum also address the issues of organizing and managing classroom. This highlights the difficulties involved when addressing complex, politically loaded or emotionally sensitive topics in the classroom. Alternatively, drawing one's attention to the complicated nature of tasks such as this without providing a coping strategy is useless. It is crucial for pre-service students to recognize the daunting task they face in trying to open dialogue regarding these subjects. Without giving these same students the skills needed to mediate these classroom conversations, it seems doubtful that pre-service students will venture to address such topics in their future classrooms. Additionally, associated with conflict resolution is the need for learners to be aware of the textbooks and strategies they are using in their classrooms to educate their students about issues such as gender inequality. Teachers need to be aware of how texts and teaching strategies can affect the way the students absorb the material. Textbooks and materials can often be a site of conflict, as various minority cultures, languages and genders may not be accurately or equally represented. Pre-service teachers need to be made aware that these inconsistencies exist. Addressing the fact that these discrepancies are visible is a partial resolution, however, these students also need to learn the skills to address and defeat these inequalities with their students. In order to achieve this, the philosophy conflict resolution material must move beyond the mere recognition of these problems and work with pre-service students to develop strategies to combat discrepancies in their future classrooms.

As a pre-service teacher, learning the skills to work with students to create a culture of peace is a difficult task to envision. Unfortunately, only one text covered in the Philosophy curriculum addresses how to go about working with teachers to challenge issues such as racism in the classroom. Zine's (2001) unit discusses the importance of developing workshops for educators, to teach them to advocate for students and minorities social rights. The inclusion of these texts in the Philosophy curriculum

proves that Bachelor of Education students are gaining some perspective on the amount of work required of teachers to gain the skills and attitudes to address and defeat racism and inequality in their classrooms. Workshop seminars as conflict resolution teaching tools are helpful, as such, the curriculum in the Bachelor of Education program should address workshops and methods that are needed to teach teachers to teach equity and acceptance. Moreover, the overview of the Philosophy curriculum has revealed that in addition to texts arguing for the importance of conflict resolution workshops training for teachers, the curriculum also features text which dictates the importance of inclusion training for teachers and pre-service teachers to aid them in discussing and implementing equity minded actions and teachings in their classrooms. Clearly, the Philosophy curriculum brings to light some pertinent issues regarding the importance of training and preparing teachers to deal with various conflicts in the classroom. Discussing these issues through texts and classroom discussions are important steps that need to be taken in the Bachelor of Education program. Still, curriculum devoted to developing these skills within the larger realm of peace education, is more conducive to absorbing and implementing these skills in future classrooms. The curriculum lacks processes or steps that would prepare pre-service and in-service teachers to solve in-class conflict, or alternatively, to prepare their student to deal with the conflicts they face outside of the classroom.

Additional themes identified in syllabus

As the curriculum overview of the Philosophy program was completed, it was concluded that a number of topics not present in the initial sub-topic search were present in the curriculum. The additional issues related to the idea of peace education include: a) socio-economic inequality, b) the need to develop better equity training and policy for students and schools, c) Aboriginal literacy, d) poverty, e) special needs students and academic success, f) the streaming of students aged 6 to 14, f) ability grouping, and g) critical thinking.

Themes omitted from the syllabus

Lack of peace education

As previously discussed, the Philosophy curriculum analysis sought to discover if peace education was present in the course content, and it was not. Given that peace education teachings and relevant training were absent from the curriculum content, it is assumed that the connections between relevant course content and the umbrella term of peace education were not made. Given that peace education serves to piece together a variety of

teachings to achieve positive peace, the connection of the teachings held under this title need to be connected in a way that allows pre-service students to recognize these connections. This connection is currently absent from the curriculum, and therefore, the inclusion of peace education topics are not fulfilling their full potential.

Lack of practical application

Throughout the categorization process, a number of things became apparent, including the fact that there are no units which present ways of combating discrimination, racism, gender inequity, or conflict resolution. Essentially, all of the units fail to provide insight around programs or skills that teacher candidates can take into their classroom.

Lack of information regarding student empowerment

As discussed throughout the literature review, choosing to teach peace education curriculum in one's class is only the first step to empowering their students to strive for a more peaceful society. In order to be successful, it is imperative that teachers recognize that this overarching goal must also be partnered with a medium through which children can objectify and identify the peace education content. This is the role of critical pedagogy. Critical pedagogy holds in its power, the ability to empower students to question society and make changes. This is a daunting task for students of any age, which is why teachers must serve as their introduction into this type of thinking. In order for an educator to attempt this teaching task, they themselves must have the knowledge and ability to deliver education within the framework of critical pedagogy. No substantial definition or application procedures were discussed, meaning that even if pre-service students were able to connect the objectives of critical pedagogy to the content in the Philosophy course, they would still be unfamiliar with how to go about teaching within the realms of critical pedagogy.

Approaches to peace education

Facilitating the topics of peace education through peaceful teaching methods is critical. It is a necessity to explore with both student teachers and in-service teachers the conceptual frameworks of peace education and methods for including peace education in their classrooms. Peace education will be productive when the theory and practice gap is successfully bridged. In a returned survey sent to all teacher educators of M. J. P. Rohilkhand University, it reports that "82% favored combination of special courses on peace education within basic teacher training, as well as promoting peace education objectives and procedures

in a number of different courses in basic teacher education. Some general and specific participant responses discussed the perception of the need for peace education in teacher training and in-service training, the need for the use of a “didactic locus” strategy; the need for instructional objectives that included promotion of a global perspectives consciousness-raising about peace education and current world affairs, concepts and theories including “interdependence” and “common security”, the need to teach skills of conflict resolution and critical media analysis; the need to foster relevant value perspective such as nonviolence ethics, global ethics, human rights, etc., and the inclusions or both explicit and impact peace education in teacher education and schools serving children. It is necessary to begin to construct a semantic field for exploring the concepts and topics in peace education that may help to open the integration and exposure of peace education into mainstream teacher education.

In respect to comprehensive peace education, Reardon suggests that necessary values for building a culture of peace include: planetary stewardship, global citizenship, and human relationship. With this substantive framework as a foundation for teacher educators, teachers, and students alike can move forward in defining global peace values and aligning teaching and learning accordingly. In building a culture of peace, a focus on negative peace and positive peace must drive pedagogy and learning endeavors; what should be included in peace education programs that are to be introduced in pre-service programs, if they are to be initiated? Reardon (1989) describes a helpful system of values and capacities that need to be fostered in future teacher that should also be considered for inclusion in the development of a peace education program at national council of educational research and training (NCERT) and department of education in various universities. The values include: environmental responsibility; cultural diversity, human solidarity, social responsibility, and gender equality. Corresponding to these values are the capacities for peace making that aim at transforming societies into cultures of peace: ecological awareness; cultural competency, conflict proficiency and gender sensitivity. Classroom curriculum, classroom management, and school based programs are the main entry points for peace education in schools. This model should also be adopted for the inclusion of peace education in pre-service programs. Information and skills find their way into individual classroom topics, or in pre-service programs within the student’s teachable subject courses such as History, English, Science, and Math curricula etc., as well as through direct instruction in communication and cooperative problem solving. In elementary and secondary school programs, teachers, often in conjunction with curricular initiatives, choose to incorporate principles of conflict resolution in classroom management, another objective that can be easily mirrored in pre-service programs. Peer

mediation and also the teaching of how to accomplish peer mediation typically requires participation, support, and resources beyond those of a single classroom, meaning that as a core component of peace education curriculum, peer mediation also serves as a point for cross curricular inclusion. Components of peace education exist and will continue to exist within courses and content in pre-service teacher education. Exposing implicit peace education in teacher education is a vital and necessary role in legitimatizing peace as a powerful and dynamic concept, worthy of academic rigor and pursuit. What must be determined is how to go about incorporating peace education material into particular courses, or across all courses. From this perspective, peace education is not another task for a trainer or another topic in the curriculum, but rather, part of an integrated, global practice in developing the strategies to be used by trainers; these strategies include course material and activities, the interaction between trainer and student, the assessment of learning and the integration of students’ cultural background. According to Girard (1995), research needs to be undertaken at a state and national level to; 1) highlight the place of peace education within pre-service training; 2) describe the way programs and courses are concretely implemented, and 3) finally to reveal the importance that major stakeholders attach to peace education in teacher training. In a variety of countries world over, administrators, teachers and teacher educators are beginning to recognize the importance of peace education training for in-service and pre-service teachers. In a number of countries, efforts are underway to upgrade the quality of pre-service teacher education.

Training may include a focus on such skills as the use of interactive and participatory teaching methods, organizing cooperative group work, and facilitating group discussions

Major policy suggested to implement peace education in B. Ed course

Integrating peace education training into all existing M. J. P. Rohilkhand University Bareilly Bachelor of Education courses

It was suggested severally throughout this study that the incorporation of peace education must take place within all levels and courses of study within the Bachelor of Education program. It is understood that this restructuring would occur through the adoption of peace education as an overall goal and objective of the Bachelor of Education program. The objective of providing peace education training as a means of preparing pre-service students would be added. To speak to this mandate, the program could work to adopt the central themes associated with peace education, through the NCERT program (NCERT,

2007). These overall themes include, and are not limited to: "Concepts and Concerns, Empowering Self for Peace, Conflict Resolution, Parenting for Peace, Schools as Nurseries for Peace, Pedagogy for Peace, Assessment of Peace Processes" (NCERT, 2007). The adoption of these themes could happen in two ways. They could be adopted across the program as a whole, so that their sub-categories are taken up within various courses. Alternatively, they could be divided up amongst the mandatory that make-up the Bachelor of Education, so that each course is made responsible for covering specific themes and the sub-topics included under that theme.

Benefits of this approach are that it allows students to gain a full understanding of how peace education affects every student. It is assumed that if these topics are visible throughout all the courses, students would achieve a full and comprehensive understanding of topics, skills, language, and pedagogy associated with peace education, along with the wider notion of how these topics are connected to their future teaching positions. This method would also allow students to conceptualize how the themes and sub-topics of peace education could be integrated into various teaching subjects, grade levels and across spectrums of exceptionalities. Furthermore, this approach would show a commitment on the part of M. J. P. Rohilkhand University, Bareilly, to provide innovative training related to diversity and the ever changing classroom compositions. Secondly, this type of project would require that teacher educators and administration agree peace education as an overarching goal for the Bachelor of Education is applicable to the program and deserving of this level of dedication.

Teacher educators may be unwilling to implement these changes, choosing to stay with their already assessed and practiced curriculums. Thirdly, implementing these themes and sub-topics into already existing courses may prove to be difficult given the time restraints placed on the Bachelor of Education program, given its 8-month length, which includes student practicum and internships positions.

The development of an elective course to focus on peace education

This option would require the development of a specific course dedicated to the study and development of peace education for pre-service teachers. As an elective course, it would be available to be taken by a select number of students per semester. A specific course to address issues of peace education would again use a structure such as the one developed by the NCERT (2007) program, where each class could be dedicated to the discussion of a specific theme and its subtopics. Activities, projects and individual inquiry would revolve around these central themes. The syllabus and curriculum of the course would be developed to address

these major themes, or like minded themes, to insure that all major topics, skills and themes connected to peace education training were addressed.

The benefits of this option are that teacher educators leading this course would be able to address a large number of topics, theories and skills associated with peace education, given that the entire course would be structured to achieve the goal of peace education training. An elective peace education course would allow for pre-service students to take on personal projects, in order to fully investigate the inner workings of peace education, and focus on areas where they believe they need to build their skills in.

Peace education training in only the Philosophy course

This third possible option is the result of the curriculum analysis. Identified that peace education topics are being addressed through the Philosophy curriculum. It appeared obvious that an option for addressing peace education in the Bachelor of Education program was to introduce formal peace education topics into the Philosophy course, as it aligns with the identified sub-topics of peace education already addressed in the curriculum. There are many benefits with the implementation of this option. The most obvious advantage to this option is its relatively uncomplicated execution; peace education-like topics are already in the core of the Philosophy course content. The curriculum of the Philosophy course is designed in a way that would allow for the areas already being addressed in the course to be built upon to achieve a more comprehensive knowledge of the power peace education embodies, as well as the skills and theories associated with this type of education. The addition and development of curriculum in the area of conflict resolution would need to be included. Philosophy is a course that all pre-service students are required to take, meaning that all students would receive the same preparation. The shortcomings of this option are also worthy of discussion. Instituting peace education in the Philosophy course alone has a number of implications. Firstly, peace education training and education would still remain disconnected from student's teachable subjects, grade concentrations and other teaching content offered in the pre-service teacher education program. It would then fail to address the cross-curricular nature of peace education training. Secondly, the implementation of formal peace education in the Philosophy course would be mean that the instructor would be unable to go into any real depth in the specific subject or NCERT theme areas. Attempting to address all of the NCERT (2007) themes and sub-topics identified within these themes would be difficult to achieve within the confines of one semester long course, as the teacher educator would still have to incorporate other topics also addressed within the course.

Amalgamation of a cross-curricular and inter-curricular framework

After detailing the benefits and short comings of the possible ways to implement peace education in the Bachelor of Education program, one option appears greater than all others. It was suggested that each teacher educator should be asked to make a commitment to address each of the themes recognized by the NCERT (2007), either through a reading, or a connection to a pre-existing topic already included in their course curriculum. Following the systematic study of peace education training, I advise that a number of key principles be taken into consideration when implementing changes to the Philosophy course. The vital success factor is the initial step that must be taken in the restructuring of the Philosophy course. Students must be made aware that through the Philosophy course, the main agenda will be the development and understanding of peace education, so that they are able to digest and replicate the layers of these teachings to successfully mediate the ethnically, religiously, sexually, and linguistically diverse classrooms. The course syllabus must begin by introducing the students to the topic of peace education, through an introduction to its major themes and vital sub-components. At this point, the teacher educator should also draw connections between these themes and the connections that, ideally, are being made to these themes in other pre-service education courses. The following class should be used to formally introduce students to the theory of critical pedagogy. The connection between critical pedagogy and peace education is essential as it is the goal of critical pedagogy to empower students to advocate for change, and peace education to provide an understanding of what peace looks like. Implementing and explaining the core concepts, skills and outcomes of this pedagogical style, as identified within the literature review portion of this thesis, can be used as the framework through which to discuss these topics. Further on, throughout the Philosophy course, this pedagogical framework should be revisited often both topically and practically by the teacher educator. The course instructor can incorporate the underpinnings of critical pedagogy throughout the course when addressing the areas which the Philosophy course already focuses on. The Philosophy course should continue to discuss the peace education related topics already included in its core curriculum. However, these topics will need to be further developed in order to draw on their connection to both the pedagogy and topics of peace education. The achievement of this task will ensure that students are able to easily visualize how the topics of anti-racism education, gender equity training and conflict resolution are held under the umbrella term of peace education. These topics should be connected to peace education using literature, case studies and activities which clearly illustrate how issues of anti-racism education, gender equity training and conflict resolution

are vital areas that teachers must address with their students, to achieve a future of peace builders.

Conclusion

After exploring the methodology of reflective narrative throughout this study, researchers have come to have real appreciation for the amount of personal learning that takes place when one is able to capture one's feelings regarding a topic. Without this practice, one would not have recognized his own identity as a teacher, how he came to be interested in the study of peace education, or how my understanding of my pre-service education has developed over time. As such, the study makes a strong recommendation that the Philosophy course and every core course of the Bachelor of Education program adopt and promote peace education as an effective learning tool. The ability to re-visit personal sentiments and ideologies at a later date, in order to reflect on how one's feelings and ideas have changed is an instrument of both personal and professional growth. Reflective practice is an immeasurable learning tool, which pre-service students can personally adopt to increase their learning experience, and can learn to implement with their own students. A course structure that includes the content inclusions on peace education and conflict resolution suggested earlier would ensure that pre-service students are both aware of the world around them and how they are able to change it for the better. The structure the researcher has identified, marries the importance of initiating peace education on a cross curricular basis, while also ensuring it is easily implemented throughout the existing like-minded Philosophy course structure as well as other courses and curriculum. To review the findings of this study, it is crucial to reiterate that this study was a reflective narrative, with a component comprised of a curriculum review. It sought to discover if, where, and how peace education training exists in the pre-service program at M. J. P. Rohilkhand University Bareilly, specifically within the Philosophy course. Lastly, the study finds it fundamental to highlight that despite the author's own participation in the Philosophy course, after completing the re-reading of all units contained within the Philosophy syllabus, there are two main findings:

1. Formal peace education is not present in the curriculum.
2. The identified sub-components of peace education (gender equity education and conflict resolution education), are not addressed throughout the M. J. P. Rohilkhand University, Bareilly, Philosophy curriculum.

LIMITATIONS OF STUDY

The limitations of this study are undeniable. The selection of a single course to be scrutinized means that this study

undeniably only addresses the curriculum espoused through the Philosophy course, and will be unable to make specific recommendations about future curriculum adaptations for any other course in the Bachelor of Education program. Also, because the study is developed as a reflective narrative and a curriculum analysis, it is limited to the beliefs and perceptions of only one student: myself, the researcher, and thus cannot make judgments about the effect the course had on any other students completing it consecutively. Because the instrument developed to code each component of the curriculum is only searching for major ideas and trends throughout the texts, the study is limited to discussing only what each text deals with in its majority, and will not reflect how these texts spurred in-class discussions or personal work leading from the curriculum text.

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