

**The Elements of Peace Education in Text Books of Social Studies Grades VI-VIII in
Sindh**



By

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Certificate

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Candidate's Declaration

I, Farzand Ali, hereby proclaim that this M-Phil thesis submitted with the title “The Element of Peace Education in Textbooks of Social Studies grades VI-VIII in Sindh” is sole outcome of my personal research. It has not been submitted to any university, institute, and organization before this for any purpose.

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Dedication

To my beloved mother, Inayat Khatoon, the pillar of my life's journey. Your boundless love, unwavering support, and endless inspiration have been the driving force behind my pursuit of knowledge and dreams. This research thesis is a testament to your invaluable presence in my life, and I dedicate it to you with profound gratitude and love.

List of Acronyms

| | |
|--------------|---|
| ADP | The Association for the Development of Pakistan |
| ALP | Alternative Learning Pathway |
| CFC | Charter For Compassion |
| CW | Curriculum Wing |
| DCAR | Directorate of Curriculum and Assessment Research |
| ECE | Early Childhood Education |
| ECCE | Early Childhood Care and Education |
| GSR | Grammar School Rawalpindi |
| HRCP | Human Rights Commission Of Pakistan |
| HRE | Human Rights Education |
| HREP | Human Rights Education Policy |
| ICRD | International Center for Religion & Diplomacy |
| IHRD | International Human Rights day |
| ILO | International Labor Organization |
| INGO | International Non-governmental Organization |
| MoE | Ministry of Education |
| NEP | National Education Policy |
| NFBE | Non-Formal Basic Education |
| NGO | Non-governmental Organization |
| PEP | Peace Education Program |
| PEAD | Peace education And Development |
| PILER | Pakistan Institute of Labor Education & Research |

| | |
|---------------|---|
| SAP-PK | South Asian Partnership Pakistan |
| SCEDO | Sindhi Culture and Education Development Organization |
| SEF | Sindh Education Foundation |
| SELD | Sindh Education & Literacy Department |
| SESP | Sindh Education Sector Plan |
| SPES | Sindh Peace Education Strategy |
| SPRP | Sindh Peace and Reconciliation Program |
| STBB | Sindh Textbook Board |
| UDHR | Universal Declaration of Human Rights |
| UN | United Nations |
| UNESCO | United Nations Educational and Cultural Organization |
| UNICEF | United Nations International Children Emergency Fund |
| USIP | United States Institute of Peace |

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Abstract

This research focuses on the role of Peace Education within the curriculum of social studies in Secondary schools, specifically Grades VI to VIII, in the province of Sindh, Pakistan. This research aims to highlight the importance of integrating peace education into the educational framework and its potential implications for future generations. In light of Pakistan's pursuit of education for all and the development of a standardized curriculum, the research recognizes the increasing importance of peace education as a serious academic subject in the country. Through a comprehensive review of existing social studies textbooks in grades VI to VIII in the schools of Sindh province, this research aims to assess the extent to which these materials align with the peace education curriculum in promoting stability and progress. By examining the content and methodology of peace education implementation, this research sheds light on its potential to create a democratic and peaceful environment in the social lives of students, impacting not only their individual lives but also fostering peace and stability in communities and the nation at large. The transformative power of peace education in nurturing the next generation with the values of respect, understanding, and non-violence is also explored in this research.

Key words: School Education, Curriculum Development, National Education Policy, Peace Studies, Pakistan Studies.

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Chapter 01

Introduction

“The ultimate goal of peace education is the formation of responsible, committed, and caring citizens who have integrated the values into everyday life and acquired the skills to advocate for them.” – Betty Reardon¹

1. Introduction

Peace Education is among the most essential concepts of the modern era. It entails the central ideas of peace and education. It is an essential and the most fundamental component of standard education across the world. It not only promotes knowledge, skills, attitudes and values, but also inculcates positive changes in behavior that enable pupils to prevent conflict and violence and promotes fraternity, compassion, empathy, love and peace.

In addition, Peace Education cultivates peace building skills in students, such as dialogue, mediation, tolerance, decision making and artistic endeavors, which helps them resolve issues in their lives. The real practice of peace education in schools not only teaches students the value of respect, understanding and non-violence, but also indoctrinates the skills for analyzing international conflicts, and educates them for utilizing alternative security systems. The pedagogy used in peace education in schools creates a democratic and peaceful environment in the social life of the students in their future life. Consequently, peace education, as a practice and philosophy, creates a conducive environment for fostering peace and stability in not only individual life but also communities and nations.

¹ Betty Reardon is the founder of peace education center.

Like other countries, Pakistan is trying to achieve the education target for all by promoting literacy and developing a standardized curriculum for education in the country. It is due to this reason that the study of peace education has become a serious academic subject in Pakistan in recent future. At the initial school level, the curriculum has been developed to train students in such a manner that they could resolve their disputes without reverting to the violent means. Moreover, the peace education curriculum, particularly in secondary schools, provides children with creative energies and constructive directions for combating violent forces and conflicts. The role of the teachers, curriculum designers, and educational experts becomes of pivotal significance because they are the helm of teaching, designing and researching on the subject of peace education.

This research study is aimed to explore the significance of peace education in curriculum of social studies in secondary schools, grades VI to VIII of Sindh. Moreover, the implications of peace education on the future generations have also been discussed in the present study. Through this research, the existing textbooks of the subject in the secondary school grades will be reviewed positively to analyze the extent to which these textbooks are aligned with the curriculum in relation to peace education for stability and progress.

1.2. Literature Review

Literature review of the current study consists of seven sections. The first section discusses the concept of peace education. The second section status of peace education in Pakistan, whereas the third section discusses the role of key organizations in promotion of peace education in Pakistan. The fourth chapter puts light on the activities done in Pakistan for the promotion of peace education. The fifth chapter breaks down activities for peace education in Sindh province. The sixth chapter sheds light upon the curriculum and textbook's role in promotion of peace education.

However, the last section puts light upon the role of curriculum and textbooks in promotion of peace education in Sindh.

- a) **Peace Education:** Discuss the concept of peace education and its various dimensions.
- b) **Peace Education in Pakistan:** Discuss the current scenario of peace education in Pakistan, including its history, current status, and future prospects.
- c) **Organizations involved in the Promotion of Peace Education in Pakistan:** Mention the major national and international organizations that are involved in promoting peace education in Pakistan. Discuss their objectives, activities, and achievements.
- d) **Peace-related Activities in Pakistan:** Mention the major peace-related activities taking place in Pakistan, such as peace conferences, peace seminars, peace rallies, etc. Discuss the role of these activities in promoting peace education.
- e) **Peace Education in Sindh:** Discuss the state of peace education in the Sindh province today, as well as the efforts being made by the educational system to advance it.
- f) **Role of Curriculum and Textbooks in Peace Education in Pakistan:** Talk about how Pakistan's curriculum and textbooks are supporting peace education. Discussion of educational activities and incorporation of peace education into textbooks and curricula.
- g) **Role of Curriculum and Textbooks in Education in Sindh:** Talk about how the Sindh province's curriculum and textbooks are encouraging peace education.

1.2.1. Peace Education

A wide range of literature has been written about peace education, among the novel educational trends in the globe. Additionally, it is practiced all around the world through a variety of educational initiatives with various approaches, ideologies, and goals. It is an important field of study that focuses on developing skills and knowledge for resolving conflicts, promoting peace,

and creating harmonious relationships (Kumar, 2017). It has been commonly perceived that education is the foundation and main pillar for peace and understanding in society. It inculcates the feelings of respect, solidarity, unity and tolerance. Kumar (2017) calls peace education 'as a tool to address the problems of prevailing discrimination, injustices, and violence. Besides, peace education helps in developing knowledge, aptitude, skills, and values. It is a form of education that focuses on developing knowledge, values, and skills that are necessary for peace and conflict resolution (Kumar, 2017).

Peace education has been defined in different manners by different thinkers of education. Using a method of consciousness-raising, education for peace, according to Freire (2006), is a tool through which a culture of violence is transformed into a culture of peace. According to Abebe et al. (2006), peace education is the method of training students with the necessary values, attitudes, behaviors, knowledge, skills, and attitudes necessary to understand the root causes of both domestic and international issues and to come up with effective solutions. By respecting cultural diversity and the land and one another, it helps to settle disputes, bring about justice through nonviolent ways, and uphold universal equity norms and human rights.

Tatar (2009) argues that tolerance is prerequisite for the creation of conducive conditions in which there is respect between people and they understand each other. The focus should be on the peaceful co-existence of different cultures, races, civilizations, faiths, and social classes coexist (Tatar, 2009). Peace education, which impacts children's physical, emotional, intellectual, and social development, teaches tolerance as part of the elementary curriculum. In addition, peace education fosters respect for the human family and the earth's natural beauty as well as love, compassion, and empathy (Schmidt and Friedman, 1998, as cited by Abebe et al, 2006). Many organizations and institutions have adopted peace education in the modern era as a means of

fostering reconciliation and understanding (Kumar, 2017). In this manner, the principal aim of peace education is to foster feelings of mutual understanding, respect, and acceptance for the diversity. It helps in creating constructive communication and problem-solving skills in the students, and advance a sense of self-esteem and respect for others (Kumar, 2017). Similarly, Peace Education has been utilized as an instrument for developing effective strategies for dealing with differences, conflict, and clashes and to promote peaceful coexistence in the world along with promoting justice and equality (Kumar, 2017). In this regard, numerous schemes and programs for promoting peace education around the globe have been developed. These Peace Education programs mainly focus on different concepts such as environmental protection, conflict resolution, human rights, and gender equality (Kumar, 2017). Through these programs of peace education human rights issues addressed along with conflict resolution mechanisms and promotion of equity, equality and partnership for development and progress. These programs also teach the importance of resolving conflicts through dialogue, mutual respect, harmony, understanding and acceptance. Kumar (2017) is of the view that the practices also 'emphasize the importance of dialogue, understanding, and mutual respect (Kumar, 2017). These programs are designed for interactive and engaging learning environments which provides all the participants a sense of hope and empowerment. It has been used in a variety of settings, including in schools, educational institutions, universities and colleges, and community settings (Kumar, 2017). By this way, it tries to address a range of issues and problems, which includes violence, prejudice, and intolerance (Kumar, 2017). Therefore, it can be summed up that Peace Education is a significant field of study that has the potential to promote peace, understanding, acceptance, respect and solidarity in the society and it develops skills, aptitudes, behavior and knowledge that are necessary for resolving conflicts and promotion of peace.

1.2.2. Peace Education in Pakistan

Presently, the intolerance and violence have increased globally. It is due to this reason that the significance of the peace education has increased. Pakistan is not the exception to this case which is also very prone to internal and external militancy and conflicts specially extremism, religious militancy, ethnic separatism, and border disputes. Since Pakistan is prone to land for moderate voices as it is unfortunately divided into different ethnic, religious and economic groups, it has more fertile ground for disseminating prejudices and abhorrence against others. In Pakistan's case, education is the only panacea for positive change. It will help not only uplift the country economically, but also it will surely help in ending the prejudices, hatred, extremism, and discrimination by promoting tolerance, respect and love for individuals of diverse cultures, languages and religions.

Every country has different strategies for promoting peace education as it has different challenges. Like many other countries, peace education in Pakistan has been given the top most importance. It is because the peace education plays a vital role in imparting conceptions of peace among the students since their early age, so that the students become aware of the conflict settlement technique since their childhood.

Pakistan is a multicultural country where people from different racial, ethnic, linguistic, and cultural groups reside (UNESCO, 2018). Though Pakistan is a member of many International Organizations and regional cooperation organizations, yet the country has a long history of inter-ethnic and inter-religious conflicts (Gibson, 2018). Besides, the country also faces numerous challenges such as increasing poverty, unemployment, increasing population and so others. Shamsi & Khan (2018) has rightly pointed out "the internal conflict between various ethnic and religious

groups has resulted in a lack of social cohesion, which is further exacerbated by poverty, illiteracy, and unemployment”. Due to these augmenting issues, the country has been facing a rise in violence and extremism. Hence, in order to address these issues, different initiatives have been taken by the government. The inclusion of peace education is one of such efforts of government of Pakistan.

The significance of peace education can be evaluated by its crucial role in fostering a feeling of responsibility and cohesion among Pakistani citizens. It equips people with the skills, and values required to establish a harmonious and peaceful society. According to a study by Ahmad and Akhtar (2015), peace education has the potential to raise a culture of peace by supporting mutual understanding, tolerance, and respect for diversity among individuals. However, this study argues that by encouraging active participation in peace building initiatives and promoting the principles of non-violence, the violence and extremism could be eradicated from the Pakistani society.

In addition, peace education can help instill mentality of solidarity among citizens by promoting the idea of shared responsibility for maintaining peace and stability. A study by Khan (2016) found that ‘peace education can foster a sense of belonging and commitment to the community by encouraging individuals to work together towards common goals. This can lead to greater social cohesion and a more resilient society that is better equipped to respond to conflict and crises.

Furthermore, peace education could also assist in increasing the accountability of the people. When the people are held accountable, they democratic values and protection of human rights could be established. According to a study by Ali and Hussain (2021), peace education can also encourage citizens to participate in the democratic process and hold their leaders accountable

for their words and actions. As a result of this, a process starts that leads to a greater political stability and a more equitable distribution of power and resources in the society.

Furthermore, Peace education is crucial to the creation of responsible and empathetic citizens in Pakistan. It is a process of teaching, learning and the reflection of that knowledge in helping individuals to comprehend the causes and consequences of conflict and violence. It develops abilities to promote peace and resolve conflicts peacefully in the individuals. In this paper, the impact of peace education on the development of sense of responsibility and solidarity in citizens in Pakistan has been discussed in the later chapters.

In Pakistan, peace education can help citizens understand their responsibilities to create a peaceful and progressive society. It can help them understand and realize that they have a vibrant role to play in preventing and resolving clashes in society. It also indoctrinates the feelings that they can make a positive impact on their communities through their behaviors and actions. By understanding their fundamental responsibilities, citizens can develop a sense of ownership over the peace process and become more actively involved in promoting peace and preventing violence in not only society but at the global level. For instance, peace education helps individuals to understand their responsibility to acknowledge the rights of other individuals and to promote equity, equality and justice through peaceful conflict resolution. By doing so, individuals can become more aware of their fundamental roles and responsibilities in creating a peaceful society and develop a sense of accountability for their actions.

Like responsibilities, peace education also plays a significant role in promoting solidarity among citizens in Pakistan. As solidarity is a sense of unity and cooperation among individuals and communities, it is a key factor in promoting peace and resolving conflicts. In a conflict-prone society like Pakistan, it is essential that citizens shall be able to work together to promote peace,

unity and cooperation by resolving differences and conflicts. Thus, peace education supports the citizens to comprehend the value of cooperation, coordination and the significance of taking a collective approach for resolving conflicts with peace. In this regard, by developing a sense of solidarity, individuals can become more likely to work together in a more lucrative environment for promoting peace and to take collective actions at individual and society level to prevent violence and promote stability in the society and region.

As a United Nations member, Pakistan actively upholds the preamble of the 1948 Universal Declaration of Human Rights (UDHR), which states that the cornerstone of global peace, justice, and freedom is built on the integral self-esteem, equality, and unassailable rights of all people (United Nations, 1948). Human rights education (HRE), a crucial component of peace education, has received greater attention from the United Nations (U.N.). It is built on a worldwide humanistic viewpoint that created a basis for everyone to learn without regard to creed, culture, language, religion, or caste concerning not only their individual rights and duties but also the obligations that are required of them to society and the nation. The citizens can also practice principles, attitudes, and behaviors consistent with human rights thanks to peace education. Additionally, peace education gives people the knowledge and tools they need to combat any injustice or violence against their own or others' human rights that is more prevalent in cultures (Flowers, 1998; UNESCO, 2011).

The importance of peace education for Pakistan can be traced from the founder's speech in 1947. On 11th August, 1947, Mohammad Ali Jinnah in his initial presidential speech, assured equal rights for all the citizens of the new born country Pakistan and stressed upon living with brotherhood, peace and respect. He emphasized respect for all citizens without discrimination, human decency, and world peace. In a similar vein, Quaid-e-Azam declared in his 1948 address

to the citizens of the America: "We have faith in in the ideals of uprightness and justice in both internal and global interactions, and we are eager to contribute to the advancement of world prosperity and peace", he added that, Pakistan value the UN principles of Human rights, and would always bestow moral and material support to the oppressed and poor people. (Dani, 1981, p.26).

Similarly, peace and equality, tolerance and social justice can be observed in the Second Constitution of the country in 1956, which reflects that Pakistan is the pioneer of promoting peace not only through education but also through common practice in the country. In the Constitution of Pakistan 1956, section Objective Resolution, Article 2-A states that freedom, equality, tolerance and social justice are extended to all the citizens of the country without any discrimination. Children aged 5 to 16 have a fundamental right to compulsory and free education under Article 25-A of the Pakistani Constitution of 1973. This right is to be accorded to all children without regard to their background. The 1973 Constitution's Article 38-D addresses the issue of providing all citizens, irrespective of gender, class, caste, color, or religion, with access to the requirements of life, including shelter, clothing, housing, education, and health-related services.

The Sindh Right of Children to Free and Compulsory Education Act 2013 was passed by Sindh, the nation's most populous and politically active province, to make children living in the province who are in the age bracket of 5 and 16 legally entitled to compulsory and free of cost compulsory education. Specific elements of peace education, such fostering interfaith unity and advocating for human rights, are mentioned in Pakistan's 2009 National Education Policy. It may be shown in how creating an interactive learning environment for students encourages critical thinking.

Keeping the above facts in view, the promotion of peace was and still is not an easy task for the country, having diversity of cultures, languages and sects/religions and is already prone to

extremism, terrorism, poverty, and socio-economic crisis. In this regard, Pakistan faces numerous challenges in encouraging peace education in the country. The existence of three distinct educational systems is one of the country's greatest obstacles. Education is provided through government institutions, private institutions, and madrasahs. All these educational systems have different goals, strategies and visions. They follow different syllabi and approaches and use different pedagogy. The irony of the state is that all these three systems have very limited interaction with each other. Therefore, the signal model for peace education does not fit all the educational systems in Pakistan.

The other irony of the fate is that in most cases, the curriculum designed in Pakistan, unfortunately, reflects the evading of religious discrimination but purely illustrates the religious portico of the country. The subject-specific textbooks of Pakistan Studies also assert that Pakistan was created to safeguard Muslim rights in South Asia. However, the idea that Pakistan has to safeguard the rights of the Muslim only alienate the minorities in Pakistan. The aforementioned textbooks assert that because of its efforts to create an "Islamic welfare state," the state is vital in promoting and safeguarding the wellbeing of all of its residents. 2011's Hashmi Since social integrity and peace are the primary components of peace education, it will be challenging for the nation to maintain an extremist attitude towards one particular faith. Since Pakistan is a nation for all of its citizens and Islam is the religion of peace, the curriculum cannot be biased towards any group. Without regard to caste, faith, language, culture, or religion, the educational method and content must encourage amity, respect for human rights, social harmony, and an understanding of both the citizen's and the state's obligations to one another.

There are two outcomes of teaching negative curriculum to the children. First, there is proof that educational material that teaches prejudice or hatred towards a specific group promotes

discriminatory and excluding attitudes and behaviors, which contribute to the underlying conditions for dispute. Second, curricula that glorify militancy, war, and the use of force are likely to increase normative approval for violence and militancy. As a result, the students must master the communication, critical thinking, problem-solving, and negotiating skills necessary to settle disputes peacefully.

In 2004, Pakistani academics conducted an independent review which concluded that the textbooks contain discrepancies and do not emphasize critical thinking. They also contain "incitement to extremism and violence, including inspiration for Shahadat (martyrdom) and Jihad (holy war)" and "glorification of war and the use of force." (Burde 2014). Pakistan also suffers many issues that are social in nature, such as poverty, rising inflation, a weak democratic system, and breaches of human rights. According to international reports, Pakistan's record on human rights is appalling (HRCP, 2016).

In addition to the above, Pakistan, which is already an ethnically divided and socially fragile country, now faces existential threats such as cumulative poverty, deteriorating inflation, population explosion, diminishing resources, urban-rural divide, religious and sectarian split, extremism, terrorism, political and economic uncertainty, natural disasters and internal displacements of people along with increasing cross-border conflicts. However, the absence of knowledge of human rights and the inadequate education system in the nation seem to be the main contributors to this.

It is believed that human rights can be taught at schools and educational institutions, which has been clarified by Pirzado, (2019) who suggests that teachers believe that human rights can be taught in Pakistani schools if it is integrated with social studies or Islamic studies' existing curriculum. Harris (2008) argues that we have been engaging in informal peace education for

generations through the transmission of conflict resolution techniques used by indigenous peoples and peaceful societies from one generation to the next. One of the first sources of rules for imparting serenity to others, according to him, is religious commitment.

Hence, it is the right time to educate children about peace education to advance the standards of society. In order to do this, the material of the national curricula will be examined for subjects like Islamic studies and Pakistan studies that may contain materials that could feed the escalation of violent behavior in children (Haseeb et.al., 2020).

1.2.3. Organizations involved in the promotion of peace education in Pakistan

The most significant and effective technique for fostering peace in Pakistan has been identified as peace education. The Pakistani government has made a number of efforts to advance peace education there. For instance, a section on peace education was added in the National Education Policy (NEP) of 2009, which highlights the importance of "promoting inter-group cooperation, solidarity, cooperation, and respect for variety" (Government of Pakistan, 2009). The Policy also emphasizes the significance of educating students about democratic values, human rights, and conflict resolution. Numerous organizations have been created in Pakistan with this goal in mind. The most prominent of these is the Pakistan Peace Education Foundation (PPEF), which works for promoting peace education through different activities such as workshops, seminars, and training programs (Pakistan Peace Education Foundation, n.d.). Another famous organization is the Pakistan Institute for Peace Studies (PIPS), which works for the promotion of research, education, and training related to security and peace in the country (Pakistan Institute for Peace Studies, n.d.).

In addition to the above, For the promotion of peace education, the following non-governmental organizations and international organizations are working in Pakistan.

1.2.4. Local/ Non-Governmental Organizations Working for Peace Education

- a. **Bargad Organization;** Established in 1997, Bargad is a youth-led and youth-focused organization working across the country. It has developed links with more than 57 universities and higher education organizations. Its main focus is on young people and peacebuilding activities in Pakistan.
- b. **Sadako Foundation:** In Azad Kashmir-Pakistan, the SADKO Foundation's mission is to promote "Friendship, Peace, and Education." The Sadako Foundation created a school for the earthquake-affected children in Pakistan through its inaugural project, the Sadako Foundation's Peace Educational Network (STPEN). Their first school is situated in Chela Bandi, Muzafarabad, Azad Kashmir.
- c. **Ravi Foundation:** This foundation is trying to transform pupils' skills, knowledge, concepts and competence by building their capacity to acquire their rights in society. It focuses on creative art, inter-religious dialogue and establishing better relations with other communities via cultural exchange programs. Through peace education programs, the Ravi Foundation train pupils and teachers to resolve their dispute by establishing peace.
- d. **Harmony Foundation:** It initiated the program for establishing peace building and interfaith harmony in the girl's schools in districts Faisalabad and Toba Tek Singh. The Harmony Foundation has mounted more than 200 peace poles across all the major cities of Pakistan. The major activities of this foundation include but are not limited to "Inclusive Education Schools" in Faisalabad and "Teachers Training on Child-Friendly Education."

- e. **Kiran Foundation:** Kiran Foundation is a non-profit organization that started working in 2006 in Lyari Sindh with an initiative to provide transformational education and holistic support to marginalized communities. The foundation educates children about empathy, love, respect and care and empowers the mothers in a way that rightly nurtures the whole family unit. Through a collaborative framework, the foundation works closely with teachers and parents to ensure students' wellbeing, safety, security, and success. The goal of the Kiran Foundation is to reimagine education for children to make it a journey towards freedom, safety, and happiness- ensuring a community of visionary thinkers and kind leaders.
- f. **SAP-Pk:** Partnership for South Asia Islamabad is A legally recognized non-governmental organization in Pakistan, SAP-Pk advocates for the economic empowerment and rights of the most susceptible members of society, including youth, transgender people, women, children, peasants, and religious minorities. SAP-Pk operates under the guiding ideals of justice, democracy, good governance, equality, and peaceful coexistence.
- g. **PEAD Foundation:** The training and advocacy organization Peace Education and Development Foundation (PEAD) promotes human rights, democracy, nonviolence, responsible citizenship, social cohesion, and peace education. It is present in over 25 districts across the nation. Additionally, PEAD focused on peace education initiatives at six government secondary and middle schools, as well as six madrassas, in the Peshawar area in partnership with Save the Children (Sweden). A highly successful dialogue with civil society about "Peace Education programs" was organized by PEAD Foundation in August 2010.

- h. **Paiman Alumni Trust:** Paiman is a non-governmental organization established to reach out to people in conflict-ridden areas of the country. Paiman has initiated a ‘Peace Education’ program in Peshawar with an aim of giving an orientation on various aspects of conflict transformation, human rights issues, peace development and peacebuilding, tolerance and empathy, and inter-faith dialogue.
- i. **Pakistan Institute of Labor Education and Research (PILER):** Established in 1982 as a ‘not-for-profit’ organization, PILER initiated the mobilization and organization of workers on the issues of labor rights, education, health and shelter, and basic opportunities for decent lives and livelihood.
- j. **The Charter for Compassion (CFC):** Charter for Compassion, established in 2011, is a cooperative effort for not only compassionate thinking but also compassionate action. It introduced innovative programs, education, and various trainings on compassionate thought and action. The Charter for Compassion Pakistan has taken various initiatives such as Charter for compassion Pakistan-Education, Charter for Compassion Global, Education: The Compassionate School Network, Mumkin-Women Empowerment Initiative, and Health: Compassion in Health care, along with numerous other steps.

1.2.5. International Organizations working in Pakistan for peace education

- a. **United Nations Educational, Scientific and cultural organization (UNESCO):**
UNESCO has been operating in Pakistan since 1958 with the backing of the government of Pakistan. The mission of UNESCO provides services for sustainable development, intercultural dialogue, building peace, and poverty eradication.
- b. **United Nations International Children’s Emergency Fund (UNICEF):** The Pakistani government is attempting to lower the quantity of primary and secondary

school-age children who are not registered in school with the assistance of UNICEF. In order to boost enrollment and lower dropout rates, UNICEF Early Childhood Education (ECE) offers equal and superior Alternative Learning Pathways (ALP) and supportive school-community connections.

- c. **International Center for Religion & Diplomacy (ICRD):** ICRD is a non-profit organization located in Washington, DC, that works on Islamic religious schools in Pakistan for the promotion of peace education, human rights, tolerance, and conflict resolution. It provides training workshops across Pakistan on peace education.
- d. **United States Institute of Peace (USIP):** USIP is an International and independent institute founded by the Congress USA. It works in conflict zones at the community level and with national and regional governments. In Pakistan, the institute supports a network of organizations operating locally across the country in testing the use of media, arts and culture and education for peacebuilding.
- e. **ASPnet:** The UNESCO Associated Schools Network (ASPnet) works in more than 182 countries with the goal of building peace in the mind of children and young people. It takes concrete efforts for gender equality, social progress, justice and democracy and respect for diversity and international solidarity.
- f. **Heinrich Boll Foundation:** Heinrich Boll Foundation has been working in Pakistan since 1994; it works on Ecology Democratization and peace and security policies. Since 2015 the Heinrich Boll Foundation mainly works on resource equity, energy and climate change, as well as gender democracy and peace education.

1.2.6. Peace related activities in Pakistan

In Pakistan, following some prominent activities have been done so far relating to peace and human rights education, which are given as follows;

- i. In August of 1999, a literary primer called "Parh kay Barh" (learn to go forward) was established on the theme of "Each one Teach one."
- ii. In the month of September 2000, a national symposium on human rights education was held in Lahore. There were a large number of participants from different governmental and non-governmental organizations in Pakistan. The seminar was planned to promote and enhance national human rights education and awareness.
- iii. Since 2000, Pakistan has worked with many schools to commemorate International Human Rights Day (IHRD). The purpose of this is to raise people's consciousness. The Minister of Education (Ms. Zubaida Jalal), the Director of the ILO Pakistan Office (Mr. Hans Lokollo), and the Director of UNESCO Pakistan (Ms. Inge Borge Brienes) participated in a walk about subject knowledge during the IHRD at the national assembly. The National Assembly speaker personally went to the IHRD event in December 2003.
- iv. The Ministry of Education's Curriculum Wing organised a workshop on peace and human rights education for master trainers from all of Pakistan's provinces in November 2000. The Ministry of Education and the GSR (Grammar School Rawalpindi) collaborated closely on the development of the peace education and teacher preparation curricula.
- v. Grammar School Rawalpindi (GSR) took part in a Human Rights Education Program (HREP) programme called "A Piece for Peace," in which HREP ran a campaign in support of peace. In this project, the HREP encouraged schools to participate in a poetry

competition meant to increase kids' understanding of the value of nonviolence, peace, and conflict resolution.

- vi. The International Center for Religion & Diplomacy (ICRD), which was founded to promote peace education in Islamic Religious Schools in Pakistan (madrassas), started working on the concepts of human rights, religious tolerance, and conflict resolution country's schools. In addition, ICRD presented peace education workshops and seminars for madrasas across Pakistan and has conducted over 150 workshops since 2004
- vii. In 2009, the Quilliam Foundation (London) and the Bargad organization collaborated on a project entitled "Youth Extremism and Campus Peace building" (Pakistan). In addition, the organization invited university vice-chancellors to create an action plan to combat campus extremism. The main goal of their campus initiatives was to create a "Teaching Workshop on Students" to combat young extremism and encourage quick peace building among students.
- viii. With the collaboration of local groups, Harmony Foundation (May Peace Prevail in Pakistan) installed more than 200 Peace Poles across Pakistan.

1.2.7. Peace Education in Sindh

The province of Pakistan, Sindh, is known locally as "the country of peace and sufism" and has undertaken a number of projects to foster peace education for creating social cohesion and reducing violence. The goal of this study is to present a comprehensive picture of the situation of peace education in Sindh today, taking into account significant local and national initiatives. The study will also explore the main issues that still need to be resolved in order to promote peace education and offers alternative solutions that can be effective in the province.

The Sindhi government has launched a number of programs and actions in recent years to advance peace education in the region. To encourage peace, tolerance, understanding, and acceptance in schools, the Sindh Education Foundation (SEF), a semi-government organization, introduced the Peace Education Program (PEP) in 2013. (Tahir, 2013). 100 schools were chosen for this reason, and the program was put into action. This effort aimed to give educators the tools and other resources they needed to support the teaching of peace in the classroom and in schools. This initiative's program also gave special attention to the vital subjects of democracy, culture, community involvement, and nonviolence. Additionally, the Sindh Peace Education Strategy (SPES), which was introduced by the Sindh government in 2016, sought to increase the province's citizens' and organizations' ability for promoting peace (Khan, 2016). This plan encompassed a variety of initiatives and programs, including teacher training courses, community-based peace education events, and the creation of helpful tools and educational materials. The execution of peace education in the region still faces significant difficulties, notwithstanding these endeavors. The shortage of resources and funding for peace education initiatives is one of the main problems (Malik & Syed, 2018). A major obstacle is also the scarcity of professionals and experts in the field of peace education as well as the absence of skilled and educated human resources. Additionally, there is a lack of public understanding of the value of peace education in the area (Malik & Syed, 2018). Local non-governmental organizations (NGOs) play a key role in promoting peace education in Sindh. Through their work, NGOs are able to create a safe and positive learning environment for children, provide education and create awareness about peace, and foster trust and understanding among diverse ethnic, religious, and cultural groups. For example, the Sindhi Culture and Education Development Organization (SCEDO) works to promote peace education by creating a safe learning environment and providing educational

programs and resources to support peace education. SCEDO has also developed a Youth Education for Peace program, which brings together youth from different backgrounds to learn about peace and develop skills for conflict resolution (Sindhi Culture and Education Development Organization, 2021). Additionally, the Sindh Education Foundation works to promote peace education by providing classes and workshops to strengthen social cohesion, build understanding and tolerance, and create a culture of peace in schools (Sindh Education Foundation, 2021). The Association for the Development of Pakistan (ADP) has also been active in promoting peace education in Sindh, by providing training and workshops to teachers, parents, and students (ADP, 2021). In conclusion, local NGOs in Sindh play an important role in promoting peace education. Through their work, they are able to create a safe learning environment and provide educational resources to support peace education.

1.2.8. Role of curriculum and Textbooks in Peace Education in Pakistan

As curriculum and textbooks are the vital constituent that provides feedings to the young minds for concreting their ways towards attainment of their successful future, they are the base that are designed for promoting any target in the society. Like other countries, Curriculum and textbooks play a major role in promoting peace education in Pakistan. The United Nations Educational, Scientific and Cultural Organization (UNESCO) has described the importance of curriculum and textbooks in following words, “curriculum and textbooks are important tools for the transmission of knowledge, values, and attitudes, and can influence the peace education process” (UNESCO, 2011, para. 6). In addition, curriculum and textbooks deliver the basic structure, content, and tone for classroom instruction and learning. They are used effectively to form the values, beliefs, and attitudes of pupils which results in the formation of the foundation for their understanding of peace and its importance.

In order to promote peace education in Pakistan, the curriculum and textbooks should consist of focused content and stuff for teaching students about the value of peaceful dialogue, acceptance of differences, conflict resolution, and respect for human dignity and rights. Thus, the curriculum should also highlight the significance of tolerance, non-violence, and respect for diversity. It should also offer students the tools and methods to analyze, question, and challenge the root causes of conflict. Moreover, it should be designed to foster critical thinking, problem-solving skills and decision-making abilities so that students learn to think independently and make informed decisions. Furthermore, textbooks should feature real stories, powerful images, and other necessary materials that promote peace, progress and respect for diversity. Thus, in Pakistan through effective content, well-mannered structure, and striking tone, the educational institutions can shape the values, beliefs, and attitudes of students which helps in building a culture of peace.

1.2.9. Role of Curriculum and Textbooks in education in Sindh

The Curriculum and textbooks developed in the province can play a major role in promoting peace education in Sindh. According to an article by Alvi (2020), “textbooks, classroom instruction and other means of communication can be used to promote peace and understanding in Sindh”. As textbooks can be used to deliberate upon different topics related to peace and peace related activities such as peace building, conflict resolution, human rights, and religious tolerance, the curriculum can also be used to address peace-related issues such as violence prevention, acceptance of differences and mutual cultural understanding. Furthermore, Alvi (2020) proposed that “teachers should be provided with appropriate training and learning materials to help them to effectively impart peace education to their students”. In this regard, teachers should be equipped with the essential knowledge and skills for teaching peace education. This objective can be achieved through various training sessions, workshops, and other activities in schools and at

community levels. Lastly, Alvi (2020) anticipated that “schools should be encouraged to establish peace clubs and other initiatives to promote peace education in Sindh”.

1.3.Statement of the Problem

Despite the rich cultural heritage and diverse religious, ethnic, and linguistic groups in the province of Sindh, Pakistan, the region faces numerous challenges that impact the well-being of its citizens and the development of the province. These challenges include religious conflict, cultural tensions, language problems, human rights violations, and environmental issues. In light of these challenges, peace education is an important aspect of education in the region. However, there is limited research on the extent to which peace education is incorporated into the social studies curriculum in grades VI-VIII in Sindh. This study aims to address this gap in knowledge by examining the element of peace education in social studies textbooks in grades VI-VIII in Sindh, Pakistan. The purpose of this study is to determine the extent to which peace education is incorporated into the social studies curriculum in grades VI-VIII in Sindh and to contribute to the development of effective strategies to promote peace education in the region.

1.4.Research Questions

1. What is peace education?
2. How peace education develops a sense of responsibility and solidarity in citizens?
3. What are the policy reforms of the Sindh government regarding peace education?
4. Do the current social studies textbooks of the Sindh Textbook Board cover peace education awareness?

1.5.Research Methodology

The research methodology used in this study will be desk research. Desk research is a method of conducting research by reviewing existing literature, documents, and reports without

collecting new data through surveys, interviews, or experiments. This method is suitable for this study because the focus is on examining the element of peace education in social studies textbooks in grades VI-VIII in Sindh, Pakistan, which can be analyzed through a review of existing materials.

To conduct this study, the researcher will use a content analysis approach to analyze the social studies textbooks of grades VI-VIII in Sindh. The content analysis will involve reading through the textbooks to identify the themes and concepts related to peace education and to assess the extent to which peace education is incorporated into the curriculum.

In addition to the content analysis, the researcher will also review existing literature on peace education, social studies education, and education in Sindh to provide a broader context for the analysis. The findings of the study will be reported in a written report, including a detailed description of the methodology, the results of the content analysis, and a discussion of the findings and implications for promoting peace education in the region of Sindh.

1.6. Significance of the Study

This study aims to explore the existing social studies curriculum to review the nature and depth of Peace related topics. The existing textbook of the said subjects for the secondary school grades will be reviewed in order to analyze the extent to which these textbooks are aligned with the curriculum in relation to peace education for the stability and progress of the nation.

The purpose of this research is to identify the social studies curriculum, developed by the Sindh Text book board of Pakistan for grades six through eighteen, in terms of peace education-related content and material, as well as previous and current education policies. Experts associated with Sindh Text book board, the literary and education department of Sindh education and Literacy department (SELD), and educators may be convinced by the study's results of the need to include

sufficient reading material on peace education in the province's secondary textbooks. It could help align the curriculum, particularly at the high school level, with domestic, national, and global requirements for creating a culture of peace and love. This research may assist education policymakers and school administrators in identifying the weak spots in which cooperation is required to promote peace education. The study will be helpful in investigating peace related activities and gaps and weaknesses in the implementation process, especially in the planning and governance-related activities. In addition, it is anticipated that this research will serve as a foundation for future studies in the area of peace education by shedding light on the grey areas of the relevant curriculum content. Therefore, this research may also aid peace education researchers in establishing a peace-promoting and peace-loving society in Sindh, Pakistan.

1.7. Research Limitation

This research would be limited to the following areas: curriculum, textbooks, and subject-related Social Studies material from Grades VI to VIII. In addition, I would also review the Education Policy of the Government of Sindh. Lastly, the conclusion of this research would be a combination of the findings from all four areas stated above.

1.8. Organization of Thesis

This research will start with the introduction of the thesis paper along with a literature review. It covers peace education, various levels of peace education, major goals of peace education in Pakistan, and the local and international organizations working for peace education in Pakistan. In addition, the first chapter includes the research methodology and significance of the study.

The second chapter of the research includes prominent authors' various definitions of peace education, the scope of peace education, goals of peace education, the various types of peace

education, and the function of peace education. In addition, this chapter includes Pakistan's education policies since 1947. As of the 18th amendment to the country's constitution, education is a provincial responsibility, and the Sindh Education and Literacy Department is charged with overseeing education-related activities in the province.

The third Chapter focuses on Curriculum and Textbooks, including how the curriculum was developed in the province and how textbooks helped to foster and promote peace.

The fourth Chapter discusses the research paper's conclusions and analysis. It offers an analysis of the content on peace education found in Sindh's social studies textbooks for grades VI–VIII. The research's recommendations and conclusions are presented in the fifth chapter.

Chapter 02

Theories of Peace Education and Education Policies of Pakistan

1. Introduction

Peace education is a critical aspect of education that targets to promote a culture of peace, nonviolence, and tolerance. It encompasses various aspects of education, including social, psychological, cultural, and economic. Theories of peace education aim to provide a theoretical framework for understanding the concept of peace education and its goals and objectives. Education policies, on the other hand, outline the strategies and plans of governments for promoting education and its various aspects, including peace education. There are several theories surrounding peace education, each having its own viewpoint on the idea of peace education and its objectives. Among the most well-liked theories are: Human Development Idea: According to this theory, education plays a key role in fostering human development and minimizing conflicts through fostering individuals' capacity for critical thought and problem-solving. Conflict Transformation Idea: According to this theory, encouraging nonviolence and transforming conflicts are two goals of peace education. It emphasizes the importance of empowering individuals and communities to resolve conflicts peacefully. Social Justice Theory- This theory emphasizes the importance of promoting social justice through education by challenging discrimination and promoting equality. Social Learning Theory-This theory focuses on the role of education in promoting the development of social skills and attitudes, including peace-building skills.

The education policies of Pakistan outline the strategies and plans of the government for promoting education in the country. The education policies aim to promote quality education, increase access

to education, and improve the overall standard of education in Pakistan. Some of the key elements of the education policies of Pakistan include:

Universal Primary Education: The education policies aim to provide universal primary education to all children in Pakistan, regardless of gender, ethnicity, or socio-economic status.

Enhanced Educational Quality: The education policies seek to enhance educational quality in Pakistan by giving teachers support and training, enhancing the textbooks and curriculum, and expanding access to technology.

Propagation of Peace Education: Pakistan's educational policies seek to advance peace education by including ideals and skills for fostering peace into the curricula and textbooks.

1.1. Definitions of Peace Education

Many academics have defined "peace" as "the end of violent conflict." It is a peaceful state without any commotion or dispute. In the 1990s, John Galtung put forth a more thorough definition of peace (Galtung 1995; James.S) According to Galtung, "peace" has historically been understood to mean an end to all types of violence. Galtung distinguished between positive and negative peace while defining the idea of peace. According to Galtung, direct, institutional, and cultural violence on all scales—from the micro to the macro—represents negative peace. Positive peace is the coexistence of the elements of well-being, justice, and harmony on all levels, including the individual, the interpersonal, the intergroup, and the global (Bajaj 2008; Fountain 1999; Galtung & Fischer 2013; D.W. Johnson& Johnson 2010).

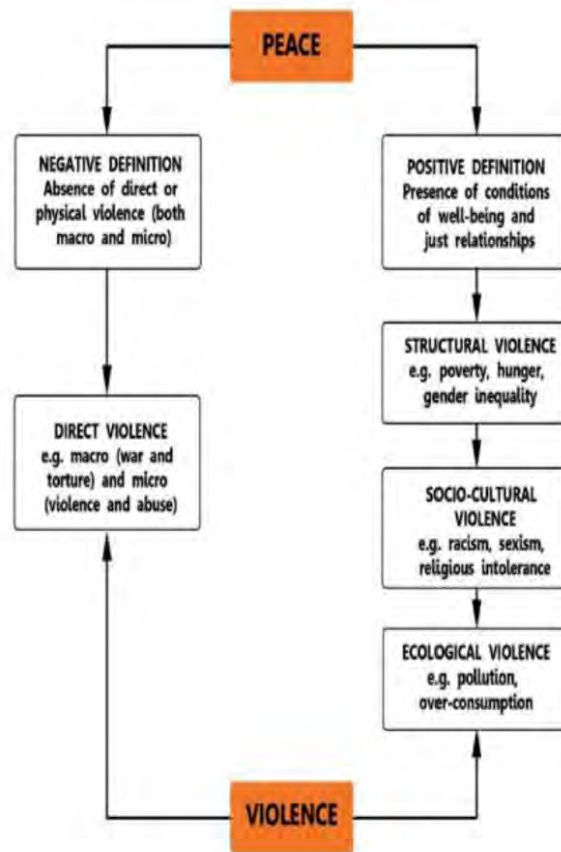


Figure 1: Galtung's Model of Peace, Source Zafar Hayat (2013-2016)

Similarly, peace education is mainly described in two dimensions, characterized by Reardon (2000) as 'education for peace' and 'education about peace.' Education about peace is related to the knowledge that is acquired about violence and peace and the factors contributing to peace and damaging it. It includes knowledge about the adverse effects of war, conflict and violence. It enables skills to the individuals about living peacefully through intercultural communication and nurturing a culture of peace, respect, equity, and democratic participation. Education for peace, in the words of Reardon (1999), is "education to create some of the pre-conditions for the achievements of peace." On the other hand, education for peace deals with the skills and approaches that an individual requires to contribute to peace in the society and helps

others maintain it. Education for peace also promotes education for living in peace and avoiding conflicts and violence, as the culture of nonviolence demands positive mindsets to combat violence and war. According to Reardon (1999), "Education for the establishment and practice of processes and institutions that constitute as peaceful social order" is what is meant by education about peace. It helps people learn, develop conflict resolution techniques without resorting to violence, think creatively, and understand how to deal with diverse cultures in a more useful and positive way. Peace education is an assorted field that includes various pedagogical approaches and practices for producing and building a sustainable culture of nonviolence. It contains an all-inclusive and complete view of peace. In the words of Abebe, Gbesso and Nyawalo (2006): "Peace education is an all-encompassing and unifying idea that aims to advance a holistic understanding of education. However, contextual uniqueness plays a crucial role in determining its relevance and is integral to it. According to UNESCO literature, peace education is much more relevant and effective when it is adapted to a country's cultural and social context and requirements. It should infuse it with both universal human ideals and its spiritual and cultural values. It should also have broad applicability. It is challenging to locate a definition that is universally recognized given such a framework. As a result, the variety of its definitions defines peace education. John Dewey, a leading proponent of peace education, stated that peace education should be a part of the curriculum because it will "make it more difficult for the flames of hatred and suspicion to sweep over this country in the future, which in fact will make this impossible, because when children's minds are in the developmental process, we shall have fixed in them through the medium of the schools, feelings of friendliness and respect for the other nations and people."

Peace education is a project to address the problems of conflict and violence, which may be measured at local, personal, and individual, as well as global and political levels. Peace

education, in the words of R.D. Laing (1978), "is about discovering means of generating more just and viable futures." Fan Schmidt and Friedman (1988), on the other hand, believe that "Peace education is holistic. It promotes children's development in all areas—physical, emotional, intellectual, and social—within a framework that is firmly based in conventional human values. It is founded on a philosophy that promotes regard for the family and all life on our lovely planet, as well as fairness, trust, compassion love, and cooperation. Reardon (1988) similarly defines peace education as "a blend of education policy, action, planning, and pedagogy that supports the learning of information that may be promoted to ensure global peace in each particular scenario and region." Peace education is a tool for changing a culture of violence into a culture of peace through a method of conscientization, claims Friere (2006). The United Nations also expressed support for peace education, calling it a driver for international respect, integrity, human rights, and inclusive peace, keeping in mind the significance of peace education in the globe. The United Nations (UN) highlighted the value of education in its 1948 Universal Declaration of Human Rights (UDHR), stating that "education shall be dedicated to the complete growth of the individual's personality and the deepening respect for fundamental freedoms and human rights." It will advance UN efforts for the maintenance of peace and encourage mutual respect, tolerance, and goodwill between all racial, religious, and nations.

In addition, to the above-mentioned definitions, UNICEF has defined peace education in a more striking way in these words. As per UNICEF, "The process of boosting the knowledge, skills, attitudes, and values required to bring about behavior changes that will encourages children, youth, and adults to dissuade violence and conflict, both overt and structural, to resolve conflict peacefully, and to create the circumstances amenable to peace whether at an interpersonal,

intrapersonal, intergroup, national, or international level," according to the definition of peace education.

1.2.The major Aims of Peace Education

The basic and most fundamental aim of peace education is to counter the culture of conflict and violence and promote peace and love among the people in the world. Peace education makes pupils responsible citizens who accept differences, and they are capable of establishing a culture of empathy and solidarity within families, societies, cultures, and globally. However, the following important goals of peace education are enumerated in the Resolution of the 44th Session of the International Conference on Education, which was held in Geneva in 1994.

- i. i. To help people gain a perception of universal ideals.
- ii. ii. To empower people to manage difficult and unpredictable circumstances for their own autonomy and accountability.
- iii. iii. To prepare people to understand and accept a variety of values.
- iv. iv. To promote equality, fraternity, harmony, compassion, and unity among people.
- v. v. To identify people's primary capacity for peaceful dispute settlement.
- vi. vi. To encourage people's capacity for making well-informed decisions based on perceptions and deeds.
- vii. vii. To effectively instill in people a respect for diverse cultural heritage, the environment, and social peace.
- viii. viii. To promote feelings of solidarity, harmony, compassion, love and empathy, among citizens on a national and international scale.
- ix. ix. Establishing the foundations for a vibrant, fair, active, and peaceful society.

- x. x. To advance a peace-based culture and values founded on the values of justice and tolerance.
- xi. To assist in exchanging traditions, routines, and mindsets that promote harmonious behavior.
- xii. To introduce conflict management and resolution techniques in the context of education and learning.
- xiii. To strengthen the ability of the next generation to challenge stereotypes through generosity and reason.
- xiv. To promote gender-sensitive learning and raise understanding of the historical unfairness of all types of discrimination, including gender.
- xv. To educate people on the fundamental reasons for violence and practical ways to prevent them.
- xvi. To support community development by fostering communication between local government and the populace in order to facilitate little contributions to the human development at the grassroots level.
- xvii. To assist intellectuals in creating a culture of respect among people in order to motivate others.
- xviii. To build a comprehension of social transitions and coping mechanisms for improved outcomes, see xviii.
- xix. Be concerned about inter differences and practice respect for the opinions and conduct of others.
- xx. To view peace as a more inclusive concept that encompasses not just the rejection of aggressiveness but also the justification of hostility and violence.

- xxi. To inform people about world events that are detrimental to peace and to promote active participation in order to put pressure on the relevant parties to find peaceful solutions.
- xxii. To highlight what a difference it is when we empathize with others as opposed to simply feeling sorry for them.

1.3. Peace Education at different levels:

Peace education is a process of teaching the students regarding the skills and knowledge that is necessary to create and maintain a peaceful and harmonious community. 'It is an important part of the overall strategy to reduce conflicts, promote social inclusion and build a culture of peace' (UNESCO, 2017). Peace education can be considered at different levels such as individual level, school or community level, national level and international level. For living with dignity and peace, an individual has to acquire numerous skills, for instance affirmation, empathetic listening, positive thinking, decision- making and many others.

At the school level, peace education can be taught through the integration of conflict resolution skills, communication techniques, and social-emotional learning into the curriculum (Lederach, 2005). At this level, students have been taught to learn about different perspectives and build empathy and respect for others. They are also taught peace education for developing skills for constructive problem-solving, decision-making and dispute resolution. Thus, 'these activities can be tailored to meet the needs of different age groups and should be framed within a positive environment of respect and understanding' (UNESCO, 2017).

At the community level, peace can be established through peace education by implemented various initiatives helps in promoting cross-cultural dialogue, understanding, acceptance and cooperation. 'This can include programs that encourage community members to work together to solve local challenges, such as poverty and inequality, or programs that focus on developing peace-

building skills and strategies' (Vessey, 2006). In addition, the community-based initiatives should focus on establishing relationships between various stakeholders such as local government, citizens, grassroots organizations, and international actors, and should be tailored to the specific needs of the community' (Reimers, 2017).

At the global level, peace education can be implemented with the help of international organizations and forums, such as the United Nations, and through international initiatives, such as the United Nations Sustainable Development Goals. These forums and initiatives can provide a platform for governments, civil society, and citizens to come together to discuss solutions to global challenges, such as poverty, conflict, and climate change (United Nations, 2018).

1.4.Scope of Peace Education

Peace education is a universal and holistic area that embraces children's physical, emotional, intellectual and social growth within a framework deeply rooted in traditional human values. The main objective of peace education is based on essential philosophy that teaches love, empathy, compassion, trust, fairness, cooperation and reverence for the human family and all life on our beautiful planet (Schmidt and Friedman, 1998, as cited by Abebe et al., (2006). It helps in developing social and moral values, attitudes, skills and behavior in the surrounding among the people. Besides, it rejects the evil thinking of conflict, violence, fighting and war. Thus, peace education has the sole purpose of developing and sustaining peace at individual, local, national and global levels.

The core scope of peace education can be measured from the fact that it develops aptitudes and skills among the individuals, which are helpful and necessary in not only understanding respect and tolerance but also developing goodwill and peace in society. Besides, peace education is more

critical for the self-realization of individuals about their social and individual roles and responsibilities.

Peace education promotes the positive feeling that brings good changes for developing the world into a place of humanity. It helps to modify the behavior of the individuals at local and international levels in removing conflict and war situations. In a nutshell, peace education helps to promote positive and better human relations.

However, peace education can be categorized at various levels, including individual, school or community, national, and international levels. To live peacefully, an individual has to acquire several skills and behaviors such as affirmation, empathetic listening, conflict resolution through dialogue, positive thinking, decision-making and so on. It is the basic responsibility of schools to help children in developing such skills and abilities that empower individuals in society. In addition, the schools are also the key players in introducing a living system of values, norms and practices into the daily life of the school. At the local and national levels, a school has the responsibility to focus on the education of its citizens as per the required needs of the country. As far as global level needs are concerned, it is important to evoke the fact that the eventual purpose of education is to produce a world citizen, a more sensible and friendly world for all its inhabitants.

1.5.Types of peace education:

Generally, peace education has been categorized into five different types: Global/International education, human rights education, development education, environmental education and conflict resolution education. The detail of the above types is given below;



Figure 2. Framework of peace education and its co-discipline.

a) International Education: - Also known as Global Education, International Education started with concerns about modern warfare. The significance of advancing peace education on a global scale has grown along with modern combat. Students of peace studies should be aware of the worldwide interstate system because it frequently causes wars over territorial disputes, as highlighted by Heater (1984). International peace educators are attempting to explain how states create security for their populations in this regard. In this sense, world order studies are another name for this kind of peace education (Diaz et al., 1999). Therefore, it is true to say that international peace educators stress the importance of laws and institutions in preventing the horrors of war and conflict.

- b) Human Rights Education:** - Human rights education places an emphasis on the universal approach, which is founded on the core ideas of human rights, and it educates how to treat people with decency and respect as well as how to protect them from any acts of violence and societal conflict. A fundamental awareness of intercultural diversity is provided through this study of human rights education, which aims to lessen preconceptions and hostility between groups and cultures. Additionally, the focus of human rights education is on educating students about the numerous initiatives undertaken by international, national, and local organizations as well as the United Nations' declarations on peace education.
- c) Development Education:** - Education for world peace of this kind addresses societal advancements. By focusing more broadly on social institutions and their hierarchies as well as their tendencies for dominance and oppression, this approach to teaching peace makes use of development studies to give students understanding into the various aspects of structural violence. This kind of peace education also covers social equality and the methods used to establish and uphold social equity and fairness in society.
- d) Environmental Education:** - This kind of peace education gives the kids a fundamental awareness of the environment and activities that are related to it. The environment and natural resource exploitation are the main areas of interest for environmental peace educators. Environmental peace education strives to impart environmental knowledge so that people may grasp the state of the planet, its social and ecological issues, and be firmly committed to taking action to address them. Additionally, this research of peace education primarily focuses on peace educators' worries about environmental damage and its main causes, how to preserve the environment, how to utilize technology appropriately, and how to be environmentally literate. Along with conveying the significance of bio-regionalism

to the students, this sort of peace education also emphasizes the preservation of the ecosystem in which the students are placed.

- e) **Conflict Resolution Education:** - This strategy for promoting peace is founded on the idea that a supportive family atmosphere should be present in the classroom. Through this kind of peace education, people and societies can understand better conflict dynamics and develop the communication skills necessary to manage peaceful relationships. This kind of peace education aids people in understanding the dynamics of conflict within their own communities, societies, cultures, and nations. Additionally, it gives them the confidence they need to manage harmonious relationships in order to advance and develop. It may be concluded that dispute settlement education includes teachings that teach kids human relations skills including anger management, stress management, impulse control, emotional awareness and stability, anger management, positivism and assertiveness, problem-solving abilities, and the development of empathy in people. It teaches students how to resolve disagreements and build peace, which they can use to regulate their interpersonal conflicts.

1.6. Peace education develops a sense of responsibility and solidarity in citizens:

The fundamental objective of peace education is to prepare children for their vital assignment in life, which is performing like a responsible citizen. Educational institutes play a crucial role in fulfilling the above mention goal. They not only provide knowledge and skills but also shape social, cultural and moral values, norms, attitudes and dispositions. It has been witnessed that peace education learning in schools has resulted in improving pupils' attitudes and behaviors and has also helped reduce the cases of conflict and violence in schools. Besides peace, education also promotes healthy relationships and peaceful learning culture. It also addresses structural and

cultural violence in educational institutes. In addition to it, peace education connects individuals with socio-political stakeholders. Therefore, peace education is the most important and primary pillar for preventing conflicts and violence, improving human relations and freeing resources for social needs and requirements.

To further illustrate, it can be pointed out that peace education develops a sense of responsibility and solidarity in citizens through the following ways;

- a) **Peace through strength:** The main goal of the idea of peace through power is to confront and fight violence in order to change society from one that is violent and chaotic to one that is peaceful and harmonious. This strategy places its primary emphasis on restoring peace and progress through the application of force and power. Changes in knowledge, attitudes, abilities, and behaviors are the culmination of this process of transitioning from a chaotic to a peaceful society. This strategy to peace will be helpful in returning the abnormal state to normality because many regions of Pakistan are confronting significant obstacles for peace and development. According to this method of peace education, people, groups of individuals, states, and groups of states are discouraged from engaging in conflict and war since they cannot be certain that they will win the conflict because the opponent is so well-prepared and armed. However, it has been established that justice and security can only be achieved by strength when it is founded on consensus rather than dominance.
- b) **Peace through pacifism:** Pacifism is a broader commitment to establishing 'peace' and opposition to 'war' to influence and improve society for a more civilized society for a better future for the generation. In this approach to peace education, conflict and war are considered immoral and wrong because inflicting suffering on others destroys one's own peace of mind. Therefore, this approach to peace education is necessary to be incorporated

into educational curriculums at all levels. In addition, this peace education approach is necessary for human interaction to resolve disputes. The basic purpose of this peace education approach is to end conflict and violence and promote peace and harmony by providing insights about peace and fostering attitudes and skills in humans to search for peace and imparting the skills and abilities to maintain it. Peace through pacifism can be maintained by developing human connectedness and better interactions with each other as it has moral and spiritual strength. However, this strategy promotes the idea that if all countries disarm, there won't be any wars on a global scale.

- c) **Peace with Justice:** This strategy for promoting peace shows that it is possible to achieve peace through eliminating social injustice and economic exploitation. The methods for eliminating poverty, ailment and sickness, famishment and malnutrition, human melancholy, and sorrows are primarily tied to peace via justice. It raises awareness of the need to preserve human rights in a way that upholds their honor and dignity. This approach to peace education teaches those who use it to bring about peace via justice by actively opposing structural violence and showing their support for peace in public. In essence, peace through justice seeks to alleviate the immense suffering, aridity, and misery that exist today.
- d) **Institution building:** One of the most effective ways of avoiding conflicts and maintaining peace is through building institutions. By building legal and political alternatives to war, it is anticipated that the world may avoid going to war by creating strong and efficient international institutions. A successful judicial system strives to produce outcomes with efficient processes for upholding the rule of law in civil society. It has strong courts, effective attorneys, harsh penalties, and qualified ideals of justice. The significance of this

strategy may be seen in how both international and national institutions contribute to peace promotion in different ways.

- e) **Peace through sustainability:** The newest but most powerful strategy for advancing peace education is the idea of sustainability for peace. Sustainability specialists and educators attempted to create a bio-centric, holistic, ecological, environmental, economic, and just world for the country's peace and growth because environmental damages are one of the greatest threats to humans, who rely mostly on natural resources for survival.
- f) **Peace through education:** The last approach which is quite effective is peace education or peace through education deals with teaching or learning for peace. Through this strategy, peace specialists and educators impart their expertise on how to create peaceful, prosperous environments as well as the steps and techniques involved in doing so. The teachers equip their students with skills about how to lessen violence by teaching them strategies and techniques that may be applied to deal with violent and upsetting circumstances. Negotiation, rapprochement, peaceful resistance, treaty use, and armed resistance are among topics that the instructors and mentor's cover. Additionally, they educate their pupils on various conflict resolution techniques and assist them in selecting the most effective ones for a given situation.

1.7. Education Policies in Pakistan

Education policies play a decisive and most significant role in the promoting peace education and creating a civilized and peaceful society. Like other countries, in Pakistan numerous education policies have been implemented so far in order to support peace education and promote a culture of peace in the country.

1.7.1. National Education Policies from 1947 and onwards

Every child has the fundamental right to a free, high-quality education. The government of Pakistan offers free, high-quality education to children between the ages of 5 and 16 by Article 25A of the Constitution of the Islamic Republic of Pakistan. According to Article 25A, "The State shall provide free and compulsory education to all children aged five to sixteen years in such a way as may be provided by law." The Federal Ministry of Education and the Provincial governments oversaw education in Pakistan prior to the 18th Amendment to the Pakistani Constitution. However, Pakistan has seen the fore mentioned developments up until this point;

1.7.2. National Educational Conference 1947

Several committees were constituted during the inaugural Educational Conference in November 1947 to ensure that the goals were implemented fairly. The Primary and Secondary Education Committees were established in this regard to guarantee the national education system on the strong foundations of free and mandatory primary education. The first five years were recommended for planning, teacher recruitment and preparation, and ensuring basic education was available to all children.

1.7.3. National Education Policy 1959

The Report of the Commission on National Education (1959), generally known as the National Education Policy, was created on January 5th, 1959. This program provided equal rights for men and women and made education mandatory for children in the nation up to the age of ten. The policy's primary goals were to develop students' character, provide science and technological education, and establish new colleges around the nation.

1.7.4. National Education Policy 1970

In 1970, the "new education policy," also known as the national education policy, was created. The emphasis on technology and science education, ideological orientation, the decentralization of the education administration, and the creation of national education units were the main focuses of the national education policy of 1970.

1.7.5. National Education Policy 1972

Zulfikar Ali Bhutto introduced the National Education Policy 1972 on March 29, 1972. The policy's key focuses were Pakistani ideology, more concentrated technology and science education, equality in education, and universal and free education for both sexes up to class 10.

1.7.6. National Education Policy 1979

A "National Education Conference" was held in 1979 to assess the nation's current educational system after this policy was introduced in February of that year. The conference's main objectives were to support technical and scientific science education and to give both men and women equal opportunities to pursue higher education. Additionally, it was decided that curriculum change, amalgamation or fusion of traditional and madrassas education, and tying technical and scientific education together can all help achieve the aforementioned aims. In accordance with this educational philosophy, Urdu was used as a medium of teaching, and decisions about the education of men and women were made in distinct settings.

1.7.7. National Education Policy 1992

Under the direction of the Federal Minister of Education, the National Education Policy 1992 was planned during a "National Education Conference" that was held in Islamabad in April 1991. After discussions, the policy was enacted in December 1992. The policy's key objectives

were to strengthen female education, promote Islamic principles via education, adapt the curriculum to current needs, and lengthen the graduation and post-graduate periods.

1.7.8. Education Policy National 1998-2010

In March 1998, during the presidency of General Pervez Musharraf, this policy was declared. The National Education Policy of 1998 placed a strong emphasis on the need of peace education in the nation and included provisions for curricula that would foster tolerance, solidarity, and peace. The policy strongly advocated for the inclusion of peace education at all educational levels, from primary to tertiary, and explicitly acknowledged the role that education plays in promoting peace. Additionally, this strategy made it a priority to integrate Islamic principles and practices into the educational process. Additionally, the policy's principal goal was to create universal primary education and give all citizens of the nation access to fundamental educational resources.

1.7.9. National Curriculum (2006)

The 2006 National Curriculum was created with the intention of advancing peace education across the nation. To promote national unity and peace, peace education was a keystone subject and major component of the curriculum. Peace education has been introduced into a variety of courses, including Islamic studies, social studies, ethics, civics, and moral education, for that reason.

1.7.10. National Education Policy 2009

Various parties were contacted throughout the development of this policy, which was released in 2009. The newest education strategy, however, included early child education (ECE), which was disregarded in the earlier programs. Additionally, adult non-formal education was created to raise literacy levels across the nation. The policy's primary goal was to promote standard

education, which could be accomplished by focusing on the six pillars it identified. The pillars are the instructor, the curriculum, the books, the evaluation, the learning environment, and emphasizing the value of education in real-world applications. Additionally, it was underlined that in order for kids to reach their full potential, the educational system must give them a high-quality education. Contributions to society and nation-building, instilling a sense of Pakistani nationhood, ideals of social justice, democracy and tolerance, as well as regional and local cultures and histories based on the fundamental ideologies outlined in the Islamic Republic of Pakistan's Constitution. The policy's clear vision shows that children must receive a great education in order for them to become capable adults who contribute favorably to the advancement of society and the country. The policy's other main goal is to foster a sense of national identity by promoting social justice and equity, building ties across local, regional, and cultural boundaries, and encouraging feelings of acceptance, peace, and compassion for the betterment of the country. The existing educational system was revived by this system of educational policy in order to meet the sociopolitical, economic, and religious needs of the nation's citizens. This program prioritized a sense of togetherness and nationality in the process of establishing the welfare state. This education policy also aims to equip students for the workforce by changing the focus of the educational system from one that is supply- to demand-oriented. By offering top-notch education, it attempted to lessen the differences between the provinces and regions. This policy also included Islamic education and provided examples of society's and the government's responsibilities. Early childhood education (ECE) and elementary education are its two main areas of emphasis. It included provisions for non-formal learning, or non-formal basic education, as well as secondary and higher secondary education (NFBE). This policy included, among other things, a clause mandating objective-driven, outcome-based curriculum modifications. Within the framework of the government oversight of

curricula, textbooks, and the preservation of standards of the education act of 1976, the process of developing and reviewing curricula was standardized and institutionalized. Professional councils like PM&DC and PEC were consulted in the creation of pertinent curricula.

1.7.11. National Plan of Action for Education-2010

The Pakistani government created the National Plan of Action for Education 2010. It supported the inclusion of peace education in the national educational system and established measures for it. The strategy for advancing peace education and fostering a culture of peace in the nation was stated in the plan in prominent and comprehensive detail.

1.7.12. Youth Policy-2011

The Youth Policy 2011 which was developed by the Government of Pakistan, recognized the role of young people in promoting peace and called for the inclusion of peace education in the education system to help promote peace and reduce conflict.

1.7.13. 18th Constitution Amendment and Sindh Government Policies on Education

Education became a provincial subject after Pakistan's Constitution's 18th Amendment. The basic legal underpinning for Sindh's effort to make education accessible to all is Article 25A of the constitution. It affirms that children between the ages of 5 and 16 have a basic right to free and required education.

Additionally, the Special Education Department, College Education Department, Higher Education Department, and School Education & Literacy Department all oversee the provision of educational services in Sindh. The Special Education Department is in charge of providing free and required education to students with disabilities, while the Sindh Education and Literacy Department is mainly responsible of government schools (Primary to Secondary). The creation of

the Early Childhood Care and Education (ECCE) Policy Sindh 2015 as well as the ECCE curriculum (2017) and ECCE Standards was a significant step towards the provision of free and high-quality pre-school programs throughout the province (2019).

After the 18th constitutional amendment, Sindh was the first province to begin developing the curriculum. The curriculum was initially created in the form of textbooks, first for educators and then for students. A curriculum based on a supportive environment was created by the curriculum specialists at the Directorate of Curriculum and Assessment Research (DCAR). The curriculum also introduces pupils to the goals, problems, and past of our society and the area. The 18th Amendment to the Constitution gives provinces control over achieving universal education. As a result, the government of Sindh enacted a number of reforms. The Education Sector Plan (SESP), which focuses on important areas of curriculum standards, education policy planning, centers of excellence, and Islamic education spirit, is the first provincial policy document that gives the Government of Sindh full authority over the provincial education system with all partners (SESP 2018). The government also implemented numerous changes, developed and implemented policies, and developed curricula (SESP 2018).

The Sindh Government now has full control over the province's educational sector thanks to the 18th Constitutional Amendment. As a result, the government started implementing different curricular reforms across the board, with a focus on school education, extremely quickly. Sindh accepted the National Curriculum of 2006, however due to challenges with institutional capacity, resources, and competence, it has not been put into practice (Sindh Education Sector Plan SESP 2018). Despite all the information about the reforms in the Sindh school sector, there are still some problems with the current situation that we need to address in order to raise awareness of initiatives

for curriculum reform, such as curriculum development, implementation, and achievement in the school education sector.

In addition, as per the Sindh Government (2019), "the government has initiated several reforms in the education system to foster lasting peace, including the establishment of Peace Education Centers in Karachi, Hyderabad, Mirpurkhas, Sukkur, Larkana, and other areas. These centers provide school children with a platform to engage in extracurricular activities such as debates, peace camps, and workshops. The Peace Education Centers also provide a platform for students to express their opinions and feelings in an environment that promotes understanding and tolerance. Moreover, the government has also implemented a program to sensitize teachers about peace education and to provide them with the necessary training and resources to effectively disseminate the concept of peace to their students." (Sindh Government, 2019, para. 4). Besides, Sindh government has launched an initiative for the promotion of education on peace and human rights in the province. They established the Peace Education Program (PEP) in March 2018 to promote peace education in schools throughout the province. The PEP is a comprehensive program that includes training and awareness programs, school-based activities, and community-level initiatives (Sindh Department of Education, 2018). Besides, the Sindh government also initiated the Human Rights Education Program (HREP) in 2018 for the promotion of human rights education in schools throughout the province. The HREP includes training and awareness programs, school-based activities, and community-level initiatives to promote respect for human rights (Sindh Department of Education, 2018). Similarly, to the previous steps, the Sindh government also launched the Sindh Peace and Reconciliation Program (SPRP) in 2018 to promote peace and reconciliation in the province. The SPRP includes initiatives to promote dialogue and

understanding between different ethnic and religious communities in Sindh, and to create an environment conducive to peace and reconciliation (Sindh Department of Education, 2018).

1.8.Conclusion

Peace education is a crucial aspect of education that aims to promote peace, nonviolence, and tolerance among individuals and communities. Theories of peace education provide a theoretical framework for understanding the concept of peace education and its goals and objectives. The major aims of peace education include promoting a culture of peace, reducing conflicts, and promoting social justice. The scope of peace education encompasses various aspects of education, including social, psychological, cultural, and economic.

Peace education helps in developing a sense of responsibility and solidarity among citizens by promoting critical thinking, problem-solving skills, and empathy. It empowers individuals and communities to resolve conflicts peacefully and promotes the development of social skills and attitudes, including peace-building skills.

The education policies of Pakistan play a critical role in promoting peace education in the country. The policies aim to provide universal primary education, improve the quality of education, and integrate peace-building skills and values into the curriculum and textbooks. The education policies of Pakistan provide a comprehensive framework for promoting education and peace in the country.

Chapter 3

Curriculum and Textbooks

1. Introduction

The curriculum and textbooks play a critical role in promoting peace education in Pakistan. The significance of textbooks lies in their ability to provide students with a comprehensive understanding of peace education and its theories, aims, and objectives. It is essential to ensure that textbooks are inclusive, diverse, and promote peace education, and that they are designed and developed in a way that promotes peace-building skills and attitudes among students. This research is focused to elaborate the role of textbooks and curriculum in promotion of peace education in the country. In the start of this chapter, various definitions of curriculum have been given along with main components and the rationale behind the formation of national curriculum in Pakistan. In the second half of the chapter, the textbook has been defined along with its importance in promotion of peace education in the country. However, the major focus of this chapter to present the importance of these two terms in promotion of peace education. It has been clearly stated that through curriculum and textbooks students can be aspired to become responsible citizen. It will help students to be open to differences in society, and make them capable of empathy and solidarity within society and across social groups. To sum up, the curriculum and textbooks are the major ingredients that are helpful in promotion of peace education in Pakistan and deconstruct the foundations of country on peace.

1.1. Curriculum

The lessons and academic material covered in a particular course or program in educational institutions are referred to as the curriculum. The term "curriculum" refers to a structured plan for carrying out educational-related tasks. Students practice and master subject and practical learning

skills in this standards-based sequence of scheduled activities. Regarding a guideline on what is necessary for learning and teaching in schools or environments that are similar to schools, the curriculum acts as the primary and central guide for all teachers. An efficient and uniform curriculum is necessary to properly design education because it is the core to a nation's progress. Since a curriculum is thought of as the "heart" of any place of learning, it follows that neither schools nor universities could survive without one.

A. Bestor (1956) argues that "the curriculum must primarily consist of disciplined study in five broad areas: (1) Mastery of mother tongue and the methodical study of grammar, literature, and writing. (2) Math; (3) Science; (4) History; and (5) a foreign language. Albert Oliver (1977), in a similar vein, asserted that "curriculum is the instructional program of the school" and that it is composed of four fundamental components: (1) program of study (2) Experiences program (3) Service program (4) concealed curriculum. According to B. Othenal Smith (1957), "a sequence of possible experiences is built in the school for the aim of disciplining children and teenagers in collective ways of thinking and acting." It is a system of rules intended to develop thinking ability and behaviors in the pupils. The curriculum is the name given to this assortment of events. As Boobit (1918) puts it, "curriculum is that set of activities which children and young people must do and experience by means of developing skills to do things well that comprise the affairs of adult life and to be in all respects which adult should be," it is a great practice to teach children how to do things effectively. The lesson plan teaches the pupils about the shifting social norms and behaviors. Curriculum is a main document for selecting information and organizing learning experiences with the intention of modifying and growing learners' behaviors and insights, according to David G. Armstrong (1989).

4.1.1. Main component of the Curriculum

The curriculum is a framework that is segregated into discipline and courses designed for achieving specific objectives. It consists of various components such as objectives, attitudes, time, students and teachers, needs analysis, classroom activities, materials, study skills, language skills, vocabulary, grammar and assessment². It is a set of components such as educational mission, values, in-depth discussion and teaching and learning methods that contains gathered information on a specific topic.

4.1.2. Background and rationale of National curriculum

Pakistan has a national curriculum called the National curriculum 2006, which offers a variety of subjects for teaching at school or school-like environment. The said national curriculum contains education from early years to grade twelve, followed by all public or private schools. This policy resulted from steps taken to make reforms in the existing curriculum and developing a new one. As a result, the General Knowledge and Social Studies curriculum for grades 1 to 5 was created, which covers the important ideas in history, geography, and the environment, as well as trade and economics, civics, moral, ethics, political science, society, and culture. Pakistan Studies, which are covered in grades 9 through 12, concentrate on the major problems and potentials of Pakistan. The irony of the policy is that during those three years, concepts in subjects like economics, political science, civics, society, and culture would not have developed had the national curriculum for geography and history for grades VI to VIII been followed in letter and spirit. In this sense, it can be claimed that the National Education Policy 2009's goals and objectives for

² <https://files.eric.ed.gov>

education can be achieved through effectively implementing social studies instruction. The government of Sindh decided to create a new social studies curriculum for grades VI to VIII with that goal in mind. This decision was made by the Advisory Committee on Reforms of the Curriculum and Textbooks.

4.1.3. Curriculum Development

Pakistan is divided into four provinces, each with its unique educational systems. Certain educational duties fall under the purview of the federal government's federal ministry of education in order to guarantee national integration and cohesion of the provinces. These obligations include creating the curriculum, creating the syllabus, organizing, carrying out, and developing the educational standards. The Sindh province's department of school education and literacy is in charge of all educational-related operations, which fall within the purview of the federal government. The primary, middle, intermediate, and higher education levels of the Sindhi educational system are further separated.

Curriculum development is essential to an efficient educational system that involves teaching techniques, pedagogy, and learning materials since access to high-quality education is one of the main issues facing Sindh's educational system. A thorough foundation for the curriculum's development and improvement was introduced by the Sindh School Education Standards and Curricular Act of 2015, which also brought curriculum revisions. An expert panel from the education department assessed the framework that was created in this regard by a group of topic specialists from universities and colleges, teachers, and education experts for middle school (grades VI to VIII).

Along with the foregoing, the Sindh Textbook Board (STBB) and Bureau of Curriculum (BOC) began creating new textbooks with revised curricula in accordance with the 2015 Sindh School Education Standards and Curriculum Act. The new textbook's material was goal-oriented, focused on the learner, and built on problem-solving, critical thinking, and decision-making. It was created to encourage respect for minorities, moral values, and racial and ethnic unity.

4.1.4. Objectives of the Curriculum and Textbook

The major objectives of the curriculum and textbook are to develop knowledge and skills and to understand and apply social studies concepts in students' practical life. An effective curriculum promotes observation, communication skills, decision-making power and collaborative skills in the pupils. In addition, the curriculum also develops attitudes and behaviors of coordination and cooperation, empathy and tolerance, and responsibility and justice. Promoting affection for people and other animals while emphasizing the value of coexisting peacefully and working to raise standards of living are the main tenets of a good curriculum. Children that actively participate in the learning process both physically and intellectually are better able to learn. In order to engage students in the learning process and enable them to comprehend important messages and themes of teaching and learning at schools, each chapter in the textbook has been given its own unique set of Students Learning Outcomes (SLOs), content, pictures/illustrations, and activities.

1.2. Textbook

'A book having a comprehensive compilation of knowledge in a discipline of study to explain it' is referred to as a textbook. The textbook includes reading material for learning that is only intended for educational purposes. Because they offer structured and uniform training, the

Textbooks act as a reference to the established curriculum and syllabus. They guarantee that the subjects covered are comparable across various schools and areas, which preserves quality and offers a diversity of learning materials. It equally imparts knowledge, skills, attitudes, and values to both teachers and students. It offers instructions for both teaching and learning. Textbooks are the books that students use since they serve as a hub of learning. In order to provide students with "a wide variety of new and possibly exciting knowledge, and open the door to a world of magnificent experience," textbooks are at the Centre of the educational effort (Chambliss & Calfee, 1998. p.7).

A textbook is "one of the products used to help teachers teach learners," according to Tomlison (2011). A textbook is described as "a guide for teacher in teaching and for the learner to review knowledge" by Hutchinson and Torres (1994). It is also regarded as a record for evaluating what a teacher has taught. The textbook is "the essential teaching and learning material that helps students to gain the necessary knowledge, develop critical, creative, and dialectical thinking, and develop their mental talents," according to Poljak (1983). Grmek has defined similar concepts. The textbook is a crucial teaching-learning tool, according to Ivanus Grmek (2003), "in which science and/or a particular topic is transformed in a way that is accessible to all students." Although a textbook is meant to study a subject, it is also used to learn facts, statistics, procedures, and methods related to a certain subject.

In Pakistan, the curriculum division of the Ministry of Education approves the textbooks before they are published by the respective textbook boards of each province. The Sindh Textbook Board (STBB) and the Bureau of Curriculum (BoC) both publish textbooks on several disciplines in the province of Sindh. All subjects and educational levels, including primary, middle, secondary, and higher education, are covered by the textbooks. The textbooks provide thorough

yet condensed information on a variety of subjects. For the learner's benefit, quality textbooks must have a well-balanced mix of text and visuals, including pictures, diagrams, tables, and lists of things. Additionally, a textbook need to be organized logically in order to keep students interested in studying the extracurricular activities.

Like said before, textbooks are essential for advising students on the subject matter to be covered in the curriculum and syllabus. The textbook offers pertinent information on all critical subjects and their subtopics. They enable students to study several topics and concepts at once. They impart knowledge, skills, attitudes, talents, ethics, and values to teachers and students in a similar way that textbook design is the result of years of revisions and experience from numerous specialists.

1.3.Role of Textbooks for Promotion of Peace

One of the essential resources in the learning and teaching process that aims to enhance students' skills and capacities is the textbook. They serve as an instructional and evaluative tool for imparting knowledge as well as helping students acquire competence in skills and values. Textbooks encourage equality, solidarity, and the wellbeing of all people as they are acknowledged as potential means for establishing a lasting peace. According to UNESCO (2005), a "textbook" is the primary teaching tool made up of words and/or images and intended to achieve a certain set of educational goals. By enabling students to resolve their disagreements, textbooks are powerful instruments that can play a significant influence in forming the values, attitudes, and actions of individuals. The contribution of books to the promotion of peace education Textbooks can be an effective teaching instrument for peace education in classrooms. The author argued that factual information, the promotion of positive attitudes and values, the development of problem solving and critical thinking abilities, and these elements should all be included in textbooks to advance

peace education. Roberts (2010). (2010). To sum up, textbooks are crucial for furthering peace education and can help students understand complex issues related to peace, social harmony and conflict. Textbooks need to be designed and updated frequently in order to successfully encourage peace education and address contemporary issues. A. Brown & S. (2015).

Textbooks play a significant role in Pakistan's efforts to promote peace education. Textbooks, which are students' primary source of knowledge, have an impact on how people perceive the world. The causes and repercussions of conflict, as well as the importance of nonviolence, compassion, and peace, can all be understood by students with the help of textbooks on peace education. Textbooks "act as a valuable tool in supporting peace education, notably in communities plagued by violence, as they assist students acquire positive views towards peace, tolerance for difference, and peaceful dispute resolution abilities," claim Akhtar and Raza (2019). (p. 5). The authors also emphasized the importance of routine textbook updates to reflect new knowledge and changes in public opinion on peace and war.

Additionally, textbooks ought to reflect the cultural, racial, and religious variety of Pakistani society while also being inclusive and varied. Students can learn to appreciate many viewpoints and foster appreciation for diversity through this method (Jahangir, 2017). Additionally, human rights and gender equality lessons in textbooks should be included to support equality and non-discrimination in society (Hussain & Saleem, 2015).

In Sindh, Pakistan, the promotion of peace education is greatly aided by textbooks. "Education has the capacity to establish peace and unity among people, and textbooks play a key role in this regard," said M. Abdul Bari, a lecturer at the University of Sindh. (Bari, 2018, p. 74).

Textbooks serve as pupils' main source of information in Sindh and help to define how they view the world. Textbooks can educate students to critically think about the causes of conflict and foster peace-building abilities by integrating themes on peace education, such as dispute resolution, nonviolence, and cultural diversity.

To illustrate the value of peace education, publishing companies in Sindh can incorporate case studies on local peace initiatives and historical conflicts. Students will be able to apply these ideas to their own communities and lives by including real-world examples of dispute resolution and peace building initiatives.

Sindh, to encourage the teaching of peace. By addressing topics like peace education and the promotion of cultural understanding, textbooks can help society become more peaceful and pleasant-sounding.

1.4.Conclusion

Encouraging peace education in Pakistan requires a strong curriculum and educational materials. The curriculum establishes the standards for what students should learn and how they will learn it, acting as the foundation of the educational system. The information, knowledge, and abilities needed for pupils to complete the curriculum's goals are instead provided via textbooks. Assessment, learning objectives, and subjects make up the bulk of the curriculum. The courses include a variety of skills and knowledge areas, including language arts, science, math, and social studies. After completing a specific course of study, students should understand and be able to do the things that are outlined in the learning outcomes. The assessment examines how well pupils have learned the aims of the curriculum and evaluates whether they have done so.

In Pakistan, curriculum development is a complicated process that involves a number of parties, including the educators, community, and government. The textbooks and curriculum in Pakistan have as their goals encouraging peace education, educating students for civic virtue, and equipping them with the knowledge, abilities, and attitudes needed to contribute to the growth of their societies and the global community.

The promotion of peace education in Pakistan depends heavily on textbooks. They are the main sources of knowledge and information for students, giving them a thorough understanding of peace education's theories, ideals, and objectives. Additionally, textbooks aid students in the development of critical thinking, empathy, and problem-solving abilities, all of which are crucial for peace education.

Chapter 4

Findings and Analysis

1. Introduction

The main objective of the present research study was to evaluate if the Sindh Text Book Board books of Social Studies for grades VI, VII and VIII cover peace education awareness or not. To meet the objectives, the researcher evaluated the textbooks' content. The findings from the textbooks are thematically analyzed and discussed below:

1.1.Human Rights Education

Human rights emphasize the universal approach based on fundamental human rights principles. It teaches how humans are treated with dignity and respect and how they can be protected from violence and conflict within societies. This study of Human Rights Education provides a fundamental understanding of multicultural diversities, which are aimed for reducing stereotypes and hostilities between groups and societies. Furthermore, the textbook findings are categorized according to the grades and discussed as follows.

The grade VI Social Studies book is divided into thirty-three (33) chapters, of which 8 chapters focus on different Human Rights themes. The chapter number 1, titled "Knowing and Understanding the Past," discusses the human evolution and migration of people from one part of the world to another. The chapter also focuses on learning about the stories of people, events and places, along with changing human cultures, lifestyles, beliefs and their creative thoughts. Learning about history and the past helps people understand the difference between the past and the present and makes them sensitive to repeating or not repeating past events.

The chapter Number 3 of the textbook, titled “Society,” defines the concept of society and culture and what common cultures are and how culture is transmitted from one generation to another. Moreover, the chapter also focuses on the evolution and changes a society goes through.

Teaching about history and society makes students sensitive to the situations under which human societies have passed through and makes them understand the rights of their fellow humans.

The chapter number nine (09), titled “Government,” discusses the main purposes and functions of the government, wherein it is outlined that the main functions of the government are to protect the life and property of its citizens, protect their fundamental rights and ensure the welfare of the public. The content also delineates democracy as the form of government where people have the right to vote to select their representative governments to secure their rights and freedom. Moreover, the role of different state institutions is also discussed, and their role in protecting their citizen’s fundamental rights is also highlighted.

Chapter 10, “Organization and Functions of the Federal Government” discusses how federal government works and functions of various branches of several federal governments. The chapter number 11, “Local Government,” deals with the structure and functions of the local government and its role in safeguarding the rights of its citizens. The chapter 12, titled “Elections,” explains how the electoral system works in Pakistan and the importance of elections in democratic societies. Casting votes is one of the fundamental rights of every citizen in every democratic society. The right to information and freedom of expression are two important human rights. The book also highlights the same in chapter 13, named “The Media Forms and Roles,” wherein the role of media in creating political, social and economic awareness is discussed. Chapter number 14 also shares the role of media in a democratic society, particularly its role as a watchdog over

government policies. It is, in fact, the responsibility of the media to ensure that governments formulate policies that ensure the basic human rights of the citizens of the country.

The Grade VII Social Studies consists of 21 chapters, out of which 5 chapters discuss certain elements of human rights. Chapter 1 of Unit number 2, titled “Constitution,” highlights the importance of the constitution in protecting the rights and freedoms of the citizens of a state. The chapter also discusses how the constitution promotes equality and safeguards the liberty of citizens, along with the role of the Supreme Court in providing fundamental rights for the people of Pakistan. Furthermore, chapter 2 of the same unit, titled “The Citizenship Rights and Responsibilities,” identifies the rights and freedoms of citizens in the constitution of Pakistan. It also shares the responsibilities of citizens in ensuring other citizens’ rights. The classification of rights is also given in the same chapter, wherein civil, political, economic and social rights are emphasized in detail. More importantly, the chapter includes the United Nation’s Universal Human Rights Declaration and discusses its main features. The chapter also discusses the rights and responsibilities of citizens. The rights outlined include Freedom of speech, freedom of worship, right to justice, right to vote, right to employment, right to run for elected office, and freedom to pursue “life, liberty and pursuit of happiness.” Whereas the responsibilities entail:

- Support and defend the constitution.
- Stay informed of the issues affecting the community.
- Participate in the democratic process.
- Respect and obey laws.
- Respect the rights, beliefs and opinions of others.
- Participate in the local community.
- Pay income and other taxes honestly and on time to the federal and local authorities.

- Defend the country if needed.

The chapter also explains the right to education provided by the 1973 Constitution of Pakistan under Article 25-A, under which the state is responsible to provide free and compulsory education to all children between the age of five (05) to sixteen (16). In addition, it also includes that Sindh became the first province to make a law providing free and compulsory education to all children between the ages of five (05) and sixteen (16) years in February 2013. The chapter also emphasizes that safeguarding the rights of others is not only the responsibility of the state but also every citizen, as every citizen is duty-bound to know and promote the fundamental rights of fellow citizens and respect them. The content also guides how to report to the concerned departments and institutions if they see any human rights violations. Similarly, the chapter also includes detailed content on advocacy and the process of developing advocacy strategies, particularly for vulnerable groups in society.

One of the chapters of the book titled “Role of Civil Society and Active Citizenship” defines the terms civil society and volunteer and also explains the role of civil society and promotes the welfare and enhances the democratic culture in the society. Explaining the role of civil society in a democratic society, it discusses how it promotes the values of tolerance, moderation, compromise and respect for others’ opinions and its role in mediating and resolving conflicts.

A chapter titled “The Moving People- Migration and Settlements” discusses why people migrated to Pakistan from India and Afghanistan and also explains why people are forced to migrate. It also explains the kinds of settlements and their functions. The chapter also uses the inquiry to investigate the reasons for migration which may be helpful in sensitizing students to understand the conditions under which people migrate from their native places and the problems they face during the migration and refuge.

Another chapter titled “Response of Asian People towards Challenges and Crises” discusses the crises in Asian societies, particularly focusing on gender inequality and challenges faced by the women of different countries of Asia. It also discusses problem-solving strategies. Also, it describes in detail the persistent poverty and rising income inequality in Asian economies. The lack of access to basic rights in Asian countries is also discussed in the same chapter. It discusses the unavailability of drinking water for people in different countries, and the lack of access to education for all is also highlighted. It is the responsibility of the government to ensure the provision of education to all without any discrimination. However, there exists gender disparity in access to education in many Asian countries. Access to education for girls is limited in various countries of Asia. The content of the chapter highlights the same and also emphasizes that it is the responsibility of the government to ensure the fundamental rights of its citizens, including access to free education.

Chapter 3, titled “Organization of Asian Societies: Rights and Responsibilities,” identifies the rights people have at different ages and in different groups, processes that can be used to exercise rights within society, examine factors that people’s responsibilities and the ways in which people meet these responsibilities, describes why individuals and groups including minorities hold differing ideas and illustrate the consequences of people holding differing ideas. The right to life and right to freedom of speech, and right to education are emphasized in this chapter. The chapter also discusses the role of various international and regional organizations, including UNO, ILO and UNICEF, in safeguarding Human Rights. It emphasizes that consciousness regarding and responsibilities enable us to become active citizens who aim to maintain peace and harmony with other fellow citizens and play a very constructive role in making a balanced society. The chapter

also includes activities to classify children, adult, and senior citizens' rights and their responsibilities.

There are many minority groups throughout Asia. The chapter shares how they are disadvantaged due to their race, religion and ethnicity. Nevertheless, it also highlights the diverse role of minorities in developing their societies.

In addition to the above, one of the chapters titled "Violence" provides knowledge about violence and its effects on individuals' mental, physical and psychological well-being. The study also provides precautionary measures to be taken against violence. This chapter indicates that violence is normally considered as other's personal matter in our society. Besides, this chapter suggests an activity for the students by dividing them into groups. It suggests one group write the causes and the effects of violence.

The grade VIII Social Studies book is divided into ten (10) chapters, of which 2 chapters focus on different Human Rights themes. The chapter 5, titled "Population of the World," discusses the fundamental values of human rights, such as problems of health and cleanliness, problems of education, and human values. It states that human health depends upon the balanced diet, a clean environment, education and proper medical facilities. It has emphasized getting good food, proper clothing, fresh air and a pollution-free environment. Since these are basic necessities of life, every individual has the right to possess good mental and physical health. This chapter also focuses on the condition of health and hygiene in Pakistan, which are not up to the mark that resulting in different diseases, mental and physical problems and repay increase in the death rate of newly born infants.

Furthermore this chapter also highlights key problems in the education system of Pakistan. Pakistan is one of the most affected nations where there is no balance between resources and populations. The falling literacy rate, the worsening standard of education and the lack of educational facilities have added fuel to the fire of increasing lawlessness and social evils. In addition, this chapter is also provided the reason for the increasing population in the country. It has mainly focused on the reasons such as social setup and human values. These values are mostly decided by the country's religion, history, geography, and geo-political and geo-strategic position. The chapter highlights that if a nation's population gets out of control, the country's social and ethical values worsen and the crime rate increases in the country.

The chapter nine (09), titled "the United Nations," describe the major aims and objective of the United Nations, the important organ of the United Nations such as the General Assembly, Security Council, The Secretariat, International Court of justice, Economic and Social Councils and Supervisory Council. Besides, this chapter illustrates how the UN and its important organs play their role in maintaining peace in the world. In addition, this chapter also highlights the specialized agencies of the UN, such as UNICEF, UNESCO, FAO, WHO, ILO, and World Bank. Briefly, it highlights their activities related to peace education.

1.2.Conflict Resolution Education

This approach to peace education is based on the principle of nurturing the characteristic of a healthy family within the school/learning environment. This type of peace education helps individuals and societies understand conflict dynamics and empowers them to use communication skills in managing peaceful relationships. This type of peace education helps individuals, societies, and nations to understand conflict dynamics within the individuals, societies, cultures, and regions. It also empowers them to use better communication skills to manage peaceful relationships for

progress and development. Therefore, it can be summed up that conflict resolution education contains lessons that teach children human relations skills such as stress management, anger management, emotional awareness and stability, impulse control, positivity and assertiveness, problem-solving skills, and empathy development in individuals. It teaches students peacemaking and sustaining peace skills that they can be used to manage their interpersonal differences and conflicts.

Grade VII book of Social Studies focuses on conflict resolution education. The chapter titled “Skill Development” focuses on the role of collaboration and collaboration skills. It delineates the strategies to resolve conflicts peacefully through clarification, negotiations and compromise. It explains the collaborative skills that students need to avoid conflicts and maintain peace. The same chapter presents different scenarios of possible conflict and assigns tasks to students to carve the strategy to resolve the conflict given in the scenarios. Such content can be helpful in peace-building and conflict resolution. The next chapter, titled “Problem-Solving and Decision-Making Skills,” focuses on how to identify issues, and problems facing the region, identifying the causes of the problems and their effects on individuals and society. The chapter also suggests strategies to solve the problems and evaluates the advantages and disadvantages of the solutions to the problems. It includes activities that can enhance students’ problem-solving and conflict-resolution skills. It also explains the decision-making process and includes interesting activities like “Egg-Protection Cover Construction,” in which group work is required to decide to solve a problem. The book also contains a chapter titled “Violence,” which explains what violence is, its types, and how it affects people's mental, physical and psychological health. The chapter also describes the ways to prevent violence.

Grade VIII book of Social Studies focuses on conflict resolution education. The chapter titled “The United Nations” focuses on the role of the United Nations in the resolution of conflicts at the world level by providing a platform to all nations for discussing international issues and resolving their conflicts peacefully. The major issues of Kashmir and Palestine facing the Muslim Ummah are also under the United Nations consideration.

1.3.Environmental Education

This type of peace education provides a basic understanding to the students about the environment and related activities. The environmental peace educators focus on the ecology and exploitation of natural resources. The goal of environmental peace education includes teaching environmental understanding so that citizens can be aware regarding the planet’s plight and its social and ecological problems and has a firm commitment to do something positive about them. Besides, this study of peace education also majorly focuses on peace educators and their concerns about environmental destruction and their major causes, how to conserve ecology, use of appropriate technology and environmental literacy. This type of peace education also emphasizes the preservation of the habitat in which pupils are located and explains the importance of bio-regionalism to them.

Chapter 4 of grade VI, titled “The Work People Do,” discusses some important aspects of environmental education. It explains the effects of human activities, i.e., consumption and exploitation of natural resources. It also describes human actions like cutting trees, smoking in factories and industries, dumping industrial waste into rivers, seas and oceans, polluting the environment and causing global warming. The chapter also includes information regarding government regulations like National Clean Air Act to control vehicular emissions and pollution from industries.

Another chapter of the same book, titled “Population,” provides reasons for the increasing population and describes the problems caused by overpopulation. It explains how increasing populations put pressure on natural resources and the environment for food production and access to water. It also discusses the possible solutions to over-population, like reducing the birth rate, giving rewards for fewer children, imposing fines on more children, encouraging later marriages and making birth control methods easily available.

In the grade VII Social Studies book, three chapters focus on environmental education. Unit three (03), titled “Land and Life in Asia,” discusses the physical features of the land, water resources and the process of migration and settlement patterns of the people of Asia. It contains contents on forests and rainforests in Asia. The chapter also highlights the importance of rainforests and presents inquiry-based content on how to preserve rainforests. It also discusses information about deserts and life in deserts in Asia.

The chapter titled “Interaction between People and Land” describes the physical and cultural characteristics of different regions of Asia and describes how, in some places, deserts are growing. More importantly, detailed content is also available on the causes of deforestation and strategies to reduce deforestation. The causes of coastal flooding in Bangladesh and the lives of people in that area are also explained. Moreover, a detailed explanation of the relationship among people, places and environment is given in the same chapter.

Another chapter titled “Uses and Effects of Water Resources” suggests strategies in which water can be conserved by individuals and communities and discusses the importance of rivers. It also explains people’s use of the river in environments and the effects of the river’s flow on people. The chapter also explains the causes of floods, identifies countries affected by floods and explains the process of rehabilitation of flood affected in Sindh province. It clearly describes the causes of

floods, including increased urbanization, bad farming practices and deforestation. Increased urbanization has reduced the ability of the land to absorb rainfall through the introduction of nonporous surfaces, which results in an increase in the volume and rate of surface run-off as less water infiltrates the ground. Discussing bad farming as a reason for floods, the chapter explains that some farmers cause soil and water to flush into rivers by leaving fields bare and compacting land with cattle and heavy machinery. Even choosing the wrong direction to plough can cause flooding. Deforestation, a major cause of floods, is also discussed in the same chapter. Deforestation or cutting trees is responsible for losing vegetation and soil. The vegetation holds down the soil, which acts as a sponge and absorbs more water when it rains. The same chapter also discusses flood control measures, including forestation.

The same chapter also includes content on canal and river systems in Pakistan. The importance of building dams and the social and human impact of dams in Asia. Water logging and salinity are emphasized in the same chapter and highlight the measures taken by the government to indicate the problems of water logging and salinity. Furthermore, it also explains how cyclones and typhoons occur and identifies the countries in Asia that are at risk from cyclones. More emphasis has been placed on the causes and effects of water pollution and solutions to the problem of water pollution. The same chapter discusses the causes of drought.

All the content discussed above is related to environmental education, which is one of the important themes of peace education.

Grade VIII book of Social Studies contains three chapters related to environmental education. The chapter 2 is titled “The Division of Land and Water on Earth.” This chapter conveys that the northern hemisphere mainly comprises land, but the southern hemisphere is mainly covered with water. The chapter also educates the children about regions which are also known as

continents, and their geographical and political importance. In addition to the above, the chapter highlights Five Oceans such Pacific Ocean, Atlantic Ocean, Indian Ocean, Arctic Ocean and Antarctic Ocean. It has been stated that these oceans are divided further into seas, lakes, gulfs and bays. Moreover, this chapter focuses on environmental pollution and its types, such as air pollution, water pollution and soil pollution. It discusses the major reasons behind this pollution and their harmful environmental impact.

The chapter 3, titled “Major Climatic Region of the World,” provides information about imaginary climate regions or belts. Furthermore, the chapter discussed the Equator and the Poles. The information related to “natural regions,” also known as “climatic regions,” has been provided in the chapter with the major climatic regions such as the Equatorial region, the Monsoon region, the Mediterranean region, the Temperate Grassland or Steppes regions, The Hot Desert region and the Tundra Region.

The chapter 5, titled “Population of the World,” also discuss environmental problems. In addition, it discusses the key factors affecting the environment, such as the population increase and expansion of the cities. This chapter also educates the children that environmental pollution is causing a severe negative effect on human health and provides ways to clean the environment and make it human-friendly.

Chapter 5

Conclusion and Recommendations

To conclude, it can be said that peace education is the need of the hour because, through peace education, Pakistan can promote peace in the country as well as in the region. Besides, peace education changes the culture of conflicts to a culture of empathy, love, and tolerance in the country. Peace education teaches the higher value of human dignity by giving respect to all and sundry. It is the best tool to influence the mindset of youth and children. It promotes the culture of freedom for all, justice, freedom and tolerance to all in the society without any segregation of caste, creed, culture, language and history.

Moreover, this study tries to explore the concept of peace education and practices related to peace education in the country. Since Pakistan is facing an acute crisis of law and order, extremism, sectarianism, terrorism, illiteracy, increasing poverty, unemployment, population explosion and a list of many others, the country requires some special effort and steps to promote peace and tolerance at all levels of society. For this purpose, peace education is the most effective and reliable tool that can be used in order to fix many other issues in the country. Accordingly, peace education must be viewed as a broad vision for formulating social and moral brought up and prosperity for each member of society. This depends on serious enthusiasm and commitment to engaging pupils in learning. In order to take fruitful results, it is recommended that lessons related to peace education must be included in all subjects in all grades as an individual subject would not get proper attention from the students. In addition, the training of teachers for proper implementation of peace education must be mandatory because, without trained mentors, the pupils would not be able to get better results that are fruitful for only the individual life but also for the whole society. The other way of promoting peace education is through designing the extra

curriculum activities in schools or a school-like environment because the extra curriculum activities and sports are the better tools for learning. Another way of promoting peace education is through local and national media to provide awareness to the masses.

Similarly, peace education can be taught by teaching the pupils how to treat all people with kindness, respect and love regardless of their race, gender orientation, sexual orientation, religion, and social class. The schools may also organize awareness rallies to promote the culture of peace and love in society by teaching empathy and solidarity. Furthermore, the government can promote peace education because, in most cases, peace education programs are sponsored by donor agencies. It is commonly said that knowledge is a key confidence builder; hence by providing peace education, the confidence of the nation's towards achieving peace can be achieved effectively. Besides, peace education also allows individuals and societies to feel a sense of accomplishment. It makes pupils more fearless, brave and confident in dealing with the daily affairs of life. This confidence and self-assuredness, in return, spark energy, motivation and optimism to work toward attaining solidarity and peace.

Moreover, peace education encourages independent thinking in the new generations and opens doors to new ideas, which results in a more positive and considerate society. Peace education brings insight into the students, which makes them able to think their own way instead of blindly following the beliefs of others. In this way, the inclination of youth towards militancy and aggression can be reduced. Peace education is also helpful in building critical thinking skills in the pupils that can lead to innovative solutions and alternatives to violence, which is possible through peace education. Therefore, it can be summed up that peace education is the panacea for most of the issues in Pakistan related to extremism, sectarianism, terrorism, linguistic and ethnic problems, poverty, unemployment, intolerance, and other socio-political and economic problems. It is high

time that Pakistan must focus on the promotion of peace education on different platforms to encourage its citizens to create an environment of peace and solidarity for the progress of the country.

This research has shed light on the importance of peace education in the curriculum of social studies in secondary schools, specifically targeting grades VI to VIII in Sindh, Pakistan. The study has emphasized the vital role peace education plays in nurturing a culture of empathy, love, and tolerance among students, promoting conflict resolution skills, and instilling a sense of responsibility towards fostering peace and stability in the country and the region. Through a comprehensive analysis of existing textbooks, the study has highlighted the need for positive alignment with the peace education curriculum to ensure its effective implementation. It is evident that peace education is not just a subject but a transformative philosophy that can create a lasting impact on individuals, communities, and nations. By equipping students with the tools to analyze international conflicts, promoting alternative security systems, and encouraging critical thinking, peace education has the potential to address several complex issues faced by Pakistan, including extremism, terrorism, poverty, and sectarianism.

The research has also emphasized the critical role of teachers, curriculum designers, and educational experts in imparting peace education effectively. Their commitment and enthusiasm are essential for engaging students in meaningful learning experiences. Furthermore, the study recommends the integration of peace education principles across all subjects and grades rather than limiting it to a standalone subject, as this would ensure better assimilation of peace-oriented values by students.

Recommendations:

Based on the findings and conclusions drawn from this research, the following recommendations are proposed:

1. **Comprehensive Integration:** Peace education principles and themes should be seamlessly integrated into the curriculum of all subjects and grade levels. This will reinforce the values of peace and tolerance throughout a student's educational journey, making it an inherent part of their mindset.
2. **Teacher Training:** Teachers play a central role in shaping students' understanding of peace education. Therefore, specialized training programs must be developed to equip educators with the necessary skills and knowledge to effectively teach peace education concepts and practices.
3. **Extracurricular Activities:** Schools should emphasize extracurricular activities and sports as platforms for promoting peace education. These activities can foster teamwork, empathy, and cooperation among students, helping to build a more considerate and understanding society.
4. **Awareness Campaigns:** Local and national media should be utilized to raise awareness about the importance of peace education. Public service announcements, documentaries, and debates can help inculcate a sense of responsibility among citizens to contribute to a peaceful and cohesive society.
5. **Evaluate impact on citizens especially children:** The government should engage research institutions for conducting researches for evaluating the real impacts on the life and behavior of citizens especially the children who are being taught peace education.

6. **Government Support:** The government should prioritize and support peace education programs, allocating resources and funding to promote its implementation. Peace education initiatives should be viewed as investments in the nation's future stability and progress.
7. **Private Organizations' role:** The role of the private institutions such as Multi-national Organizations, International Non-governmental organizations, non-government organizations, private institutions/organizations is vital for promotion of peace education in the country.
8. **Celebration of Diversity:** Schools should organize awareness rallies and events that celebrate diversity and promote respect for all individuals, irrespective of their backgrounds. Emphasis should be placed on teaching empathy and solidarity.
9. **Emphasis on Independent Thinking:** Peace education should encourage independent thinking among students, allowing them to critically analyze issues and develop innovative solutions. This will help reduce tendencies towards extremism and violence.
10. **Long-Term Evaluation:** Regular and comprehensive evaluation of the impact of peace education on students' attitudes and behaviors should be conducted. This will enable educators to identify areas for improvement and refine their approaches accordingly.

In conclusion, the effective promotion and implementation of peace education in Pakistan's educational system can serve as a powerful tool for countering various societal challenges and building a harmonious and prosperous nation. By fostering a culture of peace, tolerance, and empathy, peace education can empower future generations to become proactive agents of positive change, leading the country towards a more stable and peaceful future.

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