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Topic

Promoting Peace Through Peace Education In Teachers' Training Education Curriculum

Abstract: Not a single nation can anticipate ascertaining long-lasting conditions for peace unless it finds ways of building common trust between its citizens through its scholastic system by promoting mutual understanding, respect, lenience and dialogue. Wisdom to live with and in peace is rising as a premise of peace education. It is only through peace education that peace can be established in the human mind as an antidote to war is in the minds of men. Teacher education is fundamental to peace-building. Therefore teacher education institutions should adopt a style of teaching that imparts to the young, attitudes of exchange of ideas and non-violence in others words, the values of tolerance, peace, openness to others, caring and sharing, human rights and democracy. It is, therefore, crucial to integrate the system of belief of peace in the curriculum for teacher education. The paper discusses ways of promoting peace and the tenets of peace with prevalent policy perspectives included in the teacher education curriculum as pedagogical studies. The paper suggests that Teacher Education Institutions (TEIs) should adopt a holistic and integral approach in promoting peace by encouraging student teachers to engage in meaningful activities to heighten local, national and global awareness of peace concept. The more student teachers are exposed to peace orientation, the less they are likely to find faults with one another and the more they are able to live and work together (as a future teacher) for the benefits of mankind and for the good of the society.

Keywords: Teacher Education, Teacher Education Curriculum, Peace, Peace Education, Peace Teacher Education.

Introduction: For students teachers are role-models. Therefore teachers play a role unintentionally in propagating violence if they are not oriented to peace. As the platitude goes, what I instruct is the thing that I know and what I teach is the thing that I am. An educator's prime duty is to assist understudies with turning out to be acceptable individuals, propelled to satisfy their actual potential for their own advantage as well as for the improvement of society in general. It is for this reason that a teacher is compared to a gardener who plants seeds of knowledge and good values, waters them with care and kindness, and removes weeds of ignorance. Virtuous teachers are role models of peace values, such as the art of listening, the modesty to recognize and precise one's mistakes,

supposing accountability for one's actions, division of apprehensions, and assisting each other to resolve problems exceeding differences even if they do not discourse peace. A teacher who imposes discipline in the classroom only by frightening children with blows and slaps is a role-mode for violence. The teacher's role in creating a positive climate in the classroom is of vital importance. It is educator's outlooks, approaches, values, and relationships that decide the type of the classroom environment.

A teacher who from a peace perspective, can critically evaluate his/her attitudes, habitual modes of thinking and approach to teaching, what one teaches and what are the carry overvalues of what is taught and how it is taught becomes a positive feature for education for peace. This is particularly true in the Indian background where educators are appreciated as the sources of knowledge and insight. If education is the only defence against human upheaval, peace education is the soul of education that can create the safeguard for human survival on the planet earth. It is only through peace education that peace can be installed in the human mind as an antidote to war is in the minds of men. No country can hope to establish eternal conditions for peace and tolerance unless it finds ways of building mutual trust between its citizens. The way forward peace is no doubt an end product to progress and development. No society can actually conquer its economic and political statures when the constituents of peace, harmony and social growth are missing. Peace according to many intellectuals such as Bums. (2005). Bar-Tal (2002), Adams (2000), and Peterson (2012) basically refer about understanding the natural world of difference at a range of levels from personal to global, studying the causes of war, conflict and human violence, exploring a range of awareness of the rights and responsibilities of individuals and groups in the world.

The teachers of tomorrow need to be oriented toward peace and tolerance rather than towards violence. How to cultivate peace behaviour among student teacher is the broad concern of teacher education in equipping the future teachers to facilitate peace education as an agent of change in society. One of the curricular inputs prevailing into teacher education is to enable the student teachers to integrate theoretical learning with actual life experiences, develop the skill of working with the people and to expose them to complex socio-economic problems through actual work situations in the society. But many a good idea in teacher education has suffered for want of proper understanding and imaginative application. The implications of peace orientation of teacher education curriculum involve a complex network of environmental factors-home, peer group, community, the media and society at large. Teacher educational institutions cannot expect to promote peace simply by adding a course or two to their curriculum. What needs to be done is to provide the teacher trainee with a variety of experiences, cognitive learning, education of the emotions, training of the will through curricular and co-curricular programmes of the college and its hidden curriculum so that their cumulative influence helps the future teacher to become a better person.

For any nation, national curricula for peace evolve over time as a manifestation of the needs, perceptions and chronological development for the societies concerned. National Policy on Education (NPE, 1986) expressed concern over the erosion of essential values and an increasing cynicism in society. It encouraged turning education into a powerful tool for the refinement of community and moral values. Further, the programme of Action of 1992 tried

to integrate the various components of value education into the curriculum at all stages of education including the teacher education, the seeds of peace should be oriented in the hearts of student-teacher at the teacher education level in order to rise a new generation of peace-loving citizens of this great country. Teacher education curriculum includes sensitizing teachers to their own biases so that they can set aside judgments while dealing with students. The emphasis is on how teachers can create a non-threatening environment by treating students with respect and thereby help them feel confident and comfortable. Teachers need intensive training so that they can address issues in a fair and unbiased way and become good role models of peace.

Concept of Peace Teacher: Peace is a state of mind. This is beautifully expressed in the preamble to the UNESCO constitution since wars begin in the minds of men that the defence of peace must be constructed. Peace implies the capacity to live together in harmony; Peace has been defined as an absence of violence. Adejobi and Adesina (2009), Burns and White (2011) viewed peace education as a type of study that essentially inculcates discipline in people. It is that sequence of study that demonstrates individuals in the past and present reasons of battle or wars observing the special effects, and mentioning ways of preventing such social evils. Ajala (2003) defines peace education as the type of education that impacts learners all norms, values and attitudes that can bring about an encouraging environment for human living.

Fran Schmidt and Alice Friedman (1988) define, Peace education as holistic which embraces the physic; emotional, intellectual, and social growth of children' within a framework deeply rooted in traditional human values. Peace education allows broadening critical thinking, making informed choices and becoming agents of change and actors of peace and tolerance. Each region of the world has its own way of defining the concept of peace and interpreting therefore different interpretations of peace are questions about what constitutes the cognitive and affective content of peace education that prospective teachers should learn. There is no need to teach Peace education as an autonomous subject. It can be integrated into the regular school subject. Also, various extracurricular activities can form part of a well-designed experiential curriculum. Teaching about peace education is closely associated with development and peace that can be considered at different levels Individual or self-development level, School or society level, National level, and Global level.

Peace teacher education denotes to the whole range of educational actions taking place in numerous settings (formal, non-formal and informal) that goal to meet teacher learning needs. Article 33 of the UNESCO recommendation of 1974 is very clear in its commendation for educator education: 33(e) Develop attitudes and skills such as a desire and ability to make educational innovations and to continue his or her training, experience in teamwork and in interdisciplinary studies, knowledge of group dynamics and the ability to create favourable opportunities and take advantage of them. Teacher education mentions to the policies and measures designed to furnish potential educators with the knowledge, attitudes behaviours and skills which they need to accomplish. So while designing a curriculum of teacher education programmes the national aspiration and need, cultural and social change should be reflected through the curriculum. Teacher Education discusses to the

strategies and measures planned to equip potential teachers with the knowledge, attitudes, behaviours and skills they require to perform their task effectively in the classroom, school and society. Teachers eventually regulate our collective aptitude to originate, to invent and to find clarifications for tomorrow. Nothing will ever substitute a good teacher. (Irina Bokava, UNESCO Director-General)

Peace education responsibility of the teacher education: Since education is important freedom as theorized by Amartya Sen, the current efforts should focus on making education as a basic human right. It is unanimously acknowledged that education is the greatest foundation of social mobility equality and empowerment both at the distinct and shared levels. In this regard, India is committed to providing education for all keeping in mind the major goal of quality, relevance and excellence. The central government has made the 86th amendment to the Constitution that made primary education a fundamental right, statutorily enforceable. However, while attempting to provide the right to education we need to realize that at its core lies peace education. Therefore education for peace should permeate all aspects of school life, with implication for learners, teachers and administrators. Peace Education should be part of everyone's education. It nurtures the expansion of human values, rights and responsibilities through a new strategy of prospectuses, textbooks, training and orientation of educators, decision-makers, etc. The TEIs has an important role to play in helping future teacher who will be the torchbearers to develop an awareness of peace in particular and human rights in general.

It is clear that teachers play an important role in the organization of Peace Education and therefore it is imperative to develop the knowledge levels of teachers. It is now widely accepted that the most effective way to improve the quality and effectiveness of the education program for peace is to reach teachers and teacher educators. With regard to expectations from teachers, the National Commission on Teachers (1985) has indeed rightly remarked that "... The new teacher we have in mind has to translate national goals into educational actions. He/ she have to communicate to his/ her pupils the importance of and the feeling for national integrity and unity; the need for a scientific attitude, a commitment to superiority in standards of work and action and correct approaches and values besides being capable in the skills related to education."

The question arises that can all teachers are able to teach peace education, its essence, values with the same proficiency? What about teachers who are not even aware of the concept of peace? The humble response is that educators have to be assumed education on content as well as pedagogics material groundwork, and programme development because they have to be role models in the while peace education procedure. Unlike classroom instruction, the teaching of peace does not involve the memorization of text or acquisition of skills; it is a matter of creating basic attitudes of tolerance and goodwill towards all human being. Consequently, the operation of Peace Education increases the role of educators from the whisperer of knowledge, to the originator, implementer, society companion, action investigator, syllabus-programme developer, etc.

Policy pronouncements and teacher education for peace: National Curriculum Framework suggests, no reform, however well-motivated and well planned, can succeed unless a majority of teachers feel empowered to put it in practice (NCF 2005, 50). The pre-service course leading to a bachelor of education (B.Ed.) Degree of a university is a general pattern of the teacher education programme. A bachelor degree in Arts, Science, Commerce, etc. is the least stipulation for this course, which is also the baseline degree for higher courses in education and other areas of endeavour in the education sector. Apart from this, some universities have also introduced Bachelor's degree courses leading to elementary teacher education.

UNESCO has taken a praiseworthy initiative in encouraging peace education. It has produced some significant writings and instructive measureable on peace education. Learning the Way of Peace: a Teacher's Guide to Peace Education is a revolutionary effort. The controlling philosophies of the UNESCO endorsement on the preferment of international understanding, collaboration and peace and admiration for human rights and necessary freedoms have initiate a place in the governmental and educational strategy documents of India. Drawing from the Indian constitution, peace perspectives have dominated the formulation of educational policies. The report of various Indian Education Commissions and education policy statements has articulated the importance of peace education as part of the education reform and development effort in India.

The Education Commission of 1882, ventured to recommend the inclusion of moral education in the curriculum, which the government dismissed as impractical in 1884. The report of the Secondary Education Commission of 1952-53 is a significant landmark in the thinking on moral and religious education. It recognized personality building as the significant goal of education. The approach to education as the report of the University Education Commission (1962) was shaped by the awareness that education should not stop with the development of intellectual powers but must deliver the scholar...a code of conduct based on essential philosophies of ethics and religion. It struck a more confident note that if we exclude spiritual training in our institutions, we would be untrue to our whole historical development.

The testimony then drives on to make a situation, not for spiritual or moral teaching, but for developing a national confidence, a national way of life-based on the Indian viewpoint on religion, free from doctrines, rites and proclamations. The Education Commission of 1964-66 put the spotlight on education and national development and identified the absence of provision for education in social, moral and spiritual values as a serious defect in the curriculum. The commission suggested that these values be communicated with the help, wherever conceivable, of the moral teachings of great beliefs and religion. Agreeing with the Sri Prakasa Committee Report it endorsed straight moral teaching for which one or two times a week should be set sideways in the school schedule.

The National Policy on Education (1986) conveyed apprehension over the corrosion of indispensable values and an accumulative pessimism in society. It encouraged turning education into a forceful tool for the refinement of social and moral standards. Teaching

should stand-in universal and eternal values, oriented concerning the unity and incorporation of our people. The Programme of Action of 1992 tried to integrate the various components of value education into the curriculum at all stages of education and make a direct reference to the campaign of worldwide collaboration and peaceful co-existence as significant aims of education.

The National Curriculum Framework for School Education (2000), resounding the NPE (1986), mourned the destruction of the important social, moral and spiritual values and an upsurge in sarcasm at all levels. In contradiction of this background, the outline advanced a plea to assimilate value education into the syllabus. The framework set an integrative method.

The National Council for Teacher Education (NCTE) issued curriculum frameworks for teacher education on four occasions in 1978, 1988, 1998 and 2009 covering the entire spectrum of teacher education. From the peace education perspective the curriculum framework has emphasized the relevance of curriculum to the flexibility within the framework of acceptable national goals and values and, therefore the educator has to be a mediator for this alteration. The 1978 curriculum framework emphasized the rationale for working with the society as major objective of teacher education. It underlined that in order to strengthen conjectural learning, real life experiences need to be provided to the educator apprentice so that he/she may confirm and authenticate his/ her theoretical information. The 1988 curricular framework further recommended that development and nurturing of a common Indian identity should be an objective of teacher education curriculum itself and activities appropriate to this level of learners are to be provided for. The 1998 curriculum framework for quality teacher education also reflected the realities of national life and strives to realize the interdisciplinary goal of education. Some of the objectives of education having stress on peace reflected in these documents are,

1. To develop Gandhian values of education as non-violence, truthfulness, self-reliance, dignity of labour, etc.
2. To develop an understanding of the objectives of school education in the Indian context and awareness of the role of the school in achieving the goals of building up a democratic, secular and socialist society.
3. To promote capabilities for inculcating flair values and goals enshrined in the constitution of India.
4. To sensitize teachers towards the promoting social cohesion, international understanding.
5. To empower teachers to cultivate thinking and scientific temper among students that will liberate them from the bondage of prejudice, bias, etc.

According to the analysis of teacher education curriculum by the Committee on Fundamental Duties Citizens (Justice J.S. Verma Committee) (1999, MHRD), the education in fundamental duties in teacher education curriculum is more by default... Teaching of these related content and concerns is fragmented and scattered in diverse papers and pieces so

much so that the impression gets tremendously thinned. Further the commission finds that many of the concerns were either completely ignored or inadequately covered, especially Fundamental Duties. It is further interesting to note that under uniform curriculum for Two Year Bachelor of Education as per the Guidelines of NCTE Curriculum Framework (2014) all states of India have to integrate the major dimensions/indicators of peace education in their curriculums. This guidelines have emphasized inclusion of pedagogic studies having peace education concern through a course on language across the curriculum, pedagogy of a school subject, peace education as an optional course and engagement with the field programmes under enhancing professional capacities (EPC) through the course reading and reflecting on texts with supplementary reading materials and reading comprehension passages of the reading component of language curriculum for teacher education.

Peace education in teacher education curriculum: The agreement that education shall further the activities of, the United Nations for the maintenance of peace and shall be directed to the development of respect for human rights and fundamental freedoms and for the principles, enshrined in the Charter of United Nations implies that peace education should be included in the curriculum. According to Education commission 1964-1966 every teacher whatever the subject he teaches must ensure that in the teaching of his subject and dealing with his pupils fundamental values such as integrity and social responsibility are to be brought out. The educator need not try to lure out the moral all the time....if he/she has assumed some thought to the ethics essential for the possibility of his/her subjects, his/her work as a educator; they will indiscernibly pass on into coaching and make an influence on the scholars. Perceptibly the whole curriculum of teacher education should permeate a concern to promote peace. This would mean that an institutional ethos friendly to peace development shall be created by all responsible for running teacher education institution teachers, students and the society.

Curriculum in peace education has to follow an unconventional path. Unlike other school subjects, like mathematics or science, peace education does not derive from any known composition of knowledge. It is an interdisciplinary subject. For its expressive execution what is mandatory is obligation from all the perceivers of teaching. Peace education involves its own pedagogy. Teachers under training require specific curricular and co-curricular inputs which would help them understand the relevant psychological, sociological, philosophical bases of peace learning, develop skills and competencies of grasping the concept for peace education and organizing appropriate learning experiences.

All this would mean a thorough re-orientation of teacher education curriculum from its present status, Promoting peace through supplementary reading materials, Simon Barron (1998) is of the view that proficiency assumes a noteworthy work in forming our reality in the strict and non-strict perspectives and in impacting the relations among individuals and culture. Proficiency in instructor training is a condition for people to successfully take part in popularity based procedures to guarantee a voice in the public eye associations, increase political information and in this way add to moulding the nature of open strategies. It is vital to incorporate education in the harmony building process so as to plant the seeds of harmony

and give adolescents and grown-ups the abilities they have to look for appropriate work for livelihood.

However the teacher education syllabus frameworks have been arranged by National Council for Teacher Education (NCTE) at the national level, each state and university have their sovereignty to design teacher education course at their end. The present teacher education curriculum at secondary levels comprises of three components: Perspectives in Education, Curriculum and pedagogic Studies and Engagement with the Field. The course components of theory courses are complemented with practicum courses also which provide a deeper understanding of the disciplinary content that is chosen and incorporated in the subjects of the school curriculum and pedagogic studies with provision of peace education as an optional course.

Some of the tenets of peace that can be included in the supplementary reading materials through reading_ course reading and reflecting on texts and comprehension passages of the reading component of language curriculum for teacher education can be, loving in peace, loving and caring, caring and sharing, good neighbourliness be your brother or sisters keeper, respect other people's religion/beliefs, impartiality and common advantage, rivalry without war, reimbursements of dialogue, mutual non-violence, patience for traditional diversity, endure one another, say "no" to any form of viciousness, say "no" to any form of insensitive behaviour, quarter individual variances etc. When student teachers are constantly and regularly exposed to good reading materials with the above titles, the chances are that they will be more positively disposed towards other members of their class, school and individuals in their society. Education for developing values and morals has been addressed by the NCFTE 2009. The course on contemporary India and education develops an insight into the nature of Indian society, its variety and complexities and makes teacher education program relevant to the society. It supports in evolving vision to deal with problem related to discernment, subjugation, mistreatment, terrorism, ferocity, etc. Besides theory paper the indicators/ dimensions of Peace Education should be dealt in the content-cum-methodology of teaching social studies/ Environmental Education.

Suggestion for TEIs from peace education perspectives: While determining the syllabus and content of peace education, it is necessary to define curriculum as a total life experience in the TEIs. In case of peace education, it is all the more important since peace education is not anticipated to be offered as an independent subject. Its purpose will be better served if it is amalgamated into different subjects so that it may become a theme cutting across every subject, and it gets ingrained in the minds of the learners. However the major question is how these concepts can be transacted in the classroom so as to translate this knowledge to action. It is evident from widespread practice followed in actual classroom teaching, most of the related content and concerns are treated in nonessential way. Very few concerns come up for direct and thorough discussions. Activities are mostly confined to celebration of national festivals and days, cultural activities, society service-oriented activities. These are performed more as a ritual rather than inspire student teachers and influence their attitudes and skills. Following are some approaches to develop teacher education based on peace education perspectives:

1. The nature of peace education is such that it falls basically in both cognitive and non-cognitive sphere of influence. Therefore, it goes further than prescribed curriculum. Therefore, too in actual classroom situation the pressure should not be on information and content rather on development of attitudes and values. Further it requires that incorporation of peace education in the teacher education curriculum must be integrated in all its activities.
2. To realize the objective of peace education in the right spirit at the TE.l.s, teacher educators have to be oriented and trained in order to build a society of peace and observance of human values.
3. The effective way to institutionalize the concept of peace education in teacher education programme must be accompanied by suitable co-curricular events directing at some of the deficiencies in the curricular style especially in terms of attitude and values expansion.
4. In view of very little content on peace education to be included in the teacher education curriculum, what is needed is a dynamic support with state educational agencies, TEIs and university departments of education to plan on this issue and incorporate it in teacher education using the right perspectives.
5. Equally co-curricular activities, project work, working with the society, observance of UN Day, observance of human rights week, research on human rights violations in the society, may be integrated in all activities of TEIs.
6. There is an urgent need to prepare self-learning modules on peace education with practical activities, lesson plans and standard materials for teachers at all levels.

We must however mention that integrating peace education into different subjects and activities in the teacher-training programme should be a creative ongoing process. Any amount of recommendation how to integrate will always be insufficient. The teacher educators must be encouraged to alter and develop other methods and means of integrating peace education in teacher education curriculum.

Conclusion: The importance of peace education in the teacher education curriculum cannot be overlooked, particularly at a time when the world is facing its worst crisis. Yet promoting such improvement related to education in human values has half-hearted receptivity at the hands of teachers, students, and parents. There is not a single country which can think to create permanent conditions for peace unless it finds traditions of endorsing peace between its inhabitants through its educational system by integrating the tents of peace in the teacher education syllabus. The promotion of peace in a plural society like India has its own context and specificity. In a complex country like India, societal violation of human rights and violation at all levels have necessitated the introduction of peace education at all levels of teacher education programmes. The positive reception of peace concern should move beyond announcements and must become a reality and way of life. There are many more landmarks to go by developing holistic plans of action with clear peace education, objectives, functional and composite curriculum framework on peace education for a different stage of teacher education, training policy for teachers and teacher educators, self-

learning package containing material or, general awareness, skills development, transactional strategies and sound research support for strengthening peace education at all levels of education. This would go a long way in achieving the objectives of peace education in India. There is a need for TEIs to adopt a holistic and integrated approach in promoting peace in their routine curricular aspect.

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