TEACHING TEACHERS TO TEACH PEACE:
A REFLECTIVE PRE-SERVICE CASE STUDY

by

Tiffany Anne Bartlett

This thesis submitted in conformity with the degree requirements
For the degree of Master of Arts
Graduate Department of Curriculum, Teaching and Learning
Ontario Institute for Studies in Education
University of Toronto

© Copyright by Tiffany Anne Bartlett (2009)
TEACHING TEACHERS TO TEACH PEACE:  
A REFLECTIVE PRE-SERVICE CASE STUDY  
Master of Arts 2009  
Tiffany Anne Bartlett  
Department of Curriculum, Teaching and Learning  
University of Toronto

Abstract

This thesis explores the relationships between pre-service teacher training, peace education, anti-racism education, gender equity education and conflict resolution. Specifically, this study investigates the mandatory School and Society course within the Initial Teacher Education Program at the Ontario Institute for Studies in Education at the University of Toronto, to explore peace education training within the pre-service teacher education program. The methodology employed involves the combination of a curriculum analysis and reflective case study; both are utilized to illustrate the author’s experiences as a pre-service student, and the training received during this program. The findings illustrate that components of a peace education curriculum are observable in the Initial Teacher Education program. There is however, no formal requirement for delivering peace education within the program. As a result, this thesis offers recommendations for the development of formal peace education training in OISE/UT’s pre-service program.
Acknowledgements

I would like to thank my Advisor Grace Feuerverger, for her inspiration, thoughtfulness and constant encouragement, her dedication to peace is matchless. I would also like to thank Sarafroz Niyozov for always posing the tough questions and introducing me to unknown worlds.

To my family who always encouraged my ambitions and my friends who stuck by me; I cannot describe the depths of my gratitude. Without their kind words of support and encouragement I would not have been successful. I am forever indebted to my team of supporters who never ceased to get me through the tears. And to all of you, who diligently questioned my completion, ask no more… I’M DONE!

Finally, I would like to acknowledge that this thesis is a reflection of my ongoing dedication to learning and teaching in the hopes that someday the world will materialize peace.
# Table of Contents

<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Abstract</td>
<td>ii</td>
</tr>
<tr>
<td>Acknowledgements</td>
<td>iii</td>
</tr>
<tr>
<td>Table of Contents</td>
<td>iv</td>
</tr>
<tr>
<td>List of Tables</td>
<td>vi</td>
</tr>
<tr>
<td><strong>Chapter 1: Introduction</strong></td>
<td>1</td>
</tr>
<tr>
<td>• Study Rationale and Focus</td>
<td>1</td>
</tr>
<tr>
<td>• Unpacking a Pre-Service Teacher’s Backpack</td>
<td>6</td>
</tr>
<tr>
<td>• Multiculturalism in Canada</td>
<td>13</td>
</tr>
<tr>
<td><strong>Chapter 2: Literature Review</strong></td>
<td>18</td>
</tr>
<tr>
<td>• Learning through Narrative Reflection</td>
<td>19</td>
</tr>
<tr>
<td>• Theoretical Framework: Melding Critical Theory and Practical Application</td>
<td>26</td>
</tr>
<tr>
<td>• Educating the Educators: The Role of Pre-Service Teacher Education</td>
<td>36</td>
</tr>
<tr>
<td>• The History, Development and Application of Peace Education</td>
<td>46</td>
</tr>
<tr>
<td>• The Mechanisms of Peace Education: Anti-Racism Education, Conflict Resolution Education, Gender Equity Education</td>
<td>58</td>
</tr>
</tbody>
</table>
Chapter 3: Elucidating My Research Methodology

- Identifying a Research Area: The School and Society Program

Chapter 4: My Pre-Service Teacher Education: Reflections and Research Findings

- Reflective Analysis of Pre-service Program and Personal Preparedness
- Exploring the Research Findings
- Reflections on My Pre-Service Teacher Education

Chapter 5: Practicing Peace Education

- Approaches to Peace Education
- International Peace Education Paradigms

Chapter 6: Recommendations and Conclusions

- Recommendations for Peace Education at OISE/UT
- Final Review of Study Themes and Purpose
- Final Thoughts

References
List of Tables

<table>
<thead>
<tr>
<th>Table</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Table 1. Peace Education Definitions by Author(s)</td>
<td>47</td>
</tr>
<tr>
<td>Table 2. Results of School and Society Curriculum Analysis</td>
<td>90</td>
</tr>
</tbody>
</table>
Chapter 1:
Introduction

“If we are to reach real peace in the world, we have to begin with the children.” (Gandhi).

In a world where international barriers virtually cease to exist, and instead global communities are the norm, that universal peace is still unrecognized is shocking. In a world where violent wars, genocides, famine and structural violence persist, the need to study peace is ever pertinent. Without a society willing to strive for peace the persistence of these appalling acts will only continue. To strive for peace, there must first be a commitment to teach peace, in particular to our youth, as it is our youth who must constitute a new generation of peace makers. The following study focuses on the theory and practice of preparing pre-service teachers to integrate peace education into their classroom practices on a cross-curricular level. The study focuses further on the areas of anti-racism education, gender equity education and conflict resolution training; the mainstream components of a larger notion known as peace education. A strong pre-service teacher preparation program that focuses on peace education training can provide a learning experience that has the ability to develop pre-service teachers into transformative agents, capable of enacting positive peace yielding attitudes in their students. There is a tremendous amount of ambiguity surrounding the topics of both peace education and pre-service teacher training. Throughout the following study I aim to reconcile many of these unanswered questions, paying special attention to the interconnectedness of theory and practice.
The overall goal of this thesis is to bring the reader into the life of a pre-service teacher candidate, more specifically my life as a pre-service teacher. The goal of preparing and studying to present a thesis is to intensely study an outside topic, through qualitative and quantitative research. The study you are about to maneuver through is unique. It is the study of how an external idea came to be indoctrinated as an internal, pedagogical and individual struggle; a struggle to reconcile my goals of becoming a teacher and encouraging my students to fashion and fight for a more socially just world. The following story and theoretical backings were created both to aid future teachers in their struggle to make peace happen, and as part of my individual commitment to fight for a more peaceful world. On a daily basis, and throughout this thesis, I am struggling to present a pedagogical situation that will enable students to become aware of their ability to initiate peace in their homes, communities, countries and international communities.

**Study Rationale and Focus**

The objective of the following study is to address the motivation for the inclusion of peace education training in pre-service teacher education. Therefore the rationale for this study is built to address the increasing need to meld theory and practice in education. As Canadians, many of us like to think of ourselves as peacekeepers for the world. The image of Canadians as peacekeepers has served a number of social and political roles; “Canada’s reputation as a ‘good international citizen’, a reputation acquired partially through extensive peacekeeping” (Jockel, 1994, p.15). Canadians have served all over the world bringing stability to regions where conflicts have had the potential to destroy nations and cultures. Internationally, Canadians are seen as a nation of peoples who both embody and spread peace. However, I argue that Canada is not a peaceful country. Peace is achieved when all types of violence are absent and rejected within a society. Canadians may be free, in most cases, from physically violent situations such as
war, yet they are still living in a state of negative peace (Galtung, 1996). We are still living in a state of negative peace since we are not free from ethnic or religious discrimination, our women still do not commend equal social rights, our systems of education do not recognize international learning methodologies, and while we still place value on the use of a single language, rarely do we recognize the value that Immigrants bring to this country, and poverty is also an ongoing battle. As a result Canadians still live in the presence of structural violence, meaning that until we achieve a social system that serves the needs of our whole population we are not living in a state of actual peace, otherwise understood as positive peace (Galtung, 1996).

The result of this situation is that although Canada is viewed as a peaceful and peacekeeping nation, we are failing to address issues of social justice in our own country. In order for Canada to live up to this international reputation, it is imperative that Canadians commit to establishing peace in their own society. Furthermore, there is a need for a commitment from educators to instruct Canada’s youth so that they may continue to strive for peace both nationally and internationally. The need for peace education curricula in Canada is greater now more than ever, especially in the wake of increasing national diversity and global instability. Comprehensive teaching and training in the area of peace education is a peace-yielding instrument. Teaching about peace has the ability to provide teachers and students with the frameworks needed to rectify inequalities in their own communities, and it also allows for peace-minded individuals to continue traveling around the globe, aiding in the annihilation of violence and keeping peace in the name of Canada. As a population who currently capitalizes on our reputation as peacekeepers, we have to be mindful of this charge and ensure that we are preparing ourselves to achieve these goals. Empowering teachers to teach peace illustrates a dedication to our reputation, because without peace education training, how can our youth be expected to fulfill their international expectations? As a nation, Canada needs to rationalize the
inclusion of peace education in all of its schools to ensure the fulfillment of national and global expectations.

This national goal is grounded at the level of our schools. As I mentioned, to achieve international peace we have to first begin with achieving peace within our own country, cities, communities and classrooms. As such, this study seeks to highlight the need and desire for pre-service teachers to be prepared for diverse and increasingly violent and conflict-ridden classrooms. The needs of students in Canadian classrooms has shifted so that many students not only rely on the education system for instructional and academic learning, but are using this as an outlet to cope with issues they have been exposed to, or are currently experiencing in their lives. It cannot be taken for granted that students today flood Canadian classrooms from countries all around the world, many of whom have experienced unimaginable tragedies in their lives, or have never been exposed to institutionalized education. These students enter into the classrooms that OISE/UT is preparing pre-service teachers to work in; therefore addressing the issues these pre-service students will face should commend an equal weight as all other components of the educational process.

In today’s schools teachers are obligated to assume roles uncommonly associated with teaching. Today teachers are forced to double as conflict mediators and promoters of equity and social justice. These tasks are difficult for those who have received training in the area, and undeniably, are a daunting task for teachers without training. This research is being conducted under the assumptions that peace education training can better prepare teachers to teach about and resolve issues that may arise in multi-lingual, multicultural, multi-ethnic, and multi-religious classrooms. The teaching of these skills ensures that students are empowered with the capacity to emulate peace-mindedness in the future. Based on the authority peace education possesses to empower teachers, this research seeks to provide justification for implementing peace education
training as a mandatory component in the OISE/UT Pre-service Teacher Education program. It is hypothesized that components of peace education are being inadvertently addressed under the guise of other topics, within a variety of courses. However, without installing mandatory curricula, it cannot be ensured that every student is receiving the same, if any, training in the area of peace education, suggesting that OISE initiate this training into the pre-service program.

There is one overarching research question that serves as a guide for the entirety of the thesis. This major question to be addressed throughout this investigation is: Is OISE addressing components of peace education in the Pre-service Teacher Program? This research question seeks to discover whether or not students are receiving peace education training at OISE. It is hypothesized that students are not being formally introduced to this subject, despite OISE/UT’s official commitment to diversity and social justice. OISE/UT states:

“The program is designed to assist teacher candidates to construct professional knowledge and develop deep understanding of teaching and learning for the diverse needs of our communities. Seven broad principles underpin the OISE/UT Initial Teacher Education Program. These include: Teaching Excellence; Research-based and Research-driven; Cohort-based Learning Communities; Coherence; Faculty Collaboration; School/Field/University Partnerships; and Equity, Diversity, and Social Justice.” (OISE/UT Initial Teacher Education, 2007).

Following the guide of this overarching research question a number of sub-questions will be addressed throughout the thesis. These questions will serve to guide the topics of major chapters and discussions. Sub-questions to be addressed include:

1. How is peace education being taught in the Bachelor of Education at OISE/UT?
2. What role does the School and Society course in the Bachelor of Education Program at OISE/UT 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 know that peace education training is taking place in the Bachelor of Education at OISE/UT?

It is hypothesized that Bachelor of Education (B.Ed), students do not feel sufficiently prepared to deal with issues of violence and social justice in the classroom. In order to rectify this situation it is proposed that peace education training be implemented based on its ability to provide strategies for teachers to address classroom conflicts, and educate their students to address issues of social inequality. The following research will thus discuss how peace education training (when provided), is a sufficient way of addressing how to teach peace.

**Unpacking a Pre-Service Teacher’s Backpack**

My goal in the development and initiation of the following thesis is to discover the ways in which pre-service teachers are being prepared to develop communities of peace builders. My initial interest lied in the development of peace education to help students mediate conflicts with their peers; however I soon realized that the incorporation of peace education into regular teaching practices would prove to be much more imperative.

I was raised in a small town of 1100 people, most of whom were white and working-class. Speaking of diversity, ethnic conflict, religious difference, sexual orientation or even linguistic variation simply did not happen. Not because it was a small town, or because white, working-class individuals are inherently racist or homophobic, but because the topics simply never arose. The variation just did not exist. I attended primary and junior school in this same
small town and I do not recall ever even hearing the word discrimination or racism. The result of
growing up in a small Ontario town meant that I was forced to attend high school in a larger city.
Throughout these years I came into contact with a number of different people; however, the idea
of religious and racial variation was still virtually non-existent. After finishing high school in a
modestly sized city, I decided to continue on up the big city ladder, and move to Toronto to
attend university.

Moving to Toronto and beginning university at the same time were both shocking
experiences. I remember hearing time and time again that no matter how well one’s high school
Teachers prepared them for university; one will still be mystified at the idea of self-directed
learning and ownership. I admit that attending university was a change as well as a challenge.
More challenging than university itself, was the fact that I was completely unaware of the world
that would soon be my home. Living in Toronto was nothing like I had expected, in fact I never
really knew what to expect. I loved it. I loved the education that the city alone provided me with,
and I knew right away that I had to teach others about the world Toronto had taught me. My
desire to teach grew throughout these years, as did my appreciation of the culture that a city as
diverse as Toronto had to offer.

I applied to teacher’s college at the University of Toronto, Institute for Studies in
Education (OISE/UT) in the final year of my undergraduate degree and was more than thrilled to
be accepted. I knew the year would be grueling; I had heard many horror stories of sleepless
nights preparing for practicum placements and finishing lesson plans, but I was not the least bit
daunted. I was exhilarated and ready to pass on the social and academic knowledge I had gained
throughout my life and particularly, during my time in Toronto.
I began teacher’s college that fall and found that the first semester went by very quickly. It seemed to be crammed with educational theories, pedagogical theories and subject specific course content. My first practicum came and went rapidly. It was a struggle, but a learning experience. I had no idea how different my first practicum experience would be from my second classroom. My first classroom practicum varied in length of time spent in the school, course content, and student demographics. The first school I worked in catered mainly to gifted and high academic ability students, who did not struggle academically, and for what I could see, not socially either. The school had a true mixture of students from various ethnic, religious and linguistic backgrounds and the diversity was embraced and supported within the school community, by the teachers, students and administrators. This particular school had a student organization dedicated to promoting equity mindedness throughout the school. This organization planned events from guest speakers to school-wide initiatives, which promoted equity within the school and within the community. The student group was dedicated to all types of equity promotion including ethnic, sexual orientation and religious. This experience was a mind-opening one. I had never before seen such commitment to the promotion of human rights from students as young as 11, if at all. Throughout my first practicum, I recognized that the learning I had achieved, as a result of my interaction with my students, was immeasurable. These first experiences also lead me to question when my pre-service teacher colleagues and myself would be delving into equity and peace-minded education in our pre-service education. I chose to put this thought on the backburner and return to it during the second-semester, assuming that it was to be addressed in the second half of the program.

During my second practicum I was introduced into a classroom of students who had been bussed out of their area of the city and into a very different neighborhood. This new territory was completely different for my students. The fourteen students I was working with came from low-
income areas of inner-city Toronto. Many of them had grown-up and thus spent their entire lives in their original urban setting. These students had recently been removed from their domicile territory as participants of a fairly new program that was aimed at removing students from areas of territorial distress. This program was developed in the hopes of improving the student’s quality of life by fostering academic success. Many, if not all of the students had been selected to become part of this academically focused program as a result of their continued educational struggle in their original elementary and high schools. Most students had already experienced grade failures, and for many it was their third or fourth time taking the same course; they were simply aiming to attain the credit in order to acquire their basic high school diploma.

I knew very early on in my second practice teaching assignment that I was not prepared for the problems I would be expected to mediate as a student-teacher in this classroom. Not only was I unfamiliar with many of the problems that the students in my classes were facing, I did not know how these problems were affecting my students outside of the classroom. I was very intimidated by this situation. I did not know much about the territory these students had come from, what they had experienced, or how they would see me, a young woman who was expected to be treated as an authority figure. All of the students in my class were male and either African Canadian or Caribbean Canadian, meaning that as a white woman I felt even further alienated from them as a group. I had no idea what these students had experienced before finding their way into my classroom, what their perceptions of education were, or what their perceptions of me would be.

The first week went by quickly and over the weekend I decided that I would spend the following week really getting to know my students. I recognized right away that for them, attending this high school must have been a real culture shock. The school was situated in an affluent neighborhood and the majority of the student population was composed of Jewish
students from middle and upper class families. This meant that not only were the students in my class segregated into alternative classes, they were also segregated from the larger student population. I could not help but question how my students felt about a program aimed at taking them away from their natural setting and placing them into an ultra-foreign situation. I wondered how my students interacted with the rest of the student populations and if there had ever been any situations of conflicts since this program had begun.

The following week I spent significant time speaking with my students about how they came to be involved in the program, what their feelings were about the program, about their new and old high schools, and how they were finding their social interactions with the rest of the school’s students. Most of the students admitted that they did not like their new setting, but recognized that they were concentrating on school much more effectively. I was not surprised by this. At that point in the year, all of the students were passing the course; they were improving academically. What I found distressing was that many of my students recognized, and felt comfortable discussing the fact that they would never be accepted by the majority of the student population. They felt as though they did not, and would not ever belong. Some students actually implicated that the racial divide in the school was seen as the line of success and failure, where the non-black students were expected to be successful, and the black students were categorized as failures. This situation irked and astonished me. I recognized that racism and discrimination were still prevalent in our society, but it somehow still shocked me that students who had grown up surrounded by the tremendous diversity represented in Toronto, would act like this to one another. I wanted to act on my findings, but was unaware of how to go about rectifying the situation, or at the very least improving the lives of my students. I recognized that I needed to have the skills in order to help my students combat the segregation and discrimination they were experiencing at their school. Furthermore, being able to help my students meant that I also
needed to be able to work with the majority of the student population to inform them about my students, their lives and their current goals and aspirations in order to fuse and develop some type of working relationship between the two groups. Obviously, the development of a mutual respect was the first step; however I knew that in order to improve the lives of my students, the ignorance and discrimination demonstrated by both student groups had to be abolished. I wondered how and if this was possible.

I contemplated the situation, and why no other teachers or student-teachers had spoken of the obvious discomfort and discrimination that some of the urban students were facing. I decided that I could not ignore the situation any longer and wanted to make my students feel more comfortable in their new school. As well, I wanted to introduce the school community to my students and their peers in order to disseminate the ignorance both groups were demonstrating. I assumed the best way was to begin by approaching my associate teacher (AT), because as a student teacher I was oblivious as to how to go about commencing a school-wide initiative. I knew nothing about conflict resolution or working with students to address personal issues of racism and discrimination. I approached my associate teacher with my ideas, concerns, and what I had identified as the critical path to success. My AT listened and agreed with each description of the various issues and confrontations I had come to be aware of. However, I was shocked when my AT stated that he and other teachers had discussed the demographics and ensuing discriminatory problems at the school, but had decided that it was beyond their ability to begin discussions with their students with regards to actions and issues that were taking place outside the classroom. However, I recognized that the issues were making their way into the classroom; effecting student’s abilities, self-esteem and ultimately their success. My AT and his colleagues seemed to ignore the fact that issues that take place outside of the classroom, on school grounds, during lunches and breaks make their way back into the classroom. It seemed instead that these
teachers were unprepared to address the underlying issues, knowing that it would have to involve virtually all the students and staff in the school, in order to be rectified. Perhaps they were unwilling to disturb the social setting of the school, disrupt the successful students or involve administrators, principals and parents? Unfortunately, it seemed most likely that my AT and his colleagues, who also dealt directly with the academic bridging program and the “at risk” youth, were unprepared, pedagogically and practically, to initiate the type of programs needed to aid their school.

I had to ask myself why my AT and his fellow teachers, who all seemed dedicated to their student’s success, would be unwilling to attempt to rectify the situation in their school. I believe that this was a result of their lack of skills in the needed areas of conflict resolution and anti-racism training or peace education training. I knew for certain that I did not know the first thing about initiating this type of skill training with my students, and I felt as though I had failed them. Not only had I been unable to instill in them ideas of how to combat social inequalities in the world, I could not help them to combat the discrimination they were facing in order to succeed in their new school setting. It was then that I knew I had to dedicate myself to ensuring that would have the skills needed to combat situations like this in the future. It was this reason that I have dedicated myself to understanding and incorporating peace education into my pedagogy, no matter the grade or course content.

Feeling defeated I gravitated towards graduate studies in order to become more involved with and aware of peace education and how to go about approaching multiculturalism as a teacher. Classrooms are no longer places where children learn their ABC’s. Classrooms, not only in Toronto, but nationwide and worldwide, are becoming increasingly diverse. A teacher’s role must now encompass the education of acceptance and difference in order to strive for the dissemination of discriminatory barriers. Inherently, peace education teachings work with the
framework of diversity to generate acceptance. Furthermore, peace education teaches children the skills and theories to mediate conflict and to preach peace, acceptance and appreciation of multiplicity, outside of the classroom. To be clear: multiculturalism and diversity of all kinds are not the precursors to conflict; diversity is merely a scapegoat for ignorance in many societies. Living in a pluralistic society does not mean we must live with conflict, or that our classrooms will be ravaged with conflict. However, it does mean that as a society there is a need to extinguish our ignorance and consciously educate ourselves about the world around us. Achieving this means that we come to an understanding about the lives of others, their goals and that each person make a commitment to ensure that they are not infringing on the rights and goals of others to live free, happy and successful lives. Understanding that acceptance is the root to achieving peace is somewhat a resolution. In order to understand the classroom demographics that teachers in Canada mediate now, and can expect to reconcile in the future, an in-depth illustration of the Canadian landscape is vital.

**Multiculturalism in Canada**

Multiculturalism in Canada refers to the “presence and persistence of diverse racial and ethnic minorities who define themselves as different and who wish to remain so. Ideologically, multiculturalism consists of a relatively coherent set of ideas and ideals pertaining to the celebration of Canada’s cultural diversity” (Dewing and Leman, 2006, p.1). Multiculturalism at the policy level is structured around the organization of diversity through institutional initiatives in the federal, provincial and municipal domains (Dewing and Leman, 2006, p.1). Multiculturalism is also the process by which “racial and ethnic minorities compete to obtain support from central authorities for the achievement of certain goals and aspirations” (Dewing and Leman, 2006, p.1).
Canada can be described as a multicultural society whose racial and ethnic diversity is expressed in different ways. In recent years, an energetic immigration policy has engrossed a growing number of applicants from non-traditional sources such as Asia, Africa, Central America, and the Caribbean (Dewing and Leman, 2006, p. 1-4). According to Dewing and Leman’s (2006) *Canadian Multiculturalism*, the largest incursion of diversity is concentrated in Ontario, and more specifically in the metropolitan region of Toronto as well as in the metropolitan areas of Vancouver and Montréal (p.1-3).

Some analysts suggest that, demographically, the immigration and development of Canadian society can be divided into three major “forces” (Dewing and Leman, 2006, p.1). The first force consists of Aboriginal peoples and includes status Indians, non-status Indians, Métis and Inuit and their proportion of Canada’s total population is increasing (Dewing and Leman, 2006, p.1-2). “In 2001, just over 1.3 million people reported having at least some Aboriginal ancestry, representing 4.4% of the total population. By comparison, in 1996, people with Aboriginal ancestry represented 3.8% of the population” (Dewing and Leman, 2006, p.1).

The second force consists of the colonizing groups that eventually defined themselves as the founders of Canada. Known as the “Charter groups, both the French- and English-speaking communities constitute this force” (Dewing and Leman, 2006, p.2). The third force in Canadian society is characterized by “racial and ethnic minorities that fall outside the Charter groups; that is, native and foreign-born Canadians with some non-French and non-British ancestry” (Dewing and Leman, 2006, p.2).

At the turn of this century, Canada began to grant immigrants from other European countries access to Canada. In percentage terms, the influx peaked in 1912 and 1913, when annual arrivals exceeded 5% of the total population (Dewing and Leman, 2006, p.2). In recent
years, the number of immigrants arriving in Canada has risen to unexpected numbers. “Between 1991 and 2000, 2.2 million immigrants were admitted to Canada. In percentage terms, the annual intake ranged between 0.6% and 0.9% of the total population during this period” (Dewing and Leman, 2006, p.2). Patterns of immigration in Canada have since changed, and the majority of immigrants arriving in the country now arrive from countries such as Asia, the Caribbean, and South and Central America, additionally many landed refugees are also arriving in Canada from various developing nations (Dewing and Leman, 2006, p.2). Remarking on the 2001 Census, Dewing and Leman (2006), state:

This increased diversity was evident in the 2001 census, in which more than 200 different ethnic origins were reported. After Canadian, British, and French ethnic origins, the most common ancestries were German, Italian, Chinese, Ukrainian, and North American Indian. The 2001 census also found that 18.4% of the population was born outside Canada – the highest proportion in 70 years – and that immigrants were increasingly from Asia. The visible minority population accounted for 13.4% of the population, up from 4.7% in 1981. (Dewing and Leman, 2006, p.3).

The demographics of Toronto make it one of the most multicultural cities in the world. “Data released by Statistics Canada as part of the 2006 census indicates that Toronto is more diverse than Miami, Los Angeles, and New York City. 49.9% of Toronto's population is foreign-born” (Toronto Star, 2007). The 2001 census indicates “46.9% of Toronto's population is composed of visible minorities; 1,162,630 non-Whites, or 23% of Canada's visible minority population, live in Toronto; of this, approximately 70% originate from Asia alone” (Canada, Statistics, 2001). Annually, almost half of all immigrants to Canada settle in the Greater Toronto
Area, and in March 2005, Statistics Canada projected that the visible minority proportion will comprise a majority in both Toronto and Vancouver by 2012 (Toronto Star, 2007).

Given the importance of multiculturalism in Canada, the study of peace education curriculum for teachers is conducive to the current cultural composition of Toronto and Canada. Peace education training for teachers will aid them in dealing with potential conflicts that arise in the classroom as a result of the different cultural and ethnic views expressed by students, teachers, administrators and parents. The following proposal is the result of my personal experiences in the Bachelor of Education program at OISE/UT and as of late, the recognition that there is a need to address issues of acceptance and social justice in Toronto classrooms.

Violence at all levels of the collective social order is a key issue; for nearly five decades educators concerned with this problem have argued that education has an accountability to address the related issues through instruction in the school system, in the education of teachers, and, the development of suitable knowledge and the adoption of pedagogies which are both relevant to the learning goals of peace education (Page, 2004, p. 6-7). Peace education is now the subject of UN policy, research and training by UNESCO, the Council of Europe, and has since become a worldwide trans-nationally conceived and conducted campaign (United Nations, 2007).

The following chapter has discovered that Canadians, for the most part unknowingly, are living in the absence of peace. Not only are we living in a state riddled with structural violence we seem to be ignoring the remedies; I propose that pre-service peace education training will empower today’s teachers to create a society of peacekeepers tomorrow. Unintentionally, without striving to achieve a more equitable and conflict-free society we are in fact contributing to the social injustices that our children face in their schools and social arenas. In order to rectify this situation the study of peace education, its institution in schools and the attempt to have peace
education institutionalized in teacher training must take the forefront of our educational policies. If peace education was considered mainstream, and thus included in everyday language, peace theory and peace education practice would be openly incorporated into mainstream teacher education courses. These policies would be monumental. Striving for peace must now be seen as a societal goal, and thus peace education must be recognized as an advantageous tool for teachers and students to utilize, in order to work towards a peaceful world.
Chapter 2: Literature Review

The development of a socially altering ideology does not happen in a bubble. It requires the input, analysis and dialogue of all the key stakeholders. To understand where peace education is positioned politically, culturally and institutionally, is the first process required to ensure that as a society we are providing our children with the most comprehensive and timely education possible. Instituting peace education as a practice and a theory cannot be achieved without understanding the underpinnings of this area of education. For this reason, the purpose of this chapter is to present a review of the literature which informs and frames the inquiry of this study and provides a throughout understanding of what peace education actually is.

The purpose of any review of literature is to provide a historical, theoretical and academic background, and typically consists of an interrelated set of statements, which can be used to explain or understand a phenomenon and/or some phenomena (Handal, 1987). The following literature review will be broken down in order to unpack and explain the ideas, theories and personal experiences that have shaped the background of this study. The overarching goal of this chapter is to discover what the components of peace education are, while illustrating how peace education is related to other forms of inclusive, anti-oppression and conflict resolution education.

In order to gain a thorough understanding of the methodology employed, it is important to first to provide an in-depth explanation of the methods used to discuss and discover the lengths to which peace education training is taking place within the Bachelor of Education program at the Ontario Institute for Studies in Education. This study will employ reflective
narrative methodology. In order to both familiarize the reader with the concepts of this methodology and detail the validity of this method to the type of research conducted; this literature review will first begin by discussing reflective narrative inquiry. Following this discussion I will outline the theoretical underpinnings of this study, which rest in critical theory. To conclude the literature review I will illustrate some of the major theories connected to pre-service teacher training.

**Learning Through Narrative Reflection**

In order to tell the story of my experiences during my pre-service education, setting the groundwork for the research presented in this thesis, I believe that it is of upmost importance for the reader to understand the selection of my methodology. The methodology that one chooses to conduct their research differs based on theories that have shaped the researcher’s study, their topic and lastly, which is not to be ignored: the researcher’s own personal views of their world and their philosophies. My personal philosophy lies in my understanding that as a pre-service teacher candidate, students acquire knowledge of how to transform themselves into teachers by taking chances. Taking chances is where the majority of learning in pre-service teacher education takes place. Pre-service teachers often feel uncomfortable, nervous and unsure of their skills. Learning through experience requires one to take risks and reflect on their successes and faults, while internalizing these new sentiments in order improve their skills. Personal narrative and reflection is a large component of the training process utilized by pre-service teacher educators, as faculties of education recognize the importance of personal growth through reflection. Being that reflection is the major learning tool employed in pre-service programs, it is a logical decision to discuss my experiences as a pre-service teacher and as a pre-service teacher graduate, through reflective narrative. My choice to use narrative as the methodological tool for this study
meant looking closely at the term narrative and narrative inquiry, not only to gain a personal perspective on this inquiry method, but also to academically ground this project.

Choosing to employ the theory and method of narrative inquiry to complete this thesis is imperative, as this thesis is the product of a personal experience and a personal dedication to the development of peace education and teacher education. Reflective narrative is the most essential method through which I can organize, display and accentuate the experiences and questions which arose during my teacher education program at OISE/UT. In order to fully illustrate the usefulness of this method, the following discussion will detail the effectiveness of narrative inquiry as a research method.

**What is Reflective Narrative Inquiry?**

In much of the literature, the term narrative inquiry has been used as an overarching category for a contemporary form of research practice, which includes the collection and analysis of autobiographies and biographies. What counts as narrative inquiry varies widely across researcher practice and those who critique it. More recent work refers to narrative inquiry as “the study of stories of experience, or, of life generally, which enables a researcher to identify themes, issues, concerns and problems of individuals, or communities” (Casey, 1995, p.4). Unlike traditional research methods, narrative inquiry captures aspects of personal and human lives that cannot be “qualified into facts and numerical data” (Clandinin and Connelly, 2000, p.19). Advocates of this method claim that narrative inquiry is a tool that displays experiences to make them comprehensible, memorable and shareable (Gudmundsdottir, 1991; Casey 1995; Clandinin and Connelly, 1995).

It can be argued that narrative inquiry has been valued by many not only as a process for eliciting meaning from experience, but as a legitimate methodological approach for addressing
significant research questions. This is especially true for teacher-researchers. If narratives do indeed encapsulate a wealth of experience embodied by teachers and complexity of understanding of what teaching is, then it is clear why some educational researchers have advocated that narrative inquiry provides an important platform for giving voice to teachers, by encouraging them to tell their stories (Clandinin and Connelly, 1995; Goodson and Hargreaves, 1995; Syrjl and Estola, 1999 and Beattie, 2000). In the past seventy years, the term reflective practice has increasingly appeared in the descriptions of teacher education and has been used as a theme in many teacher education programs (Valli, 1992; Wilson, Hine Dobbins, Bransgrove and Elterman, 1995; Leminier and Mayer, 2001). Reflective practice, which is likened to the process of “self-evaluation” (Barry and King, 1998, p.409), is said to be the hallmark of professionalism. It is described as a process, where the participants “systematically reflect” and on their actions (Barry and King, 1998, p. 9).

Employing reflective narrative inquiry to the study of my pre-service teacher education experience is vital. Given the aforementioned connection between narrative inquiry and reflective learning, this methodology allows for the utmost level of personal learning and development. Without adopting narrative inquiry it would have been impossible to conduct the following research, given that the following investigation relies on my ability to take my own lived experiences as a pre-service teacher, reflect on these experiences and develop a new perspective on the issues that I was confronted with. Reflective narrative as a tool has been essential to my own understanding of how I felt as a teacher candidate, how my perceptions of myself changed and grew throughout the process, and what my sentiments are towards my growth after the process had completed.

As Dewey (1939), recognizes, without our own understanding of how we digest information and take from it a new personal understanding, we cannot know how this ingestion
and conceptual theorizing will affect our students and how we deliver to them. Ultimately, teaching is about providing the best education possible in order to ensure that our students not only succeed to their full potential, but that they also develop the skills to continue developing their knowledge and character. Teaching relies on one’s ability to constantly reflect on their practices in order to further develop their teaching selves and ensure they are providing their students with the skills and attitudes that they will need throughout their lives.

**Why Reflective Narrative is Important**

Narrative is a vital practice in many disciplines and is gaining increasing popularity throughout the academic world. In terms of the applied aspects of narrative, many authors provide cases for the use of narrative, particularly for organizational science. These entries show how narrative can be used to gain insight into organizational change, or can lead to cultural change (Faber, 1998; Boje, 1991; Beech, 2000). Storytelling can help in transferring intricate inferred knowledge or can also serve as a source of implied communication (Ambrosini and Bowman, 2001; Linde, 2001). Other aspects of its use include its ability to construct identity (Czarniawska, 1997), how it can aid in education (Abma, 2000; Cox, 2001), and how narrative may act as a vital source of understanding concept phenomenon (Cortazzi, 2001). Narrative may also provide insight into decision making (O’Connor, 1997), or the processes of knowledge transfer (Darwent, 2000). Through stories, narrative becomes an instrument to construct and communicate meaning and impart knowledge. Stories told within their cultural contexts to promote certain values and beliefs can contribute to the construction of individual identity or concept of community. Reflection is widely considered an important, if not primary, means through which pre-service teachers can become more effective decision makers. Much of the application of reflection in teacher education programs is based on pre-service teacher’s opportunities to learn about teaching (Calderhead 1991; Pultorak 1996).
The use of narrative unveils fundamental culture-specific, gender specific and age specific opinions about reality and humankind. Narrative allows the reader and writer to describe from a position of legitimacy as it is framed through their personal life experiences. This invites the reader and listener to derive meaning from “interpretation or the act of making sense out of social interaction” of the narrative presented rather than relying solely on “explanation or prediction,” thus creating a dialectic interaction where shared learning can also take place (Feuerverger, 2001, p.19). Thus, through this research I am inviting the reader to take from my findings and discussions their own interpretations and explanations and draw for themselves their own personal conclusions concerning peace education training.

**Conducting Reflective Narrative Inquiry**

Narrative can be used to gain insight into organizational change or can lead to cultural change (Faber, 1998; Boje, 1991; Beech, 2000). The process of narrative reflection takes place through the telling of stories. Storytelling can help in transferring complex tacit knowledge or can also serve as a source of implicit communication (Ambrosini and Bowman, 2001; Linde, 2001). As Paley (1990) discusses, storytelling is an experience. It is a way for teachers to construct meaning and preserve what it is that they know and how they think. It is a way to reconstruct and rethink their craft, “discovering themselves through the classroom and how it is tested and redefined over time” (Paley, 1990, p.3). Through reflective narrative a teacher fashions a new perspective and perception about themselves, their students and their pedagogy. Reflective practice in teacher education programs can challenge the traditional views of teacher education and training, which epitomizes the concreting of skills and theories, and causes teacher candidates to question their own readiness and the legitimacy of the theories they have been bombarded with during their programs (Paley, 1990, p.3).
In a practical teaching sense, “reflections on actions, though oral articulation, is a means for teachers to become better acquainted with their own story” (Conle, 1997, p. 206) and improve their practice. Syrjäl and Estola (1999) argue that teachers reflect by telling stories, which help them to reconstruct their personal experiences and to develop new insights into their teaching, while Johnson (1989), identified that teachers reflections have been considered an appropriate means of adhering to attitudes associated with professional practice. This implies that reflective practice promotes the construction of abstract knowledge. When applied to pre-service teachers, it should help them acquire knowledge in a form that is both tied to the context of its use, while simultaneously being independent of any particular context. By promoting reflective practice, teacher educators acknowledge the need for building learning experiences based on a concrete understanding of what learners already know, what they need to know and how they come to understand this knowledge.

**What Challenges Does Reflective Narrative Present?**

One of the main challenges in narrative research is that in order for it to be successful, the development of a personal voice, an understanding of the journey that reflective narrative entails, and finally, the development of a new self, in this case a new teaching self, is required. I believe the only way to come to an understanding of the expedition one is on when writing their reflective experiences is to continually explore their initial understandings of a topic and how, if at all, these ideas have changed throughout the experience. In a narrative context, you try to make sense of the present situation of your life, in the context of your past experiences and your future goals and dreams. According to Beattie (2000), a narrative is the “whole perspective…and in any given situation has to do with where we have come from and where we are going to (Beattie, 2000, p.4).
As Dewey (1939), noted, there is no reason to suggest that experience is exclusively private or subjective; rather that every experience is an interaction through which learning can take place (Dewey, 1939). In this sense, reflection is a social ground for the public exchange of ideas. Reflection is widely considered an important, if not primary, means through which pre-service teachers can become more effective decision-makers. The sharing of ideas and feelings, as I understand, is the basis for learning what teaching is and how to become a better teacher. Much of the application of reflection in teacher education programs is based on pre-service teacher’s opportunities to learn about teaching (Calderhead 1991; Pultorak 1996). Reflection is the process through which I, as a student teacher and pre-service graduate, am able to ask myself why I chose to become a teacher.

**Reflective Narrative and Teacher Education**

It is my belief that as an educator or an educator in training our personal journey is never complete. We continue to learn and grow with constant reflection and personal understanding. Thus I believe it is imperative to employ reflective narrative methodology to properly describe and reflect on my experiences and transformation while completing the Bachelor of Education program at OISE/UT.

Reflective narrative can serve to aid teachers in their own growth processes. This internal growth is imperative according to John Dewey (1933). For Dewey (1933), reflective inquiry is an essential learning tool and an intellectual responsibility. For Dewey to be intellectually responsible is to consider “the consequences of a projected step, and to be willing to adopt the consequences” (Dewey, 1933, p.30). Reflective narrative is a tool for both teachers and students. Reflection is able to bridge the gap between teacher and student, and develops a deeper understanding of information received as a student to be used as a teacher. Through reflective
narrative students and teachers are not only interacting with themselves, but with social contexts, materials and relationships. Using reflective narrative is an important tool towards the construction of meaning and knowledge (Freire, 1970). Narrative inquiry involves the construction of meaning (Bruner, 1986). Therefore, how teachers interact with their students and their students’ learning is how they come to understand and refine their practices.

Goodson and Hargreaves (1996), and Beattie (2000), believe that there is value in hearing teacher’s stories as an important research tool, as the conclusions teachers achieve while analyzing their own experiences can result in changes in pedagogy and teaching styles, improving their student’s learning experiences. Goodson and Hargreaves (1996), recognize that “teachers stories are attractive and persuasive and many serve as propellers towards change and a better understanding of teaching and teachers’ lives, but we must also ask whose voice is heard in them and how they are utilized” (Goodson and Hargreaves, 1996, p. 216). Utilizing the voice of a pre-service student means that not only is insight being made into the role of training of teachers, but it also illustrates a perspective of the teaching force that is often ignored.

**Theoretical Framework: Melding Critical Theory and Practical Application**

The theoretical framework which serves as the backbone of this thesis is a blend of critical theory and critical pedagogy. Much like the choice to employ a reflective narrative research methodology was natural, as it correlates with both the topic of peace education, as well as prominent teaching methods in the pre-service teacher education program; the decision to back this thesis using the critical theory is significant. In order to discuss the ability of peace education and peace education training to change the lives of students and pre-service teachers, it is essential to discuss the methods throughout which this education would be made possible. Given that critical theory relies on the importance of education for social change, and that the
objectives of peace education are to achieve peace and social justice, I have chosen to bridge the theories of critical pedagogy with the subject of peace education. The direct relationship between the theory and the subject is vital, as it provides a framework through which peace education can be taught, in both the pre-service programs, and likewise, how pre-service teachers can later employ their teachings into their classroom, emulating the same delivery and theoretical backings. In order to illustrate the appropriate fit between peace education, pre-service teacher education and critical theory, the underpinnings of critical theory and critical pedagogy need to be thoroughly demonstrated.

Major critiques of critical theory and pedagogy state that it may be good in theory, but it is difficult to implement in the classroom. To speak to this critique the theories presented throughout this paper will meld with the methodology employed to study and present the topic of peace education and teacher education. Building on the inherent eliminations of critical pedagogy, the use of reflective narrative will serve to position the theory in the practice. Ultimately the choice to use reflective narrative is to make pertinent the reactions to my training in the teacher education program, and to illustrate my reactions to peace education training as included in this program. This will illustrate how critical pedagogy can make a significant contribution to the teaching and training of teachers to teach peace education. Furthermore, employing peace education training in the teacher education program will further link practice and theory; peace education relies on critical theory to achieve its goal, resulting in a more socially just and peaceful world, the goal of both theory and practice.
Critical Theory

The idea of critical pedagogy begins with the neo-Marxian literature on Critical Theory (Stanley, 1992). Early Critical Theorists (most of whom were associated with the Frankfurt School), believed that Marxism had underemphasized the importance of cultural and media influences for the persistence of capitalism. According to Marxists, as consumers, as workers, and as winners or losers in the marketplace of employment, citizens in a capitalist society need both to know their rightful place in the order of society and to reconcile that destiny (Stanley, 1992). Systems of education are among the institutions that foster and reinforce such beliefs, through the rhetoric of meritocracy: through testing, through tracking, through vocational training or college preparatory curricula, and so forth (Bowles and Gintis 1976; Apple 1979; Popkewitz 1991).

Critical pedagogy represents the reaction of progressive educators against such institutionalized systems of power. It is an effort to work within educational institutions to raise questions about inequalities of power, about the false myths of opportunity and merit for many students, and about the way belief systems become internalized to the point where individuals and groups abandon the very aspiration to question or change their lot in life (Freire, 1970). Some of the main authors associated with this tradition include Paulo Freire, Henry Giroux and Peter McLaren, whose positions with regards to this theory will be discussed in detail following. In the language of critical pedagogy, the critical person is one who is empowered to seek justice and liberation; not only is the critical person skilled at recognizing prejudices but that person also strives to change it (Giroux, 1998).

Critical theory is unique because it involves advocating education for real change. It involves teaching students to become lifelong learners and creates an awareness that empowers
students both in the classroom and in their lives. Paulo Freire’s *Pedagogy of the Oppressed* (1970), advances the philosophy and critical theory of education for the liberation of peasants and the illiterate. Freire focused on the emancipation of regular people from the oppressive mechanisms within the social structure (Freire, 1970). The educational goal of critical pedagogy is to facilitate a radical transformation of the social structure. Freire (1970) seeks a mutual respect between teachers and learners, based on the teacher acknowledging the legitimacy and authenticity of the learners' experience and perspective, and their right to their own opinion, their own voice and their own conclusions (Freire and Freire, 1994)

**Critical Pedagogy**

As Kincheloe (2008), acknowledges, teachers are faced with tough decisions regarding equity, social justice and democracy in their classrooms. A central tenet of critical pedagogy maintains that classrooms, curriculum and teachers are not neutral sites waiting to be shaped by educational professionals. Structures are shaped in the same ways language and knowledge are constructed, as historical power makes particular practices, as in the configuration of classrooms seem natural, as if they could have been constructed in no other way (Kincheloe, 2008, Ch1).

*Paulo Freire*

Critical pedagogy is heavily influenced by the works of Paulo Freire, arguably the most celebrated critical educator. According to his writings, Freire (1970) heavily endorses students’ ability to think critically about their education situation; this way of thinking allows them to distinguish connections between their personal dilemmas and experiences and the social contexts in which they are ingrained within (Stevens, 2009). “Realizing one’s consciousness is a needed first step of praxis. Praxis involves engaging in a cycle of theory, application, evaluation, reflection, and then back to theory. Social transformation is the product of praxis at the collective
level” (Freire in Stevens, 2009, p.1). For Freire (1970), Critical Pedagogy is concerned with the development of ‘conscienticizao’, usually translated as ‘critical consciousness’ (Freire, 1970). Freedom, for Freire, begins with the recognition of a system of oppressive relations, and one’s own place in that system. The task of critical pedagogy is to bring members of an oppressed group to a critical consciousness of their situation as a beginning point of their liberation. Change in consciousness and concrete actions are linked for Freire; the greatest single barrier against the prospect of liberation is an ingrained, fatalistic belief in the inevitability and necessity of an unjust status quo (Freire, 1970).

A second central theme in Freire’s work, which has fundamentally shaped the critical pedagogy tradition, is his particular focus on literacy. To be illiterate, for Freire, was not only to lack the skills of reading and writing; it was to feel powerless and dependent in a much more general way as well (Freire, 1970). The challenge to an adult literacy movement was not only to provide skills, but to address directly the self-contempt and sense of powerlessness that he believed accompanied illiteracy (Freire, 1970). Therefore, his approach to promoting literacy combined the development of basic ability in reading and writing; the development of a sense of confidence and efficacy, especially in collective thought and action; and the desire to change, not only one’s self, but the circumstances of one’s social group (Freire, 1970).

*Henry Giroux.*

Giroux (1992) encourages students and teachers to dismantle traditional lines and ideas of racism and ethnicity and to question the advent of multiculturalism. For Giroux, many important skills can be taught in the classroom with aid of critical educators. “By ‘interrupting’ representational practices that make a claim to objectivity, universality, and consensus, critical educators can develop pedagogical conditions in which students can read and write within and
against existing cultural codes while simultaneously having the opportunity to create new spaces for producing new forms of knowledge, subjectivity, and identity” (Giroux, 1992, p.31). Critical pedagogy poses such fundamental questions to the construct of knowledge itself; it refuses to view knowledge as stable and emphasizes the power relation embedded in the configuration and transmission of knowledge (Giroux, 1992). To admit the institutionalized structure of educational institutions is a starting point for social equity in education. Students are encouraged to be aware of the ideological interests behind each text (Giroux, 1992). Giroux (1992), points out the importance of including popular culture in school education. Popular culture needs to “be seen as a legitimate aspect of the everyday lives of students and be analyzed as a primary force in shaping the various and often contradictory subject positions that students take up” (Giroux, 1992 p.32). Ultimately critical pedagogy aims to revolutionize education and students so that they are no longer passive receptacles of knowledge, but the contributors of knowledge and initiators of change (Giroux, 1992).

Peter McLaren.

McLaren (1988), states “the fundamental commitment of critical educators is to empower the powerless and transform those conditions which perpetuate human injustice and inequity” (McLaren 1988, in Sleeter 1995, p.329). McLaren, writing later than Freire, focuses on more traditional Marxist thought, relying less on the ability of critical theory to transform educational institutions (Sleeter, 1995). The critical pedagogy which McLaren (2003) supports, advocates non-violent dissent, the increase of a philosophy of praxis guided by a Marxist humanism, “the study of revolutionary social movements and thought, and the struggle for socialist democracy” (McLaren, 2003). According to McLaren (2003), critical pedagogy defies and contests liberal democracy, which only serves to make possible the reproduction of capital. It advocates a
multiracial and anti-imperialist social movement dedicated to opposing racism, capitalism, sexism, heterosexism, hierarchies based on social class, as well as other forms of oppression (McLaren, 2003). Critical pedagogy is driven by the engine of class struggle in both national and international arenas (McLaren, 2003).

**Why Critical Pedagogy is Unique?**

Critical pedagogy as understood through the lens of Giroux involves a political approach to education. Giroux (1992) emphasizes the importance of realizing that critical pedagogy involves the culture of politics. Critical pedagogy allows for a variety of intertwined curricula to be brought into the classroom in the form of alternative resources, allowing both teachers and students to accept and incorporate these alternate teaching materials. Teachers and students, through the adoption of critical pedagogy, are able to adopt alternate subject positions. Teachers are able to learn and gain insight from their students, while using the information of their students to guide the lessons they will lead. The adoption of critical pedagogy is a vital practice because it allows students to cross both ideological and political borders to assess their choices to further the limits of their own understanding in a safe environment (Giroux, 1999, p. 112-114). It pushes students to become political and critical about the choices they are making, while simultaneously illustrating to them that they can be involved in the selection process, rather than having these positions and ideologies forced on them. Critical pedagogy is committed to transforming students in order to create and establish a more equitable democracy (Giroux, 1999, p.112). Critical pedagogy as Giroux understands it, forces us to question our norms and the norms of others, and requires that you assess your own situation in order to understand those around you (Giroux, 1999). Critical pedagogy is unique because it involves education for real change. It involves teaching students to become lifelong learners and creates an awareness that empowers students both in the classroom and in their lives (Giroux, 1992, 1996). Critical
pedagogy has the ability to empower students to make a real investment in the alteration of future societal norms.

Critical pedagogy raises questions that stem from social factors that lie outside of the classroom. It claims that there is an urgent need to remove the gap between what is taught by teachers in the classroom and what is actually important to students’ everyday life (Giroux, 1992, 1996). Recognizing this, critical pedagogy advocates that students be given the chance to bring their own experiences into the classroom and be used as a resource for teaching that is both engaging and allows for higher levels of investment. According to Giroux and Simon (1984), “critical pedagogy always strives to incorporate student experiences” (Giroux and Simon, 1984, p. 231), which helps to support the goal of developing students that are deep-thinking and critical individuals, which can help radically change society as a whole (Giroux and Simon, 1984).

Critical pedagogy reasons that teachers must teach in a way that empowers their students to become individuals who can think and govern their own lives within society. Essentially, “it means acting not simply as teachers, but as citizens, or, if you will, as ‘radical educators,’ struggling to establish a social and economic democracy” (Giroux, 2001, p.239). This puts the teacher in the position of being able to initiate change in society through the classroom by trying to understand and utilize factors that shape knowledge and apply meaning to what is being learned.

**Critical Pedagogy in the Classroom**

Giroux exerts throughout most of his literature that critical pedagogy is largely ignored within the classroom. I would agree; until my graduate studies, I was unaware of critical pedagogy or its possibility for use in the classroom. Critical pedagogy was not a topic that was addressed in my pre-service teacher education program. Had it been, it seems that topics like gender equity, anti-racism education, conflict resolution and peace education would have been
complementary and their silence in the pre-service program questioned, amongst teacher candidates. For Giroux (1988), schools are the primary sites of social struggle (Giroux, 1988). Giroux understands that traditionally, schools are fundamentally concerned with maintaining the status quo by enforcing the common or primary culture and reproducing the power relationships of the wider society through everyday teaching practices and attitudes (Giroux, 1988).

This notion suggests that schools should be sites of dialogue and interrogation about education and culture, and a place to give voices to subordinated groups of students in order to empower them to intervene in their own education. In this way, critical pedagogy threatens traditional educational practices governed by the prevailing positivist and behaviorist theories of education which follow the logic of a technical rationality (Giroux 1992, 1993). The failure to implement both critical theory and peace education in the classroom cannot be disconnected from the practices of teacher education. Therefore, I ask, where does pedagogical change come from and what role does pre-service education play in the possibility of change?

Many scholars have maintained that the university plays a minute role in changing pedagogical practices of schools (Zeichner and Tabachnick, 1981). This is contrary to the usual argument that the socialization of schools conquers the liberalism advocated by the University. Zeichner and Tabachnick (1981), argue this, claiming that, the liberal view of higher learning can only be validated by its ideas and not its practices. It is possible that the problem is not only the result of the public schools, but is a result of the traditional pedagogical practices of pre-service education which tends to focus on theories of teaching practice, rather than institutionalizing the practices and teachings of peace education or its related subtopics.

Throughout my graduate studies I have become increasingly aware of the importance of the teacher-student relationship with regards to a teacher’s ability to transform their students into
socially just people who will work towards creating a more equitable society. Sadly, I do not believe that many teachers either employ critical pedagogy in their classroom, or have a working knowledge of what this teaching theory consists of. For this reason, this thesis also serves to discover reasons why teachers are not employing these practices in their classrooms, and I suggest that is because faculties of education are not providing training in this area.

**Limitations of Critical Pedagogy**

Freirean critical pedagogy has been criticized by postmodern educators for its reliance upon postmodernist assumptions. Leonardo (2005) argues that there are three major areas of criticism which include:

1. critical pedagogy’s use of fixed definitions and categories that pass themselves off as self-evident,

2. its assumption that there is an objective reality that will be understood the same way by anyone, and

3. its reliance on Marxist ideals of emancipation (Leonardo, 2005).

Further critiques of critical theory state that teachers who use this method will often bias their students towards specific political positions, instead of allowing them to decide if they agree or disagree with the situation at hand (Leonardo, 2005).

I accept that teachers bring their bias into their classrooms, but disagree that personal ideologies cannot be left out of a classroom discussion, or likewise that a teacher uses their personal beliefs to guide and cement their students’ perspectives. However, without the knowledge and willingness to accept that one carries with them personal bias and prejudice, and that these ideas need to be unpacked, classroom discussions will never be successfully executed. Without this dialogue, advancement cannot be made to correct the discriminatory thoughts
society holds and the injustices we are blind to because of these beliefs. Given that peace
education serves to place these often uncomfortable and conflict ridden attitudes in the open,
utilizing critical theory to present these teachings is both fitting and necessary.

**Educating the Educators: The Role of Pre-Service Teacher Education**

As a pre-service student entering the classroom during my practicum, I was unsure what
to expect. Having grown up in a homogeneous, white, middle to lower class town, diversity
issues were rarely, if ever, addressed at my educational institutions. Issues of racial conflict,
ethnic conflict, even religious conflict were absent from my everyday life. Recognizing this lack
of personal experience, coupled with the fact that I wished to teach in Toronto, I was eager to
gain the proper skills to combat these previously unseen issues. However, I soon recognized that
teaching teachers to work through social dilemmas in their future classrooms was a much larger
task than I had imagined. The teaching of pre-service teachers is difficult. Most pre-service
teachers have little to no formal classroom experience, and therefore are unaware of the issues
that they will come into contact with. As a pre-service teacher, I was largely blind to the skills I
would need, aside from delivering the curriculum and maintaining classroom order.

It is my personal belief that without receiving the proper training and pedagogical tools to
employ peace education related theories, pre-service students are unable to tackle these topics. It
is vital for this study to begin by illustrating some of the major theories behind the education of
pre-service teachers in order to understand how information, theories and skills are traditionally
presented to educate these students. This discussion will enlighten some of the difficulties
recognized through the literature regarding the preparation of pre-service teachers to teach, their
ability to address difficult social issues in their classrooms, and finally why many teachers feel
unprepared upon graduation to take on these tasks.
The following discussion will illustrate why there is a need for pre-service teacher education to address the skills and theories associated with peace education. Theories of how pre-service teachers learn, what they learn, what they do not learn, and specifically what the teacher education program at OISE attempts to address with its pre-service students will be put forth in the following discussion. It is important to note that this literature review is limited by the lack of information regarding how pre-service teachers learn and how curriculum is developed to specifically target pre-service learners. It is my hope that combined with the following review, my reflective experiences will help to inform some of the omitted areas regarding how pre-service teachers acquire, digest and thus enact the knowledge they gain in their pre-service programs.

**The Role of Pre-Service Teacher Education**

Pre-service teacher education culture has been undergoing a shift from traditional models of pre-service teacher preparation, which focus on the dissemination of knowledge from expert to apprentice, to learner-centered models, which stress a curriculum based on communal or cooperative learning and dialogue (Kiggins, 2001). Embedded in this shift is a realization that teaching means more than acquiring specialist knowledge, it involves creating contexts where novice learners (in this case pre-service teacher education students), engage effectively, enthusiastically, and collaboratively in the construction of their own theoretical knowledge (Gartner, Lathem and Merritt, 2003). At the core of this change in philosophy is the recognition that social context has become ingrained in learning, and that there is a need to integrate knowledge with a practical use. Furthermore this approach emphasizes the importance of engaging pre-service teachers in discussions that allow them to describe their own personal accounts of learning, understanding, and formative experiences (Gartner, Lathem and Merritt, 2003).
There is a general agreement that the role of teacher education should be to develop and produce effective and quality teaching professionals (Loughran and Russell, 1997; Ramsay, 2000; Vinson 2001). What constitutes effective in beginning teacher practice is continually changing and being revisited with the introduction of innovative ideas (Hemmings, 2003). As a result, there appears to be a growing recognition that many teacher education programs do not fully prepare pre-service teachers for rigorous lifelong learning (Loughran and Russell, 1997). Thus, they are not preparing pre-service and novice teachers for the multitude of requirements, expectations and competencies they need (Reynolds, 1995).

Evidence continues to emerge suggesting that there is a substantial lack of common understanding as to what could and/or should be done to improve the delivery of pre-service teacher education (Reynolds, 1995). Vinson (2001) looked specifically at findings from pre-service teacher education reports conducted in Australia, and recognized that most of the learning in teacher education programs is centered on pedagogical theories. Given these findings Vinson (2001) recommends that this training be revamped to include:

- Providing adequate pre-service teaching practicum supervisors;
- Ensuring practicum objectives be aligned with university coursework content, and
- Ensuring pre-service teacher education better prepares graduates for ‘the practicalities of the classroom’ and the teaching of students with diverse learning needs. (Vinson, 2001).

There is also confusion about what beginning teachers should know and be able to do upon entering their first teaching appointment. Often evaluations of pre-service teacher education fail to discuss its negative attributes (Hemmings, 2003). Reynolds (1995), attributes this to the absence of an “explicated knowledge base” (Reynolds, 1995, p. 217), suggesting that there are
differences in expectations between what university facilitators, schools and departments of education believe beginning teachers should know. This is also questioned by Loughran and Mitchell et.al. (2001), when they say:

> Beginning teaching is a challenge and demanding time. The complex nature of teaching and learning, combined with the inevitable need to become familiar with the scripts for how to act, both professionally and socially within a school context, create constant dilemmas and concerns for the beginning teacher. It is not uncommon therefore for beginning teachers to find their role less well defined than they might otherwise have expected as they come to grips with what it means to be a teacher. (Loughran, et al., 2001, p.31).

Consequently, research continually indicates that pre-service teaching programs are inadequate. This is summarized by Blackwell, Futrell and Imig (2003):

1. Graduates leaving training with an inadequate knowledge and weak knowledge base and the inability to progress on a professional base;

2. Faculty structural designs, including courses separated from school experience and insufficient time to learn about student learning and courses that lack relevance to the real work of teachers. (Blackwell, Futrell and Imig. 2003, p.360)

Studies have begun to enhance their understandings by looking at these components of the teacher program. Aiken and Day (1999) highlight that when pre-service teachers are placed in schools and educational settings, they obtain relevant field experiences under the supervision
of capable teachers. It is while they are on in-school placements that they encounter students from diverse backgrounds, they advance their knowledge of pedagogy, apply the skills learned in their courses, encounter current and innovative practices, and reflect upon their experiences (Aiken and Day, 1999). Therefore, teacher preparation programs work to develop pre-service teacher understanding and practice of teaching and learning. The view is that in-school experiences are the only bona fide learning experiences offered in the process of learning to teach (Johnston, 1989).

In examining teacher education programs in Ontario, I draw on Allen’s (2003) Teaching Controversial Issues: Tension, Dilemmas, and Challenges of Teacher Candidates Trying to Negotiate a Critical Practice. While faculties of education are making some progress in addressing equity issues in their programs, there is a long way to go in preparing teacher trainees to deal with the diversity they will face in their classrooms. Soloman (1998) suggests that there is a tendency in teacher education for programs to focus essentially on pedagogical issues in the curriculum and ignore political issues. In my experience, pre-service teachers are often taught the technicalities of teaching subjects such as racism, although through socially insignificant activities such as looking at statistics, and preparing stereotypical meals. As I witnessed, the ideas of teaching why and how racism still exists or issues surrounding discrimination and diversity were non-existent. Smyth (1989), as cited in Allen (2003), argues that traditional curricular approaches tend to focus on the subject material and teaching skills, and tend to view curriculum as value-free and neutral.

Some teacher training programs in Canada are making efforts to discuss more issues related to diversity issues in their programs, and have implemented initiatives which recognize that teacher candidates need to challenge the source of inequality inherent in the Canadian School system (Soloman, 1998; Soloman and Rezai-Rashti, 2001). The goal of teacher
preparation programs is to study and assess how human experiences are produced and legitimized within the dynamics of everyday classroom life (Giroux, 1988). Giroux suggests that pre-service teachers must receive the knowledge and skills in teacher preparation programs stating, “The theoretical importance of this type of interrogation is linked directly to the need for beginning teachers to fashion a discourse in which a comprehensive politics of culture, voice and experience can be developed” (Giroux, 1988, p.168). The ultimate goal is to develop a more knowledgeable and proficient teacher who is culturally prepared to teach in a diverse society. Following Giroux’s ideals, the integration of race and racism education, gender equity, conflict resolution and peace education should be important goals of teacher preparation programs.

Pre-service teachers’ and novice teachers’ goals are to become proficient classroom teachers. If the role of education in a democratic society is to combat discrimination, it is essential that pre-service teachers understand how and why peace education may be used to accomplish these goals, and perhaps to help them to set new goals for their students. Teachers can be seen as the transmitters of social justice; their roles stretch far beyond delivering the known curriculum, and involve teaching their students to question the curriculum and challenge knowledge. The role of a teacher in Toronto classrooms, and worldwide, is to develop relationships with their students so that students feel safe to attain their goals, expand their knowledge of their world and better understand how to promote equality within their world. Kincheloe and Steinberg (1996), realize that teachers who are aware of structural violence are able to play a vital role in the process of social transformation. They state, “empowered by such understandings teachers are able to help students overcome these social barriers by engaging them in the visions of progressive democratic communities” (Kincheloe and Steinberg 1996, p.29).
Nieto agrees that teaching involves encouraging students to question what they learn in order to disrupt social regularities to strive for a more equal, just and peaceful society.

Teachers themselves must be involved in their own reeducation and transformation, including attitudes, knowledge and practices. Not only do they need to demand to be treated and perceived as professionals rather than as technicians but also they must be involved in changing their role from transmission of knowledge to creators and challengers of knowledge with their students. (Nieto, 1995, p.213).

Pre-service teacher education also involves the mental transformation of pre-service students into teachers. There are many steps involved in this process, and they all play a role in deciding how pre-service students will internalize issues such as anti-racism, gender equity, conflict resolution and peace education. The personal identity of each new teacher is formed by their own subjective positions, which presents a significant challenge to peace educators if they are to achieve their goal of addressing “issues of social difference, race and anti-racism into mainstream scholarship, ensuring teacher commitment to the cause of social justice…” (Soloman and Levine-Rasky, 1996, p.337). They must mediate between their own views, morals and values in order to open dialogue concerning social and political issues (Soloman and Levine-Rasky, 1996). Furthermore, Soloman and Rezai-Rashti also note that,

Teachers, through the schooling process, reflect, reproduce and legitimate racial inequalities in society. They are key instrumental agents in the maintenance of societal norms, values, perspectives, and are instrumental in transmitting social and cultural norms and practices from one generation to the next. By the same token, teachers
can become social reconstructionists, reversing instead of reproducing the norms and values that dictate attitudes and behaviors. (Soloman and Rezai-Rashti, 2001, p.VI).

Because teachers play a vital role in the process of educating their students to strive for a more peaceful society, they must be provided with the proper education in order to realize their goals.

**Pre-Service Teacher Education at the Ontario Institute for Studies in Education**

Most faculties of education in Ontario are faced with the challenge of a ten-month program that must cover a variety of areas, and OISE is one of these faculties. The Secondary Education course at OISE is a ten-month program, through which pre-service teachers take part in both in-class learning as well as practicum placements, to gain personal experience in the classroom. The personal reflection and research conducted within this thesis deals specifically with the Secondary Pre-Service Teacher Education program at the Ontario Institute for Studies in Education. In order to better illustrate the specific goals and underpinnings of the education of future teachers that takes place in this program it is a necessity to outline its agenda:

The Secondary Initial Teacher Education Program at OISE focuses on ways to create and strengthen a foundation for professional learning for our teacher candidates that responds to the increasingly complex, challenging work of teaching. Recently, we have highlighted teaching for deep understanding or, as we prefer, teaching for depth, to provide a strong professional foundation for our graduates. Such a focus encourages the use of the latest research and the most effective classroom practices in the design of the program. The Secondary B.Ed. Program consists of seven core
components. All teacher candidates in the Program must successfully complete the seven core components in order to be recommended for the B.Ed. Degree and the Ontario Teachers’ Certificate of Qualification (OISE, 2006).

These include:

- Teacher Education Seminar (1 full year course)
- Psychological Foundations of Learning and Development (.5 half year course)
- School and Society (.5 half year course)
- Curriculum and Instruction Courses (2 full year courses)
- Related Studies Course (.5 half year course)
- Practicum (.5 half year course)
- Internship. (OISE/UT, 2008).

More specifically, the course which will undergo explicit analysis is the School and Society course. This course has been chosen because of its suitability to address peace education topics within its course guidelines, and the positive relationship that its outlined themes share with peace education. Unlike the other required courses in the Initial Teacher Education Program, the School and Society program has the freedom to address issues that would be explicitly and inexplicitly addressed by pre-service teachers in their future classrooms. OISE states that:

School and Society introduces teacher candidates to a range of issues flowing from the complex relationship between schools and the society in which they are embedded. Key themes addressed in this component include: The variety
and purposes of schooling; Contemporary goals of education; Student diversity and difference; Democracy, conflict, and resistance in schools; Family and community relationships with schools; How schools are organized; and Teachers' identities. (OISE, 2009).

**Teacher Education and Critical Theory**

All teacher education programs need to confront the difficulty of the theory versus practice debate (Lanier and Little, 1986). Whatever balance is ultimately struck, it appears to be generally recognized that without both of these working together, trainees are unlikely to be able to explain and come to an understanding of practical situations in a way that will lead to sustained professional and personal development (Prestage and Perks, 2001). Being that teacher education programs face the challenge of melding theory and practice, the reflective narrative methodology chosen to examine the experiences of my pre-service education directly reflect this necessity. Employing reflective narrative means that my discussion is directly related to the content of the School and Society course, how I reacted to it, employed it or was unable to connect it with my classroom experiences.

**Why Teach Pre-Service Teachers to Teach Peace?**

The United Nations declared the decades from 2001-2010 as the International Decade for a Culture of Peace and Non-Violence for the Children of the World (UNESCO, 2007). A provision in resolution 52/15 promotes, “respect for all life, ending of violence and promotion and practice of nonviolence through education, dialogue and cooperation” (UNESCO, 2007). Innovative peace education in the strategy and practice of teacher education must lead the way towards the realization of this goal to minimize and dismantle all forms of violence.
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 (Page, 2004, p. 6-7). The purpose of this study is to highlight the need and desire for pre-service teachers to be prepared for diverse, increasingly violent and conflict-ridden classrooms. The needs of students in Canadian classrooms has shifted so that 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. Students enter into the classrooms that OISE/UT is preparing pre-service teachers to work in, and addressing the issues that students face must be an objective of pre-service education.

The History, Development and Application of Peace Education

In order to begin a discussion on the importance of peace education and the development and initiation of peace education in the Teacher Education Program at OISE/UT, I must first begin by deciphering what exactly one means when discussing the topic of peace education. Peace education has come to include, be defined as and referred to with a variety of names, titles and topics. There are many definitions of peace education so, unsurprisingly, this umbrella terms has also been manipulated linguistically, being referred to as: education for peace, peace building education, educating for a peaceful future. Bickmore (2004) recognizes peace education under the term peace building education. ‘Peacebuilding’ is defined by peace studies theorists as overcoming structural violence such as exploitation, repression, marginalization and cultural violence the subconscious beliefs or assumptions supporting violence (Bickmore, 2004). Because there is a wide variety of terms that can be applied to peace education, and the fact that they all encompass the same association of subtopics and goals, using the term peace education from this
point on will also represent terms such as peace building education, educating for peace and education for peace and disarmament.

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. The following table will highlight some of the fundamental definitions from the field.

**Table 1. Peace Education Definitions by Authors**

<table>
<thead>
<tr>
<th>Author</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>(R. D. Laing 1978, p.6).</td>
<td>“Peace education is an attempt to respond to problems of conflict and violence on scales ranging from the global and national to the local and personal. It is about exploring ways of creating more just and sustainable futures.”</td>
</tr>
<tr>
<td>Schmidt and Alice Friedman 1988, p.7-8)</td>
<td>“Peace education is holistic. It embraces the physical, emotional, intellectual, and social growth of children within a framework deeply rooted in traditional human values. It is based on philosophy that teaches love, compassion, trust, fairness, cooperation and reverence for the human family and all life on our beautiful planet.”</td>
</tr>
<tr>
<td></td>
<td>“Peace education is skill building. It empowers children to be creative and adopt non-destructive ways to settle conflicts and to live in harmony with themselves, others, and their world . . . Peace building is the task of every human being and the challenge of the human family.”</td>
</tr>
<tr>
<td>Source</td>
<td>Definition</td>
</tr>
<tr>
<td>--------------------------------</td>
<td>-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------</td>
</tr>
<tr>
<td>UNESCO, 2007</td>
<td>“Peace education is process of developing knowledge, skills, attitudes, behaviors and values that enable learners to: identify and understand sources of local and global issues and acquire positive and appropriate sensitivities to these problems, resolve conflicts and to attain justice in a non-violent way, live by universal standards of human rights and equity by appreciating cultural diversity, respect for the earth and for each other.”</td>
</tr>
<tr>
<td>UNESCO, 2007</td>
<td>“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.”</td>
</tr>
<tr>
<td>Reardon, 1989</td>
<td>“Peace education is the transmission of knowledge about the requirements of, the obstacles and possibilities for achieving and preserving peace, training in skills for interpreting the knowledge, and the development of reflective and participatory abilities for applying the knowledge to overcoming problems and achieving peace.”</td>
</tr>
<tr>
<td>Harris, 2002</td>
<td>“Peace education requires teaching encounters that bring out from people their desires for peace and provide them with diplomatic alternatives for managing conflicts, as well as the skills for critical analysis of the structural arrangements that legislate and produce injustice and inequality.”</td>
</tr>
</tbody>
</table>
Peace education encompasses the key concepts of education and peace. While it is possible to define education as a process of systematic institutionalized transmission of knowledge and skills, as well as basic values and norms that are accepted in a certain society, the concept of peace is less clearly defined. Many writers make an important distinction between positive and negative peace. Negative peace is defined as the absence of large-scale physical violence—the absence of the condition of war (Harris, 2004; Galtung, 1975). Positive peace involves the development of a society in which, except for the absence of direct violence, there is no structural violence or social injustice (Harris, 2004; Galtung, 1975). Accordingly, peace education could be defined as an interdisciplinary area of education whose goal is institutionalized and non-institutionalized teaching about peace and for peace. Peace education aims to help students acquire skills for nonviolent conflict resolution and to reinforce these skills for active and responsible action in the society, and for the promotion of the values of peace. Therefore, unlike the concept of conflict resolution, which can be considered to be retroactive, peace education has a more proactive approach. Its aim is to prevent conflicts in advance or rather to educate individuals and a society for a peaceful existence on the basis of nonviolence, tolerance, equality, respect for differences, and social justice.

Harris’ definition differs from Reardon’s by focusing on the “drawing out” of desires for peace instead of “transmission of knowledge” for achieving and maintaining peace (Harris,
Harris’ definition places conflict resolution skills as well as the intellectual capacities for critical analysis of structural causes, and conditions for the absence of peace (with a special focus on positive peace or the absence of structural violence) as central to the aims of peace education (Harris, 2002).

**History of Peace Education**

The beginning of peace education as it is formally understood came about as a result of World War II and furthermore because of the Cold War and the fear of nuclear weaponry. The understanding of the concept of peace has changed throughout history, and so has its role and importance in the educational system. When discussing the evolution of peace education there have been a few important points in history that defined its aims and actions. The end of World War I (1914–1918) brought powerful support for the need of international cooperation and understanding and helped instill a desire to include these ideas in educational systems (UNESCO, 2007). The League of Nations and a number of nongovernmental organizations, namely UNESCO, worked together on these ideas, especially through the International Institute of Intellectual Cooperation, an organization that was the predecessor of the United Nations Educational, Scientific and Cultural Organization (UNESCO, 2007). World War II (1939–1945) ended with millions of victims and the frightening use of atomic weapons against Japan, at Hiroshima and Nagasaki. In 1945, the United Nations was established to "save succeeding generations from the scourge of war", "to reaffirm faith in the …dignity and worth of the human person [and] in the equal rights of men and women” (United Nations, 2007). Peace education has developed as a means to achieve these goals. In 1946 UNESCO was founded as an umbrella institution of the United Nations, and it was given the role of planning, developing, and
implementing general changes in education according to the global political views of peace and defense (UNESCO, 2007).

The peace movement began by concentrating on ending the threat of nuclear war, and dismantling the arms race. Somewhat parallel to this, the issues of environmental protection and development found their place in peace education programs. The contemporary socio-political environment, since the fall of the Soviet Union, has created new challenges for the understanding of peace and for the development of the underlying principles of responsibility and security (Canadian Center for Teaching Peace, 2000).

Johan Galtung, unquestionably the grandfather of peace and conflict education, recognizes that peace education has shifted from its initial roots in the cold war, but understands that students of all ages still require peace education amidst issues that have arisen since this time.

There has been a general shift in emphasis in peace education since the Cold War ended: from peace/war knowledge to conflict competence. Conflict competence can be taught from K to Ph.D. to old age. In kindergarten, children can be taught awareness of conflict, of listening, of justice, and especially injustice. In elementary school, students can learn the A(ttitude), B(behavior) and C(ontradiction) of conflict with a good book containing examples from not only Buddha-Jesus-Gandhi Inc. but also from ordinary people. In high school, students can be taught concrete approaches to conflict. (Galtung 1996, p.1).

**Why Peace Education is Important**
Burns and Aspeslagh (1996) showed that the field and the themes that are included in peace education are diverse. The diversity is evident in theoretical approaches, underlying philosophies, basic methodology and goals. Within the field of peace education, therefore, one can find a variety of issues, ranging from violence in schools to international security and cooperation, from the conflict between the developed world and the undeveloped world to peace, as the ideal for the future, and from the questioning of human rights to the teaching of sustainable development and environmental protection.

According to Galtung (1975), peace education can account for the elimination of violence and includes: raising consciousness about the various forms of violence (direct, indirect, structural, cultural); imagining alternatives that promote nonviolence (from social, economic, and political structures to psychological and spiritual methods for attaining inner peace); and providing specific modes of empowerment (conflict resolution skills, political participants, global perspectives and opportunities) and plans of action to move toward a more peaceful and just world. The main focus of peace education is to minimize and eventually eliminate various forms of violence through consciousness raising, visions, and action (Galtung, 1975). Thus, peace education is action-oriented in that it promotes social and cultural change toward a nonviolent, sustainable future. Therefore a peace educator can create opportunities for students and teachers to understand the complex and assorted nature of violence and provide the liberty and scaffolding for initiating nonviolent possibilities. Defining peace education and the peace educator is not easy. It is an emerging and dynamic field in education, which serves as the purpose of studying its inclusion or exclusion in the teacher education program at OISE/UT.
Forms of Peace Education

Since the psychologist Gordon Allport (1979) formulated his well-known contact hypothesis in 1954, his theoretical framework has become the most applicable principle for programs whose main goal is to change the relationships between groups in conflict. According to Allport's (1979) theory, for the intergroup contact to be successful and accomplish positive changes in attitudes and behaviour, 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 superordinate goal, and there must be institutional support for the equality norm (Allport, 1979). 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 behavioural shifts that occur as a result of organized meetings between representatives of conflicting groups (Allport, 1979). Almost every new study added new conditions that must be fulfilled in order for the contact to be successful.

Even if there is a positive change in the attitude toward members of the out-group in direct contact, there is a question of the generalization of the newly formed attitude to the other members of the out-group (Allport, 1979). The key problem of peace education is not the interpersonal conflict but the collective conflict between groups, races, nations, or states. Therefore, the issue of transferring the positive attitudes toward members of other groups, because attitudes achieved in safe environments such as classrooms, schools, workshops, and the like to all members of the out-group and all other out groups remains the major objective of peace education (Allport, 1979).

Therefore, each program for peace education must not only strengthen the capacity of an individual for critical thinking but also strengthen the individual's ability to resist the majority, if
the majority is one that discriminates. As stated by Staub (1999), “for change to happen and spread there is a need for a minimum mass of people who share attitudes, a culture in which they can express those attitudes, and a society that accepts the attitudes” (Staub, 1999, p.6). Given that the inherent goal of peace education is changing societal norms in order to develop and maintain a more equitable and peaceful society, the usage of critical pedagogy in the delivery and development of peace education is a necessity.

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 (Andrepoulos and Claude Eds., 1997, p. 436-439). Reardon’s (1997) 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 (Reardon, 1997). 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).

Harris and Morrison (2003) rely heavily on the belief that the objectives and structure of peace education must include the ability to strive for and create democratic classrooms as a place where peace education can be fostered. Harris and Morrison (2003) recognizes that for peace education to be successful, peace educators must encourage their students to share their own experiences with violence and discrimination, so that members of the class can practice empathy
and learn that their own frightening experiences are not exclusive (Harris and Morrison, 2003, p.209).

**Challenges for Peace Education**

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 conflictual in order to combat the stigma, conflict and inequality that peace education seeks to diminish. Looking at how peace education is addressed in schools allows for the recognition of the skills that teachers would need to possess, in order to teach similar programs. It is important to note that peace education programs in schools are still not mandatory, and nowhere close to complete, meaning that teacher education programs and school boards can take from the existing programs in order to build more inclusive curriculum.

**Implications for Education**

Wells (2003) recognizes the importance of introducing peace education into mainstream educational goals. Wells (2003) believes that the world is inundated with an unparalleled level of violence which has entered into the formerly safe grounds of schools, ranging from interpersonal conflicts to school shootings to the presence of military recruiters on campuses. Schools have become politically charged atmospheres rather than safe territories for discovery (Wells, 2003).

For Galtung (1996), peace education is an essential part of in-class education; with the proper training, students can carry this training with them into their work, home and social lives. Galtung (1996) recognizes that teachers have a vital role in the initiation of this life-long learning. Given that teachers in today’s society are now, more than ever, preparing students for
multicultural living, the support of faculties of education, ministries of education and educational institutions of all statures must recognize and support this developing role (Galtung, 1996).

From the beginning of the development of systematic peace education, there has been discussion about whether it should be added as a separate program in the schools, or if the principles of peace education should be applied through the regular school subjects. Authors in the field believe that the implementation of principles of peace education into the institutionalized educational system is a better approach, especially within the subjects encompassing the cultural heritage of the dominant society and the ethnic groups belonging to it (Aspeslagh, 1996). Aspeslagh (1996) wrote about the need to internationalize peace education in national curriculums; including within the curriculum the contributions of minority groups to literature, history, art, the general cultural heritage, and the development of the particular nation-state, in hopes of creating a level of understanding and empathy between cultures (Aspeslagh, 1996).

Children are in many ways aware of their environment and of the social and political issues that affect their daily lives. Moreover, the disorder of the world around them is reflected in their schools in many ways. Schooling simply intervenes in an ongoing educational process whereby they learn attitudes, skills and knowledge, which they will require to function as responsible members of their societies. What is interesting is the fact that the very skills that are needed to address the current inequalities are the same behaviours required to function in school settings. This means that the schools and other educational institutions can effectively become social arenas, where equality is visualized. In order to achieve this goal, schools and boards of education must adopt curriculum and practices congruent with peace education. Below is a list
depicting the different components of such a curriculum utilized by the Canadian Centers for Teaching Peace (2000):

1. Human Rights Education– The rights of the child, women’s rights, the Universal Declaration of Human Rights, civil and political rights, respect for elders, etc.;

2. Education for Non-violent Conflict Transformation: non-violence, effects of war, conflict resolution, conflict management, mediation, etc.;

3. Education for Social Justice: issues of globalization, economic issues like fair trade, poverty, gender and development, gender equity;

4. Multi-cultural Education: cultural and racial prejudice, stereotypes and discrimination, tackling problems of language and ethnicity;

5. Sustainable Development Education: health issues, human security, environment degradation, and sustainable ways of living;

6. Governance and Leadership Education: democracy, citizenship, civics, electoral process, participation, civil society, media;

7. Personal and Inner Peace Education: self confidence, inter-personal qualities, compassion;


(Canadian Centers for Teaching Peace, 2000).

Given that peace education encompasses a large array of materials and topics, the following discussion will highlight the topics deemed most pertinent to all definitions of peace education. These topics are anti-racism education, gender equity education and conflict resolution education. The following topics have been identified as a result of their reoccurrence
in definitions of peace education, their pertinent nature in educational institutions and current educational research.

**The Mechanisms of Peace Education: Anti-Racism Education, Conflict Resolution Education, Gender Equity Education**

Providing peace education in the teacher education program is a process. It cannot be done through one lesson, or one class. It encompasses a way of viewing the literature one receives in the teacher education program, and recognizing the steps, processes and components that combine together to achieve peace education. I have chosen to focus and unpack peace education by selecting the themes most commonly associated with peace education: anti-racism education, gender equity education and conflict resolution education.

I have chosen, despite the connections that will be drawn between conflict resolution teachings and anti-racism education, to insure that conflict resolution is discussed as a separate entity. Undeniably, one recognizes that education for anti-racism is in itself an inherently conflict-ridden subject. Anti-racism education can create conflict by challenging existing institutional structures in schooling, which is believed by many to perpetuate societal imbalances and marginalize the voices and knowledge of the ‘other’ (Dei and Karumanchery, 1999). I believe that by unpacking social conflicts including racism and sexism, I will highlight the necessity of conflict resolution to overcome the structures and injustices set in place, as a result of the racism and sexism prominent in our culture.

**Anti-Racism Education**

One of the most frustrating experiences in my teacher education program was when a teacher educator provided my classmates and I with the opportunity to showcase how we would present culture, acceptance and difference in an educational way to our future students. As the
day of our presentations approached I began to think more and more about what other students and teachers had planned, and what great ideas I would be taking away from this exercise. I had prepared a lesson I called *A Trip Around the World in 30 Days* (Bartlett, 2007). This was an activity where I located a variety of short stories, from lesser-known authors worldwide. Stories that dealt with a variety of topics, cultures, slang and customs were gathered, and I presented them in a package. This project was intended to be a class activity; the teacher would read the stories, or portions of them each day with their students, allowing for discussion regarding the cultural aspects of the stories they had heard, and this would continue for 30 days. My plan was to initiate a conversation between the teacher and the students, and between the students themselves, regarding difference, cultural heritage, biases and stereotyping. I was confident in my lesson, yet still hesitant about how to successfully teach a lesson that showcased difference in a culturally sensitive manner. Despite my hesitations, I presented my project to my pre-service class and there were limited, yet encouraging, remarks. However, the shock came when I arrived that same morning to find I was the only pre-service student who had not dressed up or baked something for the class. Nearly every student had thought to wear some distinctive cultural clothing, of a culture other than their own, or bake a traditional cultural dish, again from a foreign culture. Many of my peer’s lessons included having their potential students cook a traditional dish and make a day out of eating each culture’s food. I could not help but see their planned lessons as rudimentary and superficial. I recognized that my peers were addressing difference, but that their students were essentially learning nothing about their peer’s cultures, tolerance or how to combat or fight for the rights of others. The ideas of acceptance, struggle, injustice and inequality were not what any of my fellow teacher candidates had envisioned when philosophizing multiculturalism. I feared that had my peers been in a classroom, they may have offended their students by wearing their traditional clothing improperly, or preparing their dishes
at the wrong time of the calendar year. Essentially, I realized that my pre-service class had taken a lesson that was aimed at supporting multiculturalism in the classroom, and created lessons that could have been labeled racist, biased or stereotypical. It was at this point that I realized my peers, perhaps my teacher educator, and I, had no idea how to introduce, support or educate our future students about multiculturalism, bias or racism.

According to Dei (1994), the goal of an anti-racist educator is to bring all minority students into focus in the classroom. Dei (1994) suggests that the anti-racist educator must help classroom teachers engage students’ social knowledge in the classroom in a way that will allow for students to be emotionally passionate and intertwined with the learning process (Dei, 1994). The anti-racist educator must teach both teachers and students how the dominant culture strategically shapes our understanding of minorities. Dei (1996) outlines the following principles of anti-racist education. These principles are important in guiding the pedagogical efforts of teachers, including those in this study. According to Dei (1996), anti-racist education:

1. Recognizes the social effects of “race” although race lacks a scientific basis.
2. Teaches that one cannot understand the full effects of race without a comprehension of the ways in which all other forms of social oppression intersect (race, class, gender, and sexuality).
3. Questions white power and privilege and the dominant rationale.
4. Addresses the marginalization of certain voices in society and the disregards the knowledge and experience of subordinate groups in education.
5. Recognizes that students do not go to school as disembodied
   individuals, but that their background and their identities are
   implicated in the schooling and learning processes.

6. Acknowledges the pedagogic need to confront the challenge of
diversity and difference in Canadian society and the urgency for an
educational system that is more inclusive.

7. Acknowledges the role of the educational system in producing and
reproducing not only racial but also gender, sex, and class-based
differences in isolation from the material and ideological
circumstances inequities in society.

8. Stresses that we cannot discuss the school problems of youths in
isolation from the material and ideological circumstances in which
students find themselves.

9. Questions the diversion away from the intuitional structures of school
which treat children unequally, and justify the status quo.

(Dei, 2000, p.25)

Anti-racism work begins when the teacher or educator recognizes their position of power,
their privilege and their weakness. Anti-racism entails acknowledgment of the individual and
collective responsibility to use multiple positions and differential locations of power, privilege
and social disadvantage to work for change. Anti-racism, also known as anti-bias education, can
be described as a prominent field which is continually being addressed in the media, at schools
and in faculties of education across the country. Working with Dei’s (1996, 1999) notion of
integrative anti-racism, the inter-locking and intersecting nature of social oppression is
articulated outside of a reductionist and essentialist framework. Social constructs that include
race, class, gender and sexuality are understood as part of a multiplicity of human experiences that an integrative anti-racism framework recognizes. Dei (1999), writes

It is possible to adhere to the notions of ‘intersecting oppressions’ and ‘interlocking systems of oppression’ and at the same time recognize the persistence and the saliency of particular oppressions at given historical moments. Such approaches to understanding oppressions necessarily assume non-unified, inconsistent and unequal social effect. (Dei, 1999, p. 20).

Dei’s definition includes all of the areas which I understand and agree to be included under the expression anti-racism, and so I will proceed using the term anti-racism to be taken equally with Dei’s (1999) definition, removing gender from the discussion, which will be addressed on its own in the proceeding discussion.

Anti-racism explicitly names the issues of race and social difference as issues of power and equity, rather than as matters of cultural and ethnic variety (Brandt, 1986). The anti-racism discourse draws on broad definitions of race and racism, extending beyond skin colour as the only signifier of difference (Gilborn, 1995). While recognizing the saliency of skin-colour, critical anti-racism asserts that a discussion about racism should not be restricted to “white racism” but must explore the numerous expressions of racism in society (Gilborn, 1995).

Radicalization of society and its subjects distinguishes social groups to differential and unequal treatment on the basis of supposedly biological and cultural characteristics (Li, 1990). The new social markers or indicators of difference are evident in the discourse of language, politics, culture, religion and social difference (Dei, 2000, p.27).

The addition of the Multicultural Act to the Canadian Charter of Rights in 1988 (Dewing and Leman, 2006) ideally should have marked a turning point for Canadian society, however it appears that this Act did not succeed in diminishing the racism apparent in our society today.
Canadians are taught to respect and view their country as a cultural mosaic rather than an American melting pot, and as a result of this Act assume that our schools and educational institutions are bias-free. Unfortunately, this is nowhere near truthful, and today our schools are sights of numerous violent and non-violent conflicts as a result of racial, religious or ethnic affiliations. As James (1995) writes,

The federal policy of multiculturalism was endorsed by the English speaking provincial governments in the seventies and programs of ‘multi-cultural education’ were introduced in many school boards in the late 1970’s and early 1980’s. Although the various programmatic interventions differed across jurisdiction, there was considerable respect for ethno-cultural differences, and to promote the integration of minority students within the dominant framework. (James, 2000, p.29).

James (2000), goes on to state that it became important for school boards to promote intercultural tolerance through “…curricular interventions that engaged students in ‘heritage studies, reading ‘multicultural literature’, participating in ‘multicultural days’ and going on field trips to ‘cultural communities’” (James, 2000, p.29). The school boards thus interpreted the necessity to support multiculturalism into various programs that instead focused on difference and stereotypes amongst the various student cultures in attendance at the school (James, 2000). As James (2000), continues, “…expressions of culture were contained in information modules pertaining to food, ‘costume’, artistic expression and religious symbols and practices” (James, 2000, p.29). Obviously, then, many student’s cultures were unfortunately displayed in ways that they were either unfamiliar with, disapproved of, or were embarrassed to share.
The translation of this act into practices that needed to be internalized by school and teachers seems to be where the problems occurred. When developing the Multicultural Act there was a need to place in writing the desire for a country’s government to make members of minority communities feel safe and accepted in Canada. However, it appears that in schools, as in other social arenas the act of accepting was translated into showcasing.

Almost from its inception as an official Canadian government policy in 1971, multiculturalism has received intense criticism. Perhaps the most serious criticisms have come in the area of multicultural education. Anti-racist theorists have maintained that multicultural education does not address the real issues which confront visible minorities in Canada. Critics contend that under the guise of such explicit purposes as cultural enrichment, equality of access, and reducing personal prejudice, multicultural education has implicitly functioned to reinforce the status quo (Parker, 1992), subvert minority resistance (Troyna and Williams, 1986), and reproduce social and economic inequities (Troyna, 1992).

Tator and Henry (1991) suggest that, “the most recent trend in education is to move away from a multicultural approach and to embrace the model of anti-racist education popular in England and the United States” (Tator and Henry, 1991, p.144). The two approaches differ substantially in their emphases. Multicultural education has traditionally emphasized intergroup harmony (Lynch, 1992), educational underachievement (Banks and McGee-Banks, 1989), individual prejudice (Lynch, 1992), quality of opportunity (Banks and McGee-Banks, 1989), enrichment through celebration of diversity, and improving self-image through pride in cultural heritage (Fleras and Elliott, 1992). The more recent anti-racist perspective emphasizes intergroup equity (Parker 1992), educational disadvantage (Wright, 1987), institutional racism (Stanley, 1992), equality of outcome (Massey, 1991), imbalanced power relationships (Donald and
Rattansi, 1992), and educating on personal accountability through the adoption of critical analysis (Massey 1991).

There are, however, also similarities. Both types of education emphasize culturally different ways of looking at the world and learning about it, as well both have the overarching goal of disseminating bias (Fleras and Elliott, 1992; Tator and Henry, 1991). Whereas multicultural education has been subjected to extensive critical analysis over the past two decades, anti-racist education has received relatively little critical scrutiny, most likely a result of its more recent induction into educational research and practice.

Anti-racist educators seek to remedy racial inequities through politicized curriculum and instruction (Francis, 1984; Short and Carrington, 1992). This position is clearly evident in Troyna and Williams (1986), who believe that anti-racist education requires “involvement by educational institutions in political issues” (Troyna and Williams 1986, p.107). Thomas (1984) also asserts that “anti-racist education is also political education” (Thomas, 1984, p. 24).

As a politicized curriculum, anti-racist education teaches the structural, economic, and social roots of inequality. It tackles prejudice through an inspection of the past experiences and present expressions of racial discrimination in society (McGregor, 1993; Tator and Henry, 1991). Unless students understand the nature and characteristics of discriminatory barriers and thus acquire political agency, anti-racist educators believe the prevailing inequitable distribution of resources will remain intact (Fleras and Elliott 1992). Anti-racist education should, Stanley (1992) argues, be directed toward changing the social realities that racism appears to diminish.

Fleras and Elliott (1992) advise that an effective support of multiculturalism must be concerned not only with culture and heritage, but more importantly with inequality, social justice, and discrimination (Fleras and Elliott 1992, p.136). Such an expanded role for multicultural education has recently been promoted by Gollnick and Chin (1990), Sleeter (1991),
and Nieto (1992). This more materially- and critically-oriented expansion would enable Canadian anti-racism education to address some of the ongoing issues affecting recently immigrated and established visible minorities, while promoting understanding, harmony, and equity. It is this type of education for an ethnically and culturally pluralist society that is arguably most appropriate in the context of Canadian ethnic diversity. The revolution towards equity must begin with the children of our society, meaning that it is our educational institutions that will be responsible for this task. To complete this mission, teachers and teacher educators must make a commitment to also achieve this educational goal through the education of pre-service teachers who will become the future educators for justice.

Gender Equity Education

An important question facing our world today is concerning the rights of women. Throughout all of recorded history, women have been considered inferior to men in many ways: physically, mentally, emotionally and psychologically. They have not been allowed adequate education, given opportunities for development, or afforded human dignity and rights. This study explores the ways that teachers can help eliminate the biases and injustices that are apparent today. This portion of the literature review will discuss the theories behind the importance of providing gender equity education, to solidify its relativity to peace education.

Fennema (1990) understands gender equity as the abilities, behaviours and knowledge that permit educators to recognize inequality in educational opportunities and restructure these occasions as needed to ensure equal educational outcomes. There are many gendered notions salient in our schools today, which see that boys and girls often receive differentiated treatment in various academic and social situations. The notion I am referring to is the idea that males excel in mathematics, science, and technology, and that females excel in hospitality and the arts.
This dynamic is made more powerful because adults and educators may not realize they are holding these beliefs and acting on them. Subtle and unintended messages can instill ideas amongst girls and boys that there are career and intellectual fields that they cannot be successful in because of their sex.

The fact that students internalize notions of gender and difference in areas of success has come to be known as Attributional Theory (Marshall, 2009). Under this notion, gender-bias attitudes become a self-fulfilling prophecy, strengthened by the fact that many girls attribute their success to luck, while many boys attribute theirs to ability (Marshall, 2009). This helps to explain the lower self-confidence, despite higher performance, of many girls in school (Marshall, 2009). It is essential that pre-service students develop the ability to decipher these internal and institutional messages in order to counteract them (American Association of University Women Educational Foundation [AAUW], 1992/95).

Curriculum materials that are biased in language, graphics, or content, emphasize the idea that some fields are gender-specific. Pre-service teachers need to learn to perceive the usually subtle but powerful collective impact of curriculum materials on girls and boys and how these materials affect the student’s understanding of the world and their places in it (Rosser, 1990). It is vital that teachers learn to teach in ways that enable students to relate to all aspects of the world without limitations and enable each student to succeed on a level ground that they are aware of.

In a Michigan survey of 30 administrators and 247 faculty members from 30 pre-service teacher education programs statewide, it was found that only 11% of respondents reported extensive gender equity instruction and 38% reported minimal to no gender equity instruction (Campbell and Sanders, 1997). Respondents thought gender equity should be taught more and
said more interest from students and colleagues and more coverage in the professional literature would help (Campbell and Sanders, 1997). A survey of 353 methods instructors in mathematics, science, and technology nationwide revealed that while three quarters of the respondents said that while they taught gender equity, they did so for less than two hours per semester. Respondents felt that specific teaching strategies would be most helpful and that gender equity was an important social issue (Campbell and Sanders, 1997).

Gender equity has received considerable attention in K-12 education since Title IX of the Education Amendments of 1972 to the American Constitution but not in teacher education (Sanders and Campbell, 1996). Yet, teacher education is the point at which future educators are learning the best in-field methods and practices. It is important for in-service educators to understand gender equity and the relatively easy ways to reverse the messages of inequity (Sanders and Campbell, 1996). However, teacher education textbooks virtually ignore this subject. A 1980 analysis of 24 commonly used texts published since 1972 found that 23 of them gave less than 1% of space to gender issues, and a third didn't mention the topic at all (Sadker, D. and Sadker, M., 1980). In an updated look into this phenomenon, Titus (1993), analyzed eight post-1990 teacher education textbooks and concluded that the most extensively used foundations textbooks in the United States still fail to contain significant material on gender equity (Titus, 1993).

Years of research have documented imbalanced and too often unsociable classroom situations for girls and for some boys (Sandler, Silverberg, and Hall, 1996; Sadker, M. and Sadker, D., 1994; Lockheed, 1985). Teachers are almost always unaware of the biased behaviors they exhibit through verbal interactions, eye contact, and body language, which means they cannot correct themselves. I am confused by the standards presented, as it seems obvious that if future teachers learn about their behaviors and inherent biases in their pre-service education,
before working in the field, they can be consciously aware of their bias. Student-to-student behavior is another problem area when boys are permitted to harass girls (and other boys) sexually, or otherwise, because this is seen as normal male behavior. Pre-service students need to understand that the recipient of such behavior cannot be expected to learn well and that those who perpetrate it are also poorly served (Streitmatter, 1994).

Given that today’s society is not free of gender bias, it is vital that teachers gain an understanding of how to approach this bias in their classrooms. It is the overall goal of peace education training to develop a peaceful world free of prejudice, which I argue begins with the education of our youth. Given that gender inequality is a prevalent, yet often ignored topic under the designation of peace education, issues of gender equity, either in Toronto or worldwide, can be brought to the forefront of classroom discussions. Additionally, the promotion of peace education training for teachers insists that pre-service students would become aware of both their own, and societal, biases regarding gender and be able to recognize and rectify similar attitudes and actions amongst their future students. This education can be achieved most effectively if teachers are taught these skills while in their pre-service programs. Held under the title of peace education, gender equity education serves to provide pre-service students with the skills to create peaceful classrooms, while encouraging their students to create a peaceful world.

Conflict Resolution

In this section I will delve into the topic of conflict resolution and why it is pertinent to teach conflict resolution skills in increasingly diverse classrooms. In this section, I will look at the aspects of conflict resolution in general, as well as why it is important to teach our children to cope with conflict. While discussing the components of conflict resolution it will become apparent why this topic is associated with, and held under the umbrella term peace education.
To begin I will investigate why it is important to teach children conflict resolution and what I mean by conflict. Conflict exists whenever incompatible activities occur (Deutsch, 1973). An activity that is mismatched with another is one that prevents, blocks, or interferes with the incidence or effectiveness of the second activity (Deutsch, 1973). A conflict can be as small as a disagreement or as large as a war. It can originate in one person, between two or more people, or between two or more groups. Conflict resolution refers generally to strategies that enable students to handle conflicts peacefully and cooperatively outside the traditional disciplinary procedures. Conflicts are abundant in schools. Conflicts in schools are classified by Johnson and Johnson (1995) as:

1. Controversy: A controversy occurs when one person's idea, information, conclusions, theories, and opinions are incompatible with those of another and the two seek to reach an agreement. When managed constructively, academic controversy facilitates learning in the classroom and decision controversy facilitates high-quality decision making in the school.

2. Conceptual Conflict: A person experiences conceptual conflict when incompatible ideas exist simultaneously in his or her mind or when information being received does not seem to fit with what one already knows. An individual experiences conceptual conflict when engaged in controversy as ideas and arguments are presented that are incongruent with one's original position.

3. Conflict of Interests: Interpersonal conflict occurs when the actions of one person attempting to maximize his or her goals prevent, block, or interfere with another person attempting to maximize personal goals. Common examples among students include control over resources ("I want to use
the computer now!"), preferences over activities ("I want to eat outside on the picnic bench, not in the cafeteria!"), and a range of relationships issues that often result in name calling, insults, threats, or physical aggression ("You are a real jerk!").

4. Developmental Conflict: Developmental conflict exists when incompatible activities between adult and child based on the opposing forces of stability and change within the child cycles in and out of peak intensity as the child develops cognitively and socially. (Johnson and Johnson, 1995).

Conflict resolution is a timely manner, as incidences of violence throughout the school system ranging from bullying to gang related violence are demanding reconciliation by parents and communities to ensure that their children are safe (Pritchard, 2000). Prichard (2002) declares that, “violence that occurs at school is not about schools themselves. Schools are a part of the society in which we live; a part of the institutional fabric that embodies and mirrors our collective hopes for the future, our views about who we are and what we value” (Pritchard 2002, p.1). Essentially, schools are responsible for educating children, not only on curricular matters but about societal issues as well. Preparing students to work, play and live in a society, while promoting equality and justice for all must be the overall aim of education. If this is the case then we must ensure that we are preparing our teachers to assume this vast and moral goal.

Our society today, within Toronto and beyond, is becoming increasingly diverse so that a variety of ethnic backgrounds are melding in the same geographical areas and are all competing for the same goals at never-before-seen rates. Zine (2001) writes, “[t]he changing demographics of the city mean that schools must respond with the appropriate policies and resources in schools to ensure all students are supported within the system” (Zine 2001, 242). Because of the new challenges children are facing in their schools and neighbourhoods, pre-service teachers must
acquire the skills needed to teach their students to mediate throughout the increasingly pluralistic society they live in. Pre-service teachers should develop a solid understanding not only of mediation, but also the causes, kinds, and dynamics of conflict. The philosophies of mediation, the role of the mediator, and when mediation is effective, should be covered in pre-service teacher education.

When discussing the role of conflict and children’s learning, conflict is often thought to exist at the level of the individual child or within a group of children. This is why teaching our instructors to educate children that conflict exists outside of the child’s direct daily interactions is fundamental. Thus conflict education must take into consideration the various levels of social injustices that take place in order to position these as conflicts that also affect the students in their daily lives. Associating gender inequality, racism and discrimination as social conflicts, ensures that conflict resolution exists to do more than solve the qualms between individual and groups of students in a classroom or school. Conflict resolution must also educate students about the various levels of conflicts that exist at social and political levels in order to create and develop a holistic approach to this type of education.

Through the natural inclination to protect children from societal realities, many of the primary causes of social injustices are ignored (Bickmore, 2004). The reality is that as a result of a teacher’s reluctance to discuss the root causes of social conflict in our society, students are still aware of the conflicts which surround them. They become aware of the conflicts on their own through interactions with their communities, the media, their school mates and their guardians. Consequently, the need to address the larger social conflicts that children are, or will be confronted with, is pertinent. Therefore, teacher education needs to address this student need. Without the proper training, the curricula surrounding conflict resolution education may well
maintain its status quo, addressing conflict only on the level of the individual child and neglecting to empower students to rectify injustices in their society.

Although public elementary, middle, and secondary schools in Toronto have routinely begun to incorporate peer mediation and conflict resolution programs in order to reduce disputes and aggression within their settings (TDSB, 2007), teacher preparation programs have all but ignored this as a skill to be developed among pre-service teachers. Nims and Wilson (1998) conducted a survey in 1996 of teacher education programs in the United States to determine what is being done to prepare teachers to respond to violence and what the level of participation in prevention programs is. They posed the questions, “who is responsible for addressing the problems of violence? And, what are pre-service teacher education programs doing about the issue” (Nims and Wilson, 1998, p.9). Of particular importance was their finding that most institutions did little to prepare pre-service teachers to deal with violence; that there is “no widely recognized mandate among the teacher preparation programs to address violence as there appears to be for drug education or sex education” (Nims and Wilson 1998, p. 9). In most cases, pre-service teachers receive no training whatsoever in violence prevention, prompting Nims and Loposer (1997) to question, “how are beginning teachers, in particular, expected to function in such a potentially violent environment if they are not prepared in their pre-service preparation programs to do so?” (Nims and Loposer, 1997, p.77)

Educators primarily learn about conflict resolution on their own or through staff development programs. The issue of whether teachers can conduct peer mediation and other conflict resolution programs without training is a central question. While mediation and peaceable school curricula are available to individual teachers, the authors in this field encourage substantial training (Kreidler, 1984; Bodine et al., 1994; Schmidt, 1994). Without sufficient
training to address teachers’ own behaviours, there is the danger that the adults’ words will not match their actions, and the modeling of the equitable behaviour is essential, so training on how and what actions to model is viewed as essential (Bodine et al., 1994; Lieber and Rogers, 1994; Miller, 1994).

Given the pertinent nature of the issues connected to peace education and the skills that this type of education provides for its learners, it seems that the inclusion of peace education in pre-service and in-service teacher training is unquestionable. The following chapter has brought to light the major theories and underpinnings that must be taken into consideration when developing peace education. The literature review has stressed the importance of: 1. Studying anti-racism education as a commitment to understanding and supporting Canadian multiculturalism, gender equity education, given that it is often absent from teacher education and conflict resolution as it is a geographically relevant topic, 2. recognizing that teaching children about anti-racism, gender equity and conflict resolution is to reconciling the preparation of teachers to teach these issues in their classrooms, and 3. teaching teachers must be equated with the importance of preparing children for their futures.

Students are coming from areas of war and ongoing conflict into Toronto classrooms, meaning that today’s teachers need to be aware of the situations and attitudes these students bring with them. Given these statistics, the study of peace education curriculum for teachers is conducive to the current cultural composition of Toronto and Canada. Peace education training for pre-service teachers, which focuses on the demolition of racial discrimination the recognition of gender inequality and conflict resolution, will aid them when dealing with potential classroom clashes resulting from the differing cultural and ethnic views of students, teachers, administrators and parents.
Chapter 3: 
Elucidating My Research Methodology

The following chapter will discuss the specific research methods employed within this study. The chapter will begin by discussing the purpose for this study, focusing on the scope and rationale for researching and discussing the presence of peace education in the OISE/UT Pre-Service Teacher Education program. I will be introducing my specific research areas, the research questions guiding this study, my research design, the participants, my data-gathering techniques and analysis tools, the role of the research and finally, the limitations of this study.

Identifying a Research Area: The School and Society Program

The purpose of this study is to highlight the need for pre-service teachers to be equipped to teach peaceful ideologies, in order to empower their students to mediate and rectify structural conflicts in societies, on both national and international levels. Furthermore, the institution of peace education shows a commitment to the strengthening of the international perception of Canada as a peaceful society, whose citizens are capable of enacting peace-building and peacekeeping missions on a global level. The needs of students in Canadian classrooms has shifted so that many students not only rely on the education system for instructional and academic learning but are using this as an outlet to cope with issues they have been exposed to or are experiencing in their lives. It cannot be taken for granted that students today flood Canadian classrooms from countries all around the world, many of whom have experienced unimaginable tragedies in their lives or at the very least have never been exposed to institutionalized education. These students enter into the classrooms that OISE/UT is preparing pre-service teachers to work
in, and addressing the issues these students will face should commend an equal weight as all other components of the pre-service educational process. According to the Toronto District School Board (2009) approximately 47% of TDSB students have English as their first language, more than 80 languages are represented in their schools, more than 80,000 (30%) of students were born outside of Canada in more than 175 different countries and more than 27,000 (10%) of students have been in Canada for three years or less (TDSB, 2007). These students are coming from areas of war and ongoing conflict into Toronto classrooms, meaning that teachers need to be aware of the situations and attitudes these students bring with them. Given these statistics the study of peace education for teachers is conducive to the current cultural composition of Toronto and Canada.

In today’s schools teachers are obligated to assume roles uncommonly associated with teaching. Today teachers are forced to double as conflict mediators and promoters of equity and social justice. These tasks are difficult for those who have received training in the area, and a daunting task for teachers without training. This research is conducted under the assumptions that peace education training can better prepare teachers to teach, overcome and resolve issues that may arise in multi-lingual, multicultural, multi-ethnic, and multi-religious classrooms while passing on these same skills to their students. Based on the authority peace education possesses to empower teachers, this research seeks to provide a rational for implementing peace education training as a specifically recognized component within the OISE/UT Pre-service Teacher Education program.

It is hypothesized that components of peace education are being inadvertently addressed under the guise of other topics, within a variety of courses. However, without installing mandatory curricula, it cannot be ensured that every student is receiving the same, if any, training in the area of peace education, suggesting that OISE incorporate this training into the
pre-service program. Additionally, this research aims to insist that Bachelor of Education students be intentionally taught issues that pertain to peace education, in order to ensure that they are developing the skills to employ this type of training in their classrooms.

In order to conduct the research needed to discover the curriculum that I was presented with during my Bachelor of Education, the first step was to limit my focus to a manageable area for analysis. Assessing the Bachelor of Education program and its mandatory courses was the initial research scale. Upon this assessment it appeared obvious to select the School and Society course for analysis, as according to OISE, it is within this course that issues commonly associated with peace education would be discussed. Therefore, the course content and curriculum analysis took place within the parameters of the School and Society course taught in the 2006 school year.

The School and Society course is a mandatory course taken by all students in the pre-service teacher education program at the junior, senior and intermediate levels. This course is taught by a collection of teacher educators, and runs the length of one semester (OISE, 2009). The course I was a part of was laid out as a seminar, where students read material assigned by the instructor, were given time to digest the material and were expected to come to class having read and reflected on the material presented in the articles. By reflection I mean both in one’s head and often in the form of a written response. This reflection was put in play to have my peers and I gain a more fundamental understanding of the topics we were being introduced to through the curriculum. Using this strategy it was the instructor’s goal to have the pre-service students gain a more personal understanding of the material, how we connected to it and furthermore, how we would take this information and apply it to our teaching selves and our students in the future.
The School and Society program has the freedom to address social issues that would be explicitly and inexplicitly addressed by pre-service teachers in their future classrooms, meaning that, within this course, pre-service students were essentially able to explore what peace education and its components entail, as well as methods to employ this style of teaching in their future classrooms. OISE states that:

School and Society introduces teacher candidates to a range of issues flowing from the complex relationship between schools and the society in which they are embedded. Key themes addressed in this component include: The variety and purposes of schooling; Contemporary goals of education; Student diversity and difference; Democracy, conflict, and resistance in schools; Family and community relationships with schools; How schools are organized; and Teachers' identities (OISE, 2009).

**Specific Research Areas**

Peace education is an umbrella term used to discuss a plethora of topics which involve the achievement of, and education for, peace. In order to make this study practical, in terms of measurement and analysis, the curriculum was analyzed to assess the inclusion of the major topic areas associated with peace education. In order to make this study feasible, a choice has been made based on the substantial literature and previous studies conducted in this area, to look at three subtopics most commonly grouped under the study of peace education. These areas are: gender equity education, conflict resolution education and anti-racism education.
Research Questions

The major question addressed through this investigation is: 1. Is OISE addressing components of peace education in the Pre-service Teacher Education Program? This research question seeks to discover whether or not students are receiving peace education training at OISE. It is hypothesized that students are not being formally introduced to this subject, despite OISE/UT’s official commitment to diversity and social justice (OISE/UT Initial Teacher Education, 2007).

Following the guide of this overarching research question a number of sub-questions will be addressed throughout the thesis. These questions will serve to guide the topics of major chapters and discussions. Sub-questions to be addressed will include:

1. How is peace education being taught in the Bachelor of Education at OISE/UT?

2. What role does the School and Society course in the Bachelor of Education Program at OISE/UT have in educating pre-service teachers to create a culture of peace in their future teaching positions?

4. Are pre-service students aware of, or is, peace education training taking place in the Bachelor of Education at OISE/UT?

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 articles 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 from the Semester 2, 2006/07 Bachelor of Education, School and Society course. The material covered in this course, and the articles 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 2006/07 School and Society course. As this is a reflective narrative, no outside participants were consulted. The curriculum which will be scrutinized can thus be considered the additional participant that underwent selective criteria.

The curriculum of the School and Society 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: anti-racism education, 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 School and Society 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 School and Society course taught in second semester of 2006. Additionally, I 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 articles and texts were retrieved a technique was developed to organize the content of the syllabus. Data was managed via electronic as well as hard-copy charts which recorded and coded each article for the appearance, or lack thereof, of either gender equity issues, conflict resolution issues or anti-racism issues. Electronic copies of each article included in the School and Society 2006 syllabus were obtained in order to analyze the content of each article directly.

Analyzing, Interpreting and Presenting the Data

This research essentially can 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 article, story or text in the School and Society curriculum went through the same critical analysis.

In order to properly analyze the data found in the School and Society curriculum, a system for measuring the information obtained from the curriculum was developed. Each article was read for relevance to the three focus areas. Specifically, each article was read to look for mentions of gender equity education or teaching, conflict resolution education or teaching or anti-racism education or training. Each article from the curriculum was scrutinized so that if the article dealt with any or all of the aforementioned focus areas, they were recorded and coded for the areas which they focused on. If an article did not focus on any of the central ideas it was left un-coded.

Each article has been read and coded for either: anti-racism, equity, conflict resolution and the results have lead to the development of conclusions, with regards to the amount of
curriculum presented within the School and Society course, which can be considered to be relevant to peace education and peace education training.

**The Role of Researcher**

The role of the researcher in this thesis is paramount. The aforementioned research combines a curriculum analysis with a reflective narrative, meaning that the majority of the thesis and research is from the perspective of the researcher. In the case of a reflective narrative methodology, the transformation and development of the research during the course of the research itself is in many ways the major component of the research. The subjectivity of the researcher, in terms of their beliefs, ideas, and opinions will be the focus of this research, meaning the researcher’s role is the central focus of the thesis.

**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 School and Society 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.

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 OISE/UT, specifically within the School and Society course. Lastly, I find it fundamental to highlight that despite my own participation in the School and Society course, I was not able to pre-determine if peace education training was presented in the School and Society core curriculum. This revelation signifies the need to discuss curricular gaps in the following chapter.
Chapter 4: 
My Pre-Service Teacher Education: Reflections and Research Findings

Attending teacher’s college was a personal goal since I began high school. I had always known that I wanted to be a teacher. How to go about becoming a teacher and how to gain the skills needed to become a teacher was something I would have to learn about in the future. Throughout my undergraduate degree, I stayed focused on my future career paths, and after completing my Honours Bachelor of Arts, I felt confident that I would have the necessary academic background to apply to teacher’s college. I was accepted at OISE, and decided to enter teacher’s college directly out of undergraduate. I was in a small number of students who had taken this direct path. I nonetheless felt confident that I would be just as successful and knowledgeable as the rest of my elder classmates upon completion. I also felt confident that upon my completion of the Bachelor of Education I would be ready and prepared to teach in any Toronto classroom. However nearing the end of my second practicum, I began to recognize that perhaps I didn’t feel as comfortable as I had hoped or envisioned I would.

My second practicum saw that I was placed in a variety of situations, and in two of the three classes I was responsible for I was working with students who were part of a program for at-risk students, students who were not as successful, academically, as the school would want them to be, and were still lacking the proper amount and type of credits needed to graduate. In these classrooms I felt almost useless. The students I worked with came from a variety of social, ethnic and religious backgrounds and all individually seemed to be dealing with some real issues
outside of the classroom. I wanted to reach out to these students, talk with them, and discover how and if I could help them with whatever they were struggling with. After speaking with a few of my students I began to realize that indeed many of these students were struggling with some very pertinent life problems, at home, and in their communities. Some students were trying to balance up to three part time jobs, while attending school full time in order to support their families. Others were involved in gangs and tied to nightly attendance at meetings and such. Others had recently been released from correctional facilities, due to incidents of violence and drugs, and were working hard to stay in school in order to graduate and obtain some kind of employment. It was during this teaching experience that I came to terms with the fact that although I knew how to teach my students the curriculum and interact with them on a daily basis, I was basically at a standstill when it came to helping them with some of the incidents going on in their lives. In addition to their personal social qualms, these students were also dealing with evident racial profiling within their new school setting. They were ostracized from regular student activities, had their own area of the cafeteria and rarely interacted with the majority of the school’s population. They expressed in our one-on-one discussions that the majority of the students ignored them in the halls, and most of my students felt that as a homogeneous class they did not receive the same school-wide invites that regular classrooms did, for events such as writing contests, assembly participation or extra-curricular events. Obviously, my students were not only coping with their own personal struggles, but were also trying to succeed in uncharted territory, laden with social conflict.

It was after the completion of my second practicum that I spoke with many of my advisors at OISE regarding my dilemma, and how I was feeling. I knew then that I did not want to enter into another classroom until I felt confident that I would be ready and able to help these students. I knew that I needed to know more. I felt as though OISE had not prepared me to
understand my students. I needed to gain the skills to help my students mediate through the trials and tribulations in their lives.

I took a proactive stance and began researching the courses offered through Graduate Studies at OISE, and found that many of the courses dealt specifically with issues such as peace and conflict with students, teacher development and multicultural education. I instantly recognized that this was the route I would take.

**Reflective Analysis of Pre-service Program and Personal Preparedness**

In the course of my graduate degree I began to recognize that much of the knowledge I was acquiring was relevant to areas where I felt apprehensive. Taking courses in critical pedagogy, multicultural education and education for peace, I realized that I was extremely lucky to have taken the route of graduate school, otherwise I may have taken a teaching position I would have felt unprepared for. Of course becoming a teacher means committing oneself to a life of learning, however in the first few years of teaching, where one is learning the ins and outs of everyday survival, I would most likely not have had the time or energy to learn anything beyond how to get through the next day. Herein lays a critical observation: I chose to carry on with my education and teacher development, before entering into the classroom, a task many Bachelor of Education students choose not to do. This means that I received education regarding the skills needed to work with students from various backgrounds who are dealing with various qualms, and most pre-service students did not. This substantiates my use of reflective narrative methodology; I would not have known my level of unpreparedness without further study. I only recognize now how much learning I had to achieve, after the learning was complete.

I chose to pursue a Master’s degree through the Curriculum, Teaching and Learning department, recognizing that it was in these three areas where I felt I needed to gain the most
amount of knowledge, in order to prepare myself for my teaching life ahead. I continued with my studies and found that each course I completed led me further to my recognition that I had only understood the bare minimum of what teaching actually encompassed through my pre-service education. Team reflection with experienced and novice teachers allowed me to gain a completely different perspective of myself as a future educator. The conversations I had and the experiences I shared with my fellow classmates and professors began to radiate the same sentiments in my head: I actually knew more about some of the issues I had previously thought I knew nothing of. A few months into my studies I began to recognize that it was not necessarily the content I was lacking, it was the knowledge needed to connect the content to the greater goals of education and student empowerment. My graduate degree inspired many new ideas, theories and instruments which could be employed in the classroom. Most of all, it provided me with the educational experiences I needed to properly digest the magnitude of information I had received during my pre-service program.

I now realize that up until that point I felt that I had been failed by my pre-service teacher education program, and that I would never be able to function as an able-bodied teacher. It was not until I began talking with teachers who had their own classrooms, and was given the opportunity to delve further into topics, such as multiculturalism, gender equity, conflict resolution and peace building that I began to recognize the echo. I started to ponder the topics that I had been introduced to in my pre-service program, and quickly recognized that there was in fact a connection between the graduate courses I was taking, and the skills I had acquired during my Bachelor of Education. Upon further contemplation and discussion with my classmates and professors, I realized that many of the topics offered in the B.Ed program were similar to those in the graduate program. Of course there was more time to discover in-depth topics such as peace education and conflict resolution. Graduate courses are meant to act as
professional development, meaning that they work with skills and knowledge that teachers already have, to introduce similar topics with new perspectives and lenses through which to apply them.

The teachers and students I was learning alongside all had a common goal: to improve their knowledge of the skills and theories needed to help their students’ mediate through an increasingly complex world. The teachers and grad students in these courses had a much different outlook than my fellow pre-service colleagues and I had during our pre-service program; they were acquiring these new skills having already been in the classroom, working with students, and recognizing the need to learn more about how to enable their students. The difference then became their recognition of their need for further training, whereas as Bachelor of Education students are virtually unaware of what skills they will actually need to achieve overarching goals such as peace, gender equity and multicultural acceptance.

Pre-service students rely on their educators to prepare them with the skills they will need to enter into their own classrooms to deliver to their students the materials, skills and goals they will need in their futures. Essentially, as a pre-service student I was a blind; obliged to listen attentively and accept that the teachings I received in my preparation program would sufficiently mould me into a successful teacher. Reflecting back on this expectation it seems almost ludicrous to assume that in an 8-month program, teacher educators can prepare a class of future teachers to tackle every issue that will arise in the classroom. Given that our societal make-up is constantly changing, along with our students’ needs, the education of teachers can never be completely molded to fit every teacher’s future needs.

It made me feel relieved that I had come to this revelation of sorts, yet I was still unwilling to simply accept that my pre-service teacher education program had merely touched on
a few topics of importance. Of course I was thrilled that during my graduate courses I was given the opportunity to dig much deeper into the topics I considered important. Given this I was able to gain the skills needed to work through tough issues related to peace education with my future students. Still, I could not help but think: what about my fellow pre-service colleagues, as well as the current and post pre-service students, how had they managed to work through these issues in their classrooms? Did they decide to avoid such topics instead? Did they even recognize the need to discuss such topics at all?

These questions remained in my mind throughout the continuation of my graduate work. Unable to ignore these burning questions, I realized that in order to discover the answers to these questions, I would have to conduct some reflective personal research to discover exactly what process I had, or had not gone through during my pre-service education. I recognized at this stage in my academic career that learning was a process. It was not just reading and regurgitating information, it was about interacting with the material on a personal level, being able to give the learning material a personal and usable purpose. Learning is about transforming oneself using new skills, tools, and insights. I realized at this point that I needed to conduct a reflective overhaul of the learning and process I had taken part in during my pre-service program, to understand the transformation that I had gone through during this process. My goal in conducting this reflective curriculum analysis is to discover if I was presented with the skills and knowledge needed to work within the parameters of peace education? In order to discover if my suspicions were correct I decided that undertaking a reflective curriculum analysis, to assess my pre-service program, would enable the discovery of what content was presented.

Exploring the Research Findings

The following discussion is centered on the School and Society (2006) syllabus. Using
the articles that were required as course components it can be assumed that it was the instructor’s visualization that by reading and discussing these articles students would achieve an advanced understanding of how the topics initialized in each article would pertain to their future roles as teachers, and contribute to the development of their teaching selves.

Table 1 (Bartlett, 2009), presents the curriculum analysis conducted. The material under analysis is the required readings from the 2006 School and Society syllabus. The table represents the readings that were assigned in the syllabus (the numbers one through nine represent the corresponding class number to which the article was connected to), and their connection to the four areas of investigation (peace education, conflict resolution, gender equity or anti-racism or discrimination). Where the analysis of the article found that the article did address one of the four areas under investigation, it is marked with a checkmark (✔). If the article deals with a related topic to the one under investigation, it is marked with a square (□) and an explanation is provided. If there was no relationship made in the article to any of the four categories under investigation it received no coding. However, I also took into consideration that when approached within the framework of peace education, various other social topics could be seen as related to the initial four categories. In these cases, I included a note in the column entitled “other”, in order to revisit these topics of interest later in my discussion.

Table 2: Results of School and Society Curriculum Analysis.

<table>
<thead>
<tr>
<th>Article Title/Author and Class #</th>
<th>Peace Education</th>
<th>Conflict Resolution</th>
<th>Gender Equity</th>
<th>Anti-Racism/Discrimination</th>
<th>Other</th>
</tr>
</thead>
<tbody>
<tr>
<td>#1. Ungerleider, C. changing Expectations, Changing Schools: Evolving concepts of the “Good School”.</td>
<td></td>
<td></td>
<td>✔</td>
<td></td>
<td>Socio-economic status changes</td>
</tr>
<tr>
<td>#1. Zuker, M.</td>
<td>&quot;Legal Issues in education&quot;</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>#1. Ontario Ministry of Education. Grade 9-12 Diploma Requirements</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>#1. Ont. Ministry of Education: The Trillium List</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>#1. Ont. Ministry of Education: Who’s responsible for your Child’s Education</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>#2. Saenger, B.</td>
<td>A Pernicious silence: Confronting Race in an Elementary Classroom</td>
<td>✓</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>#2. Dei, G.</td>
<td>Communicating Across the Tracks: challenges for Anti-Racist Educators in Ontario</td>
<td>✓</td>
<td>✓</td>
<td></td>
<td></td>
</tr>
<tr>
<td>#2. Brathwaite, K.</td>
<td>Making new explorations and regaining lost ground in anti-racism and equity training.</td>
<td>✓</td>
<td>✓</td>
<td></td>
<td></td>
</tr>
<tr>
<td>#2. Swanson, S.</td>
<td>Motivating learners in northern Communities</td>
<td></td>
<td>Aboriginal Literacy</td>
<td></td>
<td></td>
</tr>
<tr>
<td>#2. Zoric, T.</td>
<td>School Groups and clubs: promoting equity minded student leadership</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>#</td>
<td>Author(s) and Title</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>-----</td>
<td>------------------------------------------------------------------------------------</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2.</td>
<td>Franquiz, M.E., and Salazar. The Transformative potential of humanizing pedagogy:</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Addressing the diverse needs of Chicano/Mexican students</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3.</td>
<td>Harper, H. Difference and diversity in Ontario Schooling</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Fine, M. &quot;You can't just say that the only ones who can speak are those who agree</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>with your position&quot;, political discourse in the classroom.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Discourse</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3.</td>
<td>Armstrong D. and McMahon, B. Engaged Pedagogy: Valuing the strengths if Students on</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>the margins.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3.</td>
<td>Coulter, R.P. Gender Equity and Schooling Linking Research and Policy</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4.</td>
<td>Levin, B. Democracy and Schools: education for citizenship</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

| #3. | Organizing Discourse Around Topic                                                    |

| #3. | Strategies in the Classroom and in Textbooks                                      |

| #3. | Classroom Strategies                                                               |

| #3. | At-risk students and school success                                                |

<p>| #3. | Mexican/Chicano Students and language studies                                   |</p>
<table>
<thead>
<tr>
<th>#4. Austin, L.</th>
<th>Educational responses to poverty</th>
<th>Socio-Economic Inequality</th>
</tr>
</thead>
<tbody>
<tr>
<td>#4. Mittler, P.</td>
<td>Equal opportunities- for whom?</td>
<td>Poverty, special needs and success</td>
</tr>
<tr>
<td>#4. Rist, R.</td>
<td>Student social class and teacher expectations: the self fulfilling prophecy in ghetto education.</td>
<td>Socio-economic status and student success</td>
</tr>
<tr>
<td>#4. Macedo, D.</td>
<td>The illiteracy of English only Literacy</td>
<td>✓ ✓</td>
</tr>
<tr>
<td>#4. Despite, L.</td>
<td>The silenced dialogue: power and pedagogy in educating other people’s children</td>
<td>✓</td>
</tr>
<tr>
<td>#5. Robertson, C.</td>
<td>A case study of integration and destreaming: teachers and students in an Ontario secondary school respond.</td>
<td>Streaming Grades 7 thru 9</td>
</tr>
<tr>
<td>#5. Tieso, C.L.</td>
<td>Ability grouping is not just tracking anymore.</td>
<td>Ability Grouping</td>
</tr>
<tr>
<td>#5. Iresonn, J, Clark, H.</td>
<td>constructing ability groups in the secondary school: issues in practice.</td>
<td>Ability Grouping is Gifted Tracking</td>
</tr>
<tr>
<td>#5. Ross, J. and McKeiver, S.</td>
<td>Teacher Efficacy and Streaming</td>
<td></td>
</tr>
<tr>
<td>---</td>
<td>---</td>
<td></td>
</tr>
<tr>
<td>Fluctuations in teacher efficacy during implementation of Destreaming</td>
<td></td>
<td></td>
</tr>
<tr>
<td>#5. Fiedler, E.D. Lange R.E. In search of reality: unraveling the myths about tracking, ability grouping, and the gifted</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gifted students and discrimination</td>
<td></td>
<td></td>
</tr>
<tr>
<td>#5. Zax, K. Public education dimming or fanning the sparks of bright students?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gifted students and discrimination</td>
<td></td>
<td></td>
</tr>
<tr>
<td>#6. Berry, G. Developing children and multi-cultural attitudes: the systemic psychosocial influences of television portrayals in a multimedia society</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Diversity in the Media. How children learn multiculturalism via media exposure</td>
<td></td>
<td></td>
</tr>
<tr>
<td>#6. Leonard, D. Live in your world, play in ours: Race, video games, and consuming the other.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Racism, sexism and stereotyping in video games</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Media Literacy-Students skills and teacher perception</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Conflicts in the media, how students see conflicts through the media and critical thinking</td>
<td></td>
<td></td>
</tr>
<tr>
<td>#6. Lambirth, M.</td>
<td>“They get enough of that at home”: understanding aversion to popular culture in schools.</td>
<td>Lack of Teacher use of media in the classroom</td>
</tr>
<tr>
<td>#6. Lickteig, M.</td>
<td>Brand-name schools: the deceptive lure of cooperate-school partnerships.</td>
<td>Cooperate/School mergers for money and advertising</td>
</tr>
<tr>
<td>#6. McEwen, D.</td>
<td>Lessons with Logos: the debate over corporate sponsorship.</td>
<td>Advertising in Schools</td>
</tr>
<tr>
<td>#7. Shore, L.</td>
<td>“A thousand obligations”: Anne Frank, Holocaust education and anti-Semitism in changing times.</td>
<td>Teaching the holocaust and racism in the classroom</td>
</tr>
<tr>
<td>#7. Zine, J.</td>
<td>Dealing with September 12th: the Challenge of anti-Islamophobia.</td>
<td>9/11 and racism in society</td>
</tr>
<tr>
<td>#7. Morgan, E.</td>
<td>Religious equality comes to Ontario education.</td>
<td>Funding for Religious Schools</td>
</tr>
<tr>
<td>#7. Kirmani, M.H.</td>
<td>Responding to religious diversity in classrooms.</td>
<td>Dealing with cultural difference in the classroom, specifically at the holidays</td>
</tr>
<tr>
<td>#7. Elkind, D.</td>
<td>School and family in the postmodern world.</td>
<td>Dealing with complex family compositions. Also women and their familial roles and changes over time</td>
</tr>
<tr>
<td>#8. Chapman, A.</td>
<td>Gender bias in Education.</td>
<td>✓</td>
</tr>
<tr>
<td>#8. Gaskell, J.</td>
<td>Gender Equity and education policy in Canada</td>
<td>✓</td>
</tr>
<tr>
<td>#8. Canada, R.</td>
<td>Raising better boys.</td>
<td>✓</td>
</tr>
<tr>
<td>#8. Griffin, G.</td>
<td>Teaching as a gendered experience.</td>
<td>✓</td>
</tr>
<tr>
<td>#9. Leithwood, K.</td>
<td>Is greater accountability for schools a good thing for kids?</td>
<td>✓</td>
</tr>
<tr>
<td>#9. Sharratt, L.</td>
<td>Is there a role for the school district? Making the most of accountability policies.</td>
<td>✓</td>
</tr>
<tr>
<td>#9. Charlton, J.</td>
<td>It’s a matter of attitude: making the most out of accountability policies (Westmount Collegiate)</td>
<td>✓</td>
</tr>
</tbody>
</table>
After completing the re-reading of all articles contained within the School and Society syllabus there are two main findings:

1. Formal peace education is not present in the curriculum.

2. The identified sub-components of peace education (anti-racism education, gender equity education and conflict resolution education), are addressed throughout the OISE/UT School and Society curriculum.

The findings of this curriculum review assert that although the identified sub-topics were not addressed equally, their appearance dictates that the topics associated with peace education are integral pieces of the School and Society curriculum. These findings will be discussed in detail in the following segment.

**Peace Education**

The overarching goal of this curriculum review was to discover if a peace education curriculum was being introduced in the School and Society course, via an exploration of its syllabi. Upon completion of the curriculum review it appears that of the 53 articles assessed, no article 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 does not mean that its components are not addressed. However, it can be assumed that without specific curriculum concentration, peace education as a formal set of interconnected ideas was not conceived of by many students.
Anti-Racism/Discrimination Education

Upon analysis it appears that of the 53 articles studied, 24 articles address topics of anti-racism and discrimination. This makes anti-racism the most prevalent theme of the peace education sub-topics searched, appearing in 45.2% of course material. There are a number of reasons to explain the prevalence of this topic throughout the School and Society course. The most obvious is that anti-racism and anti-discrimination education, taken apart, can mean a number of different teachings. It can involve issues of race, ethnicity, language, gender, and sexual preference and therefore is addressed throughout a number of social arenas. Secondly, there has been a strong desire for teachers to be more prepared to tackle issues of racism in their classroom, as more teachers teach in heterogeneous classrooms, where they often act as racial and ethnic mediators, helping to educate their students about one another. Lastly, I suggest that teachers must be culturally sensitive people, who are able to work with and respect all of their students, and pass on these same attitudes to their students. In order to do so teachers must be given suggestions on how to achieve this feat.

Throughout the classification process it became apparent that throughout most of the syllabus a variety of racism and discrimination issues were discussed with regards to teaching and education. Although many of the articles did not discuss ways of combating these various types of discrimination in the classroom, the fact that they were observed means that the issues surrounding these dilemmas were discussed and placed in the minds of the potential teachers. Also, the types of discrimination discussed were varied, meaning that potential teachers were able to imagine the types of prejudice that exist beyond racism and gender inequity. Types of discrimination discussed within the syllabus include: giftedness, gender, Aboriginal status, religion and ethnicity, particularly that of Chicacho/Mexican students.
**Gender Equity**

As discussed throughout the literature review chapter, the main goal of gender equity education according to Fennema (1990) 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 School and Society curriculum illustrates that gender equity was a focus through the course syllabus. Out of the 52 articles, 13 articles were relevant to the topic of gender equity and gendered education. Furthermore, an entire class was committed to discussing the topics of gender education and gender equity. The articles cover a vast span of gender equity topics, many of which relate specifically to the goals of gender equity education discussed in the literature review. The literature review identified that the majors goals of gender equity must include:

1. The rights of women

2. How to eliminate gender bias in the classroom

3. Areas of learning needs and excel points for boys and girls.

4. Gender Equity

Within the articles analyzed the topic of gender equity. Gender equity topics typically focused on topics such as the performance of girls and boys in subjects such as math, science, and literacy. Interestingly enough, many articles deal with the discrimination and failure of boys as a result of the education system, and fail to discuss gender inequity in relation to women and
girls. These articles are capable of initiating conversations amongst perspective teachers around the idea of gender inequity, and specific subject areas where gender plays a role. This may be because these topics seem to be obvious on some hand; however I believe that they still require representation. Topics missing include women and representation in subjects such as math, science and history. Also, the curriculum fails to focus on the different academic courses or life choices that boys and girls make with regards to their education and career choices. These topics are fundamental since they lend way to discussing structural violence and inequality in Canada.

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 racism, 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 School and Society curriculum there are instances where the texts identify and discuss ideas that are specifically or peripherally associated with conflict resolution. Specifically, 10 articles out of the 52 works investigated discussed issues pertaining to conflict resolution.

The articles which pertain to conflict resolution are varied in topic and focus. A variety of articles 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 School and Society curriculum overview found that of the articles 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 School and Society 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 School and Society course, are lacking fundamental conflict resolution training. Meaning 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 School and Society curriculum also address the issues of organizing and initiating classroom discourse around sometimes difficult topics such as race, ethnicity and religion. 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 School and Society 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 School and Society curriculum addresses how to go about working with teachers to challenge issues such as racism in the classroom. Zine’s (2001) article discusses the importance of developing workshops for educators, to teach them to advocate for students and minorities social rights. However, one set of text cannot be responsible for developing a working knowledge of how to adopt and teach racial and ethnic appreciation in the classroom. The inclusion of these texts in the School and Society 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 so 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 School and Society curriculum has revealed that in addition to texts arguing for the importance of conflict resolution workshops training for teachers, conflict, the curriculum also features text which dictate 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 School and Society 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 I completed the curriculum overview of the School and Society program I 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 anti-racism and 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 in Grades 7 thru 12, f) ability grouping, g) how diversity is portrayed through the Media, h) how children learn multiculturalism via media exposure, i) critical thinking, j) complex family structures and changing family roles.

The commonality between these curriculum components is their concentration on discriminatory issues and how students learn to mediate within a multicultural society. The inclusion of these topics in the School and Society curriculum hopefully means that in class these issues were taken up on a larger scale, allowing pre-service students to further understand the importance and breadth of the subject matter, yet it cannot be assumed that the curriculum delivered in the School and Society course was received by each student in the same way, meaning that some students would not have understood the curriculum as a piece of an
intertwined set of ideas, geared at achieving wide scale social equality. Conversely, without the proper application of these ideas in the Bachelor of Education program it is hard to imagine that many students were able to conceive of these curriculum components as pieces of a larger puzzle. Without understanding the goal of the curriculum it is difficult to conceive of these ideals in a wider scope and context. Therefore the goal of providing peace education must be identified from its initiation in order to be recognized throughout the literature of the curriculum.

**Themes Omitted from the Syllabus.**

*Lack of Peace Education*

As previously discussed the School and Society 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 articles which present ways of combating discrimination, racism, gender inequity or conflict resolution. Essentially all of the articles 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 though 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. Of the 53 articles addressed in this curriculum analysis only one article addressed critical pedagogy, and this instance was on a superficial basis. 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 School and Society course, they would still be unfamiliar with how to go about teaching within the realms of critical pedagogy. Most students must have thus remained unaware of the connection between critical pedagogy and student empowerment, and furthermore to the issues of discrimination and conflict.

Reflections on My Pre-service Teacher Education

How does one know the importance of their education until they gain the perspective to employ and understand it? As a young child I remember hearing adults telling me that I should value my education, and that it is my education that will take me somewhere, but how many children actually believed this was true? Recognizing the value of your education at the time you are receiving it is difficult. When I completed my Bachelor of Education, I felt unprepared,
afraid and unsure as to how I would mediate through the difficult topics that would arise in my future classrooms. In the beginning I brushed off this feeling and assumed it to be natural. As time went on, I did not feel anymore prepared to mediate the conflicts and issues I knew I would face. I was reassured when I was introduced to a concept known as peace education in my graduate courses. Knowing nothing about this type of teaching and recognizing that my ideals led in creating a more peaceful society for my students, I embarked on a personal journey to delve into this topic.

Upon my understanding of what peace education was I felt shocked that my Bachelor of Education program had failed to impart such imperative knowledge onto its students. I was disappointed with OISE for leaving me unprepared and failing to address the outcomes that they set for their pre-service program. These sentiments and distrust in my pre-service education led me to conduct this curriculum analysis to discover what exactly what I learned as a pre-service student.

To my surprise I came to realization that the topics I knew as integral components of peace education were a part of the content covered in my School and Society program. So why was I largely unaware that this was taking place? I thought hard about this, and realized quite quickly that I had never even been introduced to the term peace education, so connecting discriminatory issues, gender issues, conflict resolution strategies and teaching strategies to peace education was virtually impossible. The content of peace education was present; however it lacked context. As a pre-service student I was not informed that these teachings were a part of a larger idea and, ultimately, I asked myself why? The only logical conclusion I can decipher is that peace education is not identified by OISE as a core concept or method through which to connect the issues of peace they are teaching. Although the curriculum analysis found that components of peace education, as it is formally understood, are absent, a strong existing
structure through which an integrated peace education program can be developed is present in the School and Society course content.

I was unaware of what peace education was until I sought out its teachings independently, and I do not believe this should be the case for future pre-service students. Had I known that something as complex as peace education existed during my Bachelor of Education program, then most likely I would have made the connection between this concept and the content of the program. This is the contentious issue then: how can pre-service teachers conceive of the content, skills and methods they will need in their future classrooms? As a novice teacher it is impossible to foresee and plan for the issues that one will face. As a pre-service student I was largely unaware of the issues I would face as a teacher, and I put my faith in my teacher preparation program to prepare for my future classrooms, and under my initial perceptions, OISE had failed. I was unaware of what skills and content I would need to employ in my future classroom, and so the teachings were virtually lost on me. The material I was presented with needed to be connected to a purpose for its importance to be recognized. Without the larger picture the content, void of context. Thankfully I continued on to graduate studies allowing me the space and time required to recognize the material I had been presented with in the Bachelor of Education, whereas most students are not afforded this extra reflection time. Because not all students go on to graduate studies, OISE must insure that students are prepared and aware of their preparation, in order to fulfill their mandate of preparing pre-service students to become functioning teachers. This suggests that courses such as School and Society, which are already teaching peace education, should venture further to make peace education teachings and methods an upfront learning objective.

Concluding this narrative exposé of the pre-service teacher education program at OISE/UT the following three findings appear to be the most compelling: 1. the curriculum
analysis conducted on the OISE School and Society course content, illustrated that major components of peace education are being taught within the course material, 2. students are unaware of the fundamental connection between the School and Society curriculum and peace education and, 3. the School and Society curriculum is lacking in core contextual components of peace education teachings, including conflict resolution. Despite these findings, School and Society can serve as a basis for a program that can be developed; a program which recognizes and educates teachers about the realities that they will face in their future classrooms, in order to make them efficient and peace generating educators for the future.
Chapter 5: Practicing Peace Education

A peaceful classroom or school results when the values and skills of cooperation, communication, tolerance, and conflict resolution are taught and supported throughout the culture of the school. In recent years, the growth of both physical and structural violence in schools has fueled interest in conflict resolution and further to the development of cross curricular peace education programs to address these issues.

There is, however, concern among practitioners that the need for immediate remedies to discriminatory and violent situations may lead to unrealistic and inappropriate goals and expectations for teachers. The growing need to address issues of social justice and prejudice leads to similar concerns. Experienced practitioners view conflict resolution and equity minded training as only a few of the components needed to prepare youth to find nonviolent responses to conflict, promote social justice, and reduce prejudice in school communities (Bettmann and Moore, 1994; Bodine, Crawford, and Schrumpf, 1994; DeJong, 1994; Miller, 1994).

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 survey sent to all Peace Education Commission members, 75 questionnaires from 33 different countries were returned and Bjerstedt (1994) reports that “sixty percent favoured a 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” (Bjerstedt, 1994 p. 3-4). 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 (Bjerstedt, 1994, p. 4-5).

It is necessary to begin to construct a semantic field for exploring the concepts and topics in peace education that may help to the open the integration and exposure of peace education into mainstream teacher education. In Reardon’s (1989), *Comprehensive Peace Education*, Reardon suggests that necessary values for building a culture of peace include: planetary stewardship, global citizenship, and human relationship (Reardon, 1989). 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 and also should be considered for inclusion in the development of a peace education program at OISE or any Faculty of Education.
The values include: environmental responsibility; cultural diversity, human solidarity, social responsibility, and gender equality (Reardon, 1989, p.14). 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 (Reardon, 1989, p.15).

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 (Lieber and Rogers, 1994; National Association for Mediation in Education).

Components of peace education exist and will continue to exist within courses and content in pre-service teacher education, such as the OISE School and Society course. 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.
The practice of preparing teachers to teach in ethnically diverse classrooms and then prepare their students to create a more equitable society is a practice which Berger (1995), refers to as the “inclusiveness of multiculturalism” (Berger, 1995, 6). This preparation and teaching should not be the subject of a single course, it should rather be found in the policies and the purposes of the teacher training programs and also in the pedagogical practices of faculties of education and practicum settings, in order to allow future teachers to appropriate it. 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 (Berger, 1995).

Several reports and studies (Dei, 1999) have highlighted the extent of racism and prejudice in educational institutions, suggesting that pre-service programs are excessively Eurocentric since they only present aspects of one culture and rarely allude to issues of ethnicity and discrimination, therefore not teaching the strategies needed to deal with these situations.

Paine (1989), has shown that future teachers consider the cultural diversity of a school’s population a problem rather than a resource. Much like myself, when I entered into my practicum teaching classroom I saw the school’s diversity as a site of conflict, and ignored its importance as a teaching tool. I recognize that as a student teacher I still had much to learn about how one goes about working with multiculturalism, and it is because of my experiences that I question how future teachers are being prepared for their work, and what responsibility degree granting faculties of education have in the preparation of future teachers?

In 1993 The National Association for Mediation in Education (NAME) and National Institute for Dispute Resolution (NIDR) initiated the Conflict Resolution in Teacher Education Project. This project brought together experts in prejudice reduction, multiculturalism, conflict
resolution, and teacher education, including representatives from professional associations and specialties of health, counseling, and administration (NAME and NIDR, 1993). The project's curriculum is the first comprehensive set of materials directed at the incorporation of conflict resolution in the professional preparation of educators (Girard and Koch, 1996). It includes background material and instructional modules on the nature of conflict, foundation skills, conflict resolution processes, rationales for conflict resolution in schools, and application options for schools and teacher education. Eleven colleges and universities participated in a pilot training based on this curriculum and then implemented conflict resolution at their home sites (Girard and Koch, 1996).

Upon research it appears that there is a fundamental lack of literature on how faculties of education are preparing pre-service students to work in diverse classrooms. The inclusion of peace education within pre-service and graduate education programs has grown more slowly but curricula have found their way into schools and departments of education in a variety of ways (Girard and Koch, 1996). When the subject has been introduced within the frameworks of existing courses and as separate courses, and based on the literature in this area, it appears that coursework combined with action research is viewed as particularly effective (Girard and Koch, 1996; Lieber and Rogers, 1994; Hughes, 1994). Wideen et al. (1998) condemn the lack of research on the preparation of teachers for work in multicultural settings, and called for broader critical studies that could launch a sustained challenge to the structures, practices and myths being perpetuated by pre-service programs (Girard and Koch, 1996). According to Girard (1995), research needs to be undertaken at a provincial and pan-Canadian 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 (Girard, 1995).
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 (Girard, 1995). 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. The use of these types of teaching methods is essential to quality education, and enables teachers to convey values of cooperation, respect for the opinions of the child, and appreciation of differences (Girard, 1995). Participatory teaching and learning strategies can be used throughout the curriculum, and are an essential component of efforts to promote peace through education.

**International Peace Education Paradigms**

Does the training of teachers in pre-service programs contribute to more equitable classrooms and schools for visible minorities and ethnic groups? In other words, are future teachers being prepared for a pedagogical practice that reflects the experiences and cultural diversity of their students, irrespective of the subject being taught? There are a number of integrated and structurally separate peace education programs that run successfully worldwide. In order to make suggestions for the inclusion of peace education into the Bachelor of Education Program at OISE/UT, it is necessary to illustrate how similar programs are functioning worldwide.

**Peace Education in India: The Role of the National Council of Educational Training and Research**

In India peace education is now a part of the teacher-training programme of the National Council of Educational Training and Research (NCERT), which formulates school curricula and
teacher training programmes in India. “Peace is the most vital thing in human life. It is the need of the hour to sow the seeds of peace among students. Teachers under the peace education programme are taught the nitty-gritty of inculcating peace among students in a holistic manner,” Daya Pant (2008), the programme coordinator, said (IANS], 2008)

The programme has already trained over 70 teachers in three sessions (2005, 2006 and 2007) from across the country (NCERT, 2009). Experts from various fields teach the participating teachers how to handle violent students, react to their queries, help them counter social evils and respect others, thereby promoting social cohesion. "The programme's primary goal is to shape up the child's life cohesively. That will be possible only if some extra efforts are made. Our peace education programme is an effort in that direction. It is open to teachers of all streams," (IANS, 2008), NCERT spokesman Bishnucharan (2008), said. The six-week long programme was first started at the NCERT headquarters in New Delhi during the summer vacation in 2006 and has since been replicated in 2007 and 2008 (NCERT, 2009). Positive feedback from the trained teachers has encouraged NCERT to expand the programme. From the next academic session the programme is set to start at the NCERT's Regional Institutes of Education (RIE) at Bhopal, Bhubaneswar, Mysore, Shillong, and Ajmer (IANS, 2008)

In order to understand the success of the peace education programs running in classrooms throughout India, it is crucial to unpack and discover the contents of the NCERT teacher-training program to account for and replicate its success.

**Objective of the NCERT Program.**

The main objectives of the peace education program designed and run by the NCERT (2009) are: 1. sensitizing teachers about the concerns for peace and education for peace,
2. helping teachers understand their role as peace educators so as to model the requisite behaviors, attitudes and values, 3. developing knowledge, attitudes, values and skills among teachers for conflict resolution, 4. enabling teachers to recognize stress-causing aspects of present school system: examination, corporal punishment, excessive competition, coaching etc. 5. enabling teachers to learn ways of integrating peace in the school curriculum and teaching-learning activities in and out of classroom (NCERT, 2009).

The transaction of various curricular themes has been designed through experimental trials, discussions, demonstrations supported by audio-video inputs, study materials, and handouts for inducing reflection among teachers (NCERT, 2009). The teachers are actively involved in the process of learning to practice peace related attitudes, values and behaviors, and are encouraged to reflect on strategies for promoting the same at the school level (NCERT, 2009). The practitioners are made up of employees from within the NCERT, as well as from experts and practitioners from outside NCERT. A special inclusion in this course is the interaction of present participants with those teachers and administrators who have already completed the program (NCERT, 2009). Those educators who have already completed the program are asked to return to share their personal thoughts on their training and what the training meant for the development of peace education in their own schools. I believe this portion of the program is fundamental, as it recognizes the importance of self reflection in the teaching and learning process, as previous attendees are asked to revisit their training in order to offer aid to those students going through the training to give feedback and personal experiential knowledge.

The daily reflective journal was used as a technique to encourage teachers to consolidate their new knowledge and experiences regarding peace education so that the theory is integrated with the practice (NCERT, 2007). The reflection of the teachers, given their new knowledge is
vital, as it is able to identify pre-conceived notions about the causes of peace, violence, and conflicts; needs which must be revisited post-training, to assess if the newly taught strategies have altered their original thoughts on these issues. As I have stated previously, one of the major goals throughout this thesis has been to illustrate the importance that self reflection plays in the analysis and interpretation of the incidents in one’s own life. Reflection is essential means through which one can achieve an understanding of their context, and their own beliefs. Reflection encourages teachers to rethink and analyze their experiences in order to expand their awareness. Given that this program incorporates reflection as a core concept, it is easily adapted into the Bachelor of Education programs, as reflection is seen as a vital tool for growth and achievement in pre-service programs, particularly at OISE.

The NCERT Peace Education program is run in sessions and each session has a separate focus, and sessions are linked by their overarching goal of training teachers in peace education. Each session runs between thirty minutes and two hours in duration, although a few sessions were of three to four hours, covering both theoretical expositions and practical activities (NCERT, 2009). It is again critical to recognize that built into the core of the course are the end of day activities, during which there was time devoted for consolidation, feedback, self-assessment and making entries in a reflective journal maintained by each teacher, again highlighting the importance of self discovery and personal identification with the topic, a necessity when studying to teach peace (NCERT, 2009). The evaluation of the course was done through participant self-assessment, group and peer assessment, assignments reports and focused discussions (NCERT, 2007). In order to understand the components of the NCERT Peace Education course I have included a detailed description of the full course that ran in 2007 (the most recent data provided by the NCERT) to allow for a full visualization and understanding of the importance and replicable ability of this program.
The NCERT Peace Education program, as already mentioned, is run on a theme structure and based on the overarching themes, a number of subject-specific sessions were developed. The NCERT (2009) state that the overall themes of the program are as follows:

**Theme 1: Concepts and Concerns.** Topics to be addressed in this area of the course include: Generating questions on peace and peace education through brainstorming, sharing perceptions in small groups, advancing understanding from different perspectives through collation, contemporary society, quality of life and living in harmony with nature for peace, fostering the culture of peace through education: goals of education vis-à-vis peace education and teachers as peace builders- analyzing roles and responsibilities (NCERT, 2007).

**Theme 2: Empowering Self for Peace.** Topics to be addressed include: Exploring self: individuals' perceptions, attitudes, beliefs towards one self and its influence on behavior, identity formation: concept, characteristics and underlying processes, building inner resources- love, courage, optimism, affirmation righteousness, etc., effective communication skills: listening (verbal, non-verbal), positive and two-way communication, empathy, understanding stereotypes, prejudices and biases in communication style, living in harmony with others: basic assumptions, attitudes and skills, and stress and anger management (NCERT, 2007).

**Theme 3: Conflict Resolution.** Topics to be addressed include: processes and strategies of conflict resolution, discussion, debate, dialogues, persuasion, mediation, negotiation etc., development of conflict resolution skills, and creativity in handling conflicts and solving problems of day today life (NCERT 2007).
**Theme 4: Parenting for Peace.** Topics to be addressed include: Family culture (mores, rituals, values, life style, family climate-communication style) and its influence on children's development at different stages, effective parenting skills and strategies - neglecting, rejecting, demanding, accepting and loving parenting, and developing programs for effective parenting (NCERT, 2007).

**Theme 5 (a): Schools as Nurseries for Peace.** Topics to be addressed include: the whole school approach to peace education, school ethos, (philosophy, vision, policies, rules, interactions, relationships of principals-teachers, teachers-teachers, teachers-staff, teachers-students), teachers as role models of peace, classroom management and practices (teacher's values, attitudes and behaviour, skills for pro-peace classroom), responding creatively to own school/classroom/learning problems-diffusing crisis relating to challenges, restrictions and problems in peaceful ways, curriculum possibilities for peace through various art forms-drama, theatre, music, mime, debate etc. and media literacy (NCERT, 2007)

**Theme 5 (b): Pedagogy for Peace.** Topics to be addressed include: pedagogical skills and strategies to promote peace in the classroom, using Textbooks as repositories for peace, teaching learning strategies for integration of peace in the curriculum-story telling, puppetry, games, group singing, drama, discussion, questioning, brain storming value clarification techniques, etc., guidelines for integrating peace concerns through major curricular areas like; social sciences, languages, science and mathematics, and examination stress and curriculum load as blocks-issues and alternatives. (NCERT, 2007)

**Theme 6: Assessment of Peace Process.** Topics to be addressed include: parameters and techniques for evaluating change process in school ethos and practices
and strategies for evaluating attitudinal changes at different levels-students, teachers, principal and staff (NCERT, 2007)

Establishing the Links: OISE’s School and Society Curriculum and the NCERT’s Peace Education Program

In order to co-ordinate, adopt and modify the NCERT Peace Education program so that it may be replicated within OISE/UT’s Bachelor of Education program, I will explore in-depth the three core peace education components identified throughout this thesis: anti-racism education, gender equity education and conflict resolution education, as they were addressed within the NCERT project. The sessions that I believe to be most relevant to OISE’s Bachelor of Education program are those which deal specifically with subjects that are currently addressed within the School and Society program. As the findings of the curriculum analysis illustrated, issues of anti-racism and anti-discrimination, gender equity and conflict resolution are present within the School and Society curriculum. However, the missing link that I previously identified is the overarching connection of these subtopics to the wider notion of peace education. In order to further develop and cement these topics in the B.Ed program, a relevant connection to peace education must be made. In order to develop these connections, specific activities, readings and overall connections to peace must be developed throughout the program. The NCERT program is well developed in that it raises and works through the issues of gender equity education, anti-racism education and conflict resolution, with the teachers in training in such a way that teachers are forced re-connect these ideas of discrimination to the larger thoughts and goals of achieving and teaching peace. To demonstrate the specific ways that the NCERT program connected the topics of anti-racism, gender equity and conflict resolution to the wider topic of peace education I will discuss the specific questions, ideas and activities that the NCERT program has developed. This discussion will illustrate how these specific topics can then be developed within the School and Society program to properly address the needs of pre-service teachers.
Anti-Racism Education

The NCERT peace education session on “Inter Cultural Harmony” was organized in order for the teachers to gain a view of the nature of intercultural harmony (NCERT, 2007, p.20). The classroom discussion was centered specifically on ways of understanding how and why cultures are different from one another (NCERT, 2009). Vital to this topic was the recognition, by the teachers, that there is a tremendous amount of continuity and resemblance among cultures, religions, communities and regions (NCERT, 2009). This lesson is applicable and integral in both India and Canada, as within both of these regional areas teachers are mediating classrooms that are culturally, religiously and linguistically diverse. The key idea presented throughout this session is that theoretical and horizontal mobility in society has led to breaking down of boundaries defining rituals, practices, mores etc., of different cultural groups; however, these aspects remain elusive to people (NCERT, 2007, p.20). “The awareness of the commonalities, the continuities and differences from past cultural structure is likely to change the mind-set of the participating teachers, resulting in positive attitudes towards other cultures and sub cultures” (NCERT, 2007, p.20). The changed attitudes help position teachers to accept and promote inter-cultural differences and intercultural harmony in their classrooms. For instance, as students from various regions of the world enter into the classroom, they are united with the common bond of education and goal of achieving future success; however, they remain linked to their previous cultural bonds and practices, which is something that teachers need to be aware of. In a country such as Canada, students are encouraged to maintain their cultural connections, however are expected to also adopt “Canadian” goals such as academic success, meaning that today more than ever, students are developing trans-national identities, which educators need to comprehend in order to treat these areas with sensitivity and understanding.
These inequalities within society often lead to favorable perceptions and recognition of the majority culture while minority groups live in isolation and domination resorting to conflicts and violence whenever they can (NCERT, 2007, p.20). It is important that intercultural understanding is promoted amongst the trainee, and that attitudes favorable to cultural respect are developed so that teachers are later able to pass on these skills to their students. In order to cultivate attitudes of respect and understanding toward multiple identities, the awareness about other cultures their customs, norms and values must be promoted and shared values must be focused. The focus on differences cannot promote harmony in society. It is only commonalities, which promote inclusiveness. Teachers have to develop awareness of these overlaps, commonalities and overcome their own prejudices towards multicultural identities (NCERT, 2007, p.21). The development of these attitudes means that there is a space for intercultural harmony to be embraced through the building of relationships with peoples and cultures previously unknown to the students (NCERT, 2007, p.21). At a wider level it involves highlighting the achievements, distinctions and accomplishments of neglected sections, bringing them in the mainstream of public awareness and celebrating their presence (NCERT, 2007, p.21).

The specific NCERT session on “Inter Cultural Harmony” consisted of experimental exercises highlighting similarities between cultures in a certain region in terms of their language, dress, food habits, religion, caste, colors, customs, etc. (NCERT, 2007). Just like the cultural groups, there are social, economic and political groups. There are inequalities among economic and political group as well. However, it is more often that the inequalities within and across cultural groups often leads to conflicts and violence (NCERT, 2007, p.21).

In India specifically, the majority of groups are more visible in terms of their language, customs, norms and values, while those in minority or away from mainstream get isolated due to
urbanization such as tribes, hilly or other remote cultures such as northeast region etc. (NCERT, 2007). This scene resembles the current situation in Toronto, where despite the city’s level of diversity, many impoverished immigrant families are sentenced to specific ghettoized areas of the city, most likely a result of both their socio-economic and ethnic status. The students I described in the earlier portion of this thesis could also be categorized under this practice, however, they became ever further alienated, when they were unnaturally removed from their home and placed into a situation where they were obviously outsiders.

Issues surrounding isolation, neglect, mistrust, cultural diversity and inequality should be acknowledged, the marginalized groups must be identified, and their languages, religion, culture, and ethnicity must be respected and appreciated within the classroom. The cultural diversity and inequality must be reconciled peacefully by promoting equality and inclusiveness to other cultures. “Empowerment of all sections particularly the weaker, neglected and disrupted due to migration, war, natural calamity is urgently needed for maintaining inter cultural harmony and survival of democracy and peace” (NCERT, 2007, p.20-21).

**Gender Equity Education**

The session on “Gender Equality” was taken with the objective of helping teachers understand the issue of equity and equality especially in the context of gender (NCERT, 2007, p.22). A wide variety of gender related inequalities are nurtured at the school level. Oftentimes teachers, including female teachers, are unaware of the structures and practices that exist and actually intensify gender biased mind-sets. This session was structured as that it could present to the teachers the data, facts and practices that reveal the inequalities and injustices prevailing in society (NCERT, 2007). Understandably the gender differentiations in India do differ from Canada, however this session is particularly helpful, as most often gender inequality in Canada
takes a secondary role when discussing inequalities and discrimination. It is important for teachers in Canada to be aware of the fact that in Canada, gender inequality is still a pressing issue, and that it is deserving of equal discussion and representation in the classroom.

The NCERT session on gender equality is based around the notion that genders are defined as social roles, which are naturally and normally assigned, to the men and women (NCERT, 2007). By various examples it was demonstrated that gender roles reflect the overarching extent of power relations evident within a society (NCERT, 2007, p.22). Decision-making lies with those in power and women are often removed from these positions of power. The NCERT program stresses that gender equality come when women are given the ability to “question, take charge of their own selves, and participate in decision making for which they need to be prepared” (NCERT, 2007, p.22). Teachers are taught within this session that women and girls must be prepared to take action and raise questions in situations where their rights are in question (NCERT, 2007, p.22). Teachers are taught to discuss with their students the fact that women should have decision-making power in matters related to their marriage, motherhood, financial, or any other personal issue; the need for women to think critically and deny practices that restrict their participation and success is the overarching lesson teachers in the NCERT training receive throughout this lesson (NCERT, 2007. p.22).

The activities in the NCERT session on gender inequality revolved mainly around data from researches, surveys which spoke directly to the state of gender inequality in India. Additionally, articles were distributed so that teachers were able to develop their own understanding and reasoning for studying and developing an understanding of gender inequality (NCERT, 2007, p.22). Teachers worked in groups and discovered that “1/3 population of women suffer from nutritional deficiency, 300 women die every day during childbirth or
pregnancy related problems. Those in the work force are employed in subordinate jobs and very few make it to executive positions” (NCERT, 2007, p.23). The teacher’s role in developing healthy attitudes amongst children towards gender equality was highlighted. Although the data presented in this session was specifically related to India, the same statistics can easily be gathered for Canada, which in the end may prove to be further shocking, because as I have personally observed, most students and teachers in Toronto classrooms, rarely discuss inequality with respect to gender, as it is often seen as a less pertinent issue in Canadian society.

Conflict Resolution Education.

The NCERT developed three sessions on Conflict Resolution, Skills and Strategies, obviously with the understanding that this is a large and integral portion of teaching and understanding how to teach peace education (NCERT, 2007, p.30). The sessions were developed in order for teachers to gain the understanding that peace is not an absolute entity, students, throughout their lives will always encounter conflict, as conflicts arise as a result of basic human needs. Conflict resolution is an integral part of peace building. Conflict resolution requires skills and strategies, which should be known to those interested in peace making by continuous conflict resolution and management of conflicts (NCERT, 2007, p.31). Peace education cannot be visualized without understanding and developing skills of conflict resolution, as so the NCERT sessions were planned to develop awareness amongst teachers about skills and strategies of conflict management (NCERT, 2007, p.31).

Three sessions were organized on conflict management (NCERT, 2007, p.31). The speakers leading the sessions discussed the skills and strategies needed for successful conflict resolution in the classroom. The discussions centered on the fact that conflicts are a natural entity but that they can be resolved harmoniously. “The key idea was: Origin of peace lies in finding
the root cause of conflict. The importance of laying down clearly the objectives for the resolution
of conflict was stressed. Although resolution may not be possible for all conflicts, effective
management is the best resolution” (NCERT, 2007, p.30). Sessions were organized so that
teachers were able to comprehend the notion that “conflict management involves efforts for
attaining diverse objectives simultaneously with minimum costs for self, other, and maximum
outputs. The objectives of different groups, castes, cultures, societies etc are different, all
individuals may not have similar objectives; all nations may not have similar objectives”
(NCERT, 2007, p.30). Different conflict management styles were discussed with the idea that
there are five basic scenarios for dealing with conflicts: “avoiding conflicts altogether;
accommodation and living with conflicts; engaging in competition to wipe out the other or to
defeat the other, compromise with others; arrangement to avoid, or collaboration, these style
adopted by an individual reflect the underlying attitudes” (NCERT, 2007, p.30). The NCERT
(2007), program assert that in order to effectively manage conflicts is to create a space for
conflicting attitudes or people to understand and appreciate each the opinion of the other
(NCERT, 2007, p.31-32).

The following two sessions concentrated on Conflict Management (NCERT, 2007, p.32).
This NCERT session was developed around the inquiry into the role of teachers in conflict
management and resolution, stressing the notion that teachers have the ability to aid their
students and further generations in the development of peace, through successful conflict
resolution (NCERT, 2007, p.32). For teachers to achieve this goal the opening of dialogue is
crucial. When people are “overpowered by their own desires or perceptions of reality and fail to
acknowledge the perceptions needs and aspirations of others, dialogue stops and arguments, or
counter arguments begin” (NCERT, 2007, p.32). The activity that the teachers participated in
was lead by a mediator, who discussed what their role included in day to day conflict
management of all types (NCERT, 2007, p.32). The mediator then lead a class discussion on “personal opinion, and how personal opinions in the classroom, must be respected, but also fluid so that students are able to gain one another’s perspectives on the same issue” (NCERT, 2007, p.32). The NCERT (2007) session notes also state:

Through an open dialogue discussion exercise the speaker brought out how most of us are sticking to our own opinion and show insensitivity towards others' opinion. This lack of empathy gives rise to suspiciousness, intolerance, and communication gap, which cause conflict. The exercise was highly thought provoking. After the exercise the elements of dialogue and negotiation mediation were discussed.

(NCERT, 2007, p.32).

**NCERT Program Conclusions**

The NCERT program, although run in India, is a highly replicable format for the inclusion of peace education in the pre-service program at OISE. Given that this program addresses all areas identified as the major components of peace education (anti-racism education, gender equity education and conflict resolution education), and also relies on building connections between students and their teachers for the achievement of peace, it is a program that I understand to be successful in the teaching of peace education. The gaps in this program appear to be its recognition of violence as a result of war and crime, which I would recommend including in any peace education program. Specifically for classrooms in Toronto this goal is pertinent, as students often arrive in Canada and Canadian classrooms as a result of their refugee status, meaning that global knowledge regarding present, past and ongoing conflicts would be academically and empathically supportive.
Given the breadth and length of the NCERT Peace Education program, I do not suggest that it could be replicated in its entirety, within the Bachelor of Education program at OISE/UT. Nevertheless, it could easily be run as a separate course that in-service and pre-service teachers are able to undertake as professional development, outside of their pre-existing training. The discussion of the NCERT program in this portion of the thesis allows the final chapter to illustrate recommendations for the inclusion of a structurally and topically like-minded program at OISE in their Bachelor of Education program. This program overview has presented some pertinent points to reflect on when considering the development of peace curriculum for pre-service teachers at OISE/UT. Firstly, peace education is identified as a key area of teacher education in India, based on its ethnically and linguistically diverse population; a diversity that can be compared to the composition of Toronto. Secondly, India’s National Council of Education Research recognizes the importance in peace education training for teachers, and has run more than three successful summer programs, training more than 70 teachers and thirdly, the contents of the NCERT peace education program maps to the components of peace education presented within the School and Society course at OISE/UT. The development of a successful outline for the inclusion of peace education in the OISE/UT has to be initiated by discovering practices and programs that are both theoretically and practically replicable in the School in Society program at OISE/UT. In the following chapter I will further develop what I believe to be the structure and development process of a workable and implementable peace education training program within the OISE program.
Chapter 5:
Recommendations and Conclusions

The purpose of this final chapter is threefold. In the following order the final portion of this thesis will: 1. Make recommendations for the inclusion of peace education in the Bachelor of Education program at OISE/UT, illustrating how this restructuring could take place, 2. review the purpose of this study and central themes that have been presented and, 3. discuss any final thoughts on the role of teachers as peace builders, the role of pre-service teacher training and the future of peace education training.

Recommendations for Peace Education at OISE/UT

As it has been discovered throughout this thesis, the OISE School and Society course already addresses the major components identified as the integral to peace education training. Thus the purpose of providing an overview of the NCERT Peace Education Teacher Training program is to position this program as model for the recommendations that I put forth in the following portion of this thesis. In order to make recommendations for the inclusion of peace education in the OISE pre-service program, a similar training program had to be identified, taking into consideration the structure of the School and Society program.

To illustrate how I envision the OISE Bachelor of Education program restructuring taking place, I will begin by outlining what I believe to be the integral mechanisms of a successful peace education program. Over the course of this inquiry I have come to a larger understanding of what peace education represents and aims to accomplish. Therefore, my ideas on how a pre-
service teacher education program should address peace education, has morphed and developed. Revisiting each portion of this thesis including its literature review, curriculum analysis and case study data, I have come to the personal recognition that for a peace education program to be successful a number of tools and themes need to be addressed. I understand these specific needs to be as follows:

1. An initial assessment must be undertaken to discover if, where and how peace education is addressed within the current structure of the pre-service program, including specific course content.

2. Once the program overview is complete an assessment of the gaps, if any, is essential.

3. A rationale for the inclusion of peace education into the program must be developed.

4. An objective for the inclusion of peace education must be developed taking into consideration the current structure of the program, and the identified gaps.

5. Recommendations for restructuring should be made, taking into consideration the rationale for the training, the objectives of the training, the structure of the current program and the acknowledged gaps.

The process listed above has served as the basis for the structure of this thesis. I began this thesis by pursuing an in-depth literature study to develop an understanding of what peace education includes, is related to, and what peace education training would accomplish for teachers and their students. Following the gathering of information related to the topic of peace education, I conducted a curriculum analysis of the School and Society course, and it is at this point that I will make restructuring recommendations.
Course Structure

In the beginning of this study, it was my personal understanding that I had not been prepared by OISE to engage my students in topics related to peace education. I discovered through the curriculum analysis that my initial thoughts were true and that OISE was not conducting formal peace education training with its pre-service students. I concluded very early on in this thesis that peace education is a cross-curricular practice that OISE can adopt as a further acknowledgement of their dedication to providing progressive education. According to OISE (2009),

The OISE/UT faculty has worked intensively and deliberately to strengthen and develop a distinct vision for teacher education. It has evolved into a dynamic and progressive program that is able to readily respond to changes in educational theory and practice and that has gained substantial recognition both nationally and internationally (OISE, 2009).

Although I have not changed my initial belief that peace education is most successful when implemented in a cross-curricular manner, my idea of how this implementation could take place has shifted. After the completion of the School and Society curriculum analysis, I discovered that despite the lack of formal peace education training the course entitled School and Society, a course required to be taken by all pre-service students, does address topics included under the umbrella term of peace education. I have discovered that although there is no formal peace education training in the Bachelor of Education program, there are instances where topics related to peace education are included in the curriculum. This recognition came as a surprise, as the initial rationale for this study was to discover why I had felt unprepared as a both a pre-service and in-service teacher to combat issues of discrimination and conflict in my classrooms.
Upon this discovery I was forced to look further into my pre-service education program to discover how this educational backing had gone unrecognized. The fact is that despite the presence of the topics associated with peace education, namely anti-racism education, gender equity education and conflict resolution education, their connection to one another or to the broader goal of peace education as a pedagogical framework is absent. Taking these findings into consideration, along with the study and application of the NCERT Peace Education Teacher Training program, I will detail what I believe to be the obtainable restructuring options achievable within the OISE/UT Bachelor of Education program.

Option A: Integrating Peace Education Training into all Existing OISE/UT Bachelor of Education Courses.

I suggested multiple times 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. I understand that this restructuring would occur through the adoption of peace education as an overall goal and objective of the Bachelor of Education program. Meaning that in addition to the previously stated OISE mandate concerning the Initial Teacher 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, as illustrated 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
courses 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.

The 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 OISE/UT to provide innovative training related to diversity and the ever changing classroom compositions in Canada.

The drawbacks of this approach are first and foremost that changes to goals and objectives of a well-established program at OISE/UT, are difficult to initiate and implement. Changes as such take the cooperation of the administration, and thus may be hard to gain approval for. They are also difficult to manage in terms of course restructuring to implement these themes, meaning that the pre-service teacher educators would have to discover how, and if these themes were applicable to the courses they deliver. If the themes were not already applicable, the teacher educators and administration would have to discover how to make them applicable, which could take a tremendous amount of time, effort and research on the part of these educators. 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 place on the Bachelor of Education program, given its 8-month length, which includes student practicum and internships positions.

Option B: 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.

The drawbacks of this option include the difficulty of finding an instructor for this course would present for OISE. Teacher Educators are often already faced with rigorous teaching loads, meaning finding staff able to teach another elective course may be extremely difficult, and new staff may have to be hired. Another important consideration in relation to this option is, that it would be an elective course; meaning that it would not be viewed as a relevant course to be taken
by all pre-service students. Furthermore, only a small number of students would be able to take part each semester, so interested students may be rejected. An elective course such as this would also run the risk of appearing disconnected from other pre-service courses. There would be little or no flow between the elective and required courses and thus no illustration of how to integrate peace education from one topic to another.

*Option C: Peace Education Training in Only the School and Society Course.*

This third possible option is the result of the curriculum analysis conducted within this thesis. The curriculum analysis identified that peace education topics are being addressed through the School and Society 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 School and Society 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 School and Society course content. The curriculum of the School and Society 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. These identified areas are anti-racism education and gender equity education. The addition and development of curriculum in the area of conflict resolution would need to be included. Furthermore, including peace education in the School and Society course would insure that OISE is addressing its commitment to educational innovation and the preparation of successful
teachers; School and Society 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 School and Society 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 School and Society 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.

**Option D: 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. The superior execution of peace education in the pre-service education program means recommending a program that consists of a combination of previously discussed options. The marriage of options A and C, would see that the themes identified within the NCERT (2007) project, would be adopted and introduced into the structure of each pre-service course. However, it would be the choice of the individual instructors, how they would address each theme and to what extent within their courses. I suggest that each teacher educator 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, as to
not infringe on preexisting curriculum. In addition, I propose that OISE’s administrative body take into consideration the ability of peace education to contribute to a socially just society in the future. Furthermore, I would recommend that OISE’s Initial Teacher Education program embrace peace education as the successful method for the training and development of future teachers who are prepared for the diverse and conflict burdened classrooms.

To synchronize the inclusion of peace education in the core concepts of the teacher education program, I additionally advocate for the introduction of formal peace education curriculum into that of the School and Society course. To accomplish this I suggest that the School and Society course be reorganized to address peace education principles throughout the entirety of the course, paying particular attention to build upon and within the confines of the areas of anti-racism training, gender equity training and conflict resolution training already taking place.

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 School and Society course. The vital success factor is the initial step that must be taken in the restructuring of the School and Society course. Students must be made aware that through the School and Society 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 School and Society 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 School and Society course already focuses on.

The School and Society 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.

Lastly, after exploring the methodology of reflective narrative throughout this thesis I 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 I would not have recognized my own identity as a teacher, how I came to be interested in the study of peace education or how my understanding of my pre-service education has developed over time. As so, I am making the strong recommendation that the School and Society course and every core
course of the Bachelor of Education program adopt and promote journaling 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 that I have suggested would ensure that pre-service student are both aware of the world around them and how they are able to change it for the better. The structure I have 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 School and Society course structure and curriculum. Additionally, this suggested structure would speak to, and support OISE’s commitment to providing innovative teacher training for an increasingly diverse and socially complex world.

**Final Review of Study Themes and Purpose**

This study focused on the theory and practice of preparing pre-service teachers to integrate peace education into their classroom curriculum despite grade level or subject focus. This thesis has specifically focused further on the areas of anti-racism education, gender equity education and conflict resolution training which present the larger make-up components of a peace education program. A strong pre-service teacher preparation program that focuses on peace education training can present a unique learning experience; one the ultimately has the ability to convert pre-service teachers into transformative agents capable of enacting positive peace yielding attitudes in their students.
My goal in the development and initiation of this thesis has been to discover the ways in which pre-service teachers are being prepared to develop communities of peace builders amongst their students. My initial interest lied in the development of peace education to help my students mediate peer conflicts and has since morphed into a personal project, where I was forced to look deep within myself to unpack my personal understandings of peace, peace builders and my pre-service teacher training.

This study has been conducted to highlight the need and desire for pre-service teachers to be prepared for diverse and increasingly violent and conflict ridden classrooms. The needs of students in Canadian classrooms has shifted so that many students not only rely on the education system for instructional and academic learning but are using this as an outlet to cope with negative social situations. Students enter into the classrooms that OISE/UT is preparing pre-service teachers to work in, consequently the social issues students face should receive equivalent consideration in the educational process.

In today’s schools teachers are obligated to assume roles uncommonly associated with teaching. Today teachers are forced to act as both conflict mediators and promoters of equity and social justice. This research was conducted under the assumption that peace education training can better prepare teachers to teach, overcome and resolve issues that may arise in multi-lingual, multicultural, multi-ethnic, multi-religious classrooms while passing on these same skills to their students. Based on the authority peace education possess to empower teachers, this research has provided a rationale for implementing peace education training within the OISE/UT Pre-service Teacher Education program.

The major research question which guided this thesis is: What role does the School and Society course in the Bachelor of Education Program at OISE/UT have in educating pre-service
teachers to create a culture of peace in their future teaching positions? It was illustrated that within the appropriate course (School and Society), peace education as a formal and intentional theme is not addressed. Furthermore it has been discovered that through the School and Society course curriculum, OISE/UT is addressing the identified sub-components of peace education (anti-racism education, gender equity education and conflict resolution education). A portion of this thesis was dedicated to the illustration of the Peace Education Teacher Education program, run by the NCERT in India, which has been developed out of the need to address multiculturalism, violence and a need for the obliteration of discrimination. Using the NCERT program as a model, the final chapter of this thesis has highlighted what a successful harmonization of the NCERT peace education Teacher Training Program, and the OISE Bachelor of Education program, and in particular the School and Society course, would look like.

Final Thoughts and Conclusions

With reflection comes a new understanding of one’s own experiences, and the attitudes and structures which shaped them. The completion of this thesis has been far more than a reflective exercise; it has been a journey into the understanding of my own learning, my values and the future I envision. Reflecting on my practices as well as theoretical and practical evidence, I recognize that my goals and objectives are to fight for peace, and to teach others to fight for peace. I am confident that a peaceful society and the development of future peace builders can materialize through the education of children.

Looking back on the experiences that lead me to question my pre-service teacher education, I recognize a vital point: without a personal commitment to peace, one’s level of vigilance to take up issues of violence, racism and inequality with their students, despite the
presence or lack of peace education training is meaningless. For a teacher to encourage and inspire their students to strive for peace and social justice, they too must model and embrace actions and attitudes that embody peace.

Internationally, Canadians are seen as a nation of peoples who are peaceful and able to spread and initiate peace operations worldwide. Despite this common notion, I recognize that Canada is not a country that experiences true peace. Discrimination and violence are built into our existing social organization and this structure overextends the rights of some, and rejects the rights of others. Full peace is achieved when all types of violence are absent and rejected within a society. Canadians still bear witness to ethnic, religious, gender, socio-economic and linguistic discrimination. As a result, Canadians still live in the presence of structural violence, meaning that until we achieve a social system that serves the needs of our whole population, we are not living in a state of actual peace. The result is that although Canadians are viewed as peacekeepers, we are unable to address social injustices in our own country. In order for Canada to live up to its international reputation, it is imperative that Canadians commit to establishing peace in their own society.

The commitment must come from within the structure, meaning that the major institutions of our society must recognize the inherent discrimination of our political and social structures, and make changes towards rectifying the inequalities in these systems. I argue that this commitment must, unquestionably, come from our educational systems above all else. There is a need for a commitment from educators to spread peace and teach the skills needed to achieve peace in our schools, in hopes that Canadians are able to continue being praised for their peacekeeping and peace building efforts worldwide. The need for peace education curricula in Canada is at an all time high; there is a steady increase in immigration and diversity, meaning that students are using the education system to develop trans-national identities. Consequently,
employing peace education as a comprehensive set of skills means that students not only come to embrace their heritage culture, but also a Canadian culture of peace.

Teaching about peace has the ability to provide teachers and students with the frameworks needed to rectify inequalities in their own communities and it also allows for peace-minded individuals to continue traveling around the globe aiding in the annihilation of violence and keeping peace in the name of Canada. Empowering teachers to teach peace illustrates a dedication to our reputation, because without peace education training, how can our youth be expected to fulfill their international expectations? As a nation Canada needs to rationalize the inclusion of peace education in all of its schools to ensure the fulfillment of national and global expectations.

This national goal is grounded at the level of our schools. This study has confirmed the need and desire for pre-service teachers to be prepared for diverse and increasingly violent and conflict-ridden classrooms. In today’s schools teachers are obligated to assume roles uncommonly associated with teaching. Today, teachers are forced to double as conflict mediators and promoters of equity and social justice and the teaching of these skills ensures that students are empowered with the capacity to emulate peace-mindedness in their futures.

To many a peaceful world means envisioning a world free from wars and violent conflicts. However, that does not mean that as Canadians, we do not also experience and live with violence every day. For some it may be true physical violence, for others it may be emotional violence, and for most individuals this violence is structural. Structural violence is a result of our societal structure. Our structure favours specific ethnicities, religions, socio-economic statuses and genders. Living with these structures has been the status quo thus far, and I pose the question: for how long? How long will we continue to let ourselves, our friends and
our families live under constraints that segregate, discriminate and disregard their wants, needs and rights?

I believe that the dissemination of all types of violence lies in the judicious and holistic education of Canadian society. Educating the world’s youth to combat the discriminatory structures we live with means that they could be free from these same structures in life times ahead, and don’t we all want what is best for our children?
References


Barnes and N. Wane (eds) *Equity in Schools and Society.* (Toronto: Canadian Scholars’ Press), 253-271.


Blackwell, P., Futrell, M., and D. Imig. (January 2003). Burnt Water Paradoxes of Schools of


Knowledge Landscapes. New York; Teachers College Press.


Delpit, L. (1995). The silenced dialogue: power and pedagogy in educating other people’s
Haven: Yale University Press.
Dewey, J. (1933). *How we think, A restatement of the relation of reflective thinking to the
and Research Service*, (96-3E) Retrieved from
http://www.parl.gc.ca/information/library/PRBpubs/936-e.htm
*SIMILE: Studies in Media and Information Literacy Education*, 3(1).
Education*, 9(1), 105-115.


Fine, M. (1993). “You can’t just say that the only ones who can speak are those who agree With your position”: political discourse in the classroom. *Harvard Educational Review*.


Gandhi. (1989 and onwards). Quote from various speeches.


Griffin, G. (1997). Teaching as a gendered experience. *Journal of Teacher Education, 48*(1), 7-
18.


Kiggins, J. (2001). From Project to program: The Evolution of an Alternative Teacher Education Model. Paper presented at the *Annual Conference of the Australian Association for*
Research in Education, Brisbane, December 1-5.


Sanders, J., Campbell, P. B., and Steinbrueck, K. (1996). *One project, many strategies: Making pre-service teacher education more equitable*. (Submitted for publication. Also see the final report for the Teacher Education Equity Project, Program for Women and Girls, National Science Foundation, Grant no. HRD-9253182).


Troyna, B., and Williams, J. (1986). *Racism, education and the state: The realization of 
education*


Ungerleider, C (2004). Changing expectations, changing schools: the evolving concept of the


of New York Press.

Teachers Federation and the Federation of Parents and Citizens Association of NSW:
Sydney.

Intercultural Education: Finland.

Wideen et al. (1998). Impact of immigration on education in British Columbia: An analysis of
efforts to implement policies of multiculturalism in schools. In *Research on Immigration 
and Integration in the Metropolis: Working Series*. Vancouver: Vancouver Centre of
Excellence.

journals in under-graduate teacher education courses. A multi-campus perspective. *South


