

**EVALUATION OF HIGHER SECONDARY
SCHOOL CURRICULUM WITH RESPECT TO
PEACE EDUCATION IN KHYBER
PAKHTUNKHWA**



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**DEPARTMENT OF EDUCATION
FACULTY OF SOCIAL SCIENCES
INTERNATIONAL ISLAMIC UNIVERSITY,
SLAMABAD**

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A thesis submitted in partial fulfilment of the requirement for the degree
of
PhD in Education

**DEPARTMENT OF EDUCATION
FACULTY OF SOCIAL SCIENCES
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ISLAMABAD
2021**

Dedicated

To

My Parents and my Respected Teachers

SUPERVISOR’S CERTIFICATE

The thesis titled “Evaluation of Higher Secondary School Curriculum With respect to Peace Education in Khyber Pakhtunkhwa” submitted by Mr. Sufi Amin Reg. No. 123-FSS/PHDEDU/F16 is partial fulfilment of PhD degree in Education, has been completed under my guidance and supervision. I am satisfied with the quality of student’s research work and allow her to submit this for further process as per IIUI rules and regulation.

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**EVALUATION OF HIGHER SECONDARY
SCHOOL CURRICULUM WITH RESPECT TO
PEACE EDUCATION IN KHYBER
PAKHTUNKHWA**

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AUTHOR’S DECLARATION

I, Sufi Amin Regd. No. 123-FSS/PHDEDU/F16 as a student of PhD in Education at International Islamic University, Islamabad do hereby declare that the thesis entitled “Evaluation Of Higher Secondary School Curriculum With Respect To Peace Education In Khyber Pakhtunkhwa”, submitted for the partial fulfilment of PhD in Education is my original work, except where otherwise acknowledged in the text and has not been submitted or published earlier and shall not in future, be submitted by researchers for obtaining and degree from this or any other university or institutions.

Sufi Amin

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Sufi Amin

Abstract

School curriculum performs a vital role in strengthening the conceptual understanding of peace in school adolescents. It's important to evaluate the strength and weakness of school curriculum to incorporate the further strategies to enhance the vision of peace in the adolescents. Keeping in view the emerging violent attitude in the school adolescents, its need of the day to evaluate the school curriculum regarding the curriculum approach about peace teachings. Therefore, keeping in view existing situation of peace in Khyber Pakhtunkhwa province of Pakistan, its urgent need to evaluate the school curriculum contributions regarding the conceptual understanding of peace in school adolescents (Mahmood, 2010). For this purpose, it is also important to evaluate the school curriculum to explore the further needs and challenges for peacebuilding in the adolescents as well (Hamid, 2011). Therefore, the researcher decided to conduct this study. Many studies recommend, "Integral Model of Peace education" for the evaluation of school curriculum with respect to peace education. Concluded that integral model of peace education is significant in assessing the peace teachings in school curriculum. Therefore, the researcher decided to meet the objectives of study in the light of integral model of peace. The purpose of this study was to evaluate the higher secondary school curriculum with respect to peace education in Khyber Pakhtunkhwa. The objectives of the study were to: analyze the higher secondary school level curriculum 2006 and textbooks of the three subjects (English, Urdu, and Islamic Studies) with respect to the integral model of peace education, assess the higher secondary school level curriculum with respect to the component 'peace with oneself' of an integral model of peace education, analyze the higher secondary school level curriculum with respect to the component 'peace with other' of an integral model of peace education, evaluate the higher secondary school level curriculum with respect to the component 'peace with nature' of an integral model of peace education, and examine the views of stakeholders regarding higher secondary school level curriculum with respect to the integral model of peace education. The concurrent triangulation design was used in this study. The prevailing higher secondary school level core curricula and textbooks of three subject (English, Urdu, and Islamic Studies), teachers, and curriculum experts was the population of this study. These are core subjects and focuses on the existing social, peace and conflicts issues in various dimensions in Pakistani society. Therefore, researcher decided to select these subjects in this study. Questionnaire and content critical discourse analysis was used as research tools in this study. The qualitative data were analyzed with the help of critical discourse analysis while quantitative data were analyzed with the help of SPSS. Percentage, frequency, mean score, standard deviation, and chi-square were used as a statistical tools. The study further recommends that the long-term and short-term goals of the Peace Education Program for peacebuilding environments in schools should be clear from the start to facilitate learning outcomes. Moreover, the government, through the Ministry of Education, needs to make a mechanism for assessing a culture of peacebuilding in schools. Further, the present study may serve as an indication of the need to introduce peace education as a subject in the school curricula of schools in Pakistan.

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LIST OF ABBREVIATIONS

GTI	Global Terrorism Index
GTD	Global Terrorism Database
UN	United Nations
UNESCO	United Nation Education Scientific and Cultural Organization
IMPE	Integral Model of Peace Education
KP	Khyber Pakhtunkhwa
HSSC	Higher Secondary School Certificate
DEBS	District Educational Board Secretary
ITC	Information Communication Technology
CIPP	Context, Input, Process & Product
DCTE	Directorate of Curriculum and Teacher Education
KPTBB	Khyber Pakhtunkhwa Textbook Boards
UNICEF	United Nations International Children's Emergency Fund
HAP	Hague Appeal for Peace
CCTP	Canadian Centre for Teaching Peace
GCPE	Global Campaign for Peace Education
PPUP	Peace Pledge Union Project
EI	Education International
LAWM	Learning to Abolish War Model
FMPE	“Flower-petal” Model of Peace Education
EFP-ITP	Education for Peace based on the Integrative Theory of Peace
PEPM	Peace Education Programme Model
EIU	Education for International Understanding

MOE	Ministry of Education
EFA	Education for All
NDU	National Defense University
PEWO	Peace Education Welfare Organization
BISEs	Boards of Intermediate and Secondary Education
NCERT	National Council of Educational Research and Training
APC	All Parties Conference
SPSS	Statistical Package for Social Sciences
PCNA	Post Crises Need Assessment

CHAPTER 1

INTRODUCTION

Peace and curriculum are interlinked for bringing the social stability and economic development in any country of the world. Evaluation of curriculum particularly school curriculum about peace teachings is important to incorporate the future needs to enhance the vision of peace in new generation. Particularly, in developing countries, its need of the day to evaluate the school curriculum within passage of time regarding the peace education for developing and incorporating further strategies to promote the vision of peace in school adolescents. The concept of peace education remains difficult and challenging to conceptualize. It is multifaceted and is defined variedly by different scholars. Harris (2004), for instance, defines peace education from a teacher's perspective by examining actions of teachers charged with teaching peace education, understanding why peace is absent, and the possibility of achievement.

According to the National Council of Educational Research and Training (2006), promoting the culture of peace in society for all time is called education for life. Peace education is not only training, but it is a process that develops principles, abilities, skills, and awareness among peoples to live peacefully in society with other peoples and become responsible citizens (Cohen, 2016). The United Nations explains a culture of peace as “the basic principles, approaches, lifestyles, and lifestyles of rejecting conflicts and ending violence to resolve problems through negotiations and dialogue between individuals, groups, and states” (Reardon, 2001).

Therefore, Salomon (2011) explains the word peace education in such a way that these are some sort of activities that change the attitudes of a person. Mainly it makes

some rights for developing nations, its demilitarization, and promoting the culture of peacebuilding for such developing nations. Peace education builds peace attitude among peoples, thus such people live one another quietly and stop any type of conflict through peaceful dialogue (Deen, 2016). Likewise, it is a mechanism that changes the behaviors and attitudes in individuals; stopping conflict outbursts; peacefully solving the conflict, and encouraging the culture of peacebuilding in society (Ewing, 2010).

Fundamentally, it is a scientific process to inculcate the concept of peacebuilding in the minds of the peoples with this opinion that to cultivate the mind of peoples to prevent conflicts as well as solve conflicts through peaceful way and develops the abilities, understanding, skills, and competencies of the peoples to live one another through peacefully and to co-operate to attain mutual and particular aims (Salomon, 2011).

According to Harris (2008), peace means the absence of corporeal and physical violence and the occurrence of justice. Thus, learners must understand to find out the basic reasons for violence, conflict, recognize worldwide humanitarian and human rights laws, think regarding substitute forms of safety, and study abilities for handling hidden and completely highlighted conflicts and violence (Gresham, MacMillan, Beebe-Frankenberger & Bocian, 2000). Not at all, in some circumstances, it is not good to increase violence and conflicts at higher secondary schools. According to Vusumzi and Shumba (2013) a large number of the students those who are immersed in violent conflicts or unlawful actions, face difficulties in visualizing academic work, thereby stimulating their competencies to achieve an end in their academy. In high schools, students are between 16 and 20 years old. Those students studying in upper secondary schools may benefit from the beginning of peacebuilding in education (Hall & Wall,

2005). At this point, students can take serious considerations and can combine self and other perspectives into a shared view as in Fosnot's words (2005).

Reardon (1988) stated that peace education is the combination of education policy, practice, pedagogy, and planning which smooth the acquisition of knowledge to ensure peace in any situation and location. Peace education is undoubtedly the best appropriate tool to stop the violent conflict in schools. He is adept at rebuilding a person with a violent psychological perception and in shaping consciousness in people and providing ways to restore peace (UNESCO, 2005).

It takes vitality and makes peacebuilding struggles that make a people cleave for peace at all specified minute in time, trusting that students in higher secondary schools offer innovative energies and vigorous potential for the change of vicious conflicts in everywhere (Harris & Morrison, 2003). It is stated that education is the basic source to develop peaceful environment in everywhere in this world. It is the duty of peace educators to develop the understanding, skills, competencies, and abilities of higher secondary school level students, because this level of students plays an important role in supporting social justice, global harmony in peacebuilding in the society.

Therefore, at higher secondary school students seriously adopted the thoughts of culture, battle, and peacebuilding they must receive it from peace education (Heikal, 2013). At this stage, students are very enthusiastic about the upcoming leadership of their country and human resource. Ministry of education, curriculum developers, and peace educators are facing challenges to promote peace, human rights, tolerance, and citizenship among higher secondary school students and create a peaceful learning environment for the future. For this purpose, education plays a key role to sustain the culture of peace in society (Hettler & Johnston, 2009).

Hence, educational opportunities making such students who create numerous national cultures, civilizations, and customs. Such students are skilled in maintenance national pride, autonomy, peacebuilding, sovereignty, and freedom, develop access to awareness and life skills training that pursues to carry regarding individual accomplishment which is traditionally dedicated to Peace Education (Haavelsrud, 2008).

According to Harris (2008) as a process to help students gain compulsory understanding, capabilities, curricula, and ethics to change students' behavior, enable them to stop battles and conflicts through peaceful means, and promote peacebuilding all over the world. Peace education at the school level ensures a secure and prosperous future for the nation (Hargreaves, 2008). The goal of peace education in the classroom is to deliver helpful structural materials and to develop a positive attitude through a policy of participation, respect, and support (Deveci, Yilmaz & Kardag, 2008). Peace education is an opportunity for teachers and students to improve the social status of people in teaching and learning (Morton, 2007).

Therefore, at higher secondary school students seriously adopted on thoughts of culture, battle, and peacebuilding they must receive it from peace education. At this stage, students are very enthusiastic about the upcoming leadership of their country and human resource. Hence, we need to change the mind-set and outlook of our youth by providing them with peace education. The basic concept of peace education is that violence and crime are major barriers to development and prosperity. To achieve these objectives, a curriculum for peace education at a higher secondary level should be developed. The originality of this study is its unique contribution to the understanding in the Pakistani context.

Initiative of Peace Education in Pakistan: General Overview

Pakistan has taken some initiatives after independence in 1947 in the educational policies and constitution regarding peace. The founder of Pakistan stated the beliefs of the state in the following words: “We believe in the principle of honesty and fair play in national and international relations and are ready to contribute to the development of peace and prosperity among the peoples of the world (Hussain, 2007). Pakistan will never need to provide material and moral assistance to the oppressed and suppressed peoples and follow to the principles of the UN Charter (Dani, 1981)”. Pakistan has taken initiatives in the constitution of 1956 and the constitution of 1962 about freedom, equality, tolerance, and social justice to all communities. In 1973 Constitution part II amendment 19A is about fundamental rights, the right to gain knowledge and information about their legal rights, and the rights of others (Hamid, 2011).

Khan, Sindher and Hussain, (2013) describe that the National Education Policy (NEP, 2009) mentioned many parts of peace education, for example, promoting human rights and interreligious harmony. Pakistan included peace education aspects and human rights in the curriculum. Pakistan's national education policy (2017) also mentioned peace education in the section of policy provision and international commitments. The policy also mentioned the commitment about SDGs as Pakistan signed it in 2015 under the United Nations general assembly (P-6, 13, 26, 28, 41, 44, 64 & 78).

The main concern of our educational polices on educational system of public sector, while the educational system of private sector and madrassas are ignore (Mahmood, 2011). The basic purpose of peace education in classroom is that teachers adopted such methodologies and techniques is to overcome conflicts in classroom

environment and promote the culture of peacebuilding in classrooms. Islamiyat is the compulsory subject at school level, the basic purpose of Islamic studies subject is to emphasize on peacebuilding in society while Islamic studies subject just focus on Jihad (Malik, 2016). In our classrooms the scope of peace building remains to Islamic studies subject. Therefore Islamic studies is compulsory subject and taught from primary to higher secondary school level (NEP, 2009). In Pakistan different National and international NGOs started projects on peace education. The basic purpose of these projects to create critical thinking and problem solving skills among school students (Butt, 2016).

Various educational initiatives associated to peace education are taken in order to develop the concept and understanding of peace education. The areas of peace education are interconnected and overlapped with each other. These areas of peace education include human rights/ children's rights education, gender training, leadership education, global education, interfaith education, civic education, creative education, intercultural education, and sustainability education. Each type of education can be thought in such a manner, that it may provide another outlet or perception through which learner may examine and develop a thought that a how peace can be mainstreamed and sustained in basic education.

Existing Situation of Peace Education in Khyber Pakhtunkhwa Province of Pakistan

Strategically and Geographically Khyber Pakhtunkhwa playing basic role in the economical development of Pakistan. KP is spread of 74,521 sq. km area. The population of the KP is 26.62 million. The growing rate of the people of KP is 2.8%. While round about 7 million people of KP is illiterate. KP is badly affected due to law and ordered situation and low social development indicators more affected by floods

pose severe development challenges. The Vision 2030 of KP makes promises to raise the province to highest ranks. The strength of PK province is natural resources, minerals, coal, gas and energy industry. The current ADP allocation for KP stand at Rs. 69,028.3 million with Rs.10, 142 million for education. KP has 32,276 schools in which 24,719 are Primary, out of which 7858 are for girls and 2010 are co-education, 4504 are Middle schools in which 1043 are for girls and 1781 are co-education, 3161 are High schools in which 565 are for girls and 1190 are co-education schools and there are 624 Higher secondary schools in which 134 are for girls and 223 are co-education. The part of several sub-sectors is as follows: primary – 76.6%; Middle – 13.9%; Secondary 9.8% and higher secondary 1.9%. There are 4.826 million children at these several levels with majority (58.97%) going to primary.



Figure 1 Map of Khyber Pakhtunkhwa

The aim of the PCNA is to provide a supportive, realistic, logical and sequenced peace building plan for the Government of Pakistan that provides an approved vision within 10 years. The Government accepted the following vision for the prospect of KP and FATA: “There is an emergent peace, better success and tolerance in KP and FATA. An important change is on-going, where the opinions of all people are being heard, the rule of law is developing, and the Government is gradually answerable, delivering

reasonable chances for good health, education and jobs (Munir, 2018). The mission of education in Pakistan, Education Sector Reforms (ESR), described that: “Developing human resources in Pakistan as a basic requirement for worldwide peace, development and success”.

The province of Khyber Pakhtunkhwa has recently developed curriculum based on education policy 2006. The objective of this new curriculum to achieve Universal Primary Education, ensuring that all boys and girls should go to school and complete their primary education, trying to achieve improvement in girl’s education. But there is no such importance have been given to peace education, in order to make the society free from violence, conflicts and try to resolve their conflicts through peace full negotiations.

1.1 RATIONALE OF THE STUDY

Keeping in view the incidents of violence in youth in Malakand Division KP, Pakistan. It looks urgent need of promoting conceptual understanding of peace in the new generation. Many national and international organizations strongly recommended to take serious steps for the peaceful co-existence in Malakand Division KP, Pakistan. UNESCO (2017) highly recommended to train the youth in Malakand Division for peaceful co-existence. UNESCO is making maximum struggles to support education for a culture of peacebuilding and non-violence, formal and non-formal, at each stage, particularly by supporting the fervent starts assumed by its Associated Schools Project network (ASPnet). In Pakistan UN is started some initiative and launched a multilingual publication of essays, the main purpose of this program was to promote the culture of peacebuilding and citizenship among the people of Pakistan. "Peace-Marching towards Light", is one of the most famous book on peace education. In this book the concept of peace is described in the form of pictures this book is published with the help of Central

Institute of Arts and Crafts in Karachi and drawings from school children (ASPnet, 2010).

In 2002 UNICEF has taken numerous actions to promote the culture of Peace building. Established Widespread Life-Skills booklet for children's, youth and students (UNICEF, 2002). Booklet contains activities to mention violence, held trial of training of teachers on peace and conflict resolution for incorporation of psycho-social safety at school level. ICRD has been engage the leaders of Pakistani madrassas in teacher-training programs that develop curriculum and pedagogic development, with an stress on religious patience, human rights, and conflict resolution skills (IRCD, 2007).

The Ministry of Education encourages greater involvement in peace education to promote a culture of peace among citizens by teaching peaceful values integrated with existing subjects in the school curriculum. This is done because they are in the pivotal stage of education as the content of education, selected educational resources and materials, formal and informal education, research, and continuous training for teachers and learners (MoE, 2016).

School curriculum plays a vital role in enhancing peaceful co-existence among the school adolescent (Sajid, 2018). The province of Khyber Pakhtunkhwa has recently developed curriculum based on education policy 2006. The objective of this new curriculum to attain Universal Primary Education, ensuring that all boys and girls should go to school and complete their primary education, trying to achieve improvement in girl's education. But there is no such importance have been given to peace education, in order to make the society free from violence, conflicts and try to resolve their conflicts though peace full negotiations (KPCEP, 2006). Therefore, this is in urgent need to work on evaluation of higher secondary school social sciences

curriculum to provide the true picture of role of school curriculum in promoting peace and the further needs gaps and challenges.

1.2 STATEMENT OF THE PROBLEM

Peace education is a burning issue all over the globe which is needed to be addressed. Pakistan is a developing country and there are lots of issues regarding peace education (Abbas, 2004). Pakistan is a multi-cultural, multi-ethnic, and bilingual country and is facing the issues of conflicts, violence, justice, and tolerance in society (Ahmad, 2015). According to the Pakistan educational policies of 1992, 1998, 2009, and 2017 to integrate peace education from primary to higher school level curriculum to boost up and reconstruct the psychological cognitions of the adolescent. However, the problem seems to be for learners to understand the peace values that inform human relations skills to mitigate and resolve conflicts (Butt, 2016). This study contributes to the body of knowledge needed to address the existing gaps of peace teachings in higher secondary school curriculum in Pakistan. From the last two decades Pakistan is facing serious challenges of peace. Although peace is existing in the whole country but it looks to need some barriers for further peace keeping. School curriculum is playing a vital role in addressing the barriers in peace keeping in the country. To enhance the vision of Pakistani youth, it is important to evaluate the higher secondary school curriculum in the context of peace to develop further recommendations for peace keeping. KP province of Pakistan face a lot of social instability and violence from the last two decades. Therefore, the researcher decided to evaluate the higher secondary school curriculum in the context of integral model of peace education in KP province to provide the true picture of school curriculum contributions in promoting the vision of peace in the adolescents. In the light of conclusions of the provincial government of KP will be in position to bring reforms in education polices and textbooks to strengthen the

conceptual understanding of peace in the school adolescents. Therefore, the researcher decided to evaluate of Higher Secondary School Curriculum with respect to Peace Education in Khyber Pakhtunkhwa.

1.3 OBJECTIVES OF THE STUDY

The objectives of the study:

- 1 To analyze the higher secondary school level curriculum 2006 and textbooks of the three subjects (English, Urdu, and Islamic Studies) with respect to the integral model of peace education.
- 2 To assess the higher secondary school level curriculum with respect to the component ‘peace with oneself’ of integral model of peace education.
- 3 To analyze the higher secondary school level curriculum with respect to the component ‘peace with other’ of integral model of peace education.
- 4 To evaluate the higher secondary school level curriculum with respect to the component ‘peace with nature’ of integral model of peace education.
- 5 To investigate the views of stakeholders regarding higher secondary school level curriculum with respect to the integral model of peace education.

1.4 RESEARCH QUESTIONS OF THE STUDY

The research questions of the study:

1. How peace education was discussed in the higher secondary school level curriculum 2006 and textbooks of the three subjects (English, Urdu, and Islamic Studies) with respect to the integral model of peace education?
2. What is the meaning of peace in ‘peace with oneself’ of integral model of peace education?

3. How the component 'peace with oneself' of integral model of peace education was assessed in higher secondary school level curriculum 2006 and textbooks?
4. What is the meaning of peace in 'peace with other' of integral model of peace education?
5. How the component 'peace with other' of integral model of peace education was analyze in higher secondary school level curriculum 2006 and textbooks?
6. What is the meaning of peace in 'peace with nature' of integral model of peace education?
7. How the component 'peace with nature' of integral model of peace education was evaluated in higher secondary school level curriculum 2006 and textbooks?
8. What are the views of stakeholders regarding higher secondary school curriculum with respect to the integral model of peace education?

1.5 DELIMITATIONS

This study was delimited to:

- i. Districts of Malakand Division (Malakand, Upper Dir, Lower Dir, Chattral, Buner, Shangla and Swat). From the last two decades, Malakand Division of KP, province has been found one of the most violent activities among the youth (UNDP, 2012). Alarming situation has been reported regarding the violence among youth (Sajid, 2018). Highest rate of violence and crime have been reported among youth in Malakand Division in 2010 (UNDP, 2012). The human rights commission of Pakistan declared the Malakand division as one of the

most unsafe areas in Pakistan in 2009 (HRCP, 2009). Therefore, the researcher decided to delimit his study to Malakand Division of KP province.

- ii. Curriculum 2006 and textbooks of the English, Urdu, and Islamic Studies at HSSC level.
- iii. Teachers who are teaching at the higher secondary level in the public schools.
- iv. The Integral Model of Peace Education (IMPE)

1.6 CONCEPTUAL FRAMEWORK

In 2004, Brenes-Castro developed the Integrated Model of Peace Education (IMPE) for Peace Education. Brenes-Castro developed this model with the help of different Central American experts in peace education. This paradigm is formulated according to the following assumptions: “There are universal principles based on doctrines that foster a culture of peacebuilding around the world through intercultural conversations. The desire to live in peaceful and supportive relationships with others, of course, around the world and we meet people and groups who are looking for ways to achieve this ambition among all people (ibid. 79).

The Integrated Model of Peace Education (IMPE) is concerned with a conceptual, person-centered framework that integrates the United Nations principles of Peace culture.

According to IMPE Peace as a state of trust, security, balance, and harmony. Self-relationships are emphasized by the idea that each person lives in three interconnected situations: self, others, and nature. Therefore, IMPE contains three elements of peace with himself, with others, and with nature. An educational perspective is a critical method that focuses on thought processes and dialogue. This model was influenced by Mahayana Buddhism's belief in global sympathy and

the interconnectedness of all phenomena as a major catalyst for human development. Figure 1 below illustrates the conceptual framework of the study.

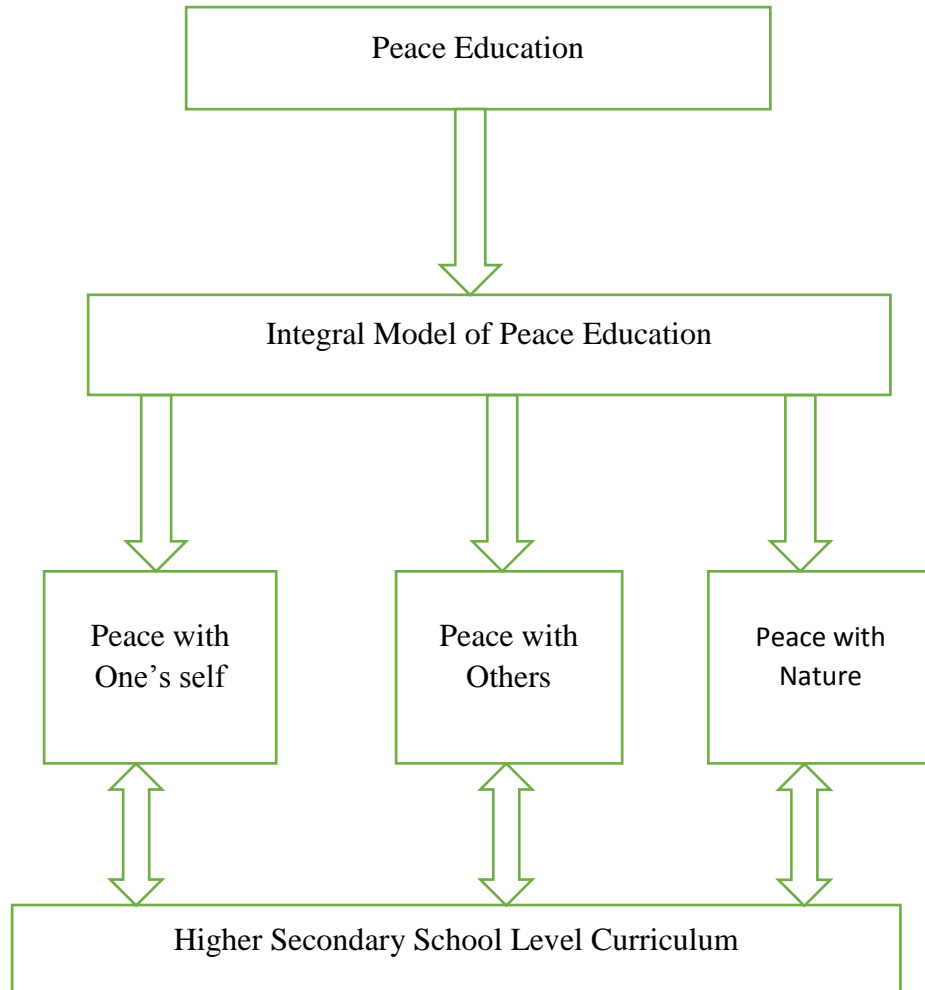


Figure 01 Conceptual Framework

Peace with one's self: This includes harmony with the body, heart, and brain. These parts lead to individuals who use the control, developing love, empathy and resistance, and achieving inner harmony to build an important life. Harmony with self supports qualities and situations in harmony with others and with nature.

Peace with others: This includes the lifestyle of the majority government that governs, political and social support, and welfare for all. These three parts guarantee equal security, rights, and prosperity.

Peace with nature: This includes environmental awareness, biodiversity, and the natural equation. These three elements guarantee environmental safety based on the idea that every living person reserves the right to be.

According to the first component of this model which depicts discipline as peace with oneself, it is on the basis of external peace. Therefore, it is not satisfactory to prevent conflicts from someone else who does not have a quiet. Tolerance is acceptable, but Buddhists have engaged a surplus of resistance in a framework that works on fundamental conflicts (Galtung, 1993). While the second part of the Integrated Model for Peace Education explains peace with others. This section discusses the various aspects of our society, for example, human rights, happiness, political aspects, as well as all aspects of human welfare.

Another section of this model is "peace with others" regarding social factors e.g. politics, human rights, and the well-being of all people. It gives social harmony to assure outer peace. While the third component of this model is peace with nature. According to this component, everyone's awareness and social commands to achieve a distinct equation ensure that every living being exists in this world.

The idea of harmony in this paradigm can be seen as promoting Gaia global harmony, universal internal harmony, and positive harmony as the absence of auxiliary atrocity. Moreover, the idea of universal harmony in this model, in general, would relate to the other moral angle because it was associated with biological awareness, the true feelings of serenity, and Mahayana Buddhism.

This model differs from Gaia peace that Groff and Smoker (1996) developed in the earlier conversation had no mystic side. The idea of Gaia harmony seems closely related to the Pakistani environment in terms of environmental insurance. There are a few clashes that match the natural destruction in Pakistan and become the reason for

violence and conflict. This model is useful for guiding Pakistani individuals in certain perspectives, for example, controlling internal identity and deep nature. Thus, you need more information to manage the part of the ongoing clashes between the Pakistani Armed Forces and the Taliban in Khyber Pakhtunkhwa, where evil cannot be controlled through internal harmony.

1.7 SIGNIFICANCE OF THE STUDY

Peace plays a key role in the development of any nation. Education is the best way to inculcated peacebuilding into students. Therefore, education is the best way to teach understanding, abilities, ethics, and behaviors that help to provide a productive substitute process to conflict management, continue peacebuilding among students inside and outside of school. This research study will be very significant for head teachers, curriculum developers, education officers, teachers, students, parents, supporters, community, and society.

This study will be beneficial for the secondary school curriculum developers of social studies regarding the inclusion of peace promoting contents and activities to enhance the conceptual understanding of peace in the secondary school studies. The findings of the study will be address the existing needs and challenges of peace promoting contents in social studies textbooks of secondary school curriculum. Furthermore, recommendations will be provided in the light of conclusions of the study to overcome these existing gaps and challenges of peace promoting contents. Therefore, this study will be important for the secondary school curriculum developers in this regard.

This study will be significant for the teachers regarding the teaching of peace promoting contents to the students. Because, overall perceptions of the secondary school teachers regarding peace education have been analysed and concluded in this

study. Therefore, findings, conclusions and recommendations of this study will reflect the desired concept of higher secondary school teachers towards peace education at higher secondary school level. Likins (2019) briefed that teachers perceptions towards peace education played a vital role in peace promoting in society.

This study will be significant for policy makers in the sense that, the findings of this study reflect the gaps in educational policies like activity based peace education is not the priority of policymakers. The findings and recommendations of this study highlight activity based peace contents. Therefore, this study is important for the policymakers.

In the present era, peace education is emergent need and one of the most beneficial studies for researchers to enhance peaceful thinking in youth. In this sense, many researches are conducting research on peace education. The findings of my study will reflect the existing gaps in higher secondary level curriculum and will provide recommendations. Therefore, researcher will be in position to understanding the current situation of peace teachings in Malakand Division and will explore further studies keeping in view recommendations of this study. John (2018) recommends in his doctoral studies are supportive for peace researchers.

1.8 RESEARCH METHODOLOGY

1.8.1 Research Design

In this approach, both qualitative and quantitative data were collected and analyzed in the present study. In this study, the triangulation process was used to combine both qualitative and quantitative data and concluded. This study aimed to evaluate the higher secondary school level curriculum with respect to peace education curriculum in Khyber Pakhtunkhwa, Pakistan. For the present study, the CIPP model was selected among other models of curriculum evaluation. The context in the CIPP

model corresponds to the aims and goals of the curriculum, the input evaluation was related to learning content/materials (textbooks), the instruction was evaluated as a process, and the evaluation as a linked product to provide information sources for the components of the Peace Education at higher Secondary school level Curriculum in Khyber Pakhtunkhwa, Pakistan.

1.8.2 Population

Population of the study was included of the prevailing HSSC level core curricula and text books of three subject (English, Urdu, and Islamic Studies). And 284 secondary school teachers and 15 curriculum developers at HSSC level in Khyber Pakhtunkhwa.

1.8.3 Sample

The sample size of the study consisted of 284 secondary school teachers and 15 curriculum developers at HSSC level in Khyber Pakhtunkhwa. Simple random sampling technique was used in the selection of sample of the study.

1.8.4 Research Tools

Two self-structured questionnaires were developed. One questionnaire for teachers at higher secondary schools, who teaches the selected sample texts of three subjects English, Urdu, and Islamic Studies. While the second questionnaire was developed for curriculum experts of higher secondary school level.

All the statements of the questionnaire were related to an integral model of peace education and the main components of the integral modal of peace education such as peace with oneself, peace with others, and peace with nature. Content and discourse analysis as used as a research tool as well as a methodology for analyzing the curriculum document and prevailing books from sample topics to develop a culture of peacebuilding in school environments.

For present study questionnaire was made for teachers and curriculum experts with the aim that the teacher has a pivotal role in implementing the curriculum. “The questionnaire for teachers and curriculum experts used in this study consists of four parts.

1.8.5 Validity

The validity of the instrument was insured through expert’s opinions in the field of peace education. The tool was changed and modified according to the suggestions to suggestions of the experts.

1.8.6 Pilot Testing

Pilot testing was conducted through approximately 10 percent of the sample in both cases, i.e. Teachers and curriculum experts. For this study, questionnaires for teachers and curriculum experts were piloted, and Cronbach’s alpha was calculated as 0.84. It is easy to manage a large scale by deleting some of the items that have been processed and unanswered by the respondents. Whereas, some items have been reformulated to make it easier for respondents to understand after piloting.

1.8.7 Reliability

Whereas the reliability of the tools were checked through Cronbach Alpha. The total reliability of the instrument was calculated as 0.84.

1.8.8 Data Collection

The researcher personally visited and gathered data from the appropriate institutes. It was a mixed method. Both qualitative and quantitative data were collected and then analyzed. Data were gathered both qualitatively and quantitatively. Qualitative data were collected through a content and discourse analysis of the 2006 secondary school curriculum and textbook of three subjects (English, Urdu, and Islamic Studies)

with the integrated model of peace education. Quantitative data were collected through questionnaires from teachers and curriculum experts.

The Teacher Questionnaire was administered when data on peace education were collected. In this regard, the cooperation of the teachers included in the sample was commendable with a few common exclusions. The questionnaire was managed by a total of 166 sample teachers of which 158 teachers returned to the duly completed questionnaires. The overall response rate of teachers was 92%.

1.8.9 Data Analysis

Both qualitative and quantitative data were gathered by different techniques and instruments, and then the collected data were analyzed according to their nature. Qualitative data were analyzed through content and discourse analysis, while quantitative data were analyzed using SPSS (20, version). Percentage, frequency, mean, and Chi-square was used as statistical methods.

1.9 OPERATIONAL DEFINITIONS

1.9.1 Peace

The condition of quiet and serene, without some discussion or kinship with the day to day environments it is called peace. Or on the other hand, Peace talks about the opportunity from struggle and common turmoil, bringing about true serenity.

1.9.2 Peace Education

Peace education as all exercises that advance the information, aptitudes, and mentalities that help individuals everything being equal, and at all degrees of society, to build up the conduct and attitudinal changes essential for peaceful refereeing. Or on the other hand, harmony training is imagined as a key methodology for outfitting individuals with the information, abilities, and data planned for building a culture of harmony dependent on human rights.

1.9.3 Curriculum

It is a procedure where the student expands and extends the capacity of practicing shrewd command over changing conditions throughout everyday life.

1.9.4 Stakeholders

Stakeholders are people or organizations who have an interest in your research project, or are affected by its results.

CHAPTER 2

LITERATURE REVIEW

Literature review is concerned with conceptual and theoretical framework discussions, critical analysis and understanding in the content of peace teachings at higher secondary school level. The researcher has provided descriptions of this study in the light of national and international scenario to enhance the conceptual understanding of peace in the school adolescents. School curriculum has an important place in enhancing the concept of peace in adolescents. The perceptions of teachers towards peace teachings play a vital role in peacekeeping in society. Therefore, it is important to evaluate the social studies textbooks and to collect the data from higher secondary school teachers to provide the recommendations for further inclusion of peace teachings at higher secondary school level.

2.1 CONCEPTUAL UNDERSTANDING OF EVALUATION- A GENERAL OVERVIEW

The concept of evaluation has been defined by different authors at different times. According to Okunrotifa's evaluation (2007) as an arrangement of data including setting parameters, a variety of information, and checking to encourage dynamics. Accordingly, Ohuchi and Akijo (2007) expressed that evaluation includes determining the goals of specific parts of teaching and examination to what extent they have been achieved. In particular, Onwuka (2004) continued that the common notion of evaluation can be seen as dynamic and continuous decisions in which people, groups, organizations, and government pass what affects their lives and others. The content creator set out to emphasize that such decisions are usually assumed based on an understanding or proving data or information.

Nduboise (2006) described evaluation as making judgments about assessing ideas, techniques, or materials for a specific reason. The assessment includes the use of rules and measures to determine the number of clear elements that achieve accuracy, relevance, economy, or achievement. The content creator notes that the assessment judgment can be quantitative or subjective. Ndubuisi (2006), is an alternative viewpoint and depicts the features of robust evaluation that indicates that evaluation is not only a test program or a word equivalent to assessment or a regulatory tool for survey education or guidance; rather, it is a useful and useless continuous study that is described and decoded in terms of its capabilities and purposes.

Various scholars including Rajan (2008). Both Rivlin (2006) and Lindopuise (2006) were fully aware that evaluation could be described as an action, worldwide, concerned about ensuring an appreciation of the behavioral changes that education looked to achieve. They went further to say that evaluation is a way to collect different parts of evidence to show an assessment of the procedure, degree of progress toward stated goals, and use evidence to influence future activity. Although in real classroom conditions, one must realize what to assess; Regardless of whether the training course is for teachers or displaying the results of the Training of Trainers program. Bhola (2006) described the evaluation as the path towards consensus on the program standard. Decide whether there is any inconsistency between some parts of the program and some error data to distinguish the shortcomings in the program.

Bhola (2006) described evaluation as a procedure to decide the legitimacy or value of something. This is the same as the Nworgu (2006) perspective that holds that evaluation is used to hint the pathway toward settling judgment decisions making decisions about events, things, or their features. Nworgu (2006) sees colleges more comprehensive and more integrated as a procedure to search for, obtain, and measure

information from a perspective on judging articles, events, or their characteristics. Besides, the content creator considers that evaluation is necessary because a person is advancing in his presence. After all, it enables us from time to time or modifying or reorganizing our activities and thinking processes according to cultural norms and attributes.

It is usually adopted during the formative stage of the program while the cash gained from the development evaluation is used as a contribution to improving or changing the program further before its recent adoption. A brief evaluation of the program engineers demonstrates whether the program that was created was successful and valuable. Olaitan and Ali (2007) see the assessment as a systematic procedure for determining the degree to which educational goals are achieved in the classroom. Besides, the creator considers the assessment to be a measure of how well the created learning experience has been sorted and sorted to achieve the truly ideal outcome. The evaluation procedure includes distinguishing between the characteristics and shortcomings of the arrangement. The assessment also checks for the adequacy of certain tools such as teachers and the different conditions that are used to move the instructional program.

2.2 AN OVERVIEW OF SCHOOL CURRICULUM

The curriculum is an educational plan developed by an educational institute to provide "esteemed information, qualities, aptitudes, and different manners" (McKernan, 2008), which is started through an "improvement process finishing in encounters for understudies" (Wills & Bondi, 2007). The curriculum is defined in detail and narrowly in both ways. Mandatory definitions refer to "what should happen in planned program, as well as some types of opinions from expert and how this should happen in the course of study" (Ellis, 2004).

In the compulsory curriculum, teachers have a desire to choose about implementing the curriculum as Ellis (2004) aptly draws the picture that “curriculum developers develop, but teachers rank them” (p. 4). The illustrative method represents live encounters rather than assimilating a virtual program. Both outrageous is something, and therefore, the middle of the road can be smarter to fill the need for teaching and attractively preparing the new era. After that, the curriculum should be coupled with impressions of educational solutions and classroom teachers.

Compulsory curriculum depiction is considered "a collection of units of organized material so that each study section can take place as one example, and it has given learners the ability to absorb the talents portrayed by the recently referred units" (Gagne, 1967). Similarly, James Potham and Eva Baker acknowledge that the curriculum is "all systematic learning outcomes that can articulate ideal outcomes for school counseling" (Popam & Baker, 1970).

By defining the curriculum in detail, Daniel Tanner and Laurel Tanner see the curriculum as "a program or program for all learning under the supervision of the school" (Tanner & Tanner, 1995). Likewise, the curriculum is seen as "the student's total experience as a reflection of assignment" (Kelly 2004).

The curriculum as “Learners gain knowledge and understanding in systematic and informal content and process, develop abilities, outlooks, evaluations, and ethics under the supports of the school. " (Boykin, 1996). This discussion summarizes the curriculum as a blueprint for an educational program that was intentionally changed by the behavior of the new generation of stakeholders as they prepared for their future. Responsibility by appropriate materials and appropriate means.

2.3 EVALUATING SCHOOL CURRICULUM

According to Nworgu (2006) curriculum assessment is defined as the process of collecting and using relevant information in decision-making in the school curriculum. Cronbach correctly pointed out that the evaluations may be a set of instructional activities or a single student's educational experience in one school. The curriculum assessment ranges from assessing the performance of an individual child in a course to evaluating specific instructional materials, methods, practices, and techniques, the author added. It is an all-embracing activity that requires the collection and use of a variety of data.

So far, it is clear that evaluation is an expanded process, and that no principle is sufficient for all situations. Ojay (2003) explain that curriculum evaluation is an ongoing process that focuses on the strong point and flaws of a curriculum and aims to identify the countermeasures of counseling and to select a new basis for changing educational policies and objectives. It can sometimes lead to abandonment or diversion of any stated goal that proves impossible.

Oleyton and Ali (2007), explain that curriculum evaluation is a value judgment of curriculum effectiveness. The authors continued to study the trends of past curriculum development and to see how it served a purpose and then relate it to the present. Curriculum evaluation includes instructional evaluation. According to Hargreaves (2008), the importance of devolution is important in curriculum decision making. This is because the knowledge and experience gained by different participants during different processes and the sharing of knowledge, experience, and power can have a deep impact on the curriculum and results of school-based curriculum development. Okpoko (2004) sees program evaluation primarily as a method of matching program

efficiency and expected program principles. Anomaly information is used in program improvement.

Curriculum evaluation is an assessment of educational objectives to determine how to meet the needs of society. Curriculum evaluation is also concerned with the full impact of some instructional strategies for learners. Curriculum evaluation includes instructional evaluation. Those involved in the curriculum should take a closer look at the path they are following to see where they are going its prominent; to ensure they are on their way to their intended destination; it meets the needs of the individual and the society.

A comprehensive assessment process should involve teachers, curriculum specialists, school administrators, policymakers, laymen, representatives of relevant organizations and groups, employers, and all of them in the negotiation process. They are better evaluated when there is a program. Therefore, the existing research study aims to explain the strong points and weak points of implementation the National Curriculum for higher Secondary School Biology, evaluating the process of attaining and providing data. Evaluation and revision of language programs from time to time is very important for stakeholders of a language school. Evaluation of existing programs leads to the effective development of the curriculum (Zoruk, 2012).

As Lynch (1996) points out, two common goals in evaluating a program are to evaluate the effectiveness of the program in absolute terms and/or to evaluate its quality compared to similar programs. Program evaluation not only delivers insider data on how to improve existing work but also delivers accountability to external stakeholders. Its purpose is to determine whether the curriculum is planned, made, and applied, or whether the required copies are available. The positivity and negativity of the curriculum can be identified earlier execution with the help of assessing the efficiency

and effectiveness of implementation (Ehrenstein & Hankins, 1998). Thus, the regular and ongoing evaluation of the program is important for its enhancement, which finally leads to the need to assess the curriculum.

2.4 CURRICULUM DEVELOPMENT PROCESS

Curriculum development is difficult, but it is an accurate and comprehensive process that is completed by partners to gain positive change for people who will be guided by people and materials. Oliva, (2001) perceives that curriculum development is "a procedure for automatic adjustment of options and adjusting the results of those options based on nonstop and posterior assessment" (p. 139). Curriculum development, as witnessed by Einstein and Honkins (2009), "includes how the educational plan is arranged, achieved, and assessed, just as individuals, procedures, and approaches are involved".

Curriculum development is a unique procedure that includes "setting goals, discovering data on topics, stabilizing reasonable presentation strategies, and choosing ethics through which to evaluate learning" (Jacobs, Vacalisa & Jawi, 2011). These parts will help you to understand different periods of curriculum development at all levels as their educational procedure. Curriculum development is a vibrant process that consists of components such as "goal setting, finding information on topics, identifying appropriate teaching methods, and selecting assessment methods for learning" (Jacobs, Vakalisa, & Jawi, 2011). These components will help you understand the different stages of curriculum development. Curriculum scholars have distinguished different periods of progress in the educational plan, including arrangement, structuring, implementation, evaluation, and consideration. These periods of curriculum development are the following:

2.4.1 Planning the Curriculum

Curriculum development change through planning outlines "implementation problems related to starting up and how, and requirements required from start to finish" (Volan, 2002). According to Cohen and colleagues (2010), there are three parts of curriculum planning for example "(1) planning context and levels; (2) planning elements; (3) assessment and appraisal" (p. 128).

The planning context is focused on the effectiveness of education in the last and second decades of the last century, which leads to the identification of the factors necessary for the effectiveness of the school (Cohen et al., 2010). Planning elements include situational analysis and planning context, taking into account wider and narrower problems. A curriculum that gives reasons for its goals and priorities. Explanations showing the different characteristics of the curriculum, breadth, consistency, relevance, balance, progress, diversity.

Dimensions according to the curriculum to identify different topics and skills. The content of the intended logical sequence; Indicators of teaching and learning methods are used. Evaluation and evaluation methods are used (Cohen et al., 2010). Oliva (2001) adds to the planning and identification of elements such as intelligence, motivation, knowledge, and planning in the interaction of students with all students.

Evaluate and review curriculum developers to review the various aspects of the plan described earlier in this section. At the top of this stage, the objectives are analyzed to determine how accurate and detailed they are. Also, learn how and how to work with objects. Other aspects of curriculum design are assessed according to their purpose and their relevance is also evaluated and reviewed (Cohen et al., 2010).

Curriculum research has shown that the creators of the curriculum and the professional curriculum have a different understanding and disagreement between the

two parties and therefore blame each other. Professionals have complained that the creators of the curriculum do not know exactly what is going on and that is why they have created the modern curriculum. On the other hand, customer experts can be blamed for refusing to adjust the agenda and not knowing the agenda. To bring about positive change to promote a new generation, we must make a sincere and honest effort to reconcile the two parties and understand each other's position.

2.4.2 Designing the Curriculum

Develop a curriculum in the planning process for the next steps. However, it is a creative initiative, a dogmatic activity, and a worth-based practice (McKernan, 2008). Because the curriculum has both a theoretical and a practical perspective, curriculum development has been developed from three perspectives, such as the essence of the topics. The nature of a particular community, or the nature of the students involved in the desired curriculum (Kelly, 2009).

However, Ross (2000) argues that curriculum development is purposeful or objective. Similarly, an objectively managed approach is the reformist approach defined by Skillbeck (1976). According to al-Musleh, the intellectual goal of education is "to develop and organize individual and social experience using coordinated social processes under agreed goals." And the general ability to deal with practical problems of life "(Skillbeck, 1976).

Therefore, in today's technological age, academic and everyday understanding is equally necessary for the development of the new generation, so the curriculum should be designed accordingly. Then Macrannan (2008) outlined a variety of designs for curricula such as "topic discipline planning" (p. 61). Multidisciplinary / Comprehensive Field Planning; Designs that focus on the student or the child (p. 62);

“Designing the Basic Curriculum” (p. 63); "Joint plans"; There is little scope for "operational planning" and "humanitarian planning" (p. 64).

2.4.3 Implementing the Curriculum

The methodology for implementation is complex. (Barton, Garvis, and Ryan, 2014) The curriculum was indeed designed and rationalized. It fails to make the required change and guarantees full implementation by professionals in this field (Marsh, 2004). Revitalizes and implements the body's planned approach. The application is directly related to the teacher creating the educational environment, “ensuring that it communicates with the student, and cooperates with other students, sources, and understanding building professionals” (Cohen, et al., 2010).

The conceptualization of curriculum implementation highlight in the curriculum, students decide materials, a schedule of different materials, topics to be taught, and availability and modification of facilities. It also specifies the materials used for learning in the classroom, requests the help of helpers, and, above all, the identification and implementation of educational strategies (Oliva, 2001). According to Ewing (2010), implementing the curriculum in the classroom mostly determined by on the question of how the teacher assumes the curriculum. So the teacher plans counseling activities. This shows that implementing an original curriculum is assessed by teachers' willingness and acceptance of novelty and modification.

2.4.4 Evaluating and Reviewing the Curriculum

Curriculum evaluation carried out in the case of a semester is based on information gathered on it to make its judgments valuable (Stufflebeam, 1971; Lee, 2005; McKernan, 2008). For example, you can collect information by asking questions, does the applied curriculum focus on curriculum materials? Or what are the educational approaches and activities? Or what activities involve learners in the classroom? Since

the three occur concurrently, several evaluation principles must be defined. How long the curriculum should be evaluated, six months, a year, or beyond (Marsh, 2004). Data may not necessarily be sufficient for evaluation. (Marsh, 2004) describes "evidence of future work or perhaps no action on the subject of the investigation" (McKernan, 2008).

According to McDonald's, evaluation is one of three categories: bureaucratic, arbitrary, and democratic. Bureaucratic evaluation serves the interests of central government representatives. In the curriculum evaluation process, the value of the bureaucrats is nurtured by the bureaucrats who control the resources. Oppositely, arbitrary evaluation is done in a semi-independent manner with the approval of the central authority, which exchanges the external validity of central policy with its recommendations. Evaluators monopolize data to prevent any change or impact on the customer. Democratic evaluation does not change its secrecy, accessibility, and negotiation, and data is not limited to appraisers but is shared with all stakeholders after the appraiser genuinely does so (MacDonald, 1975).

The Democratic Rating of McDonald's Rating serves educational purposes that can truly lead to reform in text and spirit. The assessment theory developed for the curriculum was introduced with the addition of educational materials, classroom teaching, and changes in students' knowledge and behavior. This endeavor helps revise the curriculum and develop a wider understanding of the curriculum goals by assessing the value of new changes and further implementation (McKernan, 2008). Guba and Lincoln (1981) explain the assessment and Curriculum review by merit and value. For them, talent is the innate value of anything, it is natural, real, and true. It is essentially contextualized independently as it is not distorted by any application.

2.5 CURRICULUM IMPLEMENTATION

Implementation involves a real experience of innovation. Apply for this course or practice over the phone (March 2004). Curriculum developers are focused on developing curricula and assume that they will be adopted if the curriculum is good. As Patterson and Kazazhovsky (1979) point out, the adoption rate is coming to an end. Onyashu (2008) argued that the curriculum needs to be implemented, even if it is well-planned, planned, and documented. This was proven when she claimed that achieving educational goals is not based on the importance of “school curricula” and the organization’s superiority or goals, praise, attractiveness, or merits. Implement it. Therefore, despite the good design of the curriculum, it should be introduced to attract students (Fullen 1999; Scott, 1999).

The curriculum is the structure of any program, it must be properly interpreted to use it successfully. Okebukola (2004) as we have seen, the interpretation of learning objectives from the archive to the curriculum. It is also portrayed as the creation of a curriculum as work to achieve the intended goals of education (Garba, 2004). It is a trap of exercises that co-interpret the curriculum plan into reasonable classroom exercises and an amendment in the mind-set of individuals to recognize and collaborate in those exercises (Okello & Kagoire, 1996).

In addition to the functional use of development (Volan, 1996). These definitions suggest that organized projects around them should be converted into training. The main component is the interpretation of training. While an educational program is not being activated, endeavours are rendered useless. Most of the curricula that are arranged throughout are issued as a rule in the use phase. It has been emphasized that inaccurate progress of 75% is useless. The use of curricula assesses its importance (Odey & Effiong, 2012).

The curriculum implementation stage is an important stage of curriculum change (Volan, 1992). It is also the stage where the effect is put in place. The nature of the teachers will determine the nature of training in the country, as well as the usability of the curriculum. As Volan (2010) put it, "Successful implementation of progress requires time, individual union and communication, preparation in management, and various types of individuals dependent on assistance".

Implementing the curriculum requires internal and external inspiration. Curriculum operators must be motivated to succeed. No matter how strange inspiration contributes unimportantly, internal inspiration is essential. The coach is the curriculum implementation specialist (Stenhouse, 1979). Achieving the curriculum depends on the coach (Okello & Kagoire, 1996).

Whereas, in Nigeria, teachers are not taking a part in arranging curricula. If teachers are not included, how effective is the tutorial? Beauchamp (1975) has observed that the use of the curriculum is faster when instructors relate to its arrangement. The implementers of the tutorial are teachers, analysts, trainers, and regular officials. It is also important to increase the ability of management professionals to use the tutorial. When workers are not dedicated to using the curriculum, achievement can't be completed (Beauchamp, 1975). The policy implementation observing approach as defined by Mckimm (2007) are:

- 1) Replication
- 2) Response questionnaire
- 3) Focus groups/meetings/media, interviews
- 4) Student evaluation findings and
- 5) Outcomes.

The variables that prevent the implementation of the curricula are the lack of support, the absence of offices and school equipment, the country's economy, and teaching and learning offices. Particularly, factors that prevent the implementation of appropriate educational programs in Nigeria involve underfunding, excessive schedule burdens or impractical goals, insufficient teachers, and a lack of assets. The various variables are inadequate preparation in management (Emeh, Isangadighi, Asuquo; Kalu & Agaboh, 2011).

Moreover, (Emeh et al., 2011) emphasized that “based on inconsistent approaches, insufficient assets and lack of consideration, educational program implementation has become incapable and has no valuable cash tool constrained in audit and training surveys. Hargreaves (1994) claimed that the curriculum is not only conveyed by teachers, but their considerations, actions, and convictions constitute the learning that young people acquire. Consequently, the implementation of the NCE educational program should be explored, for the sake of compulsory learning.

2.6 MODELS OF CURRICULUM EVALUATION- A GENERAL OVERVIEW

2.6.1 Scriven’s Goal Free Model (1972)

Because Scriven's approach focuses on customer needs, it has been identified as a customer-based evaluation (Stufflebeam & Shinkfield, 2007). The appraiser's goal is to find a replica of a program, rather than the developer's stated objectives. It is believed that replays are established if goals are achieved. It does not call for communication between the evaluator and the respondents in the program. With Lynch (1996), the goal-oriented model is to evaluate the impact of the program and link it to the proven requirements for program design.

The appraiser uses observation and interview methods to collect data and focus on the qualitative method. Since the information collected is complementary and efficient, the evaluator is a key subject, he will be given a full understanding of the program and expected to be unbiased. Additionally, it is slow and costly (Bryant, 2003).

2.6.2 Stake's Responsive Model (1975)

In 1967, STEK introduced a new approach called counting, which, after the improvement process, became the STICK respondent model in 1975. This format responds to data provided by the audience participating in the program. Mixed methods are used by evaluators to gather information from program respondents. Such data carries to communication between program respondents and the evaluator.

As Lynch (1996) notes, these results can be digitally shared with short narratives, case studies, or program rehearsals with evaluative audiences. It delivers a comprehensive picture of the program as well as gives them to the evaluation team to determine its correctness. A written report will be presented as a written document. The focus in the departments was on achieving the goals of the program stakeholders. The biggest disadvantage is the inadequacy of the information gathered for the evaluation team.

2.6.3 Eisner's Connoisseurship Model (1979)

This model uses literary criticism, while Lynch (1996) describes this model serves as a basis for assessing critical guidelines (values and concepts recognized in a particular discipline). This form allows the appraiser to be trained and know the values and concepts used to attend program activities. Acts as a co-observer who judges the program. The judgment is based on his experience and is therefore subjective (Bryant, 2004). The appraiser is known as the tastemaker. Depending on their interactions with the program, each person with taste can come to different evaluations of the program.

However, this can lead to a health issue. Also, using this method requires a great deal of skill.

2.6.4 Illuminative Model of Parlett and Hamilton 1976

This model creates a program from the social anthropologist's point of view. It is based on a natural model and method, which allows reviewers to see the program in a broader context and then focus on it in a broader context, focusing on program performance over some time. (Lynch, 1996). Detailed examination. This model uses quantitative and qualitative techniques and data collection and analysis tools. The downside of this model is that the data in the questionnaire and quiz cannot be simply explained.

2.6.5 Tyler's Model

The goal of the Teller model is to achieve goals that are written measurably. According to Thiller, the assessment should focus on the extent to which the objective is achieved. It is the responsibility of the evaluator to collect the data and prepare the tools to achieve the goal. The data collected is provided neutrally for the client to make a decision. Some critique of the model is that it takes time and achieves the same goal (Byrne, 2004).

2.6.6 Stufflebeam's CIPP Model

The CIPP model was introduced by Daniel Stufflebeam (1967) at Ohio State University. As an alternative to the Tyler model, it was developed by the Delta Phi Kappa National Evaluation Research Committee, Daniel Stufflebeam (1971). According to (Stufflebeam & Zinkfield, 2007), this model began in the late 1960s. The rubric should correspond to the design model of the selected curriculum (Tusney, 1973). This model provides a broad basis for a systematic and brief assessment of

projects, employees, products, organizations, and the evaluation model (Stufflebeam & Zinkfield, 2007).

The CIPP model is used to evaluate programs, plans, employees, products, organizations, and educational systems. This model is specifically designed to provide a review and design of social functions and educational systems in a modern and expressive way in the real world (Stufflebeam & Zinkfield, 2007). Four types of evaluations are used in product design, adjustment, installation and configuration (Staffbeams, 2003).

This study was used to assess the departments of private universities and schools in Australia (Stufflebeam & Zinkfield, 2007) and other nations. Evaluation of project environment and initial engagements, evaluation of project approaches and processes and evaluation of final product (Zhang, Zeller, Griffith, Metcalfe, Williams, Xia & Sisulis, 2011). The model suggests the following phases:

1. Emphasis on the aims of the evaluation;
2. Sketch an data collection process;
3. Examine data;
4. Report data (Bryant, 2003).

The CIPP model has been used in many areas such as education, housing development, transport security, and government evaluation systems (Wang, 2009). This model has been used effectively in various educational programs, for example Chun-Fu (2009), who used this model to conduct a case study of an English language training course at the Department of Applied English at the Institute of Technology, China and Taiwan. Mixed design and data collection were used through questionnaires, interviews, and documents. The outcomes showed that the students' requirements did

not match the lessons. He suggested that the department carry out a needs analysis and allow students to work to strengthen their teaching of English.

Tokmark, Butcher, and Fad (2013) used the CIPP model to evaluate and redesign the Master's program (online). Data were collected using a quantitative/qualitative methodology and collected through a survey, group interviews, and a student quiz. The initial results showed abnormalities in the chain (mystical logic). The course was changed and later confirmed as suitable.

Similarly, Tunk (2010) used the CIPP model to quantify the impact of the English language training program at Ankara University. It has used the combined process, data is collected through questionnaires, interviews, and documents, and students are consulted. The results show that there is a need to improve conditions that can improve the quality of the system.

In summary, Usmani, Cartoon, Shammatt, and Samil (2012) use this model in the third phase of the Teacher Education Program in Pakistan. The results revealed the need to investigate contextual needs, while Zhang et al. (2011), which used the model as a framework to guide the design, implementation, and evaluation of service-learning programs. With formatting, you can realize the benefits of the program. Model components are represented by the letter CIPP. Context C, I-input, P-process, and P-product are the main components of the CIPP model. Approved as an educational framework, this module will study the utility of the program and also classify the following:

- a. Context evaluation: it is usually called demand evaluation, and to assess difficulties, resources, and chances in a specific community and setting (Stufflebeam & Zinkfield, 2007). The purpose of this component of the CIPP model is to identify relevant content, identify the target audience and evaluate

its needs, identify opportunities to meet needs, identify specific needs, and judge whether project objectives respond well to assess needs. These methods include system analysis, research, document review, secondary data analysis, hearing, interviews, comprehension test, and Delphi methods

- b. **Input evaluation:** This part believes in several important ways to deal with it in the program and the team boss based on the implementation of the traditional approach (Stufflebeam & Shinkfield, 2007). Manage accessible systems and assets to achieve the objectives of the education program; Evaluation at this level includes how to contract with the use of its assets to attain the aims of the study plan. Part of the materials used to categorize data is survey writing, meetings, and surveys.
- c. **Process evaluation:** This component provides a routine plan for the program. Assess the implementation of plans, regardless of whether the materials, offices, and workforce achieve the objectives of the educational program, the usage techniques are checked and cash is sent.
- d. **Product evaluation:** decides at this stage regarding the performance of the program (Stufflebeam & Shinkfield, 2007). Evaluate the results of the course. To evaluate the product, the result of the educational plan is resolved. It determines how far the goals are achieved and determines when it will continue to be used. The way to think about the use of the model is that it manages all departments to evaluate the educational plan. Indeed, discoveries from a review by the American Training and Development Association found that the CIPP model was superior to other evaluation models as presented by Zhang et al., (2011) this is in contrast to and elaborated criteria for course evaluation are After evaluating through its potential, suitability, and

accurateness, the best methodology that has emerged in the context model, process and product evaluation " (p. 54).

2.6.7 Critical Review of the Use of CIPP Model in School Curriculum Evaluation with respect to Peace Education

Stufflebeam's CIPP model of curriculum has been adopted in many doctoral studies to evaluate the school curriculum regarding peace education (Southee, 2019). A number of research articles have concluded the significance of Stufflebeam's CIPP model of curriculum in evaluating the curriculum regarding peace education. This model of curriculum is supportive in evaluating the social studies textbooks.

It really delivers a much organised way of looking at various parts of the curriculum development process. Whereas, firstly promoted for curriculum development process, it can be successfully used for school evaluation. For school education the type of understanding, abilities, approaches, behaviours that learners obtain in their learning process is the real product. There are many methods carried out in the school to get this product. Positive efforts are assumed to perform these developments (Patil & Kalekar, 2015).

Lutherson (2018) concluded in his doctoral studies that Stufflebeam's CIPP model is significant in evaluating the social sciences textbooks with respect to peace education. In Pakistan, Hassan (2017) concluded the gaps in peace teachings at elementary school in Punjab, Pakistan. In this study, CIPP model has been used in evaluating the social studies textbooks. In view of the use of CIPP model for evaluating English, Urdu and Islamic Studies textbooks with respect to peace education in various studies at national and international level. The researcher decided to use CIPP model in curriculum evaluation in this study.

2.7 DEVELOPMENT OF SOCIAL STUDIES TEXTBOOKS IN PAKISTAN

The process of developing curricula at the school level in Pakistan is a "national" development (Mahmoud, 2006). The curriculum department of the Ministry of Education in the Pakistani government is responsible for developing the curricula for school-level education in Pakistan. Curriculum Supervision and Textbooks Law and Maintaining Education Standards Act 1976 (Government of Pakistan, 1976) to confirm “national coexistence by integrating and preserving the ideological basis of the nation” (Hussain, 2014).

Textbooks are planned and made by the regional textbooks councils and private publishers after the instructions delivered by the curriculum department of the Ministry of Education. Textbooks play an important part in "what is showed in elementary, middle, and high school classrooms" (Mahmoud, 2006), this means that the textbook provides materials and teaching methods at the school level (Banno, 2005), and thus "the most of the teachers use textbooks as their primary curriculum guide and foundation of lessons" (John, 2001).

Within the framework of the National School Textbook and Learning Material Policy (NTLMP, 2007), the government has introduced competitive publications to increase the worth of textbooks and other educational resources. This policy aims to encourage publishers from the private sector to develop many books and textbooks. It was intended to serve as a “Facilitation, Regulatory and Supervision Authority” (Government of Pakistan, 2007) for “Audit Committees, Resource Centers and Training for Private Publishers”.

Provincial textbooks and Private publishers submit their books to the Curriculum Department of the Ministry of Education for evaluation. Curriculum

Department, with the assistance of the National Book Review Committee, reviews and evaluates these books and recommends their use in schools (Mahmoud, 2010). It was not a one-time shooting that continued to improve the development and review of the Pakistani curriculum. The first national curriculum was made in 1975-76 and reviewed in 1984-85, after the 1994-95 cycle.

The curriculum review process was again implemented in 2000-2002, but a comprehensive and detailed curriculum review was conducted in 2005 to develop the curriculum, which has become increasingly objective and mainly reflective. The curriculum has been revised this year to meet the requirements and desires of the modern and scientific era and the labor market in the country. The result of this effort was the development of the 2006 National Curriculum for Kindergarten Schools through Grade-12 (Government of Pakistan, 2009). A significant portion of the revised procedures includes the 'Student Learning Returns (SLO)' for all subjects and grades. SLFP had to carry out assessments and textbooks (EDA, 2014).

This is the philosophy that existed before the 2010 constitution, which changed with the age of the eighteenth change in the constitution and the promulgation of the constitution. With the abolition of the federal government's control of education with the dismantling of the simultaneous law-making list, the delegation of authority has become a regional affiliation (Government of Pakistan, 2010). 18 amendments that change the role of federal and provincial governments on various topics, containing education. This scenario affects the development of curricula and textbooks. This change dissolved the Ministry of Education at the federal level and vested the power to develop curricula for governorates. This has been seen differently in the governorates (Association for the Advancement of Education, 2014). In this evaluation, we try to

look at the scenario in the Khyber Pakhtunkhwa district because it is only for practical study.

After eighteen constitutional amendments to the 1973 Pakistani Constitution were made, the mandate of curriculum development in Khyber Pakhtunkhwa was given to the Curriculum and Teacher Education Board (DCT). The curriculum should be developed and policy should be submitted to the textbook councils. Set standards for the review and review of manuscripts and the approval of textbooks. The Pakhtunkhwa School Board (KPTB) develop books for the public sector, facilitate the development of books through private publishers, and be responsible for the internal review of these books (ESD, 2014).

According to the 2006 national curriculum, the status of developing textbooks varies in all over the country. While the Punjabi and Khyber Pakhtunkhwa textbooks have been adapted to the new national curricula, the rest of the country has to adapt textbooks and most textbooks based on guidelines for previous national curricula are still in use. In Khyber Pakhtunkhwa Province, most of the textbooks for K-12 were developed and obtained by the National Oil Company for Publishing.

During the post-transition period, the provinces did not yet set their curricula and adopted the 2006 National Curriculum. Thus, this research is based on the 2006 National Curriculum which is currently being developed by the Curriculum Department of the Federal Ministry of Education. Hence, in the case of Islam, the 2002 national curricula have been applied so far because the observation made by the religious sections in society against the 2006 national curricula is an attempt to exclude Surat al-Jihad (Holy War). Foreign parts to do so after the events of September 11. Thus, the word jihad (holy war) in the school curriculum was primarily represented as “a war

against infidels rather than a broad interpretation that gives jihad a privilege against poverty, ignorance, or inequality” (Faizi, 2010).

2.8 CONCEPT OF PEACE

Peace is defined differently in various languages and cultures. In Western culture, the Roman concept of the Peace meant the absence of violence under the rule of law. Erin, Greek, Hebrew, and Arab peace refer to peace as justice or the absence of sequential violence (Galtung, 1981). The concept of peace differs in Eastern culture. The Chinese idea of hope, or Ping Ho, fits well with the state of preparation. The Japanese concept of Heiva and Chiva conveys harmony, complexity, and serenity. Shanti's Indian concept, which is usually translated, means a well-organized state. Himsa is another word in India which is used for peace, which means denial of murder and non-violence (Galtung, 1985).

According to eastern and western cultures, peace is a concept that applies to both outer and inner aspects. Peace is a situation in which individuals, families, groups, societies or countries involved in the low level of conflict, have a pleasant relationship, work together to solve conflicts, reverence justice principles, meet basic needs and respect human rights ”(Anderson, 2004) Peace, Which emphasizes the inner feelings of mankind, can be seen in other ways. The peace described in this way is found in the teachings of the Eastern religion that are important to the quality of the human mind.

Galtung (1996), one of the most prominent peace research theorists, defines peace in another way. The first is the negative peace of "peace is the lack of all forms of violence" and the goal is to achieve the absence of all forms of violence. Another definition is positive peace: "Peace is a change of innovative, non-violent conflict." The concept of peace research in the East has different directions.

Galtung (1981) compares the differences between the concepts of peace between East, East, and West/existence: "Eastern civilizations are more self-contained. Once again, the East has become more complex and centralized if it is to achieve" world level "or at least theoretically and conceptually. The most important thing in peace planning Extreme is that peace is in the universe. Peace and spiritual harmony. "This comparison shows the different positions of the eastern view on self-control in the East and its view of peace in its control of Western society.

Eastern ideas are less scientific than western ideas. However, Eastern nations have embraced ways of exploring peace from a Western view, while Western perspectives have expanded the concept of peace. The growth and idea of peace is revealed in the Nobel Peace Prize. The award is given to individuals and organizations working to combat war and violence. But, in 2006, the award was given to Mohammed Yunus and Jeremy Banks, who want to promote socio-economic growth. (Nobelprize.org, 2006).

Yunus recognized Graeme Bank to improve the position of women in the family and society, especially for the poor. It assumes that "all women can be liberated in the context of bourgeois development by involving them in the public sector, especially in the expanding monetary economy" (Rahman, 1999).

It supports the concept of feminist peace by improving the social position of women in the family (Brock-Yon, 2000) may reduce partial violence. The 2007 Nobel Peace Prize was presented to Albert Arnold (Al) Gou Gier and the Intergovernmental Panel on Climate Change (IPCC) for their struggles to spread, publish and lay the foundation for more knowledge about artificial climate change, and reward and measures must be taken to address these changes (Nobelprize.org, 2007).

This prize is associated with Gaia's peace (Groff & Smoker, 1996). Thus, the transition from the Nobel Peace Prize to the concept of peace is linked to the concept of women's rights peace and the more comprehensive idea of peace.

Jove and Smoker (1996) studied the evolution of thinking in the context of Western peace research since 1940, and they proposed six perceptions, starting with the old opinion that peace is more than just war;

- 1) Peace, because there is no war.
- 2) Peace is in the balance of power in the international system
- 3) Peace is like negative peace, peace is like positive peace
- 4) Peace is like feminism
- 5) Peace is unified in Gaia
- 6) Internal and external integrity is the perception of peace.

The lack of war is due to conflicts between countries and between countries. To achieve peace, we must stop the war. The idea of peace was considered by many to be insufficient in the absence of war and replaced by a broader understanding of many elements. Hence, peace is tranquil recognized as a basic circumstance for each optimistic perceptions of peace that have emerged from this primary view.

Indeed, if there is war, other concepts cannot evolve. In 1941, the idea that there was no war and peace, and he established the idea that peace was a force for equality in the international arena. The idea is that peace balances administrative, societal, national, and scientific issues. If this balance is disturbed, the war will begin. The balance applies not only to interstate relations but also to interstate relations.

In 1969, Galtung developed this perspective, linking peace with both positive, negative, organizational, and social violence. In the 1970s and 1980s, women's peace

scholars adopted the Galtung view of positive and negative peace not only at the formerly but internationally (Brock-Utne, 2000).

The concept of peace is evolving with the peace of Gaia Holistic Peace, which emphasizes the inner and inner (spiritual) aspects of the human ecological system, inner and outer peace. Gaia's concept of peace, expressed by Grove and Smokers (1996), has no spiritual dimension. Thus, there are some beliefs and behaviors that seem to be related to spiritual dimensions (Darlington, 2003). This example links external peace to the mystical (spiritual) side.

2.9 PEACE EDUCATION

Peace education has gained great importance from international academics and has been supported and strengthened by many international organizations, for example, the UNESCO, UNICEF, CCTP, HAP and GCPE. Boulding (1988), Harris and Morrison (2003) and Reardon (1988) outline the components of peace education and describe the content, objectives, and goals of peace education in terms of education. Danesh (2006), Brenes Castro (2004), Reardon and Cabezudo (2002), Svec-Hin (2004), Kester (2008), and many other scholars have discussed and identified various models of peace education in their studies.

When World War II ended, the world began to consider peace education and began to promote it in the world. Globally peace education presents in several forms, while UNESCO has focused on understanding other cultures to promote peace around the world. This type of education is geared towards renewing different cultures and traditions to understand, respect, communicate, and help each other. Since then, she has built on peace studies and science, as well as peace education. UNESCO has provided helpful advice from the Central Asian Pacific Office (PROAP) to enable life in peace and harmony (UNESCO, 1998).

According to Harris (2010), the growth of peace education and researches continued in the late twentieth century, indicating the interconnection between peace education, peace movements, and peace studies through activists to promote peace and highlight the consequences of violence. Teachers took advantage of these activities at universities and colleges to provide learners with the vision and competencies to manage conflict and violence in a variety of settings. Definitions, goals, aims, methods, and contents of Education for Peace are defined.

2.9.1 Peace Education- A Critical Review

Peace education aims to promote peace and end wars by spreading and nurturing the concept of peace and its position. Education is a basic instrument in this respect for promoting learning and understanding peace. Fontana (1999) explain peace education in words of knowledge, skills, approaches, and principles: "Knowledge, abilities, and attitudes that will bring about behavior changes are strengthened to enable all men to prevent violence and conflicts of all kinds.

A peaceful settlement of disputes is achieved, creating a favourable atmosphere of Peace at the national, international, personal, and personal levels. According to Hicks (1985), it develops understanding, awareness, and behaviors that should focus on exploring peace ideas and concepts, studying obstacles to peace, and studying ways to build the future.

According to Harris and Morrison (2003) it as a way to empower people with the knowledge, abilities, and behaviors. The philosophy of peace education includes love and nonviolence, and the process is to empower people to build a peaceful and sustainable world by empowering them with certain skills and knowledge.

According to Harris (2002), peace education is the search for sustainable peace and the desire to achieve and maintain it as he said: "Teaching must reinforce the desire

for peace in people and provide them with an alternative way to manage conflict. Because they provide them with critical analytical skills that rid them of Injustice and inequality.

Reardon (2000), regardless of Harris, focused on providing knowledge rather than the desire for peace, as he suggests: Overcoming problems and realizing opportunities. "By defining peace education in two ways, Sinelarat (2002) suggests that peace education is first and foremost a broader sense that focuses on issues of understanding and learning about peace, its scope, content, and problems. Then it comes to peace. In another way, it includes peacebuilding with a focus on the educational process and its contents for spreading peace, happiness, and peace in the world. It is simply about education for peace.

The scope of peace education includes non-formal and formal education and all goals of peace. It is explained as follows. The first refers to moral behavior which is called to be a strength. The second talks about a mental culture that initiates meditation and a spiritual journey to achieve peace of mind and is called Samadhi. The third is Pana, which refers to seeing the reality of things through insight or wisdom. From a Buddhist perspective, peace education refers to enlightening thoughts, emotions, and feelings. From an Islamic perspective, peace education refers to justice and equality by developing the analytical capabilities of students to comprehend the societal, financial and political problems of Muslim society (Koilu, 2004).

According to Harris (2008), many conflict resolution techniques have been found in human history. Peace education is, in this regard, one way of increasing the importance and strategies of peace and the harmfulness of violence among people, by creating consensus on maximizing the use of peace strategies to benefit human societies. Activities to end violence and conflict take place informally within

communities and groups, and formally these activities are observed at universities, colleges, and schools. Many generations of people have used informal practices of peace education by practicing various conflict resolution activities without the use of deadly force.

According to Banti (2002), traditional conflict resolution practices have been used in the past to promote peace among various communities. They passed on nonviolent strategies and mechanisms to their descendants through informal peace education for resolving disputes and conflicts.

Despite the unavailability of written records, we know from the narrative story that people used society-based peace education policies to promote the understanding and practices of peace education and security. Anderson et al (2011) gave two points of view in terms of historical perspective and deviation from peace education.

According to Comenius, the Czech European scholar used the word peace education in the seventeenth century, when loved ones brought people together and knowledge based on unity. He believed that sharing knowledge and understanding other people's values could be an effective way to achieve peace and end violence and conflict. His approach to peace education was focused on a harmonious world, without conflicts and differences, where people of different backgrounds could live with acceptance. According to Anderson et al. (2011), at the beginning of the peace educational movement, children of the 19th century were given ethics, morals, and religion in schools.

Unlike the religious mode of peace education, Harris (2008) believes that religion provides guidance for the promotion of peace, but ironically it is also a bone of conflict because it was supposed to destroy others belonging to another religion. He believes that religion contributes equally to peace and wars, pointing to the

contradictory aspect of human nature as they learn about peace in schools and colleges and always ask about a peaceful life, but cannot live or figure out how to live peacefully in the world.

According to Harris (2008), the school system and the writing of any textbook on peace in the 17th-century peace movement were discussed. The long history of wars in the past has indicated to the world that something must change. As a result, the world managed to hold a peace congress from 1889 to 1993.

In this regard, the American League of Schools of Peace was founded in 1912 to spread the interests of fraternity and social justice, and many teachers from different countries joined this organization and celebrated the annual day of peace in schools. It was intended to prepare teachers for peace. Therefore, most social studies teachers initiated a wave of lectures on international relations to prevent violence against foreigners.

According to Harber (2004), nationalism was believed to influence young people in wars, so many educators took a progressive approach to education reform and began teaching about common humanity to promote peace and social progress and prevent ways leading to wars.

2.9.2 Aims of Teaching Peace Education

There are different educational goals to be pursued in different education systems and nations (Bar-Tal, 2002). Many organizations promote different goals of peace education. In this regard, UNESCO works in various countries coordinated with the UN to endorse peace and human rights, as follows.

1. Developing a sense of universal values and behavior in every individual to leave peacefully and develop peaceful environment in society.

2. Developing skills and abilities to assess freedom and meet challenges. It refers to preparing citizens for difficult situations and adapting them to responsibility and independence.
3. Developing the ability to recognize the different values of different cultures, peoples, genders, and to improve the skill to conversation and cooperate with others.
4. Develop the skills and abilities to manage conflict and violence and promote students' inner peace to establish strong traits of care, participation, empathy, and tolerance.
5. Nurturing citizens 'ability to make informed decisions based on their assessments, current conditions, and seeing the future.
6. Individual development for achieving and a sense of equality and solidarity at the national and international levels for long-term and sustainable development (UNESCO, 1995).

These goals have been prepared and recognized by different countries to enable citizens to face difficult and uncertain situations and wise future options. In this sense, UNESCO has formulated it as “learning to live together” that emphasizes several concepts and values related to living one another (Sinclair, 2004).

This goal is to instruct people of various nations to live in peace with one another in the twenty-first century. However, it also depends on the countries how successful they are. UNESCO has no jurisdiction to enforce and implement change (Schweisfurth, 2005). UNESCO has not only set these goals specifically for young children, but it can be used for everyone.

Unlike UNESCO, UNICEF focused on developing peace education programs in many countries for children to enhance children's understanding of peace and social

justice (Fountain, 1999). UNICEF has set peace education goals to improve learners' understanding, behaviours, and abilities regarding peace.

The Peace for Peace Association (PPUP) project is the second peace education organization in Britain that provides academic resources for teaching. PPUP has set its goals of educating peace more broadly and adapting to the broader contexts that UNICEF is unlikely to undertake.

The goals are addressed as follows:

1. Understanding violence in terms of its nature, origin, and effects on the victim and the perpetrator.
2. Secondly. Develop a framework for achieving creative and peaceful societies.
3. Third. To improve the understanding and awareness of people and nations with peaceful relations.
4. Fourthly. Investigate the reasons for and causes of violence and conflict by analyzing the attitudes, values, and perceptions of individuals in society.
5. Enabling people to search for possible alternatives and nonviolent skills.

Harris (2002) acknowledged the following goals of peace education:

1. To create exposure routes for the future direction
2. Described peace and implanted it as a process
3. To develop ways to promote peace about social justice
4. To motivate people to respect life
5. To end the violence.

These goals are explained and defined in terms of teaching and knowledge transfer about peace by addressing and analyzing intercultural understanding, security systems, and future direction.

Comparing the opinion of another peace education expert, Reardon (1995) defined and explained the purpose of peace education as developing transformational conditions and awareness as follows: "The purpose that I understood in peace education is to foster the development of our awareness, which will help us work as worldwide citizens and change the current human situations by innovating our ways of thinking and our social structures." the society. There are clear similarities between these two definitions and future interests. Harris and Reardon are the most influential and best-known peace educators around the world.

The people of Thailand were affected by two major religions, Islam and Buddhism. Nipana is known as the primary goal of peace education that aims to achieve the greatest happiness and freedom (Sivaraksa, 1994; Brantmeier, 2007). Refers to individuals to find their inner side. In Islam (Koilu, 2004).

From a religious perspective, the goals of peace education are related to the spiritual dimension and a large extent to the social structure. In general, behind the goals of peace education, there are different backgrounds and factors such as the programs and goals of different organizational agencies and the social, cultural, and religious affiliation of the scholars who define them.

However, among the various peace education programs, there are certain goals related to teaching students to realize the importance and value of peace to take change and strive for a peaceful society and a world as a human place (Bar-Tal, 2002). These goals are linked to the Thai perspective about resolving conflicts, coexistence between cultures and religions, and choosing the desired future. There is a great need for

Thailand to educate its citizens about the knowledge of peace because of its long history of conflict and fierce fighting because this will change the culture of peace among all its citizens (ICG, 2010).

There is no clear curriculum for peace education in Pakistan, but various components and aspects of peace education can be found as part of the curriculum, for example, it was discovered in a study by Pitiiyanuvat and Sujiva (2001) that the national education policy in Pakistan is working to develop the characteristics of good citizenship A peaceful life for all citizens in society. Schools affirm that they maintain discipline, order, social development, and religious behavior. While students in primary schools are taught about ethics, citizens, and religion, that is about eighty percent of school time (Pitiiyanuvat & Sujiva, 2005).

The same pattern is followed in all secondary schools and is centred on the "three pillars" of the country, religion, and property. The school day begins with a national anthem and prayer for students to present their loyalty to the king every day. This aims to develop unity and Pakistani, which some scholars criticize because they believe that a focus on "Pakistan" may be the cause of conflict for some ethnic groups in the northern parts of the country.

2.10 EXISTING SITUATION OF PEACE EDUCATION IN PAKISTAN

Pakistan has taken some initiatives after independence in 1947 in the educational policies and constitution regarding peace. The founder of Pakistan stated the beliefs of the state in the following words: "We believe in the principle of honesty and national and international affairs, ready to contribute in the development of peace and harmony among the nations of the world. Pakistan will not be found guilty of providing a goal

and moral support to the oppressed and deterrent nations of the world and of adhering to the principles of the UN Declaration (Dani, 1981).

Pakistan has taken initiatives in the constitution of 1956 and the constitution of 1962 about freedom, equality, tolerance, and social justice to all communities. In 1973 Constitution part II amendment 19A is about fundamental rights, the right to gain knowledge and information about their legal rights, and the rights of others.

Khan, Sindher, & Hussain, (2013) describe that the National Education Policy (NEP, 2009) mentioned many features of peace education e.g. developing religious harmony, and human rights. Pakistan included peace education aspects and human rights in the curriculum (P-5, 32, 45, 48).

Pakistan's national education policy 2017 also mentioned peace education in the section of policy provision and international commitments. The policy also mentioned the commitment about SDGs as Pakistan signed it in 2015 under the United Nations general assembly (P-6, 13, 26, 28, 41, 44, 64, and 78).

Pakistani universities introduced different degree programs from BS level to doctoral level on peace education and conflict studies. The details of these universities are as follows:

1. National university of sciences and technology, Islamabad.
2. National defense university, Islamabad.
3. National university of modern languages, Islamabad.
4. The University of Peshawar.
5. The University of Swabi.
6. The University of Swat.
7. COMSAT University Islamabad, Abbottabad.

Only National Defense University, Islamabad is offering a BS peace education program under the headship of faculty of contemporary studies. The other universities in Pakistan are offering MS and PhD level programs in peace education and conflict studies.

In Pakistan major revisions are required in the textbooks of social studies to enhance the vision of peace in school adolescents. Salman (2016) said that the school curriculum did not fulfil the requirements of peace education in Pakistan. Because Ali (2019) concluded in his doctoral studies that a separate course on peace education would be introduced at school level. Therefore, the researcher decided to work on exploring the needs of peace education in textbooks of social studies textbooks.

2.11 GENERAL PERSPECTIVES OF PEACE EDUCATION

Danesh (2006) reported that the world saw ways of transmitting violence and made it vulnerable to its failure to resolve conflicts peacefully, although history has revealed conflict resolution techniques used in the past to avoid atrocities. It is an approach that offers multiple strategies for peace and violence avoidance. The process of peace education is based on formal and informal efforts and strategies to develop students' knowledge, behavior, skills, and understanding of how to live one another peacefully, with mutual respect and trust. Peace education practices and activities are tools to end violence, hostility in schools, educational institutions, and communities (Harris, 2008).

Peace education is a preliminary practice of developing a principles of peace. Education is an essential element of a principle of peacebuilding that transmits values and knowledge of peace to individuals and includes support for human rights, conflict resolution, and various problem-solving skills. In a culture of harmony, people esteem basic human rights and share the behavior, values , and attitudes that apply to them and

solidarity with others. It also implies the empowerment of minorities, the participation of repressed groups in society, free communication, the peaceful resolution of conflicts, and the change of the spread of viciousness through peacebuilding instruction.

Mahatma Gandhi (1999) argued that we can bring peace to the world only by teaching our children, giving basic values and knowledge of peace that will enable them to be capable individuals who can appreciate different cultures, traditions, and ethnic communities and perhaps strive for freedom, sovereignty, national pride, peace, and community participation. The UNESCO Constitutions (2005) state that wars in the human mind are in their infancy and that a defense mechanism must be built there. It is considered the soul of education that prevents human catastrophes and can be applied as a solid shield for the survival of people on earth.

It is a process to establish peace in human minds; it can be applied as an antidote against conflict and violence and probably has answers to all kinds of violent war events that happen in the world for whatever reason. Peace education aims to build the necessary capacity for all citizens to cope with uncertain challenges, to lead to global peace, and to fight for the development of a world free of violence and conflict (UN, 2000).

It is believed that the first European to use the term peace education for the first time was probably Comenius, a Czech scientist, and educator who believed that peace could only be achieved by sharing universal knowledge around the world. This method is useful in such a way that it leads people and various groups to accept and recognize other people's values and culture and to eliminate the differences that are mainly the main cause of conflict. The objective of peacebuilding is to make such a world in which people accept one another and live in harmony and congruity with one another. After the Napoleonic War in the nineteenth century, political and educational scholars and

leaders showed serious concern to conduct in-depth research into wars and its dangers and to form possible ways of achieving peace. In all European countries, including Italy and Germany, various organizations that cared about peace were founded after the First World War. In the 19th century, scientists and intellectuals from all over the world formed many organizations and institutions to raise awareness of the dangers of war and mentor people to achieve peace.

Peace education at the start of the 19th century, Europeans and Americans founded a society to form ways of dealing with the circumstances that probably led to the First World War. While Alfred Nobel, when she convinced Bertha von Suttner, also decided to launch the Nobel Peace Prize.

According to Hamann (1996), he also contributed by organizing international peace congresses and writing counter-conflicts to conflicts and conflicts. At these congresses, it was decided that global issues and conflicts should be resolved through negotiations and other peaceful ways of avoiding wars. At these congresses, the goal was to establish ruling alliances against all possible circumstances that caused the First World War.

According to Scanlon (1959), sections for the promotion of global integrity through school cooperation have been opened in all states of the American School Peace League. Their plan included preparing 500,000 teachers who could promote and spread peace. This happened between the two world wars when the lecture on international relations to students began to eliminate the desire to wage wars against foreigners. Before that, schools were limited to teaching about the common values of humanity. Teaching international relations and harmony and respecting other values and cultures played a vital role in eliminating certain factors that caused the wars.

In the start of 20th century many women have contribution in the field of peace education. One example of this is Jane Addams, who was a strong advocate of accepting refugees and won the Noble Peace Prize in 1931 for her peace services. She started her campaign with the slogan of peace and bread. How she considered poverty to be the cause of all wars and conflicts. She was a strong advocate of democracy in which the rights of all individuals should be secure and protected. She criticized the traditional approach of the curriculum, where the choice for women is reduced to limited possibilities. She was one of the active members of the League of Nations founded after the First World War to prevent countries from engaging in wars. It was the same time that when she was fighting against child labor,

Maria Montessori, an Italian educator for children, visited Europe to convince teachers to get rid of the authoritarian approach to pedagogy. She advocated for a dynamic curriculum that offered students to study what they wanted to study and convinced teachers to adopt that curriculum in their pedagogy. She presented the detrimental effects of an authoritarian approach to pedagogy on children's skills and abilities. She believed that peace education could only be achieved if children were taught in a free spirit, love for others, and demanded sightless obedience through authoritative pedagogy.

After World War II, citizenship was developed. Read (1974) contributed to the integration of art into peace education, as he liked that human lives could be saved from the harmful effects of wars by promoting the creativity of human abilities. The first college-level peace education program was launched in 1948 in Manchester. After that, peace education took the form of the science of peace to counter the wars that scientifically caused hundreds of deaths during the 1950s. The manifesto was conceived by Bertrand Russell and Albert Einstein, which was delivered after it was signed by all

known intellectuals, scientists, and academics, in which the threats of thermonuclear war to humanity and civilization were discussed.

Galtung (1969) is one of the pioneering scholars of peace education. He gave a fundamental concept of peace and played its role in removing the negative components associated with peace education. It has linked peace education with other major areas of study such as human rights studies, development studies, and disarmament studies, thus expanding the scope of peace education.

Reardon (1988) presented vital values such as commitment, care, human relationship, and international citizenship during the school period. That is the goal that peace workers are striving for in all parts of the world. This objective must be accomplished through training, which is a means that will shape new generations of sustainable peace. In this regard, education is the only and vital means of achieving this great goal by developing the minds of generations about sustainable peace.

2.12 GLOBAL PEACE EDUCATION

According to Reardon (2001), the renowned peace education scholar recognized the global agency as the basic and essential competence of peace education experts and researchers. Numerous peace education campaigns have been organized in the whole world to meet the requirements of learners and develop a culture of peace around the world. In the 44th UNESCO International Conference on Peace Education has endorsed education for human rights, peace, and social equality. There is a requirement to eradicate certain problems to peacebuilding for example racialism, nationalism, bias, religious discrimination and intolerance and violations of basic human rights and social injustice with minorities and the poor, in the educational growth of peoples to support democracy, citizens' rights, and world peace. It is further highlighted in the document

to improve curricula and learning and learning approaches that are important in the development of responsible citizens and respected people.

UNESCO provides a comprehensive framework for bringing a culture of world peace through a holistic education that includes administrators and educational partners and also insists on greater autonomy and continuing education implemented around the world, with all the necessary resources. The content should additionally include citizenship education that enables individuals to engage in conflict resolution strategies, democracy, human rights, elimination of discriminatory behavior based on ethnicity, racism, religion, and sexism. The framework indicates that the aim of peace education is the development of every person in this universal sense of value and the achievement of certain behaviors that envision a culture of peace in different socio-cultural contexts by identifying and respecting human rights and achieving democratic behavior.

UNESCO insists that a democratic approach that includes the concerns and suggestions of all should be adopted in the design of the content of peace education programs, as each group has its ways and approaches to dealing with violence and conflict. It is important to seek a mutual indulgent of each other's concerns and by negotiating with each other on an equal basis (Hague Appeal for Peace, 1988).

Three other international organizations also work on peace education, which includes: the Global Campaign for Peace Education, International and Manifesto 2000. In this regard, the Global Campaign for Peace follows the same plan provided by UNESCO developing educational programs that can help to achieve a culture of peace. The Hague Agenda for Peace and Justice of the 21st Century states that understanding the citizens of the world on global issues, acquiring conflict resolution skills, fighting for peace and eliminating violence, living respecting human rights per international standards, appreciating diversity and different cultures and respect every human being

on earth can be very effective in achieving a culture of world peace. However, only a systematic approach to peace education can achieve such peace education (UNESCO, 2009).

Thus, peace education must be initiated in conflict and its ability to change and transform the mentality and cognition of individuals must be strengthened to nurture peaceful individuals, communities, and environments around the world. The common goal of The International (EI) and UNESCO is to strive for a democratic, curious, intellectual, educated, and participatory society with a culture of peace. In this way, both organizations are supporting democracy, basic rights, global understanding, and solidarity with peoples, especially their members.

The analysis of the Global Education Monitoring Report for 2011 emphasizes the effect of wars and armed conflicts on global education; therefore, it is proposed to devise ways to promote and protect education, teachers, and students in conflict areas in their member states. Its goal is to keep education protected, schools safe, and guaranteed peace for all students, teachers, and children by providing security.

EI's goal is also to strive for the renewal and renewal of education in conflict-affected areas, considering education necessary for all people because it is the only way to provide negotiation and understanding among various groups, communities, and nations. The international conference of EI in 1997 and 2002, which was held within the topic of democratic societies, discussed the role of education stakeholders in the fight against all types of xenophobia, anti-Semitism, and racism. EI emphasizes that it conducts a dialogue between different cultures, civilizations, and religions to obtain ways of protection from dangers and challenges such as unequal opportunities (UNESCO, 2009).

HAP initiatives and frameworks developed by UNESCO are supported in the Manifesto 2000 produced by Nobel Peace Laureates to develop the culture of peace and harmony. The manifesto also emphasizes the rejection and elimination of violence, respecting life, solidarity, sharing and understanding other people's cultures, and active listening. The manifesto explains a clear procedure on education. Peace education is supported in these international documents that represent certain values across borders.

Another example of an international organization working for peace is the Institute for the Advancement of Quality Education (EDUCA), which consists of teachers dedicated to promoting peace in school communities and striving to develop curricula, which could help participants create a positive learning environment could study peacefully. In this regard, the EDUCA peace team supported the Canadian Agency for International Cooperation from 2002 to 2004 by providing its assistance in training, research and evaluation of projects to support teachers to establish a peace mentality among students (UNESCO, 2009).

Violence in school adolescents is in international concern. Almost every country of the world focuses on the need and importance of global peace education. This is an emergent requirement to present worldwide peace education in Pakistan at school level. Zahid (2016) said that it is the need of the day to comprise the concept of the global peace education in the school curriculum in Pakistan to reduce violent activities particularly in Khyber Pakhtunkhwa Province, of Pakistan.

2.13 VIOLENCE IN SCHOOL ADOLESCENTS- A GLOBAL ISSUE

Conflict is inevitable among people, but violence is not. Real violence is a response to a conflict that causes unpleasant consequences. Violence-based conflicts are destructive and major obstacles to the development of the world's poorest countries

today. According to (Davies, 2005), violence and conflict have eroded the development of the whole world.

The World Development Report (2009) points out that violence is destructive for the world because it is not only the cause of death but also exhausts all the resources of a country and the ability of children who participate in the economic, civil, and collective development of any nation. Violence physically affects the world, just as it has seriously affected people emotionally and psychologically, so it takes a long and unknown time to heal. It is the biggest obstacle in the lives of individuals to live with honor and respect because it affects peoples, community, and society and causes anxiety in all places and institutions, including schools and universities (UNESCO, 2009).

Violence has been extremely threatening because of its endemic nature, which also includes students who engage in such behaviors in middle-level schools that are intolerable to society. Certain conflict experiences that students face include violence, harassment, corporal punishment, antisocial behavior, intra-conflict, vandalism, sexual violence, ethnicity, gender bias, and religious discrimination. It is dangerous for the holistic development of people who suffer from any form of mental or physical violence, injuries or abuse neglected in treatment (Wright & Kenley, 2003).

It also affects the learning of students who face poor sanitation, unhealthy diets, and corporal punishment. Cases of violence are associated with the use of weapons such as knives and rifles. Violence is a major concern in the school environment because it reflects our national health situation. Peace education is necessary for violence that psychologically affects students and tends to engage in conflicts with peers and teachers in schools (Balali, 2013).

According to Banja (2002), instead of becoming a place of peace, many schools have become a dangerous place where students engage in violence and play devils in their societies. There are specific conflicts in Mansa County schools. In 2014, based on the mere allegation of male exercise, the infrastructure of the high school was destroyed. It took more than four days to stop the vandalism by police forces. St. Clement's School, which is also based on faith, also faced some male behavior from students 12 and 9 years after the exam.

In 2014 and 2015, they monitored the behavior of delinquents and vandalism of infrastructure in schools worth a large amount of money. Every time the twelfth grade goes out to the communities after the end of school age, they behave badly. Students also showed violent behavior toward the administration when they were banned and their mobile phones confiscated in classrooms, as they cited the importance of integrating information and communication into education as a subject. When the question was taken to the office of the secretary of the District Education Board for a settlement, it brought disappointment to the students.

During the 2016 inter-school games, another incident of student violence was reported at Saint Clement School when students quarreled with teachers who belonged to Mansa High School. This fight proved to be a hassle for the Saint Clement School when they were at home to Mansa High School to take part in football competitions and face a violent fight as a retaliation for their misconduct and violence. It was a great struggle that forced the army to intervene (DEBS, Mansa, 2016).

Zanis also reported (2008) that in another violent incident, police arrested 48 Monza High School students on charges of violence and damage to school property and infrastructure. Zanis (2008) also reported another incident of violence at a high school in Chikankata and the burning of a staff house in Mazabuka district. The students

showed their violence when it was reported that one of the students was admitted to Chikankata Hospital, who allegedly watched the face of his teacher in a dream, who offered him to eat fresh meat. Another incident of violence was reported at Kenneth Kaunda High School when students attacked and damaged school property and a staff bus with an undisclosed amount of money. They also tried to attack the Chinsali girls' high school, but they did not succeed in trying to intervene with the police. Reported in the Times of Zambia (2007) in a fierce fight among high school students Mpika Bois, one student died. It is also stated that in one academic year in 2008, more than ten high schools were faced with irregular student behavior (<https://www.lusakatimes.com>). The main thing that has come to everyone's mind here is why so much violence is reported in many upper secondary schools when everyone is well acquainted with peace education.

2.14 INCLUSION OF PEACE EDUCATION IN SCHOOL CURRICULUM

Peace education with rich diversity and characteristics is promoted in numerous contexts. Davies (2005) clarified the significance of incorporating peace education into the curriculum that must reveal the needs and problems of different groups in society. It has been explained and inscribed in different ways of teaching about peace education because it takes different forms because human beings have suffered from various conflicts and violence for centuries of human existence.

Peace education encompasses all factors such as different needs, issues, culture, and interests of society, the suggestions and abilities of teachers (Bar-Tal, 2002). The curriculum is a way of conducting peace education that reflects and conveys the message of peace to all students in society so that all participants are introduced to peace strategies to ensure safety and security.

It shows that each subject is vitally capable of incorporating and providing students with peace values and principles. It is more reinforced on cultural, domestic, civil, and ethnic conflicts in the perspective of humanism for peace education as a focus on healing the conflicts that prevailed in certain societies and cultures. It consists of certain human skills such as impulse control, emotional intelligence, and consciousness, anger management, assertiveness, problem-solving, and empathy development.

According to (Balili, 2013), these basic skills are of great importance because they play a critical role in resolving problems and disputes. He further explains that 60% of schools in the world have peer mediation programs, but still, we can question their effects in the context of peace, because valence is still exposed by students in schools.

2.15 EFFECTIVENESS OF PEACE EDUCATION IN SCHOOLS

Davies (2005) emphasizes that it focuses on the safety of children in school, because it is usually not based, and much systematic evidence shows increased rates of bullying, aggression, harassment, and violent conflict in school children. We usually find imperfect facts and figures about the extent and nature of child violence and crime, because it is not easy to estimate. So, today in the modern world, it is not only the duty of teachers to manage the violence of students and young people, but that issue must be addressed and resolved by the school and the entire community. Helpers around the world have become a major concern to assess the growing rate of violent incidents and conflicts among school children, especially children of different cultural backgrounds.

It is difficult to say what can be a quick and quick solution to dealing with violence and conflict in schools that leads students to a trend of intimidation. Although it has many shortcomings, Devise reported on the efforts of many countries seeking to

find an effective solution that could reduce violence and provide a safe, secure, and creative atmosphere for teaching and learning in schools that can produce effective and fruitful youth for the world. In the same way, schools have adopted modern strategies and approaches to eliminating and reducing violence in schools.

In this sense, the role of teachers is essential to include new ways of managing conflict and to make students creative, innovative who can develop their personalized skills in dealing with violence and conflict. These strategies can be categorized into violence management, discipline, and anti-social and anti-violence programs. It may be effective to use these strategies and programs to reduce hostility and stress in the school environment and devise ways to promote cooperation and peaceful behavior among all students. Such integrated policies, training, and efforts play a major role in developing students' skills to understand conflict, make a nonviolent and secure learning situation in school and highlight adult issues related to violence and conflict.

Davies (2005) proposes to include in the curriculum all aspects of peace education that must reflect the needs and problems of diverse and different groups within society because violence takes different forms, so peace education must encompass multiple conflict resolution and violence management strategies. In secondary schools, teachers usually face psychological and physical violence, which also causes civil and domestic violence. They have invested their efforts in developing an interest in global issues, poverty, and peacebuilding. They are also related to illiteracy, poverty, hunger, and basic human rights, which help to understand the crisis and cause many problems for developing countries and poorer countries. In understanding violence, development studies provide an essential insight into structural violence and help focus on such institutions that strive for repression and domination.

Peace education is highly emphasized in such studies for the development of human lives and the community. Peacebuilding is also supported by political and civic education that educates people about their privileges and accountabilities and their link to their culture, society, and the world and enables them to become responsible citizens. Contemporary researchers and teachers have developed a trend of involving students and consulting with them on coping strategies.

According to Solomon (2004), schools prefer to inspire and implement such policies as cited by experts and push themselves with a solution to connect different minds with policies imposed by adults. It is such an effort at the national level to engage young people with a commitment to building peace. The mandate of schools is to encourage a better understanding of themselves and others among young people so that all people can live peacefully with each other creating a tolerant society.

Schools provide instruction to students on the core values of citizenship and democracy that help build a peaceful and nonviolent society. Thus, peace education plays its role in creating peace, because it aims to create a peaceful world through social pedagogy and social constructivism (Vervimp, 2009).

2.16 MODELS OF PEACE EDUCATION

Peace education consists of different frameworks of different practices in the world that are based on a certain set of beliefs under a certain context in which they exist.

According to Solomon (2002), the meaning of these different peace education programs varies depending on individuals and context. For example, peace education can be seen as reconciling with enemies and changing the mind-set of young people, or it can be a matter of developing violence prevention skills through the inclusion of human rights awareness among individuals. Thus, there are several kinds of peace

education approaches and programs. Here in this study, different models of peace education are examined in detail. The details of the models of peace education are:

2.16.1 The Learning to Abolish War Model

Reardon and Cabezudo (2002) developed the learning to the Abolish War Model (LAWM) with the help of the College of Columbia University’s teachers and it was supported by the Hague Agenda. The LAWM has been developed in the perspective of peace education and it has been evolved at the end of the twentieth century and its main view considers violence as the core problem in the culture of peace.

Hence, it is emphasized in the outline of education for the elimination of conflict, the elimination of all types of conflicts, and the administration of honesty. LAWM consists of four conceptual tracks: 1) the root causes of war/culture of peace, 2) law, humanitarian institutions, and international human rights law, 3) disarmament and human security, 4) preventing and resolving violent conflicts. Figure 3.1 shows that peace education for the abolition of war and violence is centered surrounded by other LAWM components.

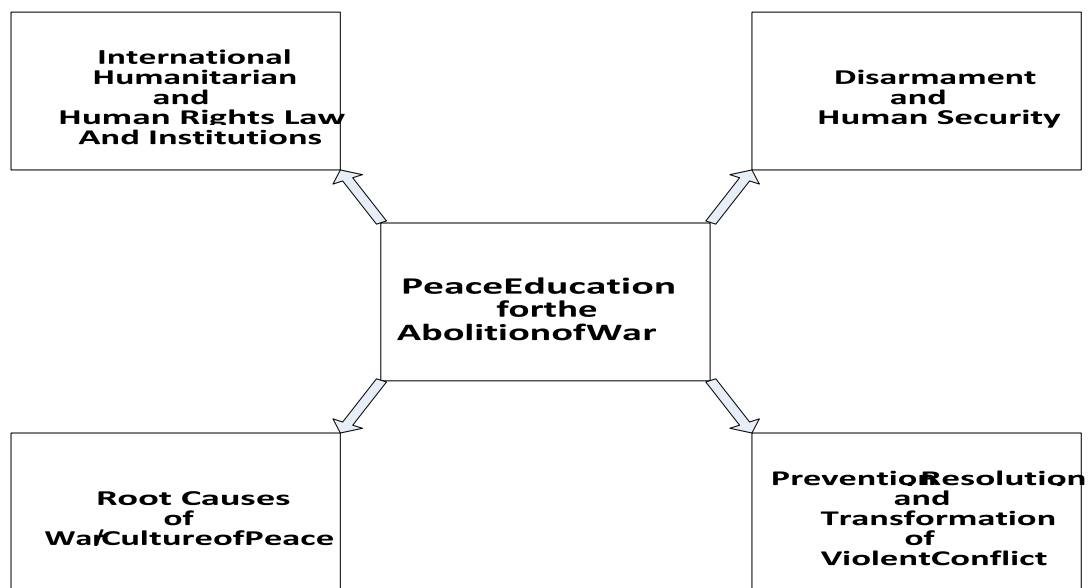


Figure 3.1 Learning to Abolition War Model (Source: adapted from Reardon & Cabezudo, 2002)

Details are taken and summarized from the book "Rationale and Approaches to Peace Education".

Strand 1: The Root Causes of War/Peace Culture: In this direction, it aims to boost the skills of critical thinking among teachers and understand the environments culture of conflicts and violence so as to eradicate them, and to achieve a culture of peace among all students. It is said in this section that the root cause of all wars and violence is a culture in which violence manifests itself in the following way:

- The Root Causes of War: Army-Based National and International Security
- Structural Violence: Unrestricted Use of Global Capital and Injustice in Resource Allocation. Misuse of the global environment by industry
- Social injustice: social, religious, ethnic, child abuse and gender inequality.

Strand 2: Law, international humanitarian institutions and human rights: This component focused on educating students about humanitarian law and human rights. They learn how to find a remedy for their rights and how to address human rights violations. This series presented three-stage methods for teaching human rights:

- To develop respect, dignity, and the pursuit of a just justice
- Linking social responsibility and human rights
- Use critical analysis to find justice

Strand 3: Prevention, resolution, and transformation of violent conflict: This component is used to define three stages of a conflict: prevention, resolution, and transformation. These three phases are explained and seven additional subcategories of the conflict process are expanded.

- In the prevention phase, there are two sub-concepts: conflict and anticipation analysis

- In the solution stage, there are two sub-concepts: problem solving, conflict identification and management, using various methods of mechanisms for example international law and international tribunals.
- Transformation phase: In this transition phase, there are three subcategories such as building positive relationships, reconciliation, and change plans. Plans for change include changing the perception and relationship of conflicting groups, negotiation for reintegrating the conflicting parties and their allies, and building a positive relationship based on the relationships between groups, and between individuals and institutions change in society.

Strand 4: Disarmament and human security: In this component, the focus is on introducing structural changes through education. We can imagine the process of structuring as a demilitarized security system and disarming it.

Details on the topics are provided as above:

- Diagnosing Military Security
- Plan a weapon-free world
- Approaches and concepts of human security

It was North America that developed the LAW model because the materials necessary for this model was present in North America and some other English states (Reardon & Capzodo, 2002). Thus, this model cannot represent the curricula of peace education for the whole world in a balanced way. The ideas of disarmament and disarmament in this model appear to prevail conflicts in southern Thailand, where citizen have emerged as a means to protect the privatization of protection and are provided through Thailand (Sarosi & Sombutpoonsiri, 2009).

However, LAWM appears to be particularly concerned with external circumstances, including battle, violence, regulations, law, human rights, and disarmament, as well as disarmament. Internal conditions, which consist of a person's pathology, are also causes of violence but are less evident in the LAWM model. It's amazing that the LAWM model is applicable to the Thai context as the abolition of violence in society.

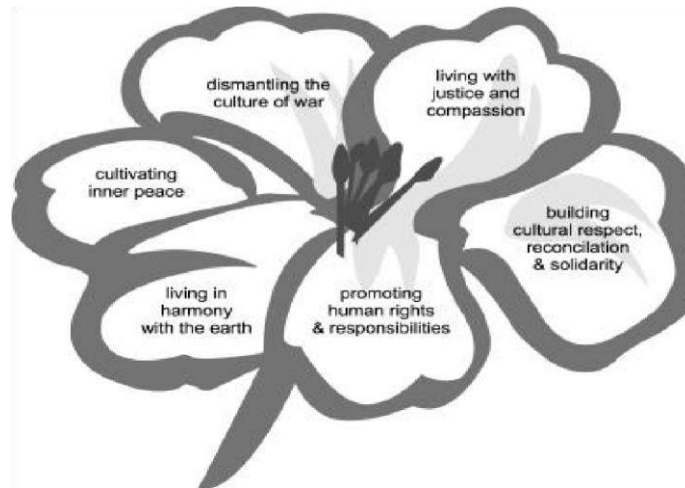
LAWM advanced primarily through peace education curriculum reviews from a variety of international locations through the Peace Education Teacher Team at Columbia University, USA. It supported by The Hague Appeal for Peace, the Ford Foundation, Robert and Frank Boim. With the help of these companies, LAWM has become a global campaign as an educational tool for all who will participate in the global peace training campaign.

2.16.2 The “Flower-Petal” Model of Peace Education

The conceptual framework of the "Flower of the Petal" model for peace education (FMPE) is based on the concept of Education for International Understanding (EIU) concentrating on the Asia Pacific region. UNESCO promoted this idea in 1990. However, it has been observed that some problems such as inter-ethnic confrontations and conflicts between religions and regions are increasing day by day. It is crucial to rebuild the EIU to teach people from many counties, ethnicities, principles, and beliefs to stay together in justice and peace (Lee, 2004).

The FMPE structure consists of six categories of peace culture: breaking up the culture of war, staying in harmony and peace with the country, living, compassion and justice, promoting responsibility and human rights, building respect for culture and reconciliation, the spirit of the crew and caring for inner peace (Svee-Hin, 2004).

Figure 3.3 the “Flower-petal” Model of Peace Education (FMPE)



Source: demonstrated by Swee-Hin (2004)

The figure shows the six interrelated and intertwined topics of equal importance such as flower petals. This framework contains of six basic components of a culture of peace, detailed below;

1. Dismantling a tradition of war; this component was developed for the moral and ethical obligation to cancel the battle.
2. Living with justice and compassion; This component was developed to guide students to live compassionately and fairly
3. Building cultural respect, reconciliation, and solidarity; This component is developed to enhance the education of learners to adopt and live in variety and inclusion
4. Prompting the rights and responsibilities of humans: This component is developed to teach students to become good and responsible citizens in the global context in order to respect the rights of all human beings.
5. Reside in harmony: This component was developed to emphasize living in harmony and peace on Earth with other humans

6. Cultivating internal peace: This component was developed to introduce learners to some instruments that may help them to achieve their feelings and emotions for example a strong feeling of sadness and anger.

The holistic concept of peace education is contained in the “Latin Flower Model of Peace Education”. Unlike earlier models, this model allows additions to reveal peace from the inner side of people to a cultural and structural peace.

Peace standards range from passive peace such as "dismantling the tradition of war" to positive peace such as supporting the rights and duties of the people's, building reconciliation, harmony and cultural admiration, to Gaia's comprehensive peace and living in harmony on the ground and inclusive internal peace as the care of inner peace. FMPE also provides pedagogical standards for teaching closer to peace. There is comprehensive knowledge, conversation, value creation and key empowerment.

All areas are related to the Thai perspective, particularly in southern Thailand where there are issues of violence that persecute cultural conflicts and violate human rights. FMPE covers many threats in many parts of Thailand, such as environmental disputes and political activities. However, the FMPE seems to be an important framework for addressing social ills, and has yet to come up with a practical solution.

2.16.3 Integral Model of Peace Education

Brenes-Castro (2004) is the lead scientist who formulated the Integrated Model for Peace Education (IMPE) and in this regard received assistance from various experts from different Central American countries. There are some assumptions based on this model and they are: “There are time values based on ideas that create a culture of peace.

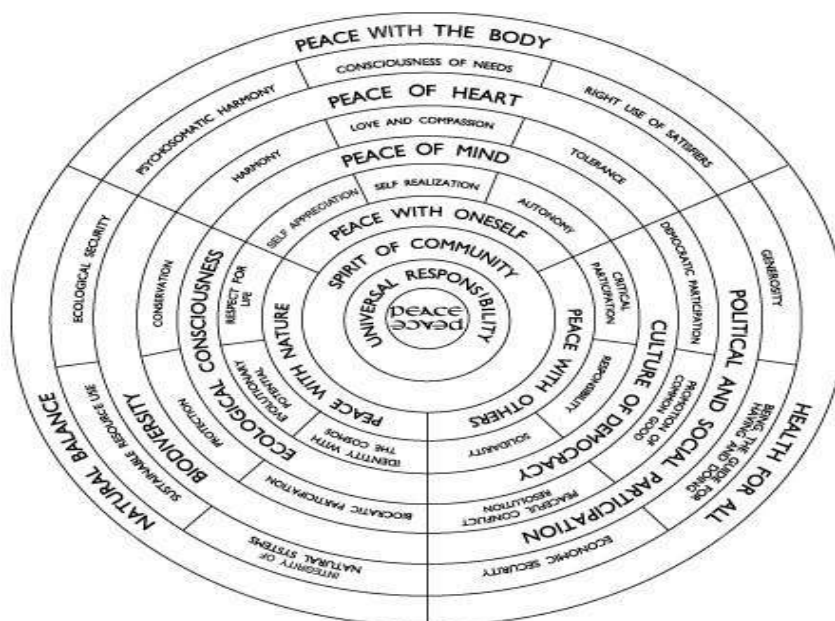
The ways to build an international peace culture with high-quality technology of intercultural discourse cannot be prevented, in the framework of an

open agreement pursuing technology on what might suggest it has an extraordinary tradition of peace. The aspiration to maintain peaceful and sustainable relationships with our vital surroundings is, by influencing, known, and finding individuals and agencies in all countries looking for measures to understand this ambition (Ibid: 79).

IMPE focuses on an individual-focused conceptual framework that incorporates United Nations ideas on a culture of peace. This model reflects peace as a state of honesty, safety, balance, and congruence. Self-flirtation has been emphasized with the idea that each person has three internal courtship perspectives: to oneself, to others, and to nature. Violence or peace can be stated internally in each of these.

Hence, IMPE contains three aspects: peace with oneself, with others, and with nature. Figure 3.2 below suggests IMPE components. Peace is placed in the middle of the release and appeared due to the decent associations on all scales with respect to three perspectives.

Figure 3.2 the fundamental values and traits of the IMPE



Source: explained by Brenes-Castro (2004)

Peace with one's self: This includes peace with the body, heart, and mind. These components make you control the intake of men or women, tame mercy, love, and tolerance, and achieve inner peace to improve a meaningful life. Peace with oneself encourages values and attitudes in peace with others and with nature.

Peace with others: This consists of a culture of democracy, political and social participation, and health for all. These three components ensure security, equal rights, luxury for all, and diversity.

Peace with nature: It consists of biological diversity, natural balance, and environmental awareness. These aspects make certain environmental protection completely based on the idea that all living things have the characteristic of existence.

This model is especially involved in the deep environment and internal self-control. The basic concept is somewhat related to Buddhist inner peace because it is inspired by the Mahayana Buddhist method. Peace with oneself sees the power of will or inner peace as an inspiration for external peace. Thus, it is not enough to stop the violence of another man or woman who has no peace. Tolerance is correct, but Buddhists have embraced much tolerance in the apparatus responsible for operational structural violence (Galtung, 1993).

Another aspect of this paradigm is "peace with others", which relates to social elements along with identical politics and rights and the health of all people. This factor is the result of stopping "peace with oneself" and delivers a social structure to create a specific external peace. The final details are "Peace with Nature" which calls for our awareness and all societies to create a spontaneous balance that guarantees the possibility to everyone in this world.

Integral Model of Peace Education delivered the concept of Gaia's comprehensive peace, total internal peace, and brilliant peace where the scarcity of structural violence is dealt with. Moreover, the idea of universal peace in this paradigm tends to communicate with the spiritual component while communicating with environmental awareness, peace of peace, and Buddhism Mahayana. This is not like the peace of Gaia dissolved by Groff and Smoker (1996) in a previous discussion that had no spiritual dimension. Jaya's idea of peace looks related to the Thai perspective regarding environmental protection. Environmental destruction is also one of the causes of violence in Thailand.

Integral model of peace education has been used in a number of peace education studies in many country of the world (Henry, 2018). UNESCO (2018) elaborated that Integral Model of Peace Education is one of the best peace education model to explore the concept of peace in school teachings in South Asian countries particularly in the area where violence and conflicts is going or eliminated. Therefore the researcher decided to use Integral Model of Peace Education to explore the existing gaps and challenges about the concept of peace in school teachings in Malakanad Division KP, province Pakistan.

2.17 CHALLENGES IN IMPLEMENTATION OF PEACE EDUCATION

The violence committed after 2000 has extremely affected the socio-economic development of Pakistan. Although the education sector was also not excluded, schools suffered a serious effect and students were unable to go to school due to fear, displacement and lack of teaching staff and school closures. More than 350 teachers and 158,000 students went missing across the country, while sixty five schools were destroyed and 40 burned. These incidents were significant to the development of peace

education programs in Pakistan (MOE, 2010). Education has been considered essential for peace-building in conflict areas, but the implementation of peace education curricula has become very challenging, especially in areas where it has been presented for resolving disputes and conflicts.

The Meeting of the Action Committee for Peace Education in Africa (2006) identified that many obstacles with respect to the implementation of peace education. These challenges consist of the inadequacy of a complete peace education curriculum that fits in with the loss of cooperation and collaboration between peace school actors, the lack of properly written goals, objectives and methodologies, and insufficient economic assistance in implementing peace education programs. Lack of common interest of all performers in the implementation of peacebuilding (RVCP, 2006).

The Developmental Education Community (2013) predicted that not enough effort had been made to inculcate peace education from primary education to higher secondary education on the board. However, the application of peacebuilding has negatively affected the school level. Despite the huge amount of money invested in teacher training, there are still many obvious shortcomings in the application of peacebuilding.

The importance is on academic topics at the cost of valued subjects, along with peace schools. This provoked a scenario in which life skills, which are an essential element of peace education, were shifted to another proximity, after which peace education no longer received the necessary attention it deserved in the context of school.

A report by the Organization for Education for All (EFA) and the Directorate for Education Development (EDA, 2012) noted that the conceptualization and size of competencies that exist on the basis of total programs are based on entrepreneurship

due to the lack of measurable benchmarks. This is a project to measure the results of a peace training program. Peace training projects through school regularly lack adequate networking actions in order to direct and strengthen the gains achieved. It is further exacerbated by less strong social and psychological coordination and intervention between violent conflicts and a lack of a framework for response.

2.18 SIGNIFICANCE OF PEACE EDUCATION FOR SCHOOL TEACHINGS

According to Tuvilla Raio, (2004) education is a discourse among experts that is based on learning and helps to think the scene. It take advantage of a person's skills to meet growing modifications. The function of the college can be very important for spreading peace training and for creating non-violent interaction and a decent connection between individuals and society. According to constructivists, schools are the most important participant because of their vital role in attending the true meaning of peace education, encompassing views across society.

The school's role in a peacebuilding perspective in terms of warfare even after the war was explored and analyzed (Markovic, 2015). And educating learners about spreading social values such as coexistence and patience (McGlimn, Zembilas, Bekerman & Gallagher, 2009).

In this case, teachers have an obligation to teach their pupils that they can identify difficulties and solve problems themselves so that they can deal with situations that can lead to violence. Students are guided by different institutions and backgrounds to adopt certain values such as planetary ethics, global governance, and social relationships (Harris, 2004).

However, like freedom from violence, the shared interests of peace education are broad in scope such as equality of individuals and personality, multiculturalism,

human rights, peace education, conflict response, and a positive revolution around the world. The primary responsibility of teachers is to develop social and democratic values in students in the classroom. It is compulsory to develop coexistence with different people within the community.

Environmental awareness is also crucial to create an experience that interests most people. The classroom is an area for creating a bond of brotherhood among those who have contributed different backgrounds. The desire to create a classroom as an intercultural technical network requires the establishment of a non-violent lifestyle and the elimination of prejudices from society (Guzman, 2005).

In a multicultural context, the school's job of developing values of peace and tolerance includes several aspects of treatment. One of the areas of concern is the identification of interactions by creating a space between cultures and the values embedded in them, control the powers and flaws of the government and developing the situation of migratory peoples from the ongoing continuous central ethnic discussions, and the development of a multi-ethnic method to prioritize information about art can enjoy the ability to develop different cultures Among many humans in a higher fashion (Reardon, 1994).

The primary motivation for peace training is the transfer of attitudes and information, which likewise define human formation and practices. Peace education can't be managed as an unbiased discussion after examining experience using some philosophical criteria. It notes the position of schools on their production and idealism, so that conflict, peace and war are so important. According to Sakada (2009), schools failed to manage violence and thus reproduced violence, but schools attempted to deal with violence through teachers and the actions taken by educational institutions.

Moreover, schools also play vital role in producing physical violence. It is extremely important to keep in mind here that teachers cannot stop the conflicts that are necessary for people but are able to inspire their students and shift competencies towards development and peace development.

There has been presented five claims by Harris (2004)

1. It manifests the origins of conflicts
2. Provides substitutes to conflicts
3. She made efforts to cover up various types of conflicts
4. Peace is an approach in the context of different backgrounds
5. Conflict is universal in nature.

The original doctrine was highlighted by boundaries (2010) that should be guaranteed, and peace education in a school context should develop specific settings that are democratic and recognize different views.

These main principles consist of:

- 1) The same environment is provided for teachers to students in schools where they have the opportunity to learn from each other
- 2) Integrating theoretical knowledge combined with practical implications leading to the transformation of society to ensure peace.
- 3) Analysing problems and issues in a universal context that must consist of past, present and future, including international. Personal and indigenous perspectives and,
- 4) Admiration for certain values such as diversity, kindness, equality, interdependence, cooperation and cooperation (Reardon, 1988).

In our situation, we can see that colleges no longer have curriculum or books planned for peace training. Moreover, many faculty members note that colleges cannot

afford one time to teach peace (Harber & Sakade, 2009). There are various opinions in favour of peace education. Some say it should be taught as a topic, and some say it should be integrated into every issue. In this regard, the basic approach is the best curriculum that realizes the role of peace education are colleges as a mixture of understanding, abilities, and abilities (Galtung, 2008).

In 2015 a doctoral study conducted in Nigeria on significance of peace teachings at school concluded that positivity in student's attitude was observed after two years peace teachings in school.

2.19 CONCEPTUAL UNDERSTANDING OF TEACHING

METHODOLOGY FOR PEACE TEACHING

Teaching and learning techniques must be intuitive and participatory (Galtung, 2008; Haavelsrud, 2008) In addition, peace education wants integrated educational techniques to succeed (Bretherton et al., 2003; Green, 1997). As thinking and the essence of peace education programs change, there can be a great deal of agreement between peace educators that peace education must: move intelligence and simply replace it (Havkins, 2010). Peace education strategies must repeat peace and assistive peace. Commonly believes that learning about peace is not always enough, but teaching by the peace method is a first-class method of peace.

Moreover, Bar-Tal (2002) argued that, based on the fact that the peace method of training to shape perspective is a far more important technique experiential acquisition of knowledge is a key technique for securing and concealing statistics, mentalities, talents and social attitudes about peace. Recreating the features associated with peace cannot be completed by simple lecture and address; its basic and essential element is rehearsal.

Learners must live in the environments that explained in peacebuilding so as to give up their goals and start a life that society has supported by peace education to achieve its goals. This knowledge of the environment must include conditions that mimic peace education destinations, such as flexibility, cooperation, calm compromise, compassion, peace, and respect for human rights. Either way, preparing experimental analyzes in colleges is a tough job for teachers, as well as requires academic mastery in addition to, essentially, requiring teachers to have what is needed and case study possible, at the same time. Fill out real examples for school children.

Given the empirical idea of peace education, the worldwide struggle for peace education provides for the use of whole and sharing techniques to address peace education. Although special suggestions are made to use strategies aimed at students in teaching/mastering all subjects through teaching units, some needs limit their real use in academics (McWell, 2004).

Some even maintain that the systematic form, for example in college (Haavelsrud, 2008), should be modified, because the point of peace training can be understood as changing the psychology of people, and the systems of a specific educational institute (Snauvaert, 2008). Recognizing that peace education involves an educational change in positive training and mental techniques, while stopping the reasons for achieving peace-associated outcomes for pupils, educational systems and systems in peace schools must be preserved as well as possible.

As indicated by the sources of the UNESCO Peace Guidance Mechanism (Evans, 1999), Peace Education seeks to satisfy all departments of the college, with instructions for students, teachers, and presidents. Presenting specific strategies, disciplinary approaches and activities, basic school documents and school governance

and every particular aspect of the school setting are a good part of peace education in addition to the educational packages themselves (Makvell, 2004).

Hutchinson (1996) notes that announcing a peaceful departure for miles is a logical contradiction to the task of obtaining that surrender in a socially fierce manner in the study, and recommends that she train for a peaceful fate, and concludes that she does so in peace, a good mood and methods of dialogue. In this way of education for equality and majority, judge future offerings by doing so in non-chauvinistic, non-superior, and sharing evidence and education for a relevant and cheaper globally fate, making it a common agent that collects images rather than into independent competition gaining knowledge of circumstances.

Henry (2019) concluded that discussion method played vital role in teaching peace to school adolescents. Whereas, Smith (2018) depicts that student centered teaching is important in teaching peace to school students.

2.20 PEACE EDUCATION AS CONFLICT RESOLUTION TRAINING FOR UNITY AND DEVELOPMENT

Peace is portrayed in the Webster Word dialect as "a situation of serenity, opportunities to fight; stopping threats; and friendship. The usefulness of peace coaching focuses on a compromise that is usually aimed at manifesting competition in social behavior, allowing people to decide among discussions in close to home through dry bone mediation affiliation structures. It will also help people manage resentment, auspicious wars, and improve related capabilities, such as adjusting, redirecting, goal setting, and maintaining separation from feelings. They include the primary additives of these programs.

Van Slick, Stern, moreover, Elbedour (1999) suggests that these types of programs and methodologies will change beliefs, thoughts, and practices from bad to

uplifting manners in the direction of struggle as a cause to prevent cruelty. From the start of the 20th century, applications for “peacebuilding” They talked about many important topics in the world, which includes the fight against nuclear power conditions, international information, environmental and natural obligations, relational capacities, compromise strategies, peace, human rights, resistance to various diversity, connections and sexual orientation in relation to others.

According to Brabeck (2001), it is more vulnerable to deep practices than internal settlement or has organized some oaths to deal with the tasks of global citizenship. While scholastic conversations about the hassle are gradually grasping the demand for an extremely large, comprehensive way of dealing with peace education, a review of the endeavor within the tasks reveals that three types of peace education are every day. These are: compromise equipping, basing voting certainly on devices, and basic rights. Different approaches are developing and rising suspicions about some of the hypothetical foundations of fashion they really point out. Much attention to these new methodologies focuses on peace teaching as a way to exchanging views around the globe.

The exchange of views on peaceful educational curricula, as Clark (2005) pointed out, is part of the experience gathered by brain technology that understands the formative idea of human psychosocial methods. Mainly, at the same time as the conflicts of advanced states of mind and practice each day for earlier intervals of human development, the spirit of the crew progresses in moods and upward actions at later intervals of sound development.

Danesh (2006) suggests integrative speculation of peace in which peace is assumed as a deep social, political, high and psychological truth. He says that the guiding principles for peace should focus on strong development and the development of human

concern by helping people to see and share their facts. The perspective, Danesh pointed out, is characterized by a fictitious focal element (acquired through social, individual, and other influences) through which people see the four main issues embodied:

1. The concept of realistic world
2. Human being instinct
3. The encouragement behind existence
4. The benchmark managing and linking humans

Danesh (2007), observing for collective data, claims that the lion's share of people and the social system on the ground holds perceptions on conflict, which continues in a fight between individuals, relatives, and between groups, and internationalism. Moreover, he expressed an additional complementary concept based entirely on the perspective that a person's ability to struggle gently, create cohesion within different diversity and build sustainable peace societies, multiply either at home, in college, in art, or within the world.

2.21 PEACE EDUCATION IN 21ST CENTURY: NEEDS AND APPLICATIONS

Harris (2004) argues that lowering the boundaries of peace development to battle began during the 19th century after the Napoleonic Wars and then in the time leading up to World War I when vibrant politicians set real social frameworks to take into account risk-taking and provoking conflicts for the development of deadly weapons. Changes in peace training during the 19th century were announced as a technique to avoid the plague of prevention, regional disputes, and as a way to release the pressures amongst sites around the world and to collect protection frameworks that cut lines between countries. In the middle of the twenty-first century, peace education

tends to many components of thinking that characterize the nature of vices in the global sphere.

At a known stage, peace educators offer pieces of experience about why states are run and how states can resolve the discussion without using any military power or force. From a national perspective, they know about the guard and the effects of using power. How do international societies adjust the safety of their citizens? What army entertainment plans do they offer for peace and protection? In the "present" world, peace teachers seek to assemble a subculture of peace by promoting the idea of organic protection by relying on respectful links with ordinary habitats. In a social scenario, peace teachers train social needs, such as sexism and prejudice that increase magic. At the social level, they form the tendencies of a peaceful settlement (Galtung, 1996).

From a social perspective, peace educators teach social demands, such as biases that intensify magic. Mentally, students allow students to understand the design that existed as long as they can say to add brutality. Peace teachers profoundly transcend the traits of a person and demonstrate respect for humanity, compassion, acceptance, justice, compassion, compassion, a desire to protect oneself, the ability to natural affection, and commitment to human rights.

Harris (2004) states that it is closer to the start of the 21st-century negotiations that included the word "peace" regarding concerns about the vast variety of types of births. They brought five distinct kinds of peace training: education worldwide, human rights education and education for Improvement. Physical training and middle training. Each part of this circle of peace education relatives has unique hypothetical assumptions, almost the issues of brutality that it deals with, the many peace techniques it describes, and many of the goals it seeks to achieve. These changing patterns of the Peace School, to which useful resources refer to attitudes, social desires, and the type

of brutality they have dealt with, have brought about a broad idea of peace destinations and materials.

Peace teachers use the first three stages of the peace education methodology to discover threatened talents and develop a peaceful lifestyle; On the peace scale, they use brutal avoidances to respond to dangers in colleges, in the peacekeeping scene, they show moderate tendencies and great correspondence and they join the call of children allowing you to fix impotent quarrels and in the peacebuilding stage, children fill minds with this kind of strong religion as an alternative to assessing The brutality they would choose as a great way to improve peace (Harris, 1996).

In developing another concept of peacebuilding, Harris (1999) points to 3 critical components of peacebuilding, in particular: vulnerable to sources of brutality. Filling the heads of youth organizations for human with excellent pictures. Harris helps young people out of cruelty, and also notes that the bloody edge of peace going on in schools helps children recover from horrific stress in a home-grown situation where they can be mistreated, neglected, and seen the manifestations of malice in neighborhoods and families.

However, since a larger group survey of faculty communities, Harris (2002) must be aware of the tendency of many colleges to emphasize "peacekeeping" by favoring "peacekeeping" and "peacekeeping" for their methods of meeting school orders and orders and arguing That excessive focus on "peace through excellence" in his developmental and reform style "tends to educate teenagers in more detail because of their" sterile practices "and their exclusion from their schools".

2.22 NEED OF PEACE EDUCATION AT SCHOOL LEVEL IN PAKISTAN

Pakistan is facing a number of challenges including high rate of violence and crimes in youth particularly in Khyber Pakhtunkhwa province of Pakistan. Religious extremism and terrorism is going to be eliminated but still exist and need to address. Therefore, teaching peace is one of the basic tools to address such challenges. Habib (2017) concluded that teaching peace at school level can reduce the intensity of terrorism.

2.22.1 Religious Extremism

Pakistan is facing religious extremism from previous two decades. Although Pakistani government tried to eliminate religious extremism but still it needs to be addressed. The government has come under pressure because of these rallies and they are linked to partisan brutality. Pakistanis find it difficult to waive their specific obligations as consistent attacks on religious shrines.

2.22.2 Social Injustice

Hamid (2011) argued that an increase in necessary and outweighed financial inequalities has led to a deterioration in the psyche of some individuals. The branch of the desired public to levels that rely on power or financial fame is increasing. The housing states of the upper class in most people are ending more and more, step by step at the same time when the bad is doing the most terrible consequences every day, in which crime and cruel mentality are growing in our desired public.

Youth, need, and longing constantly harm humanity. People can effortlessly shop for wild sports activities. Breaking the floor does not mean the existence of an ordinary guy. According to the performances, weapons and enchantment are the last desire for food.

Social balance and shame await the simultaneous practice of incentives to carry out the psychological plans of the military. Such shameful acts may consist of certain problems and difficulties for essential human rights. It is common knowledge that most deprived people seek their inner motivation and push the patient closer to each individual to be assigned a complete network in charge of his current popularity and ready to retaliate.

In retaliation, his goals are noted, and security colleges are unluckily taken as the primary response, so his / her incredible weapon within the United States is suicide attacks, with influences along with the plane saving several lives. It is generally seen that deprived people have a factor of mental militancy in their search. Unfortunately, such deprived people were found in the inner belt of Khyber Pakhtunkhwa in a highly organized way to adopt a unique life (Hussain, 2007).

2.22.3 Absence of Resilience

As our Prophet Muhammad, put it, "No one can be a Muslim till, except the other is safe by hand and tongue." Islam is a belief of struggle, no matter how tragic it may be that our fashion public is not enough for the topic. In the social environment of Pakistanis because of civilization; Shia and Sunnis, Barallvi and Duebandi invite Kaffer (non-Muslims) to one another.

Non-Muslims do not persevere in the manner of enthusiasts, and these activists usually attack masjids and imam bargs similar to offensive chapels that have achieved their successful low positions due to the fact that it is least within internal society in this way that the entire Muslim community can criticize (Hamid, 2011).

2.22.4 Political Insecurity

The role of governments in Pakistan remains in the conflict. People were mostly ruled by tyrants so that a culture of peace and prosperity could not happen here, and

therefore, these tyrants made efforts to strengthen their governments with global agreements, rather than doing anything for national development.

Along these dynasties, eastern Pakistan was moving towards Bangladesh, and displaced Afghans moved to Pakistan with myriad problems. This political lack of self-confidence met with enough distances to interfere in our country's problems, and Pakistan became anatomically unstable state (Abbas, 2004).

2.22.5 Suicide Bombing

A suicide bomber is a type of attack on anything that causes massive damage and accident. Various gatherings and marches have linked these suicide attacks that have become notorious for the nation (Ahmad, 2013). Given these aspects that becoming the reason killing, imbalance, aggressiveness and economic insecurity, there is clearly a solid reason for peace education in Pakistan.

2.23 PEACE EDUCATION IN PAKISTAN- CURRENT SITUATION

The field of peace education has gained increasing importance in the modern world. Nearly every country makes efforts to integrate peace education into its educational environment, but the struggles of the US are incomparable. According to Rajagopalan (2009), the Pakistani nation was involved in the war between the American governments, the Taliban, and the Pakistani government. Armed conflicts have been discovered in almost all South Asian countries, but Pakistan has suffered the most as a multicultural country. In these cases, the application of peace education is compulsory to spread peace, common admiration, and perseverance.

The National Education Policy in 2009 mentioned factors related to peace training which include promoting interfaith coordination and human rights, but it was not completed because of the version in the regional guidelines. Pakistan has not taken over the field of peace education, because it is the first education.

However, some institutions in Pakistan adopt a peace education that consists of a grammar school system in the city of Rawalpindi. It is one of the groups, and this supports and inspires peace training, in addition to curricula, textbooks, and various academic materials related to the school education department. Many institutes in Pakistan deal with peace education, even some NGOs are particularly committed to peace. Children's Museum for Peace and Human Rights, Idara-e-Taleemo-Aagahi, Simorgh, SAHE.

In several public sector universities in Pakistan, for example NUST, NDU, and University of Peshawar (Ali, 2018) have been established the department of peace and conflicts. In Pakistan, public sector institutes, the private sector, and the school education system are the three main pillars of peace education.

According to Ahmed (2007), private institutions are more expensive than the reach of the poor in Pakistan, and the only appropriate way for them is a school educational institution that not only provides free education, but also food and housing. This is why most poor families prefer to accept their children in school. In 2007, a tutorial was organized for school lecturers and beginners, along with a useful USIP source in Islamabad (Sirinivasan, 2009).

Training in Pakistan needs to be organized to promote peace education, but unluckily, we again lack the need to address this issue. We prefer that these projects be developed in the coming years. The Peace Education Organization (PEVO) seeks to promote peace, and Pakistan is a member of this organization. Zahid presents a report showing how peace education has maintained peace in the educational institution in Pakistan.

According to him, a PEVO project "World Gymnasium for Learning" was found in Liari, Karachi. This school was built in 2004 in Liaria because violence has

increased during previous years. In that school, students were taught about specific skills in peer conflict management and meditation. The primary purpose of this organization is to spread peace and a culture of peace in the educational context through the learning process.

Consequently, it was found that the children studying in this school collaborated more, friendly, and more peaceful with others (Ahmed, 2013). Sirinivasan (2009) states that a significant increase in peace education initiatives has been observed to improve curricula in Pakistan. But it was still difficult for many organizations in Pakistan to make peace with public schools. In Pakistan, more education is given to civic and democratic education than peace education.

2.24 REFLECTION OF THE CURRICULUM OF PEACE

EDUCATION IN PAKISTAN

Reardon (2002) claimed that the curriculum plays a serious role in the achievement of the educational program and that peace education also lies in the circle of this principle. Standard content is the soul of every educational activity. It is clear evidence of the importance of the content that we demand the need for peace education and its application. Hence, it is necessary to apply peace education as a social process. Well-structured and standardized content leads us to measure learning outcomes, otherwise learning outcomes will be misleading and learning will often be less than the goals of learners.

Nayyar and Saleem (2003) claimed that seeing Pakistani curricula from primary to higher education, the picture of peace education seemed very bleak. There is no separate subject for peace education at any level in the Pakistani curriculum. The Pakistani education system is indoctrinating students against Hindus and Christians in the form of education. Other issues also need to be addressed. Ahmed (2007) stressed

the fact that there is almost no scope for diversity and the presence of minorities. The diversity of culture must be addressed to be given due respect and the promotion of peace and understanding in society.

Salomon & Nevo (2002) stressed that there is no separate curriculum or subject at any level in the educational system in Pakistan from elementary to the third level. Depending on local needs, environment, and legal requirements, peace education may be shaped. The methodology and learning standards are not clear about peace education.

Georgy and Seberich (2004) also argued that many studies addressed peace education in Pakistan, peace education was incorporated into the comprehensive curriculum, and teacher education curricula, but there was very little evidence of peace education in the school curriculum. In countries where violence, conflict, and human rights violations are increasing, Peace education needs to be integrated into all levels of education curriculum. Children in Pakistan are not taught peace education materials in schools in Pakistan.

There is no separate subject for peace education in teacher education curricula in Pakistan. Peace education is also not taught in teacher training or professional development courses in Pakistan. Also, teachers and students are not taught about peace education and conflict resolution curricula for example tolerance, communication skills, social justice, human rights, and approaches. So it is necessary an hour to include the topic of peace education in the general curricula, particularly in the curricula of teacher education in Pakistan.

2.25 PREVIOUS RESEARCH STUDIES AND RESEARCH GAPS IN PEACE EDUCATION

The researcher determines the following previous research studies completed by different scholars regarding peace education in the light of these research studies, finds out the research gap for the current research study. The findings of these research studies and gaps are: “Evaluation of Conflict Management Skills: Developing a Model for Secondary School Principals” By Abdul Ghaffar of Qurtuba University of Science and Information Technology in 2011.

The findings of the study were: 1) the study found that all schools have so many kinds of conflicts. The training of educators is necessary for handling conflicts, the principals also need to be trained. The need for training pointed out and recognized as the need of the time to handle the conflicts and also eradicate the causes of conflicts, 2) the study found that there is a need to address the conflicts among students. The teachers and managers should be trained according to the demands and nature of conflicts among students and 3) there is a need to educate the students about the basic issues in their routine life that creates conflicts and peace issues. Research gap: The above research study addressed the conflict management skills and reflects the following research gap: Need for training and education for Principals of the schools. Need for training to teachers and other support staff. Need for education and skills development about peace education, conflict resolution, and development of human rights. Need to include peace education as a subject from school level to university level and. Necessary to develop the values of human rights and respect.

The research study was conducted on the topic “Awareness and attitude of teachers towards peace education at the university level in Pakistan” by Habib Elahi of Hazara University Mansehra in 2012. The findings of the study were: Findings

associated with awareness about peace education were high, teachers were more aware than students; male awareness was more than the female. Attitudes towards teaching methodology, the respondents except students were high attitudes while on the general institutional environment, teachers' responses were higher than students. There were differences in the knowledge and attitudes of the teachers at the university level.

The differences were also greater among the teachers and students and also in male-female levels. Research gap: The above research study addressed the awareness and attitudes of teachers towards peace education and reflects the following research gap: There was a gap in educational practices. Awareness was more in those faulty teachers who deal with peace issues or study it. Students were less aware than teachers. There are no specific content provisions. The researcher left the phenomenon of the practical application of attitudes and awareness and the study has not addressed the training of the teacher and students.

“Factors influencing implementation of peace education program in primary schools: a case of Tharaka North district” by Esther wawira of the University of Nairobi in 2013. The findings of the study were: The peace education program was implemented by school leadership; school culture also influences peace education implementation. The school resources influence peace education implementation. Overall implementation was highly influenced by many factors. School culture influences the implementation of peace education. The positive relationship was found by leadership and School resources play a role in implementing peace education positively. Research gap: The above research study was conducted on factors influencing the implementation of a peace education program in primary schools. The research gap was found as: The research study left the factor of teachers' practices and role in implementing peace education programs. The study left the managers' role in

implementing peace education programs in schools. The deficiencies were found to train the leadership, managers, and teachers for implementing peace education programs.

The research study completed by Muhammad Idris on the topic “Role Of Academic Personnel In Conflict Resolution Of University Students In Khyber Pakhtunkhwa” of Abdul Wali Khan University Mardan in 2013. The findings of the study were: The students had different views but similar opinions about conflicts at the university level. The research determined the nature, reasons, methods, and approaches and the role of academic achievement in conflict resolution among learners, the role of academic personnel accepted, and the disciplinary committee was explored as a proper policy for conflict resolution. The study finds out the role of academic personnel in the resolution of conflicts and the research study proposed strategies for conflict resolution at the university level. Research gap: The research study addressed the issue of the role of academic personnel and the research gap was found as follows: Students' knowledge and education were left over. Students' competencies were leftover in the study. It was not considered as the students were provided content provisions and practices of peace education and conflict resolution and Teacher competencies were not analyzed.

“School Factors Influencing Mainstreaming of Peace Education in Public Primary Schools In Kadibo Division, Kisumu East District, Kenya” by Ouma Patricia Adhiambo of the University of Nairobi 2014. The findings of the research were: The schools can promote and contribute to peace, schools conduct training to promote peace education skills, develop the skills to handle the diverse classrooms, need to promote the culture of peace in schools, and the teachers may motivate the learners. The school was found as the training and education venue. Making classrooms peaceful was highlighted. Diversity and culture respect was identified to be promoted. Research

gap: The above research study focused on school factors influencing peace education in public schools. The research gap was found: The training of the teachers was leftover in this research study as an influencing factor. Practices of peace education were not considered and Human resources were not considered as an effective factor.

The other research study was completed by Khalid Iqbal on the topic “Role of Education in the Social Conflicts Resolution and Peace Building at Secondary Level in Khyber Pakhtunkhwa” of the northern university, Nowshera in 2016. The findings of the study were: The findings of the study about the factors that created social conflicts agreed that conflicts are natural parts of the life, a social phenomenon, conflicts arose in same groups, resources distribution, misuse of power, and personal inclinations in society, needs and wants differences and benefits clashes, psychological tension, poor communication, emotional aggression or antagonism, changes in view, biased approaches and changes in objectives. Ability in attitudes, prejudice, culture changes, religious activism, poor independent organization, conventional philosophy, moral deprivation, common attitudes, philosophical changes, sex discrimination, financial inequalities in societies, and the emotion of sectarianism produced public clashes.

The findings of the factor that led to conflict resolution and social resolving conflict as a complete social process and requires appropriate training, the need to understand the nature of the conflict, start the negotiation process, sympathy, supportive behavior, control of feelings, co-operating attitudes, self-awareness and peaceful behavior, patience, collaboration, acceptance in society, authentic relations, integrity, reverence, and observation of human rights are necessary for the resolution of the conflicts. About the role of education, the findings were that education is a dominant changing agent and most respondents agreed that educated societies are peaceful. It was also found that peace education was not in our education system, education can promote

positive attitudes, educators were sensitive to promote peace-building skills, and the education department did not conduct workshops or training about conflict resolution. Research gap: The above research study was conducted on the role of education in resolving social conflicts and establishing peace. The research gap as found: No peace education system exists in our country was found as the research gap for the researcher. No peace education practices from school level to university level. No separate subject of peace education from school level to university level. The research gap exists for the content provisions and practices from the school level to the university level and the research gap also exists in teacher education level.

The above research studies reveal that many scholars completed research studies on different topics and addressed the issues of peace education and conflicts. Peace is an issue that arose in every society due to different reasons. Different people and societies deal it with different strategies. Education about any phenomenon can change the mind-set of individuals.

The above research studies reflect that there is no study available which provide evidence about the real phenomena of the peace education curriculum at higher secondary level in Pakistan. Curriculum experts and teachers are responsible to inculcate peace education competencies in higher secondary school level curriculum. Keeping in view the previous researches, this research study will not only emphasis on content analysis of peace education in Pakistan at higher secondary school level curriculum but it will also investigate the views and perceptions of teachers and curriculum expert's higher secondary school level curriculum in Pakistan. So this research study will explore the real phenomena of peace education in Pakistan. As teachers are the practitioners of the curriculum, it is of great importance to seek their views regarding the content provisions of peace education in the curriculum higher

secondary school level curriculum in Pakistan. There is a requirement to explore the views of teachers and curriculum experts at higher secondary school level curriculum about peace education. This research gap will be bridged by this study.

2.26 THEORETICAL UNDERSTANDING OF PEACE

TEACHINGS TO SCHOOL ADOLESCENTS

In most researches, particularly, Apter (1955), Huntington (1968), Boyden & Ryder (1996), Bush & Saltarelli (2000), Smith & Vaux (2003), and Davies (2010, 2004), among others, have attempted theoretical reasons as to why education could be an basic foundation, in addition to a mitigator of social conflict; the essentially violent nature of educational curricula (Davies 2004, Sommers 2002); excessively good learning situations, understanding of misuse, punitive strategies imbedded in rejection and punishment, and biased leadership policies (Epp and Watkinson, 1997); schooling as delivering knowledges which strengthen violent approaches and adds to the child's experience of violence' (Harber, 2004) and how schools are affected by environments of violent conflict (UNESCO, 2011; O'Malley, 2010).

Symbolic violence states to the authority to sustain the authority relationship of the leading group through handling of symbols and is basically the obligation of types of thought and view upon subjugated social mediators. Symbolic violence is, in some ways, more dominant than corporeal violence in that it is integrated in all types of act and structures of cognizance of a persons, and executes the hallucination of the validity of the community order to the extent that even physical punishment is observed as a feature of teacher acceptability (Bourdieu & Passeron's, 1990).

Peace education has brought numerous changes in pedagogy, educational theories, and international efforts to achieve the development of human society through education. This study has its foundations in the integrative theory of peace proposed by

Danesh (2008), which suggests that peace can be understood as a political, psychosocial, spiritual, and moral reality. According to him, peace education must be focused on maturing people, awareness, and positive development by helping people to analyze and transform their views of the world. World views can be explained as subconscious lenses acquired by family, religious, cultural, historical, and social influence through which individuals can observe four fundamental problems which are: authenticity, human nature, the goal of presence, and the various philosophies that govern human associations.

After surveying vast material, Danesh (2008) concluded that most people's worldviews are based on conflicts and in the same way that they are expressed in interpersonal, international, and intergroup relations based on conflict. He divided worldviews based on conflicts into two types, which are worldviews based on survival and worldviews based on identity, and he connects them with the stages of human progress. Acquiring a more integrated, unity-based vision accelerates the human potential to mitigate the battle, to create harmony in the perspective of variety, as well as to make a supportable culture of peace national and globally.

Consequently, this theory is related to this study, because people in Malakand district have global conflict-based perspectives that lead them to conflicts between individuals, groups, and cultures where many groups of people feel worried and threatened for their survival, which makes them stand while fighting. Thus, the theory is related to mitigating and understanding the violence that exploded in Malakand by creating unity in the context of diversity and establishing a supportable peace culture at all levels of humanity. This theory will help to make a supporting situation for the implementation of the peacebuilding in higher secondary schools.

2.27 SUMMARY OF LITERATURE REVIEW

According to the literature review, it is clear that peace education plays a key role in conflict reduction, prevention, and reconciliation. Pakistan got independence on 14 Aug 1947. Having lived 66 years as one of the most significant South East Asian countries regarding its strategic location, nowadays Pakistan stands on crossroads on account of the several internal fears in the shape of violence and terrorism. The post 9/11 Pakistan has witnessed distressing levels of violence. The conflict between the state and the non-state actors has caused in huge socioeconomic and political chaos in the country. In last ten years forty thousand innocent peoples were died suicide attacks in Pakistan (Waseem, 2018).

Therefore, the school curriculum needs to be evaluated regarding peace education to recommend the further strategies to enhance the vision of peace in school adolescents. Many studies have supported to evaluate the school curriculum to explore the existing peace teaching and further needs to strengthen the peace thinking in new generation. This violence and terrorism has appeared as the most shocking danger to previously disregard and poorly accomplished public sector education system.

Most of the violence is being carried out in Khyber Pakhtunkhwa, Balochistan and its port city Karachi. Therefore, this worrying situation requires urgent intervention in the development of peacebuilding strategies and programs in communities affected by conflict and violence. While other strategies may help, educating people through specially designed Peace and Human Rights Education programs will be beneficial as it opens people's minds to respect other people and their beliefs. And makes them good citizens in terms of a positive contribution to society.

In such programs, teachers and students should include integral and important stakeholders who value human rights, tolerance, diversity, and respect for democracy, and change behavior in them and through them in their societies.

It is their responsibility to address this issue through the promotion of peace education and to demonstrate that teachers and students are citizens of a peaceful world. It goes without saying that peace education is a mirror that reflects our future and ultimately helps to develop a peaceful world.

The study emphasizes the importance of education as a peacekeeping tool for teachers as well as for developing students' understanding globally promising citizens. Some short- and long-term proposals have been developed to find the best way to promote a culture of peace, tolerance and solidarity through education.

Koichiro Matsuura (2008), former Director-General of UNESCO, emphasized that peace education was of paramount significance to the duty of UNESCO and other UN bodies. Betty Reardon and Douglas Roche (1997, 1993) have also repeatedly emphasized the importance of peace education.

However, a review of the literature said that there was a lack of information on how to implement peace education. This study focuses on examining various elements in the context of Pakistan that influence peace education and its implementation.

CHAPTER 3

METHODOLOGY

This study is an evaluation study performed using a research approach of mixed methods. The evaluation aims to “assess the usefulness of the program, and generally the organization” (Best & Kahn, 1993) and “provides valuable data to take decision” (Cohen, Manion & Morrison, 2011).

Whereas, according to Ruttman (1977) ‘Evaluation research’ to elucidate evaluation processes that use precise and correct research methodology. Research generally used in the social sciences has been applied to determine the effectiveness of the program (Plevis & Mason, 2005) “by determining whether social interference has yielded the planned result” (Babbie, 2010).

3.1 RESEARCH APPROACH

Using an interpretive paradigm, the researcher attempted to explore the vision of teachers towards peace teaching and analysed the content of textbooks of social sciences. For this purpose mixed methods approach was used in this study to attain the purposes of the study. The goal of the content analysis was to identify patterns in the data that are important with respect to peace teachings. While quantitative data were collected through questionnaire.

3.2 RESEARCH DESIGN

Evaluation studies are inclusive and need an “extensive mixture of quantitative and qualitative methods” (Kardorff, 2004); as well as assuming “mixed methods approach for data collection and analysis” (Hartas, 2010) to deliver a “wider accepting of research problems” (Creswell, 2009) by considering “things from another views and achieving a comprehensive outline of the topic” (Denscombe, 2007).

It was a mixed methods. In this approach both qualitative and quantitative data were collected and analysed in present study. In this study concurrent triangulation design of mixed methods was used to combine both qualitative and quantitative data and reached conclusion (Creswell, 2009).

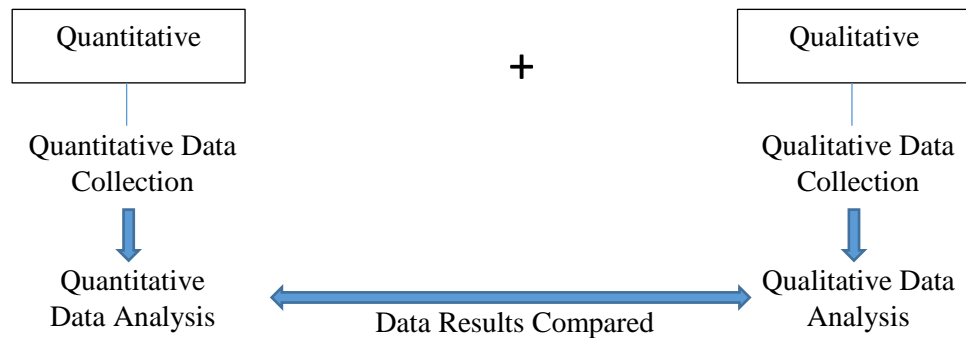


Figure 3.1 Concurrent triangulation design of mixed methods

The concurrent triangulation strategy was used in this study is illustrates in figure 3.1, adopted from Creswell, (2009).

3.2.1 Evaluation Model

Curriculum evaluation is a liable job, and therefore must be done carefully and with caution. Various evaluation models are available for this purpose. The most mutual and most significant models contain the Tyler (1950) objectively focused model; Stufflebeam's (1971) CIPP Model; Drunk (1972) A goalless model; Stake (1975) responsive model; Eisner (1985) Significance Model; Bradley (1985) An Effective Model.

In present study, the Stufflebeam (1971) evaluation model was used for curriculum evaluation, because this evaluation model presented great importance to the

data-based decision-making process. Daniel Stufflebeam, Chairman of Phi Delta

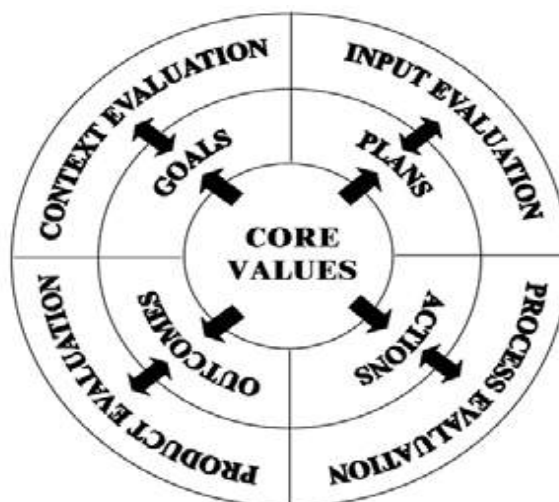


Figure 3.2: The CIPP Model

Kappa, delivered that decision makers comprise in several decision-making stages in launching the program. The Stufflebeam Context Model, Input, Processing, and Product (CIPP) is a comprehensive evaluation model as it begins to visualize during the final phase of activity. It deals with the objectives of the program, the means by which the goals was achieved, the procedures required to use the resources, and ultimately, any product that is produced. Steamlebeam's model is best visualized in Figure 3.2 as adopted by Stufflebeam's (2003)

Figure 3.2 presents that the evaluation roots are included in the core values. Basic values can be called "a set of ideals held by society, group or individual" (Stufflebeam's, 2003). The aims of this study was to evaluate higher secondary school level curriculum with respect to peace education curriculum in Khyber Pakhtunkhwa, Pakistan.

For present study CIPP model was selected among from other models of curriculum evaluation. The context in the CIPP model links to the aims and goals of the curriculum, the input evaluation was related to learning content / materials (textbooks),

the instruction was evaluated as a process, and the evaluation as a linked product to provide information sources for the components of the Peace Education at higher Secondary school level Curriculum in Khyber Pakhtunkhwa, Pakistan. Figure 3.3 shows the interchangeability of the CIPP evaluation model and practices in the program

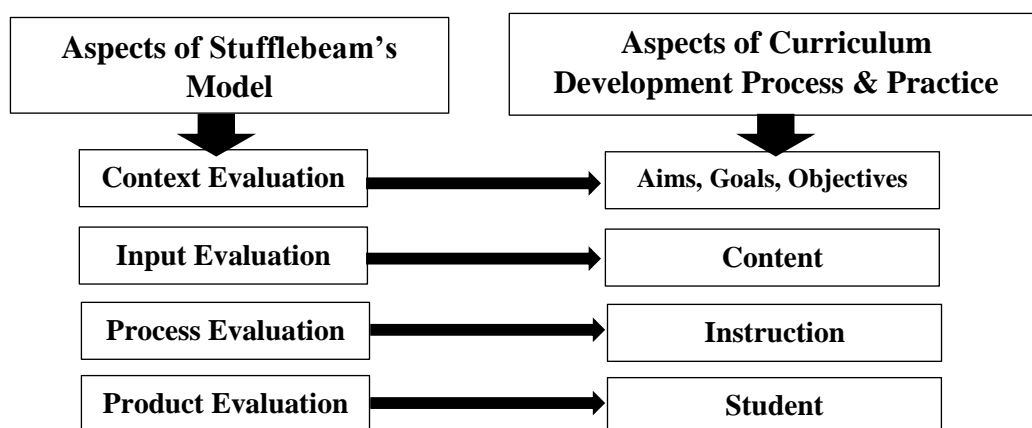


Figure 3.3 Reciprocation of Stufflebeam's CIPP model and curriculum practice.

3.3 POPULATION

Population of the study were comprised of the followings:

- i. The prevailing HSSC level compulsory curriculum and textbooks of three subjects (English, Urdu, and Islamic Studies).
- ii. Teachers who were teaching the compulsory textbooks at HSSC level in Khyber Pakhtunkhwa
- iii. Curriculum experts of Curriculum Bureau of Khyber Pakhtunkhwa.

The details of the population illustrates in Table 3.1

Table 3.1 *Population*

S. No	Total No. of GHSS	Total No. Teachers	Curriculum Experts
1.	62	248	15

www.kpese.gov.pk

3.4 SAMPLE AND SAMPLING

The sample size and sampling techniques were as under:

1. The prevailing Curriculum and textbooks of three subjects (English, Urdu and Islamic Studies) was taken as sample for this study. Urdu and English as representing the language and literature; and Islamic Studies as from social and ethical subject.
2. Teachers, and curriculum experts were taken as sample for this study. Simple random sampling technique was used in the selection of the sample and a suitable sample was selected from the following procedures providing by Gay, (2007). According to Gay If population is 248, then the sample size of about 166 was suitable, (pp.126).

The description of the sample explains in Table 3.2

Table 3.2 *Sample*

S. No	Total No. of GHSS	Total No. Teachers	Curriculum Experts
1.	62	166	15

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3.5 RESEARCH TOOLS

Tools play an important role in the implementation of research plans. The selection of “suitable and valuable research tools” (Ari et al., 2010) plays an important role in the performance and accomplishment of a research study. Research tools are "a guidelines for assessing process and are used to collect and record data for evaluation, executive, and finally thoughtful" (Colton & Covert, 2007).

Two self-structured questionnaires were developed. One questionnaire for teachers at higher secondary schools, who teaches the selected sample texts of three subjects English, Urdu and Islamic Studies. While second questionnaire was developed

for curriculum experts of higher secondary school level. All the statements of the questionnaire was related to integral model of peace education and the main components of the integral modal of peace education such as peace with oneself, peace with others and peace with nature. The details of the instruments are the following:

3.5.1 Content and Discourse Analysis

Content and discourse analysis was used as a research tool and a methodology for analyzing the curriculum document and prevailing textbooks from sample topics to develop a culture of peacebuilding in school environments. Moreover, the textbooks were analyzed for the sample subjects taught in the higher secondary level in Khyber Pakhtunkhwa for this study as the textbooks are the key source of classroom instruction to achieve the goals of the curricula, and the teachers use it as “a guide and source for their main curriculum lessons” (John, 2001).

3.5.2 Questionnaire for Teachers and Curriculum Experts

The questionnaire is "usually designed as self-report tools" (Colton & Covert, 2007). For present study questionnaire was made for teachers and curriculum experts with the aim that the teacher has a pivotal role in implementing the curriculum. “The questionnaire for teachers and curriculum experts used in this study consists of four parts. The details of the questionnaire are following. The details of the questionnaire are following:

1. Peace with One’s Self

Divide further three part

1. Peace with Mind
2. Peace with Heart
3. Peace with Body

2. Peace with Other

Divide further three part

1. Culture of Democracy
 2. Political and social participation
 3. Health for All
3. Peace with Nature'

Divide further three part

1. Ecological Consciousness
 2. Biodiversity
 3. Natural Balance
4. Views of Stakeholders regarding Peace Education

3.6 VALIDITY

The validity of the instrument was insured through expert's opinions in the field of peace education. The tool was changed and modified according to the suggestions to suggestions of the experts.

3.7 PILOT TESTING

Piolet test is a "small-scale trial prior to a major investigation" to determine the validity and reliability of the tools to be used in a data collection study, so "pilot testing is very important for research tools" (Wilson & Sapsford, 2006) to test "biased the power of statements" (ibid., p. 106).

Pilot testing was conducted through around about 10 percent of the sample in both cases, i.e. Teachers and curriculum experts. For this study, questionnaires for teachers and curriculum experts were piloted, and Cronbach's alpha was calculated as 0.84.

The questionnaire is made up of sub-clauses related to peace education, and these sub-scales are: Peace with your own self: Divide further into three parts, for

example, Peace with the mind, Peace with the heart, and Peace with the body. The other is Peace with others. It is also divided into three parts, i.e. Culture of democracy, political and social participation and Health for everyone. Peace with nature '. Divide further into three parts, i.e. Environmental awareness, biodiversity and natural balance and stakeholder attitudes towards peace education.

The internal consistency of the scales was calculated through Cronbach's Alpha as Vogt (2005) and recommended for all those tests and items that have "more than two responses, for example the Likert scale" (Vogt, 2005). As all subcategories are different in nature, their independent Cronbach's alpha was calculated. Cronbach's alpha for the subscales of the questionnaire was 0.80, 0.84, 0.81, and 0.79 for peace with oneself, peace with others, peace with nature, and stakeholder attitudes toward peace education (Fraenkel et al., 2012).

It is easy to manage a large scale by deleting some of the items that have been processed and unanswered by the respondents. Whereas, some items have been reformulated to make it easier for respondents to understand after piloting.

3.7.1 Reliability

Whereas the reliability of the tools were checked through Cronbach Alpha. The overall reliability of the instrument was calculated as 0.81.

3.8 DATA COLLECTION

The researcher personally visited and collected data from the appropriate institutes. It was a mixed method. Both qualitative and quantitative data were collected and then analyzed. Data were collected both qualitatively and quantitatively. Qualitative data were collected through a content and discourse analysis of the 2006 secondary school curriculum and textbook of three subjects (English, Urdu and Islamic

Studies) in relation to the integrated model of peace education. Quantitative data were collected through questionnaires from teachers and curriculum experts.

The Teacher Questionnaire was administered when data on peace education were collected. In this regard, the cooperation of the teachers comprised in the sample was commendable with a few exceptions that were common. The questionnaire was administered by a total of 166 sample teachers of which 158 teachers returned to the duly completed questionnaires. The overall response rate of teachers was 92%.

3.9 DATA ANALYSIS

It was a mixed method. Both qualitative and quantitative data were gathered by different techniques and instruments, and then the collected data were analyzed according to their nature. Qualitative data were analyzed through content and critical discourse analysis, while quantitative data were analyzed using SPSS (20, version). Percentage, frequency, mean, standard deviation and Chi-square were used as statistical methods. All data are presented in the form of tables and figures.

3.10 DISCUSSION

Qualitative and quantitative data were analysed. Triangulation was used for the parallel analysis of the collected data. Content and discourse analysis as used as a research tool for analysing the curriculum document and text books from sample topics to develop a culture of peacebuilding in school environments. In the parallel analysis of the qualitative and quantitative collected data, following themes of peace education were concluded:

1. Peace with One's Self

Divide further three part

4. Peace with Mind

5. Peace with Heart

- 6. Peace with Body
 - 2. Peace with Other
- Divide further three part
- 4. Culture of Democracy
 - 5. Political and social participation
 - 6. Health for All
- 3. Peace with Nature'

Divide further three part

- 4. Ecological Consciousness
 - 5. Biodiversity
 - 6. Natural Balance
- 4. Views of Stakeholders regarding Peace Education

Each source of peace education listed in Titles 1–4 was assessed using the Stufflebeam (1971) CIPP evaluation model and further divided into context, input, process, and product within each source of peace education. Data are presented in triangular form and qualitative and quantitative data to get the best picture of the condition in which it is studied.

3.11 ETHICS OF THE STUDY

The ethical considerations of the research was kept in mind. The data were collected by visiting the institutions and there are no threats involved in the selected in the higher secondary schools. There would be no potential risks to the researchers, respondents and society. The anonymity of the respondents were maintained while describing data. The data were collected by prior approval from the higher secondary school administration. The respondents were guaranteed that the collected data were not be accessible to anyone who is not is not the part of this study and it remain

confidential for the purpose it is proposed for. The researcher was careful about the language of the instruments.

CHAPTER 4

DATA ANALYSIS AND INTERPRETATION

This chapter deals with data analysis and interpretation. Qualitative and quantitative data were collected from various sources for this study. The main purpose of this study was to evaluate high school curricula about peace education in Khyber Pakhtunkhwa, Pakistan.

Basically, in this study the curriculum and their textbooks of three subjects. i.e., English, Urdu, and Islamic Studies of higher secondary school level were assessed in both quantity and quality. For qualitative data analysis, the CIPP evaluation model of Stufflebeam (1971) was used to evaluate the integral model of peace education and their sub-components i.e. peace with oneself, peace with others, and peace with nature.

The curricula of the materials from which samples were taken, i.e. Urdu, English, and Islamic Studies, were analyzed, and the data derived from them and presented them in this chapter under topics for example peace with oneself, peace with others, and peace with nature. The context of the study was provided within the framework of the approved model for evaluation through objectives, goals, and objectives, in addition to criteria and standards in various cases.

The Urdu National Curriculum (2006) presented common and detailed objectives, educational goals, and objectives in the form of criteria with justifications. The National Curriculum for English (2006) only provided the context in the form of standards and criteria. However, the National Curriculum for Islamic Studies 2002 represents in the context of common goals and detailed objectives only, while the situation in the National Curriculum for Islamists 2006 was no change from the previous.

Hence, the Stufflebeam's (1971) CIPP evaluation framework model, inputs were determined through the curriculum in the form of content parts (syllabus), which appeared in the form of textbooks from the first and second year of upper secondary schools.

The curricula chosen from the textbooks from which samples were taken were the actual part of the curriculum, and they were made available to curriculum experts and curriculum developers to integrate into the curriculum. Hence, it is a very important part of the curriculum and also needs more focus, because on this basis it has been critically analyzed. The study is based on data that came from an analysis of the curricula of English, Urdu, and Islamic Studies for the higher secondary school level in theory and practice.

4.1 QUALITATIVE DATA ANALYSIS

4.1.1 Stufflebeam's C: The Context for Integral Model of Peace Education regarding Peace with Oneself, Others and Nature

Context parts of the curriculum the sample textbooks were presented of three subjects such as English, Urdu, and Islamic Studies at the higher secondary school level, context to assess an integrated model for peace education and their sub-components such as peace with oneself, with others, and nature. Curricula and related textbooks have been critically analyzed through content and discourse analysis. The textbooks of the topics from which samples were taken are the tangible part of the curriculum that directly presented what the curriculum experts of the curriculum intended, therefore this part needs more consideration and then critically analyze it. The details are given below:

DISCOURSE CODE NOS. 4.1.1.1, 4.1.1.2, & 4.1.1.3

Original Text	Reference
All learner will develop ethical and social attributes and values relevant in a multicultural, civilized society. Discourse code no.4.1.1.1	National Curriculum for English Language 2006, Grade xi-xii, p.142
All students will read and analyze literary text to seek information, Ideas, pleasure and to relate their own experiences to those of mutual humanity as depicted in literature. Discourse code no.4.1.1.2	National Curriculum for English Language 2006, Grade xi-xii, p.125
Identify universal themes present in literature across all countries. Discourse code no.4.1.1.3	National Curriculum for English Language 2006, Grade xi-xii, p.125

The discourse code 4.1.1.1 shows the national curriculum of English focuses on the development of ethical and social attributes and values of a civilized society. It provides knowledge about the multicultural and civilized. It is very important for everyone who is living in this world. And course code 4.1.1.2 provides materials and standards for humanity. Human beings are the main agent in our society. While discourse code 4.1.1.3 talks about the universal themes in all the countries. It is stated that discourse codes 4.1.1.1, 4.1.1.2 & 4.1.1.3 talks about the development of ethical and social values among students. How the students develop ethically as well as socially in society.

DISCOURSE CODES NOS. 4.1.1.4 & 4.1.1.5

Original Text	Reference
Recognized and practice values and attributes such as tolerance, humanism, patience, equity, justice, honesty, empathy etc., relevant for peaceful coexistence between individuals, groups and nations. Discourse code no.4.1.1.4	National Curriculum for English Language 2006, Grade xi-xii, p.142
Analyze and evaluate short-stories, poems, essays and one-act plays; relate how texts affect their lives and connect the texts to contemporary/historical ideas and issues across cultures. Discourse code no.4.1.1.5	National Curriculum for English Language 2006, Grade xi-xii, p.125

Discourse codes 4.1.1.4 & 4.1.1.5 provides other values for examples tolerance, humanism, patience, equity, justice, honesty, empathy, etc. main aims of the national curriculum of English 2006 wants to promote tolerance, humanism, patience, equity, justice, honesty, empathy, etc., in students at higher secondary level. At this stage, it is very important to develop these values and attributes amongst students at the higher secondary level. The main purpose of the development of these values and attributes in students is to development of the peaceful coexistence between individuals, groups, and nations.

DISCOURSE CODE NOS. 4.1.1.6 & 4.1.1.7

Original Text	Reference
Develop and portray through actions, a sense of importance of individual worth; simultaneously valuing diversity and equality among people. Discourse code no.4.1.1.6	National Curriculum for English Language 2006, Grade xi-xii, p.142
Read a text to <ul style="list-style-type: none">• Making connections between personalities, events, motivations and causes of conflicts in texts across cultures.• Distinguishing between flexible and inflexible personalities.• Explain how a personality changes over the course of story.• Express justification for change in character.	National Curriculum for English Language 2006, Grade xi-xii, p.125
Discourse code no.4.1.1.7	

Discourse code 4.1.1.6 provides for developing and portraying through procedures a sense of the importance of the individual's value; at the same time assessing diversity and equality between people. The benchmarks of the curricula are about equality among peoples. While discourse code 4.1.1.7 presents that events, motives, and causes of conflicts in transcultural texts distinguish between flexible and inflexible characters, describe how the character changes throughout the story and expresses a justification for the change in personality.

DISCOURSE CODE NOS. 4.1.1.8 & 4.1.1.9

Original Text	Reference
Understand and evaluate contemporary social, economic and scientific developments/issues so as to participate in the global society as aware and thinking individuals.	National Curriculum for English Language 2006, Grade xi-xii, p.142
Discourse code no.4.1.1.8	
Analyze the conflict in a story or literary selection. Explore options to resolve the conflict. Propose another resolution.	National Curriculum for English Language 2006, Grade xi-xii, p.125
Discourse code no.4.1.1.9	

Discourse code 4.1.1.8 shows regarding realizing and evaluate current socio-economic and scientific developments/problems to contribute to the worldwide community as aware individuals and thinkers. The 2006 English Curriculum explains that to assess all developments/social, public, financial, and scientific problems for this purpose, it enables students to participate in the global community as conscious individuals and thinkers. While Discourse code 4.1.1.9 talks about that analyze the conflict in a story or literary selection. Explore options to resolve the conflict. Propose another resolution.

DISCOURSE CODE NOS. 4.1.1.10, 4.1.1.11, & 4.1.1.12

Translation	Original Text
Students who read this book will be able to:	اس کتاب کو پڑھنے کے بعد طلبہ اس قابل ہو جائیں گے کہ وہ:
• Learn how to write daily observations and annotations according to the rules	روز مرہ مشاہدات و تجربات کو قواعد کے مطابق درست طور پر تحریر کر سکیں
	اخبارات و رسالے کے کسی بھی متن پر جامع تبصرہ لکھ سکیں

<ul style="list-style-type: none"> • Write a comprehensive commentary on any text in the newspaper Versailles • Learn how to use dictionary and common dictionaries of different sciences and professions 	<p>مختلف علوم اور پیشوں کی اطلاعی لغات اور عام لغات کا استعمال سیکھ سکیں</p> <p>قومی نصاب برائے اُردو ۲۰۰۶ء، حاصلاتِ تعلم (بارہویں جماعت)</p>
<p>(National Curriculum for Urdu, 2006 Achievement Education, Grade- 12th)</p>	<p>Discourse code no.4.1.1.10</p>
<p>Students who read this book will be able to:</p>	<p>اس کتاب کو پڑھنے کے بعد طلبہ اس قابل ہو جائیں گے</p>
<ul style="list-style-type: none"> • Have a full understanding of the conversation about language, emotions, constituents, thoughts and concepts • Understand the necessities of Urdu in the practical way of life • Speak for at least five minutes on a literary, scholarly, journalistic subject with extensive study, experience and observation reasoning, correct pronunciation and accent. 	<p>کہ وہ:</p> <p>زبان، احساسات، جذبات، خیالات اور تصورات کے حوالے سے کی گئی گفتگو کا مکمل ادراک کر سکیں</p> <p>عملی زندگی میں سماجی ضرورتوں کے تحت اُردو کو مہارت سے استعمال کر سکیں</p> <p>کسی ادبی، علمی، صحافتی موضوع پر اپنے وسیع تر مطالعہ، تجربے اور مشاہدے کی روشنی میں استدلال، درست تلفظ اور لب و لہجے کے ساتھ کم از کم پانچ منٹ تک تقریر کر سکیں</p>
<p>(National Curriculum for Urdu, 2006, Achievement Education, Grade- 11th)</p>	<p>قومی نصاب برائے اُردو ۲۰۰۶ء، حاصلاتِ تعلم (گیارہویں جماعت)</p>
<p>This previous knowledge is that knowledge. Which makes man human. The same process leads to practice, devotion, psychological education, self-deception, subjective well-being, national solidarity and national honour.</p>	<p>Discourse code no.4.1.1.11</p> <p>یہ پچھلا علم وہ علم ہے۔ جو انسان کو انسان بناتا ہے۔ اسی عمل سے عمل، چال چلن، تعلیم نفسی، نفس کشی، شخصی خوبی، قومی مضبوطی اور قومی عزت حاصل ہوتی ہے</p>

National Curriculum for Urdu, 2006,
Articles of Sir Syed, grade- 11th, page 3)

قومی نصاب برائے اردو ۲۰۰۶ء، مقالات سرسید
(،گیارہویں جماعت، صفحہ ۷)

Discourse code no.4.1.1.12

Urdu is one of the core subjects at level, especially at the higher secondary level. At this level, all important and basic concepts are discussed at this stage in the Urdu textbook. Discourse code 4.1.1.10 provides the standards of the curricula. In the curricula of the Urdu explain that Students who read this book will be able to: learn how to write daily observations and annotations according to the rules, write a comprehensive commentary on any text in the newspaper Versailles and learn how to use a dictionary and common dictionaries of different sciences and professions. Discourse code 4.1.1.11 provides that Students who read this book will be able to: have a full understanding of the conversation about language, emotions, constituents, thoughts, and concepts, understand the necessities of Urdu in the practical way of life and speak for at least five minutes on a literary, scholarly, journalistic subject with extensive study, experience and observation reasoning, correct pronunciation and accent. While discourse code 4.1.1.12 provides information about this previous knowledge is that knowledge. Which makes man human. The same process leads to practice, devotion, psychological education, self-deception, subjective well-being, national solidarity, and national honor.

DISCOURSE CODE NOS. 4.1.1.13 & 4.1.1.14

Translation	Original Text
The need is for people to work with self-esteem and self-esteem and try to find a balance. People's employment and livelihoods increase and poverty and poverty are reduced.	ضرورت اس امر کی ہے کہ انسان خود اعتمادی اور خود اعتدالی سے کام لے اور توازن پایا کرنے کی کوشش کرے تاکہ سرمایہ کاری کی راہیں ہموار ہوں۔ عوام کے روزگار اور آمدن میں اضافہ ہو اور غربت و افلاس میں کمی واقع ہو۔ قومی نصاب برائے اُردو ۲۰۰۶ء، لمحہء فکریہ (،گیارہویں جماعت، صفحہ ۳۷) Discourse code no.4.1.1.13
Belief in the world and the Hereafter, honesty, the sorrow of the elderly, the rights of parents, relatives and neighbours, loyalty to the marital life, social justice, are the Islamic values that can, in turn, stimulate many of our social issues.	دنیا و آخرت پر ایمان، صداقت، بزرگوں کا احترام، والدین، رشتہ دارو اور پڑوسیوں کے حقوق، ازدواجی زندگی میں وفاداری، سماجی انصاف، ایسی اسلامی اقدار ہیں کہ جن پر چل کر ہم اپنے بہت سے سماجی مسائل میں حوصلہ افزا کمی لا سکتے ہیں قومی نصاب برائے اُردو ۲۰۰۶ء، لمحہء فکریہ (،گیارہویں جماعت، صفحہ ۳۷) Discourse code no.4.1.1.14

Discourse code 4.1.1.13 provides the need is for people to work with self-esteem and self-esteem and try to find a balance. People's employment and livelihoods increase and poverty and poverty are reduced. While discourse code 4.1.1.14 provides Belief in the world and the Hereafter, honesty, the sorrow of the elderly, the rights of parents, relatives and neighbors, loyalty to the marital life, social justice, are the Islamic values that can, in turn, stimulate many of our social issues.

DISCOURSE CODE NOS. 4.1.1.15, & 4.1.1.16

Translation	Original Text
<p>When we have acquired a homeland to protect and promote our national interests, Even if they are sufficient or insufficient for everyone, then it becomes logically necessary for us. That we should prioritize its maintenance and its promotion over all other duties, because not only to meet our goals, but also to our own being, our being. And our body, our home bar and our possibilities are linked to its security.</p>	<p>جب اپنے ملی مفاد کی حفاظت اور اور ملی مقاصد کے فروغ کیلئے ہم نے ایک وطن حاصل کر لیا ہے، حواہ وہ ہم سب کے لیے کافی ے یا ناکافی، تو منطقی طور پر ہمارے لیے یہ لازم ہو جاتا ہے کہ ہم اس کے تحفظ اور اسکے فروغ کو تمام دیگر فرائض پر ترجیح دیں کیونکہ نہ صرف ہمارے مقاصد ملی، بلکہ خود ہماری ہستی، ہماری جائیں اور ہمارے جسم، ہمارے گھر بار اور ہمارے امکانات اسکی سلامتی سے وابستہ ہیں۔ قومی نصاب برائے اردو ۲۰۰۶ء، پھر وطنیت کی (طرف، بارہویں جماعت، صفحہ ۲۷)</p> <p>Discourse code no.4.1.1.15</p>
<p>If our homeland is stable, then we will have the opportunity to serve and build the nation, we will also be able to speak the word and pay human rights. But if God willingly weakens the homeland, disaster strikes the country, we will not be left behind, nor will our Muslim and devout Buddhists become the fall of the country.</p>	<p>اگر ہمارا وطن قائم رہے گا، تو ہمیں خدمت دین اور تعمیر ملت کے موقعے بھی ملیں گے، ہم آعلیٰ کلمتہ بھی کر سکیں گے اور حقوق انسانیت بھی ادا کر پائیں گے، لیکن اگر خداخواستہ وطن کو ضعیف پہنچایا، ملک پر آفت آئی، تو نہ ہم بچے رہیں گے اور نہ ہماری مسلمانی اور خاکم بدہن، ملک کا زوال بن جائے گا۔ قومی نصاب برائے اردو ۲۰۰۶ء، پھر وطنیت کی (طرف، بارہویں جماعت، صفحہ ۲۷)</p> <p>Discourse code no.4.1.1.16</p>

Discourse code 4.1.1.15 provides when we have acquired a homeland to protect and promote our national interests, Even if they are sufficient or insufficient for everyone, then it becomes logically necessary for us. That we should prioritize its maintenance and its promotion over all other duties, because not only to meet our goals but also to our being, our being. And our body, our home bar, and our possibilities are linked to its security. While discourse code 4.1.1.16 provides if our homeland is stable,

then we will have the opportunity to serve and build the nation, we will also be able to speak the word and pay human rights. But if God willingly weakens the homeland, disaster strikes the country, we will not be left behind, nor will our Muslim and devout Buddhists become the fall of the country.

4.1.2 Stufflebeam’s I: The Input for Integral Model of Peace Education regarding Peace with Oneself, Others and Nature

The content part of the curriculum and their textbooks developed consequently delivered input for analysis of the integral model of peace education regarding peace with oneself, others, and nature. The sampled curriculum and their related textbooks were critically analyzed through content and discourse analyses. The textbooks of the sampled subjects were the existing part of the curriculum that openly distributed what the curriculum planners and developers proposed of the curriculum, therefore this part wanted more consideration and therefore critically analyzed.

DISCOURSE CODE NOS. 4.1.2.1 & 4.1.2.2

Original Text	Reference
From now on, obligations will be waived. Your capital, however, is yours to keep. You will not suffer or suffer any injustice. God has ruled that there is no benefit ... Discourse code no.4.1.2.1	English Text Book Class-xii, Reading Section-1.1, The Farewell Sermon (Prophet Muhammad Sal-Allah-u-Alaihe Waalehi Wasallam), P. 3.
“O people! It is true that you have certain rights over your women, but they also have rights over you. Remember that you only married them without God's permission. If you obey your rights, you have the right to eat and dress kindly. Treat your women well and be nice to them, because they are your partners. “And assistants. Discourse code no.4.1.2.2	English Text Book Class-xii, Reading Section-1.1, The Farewell Sermon (Prophet Muhammad Sal-Allah-u-Alaihe Waalehi Wasallam), P. 3.

Discourse code 4.1.2.1 delivers for the assignment of obligations from now on. Your capital, however, is yours to keep. You will not suffer or suffer any injustice. God has ruled that there is no benefit. And discourse code 4.1.2.2 depicts “O people! It is true that you have certain rights over your women, but they also have rights over you. Remember that you only married them without God's permission. If you obey your rights, you have the right to eat and dress kindly. Treat your women well and be nice to them, because they are your partners. “And assistants.

DISCOURSE CODE NOS. 4.1.2.3, 4.1.2.4, 4.1.2.5 & 4.1.2.6

Original Text	Reference
<p>All people of Adam and Eve, the Arab has no superiority over the non-Arab, and also the non-Arabs have superiority over the Arab. White also has no superiority over black, and black also has no superiority over white except for piety and good work. I know that every Muslim is a brother to every other Muslim and that Muslims form one brotherhood. Nothing is legal for a Muslim who belongs to a Muslim unless he gets freedom and desire. Do not do yourself wrong.</p> <p>Discourse code no.4.1.2.3</p>	<p>English Text Book Class-xii, Reading Section-1.1, The Farewell Sermon (Prophet Muhammad Sal-Allah-u-Alaihe Waalehi Wasallam), P. 8.</p>
<p>He spoke of inclusive and fair government, religious freedom, the rule of law, and equality for all. He also appeared to support Pakistan's ideology.</p> <p>Discourse code no.4.1.2.4</p>	<p>English Text Book Class-xii, Reading Section-1.2, Jinnah's Vision of Pakistan Muhammad Ali Jinnah (Mr. Jinnah's presidential address to the Constituent Assembly of Pakistan), P. 21.</p>
<p>And what is very important about it is that we achieved it peacefully and with the</p>	<p>English Text Book Class-xii, Reading Section-1.2, Jinnah's Vision of</p>

development of the greatest possible personality.

Discourse code no.4.1.2.5

Pakistan Muhammad Ali Jinnah (Mr. Jinnah's presidential address to the Constituent Assembly of Pakistan), P. 22.

Well, gentlemen, I don't want to spend any more time and thank you again for the honor you have given me. I will always be guided by the principles of fairness and fair play without any, as shown in political language, bias or abuse, that is, bias or favoritism. My principle is fairness and total impartiality and I am sure that, thanks to your support and cooperation, I can expect Pakistan to become one of the largest countries in the world.

Discourse code no.4.1.2.6

English Text Book Class-xii, Reading Section-1.2, Jinnah's Vision of Pakistan Muhammad Ali Jinnah (Mr. Jinnah's presidential address to the Constituent Assembly of Pakistan), P. 24.

Discourse code 4.1.2.3 explain that from Adam and Eve onwards, all human beings have no superiority over the Arab, even though the Arab is not an Arab. Also, white has no superiority over black, black has no superiority over white except for piety and good deeds. I know that every Muslim is a brother to every Muslim and Muslims form one brotherhood. For a Muslim who belongs to a Muslim, nothing is legal unless he is given freedom and desire. So do not wrong yourselves. Discourse code 4.1.2.4 provides He spoke of inclusive and fair government, religious freedom, the rule of law, and equality for all. He also appeared to support Pakistan's ideology. Discourse code 4.1.2.5 provides and what is very important with regards to it, is that we have achieved it peacefully and using an evolution of the greatest possible character. And discourse code 4.1.2.6 provides well gentlemen, I do not want to spend any more of your time and thank you again for the honor you have given me. I will always be guided by the

principles of fairness and fair play with nothing, as shown in political languages, prejudice, or abuse, in other words, prejudice or favouritism. Fairness and absolute impartiality are my principle, and I'm sure, thanks to your support and co-operation, that I can look forward to Pakistan becoming one of the world's largest countries.

DISCOURSE CODE NOS. 4.1.2.7, 4.1.2.8, 4.1.2.9 & 4.1.2.10

Original Text	Reference
<p>This observation was a promise that all men would guarantee them the inalienable rights to life and liberty and the pursuit of happiness.</p> <p>Discourse code no.4.1.2.7</p>	<p>English Text Book Class-xii, Reading Section-2.1, I Have Dream (Martin Luther King, Jr.), P. 41.</p>
<p>Our daily actions as ordinary individuals in South Africa must produce a real reality in South Africa that enhances humanity's belief in justice, strengthens its confidence in the nobility of the human psyche and preserves all our hopes for a life glorious to all</p> <p>Discourse code no.4.1.2.8</p>	<p>English Text Book Class-xii, Reading Section-2.2, Glory and Hope (Nelson Mandela), P. 56.</p>
<p>We thank all our distinguished international guests for coming to seize the people of our country for what is, after all, a common victory for justice, peace and human dignity.</p> <p>Discourse code no.4.1.2.9</p>	<p>English Text Book Class-xii, Reading Section-2.2, Glory and Hope (Nelson Mandela), P. 57.</p>
<p>We are confident that you will continue to stand by us as we deal with the challenges of building peace and prosperity and have nothing to do with racism, non-racism and democracy.</p> <p>Discourse code no.4.1.2.10</p>	<p>English Text Book Class-xii, Reading Section-2.2, Glory and Hope (Nelson Mandela), P. 57.</p>

Discourse code 4.1.2.7 provides that this observation was a promise that all men would guarantee them the inalienable rights to life and liberty and the pursuit of happiness. Discourse code 4.1.2.8 provides our daily actions as ordinary individuals in South Africa must produce a real reality in South Africa that enhances humanity's belief in justice, strengthens its confidence in the nobility of the human psyche and preserves all our hopes for a life glorious to all. Discourse code 4.1.2.9 provides we thank all our distinguished international guests for coming to seize the people of our country for what is, after all, a common victory for justice, peace and human dignity. And discourse code 4.1.2.10 provides we are confident that you will continue to stand by us as we deal with the challenges of building peace and prosperity and have nothing to do with racism, non-racism and democracy.

DISCOURSE CODE NOS. 4.1.2.11, 4.1.2.12, 4.1.2.13, 4.1.2.14, 4.1.2.15 & 4.1.2.16

Original Text	Reference
<p>There was peace in being with the man. The next day I asked if I had been resting here for a day. He found it completely natural - or, more precisely, it gave me the impression that nothing could amaze him.</p> <p>Discourse code no.4.1.2.11</p>	<p>English Text Book Class-xii, Reading Section-4.2, The Man who Planted Trees (Jean Giono), P. 147.</p>
<p>By adopting scientific methods, human beings are now more confident to handle their environmental conditions. Human beings no more attribute the weather conditions or disaster to supernatural, bad or evil forces.</p> <p>Discourse code no.4.1.2.12</p>	<p>English Text Book Class-xii, Reading Section-5.1, Technology and Society of the Future, P. 169.</p>
<p>Human beings had to tolerate hardships and sufferings of the olden day's travels.</p> <p>Discourse code no.4.1.2.13</p>	<p>English Text Book Class-xii, Reading Section-5.1, Technology and Society of the Future, P. 170.</p>

Man has been harnessing the forces of nature continuously. New inventions are made and new facts are being discovered.

Scientists are busy in making researches in the fields of medicines, engineering and space technology. They are trying to create an environment free of pollution.

Discourse code no.4.1.2.14

Due to the use of science and technology on a large scale, the citizens of the society of the future will lead a comfortable and luxurious life.

Discourse code no.4.1.2.15

The citizens of the society of the future will put an end to mutual grudges and tussles and will settle their disputes through peaceful negotiations. Minerals of all kinds will be excavated. There will be peace and goodwill among the citizens of the society. It will be an age of ideals and peace but in order to bring about that good age, today's generation has a duty to devote themselves to the study of science and technology to pave the way for a successful society, peace and progress in the years to come.

Discourse code no.4.1.2.16

Discourse code 4.1.2.11 provides that it was quiet to be with the man. The next day I asked if I had a day off here. He found it completely natural - or rather, it gave me the impression that nothing could surprise him. Discourse code 4.1.2.12 provides by using scientific methods, people are now more confident in their environmental conditions. People no longer associate weather or disaster with supernatural, or evil

forces. Discourse code 4.1.2.13 provides Human beings had to tolerate hardships and sufferings of the olden day's travels. Discourse code 4.1.2.14 provides man is constantly using the forces of nature. New inventions are being made and new facts are being discovered. Scientists are engaged in research in the fields of medicine, engineering and space technology. They are trying to create a pollution-free environment. Discourse code 4.1.2.15 provides Due to the widespread use of science and technology, the citizens of the society of the future will live a comfortable life. And discourse code 4.1.2.16 provides the citizens of the society of the future will end their mutual conflicts and disputes and resolve their disputes through peaceful negotiations.

DISCOURSE CODE NOS. 4.1.2.17

Original Text	Reference
<p>Islam teaches its followers that “Seeking of knowledge is the duty of every Muslim” but it is an irony of fate that this golden saying has been totally neglected in the case of women. This gender inequality is a violation of the equal human laws and rules.</p> <p>Discourse code no.4.1.2.17</p>	<p>English Text Book Class-xii, Reading Section-5.2, Gender Inequality is Detrimental to Society, P. 194.</p>

Discourse code 4.1.2.17 provides Islam teaches its followers that "it is the duty of every Muslim to seek knowledge" but it is ironic that in the case of women this golden saying has been completely ignored. This gender inequality is a violation of equal human rights and norms.

DISCOURSE CODE NOS. 4.1.2.18

Translation	Original Text
All experiments have shown that the goodwill and dignity of a country depends largely on the conduct, conduct and customs of the country, as well as the superiority of its governance, as the combination of civil states And the civilization of a nation is, in fact, the personal development of the men, women and children from whom they became a nation.	تمام تجربوں سے ثابت ہوا ہے کہ کسی ملک کی خوبی و عمدگی اور قدر و منزلت بہ نسبت وہاں کی گورنمنٹ کے عمدہ ہونے کے زیادہ تر اس ملک کی رعایا کے چال چلن، اخلاق و عادات، تہذیب و شائستگی پر منحصر ہے، لیونکہ قوم شخصی حالتوں کا مجموعہ ہے اور ایک قوم کی تہذیب درحقیقت ان مردوں، عورتوں اور بچوں کی شخصی ترقی ہے، جن سے وہ قوم بنی ہے قومی نصاب برائے اُردو ۲۰۰۶ء، اپنی مڈ آپ ، گیارہویں جماعت ، ص ۲
Discourse code no.4.1.2.18	

Discourse code 4.1.2.18 provides All experiments have shown that the goodwill and dignity of a country depends largely on the conduct, conduct and customs of the country, as well as the superiority of its governance, as the combination of civil states And the civilization of a nation is, in fact, the personal development of the men, women and children from whom they became a nation.

DISCOURSE CODE NOS. 4.1.2.19, 4.1.2.20, 4.1.2.21, 4.1.2.22, 4.1.2.23, 4.1.2.24 & 4.1.2.25

Translation	Original Text
Infidelity is an excellent moral attribute. This makes the enemy become friends. And the love between friends grows. Almighty Allah has given the believers the attributes. There is also a problem. It is revealed in the Quran.	عفو درگزر ایک بہترین اخلاقی وصف ہے۔ اس سے دشمن دوست ہو جاتے ہیں۔ اور دوستوں میں محبت بڑھ جاتی ہے۔ اللہ تعالیٰ نے مومنوں کے لئے جو صفات پسند فرمائی ہیں۔ ان میں عفو درگزر بھی ہے۔ قرآن مجید میں ارشاد ہے

	ترجمہ:۔ اور وہ مومن غصہ پی جانے والے لوگوں سے درگزر کرنے والے ہیں۔ (سورہ آل عمران: ۱۳۴)
	قومی نصاب برائے اسلامیات ۲۰۰۶ء، (عفو و درگزر، گیارہویں جماعت، ص ۱۰۵)
	Discourse code no.4.1.2.19
Importance and superiority of Knowledge. (National Curriculum for Islamic Studies 2002, section 3, item 2 (c), p.4)	علم کی اہمیت و فضیلت (قومی نصاب برائے اسلامیات 2002ء، حصہ سوم، جز ج-2، ص 4)
	Discourse code no. 4.1.2.20
Respect for Humanity (National Curriculum for Islamic Studies 2006, section 3, item 3 (c), p.16)	احترام انسانیت (قومی نصاب برائے اسلامیات 2006ء، باب سوم، جز ج-3، ص 16)
	Discourse code no. 4.1.2.21
All this because Allah is not the one who can change the favor that He showed people if they do not change their own condition, and that Allah is all-knowing, all-knowing. (Islamic Studies Textbook of grade 11 & 12, p.43)	كل هذا لأن الله ليس هو من يمكنه أن يغير نعمة قدمها على شعب ما لم يغيروا وضعهم ، وأن الله سميع ، علم O (سورة الانفال، آيت 53) (اسلاميات كى درسى كتاب برائے جماعت گیارہویں اور بارہویں، ص-43)
	Discourse code no. 4.1.2.22
Remember when you were so few, wronged on the ground, for fear that people might snatch you. Then give you shelter and your fort with its support and provide you with good things, so you are grateful. (Islamic Studies Textbook of grade 11 & 12, p.43)	تذكر عندما كنت قليل العدد ، مظلوماً على الأرض ، خوفاً من أن ينتزكك الناس. ثم قدم لك المأوى وحصنك بدعمه وزودك بالأشياء الجيدة ، حتى تكون ممتناً (سورة الانفال، آيت 26) (اسلاميات كى درسى كتاب برائے جماعت گیارہویں اور بارہویں ، ص-21)
	Discourse code no. 4.1.2.23
The best among the people are those who benefit (help) other people. (Islamic Studies Textbook of grade 11 & 12, p.64)	خَيْرُ النَّاسِ مَنْ يَنْفَعُ لِنَاسٍ (الحديث) (اسلاميات كى درسى كتاب برائے جماعت گیارہویں اور بارہویں ، ص 64)
	Discourse code no. 4.1.2.24
The importance/pre-eminence and obligation of knowledge. (Islamic Studies Textbook of grade 11 & 12, p.73)	علم كى فرضيت و فضيلت (اسلاميات كى درسى كتاب برائے جماعت گیارہویں اور بارہویں ، ص 73)

Islamic Studies curricula could be better in presenting content related to an integral model of peace education regarding peace with oneself, others, and nature. The importance and primacy of knowledge were stressed for, in both the curricula and subsequently, materialized in the implemented textbook of Islamic Studies in the classroom for instruction such as discourse code 4.1.2.19 provides Faithfulness is an outstanding moral quality. This makes the enemy become friends. And the love between friends raises. Almighty Allah has given the believers the characteristics. There is also a problem. It is revealed in the Quran. Discourse code 4.1.2.20 provides the Importance and superiority of Knowledge. Discourse code 4.1.2.21 provides respect for humanity. Discourse code 4.1.2.22 provides all this is because Allah is not the one who may change a favour He has conferred on a people unless they change their condition and that Allah is All-Hearing, All-Knowing. Discourse code 4.1.2.23 provides Remember that you were little when you were oppressed on earth for fear of being dragged away by people. So He has sheltered you and strengthened you with His help and provided you with good things, so that you may be thankful. Discourse code 4.1.2.24 provides the best among the people are those who benefit (help), other people. And discourse code 4.1.2.24 provides the significance/supremacy and responsibility of knowledge.

4.1.3 Stufflebeam's P: The Process for Integral Model of Peace Education regarding Peace with Oneself, Others and Nature

The teachers' instruction in the classroom delivered for the process part of present study. The curriculum provided for the teachers' classroom instruction. This unit has qualitative data from curricula of the selected books of higher secondary level. The curricula of Urdu and English provided for the process of classroom instruction

whereas the curriculum for Islamic Studies was completely silent on the way how to teach the subject in the classroom. The process for integral model of peace education regarding peace with oneself, others and nature was analysed through qualitative data. The data were analyzed and presented in below tables.

DISCOURSE CODE NOS. 4.1.3.1, 4.1.3.2 & 4.1.3.3

Original Text	Reference
Collect information about the types of pollutions that are threatening our environment and write an essay about it. Discourse code no.4.1.3.1	English Text Book Class-xi, Reading Section-2.3, Tears of Nature (Graeme King), P. 63.
Get together with elders of your family and collect information about the past environment of native town-weather, seasons, atmosphere, greenery, forests/Jungles (if any). Write a comprehension of the present day town with that of the past. Be ready to discuss in the class. Discourse code no.4.1.3.2	English Text Book Class-xi, Reading Section-2.3, Tears of Nature (Graeme King), P. 64.
Find out how man is destroying the environment and endangering his own exercise. Discourse code no.4.1.3.3	English Text Book Class-xi, Reading Section-2.3, Tears of Nature (Graeme King), P. 64.

Discourse code 4.1.3.1 provides Collect information about the types of pollutions that are threatening our environment and write an essay about it. Discourse code 4.1.3.2 provides Get together with elders of your family and collect information about the past environment of native town-weather, seasons, atmosphere, greenery, forests/Jungles (if any). Write a comprehension of the present day town with that of the

past. Be ready to discuss in the class. And discourse code 4.1.3.3 provides Find out how man is destroying the environment and endangering his own exercise.

DISCOURSE CODE NOS. 4.1.3.4, 4.1.3.5, 4.1.3.6 & 4.1.3.7

Original Text	Reference
<p>The students will be divided into two groups. The first group will describe the background and causes of the battle of Uhad</p> <p>Discourse code no.4.1.3.4</p>	<p>English Text Book Class-xii, Reading Section-3.1, Lesson from the Battle of Uhad, P. 83</p>
<p>The second group will relate the consequences and results of the battle of Uhad.</p> <p>Discourse code no.4.1.3.5</p>	<p>English Text Book Class-xii, Reading Section-3.1, Lesson from the Battle of Uhad, P. 83</p>
<p>Students will be divided into three groups. The first group describes the hardships and conditions of life of the people in the olden days.</p> <p>The second group will express their ideas about the standard of living of people during the current era of science and technology.</p> <p>The third group will portray the future society in the light of the progress made by technology and science.</p> <p>Discourse code no.4.1.3.6</p>	<p>English Text Book Class-xii, Reading Section-5.1, Technology and Society of the Future, P. 176.</p>
<p>Students will be divided into two groups. The first group will be asked to express</p>	<p>English Text Book Class-xii, Reading Section-5.2, Gender Inequality is Detrimental to Society, P. 199.</p>

their views on the mistreatment of women
in our society.

The second group will be express its views
on the consequences about the gender
inequality.

Discourse code no.4.1.3.7

Discourse code 4.1.3.4 provides the students will be divided into two groups. The first group will describe the background and causes of the battle of Uhud. Discourse code 4.1.3.5 provides the second group will relate the consequences and results of the battle of Uhud. Discourse code 4.1.3.6 provides students will be divided into three groups. The first group will tell about the difficulties and living conditions of people in the old days. The second group will express the opinions of people about living standards in today's age of science and technology. The third group will portray the future society in the light of advances in technology and science. And Discourse code 4.1.3.7 provides the students will be divided into two groups. The first group will be asked to express their views on how women are ill-treated in our society. The second group will be express its views on the consequences of gender inequality.

DISCOURSE CODE NOS. 4.3.3.8, 4.3.3.9, & 4.3.3.10

Translation	Original text
The arrangement of discussion, argumentation, speeches or programmes in classes regarding the relationship of Urdu with other subjects, which include the observations of learners and their views about books or magazines etc. (National Curriculum for Urdu 2006, p. 88)	جماعت میں مذاکرے، گفتگو، تقریر یا مختلف مضامین کے درمیان اُردو کے تعلق سے تقاریر کا اہتمام وغیرہ جن میں طلبہ کے مشاہدات، کتابوں اور رسالوں سے متعلق رائے وغیرہ شامل ہو (قومی نصاب برائے اُردو 2006، ص 88) Discourse code no.4.1.3.8

The teachers should know [through teacher's guide] the objectives of including a particular lesson in the curriculum. (National Curriculum for Urdu 2006, p. 91)

[رہنمائے اساتذہ کے ذریعہ] استاد کو یہ علم ہو کہ کوئی خاص سبق کس مقصد کے لیے شامل نصاب کیا گیا ہے (قومی نصاب برائے اُردو 2006، ص91)

Discourse code no.4.1.3.9

A sample newspaper or a sample magazine could be included in teaching unit/syllabus. (National Curriculum for Urdu 2006, p. 88)

نمونہ کا اخبار یا رسالہ درسی یونٹ میں شامل کیا جاسکتا ہے (قومی نصاب برائے اُردو 2006، ص88)

Discourse code no.4.1.3.10

As a learning process, the Urdu curriculum of 2006 included provisions related to the belief that teachers are obliged to organize events together with Urdu, where students share their observations based on the study of magazines and books, as stated to in discourse code no. 4.1.3.8 provides The arrangement of discussion, argumentation, speeches or programmes in classes regarding the relationship of Urdu with other subjects, which include the observations of learners and their views about books or magazines etc. Discourse code no.4.1.3.9 provides the teachers should know [through teacher's guide] the objectives of including a particular lesson in the curriculum. And discourse code no. 4.1.3.9 provides A sample newspaper or a sample magazine could be included in teaching unit/syllabus.

DISCOURSE CODE NOS. 4.1.3.11 & 4.1.3.12

Translation	Original text
General knowledge competitions, organizing lectures on important national rites, copying poems, preparing vocabulary (vocabulary of new words), poetry recitation competitions, writing lesson summaries, writing explanations, presenting creative work, making	عمومی علمی مقابلوں ، اہم قومی رسومات پر لیکچرز کا انعقاد ، اشعار کی نقل ، الفاظ تیار کرنا (نئے الفاظ کی ذخیرہ الفاظ) ، شعری تلاوت کے مقابلوں ، سبق کا خلاصہ لکھنا ، وضاحت تحریر کرنا ، تخلیقی کام پیش کرنا ، اصلاح کرنا وغیرہ اساتذہ اور طلبہ پر چھوڑ دیتے ہیں ، لیکن درسی

corrections, etc. leave it to teachers and students, but clear instructions should be written in the textbook exercises. کتاب مشقوں میں واضح ہدایات لکھی جانی چاہئیں۔ (قومی نصاب برائے اُردو 2006، ص88)

Discourse code No.4.1.3.11

Listening to radio and TV broadcasts, making discussions and arguments about them, should be included in the instruction section of the textbook. ریڈیو اور ٹی وی کی نشریات سننے ، ان کے بارے میں بحث و مباحثے اور دلائل ڈالنے کو درسی کتاب کے انسٹرکشن سیکشن میں شامل کیا جانا چاہئے (قومی نصاب برائے اُردو 2006، ص89)

Discourse code No.4.1.3.12

Discourse code no.4.1.3.11 provides Competitions to learn general knowledge, arrange speeches about important national ceremonies, copy poems, practice dictionaries (dictionaries of new words), recitation contests, and write summaries should not be missed. learning, persuasive writing, creative presentation, finding corrections... are for teachers and learners only but clear instructions are needed to include all of these in textbook assignments. And discourse code no.4.1.3.11 provides listening the broadcastings of radio and TV, make discussion and arguments over them, should be included in the instruction part of the textbooks.

4.1.4 Stufflebeam's P: The Product for Integral Model of Peace Education regarding Peace with Oneself, Others and Nature

Assessment is an essential portion of every determined as well as the thought process and creates the worth of the product. Likewise in curriculum assessment also plays a significant role. The assessment provided data for the product evaluation of the curriculum. For this section product evaluation, qualitative data come from curricula of selected textbooks of higher secondary level regarding the integral model of peace

education with sub-themes such as peace with oneself, peace with others and peace with nature.

DISCOURSE CODE NOS. 4.1.4.1, 4.1.4.2 & 4.1.4.3

Original Text	Reference
<p>What do you think would happen if the society does not respond to the question about the environment in a befitting manner? What kind of world we would be living in fifty years from now, a hundred years from now?</p> <p>Discourse code no.4.1.4.1</p>	<p>English Text Book Class-xi, Reading Section-2.2, Our Environment (Frank S. Skarpitti), P. 58.</p>
<p>Although you have been breathing in this environment for only 16/17 years, you may still be able to comment on the environmental/scenic changes that have taken place in the past five years or so. Think of such a place and write about environmental damage that you may have observed.</p> <p>Discourse code no.4.1.4.2</p>	<p>English Text Book Class-xi, Reading Section-2.2, Our Environment (Frank S. Skarpitti), P. 54.</p>
<p>Get together with a few of your close friends (out of your college/school circle) and discuss the matter with them to see how they react.</p> <p>Discourse code no.4.1.4.3</p>	<p>English Text Book Class-xi, Reading Section-2.3, Tears of Nature (Graeme King), P. 63.</p>

Discourse code no. 4.1.4.1 provides what do you think would happen if the society does not respond to the question about the environment in a befitting manner? What kind of world we would be living in fifty years from now, a hundred years from now? Discourse code no. 4.1.4.2 provides although you have been breathing in this environment for only 16/17 years, you may still be able to comment on the

environmental/scenic changes that have taken place in the past five years or so. Think of such a place and write about environmental damage that you may have observed. And discourse code no. 4.1.4.3 provides Get together with a few of your close friends (out of your college/school circle) and discuss the matter with them to see how they react.

DISCOURSE CODE NOS. 4.1.4.4, 4.1.4.5, 4.1.4.6, 4.1.4.7

Original Text	Reference
The students will be asked to narrate the main points of the last address of the Holy Prophet (Sal-Allah-u-Alaihe Waalehi Wasallam) in their own words. Discourse code no.4.1.4.4	English Text Book Class-xii, Reading Section-1.1, The Farewell Sermon (Prophet Muhammad Sal-Allah-u-Alaihe Waalehi Wasallam), P. 7.
What has the Holy Prophet (Sal-Allah-u-Alaihe Waalehi Wasallam) said about women and slaves in his last address? Discourse code no.4.1.4.5	English Text Book Class-xii, Reading Section-1.1, The Farewell Sermon (Prophet Muhammad Sal-Allah-u-Alaihe Waalehi Wasallam), P. 7.
What is freedom? Using the internet, collect different definitions of freedom and write a comprehensive essay on freedom. Discourse code no.4.1.4.6	English Text Book Class-xii, Reading Section-2.1, I Have A Dream (Martin Luther King, Jr.), P. 49.
Write an essay examining King’s position in the light of today’s events. Discourse code no.4.1.4.7	English Text Book Class-xii, Reading Section-2.1, I Have A Dream (Martin Luther King, Jr.), P. 49.

Discourse code no. 4.1.4.4 provides the students will be asked to narrate the main points of the last address of the Holy Prophet (Sal-Allah-u-Alaihe Waalehi Wasallam) in their own words. Discourse code no. 4.1.4.5 provides what has the Holy Prophet (Sal-Allah-u-Alaihe Waalehi Wasallam) said about women and slaves in his last address? Discourse code no. 4.1.4.6 provides what is freedom? Using the internet,

collect different definitions of freedom and write a comprehensive essay on freedom. And discourse code no. 4.1.4.4 provides what is freedom? Using the internet, collect different definitions of freedom and write a comprehensive essay on freedom.

DISCOURSE CODE NOS. 4.1.4.8, 4.1.4.9, 4.1.4.10, 4.1.4.11, 4.1.4.11, 4.1.4.12, 4.1.4.13, 4.1.4.15, 4.1.4.16 & 4.1.4.17

Original Text	Reference
The students will be asked to describe in their own words, the struggles and efforts of Nelson Mandela for the liberation of the people south Africa. Discourse code no.4.1.4.8	English Text Book Class-xii, Reading Section-2.2, Glory and Hope (Nelson Mandela), P. 61.
They will be asked to analyse the speech “Glory and Hope” delivered by Nelson Mandela. Discourse code no.4.1.4.9	English Text Book Class-xii, Reading Section-2.2, Glory and Hope (Nelson Mandela), P. 61.
The students will be directed to pen down their views about Nelson Mandela. Discourse code no.4.1.4.10	English Text Book Class-xii, Reading Section-2.2, Glory and Hope (Nelson Mandela), P. 61.
“Freedom is s gift of God” write your ideas about the blessing of freedom. Discourse code no.4.1.4.11	English Text Book Class-xii, Reading Section-2.2, Glory and Hope (Nelson Mandela), P. 61.
The students will be asked to write in their own words the summary of the lesson. Discourse code no.4.1.4.12	English Text Book Class-xii, Reading Section-3.1, Lesson from the Battle of Uhad, P. 83
The students will be asked to write a short essay on “It is wise to act upon the advice of the leader”. Discourse code no.4.1.4.13	English Text Book Class-xii, Reading Section-3.1, Lesson from the Battle of Uhad, P. 83
After the students have read the lesson, they will be asked to describe in their own words the role of the MAN who planted the trees.	English Text Book Class-xii, Reading Section-4.2, The Man who Planted Trees (Jean Giono), P. 153.

Discourse code no.4.1.4.14

What is the importance of trees? Why are they an integral part of our life?

English Text Book Class-xii, Reading Section-4.2, The Man who Planted Trees (Jean Giono), P. 153.

Discourse code no.4.1.4.15

The students will be asked to write an essay on “Technology and Science are blessing for humanity”.

English Text Book Class-xii, Reading Section-5.1, Technology and Society of the Future, P. 176.

Discourse code no.4.1.4.16

Write an essay on the status of women in Islam.

English Text Book Class-xii, Reading Section-5.2, Gender Inequality is Detrimental to Society, P. 199.

Discourse code no.4.1.4.17

Discourse code no. 4.1.4.8 provides the students will be asked to describe in their own words, the struggles and efforts of Nelson Mandela for the liberation of the people south Africa. Discourse code no. 4.1.4.9 provides they will be asked to analyze the speech “Glory and Hope” delivered by Nelson Mandela. Discourse code no. 4.1.4.10 provides the students will be directed to pen down their views about Nelson Mandela. Discourse code no. 4.1.4.11 provides “Freedom is s gift of God” to write your ideas about the blessing of freedom. Discourse code no. 4.1.4.12 provides the students will be asked to write in their own words the summary of the lesson. Discourse code no. 4.1.4.13 provides the students will be asked to write a short essay on “It is wise to act upon the advice of the leader”. Discourse code no. 4.1.4.14 provides after the students have read the lesson, they will be asked to describe in their own words the role of the MAN who planted the trees. Discourse code no. 4.1.4.15 provides what is the importance of trees? Why are they an integral part of our life. Discourse code no. 4.1.4.16 provides the students will be asked to write an essay on “Technology and Science are a blessing for humanity”. And discourse code no. 4.1.4.17 provides write an essay on the status of women in Islam.

4.1.5 SUMMARY

In the analysis of the collected data, it has been founded that the existing curriculum would develop ethical and social attributes in the learners for their prominent role in a multicultural and civilized society. Similarly, it has been founded that the students would be in position to recognize and practice values and attributes such as tolerance, humanism, patience, equity, justice, honesty and empathy relevant for peaceful coexistence between individuals and social groups. Context parts of the sample curricula and textbooks of three subject English, Urdu, and Islamic Studies at the higher secondary level provided the context for the evaluation of an integral model of peace education regarding peace with oneself. The national curriculum of English focuses on the development of the ethical and social attributes and values of a civilized society. It provides knowledge about the multicultural and civilized society. The content of the text book contain harmony, encompasses love, encloses compassion, consists of tolerance, emphasizes on psychometric harmony, focuses on concessions of needs, and highlights peace strategies in students at higher secondary level. National curriculum 2006 and textbook of English provide another value for example tolerance, humanism, patience, equity, justice, honesty and empathy. The main aims of the national curriculum of English 2006 want to promote tolerance, humanism, patience, equity, justice, honesty, empathy, etc., in students at the higher secondary level. At this stage, it is very important to develop these values and attributes amongst students at the higher secondary level. The main purpose of the development of these values and attributes in students is to development of the peaceful coexistence between individuals, groups, and nations.

4.2 Quantitative Data Analysis

4.2.1 Higher Secondary School Level Curriculum With Respect To the Component 'Peace with Oneself' of Integral Model of Peace Education

Table 4.2.1 *Self-Appreciation*

Data Source	Level	Frequency	Percentage	Mean	Chi-Square	P-Value
Teachers	SA	12	8.2	3.19	96.671 ^a	.000
	A	44	30.1			
	UN	7	4.8			
	DA	69	47.3			
	SDA	14	9.6			
Curriculum Developers	SA	2	18.2	3.00	2.182 ^a	.702
	A	2	18.2			
	UN	2	18.2			
	DA	4	36.4			
	SDA	1	9.1			
Total	SA	14	8.9		3.18	
	A	46	29.3			
	UN	9	5.7			
	DA	73	46.5			
	SDA	15	9.6			

Table 4.2.1.1 shows the opinions of the teachers and curriculum developers about the content of the higher secondary school level textbooks of the three subjects (English, Urdu, and Islamic Studies) helps to develop self-appreciation. It illustrates that majority of the responses of the teachers 57% and curriculum developers 46% not agreed with the statement that the content of the textbook did not develop self-appreciation in students at the higher secondary level. However in total, 57% of respondents did not agree, 5% undecided and 38% agreed with the statement.

Furthermore, the tabulated values of chi-square for teachers and curriculum developers are 96.671a and 2.182a with p-value .000 and .702 respectively. Whereas, the opinions of the teachers and curriculum developers regarding the statement that higher secondary school level textbooks of the three subjects (English, Urdu, and Islamic Studies) help to develop self-appreciation was found significant and the stated p-values were less than expected level of significance i.e. 0.05.

Table 4.2.2 *Self-Realization*

Data Source	Level	Frequency	Percentage	Mean	Chi-Square	P-Value
Teachers	SA	8	5.5	3.43	122.630 ^a	.000
	A	32	21.9			
	UN	10	6.8			
	DA	80	54.8			
	SDA	16	11.0			
Curriculum Developers	SA	2	18.2	3.27	55.986 ^a	.000
	A	2	18.2			
	UN	1	9.1			
	DA	3	27.3			
	SDA	3	27.3			
Total	SA	10	6.4		3.42	
	A	34	21.7			
	UN	11	7.0			
	DA	83	52.9			
	SDA	19	12.1			

According to table 4.2.2 illustrates the opinions of the teachers and curriculum developers about the content of the higher secondary school level text books of the subjects (English, Urdu, and Islamic Studies) helps to develop self-realization. It describes that majority of the responses of the teachers 66% and curriculum developers

55% agreed with the statement that the content of the text book did not develop self-realization in students at higher secondary level. Whereas in entire, 65% respondents did not agreed 7% undecided and 28% agreed with the statement. Furthermore, the tabulated values of chi-square for teachers and curriculum developers are 122.630^a and 55.986^a with p-value .000 and .000 respectively. Whereas, the opinions of the teachers and curriculum developers regarding the statement that higher secondary school level text books of the three subjects (English, Urdu, and Islamic Studies) helps to develop self-realization was found significant and the stated p-values were less than expected level of significance i.e. 0.05.

Table 4.2.3 *Self-Determination*

Data Source	Level	Frequency	Percentage	Mean	Chi-Square	P-Value
Teachers	SA	12	13.7	3.02	55.986 ^a	.000
	A	49	33.6			
	UN	20	8.2			
	DA	53	36.3			
	SDA	12	8.2			
Curriculum Developers	SA	2	18.2	2.72	1.273 ^a	.866
	A	3	27.3			
	UN	3	27.3			
	DA	2	18.2			
	SDA	1	9.1			
Total	SA	14	14.6		3.00	
	A	52	33.1			
	UN	23	8.9			
	DA	55	35.0			
	SDA	13	8.3			

According to table 4.2.3 clarifies the opinions of the respondents about the content of the higher secondary school level text books of the subjects (English, Urdu, & Islamic Studies) helps to develop self-determination. It describes that less than half of the responses of the teachers 47% and curriculum developers 45% agreed with the statement that the content of the text book develop self-determination in students at higher secondary level. While in whole, 48% respondents agreed 9% undecided and 48% agreed with the statement. Furthermore, the tabulated values of chi-square for teachers and curriculum developers are 55.986^a and 1.273^a with p-value .000 and .866 respectively. Whereas, the views of the teachers and curriculum developers regarding the statement that higher secondary school level text books of the three subjects (English, Urdu, and Islamic Studies) helps to develop self-determination was found significant and the stated p-values were less than expected level of significance i.e. 0.05.

Table 4.2.4 *Harmony*

Data Source	Level	Frequency	Percentage	Mean	Chi-Square	P-Value
Teachers	SA	18	12.3	2.63	113.247 ^a	.000
	A	74	50.7			
	UN	5	3.4			
	DA	41	28.1			
	SDA	8	5.5			
Curriculum Developers	SA	1	9.1	2.81	5.818 ^a	.213
	A	5	45.5			
	UN	1	9.1			
	DA	3	27.3			
	SDA	1	9.1			
Total	SA	19	12.1	2.62		
	A	79	50.3			

UN	6	3.8
DA	44	28.0
SDA	9	5.7

According to table 4.2.4 explains the opinions of the respondents about the content of the higher secondary school level text books of the subjects (English, Urdu, and Islamic Studies) helps to contains harmony. It describes that majority of the responses of the teachers 63% and curriculum developers 55% agreed with the statement that the content of the text book contain harmony in students at higher secondary level. Whereas in total, 62% respondents agreed 4% undecided and 34% did not agreed with the statement. Furthermore, the tabulated values of chi-square for teachers and curriculum developers are 113.247^a and 5.818^a with p-value .000 and .213 respectively. Whereas, the opinions of the teachers and curriculum developers regarding the statement that higher secondary school level text books of the three subjects (English, Urdu, and Islamic Studies) helps to contains harmony was found significant and the stated p-values were less than expected level of significance i.e. 0.05.

Table 4.2.5 Love

Data Source	Level	Frequency	Percentage	Mean	Chi-Square	P-Value
Teachers	SA	15	10.3	2.80	59.000 ^a	.000
	A	58	39.7			
	UN	22	15.1			
	DA	43	29.5			
	SDA	8	5.5			
Curriculum Developers	SA	2	18.2	2.54	4.909 ^a	.297
	A	5	45.5			
	UN	1	9.1			
	DA	2	18.2			
	SDA	1	9.1			
Total	SA	17	10.8		2.78	
	A	63	40.1			
	UN	23	14.6			
	DA	45	28.7			
	SDA	9	5.7			

According to table 4.2.5 explains the opinions of the respondents about the content of the higher secondary school level text books of the subjects (English, Urdu, and Islamic Studies) encompasses love. It describes that majority of the responses of the teachers 50% and curriculum developers 64% agreed with the statement that the content of the text book encompasses love in students at higher secondary level. Whereas in total, 51% respondents agreed 15% undecided and 36% did not agreed with the statement. Furthermore, the tabulated values of chi-square for teachers and curriculum developers are 59.000^a and 4.909^a with p-value .000 and .297 respectively. Whereas, the opinions of the teachers and curriculum developers regarding the statement that higher secondary school level text books of the three subjects (English,

Urdu, and Islamic Studies) encompasses love was found significant and the stated p-values were less than expected level of significance i.e. 0.05.

Table 4.2.6 *Compassion*

Data Source	Level	Frequency	Percentage	Mean	Chi-Square	P-Value
Teachers	SA	21	14.4	2.43	81.466 ^a	.000
	A	69	47.3			
	UN	32	21.9			
	DA	20	13.7			
	SDA	4	2.7			
Curriculum Developers	SA	1	9.1	2.54	8.545 ^a	.074
	A	6	54.5			
	UN	2	18.2			
	DA	1	9.1			
	SDA	1	9.1			
Total	SA	22	14.0		2.43	
	A	75	47.8			
	UN	34	21.7			
	DA	21	13.4			
	SDA	5	3.2			

According to table 4.2.6 explains the opinions of the respondents about the content of the higher secondary school level text books of the subjects (English, Urdu, and Islamic Studies) encloses compassion. It describes that majority of the responses of the teachers 62% and curriculum developers 64% agreed with the statement that the content of the text book encloses compassion in students at higher secondary level. While in whole, 62% respondents agreed 22% undecided and 16% did not agreed with the statement. Furthermore, the tabulated values of chi-square for teachers and curriculum developers are 81.466^a and 8.545^a with p-value .000 and .074 respectively.

Whereas, the opinions of the teachers and curriculum developers regarding the statement that higher secondary school level text books of the three subjects (English, Urdu, and Islamic Studies) encloses compassion was found significant and the stated p-values were less than expected level of significance i.e. 0.05.

Table 4.2.7 Tolerance

Data Source	Level	Frequency	Percentage	Mean	Chi-Square	P-Value
Teachers	SA	29	19.9	2.19	150.507 ^a	.000
	A	86	58.9			
	UN	9	6.2			
	DA	18	12.3			
	SDA	4	2.7			
Curriculum Developers	SA	3	27.3	2.54	1.273 ^a	.866
	A	3	27.3			
	UN	2	18.2			
	DA	2	18.2			
	SDA	1	9.1			
Total	SA	32	20.4		2.21	
	A	89	56.7			
	UN	11	7.0			
	DA	20	12.7			
	SDA	5	3.2			

According to table 4.2.7 explains the opinions of the respondents about the content of the higher secondary school level text books of the subjects (English, Urdu, and Islamic Studies) consists of tolerance. It describes that majority of the responses of the teachers 78% and curriculum developers 55% agreed with the statement that the content of the text book consists of tolerance in students at higher secondary level. Although in total, 77% respondents agreed 7% undecided and 16% did not agreed with

the statement. Furthermore, the tabulated values of chi-square for teachers and curriculum developers are 150.507^a and 1.273^a with p-value .000 and .866 respectively. Whereas, the opinions of the teachers and curriculum developers regarding the statement that higher secondary school level text books of the three subjects (English, Urdu, and Islamic Studies) consists of tolerance was found significant and the stated p-values were less than expected level of significance i.e. 0.05.

Table 4.2.8 *Psychometric Harmony*

Data Source	Level	Frequency	Percentage	Mean	Chi-Square	P-Value
Teachers	SA	14	9.6	2.78	47.562 ^a	.000
	A	50	34.2			
	UN	42	28.8			
	DA	34	23.3			
	SDA	6	4.1			
Curriculum Developers	SA	1	9.1	2.90	3.091 ^a	.543
	A	4	36.4			
	UN	3	27.3			
	DA	1	9.1			
	SDA	2	18.2			
Total	SA	15	9.6	2.78		
	A	54	34.4			
	UN	45	28.7			
	DA	35	22.3			
	SDA	8	5.1			

According to table 4.2.8 explains the opinions of the respondents about the content of the higher secondary school level text books of the subjects (English, Urdu, and Islamic Studies) emphases on psychometric harmony. It describes that less than half of the responses of the teachers 44% and curriculum developers 46% agreed with

the statement that the content of the text book emphasizes on psychometric harmony in students at higher secondary level. While in total, 44% respondents agreed 29% undecided and 27% did not agreed with the statement. Furthermore, the calculated values of chi-square for teachers and curriculum developers are 47.562^a and 3.091^a with p-value .000 and .543 respectively. Whereas, the opinions of the teachers and curriculum developers regarding the statement that higher secondary school level text books of the three subjects (English, Urdu, and Islamic Studies) emphasizes on psychometric harmony was found significant and the stated p-values were less than expected level of significance i.e. 0.05.

Table 4.2.9 *Concessions of Needs*

Data Source	Level	Frequency	Percentage	Mean	Chi-Square	P-Value
Teachers	SA	18	12.3	2.73	40.233 ^a	.000
	A	49	33.6			
	UN	39	26.7			
	DA	34	23.3			
	SDA	6	4.1			
Curriculum Developers	SA	2	18.2	2.63	2.182 ^a	.702
	A	4	36.4			
	UN	2	18.2			
	DA	2	18.2			
	SDA	1	9.1			
Total	SA	20	12.7	2.72		
	A	53	33.8			
	UN	41	26.1			
	DA	36	22.9			
	SDA	7	4.5			

According to table 4.2.9 explains the opinions of the respondents about the content of the higher secondary school level text books of the subjects (English, Urdu, and Islamic Studies) focuses on concessions of needs. It describes that most of the responses of the teachers 46% and curriculum developers 53% agreed with the statement that the content of the text book focuses on concessions of needs in students at higher secondary level. While in whole, 46% agreed 26% undecided and 27% did not agreed with the statement. Furthermore, the tabulated values of chi-square for teachers and curriculum developers are 40.233^a and 2.182^a with p-value .000 and .702 respectively. Whereas, the opinions of the teachers and curriculum developers regarding the statement that higher secondary school level text books of the three subjects (English, Urdu, and Islamic Studies) focuses on concessions of needs was found significant and the stated p-values were less than expected level of significance i.e. 0.05.

Table 4.2.10 *Peace Strategies*

Data Source	Level	Frequency	Percentage	Mean	Chi-Square	P-Value
Teachers	SA	24	16.4			
	A	73	50.0			
	UN	27	18.5	2.33	95.027 ^a	.000
	DA	20	13.7			
	SDA	2	1.4			
Curriculum Developers	SA	3	27.3			
	A	4	36.4			
	UN	1	9.1	2.54	3.091 ^a	.543
	DA	1	9.1			
	SDA	2	18.2			
Total	SA	27	17.2			
	A	77	49.0			

UN	28	17.8	2.35
DA	21	13.4	
SDA	4	2.5	

According to table 4.2.10 explains the opinions of the respondents about the content of the higher secondary school level text books of the subjects (English, Urdu, and Islamic Studies) highlights peace strategies. It describes that majority of the responses of the teachers 66% and curriculum developers 63% agreed with the statement that the content of the text book highlights peace strategies in students at higher secondary level. However in total, 66% agreed 18% undecided and 26% did not agreed with the statement. Furthermore, the tabulated values of chi-square for teachers and curriculum developers are 95.027^a and 3.091^a with p-value .000 and .543 respectively. Whereas, the opinions of the teachers and curriculum developers regarding the statement that higher secondary school level text books of the three subjects (English, Urdu, and Islamic Studies) highlights peace strategies was found significant and the stated p-values were less than expected level of significance i.e. 0.05.

4.2.2 Higher Secondary School Level Curriculum With Respect To the Component 'Peace with Others' of Integral Model of Peace Education

Table 4.2.11 *Promoting Critical Approach*

Data Source	Level	Frequency	Percentage	Mean	Chi-Square	P-Value
Teachers	SA	18	12.3	2.88	65.849 ^a	.000
	A	49	33.6			
	UN	17	11.6			
	DA	56	38.4			
	SDA	6	4.1			
Curriculum Developers	SA	1	9.1	2.81	3.091 ^a	.543
	A	4	36.4			
	UN	3	27.3			
	DA	2	18.2			
	SDA	1	9.1			
Total	SA	19	12.1	2.87		
	A	53	33.8			
	UN	20	12.7			
	DA	58	36.9			
	SDA	7	4.5			

According to table 4.2.11 describes the opinions of the respondents about the content of the higher secondary school level text books of the subjects (English, Urdu, and Islamic Studies) supports in promoting critical approach. It describes that majority of the responses of the teachers 46% and curriculum developers 47% agreed with the statement that the content of the text book supports in promoting critical approach in students at higher secondary level. Whereas in total, 46% agreed 13% undecided and 41% did not agreed with the statement. Furthermore, the tabulated values of chi-square for teachers and curriculum developers are 65.849^a and 3.091^a with p-value .000 and

.543 respectively. Whereas, the opinions of the teachers and curriculum developers regarding the statement that higher secondary school level text books of the three subjects (English, Urdu, and Islamic Studies) supports in promoting critical approach was found significant and the stated p-values were less than expected level of significance i.e. 0.05.

Table 4.2.12 *Qualities of Responsible Citizen*

Data Source	Level	Frequency	Percentage	Mean	Chi-Square	P-Value
Teachers	SA	28	19.2	2.32	120.507 ^a	.000
	A	78	53.4			
	UN	8	5.5			
	DA	29	19.9			
	SDA	3	2.1			
Curriculum Developers	SA	3	27.3	2.63	1.273 ^a	.866
	A	3	27.3			
	UN	2	18.2			
	DA	1	9.1			
	SDA	2	18.2			
Total	SA	31	19.7		2.34	
	A	81	51.6			
	UN	10	6.4			
	DA	30	19.1			
	SDA	5	3.2			

According to table 4.2.12 explains the opinions of the respondents about the content of the higher secondary school level text books of the subjects (English, Urdu, and Islamic Studies) highlight qualities of responsible citizen. It describes that majority of the responses of the teachers 73% and curriculum developers 55% agreed with the statement that the content of the text book highlight qualities of responsible citizen in

students at higher secondary level. Whereas in total, 71% agreed 6% undecided and 22% did not agreed with the statement. Furthermore, the calculated values of chi-square for teachers and curriculum developers are 120.507^a and 1.273^a with p-value .000 and .866 respectively. Whereas, the opinions of the teachers and curriculum developers regarding the statement that higher secondary school level text books of the three subjects (English, Urdu, and Islamic Studies) highlight qualities of responsible citizen was found significant and the stated p-values were less than expected level of significance i.e. 0.05.

Table 4.2.13 *Knowledge Concerning Solidarity*

Data Source	Level	Frequency	Percentage	Mean	Chi-Square	P-Value
Teachers	SA	29	19.9	2.20	147.836 ^a	.000
	A	85	58.2			
	UN	8	5.5			
	DA	21	14.4			
	SDA	3	2.1			
Curriculum Developers	SA	2	18.2	2.63	4.909 ^a	.297
	A	5	45.5			
	UN	1	9.1			
	DA	1	9.1			
	SDA	2	18.2			
Total	SA	31	19.7		2.23	
	A	90	57.3			
	UN	9	5.7			
	DA	22	14.0			
	SDA	5	3.2			

According to table 4.2.2.3 explains the opinions of the respondents about the content of the higher secondary school level text books of the subjects (English, Urdu,

and Islamic Studies) encompasses knowledge concerning solidarity. It describes that majority of the responses of the teachers 78% and curriculum developers 63% agreed with the statement that the content of the text book encompasses knowledge concerning solidarity in students at higher secondary level. While in whole, 77% agreed 6% undecided and 17% did not agreed with the statement. Furthermore, the tabulated values of chi-square for teachers and curriculum developers are 147.836^a and 4.909^a with p-value .000 and .297 respectively. Whereas, the opinions of the teachers and curriculum developers regarding the statement that higher secondary school level text books of the three subjects (English, Urdu, and Islamic Studies) encompasses knowledge concerning solidarity was found significant and the stated p-values were less than expected level of significance i.e. 0.05.

Table 4.2.14 *Promoting Democratic Attitude*

Data Source	Level	Frequency	Percentage	Mean	Chi-Square	P-Value
Teachers	SA	29	19.9	2.32	120.849 ^a	.000
	A	79	54.1			
	UN	6	4.1			
	DA	25	17.1			
	SDA	7	4.8			
Curriculum Developers	SA	1	9.1	2.63	5.818 ^a	.213
	A	5	45.5			
	UN	3	27.3			
	DA	1	9.1			
	SDA	1	9.1			
Total	SA	30	19.1		2.35	
	A	84	53.5			
	UN	9	5.7			
	DA	26	16.6			
	SDA	8	5.1			

According to table 4.2.14 explains the opinions of the respondents about the content of the higher secondary school level text books of the subjects (English, Urdu, and Islamic Studies) is significant for promoting democratic attitude. It describes that majority of the responses of the teachers 74% and curriculum developers 55% agreed with the statement that the content of the text book is significant for promoting democratic attitude in students at higher secondary level. Whereas in total, 74% agreed 6% undecided and 22% did not agreed with the statement. Furthermore, the tabulated values of chi-square for teachers and curriculum developers are 120.849^a and 5.818^a with p-value .000 and .213 respectively. Whereas, the opinions of the teachers and curriculum developers regarding the statement that higher secondary school level text books of the three subjects (English, Urdu, and Islamic Studies) is significant for promoting democratic attitude was found significant and the stated p-values were less than expected level of significance i.e. 0.05.

Table 4.2.15 *Promotions of Common Goods*

Data Source	Level	Frequency	Percentage	Mean	Chi-Square	P-Value
Teachers	SA	32	21.9	2.16	152.767 ^a	.000
	A	85	58.2			
	UN	5	3.4			
	DA	21	14.4			
	SDA	3	2.1			
Curriculum Developers	SA	2	18.2	2.54	4.909 ^a	.297
	A	5	45.5			
	UN	1	9.1			
	DA	2	18.2			
	SDA	1	9.1			
Total	SA	34	21.7			

A	90	57.3	
UN	6	3.8	2.19
DA	23	14.6	
SDA	4	2.5	

According to table 4.2.15 explains the opinions of the respondents about the content of the higher secondary school level text books of the subjects (English, Urdu, and Islamic Studies) promotes awareness regarding promotions of common goods. It describes that majority of the responses of the teachers 80% and curriculum developers 63% agreed with the statement that the content of the text book promotes awareness regarding promotions of common goods in students at higher secondary level. While in whole, 79% agreed 4% undecided and 18% did not agreed with the statement. Furthermore, the tabulated values of chi-square for teachers and curriculum developers are 152.767^a and 4.909^a with p-value .000 and .279 respectively. Whereas, the opinions of the teachers and curriculum developers regarding the statement that higher secondary school level text books of the three subjects (English, Urdu, and Islamic Studies) promotes awareness regarding promotions of common goods was found significant and the stated p-values were less than expected level of significance i.e. 0.05.

Table 4.2.16 Enhance Conflict Resolutions Skills

Data Source	Level	Frequency	Percentage	Mean	Chi-Square	P-Value
Teachers	SA	17	11.6	2.60	75.849 ^a	.000
	A	48	32.9			
	UN	59	40.4			
	DA	20	13.7			
	SDA	2	1.4			
Curriculum Developers	SA	2	18.2	2.54	3.091 ^a	.543
	A	4	36.4			
	UN	3	27.3			
	DA	1	9.1			
	SDA	1	9.1			
Total	SA	19	12.1		2.59	
	A	52	33.1			
	UN	62	39.5			
	DA	21	13.4			
	SDA	3	1.9			

According to table 4.2.16 explains the opinions of the respondents about the content of the higher secondary school level text books of the subjects (English, Urdu, and Islamic Studies) enhances conflict resolutions skills. It describes that less than half of the responses of the teachers 44% and curriculum developers 55% agreed with the statement that the content of the text book enhances conflict resolutions skills in students at higher secondary level. While in whole, 45% agreed 40% undecided and 15% did not agreed with the statement. Furthermore, the tabulated values of chi-square for teachers and curriculum developers are 75.849^a and 3.091^a with p-value .543 and .279 respectively. Whereas, the opinions of the teachers and curriculum developers regarding the statement that higher secondary school level text books of the three

subjects (English, Urdu, and Islamic Studies) enhances conflict resolutions skills was found significant and the stated p-values were less than expected level of significance i.e. 0.05.

Table 4.2.17 *builds up Knowledge Regarding Generosity*

Data Source	Level	Frequency	Percentage	Mean	Chi-Square	P-Value
Teachers	SA	35	24.0			
	A	88	60.3			
	UN	8	5.5	2.03	169.274 ^a	.000
	DA	13	8.9			
	SDA	2	1.4			
Curriculum Developers	SA	1	27.3			
	A	4	36.4			
	UN	3	9.0	2.90	3.091 ^a	.543
	DA	1	9.1			
	SDA	2	18.2			
Total	SA	36	22.9			
	A	92	58.6			
	UN	11	7.0		2.09	
	DA	14	8.9			
	SDA	4	2.5			

According to table 4.2.17 explains the opinions of the respondents about the content of the higher secondary school level text books of the subjects (English, Urdu, and Islamic Studies) builds up knowledge regarding generosity. It describes that majority of the responses of the teachers 84% and curriculum developers 64% agreed with the statement that the content of the text book builds up knowledge regarding generosity in students at higher secondary level. While in whole, 81% agreed 7% undecided and 12% did not agreed with the statement. Furthermore, the tabulated

values of chi-square for teachers and curriculum developers are 169.274^a and 3.091^a with p-value .000 and .543 respectively. Whereas, the opinions of the teachers and curriculum developers regarding the statement that higher secondary school level text books of the three subjects (English, Urdu, and Islamic Studies) builds up knowledge regarding generosity was found significant and the stated p-values were less than expected level of significance i.e. 0.05.

4.2.3 Higher Secondary School Level Curriculum With Respect To the Component 'Peace with Nature' of Integral Model of Peace Education

Table 4.2.18 *Supportive and Purifying Inner Self of Human Beings*

Data Source	Level	Frequency	Percentage	Mean	Chi-Square	P-Value
Teachers	SA	33	22.6	2.10	145.986 ^a	.000
	A	84	57.5			
	UN	11	7.5			
	DA	16	11.0			
	SDA	2	1.4			
Curriculum Developers	SA	2	18.2	2.54	3.091 ^a	.543
	A	4	36.4			
	UN	3	27.3			
	DA	1	9.1			
	SDA	1	9.1			
Total	SA	35	22.3		2.14	
	A	88	56.1			
	UN	14	8.9			
	DA	17	10.8			
	SDA	3	1.9			

According to table 4.2.18 explains the opinions of the respondents about the content of the higher secondary school level text books of the subjects (English, Urdu,

and Islamic Studies) are supportive and purifying inner self of human beings. It describes that majority of the responses of the teachers 80% and curriculum developers 78% agreed with the statement that the content of the text book are supportive and purifying inner self of human beings in students at higher secondary level. While in whole, 78% agreed 10% undecided and 12% did not agreed with the statement. Furthermore, the table values of chi-square for teachers and curriculum developers are 145.986^a and 3.091^a with p-value .000 and .543 respectively. Whereas, the opinions of the teachers and curriculum developers regarding the statement that higher secondary school level text books of the three subjects (English, Urdu, and Islamic Studies) are supportive and purifying inner self of human beings was found significant and the stated p-values were less than expected level of significance i.e. 0.05.

Table 4.2.19 *Focus on Evolutionary Potential of Peace*

Data Source	Level	Frequency	Percentage	Mean	Chi-Square	P-Value
Teachers	SA	35	24.0			
	A	90	61.6			
	UN	6	4.1	2.02	180.507 ^a	.000
	DA	13	8.9			
	SDA	2	1.4			
Curriculum Developers	SA	4	36.4			
	A	3	27.3			
	UN	1	9.1	2.36	3.091 ^a	.543
	DA	2	18.2			
	SDA	1	9.1			
Total	SA	39	24.8			
	A	93	59.2			
	UN	7	4.5		2.04	
	DA	15	9.6			
	SDA	3	1.9			

According to table 4.2.19 explains the opinions of the respondents about the content of the higher secondary school level text books of the subjects (English, Urdu, and Islamic Studies) focusses on evolutionary potential of peace. It describes that majority of the responses of the teachers 86% and curriculum developers 83% agreed with the statement that the content of the text book focusses on evolutionary potential of peace in students at higher secondary level. While in whole, 84% agreed 5% undecided and 11% did not agreed with the statement. Furthermore, the table values of chi-square for teachers and curriculum developers are 180.507^a and 3.091^a with p-value .000 and .543 respectively. Whereas, the opinions of the teachers and curriculum developers regarding the statement that higher secondary school level text books of the three subjects (English, Urdu, and Islamic Studies) focusses on evolutionary potential of peace was found significant and the stated p-values were less than expected level of significance i.e. 0.05.

Table 4.2.20 *Enhance Respect for Others*

Data Source	Level	Frequency	Percentage	Mean	Chi-Square	P-Value
Teachers	SA	40	27.4	1.86	213.247 ^a	.000
	A	94	64.4			
	UN	5	3.4			
	DA	5	3.4			
	SDA	2	1.4			
Curriculum Developers	SA	2	18.2	2.72	2.182 ^a	.702
	A	4	36.4			
	UN	2	18.2			
	DA	1	9.1			
	SDA	2	18.2			
Total	SA	42	26.8			

A	98	62.4	
UN	7	4.5	1.92
DA	6	3.8	
SDA	4	2.5	

According to table 4.2.20 explains the opinions of the respondents about the content of the higher secondary school level text books of the subjects (English, Urdu, and Islamic Studies) enhances respect for others. It describes that majority of the responses of the teachers 82% and curriculum developers 55% agreed with the statement that the content of the text book enhances respect for others in students at higher secondary level. While in whole, 89% agreed 5% undecided and 6% did not agreed with the statement. Furthermore, the table values of chi-square for teachers and curriculum developers are 213.247^a and 2.182^a with p-value .000 and .702 respectively. Whereas, the opinions of the teachers and curriculum developers regarding the statement that higher secondary school level text books of the three subjects (English, Urdu, and Islamic Studies) enhances respect for others was found significant and the stated p-values were less than expected level of significance i.e. 0.05.

Table 4.2.21 *Importance of Safety of Life*

Data Source	Level	Frequency	Percentage	Mean	Chi-Square	P-Value
Teachers	SA	42	28.8			
	A	97	66.4			
	UN	4	2.7	1.78	160.795 ^a	.000
	DA	3	2.1			
	SDA	0	0.00			
Curriculum Developers	SA	4	36.4			
	A	3	27.3			
	UN	1	9.1	2.36	3.091 ^a	.543

	DA	2	18.2	
	SDA	1	9.1	
Total	SA	46	29.3	
	A	100	63.7	
	UN	5	3.2	1.82
	DA	5	3.2	
	SDA	1	.6	

According to table 4.2.21 explains the opinions of the respondents about the content of the higher secondary school level text books of the subjects (English, Urdu, and Islamic Studies) reflects the importance of safety of life. It describes that majority of the responses of the teachers 83% and curriculum developers 64% agreed with the statement that the content of the text book reflects the importance of safety of life in students at higher secondary level. Whereas in total, 93% agreed 3% undecided and 4% did not agreed with the statement. Furthermore, the table values of chi-square for teachers and curriculum developers are 160.795^a and 3.091^a with p-value .000 and .543 respectively. Whereas, the opinions of the teachers and curriculum developers regarding the statement that higher secondary school level text books of the three subjects (English, Urdu, and Islamic Studies) reflects the importance of safety of life was found significant and the stated p-values were less than expected level of significance i.e. 0.05.

Table 4.2.22 *Reflect the Significance of Conservation of Nature*

Data Source	Level	Frequency	Percentage	Mean	Chi-Square	P-Value
Teachers	SA	40	27.4	2.06	124.000 ^a	.000
	A	77	52.7			
	UN	11	7.5			
	DA	15	10.3			
	SDA	3	2.1			
Curriculum Developers	SA	4	36.4	2.27	3.091 ^a	.543
	A	3	27.3			
	UN	2	18.2			
	DA	1	9.1			
	SDA	1	9.1			
Total	SA	44	28.0	2.08		
	A	80	51.0			
	UN	13	8.3			
	DA	16	10.2			
	SDA	4	2.5			

According to table 4.2.22 explains the opinions of the respondents about the content of the higher secondary school level text books of the subjects (English, Urdu, and Islamic Studies) reflects the significance of conservation of nature. It describes that majority of the responses of the teachers 80% and curriculum developers 64% agreed with the statement that the content of the text book reflects the significance of conservation of nature in students at higher secondary level. But in total, 79% agreed 8% undecided and 13% did not agreed with the statement. Furthermore, the table values of chi-square for teachers and curriculum developers are 124.000^a and 3.091^a with p-value .000 and .543 respectively. Whereas, the opinions of the teachers and curriculum developers regarding the statement that higher secondary school level text books of the

three subjects (English, Urdu, and Islamic Studies) reflects the significance of conservation of nature was found significant and the stated p-values were less than expected level of significance i.e. 0.05.

Table 4.2.23 *Awareness Regarding Sustainable Development*

Data Source	Level	Frequency	Percentage	Mean	Chi-Square	P-Value
Teachers	SA	39	26.7	2.16	120.849 ^a	.000
	A	77	52.7			
	UN	6	4.1			
	DA	15	10.3			
	SDA	9	6.2			
Curriculum Developers	SA	5	45.5	2.09	5.818 ^a	.213
	A	3	27.3			
	UN	1	9.1			
	DA	1	9.1			
	SDA	1	9.1			
Total	SA	44	28.0		2.15	
	A	80	51.0			
	UN	7	4.5			
	DA	16	10.2			
	SDA	10	6.4			

According to table 4.2.23 explains the opinions of the respondents about the content of the higher secondary school level text books of the subjects (English, Urdu, and Islamic Studies) provides awareness regarding sustainable development. It describes that majority of the responses of the teachers 78% and curriculum developers 73% agreed with the statement that the content of the text book provides awareness regarding sustainable development in students at higher secondary level. But in total, 79% agreed 5% undecided and 16% did not agreed with the statement. Furthermore,

the table values of chi-square for teachers and curriculum developers are 120.849^a and 5.818^a with p-value .000 and .213 respectively. Whereas, the opinions of the teachers and curriculum developers regarding the statement that higher secondary school level text books of the three subjects (English, Urdu, and Islamic Studies) provides awareness regarding sustainable development was found significant and the stated p-values were less than expected level of significance i.e. 0.05.

Table 4.2.24 *Strengthen Consciousness Regarding Ecological Protection*

Data Source	Level	Frequency	Percentage	Mean	Chi-Square	P-Value
Teachers	SA	41	28.1	2.06	128.726	.000
	A	78	53.4			
	UN	10	6.8			
	DA	11	7.5			
	SDA	6	4.1			
Curriculum Developers	SA	4	36.4	2.27	3.091 ^a	.543
	A	3	27.3			
	UN	2	18.2			
	DA	1	9.1			
	SDA	1	9.1			
Total	SA	45	28.7		2.07	
	A	81	51.6			
	UN	12	7.6			
	DA	12	7.6			
	SDA	7	4.5			

According to table 4.2.24 explains the opinions of the respondents about the content of the higher secondary school level text books of the subjects (English, Urdu, and Islamic Studies) strengthen consciousness regarding ecological protection. It describes that majority of the responses of the teachers 80% and curriculum developers 63% agreed with the statement that the content of the text book strengthen

consciousness regarding ecological protection in students at higher secondary level. However in total, 80% agreed 8% undecided and 12% did not agreed with the statement. Furthermore, the table values of chi-square for teachers and curriculum developers are 128.726^a and 3.091^a with p-value .000 and .543 respectively. Whereas, the opinions of the teachers and curriculum developers regarding the statement that higher secondary school level text books of the three subjects (English, Urdu, and Islamic Studies) strengthen consciousness regarding ecological protection was found significant and the stated p-values were less than expected level of significance i.e. 0.05.

4.2.4 Views of Stakeholders Regarding Higher Secondary School Level Curriculum with Respect to the Integral Model of Peace Education

Table 4.2.26 *Promoting Moral Values to Reduce Conflicts*

Data Source	Level	Frequency	Percentage	Mean	Chi-Square	P-Value
Teachers	SA	49	33.6			
	A	88	60.3			
	UN	5	3.4	1.76	202.630 ^a	.000
	DA	3	2.1			
	SDA	1	.7			
Curriculum Developers	SA	5	45.5			
	A	3	27.3			
	UN	1	9.1	2.09	5.818 ^a	.213
	DA	1	9.1			
	SDA	1	9.1			
Total	SA	48	30.6			
	A	97	61.8			
	UN	6	3.8		1.82	
	DA	4	2.5			
	SDA	2	1.3			

According to table 4.2.25 explains the opinions of the respondents about the content of the higher secondary school level text books of the subjects (English, Urdu, and Islamic Studies) promoting moral values to reduce conflicts. It describes that majority of the responses of the teachers 93% and curriculum developers 82% agreed with the statement that the content of the text book promoting moral values to reduce conflicts in students at higher secondary level. However in total, 92% agreed 4% undecided and 4% did not agreed with the statement. Furthermore, the table values of chi-square for teachers and curriculum developers are 202.630^a and 5.818^a with p-value .000 and .213 respectively. Whereas, the opinions of the teachers and curriculum developers regarding the statement that higher secondary school level text books of the three subjects (English, Urdu, and Islamic Studies) promoting moral values to reduce conflicts was found significant and the stated p-values were less than expected level of significance i.e. 0.05.

Table 4.2.26 *Developing Skills for Conflict Resolution*

Data Source	Level	Frequency	Percentage	Mean	Chi-Square	P-Value
Teachers	SA	42	28.8			
	A	96	65.8			
	UN	4	2.7	1.80	230.849 ^a	.000
	DA	2	1.4			
	SDA	2	1.4			
Curriculum Developers	SA	3	27.3			
	A	4	36.4			
	UN	1	9.1	2.45	3.091 ^a	.543
	DA	2	18.2			
	SDA	1	9.1			
Total	SA	45	28.7			

A	100	63.7	
UN	5	3.2	1.85
DA	4	2.5	
SDA	3	1.9	

According to table 4.2.26 explains the opinions of the respondents about the content of the higher secondary school level text books of the subjects (English, Urdu, and Islamic Studies) developing skills for conflict resolution. It describes that majority of the responses of the teachers 85% and curriculum developers 83% agreed with the statement that the content of the text book developing skills for conflict resolution in students at higher secondary level. Whereas in total, 93% agreed 3% undecided and 4% did not agreed with the statement. Furthermore, the table values of chi-square for teachers and curriculum developers are 230.849^a and 3.091^a with p-value .000 and .543 respectively. Whereas, the opinions of the teachers and curriculum developers regarding the statement that higher secondary school level text books of the three subjects (English, Urdu, and Islamic Studies) developing skills for conflict resolution was found significant and the stated p-values were less than expected level of significance i.e. 0.05.

Table 4.2.27 *Moral Inclusion among People*

Data Source	Level	Frequency	Percentage	Mean	Chi-Square	P-Value
Teachers	SA	45	30.8			
	A	88	60.3			
	UN	4	2.7	1.85	190.918 ^a	.000
	DA	7	4.8			
	SDA	2	1.4			
Curriculum Developers	SA	5	45.5			
	A	3	27.3			
	UN	1	9.1	2.09	5.818 ^a	.213
	DA	1	9.1			
	SDA	1	9.1			

Total	SA	47	29.9	1.89
	A	94	59.9	
	UN	5	3.2	
	DA	8	5.1	
	SDA	3	1.9	

According to table 4.2.27 explains the opinions of the respondents about the content of the higher secondary school level text books of the subjects (English, Urdu, and Islamic Studies) moral inclusion among people. It describes that majority of the responses of the teachers 94% and curriculum developers 92% agreed with the statement that the content of the text book moral inclusion among people in students at higher secondary level. Whereas in total, 90% agreed 3% undecided and 7% did not agreed with the statement. Furthermore, the table values of chi-square for teachers and curriculum developers are 190.918^a and 5.818^a with p-value .000 and .213 respectively. Whereas, the opinions of the teachers and curriculum developers regarding the statement that higher secondary school level text books of the three subjects (English, Urdu, and Islamic Studies) moral inclusion among people was found significant and the stated p-values were less than expected level of significance i.e. 0.05.

Table 4.2.28 *Enables the People to Handle Conflicts*

Data Source	Level	Frequency	Percentage	Mean	Chi-Square	P-Value
Teachers	SA	54	37.0	1.86	150.370 ^a	.000
	A	75	51.4			
	UN	4	2.7			
	DA	9	6.2			
	SDA	4	2.7			
Curriculum Developers	SA	3	27.3	2.45	3.091 ^a	.543
	A	4	36.4			
	UN	1	9.1			

	DA	2	18.2	
	SDA	1	9.1	
Total	SA	45	28.7	
	A	91	58.0	
	UN	5	3.2	1.98
	DA	11	7.0	
	SDA	5	3.2	

According to table 4.2.28 explains the opinions of the respondents about the content of the higher secondary school level text books of the subjects (English, Urdu, and Islamic Studies) enables the people to handle conflicts. It describes that majority of the responses of the teachers 88% and curriculum developers 73% agreed with the statement that the content of the text book enables the people to handle conflicts in students at higher secondary level. However in total, 87% agreed 3% undecided and 10% did not agreed with the statement. Furthermore, the table values of chi-square for teachers and curriculum developers are 150.370^a and 3.091^a with p-value .000 and .543 respectively. Whereas, the opinions of the teachers and curriculum developers regarding the statement that higher secondary school level text books of the three subjects (English, Urdu, and Islamic Studies) enables the people to handle conflicts was found significant and the stated p-values were less than expected level of significance i.e. 0.05.

Table 4.2.29 *Mandatory for the Stability of the Country*

Data Source	Level	Frequency	Percentage	Mean	Chi-Square	P-Value
Teachers	SA	50	34.2	1.89	157.219 ^a	.000
	A	79	54.1			
	UN	4	2.7			
	DA	9	6.2			
	SDA	4	2.7			
Curriculum Developers	SA	6	54.5	2.00	8.545 ^a	.074
	A	2	18.2			
	UN	1	9.1			
	DA	1	9.1			
	SDA	1	9.1			
Total	SA	48	30.6		1.94	
	A	89	56.7			
	UN	5	3.2			
	DA	10	6.4			
	SDA	5	3.2			

According to table 4.2.29 explains the opinions of the respondents about the content of the higher secondary school level text books of the subjects (English, Urdu, and Islamic Studies) mandatory for the stability of the country. It describes that majority of the responses of the teachers 88% and curriculum developers 73% agreed with the statement that the content of the text book mandatory for the stability of the country in students at higher secondary level. Whereas in total, 88% agreed 3% undecided and 9% did not agreed with the statement. Furthermore, the table values of chi-square for teachers and curriculum developers are 150.370^a and 8.545^a with p-value .000 and .074 respectively. Whereas, the opinions of the teachers and curriculum developers regarding the statement that higher secondary school level text books of the three

subjects (English, Urdu, and Islamic Studies) mandatory for the stability of the country was found significant and the stated p-values were less than expected level of significance i.e. 0.05.

Table 4.2.30 *Leads to Progress and National Security*

Data Source	Level	Frequency	Percentage	Mean	Chi-Square	P-Value
Teachers	SA	50	34.2	1.82	177.904 ^a	.000
	A	83	56.8			
	UN	4	2.7			
	DA	7	4.8			
	SDA	2	1.4			
Curriculum Developers	SA	5	45.5	2.09	5.818 ^a	.213
	A	3	27.3			
	UN	1	9.1			
	DA	1	9.1			
	SDA	1	9.1			
Total	SA	47	29.9		1.89	
	A	94	59.9			
	UN	5	3.2			
	DA	8	5.1			
	SDA	3	1.9			

According to table 4.2.30 explains the opinions of the respondents about the content of the higher secondary school level text books of the subjects (English, Urdu, and Islamic Studies) leads to progress and national security. It describes that majority of the responses of the teachers 82% and curriculum developers 73% agreed with the statement that the content of the text book leads to progress and national security in students at higher secondary level. Whereas in total, 90% agreed 3% undecided and 7% did not agreed with the statement. Furthermore, the table values of chi-square for

teachers and curriculum developers are 177.904^a and 5.818^a with p-value .000 and .213 respectively. Whereas, the opinions of the teachers and curriculum developers regarding the statement that higher secondary school level text books of the three subjects (English, Urdu, and Islamic Studies) leads to progress and national security was found significant and the stated p-values were less than expected level of significance i.e. 0.05.

Table 4.2.31 *Study about Conflict Resolution*

Data Source	Level	Frequency	Percentage	Mean	Chi-Square	P-Value
Teachers	SA	55	37.7	1.78	168.315 ^a	.000
	A	78	53.4			
	UN	4	2.7			
	DA	7	4.8			
	SDA	2	1.4			
Curriculum Developers	SA	6	54.5	2.00	8.545 ^a	.074
	A	2	18.2			
	UN	1	9.1			
	DA	1	9.1			
	SDA	1	9.1			
Total	SA	48	30.6		1.92	
	A	93	59.2			
	UN	5	3.2			
	DA	8	5.1			
	SDA	3	1.9			

According to table 4.2.31 explains the opinions of the respondents about the content of the higher secondary school level text books of the subjects (English, Urdu, and Islamic Studies) study about conflict resolution. It describes that majority of the responses of the teachers 90% and curriculum developers 73% agreed with the

statement that the content of the text book study about conflict resolution in students at higher secondary level. Whereas in total, 90% agreed 3% undecided and 7% did not agreed with the statement. Furthermore, the table values of chi-square for teachers and curriculum developers are 168.315^a and 8.545^a with p-value .000 and .074 respectively. Whereas, the opinions of the teachers and curriculum developers regarding the statement that higher secondary school level text books of the three subjects (English, Urdu, and Islamic Studies) study about conflict resolution was found significant and the stated p-values were less than expected level of significance i.e. 0.05.

Table 4.2.32 *Study about Civic Education*

Data Source	Level	Frequency	Percentage	Mean	Chi-Square	P-Value
Teachers	SA	44	30.1			
	A	89	61.0			
	UN	4	2.7	1.86	193.932 ^a	.000
	DA	7	4.8			
	SDA	2	1.4			
Curriculum Developers	SA	4	36.4			
	A	3	27.3			
	UN	1	9.1	2.36	3.091 ^a	.543
	DA	2	18.2			
	SDA	1	9.1			
Total	SA	46	29.3			
	A	94	59.9			
	UN	5	3.2		1.83	
	DA	9	5.7			
	SDA	3	1.9			

According to table 4.2.32 explains the opinions of the respondents about the content of the higher secondary school level text books of the subjects (English, Urdu

& Islamic Studies) study about civic education. It describes that majority of the responses of the teachers 91% and curriculum developers 74% agreed with the statement that the content of the text book study about civic education in students at higher secondary level. Whereas in total, 89% agreed 3% undecided and 8% did not agreed with the statement. Furthermore, the table values of chi-square for teachers and curriculum developers are 193.932^a and 3.091^a with p-value .000 and .543 respectively. Whereas, the opinions of the teachers and curriculum developers regarding the statement that higher secondary school level text books of the three subjects (English, Urdu, and Islamic Studies) study about civic education was found significant and the stated p-values were less than expected level of significance i.e. 0.05.

Table 4.2.33 *Study about Environmental Protection*

Data Source	Level	Frequency	Percentage	Mean	Chi-Square	P-Value
Teachers	SA	50	34.2			
	A	79	54.1			
	UN	4	2.7	1.89	157.219 ^a	.000
	DA	9	6.2			
	SDA	4	2.7			
Curriculum Developers	SA	6	54.5			
	A	2	18.2			
	UN	1	9.1	2.00	8.545 ^a	.074
	DA	1	9.1			
	SDA	1	9.1			
Total	SA	47	29.9			
	A	90	57.3			
	UN	5	3.2		1.92	
	DA	10	6.4			
	SDA	5	3.2			

According to table 4.2.33 explains the opinions of the respondents about the content of the higher secondary school level text books of the subjects (English, Urdu, and Islamic Studies) study about environmental protection. It describes that majority of the responses of the teachers 88% and curriculum developers 73% agreed with the statement that the content of the text book study about environmental protection in students at higher secondary level. But in total, 87% agreed 3% undecided and 10% did not agreed with the statement. Furthermore, the table values of chi-square for teachers and curriculum developers are 157.219^a and 8.545^a with p-value .000 and .074 respectively. Whereas, the opinions of the teachers and curriculum developers regarding the statement that higher secondary school level text books of the three subjects (English, Urdu, and Islamic Studies) study about environmental protection was found significant and the stated p-values were less than expected level of significance i.e. 0.05.

Table 4.2.34 *Human Rights*

Data Source	Level	Frequency	Percentage	Mean	Chi-Square	P-Value
Teachers	SA	36	24.7			
	A	89	61.0			
	UN	8	5.5	2.01	175.164 ^a	.000
	DA	9	6.2			
	SDA	4	2.7			
Curriculum Developers	SA	4	36.4			
	A	4	36.4			
	UN	1	9.1	2.18	4.909 ^a	.297
	DA	1	9.1			
	SDA	1	9.1			
Total	SA	40	25.5			
	A	93	59.2			

UN	9	5.7	1.85
DA	10	6.4	
SDA	5	3.2	

According to table 4.2.34 explains the opinions of the respondents about the content of the higher secondary school level text books of the subjects (English, Urdu, and Islamic Studies) study about human rights. It describes that majority of the responses of the teachers 86% and curriculum developers 72% agreed with the statement that the content of the text book study about human rights in students at higher secondary level. But in total, 84% agreed 6% undecided and 10% did not agreed with the statement. Furthermore, the table values of chi-square for teachers and curriculum developers are 175.164^a and 4.909^a with p-value .000 and .297 respectively. Whereas, the opinions of the teachers and curriculum developers regarding the statement that higher secondary school level text books of the three subjects (English, Urdu, and Islamic Studies) study about human rights was found significant and the stated p-values were less than expected level of significance i.e. 0.05.

Table 4.2.35 Democratic Education

Data Source	Level	Frequency	Percentage	Mean	Chi-Square	P-Value
Teachers	SA	52	35.6	1.82	163.384 ^a	.000
	A	79	54.1			
	UN	6	4.1			
	DA	7	4.8			
	SDA	2	1.4			
Curriculum Developers	SA	7	63.6	1.90	13.091 ^a	.011
	A	1	9.1			
	UN	1	9.1			
	DA	1	9.1			
	SDA	1	9.1			
Total	SA	59	37.6		1.91	
	A	80	51.0			
	UN	7	4.5			
	DA	8	5.1			
	SDA	3	1.9			

According to table 4.2.35 explains the opinions of the respondents about the content of the higher secondary school level text books of the subjects (English, Urdu, and Islamic Studies) study about democratic education. It describes that majority of the responses of the teachers 90% and curriculum developers 70% agreed with the statement that the content of the text book study about democratic education in students at higher secondary level. But in total, 89% agreed 5% undecided and 6% did not agreed with the statement. Furthermore, the table values of chi-square for teachers and curriculum developers are 163.384^a and 13.091^a with p-value .011 and .297 respectively. Whereas, the opinions of the teachers and curriculum developers regarding the statement that higher secondary school level text books of the three

subjects (English, Urdu, and Islamic Studies) study about democratic education was found significant and the stated p-values were less than expected level of significance i.e. 0.05.

Table 4.2.36 *Teach Multicultural Education*

Data Source	Level	Frequency	Percentage	Mean	Chi-Square	P-Value
Teachers	SA	38	26.0			
	A	91	62.3			
	UN	4	2.7	1.97	190.918 ^a	.000
	DA	9	6.2			
	SDA	4	2.7			
Curriculum Developers	SA	5	45.5			
	A	3	27.3			
	UN	1	9.1	2.09	5.818 ^a	.213
	DA	1	9.1			
	SDA	1	9.1			
Total	SA	43	27.4			
	A	94	59.9			
	UN	5	3.2		1.94	
	DA	10	6.4			
	SDA	5	3.2			

According to table 4.2.36 explains the opinions of the respondents about the content of the higher secondary school level text books of the subjects (English, Urdu, and Islamic Studies) teaches multicultural education. It describes that majority of the responses of the teachers 88% and curriculum developers 74% agreed with the statement that the content of the text book teaches multicultural education in students at higher secondary level. Whereas in total, 87% agreed 3% undecided and 10% did not agreed with the statement. Furthermore, the table values of chi-square for teachers and

curriculum developers are 190.918^a and 5.818^a 91^a with p-value .000 and .213 respectively. Whereas, the opinions of the teachers and curriculum developers regarding the statement that higher secondary school level text books of the three subjects (English, Urdu, and Islamic Studies) teaches multicultural education was found significant and the stated p-values were less than expected level of significance i.e. 0.05.

Table 4.2.37 *Develop the Ethical Values*

Data Source	Level	Frequency	Percentage	Mean	Chi-Square	P-Value
Teachers	SA	36	24.7	1.93	210.507 ^a	.000
	A	95	65.1			
	UN	6	4.1			
	DA	7	4.8			
	SDA	2	1.4			
Curriculum Developers	SA	7	63.6	1.90	13.091 ^a	.011
	A	1	9.1			
	UN	1	9.1			
	DA	1	9.1			
	SDA	1	9.1			
Total	SA	43	27.4	1.92		
	A	96	61.1			
	UN	7	4.5			
	DA	8	5.1			
	SDA	3	1.9			

According to table 4.2.37 explains the opinions of the respondents about the content of the higher secondary school level text books of the subjects (English, Urdu, and Islamic Studies) aims to develop the ethical values. It describes that majority of the responses of the teachers 90% and curriculum developers 74% agreed with the

statement that the content of the text book aims to develop the ethical values in students at higher secondary level. However in total, 88% agreed 5% undecided and 7% did not agreed with the statement. Furthermore, the table values of chi-square for teachers and curriculum developers are 210.507^a and 13.091^a with p-value .000 and .011 respectively. Whereas, the opinions of the teachers and curriculum developers regarding the statement that higher secondary school level text books of the three subjects (English, Urdu, and Islamic Studies) aims to develop the ethical values was found significant and the stated p-values were less than expected level of significance i.e. 0.05.

Table 4.2.38 *Build a Culture of Peace in Society*

Data Source	Level	Frequency	Percentage	Mean	Chi-Square	P-Value
Teachers	SA	54	37.0	1.79	169.959 ^a	.000
	A	79	54.1			
	UN	4	2.7			
	DA	7	4.8			
	SDA	2	1.4			
Curriculum Developers	SA	4	36.4	2.36	3.091 ^a	.543
	A	3	27.3			
	UN	1	9.1			
	DA	2	18.2			
	SDA	1	9.1			
Total	SA	58	36.9		1.83	
	A	82	52.2			
	UN	5	3.2			
	DA	9	5.7			
	SDA	3	1.9			

According to table 4.2.38 explains the opinions of the respondents about the content of the higher secondary school level text books of the subjects (English, Urdu, and Islamic Studies) build a culture of peace in society. It describes that majority of the responses of the teachers 91% and curriculum developers 73% agreed with the statement that the content of the text book aims to develop the ethical values in students at higher secondary level. But in total, 89% agreed 3% undecided and 8% did not agreed with the statement. Furthermore, the table values of chi-square for teachers and curriculum developers are 169.959^a and 3.091^a with p-value .000 and .543 respectively. Whereas, the opinions of the teachers and curriculum developers regarding the statement that higher secondary school level text books of the three subjects (English, Urdu, and Islamic Studies) build a culture of peace in society was found significant and the stated p-values were less than expected level of significance i.e. 0.05.

Table 4.2.39 *Knowledge and Understanding about Peaceful Co-Existence*

Data Source	Level	Frequency	Percentage	Mean	Chi-Square	P-Value
Teachers	SA	45	30.8	1.92	163.247 ^a	.000
	A	83	56.8			
	UN	6	4.1			
	DA	8	5.5			
	SDA	4	2.7			
Curriculum Developers	SA	6	54.5	2.00	8.545 ^a	.074
	A	2	18.2			
	UN	1	9.1			
	DA	1	9.1			
	SDA	1	9.1			
Total	SA	51	32.5	1.92		
	A	85	54.1			
	UN	7	4.5			

DA	9	5.7
SDA	5	3.2

According to table 4.2.39 explains the opinions of the respondents about the content of the higher secondary school level text books of the subjects (English, Urdu, and Islamic Studies) aims to provide knowledge and understanding about peaceful co-existence. It describes that majority of the responses of the teachers 87% and curriculum developers 72% agreed with the statement that the content of the text book Aims to provide knowledge and understanding about peaceful co-existence in students at higher secondary level. But in total, 87% agreed 5% undecided and 8% did not agreed with the statement. Furthermore, the table values of chi-square for teachers and curriculum developers are 163.247^a and 8.545^a with p-value .000 and .074 respectively. Whereas, the opinions of the teachers and curriculum developers regarding the statement that higher secondary school level text books of the three subjects (English, Urdu, and Islamic Studies) aims to provide knowledge and understanding about peaceful co-existence was found significant and the stated p-values were less than expected level of significance i.e. 0.05.

Table 4.2.40 *Shaping the Attitude of the Students Positively In the Classroom*

Data Source	Level	Frequency	Percentage	Mean	Chi-Square	P-Value
Teachers	SA	50	34.2	1.82	177.904 ^a	.000
	A	83	56.8			
	UN	4	2.7			
	DA	7	4.8			
	SDA	2	1.4			
Curriculum Developers	SA	4	36.4	2.36	3.091 ^a	.543
	A	3	27.3			
	UN	1	9.1			

	DA	2	18.2	
	SDA	1	9.1	
Total	SA	54	34.4	
	A	86	54.8	
	UN	5	3.2	1.85
	DA	9	5.7	
	SDA	3	1.9	

According to table 4.2.40 explains the opinions of the respondents about the content of the higher secondary school level text books of the subjects (English, Urdu, and Islamic Studies) aims at shaping the attitude of the students positively in the classroom. It describes that majority of the responses of the teachers 92% and curriculum developers 74% agreed with the statement that the content of the text book aims at shaping the attitude of the students positively in the classroom in students at higher secondary level. However in total, 89% agreed 3% undecided and 8% did not agreed with the statement. Furthermore, the table values of chi-square for teachers and curriculum developers are 177.904^a and 3.091^a with p-value .000 and .543 respectively. Whereas, the opinions of the teachers and curriculum developers regarding the statement that higher secondary school level text books of the three subjects (English, Urdu, and Islamic Studies) aims at shaping the attitude of the students positively in the classroom was found significant and the stated p-values were less than expected level of significance i.e. 0.05.

Table 4.2.41 *Teach Rights and Responsibilities*

Data Source	Level	Frequency	Percentage	Mean	Chi-Square	P-Value
Teachers	SA	47	32.2	1.91	163.795 ^a	.000
	A	82	56.2			
	UN	4	2.7			
	DA	9	6.2			
	SDA	4	2.7			
Curriculum Developers	SA	6	54.5	2.00	8.545 ^a	.074
	A	2	18.2			
	UN	1	9.1			
	DA	1	9.1			
	SDA	1	9.1			
Total	SA	53	33.8	1.91		
	A	84	53.5			
	UN	5	3.2			
	DA	10	6.4			
	SDA	5	3.2			

According to table 4.2.41 explains the opinions of the respondents about the content of the higher secondary school level text books of the subjects (English, Urdu, and Islamic Studies) teaches rights and responsibilities. It describes that majority of the responses of the teachers 88% and curriculum developers 73% agreed with the statement that the content of the text book teaches rights and responsibilities in students at higher secondary level. Whereas in table values of chi-square for teachers and curriculum developers are 163.795^a and 8.545^a with p-value .000 and .074 respectively. Whereas, the opinions of the teachers and curriculum developers regarding the statement that higher secondary school level text books of the three subjects (English,

Urdu, and Islamic Studies) teaches rights and responsibilities was found significant and the stated p-values were less than expected level of significance i.e. 0.05.

Table 4.2.42 *Promote Non-Competitive Classroom Environment*

Data Source	Level	Frequency	Percentage	Mean	Chi-Square	P-Value
Teachers	SA	46	31.5	1.92	166.260 ^a	.000
	A	83	56.8			
	UN	4	2.7			
	DA	9	6.2			
	SDA	4	2.7			
Curriculum Developers	SA	4	36.4	2.36	3.091 ^a	.543
	A	3	27.3			
	UN	1	9.1			
	DA	2	18.2			
	SDA	1	9.1			
Total	SA	50	31.8		1.94	
	A	86	54.8			
	UN	5	3.2			
	DA	11	7.0			
	SDA	5	3.2			

According to table 4.2.42 explains the opinions of the respondents about the content of the higher secondary school level text books of the subjects (English, Urdu, and Islamic Studies) teaches rights and responsibilities. It describes that majority of the responses of the teachers 89% and curriculum developers 74% agreed with the statement that the content of the text book teaches rights and responsibilities in students at higher secondary level. Whereas in total, 86% agreed 3% undecided and 11% did not agreed with the statement. Furthermore, the table values of chi-square for teachers and curriculum developers are 166.260^a and 3.091^a with p-value .000 and .543 respectively.

Whereas, the opinions of the teachers and curriculum developers regarding the statement that higher secondary school level text books of the three subjects (English, Urdu, and Islamic Studies) teaches rights and responsibilities was found significant and the stated p-values were less than expected level of significance i.e. 0.05.

CHAPTER 5

SUMMARY, FINDINGS, DISCUSSION, CONCLUSIONS AND RECOMMENDATIONS

5.1 SUMMARY

Peace is very important for the development of the country. A culture of peace in youth must be instilled through education. Good education means offering knowledge, skills, values, and attitudes that help provide constructive alternative mechanisms for conflict management, to maintain peace in the country's schools and even outside the school. However, the main objective of this study was to evaluate the upper secondary level curriculum to peace education.

The objectives of the study were to: analyze the higher secondary school level curriculum 2006 and textbooks of the four subjects (English, Urdu, Islamic Studies, and Pakistan Studies) to the integral model of peace education, assess the higher secondary school level curriculum with respect to the component 'peace with oneself' of an integral model of peace education, analyze the higher secondary school level curriculum with respect to the component 'peace with other' of an integral model of peace education, evaluate the higher secondary school level curriculum with respect to the component 'peace with nature' of an integral model of peace education and find out the views of stakeholders regarding higher secondary school level curriculum with respect to the integral model of peace education.

This study is an evaluation study that was conducted by adopting a mixed research approach. In this study, a Stufflebeam evaluation model (1971) was applied to assess the approach. The CIPP model for this study was chosen among other things for its correlation with the process of curriculum development and practice. The study population consisted of the following: the mainstream curricula at the HSSC level and

textbooks consisting of four subjects (English, Urdu, and Islamic). Teachers who taught basic curricula at the HSSC level in Khyber Pakhtunkhwa and curriculum experts at the Curriculum Office in Khyber Pakhtunkhwa. The methods of sample size and sampling were as follows: The prevailing curricula and books for four subjects (English, Urdu, and Islamic) were taken as a sample for this study. Urdu and English as representing language and literature; and Islamism from a social and moral topic. Teachers and curriculum experts were taken as a sample for this study.

A simple random sampling technique was used in selecting the sample. Two self-organized questionnaires were developed. One questionnaire for upper secondary teachers, who teach selected text samples for three subjects: English, Urdu, and Islamic. While the second questionnaire was developed for curriculum experts for the high secondary level. All survey data were associated with an integrated peace education model as well as the main components of integrated peace education media such as peace with oneself, peace with others, and peace with nature. The tool has been validated with the help of experts in this field, and the tools have been adjusted according to expert opinions.

The researcher personally visits and collects data from the relevant institutes. It was a mixed method. Qualitative and quantitative data were collected and then analyzed. Qualitative data were analyzed with the help of content analysis while quantitative data was analyzed with the help of SPSS (version 20). Percentage, frequency, mean score, standard deviation, and Chi-square were used as a statistical method.

5.2 FINDINGS

It was a mixed-methods approach study. Both qualitative and quantitative data collected. Qualitative data received from the analysis of curriculum and their textbooks of three subjects (Urdu, English, and Islamic Studies) at higher secondary schools level. And quantitative data were received from teachers and curriculum developers of the respective subjects. Both qualitative and quantitative data were triangulated concurrently and presented several findings. The detailed findings were presented in the previous chapter, while the major findings of this study presented here according to the objectives of the study. The major findings of the study are the following:

5.2.1 ‘Peace with Oneself’ of Integral Model of Peace Education

1. Context parts of the sample curricula and textbooks of three subject English, Urdu, and Islamic Studies at the higher secondary level provided the context for the evaluation of an integral model of peace education regarding peace with oneself. The national curriculum of English focuses on the development of the ethical and social attributes and values of a civilized society. It provides knowledge about the multicultural and civilized society. It is very important for everyone who is living in this world. It provides materials and standards for humanity. Human beings are the main agent in our society. It talks about the universal themes in all the countries. It is stated that the development of ethical and social values among students. How the students develop ethically as well as socially in society (Discourse Codes, 4.1.1.1, 4.1.1.2 & 4.1.1.3)
2. The National English Curriculum 2006 allows the development of a sense of the importance of the people through actions; at the same time, they value diversity and equivalence between individuals. The benchmarks of the

curricula are talked about equality among peoples. It also represents that the events, purposes, and reasons of conflicts in textbooks between different cultures differ between flexible and inflexible characters, explain how the character changes throughout the story and describes the foundation for character change (Discourse Codes, 4.1.1.6 & 4.1.1.7).

3. National Curriculum and textbook for Urdu 2006 presents that when we have developed a homeland to protect and promote our national interests, Even if they are sufficient or insufficient for everyone, then it becomes logically necessary for us. That we should prioritize its maintenance and its promotion and all other duties, because not only to meet our goals. While further it also explains that if our homeland is stable, then we will have the opportunity to serve and build the nation, we will also be able to speak the word and pay human rights. But if God willingly weakens the homeland, disaster strikes the country, we will not be left behind, nor will our Muslim and devout Buddhists become the fall of the country (Discourse Codes, 4.1.1.15 & 4.1.1.16).
4. English Text Book provides that Islam teaches its followers that "it is the duty of every Muslim to seek knowledge" but it is ironic that this golden saying has been ignored in the case of women. This gender inequality is a violation of equal human rights and norms (Discourse code 4.1.2.17).
5. English Text Book provides collect information about the types of pollutions that are threatening our environment and write an essay about it. It also provides get together with elders of your family and collect information about the past environment of native town-weather, seasons, atmosphere, greenery, forests/ Jungles (if any). Write a comprehension of

the present-day town with that of the past. Be ready to discuss in the class. And provides us to find out how man is destroying the environment and endangering his exercise (Discourse Code Nos. 4.1.3.1, 4.1.3.2 & 4.1.3.3).

6. Islamic Studies textbook provides the students divided into two groups. The first group explains the background and causes of the battle of Uhud. The second group deals with the outcome of the battle of Uhud. In another place, students were divided into three groups. The first group describes the problems and living conditions of the people in the old days. The second group expresses their views on the quality of life of people in the current age of science and technology. The third group paints a picture of the society of the future in the light of advances in technology and science. And provides information to students divided into two groups. The first group asked to express their views on issues of mistreatment of women in their society. The second group expresses its views on the consequences of gender inequality (Discourse code 4.1.3.4, 4.1.3.5, 4.1.3.6 & 4.1.3.7).
7. 8. In the teaching process, the Urdu 2006 curriculum is designed to convince teachers that they are forced to conduct activities in conjunction with the Urdu language, and students are encouraged to use journals, books, etc. based on their observations. They share organizing discussions, debates, lectures or programs on the relationship of Urdu to other topics in the lessons, which include students' observations and their opinions about books or magazines, and so on. Teachers need to be aware of the goals (through teacher guidance) that include the following. A specific course in the curriculum. Samples of newspapers or magazines can be included in the curriculum / curriculum (Discourse Code Nos. 4.3.3.8, 4.3.3.9, & 4.3.3.10).

8. Majority of the responses of the teachers 57% and curriculum developers 46% not agreed with the statement that the content of the text book did not develop self-appreciation in students at higher secondary level. However in total, 57% respondents did not agreed, 5% undecided and 38% agreed with the statement that higher secondary school level text books of the three subjects (English, Urdu, and Islamic Studies) helps to develop self-appreciation (Table 4.2.1).
9. It shown that majority of the responses of the teachers 66% and curriculum developers 55% agreed with the statement that the content of the text book did not develop self-realization in students at higher secondary level. Whereas in entire opinions of the respondents 65% respondents did not agreed 7% undecided and 28% agreed with the statement that higher secondary school level text books of the three subjects (English, Urdu, and Islamic Studies) helps to develop self-realization (Table 4.2.2).
10. It illustrate that most of the responses of the teachers 47% and curriculum developers 45% agreed with the statement that the content of the text book develop self-determination in students at higher secondary level. However in total opinions of the respondents 48% respondents agreed 9% undecided and 45% not agreed with the statement that higher secondary school level text books of the three subjects (English, Urdu, and Islamic Studies) helps to develop self-determination (Table 4.2.3).
11. It reveals that most of the opinions of the teachers 63% and curriculum developers 55% agreed with the statement that the content of the text book contain harmony in students at higher secondary level. However in total opinions of the respondents 62% respondents agreed 4% undecided and

34% did not agreed with the statement that higher secondary school level text books of the three subjects (English, Urdu, and Islamic Studies) helps to contains harmony (Table 4.2. 4).

12. Most of the opinions of the teachers 50% and curriculum developers 64% agreed with the statement that the content of the text book encompasses love in students at higher secondary level. However in total opinions 51% respondents agreed 15% undecided and 36% did not agreed with the statement that higher secondary school level text books of the three subjects (English, Urdu, and Islamic Studies) encompasses love (Table 4.2.1.5).
13. Majority of the opinions of the teachers 62% and curriculum developers 64% agreed with the statement that the content of the text book encloses compassion in students at higher secondary level. However in total opinions 62% respondents agreed 22% undecided and 16% did not agreed with the statement that higher secondary school level text books of the three subjects (English, Urdu, and Islamic Studies) encloses compassion (Table 4.2.6).
14. It describes that majority of the responses of the teachers 78% and curriculum developers 55% agreed with the statement that the content of the text book consists of tolerance in students at higher secondary level. Although in total, 77% respondents agreed 7% undecided and 16% did not agreed with the statement that higher secondary school level text books of the three subjects (English, Urdu, and Islamic Studies) consists of tolerance (Table 4.2.7).
15. Majority of the opinions of the teachers 44% and curriculum developers 46% agreed with the statement that the content of the text book emphases on psychometric harmony in students at higher secondary level. However in

total opinions 44% respondents agreed 29% undecided and 27% did not agreed with the statement that higher secondary school level text books of the three subjects (English, Urdu, and Islamic Studies) emphasizes on psychometric harmony (Table 4.2.8).

16. Majority of the responses of the teachers 46% and curriculum developers 53% agreed with the statement that the content of the text book focuses on concessions of needs in students at higher secondary level. However in total, 46% agreed 26% undecided and 27% did not agreed with the statement that higher secondary school level text books of the three subjects (English, Urdu, and Islamic Studies) focuses on concessions of needs (Table 4.2. 9).
17. It presents that majority of the responses of the teachers 66% and curriculum developers 63% agreed with the statement that the content of the text book highlights peace strategies in students at higher secondary level. However in total, 66% agreed 18% undecided and 26% did not agreed with the statement that higher secondary school level text books of the three subjects (English, Urdu, and Islamic Studies) highlights peace strategies (Table 4.2. 10).

5.2.2 ‘Peace with Others’ of Integral Model of Peace Education

18. National curriculum 2006 and textbook of English provide another value for example tolerance, humanism, patience, equity, justice, honesty, empathy, etc. The main aims of the national curriculum of English 2006 want to promote tolerance, humanism, patience, equity, justice, honesty, empathy, etc., in students at the higher secondary level. At this stage, it is very important to develop these values and attributes amongst students at the higher secondary level. The main purpose of the development of these

values and attributes in students is to development of the peaceful coexistence between individuals, groups, and nations (Discourse Codes, 4.1.1.4 & 4.1.1.5).

19. National Curriculum and textbook of Islamic Studies 2006 delivers some qualities, these qualities are: honesty, the sorrow of the elderly, the rights of parents, relatives and neighbours, loyalty to the marital life, social justice, are the Islamic values that can, in turn, stimulate many of our social issues (Discourse Codes, 4.1.1.13 & 4.1.1.14).

20. Urdu is one of the core subjects at the higher secondary level. At this level, all important and basic concepts are discussed at this stage in the Urdu textbook. It provides the standards of the curricula. In the curricula of the Urdu explain that Students who read this book will be able to: learn how to write daily observations and annotations according to the rules, write a comprehensive commentary on any text in the newspaper and learn how to use a dictionary and common dictionaries of different sciences and professions. Hence, it provides that Students who read this book will be able to: have a full understanding of the conversation about language, emotions, constituents, thoughts, and concepts, understand the necessities of Urdu in the practical way of life and speak for at least five minutes on a literary, scholarly, journalistic subject with extensive study, experience and observation reasoning, correct pronunciation and accent. While it provides information about this previous knowledge is knowledge. Which makes man human. The same process leads to practice, devotion, psychological education, self-deception, subjective well-being, national solidarity, and national honor (Discourse Codes, 4.1.1.10, 4.1.1.11 & 4.1.1.12).

21. English text book provides what do you think would happen if the society does not respond to the question about the environment in a befitting manner? What kind of world we would be living in fifty years from now, a hundred years from now? It also provides although you have been breathing in this environment for only 16/17 years, you may still be able to comment on the environmental/scenic changes that have taken place in the past five years or so. Think of such a place and write about environmental damage that you may have observed. And provides Get together with a few of your close friends (out of your college/school circle) and discuss the matter with them to see how they react (Discourse Code Nos. 4.1.4.1, 4.1.4.2 & 4.1.4.3).
22. English textbook delivers that humans are more confident in managing their environmental conditions. Man no longer attributes weather conditions or catastrophes to supernatural, evil, or evil forces. Salvation Mankind had to endure the hardships and sufferings of the old days. They are trying to create a pollution-free environment. Provides that due to the widespread use of science and technology, the citizens of the future society will live a comfortable life. And the citizens of the future society will end mutual conflicts and disputes and resolve their disputes through peaceful negotiations. All kinds of minerals will be detected. There will be peace and goodwill among the citizens of the society. It will be an ideal and peaceful era but bringing good times, it is the duty of the present generation to devote themselves to the study of science and technology so as to pave the way for a successful, peaceful and modern society in the years to come (Discourse Code Nos. 4.1.2.11, 4.1.2.12, 4.1.2.13, 4.1.2.14, 4.1.2.15 & 4.1.2.16).

23. Majority of the responses of the teachers 46% and curriculum developers 47% agreed with the statement that the content of the text book supports in promoting critical approach in students at higher secondary level. Whereas in total, 46% agreed 13% undecided and 41% did not agreed with the statement that higher secondary school level text books of the three subjects (English, Urdu, and Islamic Studies) supports in promoting critical approach (Table 4.2.11).
24. Large number of the responses of the teachers 73% and curriculum developers 55% agreed with the statement that the content of the text book highlight qualities of responsible citizen in students at higher secondary level. Whereas in total, 71% agreed 6% undecided and 22% did not agreed with the statement that higher secondary school level text books of the three subjects (English, Urdu, and Islamic Studies) highlight qualities of responsible citizen (Table 4.2.12).
25. It illuminate that majority of the responses of the teachers 78% and curriculum developers 63% agreed with the statement that the content of the text book encompasses knowledge concerning solidarity in students at higher secondary level. While in whole, 77% agreed 6% undecided and 17% did not agreed with the statement that higher secondary school level text books of the three subjects (English, Urdu, and Islamic Studies) encompasses knowledge concerning solidarity (Table 4.2.13).
26. Majority of the responses of the teachers 74% and curriculum developers 55% agreed with the statement that the content of the text book is significant for promoting democratic attitude in students at higher secondary level. Whereas in total, 74% agreed 6% undecided and 22% did not agreed with

the statement. That higher secondary school level text books of the three subjects (English, Urdu, and Islamic Studies) is significant for promoting democratic attitude (Table 4.2.14).

27. It illustrates that majority of the responses of the teachers 80% and curriculum developers 63% agreed with the statement that the content of the text book promotes awareness regarding promotions of common goods in students at higher secondary level. Whereas in total responses, 79% agreed 4% undecided and 18% did not agreed with the statement that higher secondary school level text books of the three subjects (English, Urdu, and Islamic Studies) promotes awareness regarding promotions of common goods (Table 4.2.15).

28. It show that majority of the responses of the teachers 44% and curriculum developers 55% agreed with the statement that the content of the text book enhances conflict resolutions skills in students at higher secondary level. Whereas in total responses, 45% agreed 40% undecided and 15% did not agreed with the statement that higher secondary school level text books of the three subjects (English, Urdu, and Islamic Studies) enhances conflict resolutions skills was found significant and the stated p-values were less than expected level of significance i.e. 0.05 (Table 4.2.16).

29. Majority of the responses of the teachers 84% and curriculum developers 64% agreed with the statement that the content of the text book builds up knowledge regarding generosity in students at higher secondary level. But in total responses, 81% agreed 7% undecided and 12% did not agreed with the statement that higher secondary school level text books of the three subjects (English, Urdu, and Islamic Studies) builds up knowledge

regarding generosity was found significant and the stated p-values were less than expected level of significance i.e. 0.05 (table 4.2.17).

5.2.3 'Peace with Nature' of Integral Model of Peace Education

30. National Curriculum for English 2006 explain and evaluates all social, social, economic and scientific developments/issues for this purpose students enables to participate in the global society as aware and thinking individuals. It further talks that the conflict in a story or literary selection. Explore options to resolve the conflict. Propose another resolution (Discourse Codes, 4.1.1.8 & 4.1.1.9).
31. Urdu Text Book provides All experiments have shown that the goodwill and dignity of a country depends largely on the conduct, conduct and customs of the country, as well as the superiority of its governance, as the combination of civil states And the civilization of a nation is, in fact, the personal development of the men, women and children from whom they became a nation (Discourse code 4.1.2.18).
32. Islamiyat curricula could be better in presenting content related to integral model of peace education regarding peace with oneself, others and nature. The significance and importance of understanding was stressed for, in both curriculum and consequently happened in the executed textbook of Islamiyat in the classroom for instruction. It provides Infidelity is an excellent moral attribute. This makes the enemy become friends. And the love between friends grows. Almighty Allah has given the believers the attributes. There is also a problem. It is revealed in the Quran. Provides Importance and superiority of Knowledge. Provides Respect for Humanity. And explain the importance/pre-eminence and obligation of knowledge

(Discourse Code Nos. 4.1.2.19, 4.1.2.20, 4.1.2.21, 4.1.2.22, 4.1.2.23, 4.1.2.24 & 4.1.2.25).

33. The Urdu text book conducts a general knowledge contest, organizes speeches on important national ceremonies, copies poems, reads poetry, writes summaries of lessons, writes explanations, presents creative work, seeks corrections, and etc. should not be left to teachers and students alone. But clear instructions must be written to include all of this in the textbook exercises. And provides listening to radio and television broadcasts, which spark controversy and debate, should be included in the instructional section of textbooks (Discourse Code Nos. 4.1.3.11 & 4.1.3.12).
34. Majority of the responses of the teachers 80% and curriculum developers 78% agreed with the statement that the content of the text book are supportive and purifying inner self of human beings in students at higher secondary level. But in total opinions of the respondents, 78% agreed 10% undecided and 12% did not agreed with the statement that higher secondary school level text books of the three subjects (English, Urdu, and Islamic Studies) are supportive and purifying inner self of human beings (Table 4.2.3.1).
35. It describes that majority of the responses of the teachers 86% and curriculum developers 83% agreed with the statement that the content of the text book focusses on evolutionary potential of peace in students at higher secondary level. However in total opinions of the respondents, 84% agreed 5% undecided and 11% did not agreed with the statement that higher secondary school level text books of the three subjects (English, Urdu, and Islamic Studies) focusses on evolutionary potential of peace (Table 4.2.18).

36. Majority of the responses of the teachers 82% and curriculum developers 55% agreed with the statement that the content of the text book enhances respect for others in students at higher secondary level. However in total opinions of the respondents, 89% agreed 5% undecided and 6% did not agreed with the statement that higher secondary school level text books of the three subjects (English, Urdu, and Islamic Studies) enhances respect for others (Table 4.2.19).
37. Majority of the responses of the teachers 83% and curriculum developers 64% agreed with the statement that the content of the text book reflects the importance of safety of life in students at higher secondary level. However in total opinions of the respondents, 93% agreed 3% undecided and 4% did not agreed with the statement that higher secondary school level text books of the three subjects (English, Urdu, and Islamic Studies) reflects the importance of safety of life (Table 4.2.20).
38. Majority of the responses of the teachers 80% and curriculum developers 64% agreed with the statement that the content of the text book reflects the significance of conservation of nature in students at higher secondary level. But in total, 79% agreed 8% undecided and 13% did not agreed with the statement that higher secondary school level text books of the three subjects (English, Urdu, and Islamic Studies) reflects the significance of conservation of nature (Table 4.2.21).
39. It illustrates that majority of the responses of the teachers 78% and curriculum developers 73% agreed with the statement that the content of the text book provides awareness regarding sustainable development in students at higher secondary level. But in total, 79% agreed 5% undecided and 16%

did not agreed with the statement that higher secondary school level text books of the three subjects (English, Urdu, and Islamic Studies) provides awareness regarding sustainable development was found significant and the stated p-values were less than expected level of significance i.e. 0.05 (Table 4.2.22).

40. Most of the responses of the teachers 80% and curriculum developers 63% agreed with the statement that the content of the text book strengthen consciousness regarding ecological protection in students at higher secondary level. However in total, 80% agreed 8% undecided and 12% did not agreed with the statement that higher secondary school level text books of the three subjects (English, Urdu, and Islamic Studies) strengthen consciousness regarding ecological protection (table 4.2.23).

5.2.4 Views of Stakeholders Regarding Higher Secondary School Level Curriculum with Respect to the Integral Model of Peace Education

41. Most of the responses of the teachers 93% and curriculum developers 82% agreed with the statement that the content of the text book promoting moral values to reduce conflicts in students at higher secondary level. However in total, 92% agreed 4% undecided and 4% did not agreed with the statement that higher secondary school level text books of the three subjects (English, Urdu, and Islamic Studies) promoting moral values to reduce conflicts (Table 4.2.24).

42. It shows that majority of the responses of the teachers 85% and curriculum developers 83% agreed with the statement that the content of the text book developing skills for conflict resolution in students at higher secondary level. Whereas in total, 93% agreed 3% undecided and 4% did not agreed

with the statement that higher secondary school level text books of the three subjects (English, Urdu, and Islamic Studies) developing skills for conflict resolution (Table 4.2.25).

43. Majority of the responses of the teachers 94% and curriculum developers 92% agreed with the statement that the content of the text book moral inclusion among people in students at higher secondary level. Whereas in total, 90% agreed 3% undecided and 7% did not agreed with the statement that higher secondary school level text books of the three subjects (English, Urdu, and Islamic Studies) moral inclusion among people (Table 4.2.26).
44. Large number of the responses of the teachers 88% and curriculum developers 73% agreed with the statement that the content of the text book enables the people to handle conflicts in students at higher secondary level. However in total, 87% agreed 3% undecided and 10% did not agreed with the statement that higher secondary school level text books of the three subjects (English, Urdu, and Islamic Studies) enables the people to handle conflicts (Table 4.2.27).
45. Majority of the responses of the teachers 88% and curriculum developers 73% agreed with the statement that the content of the text book mandatory for the stability of the country in students at higher secondary level. Whereas in total, 88% agreed 3% undecided and 9% did not agreed with the statement that higher secondary school level text books of the three subjects (English, Urdu, and Islamic Studies) mandatory for the stability of the country (Table 4.28).
46. It illustrate that majority of the responses of the teachers 82% and curriculum developers 73% agreed with the statement that the content of the

text book leads to progress and national security in students at higher secondary level. Whereas in total, 90% agreed 3% undecided and 7% did not agreed with the statement that higher secondary school level text books of the three subjects (English, Urdu, and Islamic Studies) leads to progress and national security (Table 4.2.29).

47. Most of the responses of the teachers 90% and curriculum developers 73% agreed with the statement that the content of the text book study about conflict resolution in students at higher secondary level. Whereas in total, 90% agreed 3% undecided and 7% did not agreed with the statement that higher secondary school level text books of the three subjects (English, Urdu, and Islamic Studies) study about conflict resolution (Table 4.2.30).

48. It describes that majority of the responses of the teachers 91% and curriculum developers 74% agreed with the statement that the content of the text book study about civic education in students at higher secondary level. While in total, 89% agreed 3% undecided and 8% did not agreed with the statement that higher secondary school level text books of the three subjects (English, Urdu, and Islamic Studies) study about civic education (Table 4.2.31).

49. Majority of the responses of the teachers 88% and curriculum developers 73% agreed with the statement that the content of the text book study about environmental protection in students at higher secondary level. But in total, 87% agreed 3% undecided and 10% did not agreed with the statement that higher secondary school level text books of the three subjects (English, Urdu, and Islamic Studies) study about environmental protection (Table 4.2.32).

50. Majority of the responses of the teacher's 86% and curriculum developers 72% agreed with the statement that the content of the text book study about human rights in students at higher secondary level. But in total, 84% agreed 6% undecided and 10% did not agreed with the statement that higher secondary school level text books of the three subjects (English, Urdu, and Islamic Studies) study about human rights (Table 4.2.33).
51. It describes that majority of the responses of the teachers 90% and curriculum developers 70% agreed with the statement that the content of the text book study about democratic education in students at higher secondary level. But in total, 89% agreed 5% undecided and 6% did not agreed with the statement that higher secondary school level text books of the three subjects (English, Urdu, and Islamic Studies) study about democratic education (Table 4.2.34).
52. Majority of the responses of the teachers 88% and curriculum developers 74% agreed with the statement that the content of the text book teaches multicultural education in students at higher secondary level. Whereas in total, 87% agreed 3% undecided and 10% did not agreed with the statement that higher secondary school level text books of the three subjects (English, Urdu, and Islamic Studies) teaches multicultural education (Table 4.2.35).
53. Most of the responses of the teachers 90% and curriculum developers 74% agreed with the statement that the content of the text book aims to develop the ethical values in students at higher secondary level. However in total, 88% agreed 5% undecided and 7% did not agreed with the statement that higher secondary school level text books of the three subjects (English, Urdu, and Islamic Studies) aims to develop the ethical values (Table 4.2.36).

54. It describes that majority of the responses of the teachers 91% and curriculum developers 73% agreed with the statement that the content of the text book aims to develop the ethical values in students at higher secondary level. But in total, 89% agreed 3% undecided and 8% did not agreed with the statement that higher secondary school level text books of the three subjects (English, Urdu, and Islamic Studies) build a culture of peace in society (Table 4.2.37).
55. Majority of the responses of the teachers 87% and curriculum developers 72% agreed with the statement that the content of the text book Aims to Provide Knowledge and Understanding about Peaceful Co-Existence in students at higher secondary level. But in total, 87% agreed 5% undecided and 8% did not agreed with the statement that higher secondary school level text books of the three subjects (English, Urdu, and Islamic Studies) aims to provide knowledge and understanding about peaceful co-existence (Table 4.2.38).
56. Majority of the responses of the teachers 92% and curriculum developers 74% agreed with the statement that the content of the text book aims at shaping the attitude of the students positively in the classroom in students at higher secondary level. However in total, 89% agreed 3% undecided and 8% did not agreed with the statement that higher secondary school level text books of the three subjects (English, Urdu, and Islamic Studies) aims at shaping the attitude of the students positively in the classroom (Table 4.2.39).
57. It describes that majority of the responses of the teachers 88% and curriculum developers 73% agreed with the statement that the content of the

text book teaches rights and responsibilities in students at higher secondary level. Whereas in total, 87% agreed 3% undecided and 10% did not agreed with the statement that higher secondary school level text books of the three subjects (English, Urdu, and Islamic Studies) teaches rights and responsibilities (Table 4.2.40).

58. Majority of the responses of the teachers 89% and curriculum developers 74% agreed with the statement that the content of the text book teaches rights and responsibilities in students at higher secondary level. Whereas in total, 86% agreed 3% undecided and 11% did not agreed with the statement that higher secondary school level text books of the three subjects (English, Urdu, and Islamic Studies) teaches rights and responsibilities (Table 4.2.41).

5.2.5 Triangulation of Qualitative and Quantitative Data Findings

The study founded that the curricula and textbooks of three compulsory subjects (English, Urdu, and Islamic Studies) at the higher secondary level provided the contextual understanding of peace in the perspective of Islamic and social ethics. The national curriculum of English focuses on the development of ethical and social characteristics and standards of a civilized culture. It provides knowledge about the multiculturalism and civilization in the Islamic and cultural ethics of Pakistan. It is also founded that Social ethics including equality, justice and peace are one of the basic foundations to enhance the vision of peace in school adolescents. The content of the higher secondary school level text books of the subjects (English, Urdu, and Islamic Studies) is supportive in promoting critical approach, highlight qualities of responsible citizen, encompasses knowledge concerning solidarity and is significant for promoting democratic attitude as well. National Curriculum for English 2006 focuses on social, economic and scientific development to enable students to participate actively in the

development of society. Islamic Studies curricula is better representing the content than other subjects on peace education regarding peace with oneself, others and nature. The content reflects the significance of conservation of nature, provides awareness regarding sustainable development, and strengthen consciousness regarding ecological protection. The content enables the students to handle social conflicts, and are mandatory for the social stability of the country. It is depicted that the content leads to enhance the vision of national security and environmental protection in the students. The contents enhances the vision of democratic education and multicultural education in the students.

5.3 DISCUSSION

The main purpose of this study was to evaluate the higher secondary school curriculum regarding peace education. In this study, the textbooks of the three subjects (English, Urdu, and Islamic Studies) that are taught as a compulsory subjects at higher secondary schools level are evaluated in the context of peace education. The curriculum and textbooks for three subjects (English, Urdu, and Islamic) at the higher secondary school level to assess an integrated model of peace education about peace with oneself. The National Curriculum of English focuses on developing the ethical and social features and values of a civilized society. It provides knowledge about multiculturalism. School curriculum provides foundations of conceptual understanding of peace to new generation for social stability and economic development. The school curriculum, reflects the global issues of peace and violence. The content of school curriculum highlights moral and social values among students. Students develop morally and socially in society. Development and visualization through procedures also provide a sense of the value of the individual; at the same time assessing diversity and equality between people. It depicts that the national curricula and textbooks of Urdu 2006

provide that when we have a home to protect and advance our national interests, even if they are sufficient or insufficient for all, they become logically necessary for us. We must prioritize its maintenance and upgrade over all other duties, not only to achieving our goals but also to our being, our being. Our bodies and our inner tape and capabilities are linked to its security. While it also makes clear that if our homeland is stable, then we will have the opportunity to serve and build the nation, we will also be able to speak the word and advance human rights. But if God willingly weakens our homeland, the catastrophe will strike the country, we will not be left behind, nor will our Buddhist Muslims and religious people fall the country. As an educational process, the Urdu 2006 curriculum has established provisions relating to the conviction that teachers are obligated to organize the occasions in conjunction with Urdu where learners share their notes based on their studies in journals. It provides an arrangement for discussion, debate, speeches, or programs in the classroom related to the relationship of Urdu to other topics, which includes learners' comments and opinions on books or magazines, etc. In the literature review, Jackson and Fujiwara (2007) and Kester (2012) supported the similar study as a feasible approach to improve peace education.

The content of textbooks at the secondary school level for subjects (English, Urdu, and Islamic Studies) did not develop self-esteem, self-fulfillment, and self-determination for students in the upper secondary school. The textbook content includes harmony, includes love, compassion, and consists of tolerance, emphasis on psychological harmony, focus on assignments of needs, and highlights peace strategies for students in the upper secondary school. The National Curriculum of 2006 and the English Language Book offer another value for example tolerance, humanity, patience, fairness, justice, honesty, compassion, etc. The main objectives of the 2006 National Curriculum for the English Language aim to promote tolerance, humanity, patience and

fairness, justice, honesty, empathy, etc., in students in the upper secondary school. At this stage, it is very important to develop these values and attributes among students in the upper secondary school. This finding is synchronised with a research led by DemİR (2011) where the scholars found that the depicted teachers had the significant role in presenting Peace Education.

The main purpose of developing these values and attributes for students is to develop peaceful coexistence between individuals, groups, and nations. The English book gives you what you think will happen if the community does not respond to the question about the environment appropriately? What world will we live in fifty years from now, a hundred years from now? It also provides that although you breathe in this environment for only 16/17 years, you may still be able to comment on the environmental/scenic changes that have occurred in the past five years or so. Think of such a place and write about the environmental damage that you may have noticed. Provide a meeting with some of your close friends (outside of the college/school circle) and discuss the matter with them to find out how they react. It provides human beings with the necessity to endure hardship and suffering during the ancient day trips. It provides the human being constantly harnesses the services of nature. Because of the widespread use of science and technology, the citizens of the future society will live a comfortable and luxurious life. All kinds of minerals will be mined.

The 2006 National Islam Curriculum and Textbooks present the need for people to work with self-respect and self-esteem and try to find a balance. People's employment and livelihoods increase, and poverty and poverty decrease. Hence he believes in the world, the hereafter, honesty, the sorrow of the elderly, the rights of parents, relatives, neighbors, and loyalty to marital life and social justice are Islamic values that can in turn stimulate many of our social issues. Urdu is one of the primary

subjects on the level, especially at the higher secondary level. At this level, all important and basic concepts are discussed at this point in the Urdu book. Provides curriculum standards. In the Urdu language curricula, he explained that students who read this book will be able to: Learn how to write daily notes and comments according to the rules, write a comprehensive commentary on any text in Versailles and learn how to use the dictionary and common dictionaries for different sciences and professions. Hence, it states that students who read this book will be able to: fully understand the dialogue about language, emotions, components, ideas, and concepts, understand the necessities of the Urdu language in the practical way of life and speak at least five minutes on a literary, scientific journalistic topic, with extensive study, experience, and observation, correct pronunciation, and tone. While it provides information about this prior knowledge is knowledge. Which makes a person human. The process itself leads to practice, loyalty, psychological education, self-deception, self-welfare, national solidarity, and national honor. The best research conducted by (Exton & Enloe, 2015) where they highlighted how significant it was for school students being educated with respect to peace education.

It is concluded that the content of textbooks at the secondary school level for subjects (English, Urdu, and Islamic Studies) supports in promoting a critical approach, highlighting the characteristics of a responsible citizen, and includes knowledge of solidarity, which is important for strengthening the democratic position. It depicts that the content of textbooks at the high school level for subjects (English, Urdu and Islamic Studies) promotes awareness about promoting common goods, enhances conflict resolution skills, and increases knowledge regarding generosity. It introduces the 2006 National Curriculum of English to understanding and assessing contemporary socio-economic and scientific developments/issues to participate in the global community as

conscious individuals and thinkers. It explains that to assess all developments/social, social, economic, and scientific issues for this purpose, it enables students to participate in the global community as conscious individuals and thinkers. While he talks about it, he analyzes the conflict in a literary story of choice. Explore options for conflict resolution. Another decision proposed. The Urdu Text Book provides all the experiences that have shown that the country's goodwill and dignity depend to a large extent on the country's behavior, behavior, and customs, as well as the superiority of its rule, as a mixture of civil states and the nation's civilization is the personal development of men, women, and children who have become a nation of them. Islamic approaches can be better at presenting content related to an integrated peace education model about peace with others and with nature. In comparison with several studies (Nassif, 2016; Oueijan & Tannous, 2011) where they explored some of the Lebanon's school principal on the viability to introduce Peace Education in their school.

The importance and precedence of knowledge are emphasized in both curricula and later embodied in the textbook of Islamic studies in the semester of teaching. Betrayal provides an excellent moral character. This makes the enemy become friends. Love grows among friends. God gave believers attributes. There is also a problem. It was revealed in the Quran. Provides the importance and superiority of knowledge. It allows listening to radio and television broadcasts and has a debate and debate on them, and it should be included in the instruction part of textbooks. It is described that the content of textbooks at the secondary school level for subjects (English, Urdu and Islamic Studies) supports and purifies the inner self of human beings, focuses on the evolutionary potential of peace, enhances respect for others, and reflects the importance of life safety. Whereas, this is yet to be seen in the previous work (Askandar, 2006; Shamsul & Anis, 2011; Abd-Kadir et al., 2014; Shamsul, 2015; Rea et al., 2018).

Furthermore, the inclusion of the Peace Education Program in public schools, that is, peer-to-peer mediation programs, i.e., teaching effective methods and principles to help peers resolve conflicts on their own, thereby establishing peace and stability. Perform installation roles (Samuel, 2018).

It was concluded that the content of textbooks at the secondary school level for subjects (English, Urdu and Islamic Studies) reflects the importance of nature conservation, provides awareness about sustainable development, and promotes awareness about environmental protection. The content of high school textbooks for materials (English, Urdu, and Islamic Studies) that promote moral values for conflict reduction, development of conflict resolution skills, moral inclusion between people, empowering people to deal with conflicts, and mandatory for country stability. It depicts that the content of textbooks at the secondary school level for subjects (English, Urdu and Islamic Studies) leads to progress and national security, a study on conflict resolution, a study on civic education, and a study on environmental protection. However, this was not seen in previous work (Askandar, 2006; Anis, 2011; Kadir, 2014; Shamsul, 2015; Shamsul & Rea, 2018).

The content of textbooks is taught at the secondary school level for subjects (English, Urdu and Islamic Studies) on human rights, a study on democratic education, and the teaching of multicultural education, and aims to develop moral values. It concludes that the content of textbooks at the secondary school level for subjects (English, Urdu and Islamic Studies) builds a culture of peace in society, aims to provide knowledge and understanding about peaceful coexistence, aims to posit a positive attitude towards students in the classroom, and teaches rights and responsibilities compared to many Studies (Eugene & Tannous 2011; Nassif, 2016) where they

explored some school principals in Lebanon about the ability to introduce peace education in their school.

5.4 CONCLUSIONS

On the basis of findings following conclusions were drawn:

1. The study concluded that the curricula and textbooks of three compulsory subjects (English, Urdu, and Islamic Studies) at the higher secondary level provided the contextual understanding of peace in the perspective of Islamic and social ethics. The national curriculum of English focuses on the development of ethical and social characteristics and standards of a civilized culture. It provides knowledge about the multiculturalism and civilization in the Islamic and cultural ethics of Pakistan. The study concluded that equality is one of the basic foundation to enhance the visions of peace in school adolescents. The study concluded that universal truth has been sufficiently discussed in the text books. Social and ethical values have been discuss broadly in the textbooks. And it also provides improvement and expression through actions, a sense of individual value; at the same time valuing diversity and equality among people. This also shows that events, goals, and influences in an individual in culture, distinguish between changeable and unchanging characters, describe how a character changes within a story, and show the correctness of a change of character. Therefore, as long as we trust that you will continue to stand with us we overcome the challenges of building peace, prosperity, racism, and freedom. It provides collect information about the types of pollutions that are threatening our environment and writes an essay about it. It also provides Get together with elders of your family and collect information about the past environment of native town-weather, seasons, atmosphere, greenery, forests/Jungles (if any).

Write a comprehension of the present-day town with that of the past. Be ready to discuss in the class. And provides Find out how man is destroying the environment and endangering his exercise (Discourse Codes, 4.1.1.1, 4.1.1.2 & 4.1.1.3, 4.1.1.6 & 4.1.1.7, 4.1.2.7, 4.1.2.8, 4.1.2.9 & 4.1.2.10, 4.1.2.17, 4.1.3.1, 4.1.3.2 & 4.1.3.3).

2. It is described that National Curriculum and textbook for Urdu 2006 presents that when we have acquired a homeland to protect and promote our national interests, Even if they are sufficient or insufficient for everyone, then it becomes logically necessary for us. That we should prioritize its maintenance and its promotion over all other duties, because not only to meet our goals but also to our being, our being. And our body, our home bar, and our possibilities are linked to its security. While further it also explains that if our homeland is stable, then we will have the opportunity to serve and build the nation, we will also be able to speak the word and pay human rights. But if God willingly weakens the homeland, disaster strikes the country, we will not be left behind, nor will our Muslim and devout Buddhists become the fall of the country. It provides teachers who should know (through teacher guidance) the goals of inclusion with a particular lesson in the curriculum. And provides a sample newspaper or sample magazine could be included in the teaching unit/curriculum (Discourse Codes, 4.1.1.15 & 4.1.1.16, 4.3.3.8, 4.3.3.9, & 4.3.3.10).
3. It is illustrates that the content of the higher secondary school level text books of the subjects (English, Urdu, and Islamic Studies) did not develop self-appreciation, self-realization, and self-determination in students at higher secondary level (Tables, 4.2.1.1, 4.2.1.2 & 4.2.1.3).

4. The content of the text book contain harmony, encompasses love, encloses compassion, consists of tolerance, emphases on psychometric harmony, focuses on concessions of needs, and highlights peace strategies in students at higher secondary level (Tables, 4.2.1.4, 4.2.1.5, 4.2.1.6, 4.2.1.7, 4.2.1.8, 4.2.1.9, & 4.2.1.10).
5. National curriculum 2006 and textbook of English provide another value for example tolerance, humanism, patience, equity, justice, honesty, empathy, etc. The main aims of the national curriculum of English 2006 want to promote tolerance, humanism, patience, equity, justice, honesty, empathy, etc., in students at the higher secondary level. At this stage, it is very important to develop these values and attributes amongst students at the higher secondary level. The main purpose of the development of these values and attributes in students is to development of the peaceful coexistence between individuals, groups, and nations. English Text Book explains what do you think would happen if the society does not respond to the question about the environment in a befitting manner? What kind of world we would be living in fifty years from now, a hundred years from now? It also provides although you have been breathing in this environment for only 16/17 years, you may still be able to comment on the environmental/scenic changes that have taken place in the past five years or so. Think of such a place and write about the environmental damage that you may have observed. And provides Get together with a few of your close friends (out of your college/school circle) and discuss the matter with them to see how they react (Discourse Codes, 4.1.1.4, 4.1.1.5, 4.1.2.3, 4.1.2.4, 4.1.2.5, 4.1.2.6, 4.1.4.1, 4.1.4.2, 4.1.4.3, 4.1.2.11, 4.1.2.12, 4.1.2.13, 4.1.2.14, 4.1.2.15 & 4.1.2.16).

6. National Curriculum and textbook for Islamic Studies 2006 delivers the need is for people to work with self-esteem and self-esteem and try to find a balance. People's employment and livelihoods increase and poverty and poverty are reduced. Hence, it also provides Belief in the world and the Hereafter, honesty, the sorrow of the elderly, the rights of parents, relatives and neighbours, loyalty to the marital life, social justice, are the Islamic values that can, in turn, stimulate many of our social issues (Discourse Codes, 4.1.1.13 & 4.1.1.14).
7. Urdu is one of the core subjects at level especially at higher secondary level. At this level all important and basic concepts are discussed at this stage in Urdu textbook. It provides the standards of the curricula. In the curricula of the Urdu explain that Students who read this book will be able to: learn how to write daily observations and annotations according to the rules, write a comprehensive commentary on any text in the newspaper Versailles and learn how to use dictionary and common dictionaries of different sciences and professions. Hence, it provides that Students who read this book will be able to: have a full understanding of the conversation about language, emotions, constituents, thoughts and concepts, understand the necessities of Urdu in the practical way of life and speak for at least five minutes on a literary, scholarly, journalistic subject with extensive study, experience and observation reasoning, correct pronunciation and accent. While it provides information about this previous knowledge is knowledge. Which makes man human. The same process leads to practice, devotion, psychological education, self-deception, subjective well-being, national solidarity and national honour (Discourse Codes, 4.1.1.10, 4.1.1.11 & 4.1.1.12).

8. It is founded that the content of the higher secondary school level text books of the subjects (English, Urdu, and Islamic Studies) supports in promoting critical approach, highlight qualities of responsible citizen, encompasses knowledge concerning solidarity and is significant for promoting democratic attitude (Tables, 4.2.2.1, 4.2.2.2, 4.2.2.3, & 4.2.2.4).
9. It is depicts that the content of the higher secondary school level text books of the subjects (English, Urdu, and Islamic Studies) promotes awareness regarding promotions of common goods, enhances conflict resolutions skills, and builds up knowledge regarding generosity (Tables, 4.2.2.5, 4.2.2.6, & 4.2.2.7).
10. It is concluded that National Curriculum for English 2006 presents regarding to evaluate all social, economic and scientific developments/issues for this purpose that students enables to participate in the global society as aware from them. It talk about conflict resolution, status of women in society, and freedom (Discourse Codes, 4.1.1.8 & 4.1.1.9, 4.1.4.8, 4.1.4.9, 4.1.4.10, 4.1.4.11, 4.1.4.11, 4.1.4.12, 4.1.4.13, 4.1.4.15, 4.1.4.16 & 4.1.4.17, 4.1.4.4, 4.1.4.5, 4.1.4.6, 4.1.4.7).
11. It is founded that Urdu Text Book provides that the goodwill and dignity of a country depends largely on the conduct, values and customs of the country, as well as the superiority of its governance, as the combination of civil states and the culture of a nation is, in fact, the personal development of the men, women and children from whom they became a nation (Discourse code 4.1.2.18).
12. It is concluded that Islamic Studies curricula could be better in presenting content related to integral model of peace education regarding peace with oneself, others and nature. The significance and importance of understanding was stressed for, in both the curricula and consequently happened in the

implemented textbook of Islamic Studies in the classroom for instruction. It provides infidelity is an excellent moral attribute. This makes the enemy become friends. And the love between friends grows. Almighty Allah has given the believers the attributes. There is also a problem. It is revealed in the Quran. Provides Importance and superiority of Knowledge. Provides Respect for Humanity. And provides the importance/pre-eminence and obligation of knowledge (Discourse Code Nos. 4.1.2.19, 4.1.2.20, 4.1.2.21, 4.1.2.22, 4.1.2.23, 4.1.2.24 & 4.1.2.25).

13. It is concluded that the content of the higher secondary school level text books of the subjects (English, Urdu, and Islamic Studies) are supportive and purifying inner self of human beings, focusses on evolutionary potential of peace, enhances respect for others and reflects the importance of safety of life (Tables, 4.2.3.1, 4.2.3.2, 4.2.3.3, & 4.2.3.4).
14. It is illustrated that the content of the higher secondary school level text books of the subjects (English, Urdu, and Islamic Studies) reflects the significance of conservation of nature, provides awareness regarding sustainable development, and strengthen consciousness regarding ecological protection (Tables, 4.2.3.5, 4.2.3.6, & 4.2.3.7).
15. The content of the higher secondary school level text books of the subjects (English, Urdu, and Islamic Studies) promoting moral values to reduce conflicts, developing skills for conflict resolution, moral inclusion among people, enables the people to handle conflicts, and mandatory for the stability of the country (Tables, 4.2.4.1, 4.2.4.2, 4.2.4.3, 4.2.4.4, & 4.2.4.5).
16. It is depicted that the content of the higher secondary school level text books of the subjects (English, Urdu, and Islamic Studies) leads to progress and national

security, study about conflict resolution, study about civic education, and study about environmental protection (Tables, 4.2.4.6, 4.2.4.7, 4.2.4.8, & 4.2.4.9).

17. The contents of the higher secondary school level text books of the three subjects (English, Urdu, and Islamic Studies) present about human rights, democratic education, teaches multicultural education and aims to develop the ethical values (Tables, 4.2.4.10, 4.2.4.11, 4.2.4.12, & 4.2.4.13).

18. It is concluded that the contents of the higher secondary school level text books of the three subjects (English, Urdu, and Islamic Studies) build a culture of peace in society, aims to provide knowledge and understanding about peaceful co-existence, shaping the attitude of the students positively in the classroom, and teaches rights and responsibilities (Tables, 4.2.4.14, 4.2.4.15, 4.2.4.16, 4.2.4.17, & 4.2.4.18).

Overall

The text books have been found supportive in enhancing the vision of peace in the students. The contents included in the textbooks have the particular focus on peace teachings. Particularly the text book of Islamic Studies has major peace promoting objective in the students. The contents of Islamic Studies text books includes verses of the Holy Quran and says of the Holy Prophet (SAW) about the importance of peace in practical life. The text books of English and Urdu reflect the message of peace for the school adolescents.

5.5 RECOMMENDATIONS

1. The research study may contribute to promote peace building in Pakistani society particularly by incorporating the findings of the study in the higher secondary school curriculum in KP province. The findings of the study reflect that peace teaching content in the existing higher secondary school curriculum

is merely activity based. Therefore, activity based peace curriculum at higher secondary school level will be supportive in enhancing the peace building in the school youth. Hence, the outcomes of this research study may help as a sign to understand the concept of peace building among students in schools.

2. The findings of this research study may also be useful for educational policy makers in Pakistan. Education policies provides the foundations of conceptual understanding of peace in the school youth. Findings of this study highlight that teaching methods for social sciences are merely in-accordance to the peace teaching methods. Therefore, peace teaching methods and techniques may be clearly elaborated in the school education policies to enhance the vision of peace in school adolescents.
3. This study may be beneficial for the Ministry of Education to revise the teacher training programs for the successful teachings of peace content at school level. Findings of the study indicate that professional training of teachers have gaps regarding peace teaching content. Therefore, Ministry of Education may revise the professional development modules for the higher secondary school teachers.
4. Peace activities may be included in the co-curricular activities to promote the vision of peace in school adolescent. The findings of the study indicate that school textbooks focuses on the development of ethical and social characteristics in the students. Therefore, it's important to include peace activities in the co-curricular school activities to strengthen the vision of peace in students.
5. Textbook on peace education may be included in National Curriculum. The findings of the study determine the practical inclusion of peace content in the

National curriculum. Therefore, textbook on peace education may be included in the National curriculum to promote the vision of peace in the students.

6. The findings of the current research study apparently depict that there is a need of peace education at all level especially at higher secondary school level. While some components of peace education is missing in higher secondary school level curriculum and textbooks that need to be re-evaluated.
7. The introduction of any educational policy changes into the system needs cautious, systematic and practical approaches to analyze the new educational policy to be presented before its implementation at any level. Therefore, existing research study may be important for all stakeholders for example, curriculum developers, educational policy makers, teachers, scholars, etc. to use it is a tool before determining to announce peace education at any level. Furthermore, current study may be help us to study more and get a clear picture of the challenges teachers will face in the twenty-first century if peace education is to be presented. It also helps us determine if there is a real need to include this new method in curriculum at any level.
8. Moreover, present study may be serve as an indication of the need to introduce peace education as a subject in the school curricula of schools in any country with the same characteristics as Pakistan; Multi-religious, multi-ethnic and diverse languages. But, implementing how it should be introduced is what policymakers and other stakeholders should take into account before making it a national curriculum. It is important before introducing any kind of policy into the national school system as it will include much of the students 'ability to understand and apply their understanding of the topic in their lives.

9. Ministry of education may be provides guidance on peace education teaching methodologies at school level especially at higher secondary level. The finding of this study demonstrated that there were no standardized approaches and methods to adopt teachers to teach peace education in schools.
10. The Ministry of Education may be provide logistical support to provide appropriate education and learn peace education materials in schools.
11. The results of this study recommend that the Ministry of Education should review the curriculum structure at the secondary school level with regard to peace education. And inculcate the components of peace education for Teachers, students, and parents are not aware with peace education.
12. The findings of this study recommends that the long-term and short-term goals of the Peace Education Program for peace building environments in schools should be clear from the start to facilitate learning outcomes. Moreover, the government, through the Ministry of Education, needs to make a mechanisms for assessing a culture of peace building in schools.

OVERALL

The recommendations of the study can be implemented at secondary school level for further achieving the goals of peace education in Khyber Pakhtunkhwa. Particularly, the recommendations are significant for the administrative bodies in understanding the existing situation of peace teaching at higher secondary school level and developing the further strategies to meet the objectives of peace teaching in Khyber Pakhtunkhwa.

5.6 IMPLICATIONS FOR FURTHER RESEARCH

1. The present study conducted on the evaluation of higher secondary school level about peace education in Pakistani context; a comparative study may be applied among the universities in Pakistan.
2. Departments and Faculties may conduct research on peace education keeping in view the existing violent attitude among the university students.
3. The aim of this research study was to evaluate the curriculum of higher secondary school level, related studies can be conducted on tolerance, civic education and any other social conflicts curriculum related studies at elementary school level.
4. Related research studies can be conducted to collect data from different stakeholders at different levels, for example; professors, Parents and students, etc.
5. The effect of people's culture and traditions in peace prevalence in Education administration.

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QUESTIONNAIRE FOR CURRICULUM DEVELOPER

Dear Sir,

I am student of PhD Education at International Islamic University Islamabad. My research topic is “**Evaluation of Higher Secondary School Curriculum With respect To Peace Education in Khyber Pakhtunkhwa**”. The main purpose of this study is to evaluate the higher secondary school level curriculum 2006 and text books of the four subjects (English, Urdu, Islamic Studies and Pakistan Studies) with respect to integral model of peace education. I am collecting data. In this regard, one questionnaire is dispatched. Can you please spare time to fill it out? I shall be thankful for your cooperation.

Yours Sincerely,
 SUFI AMIN
 Reg.No: 123-FSS/PHDEDU/F16

Please tick your relevant column.

Name (Optional): _____ Designation: _____

Academic Qualification: _____ Professional Qualification: _____

Teaching Experience: _____

Please read out the statements carefully and tick the most appropriate option/answer.

Strongly Agree= SA, Agree = A, Uncertain= UN, Disagree= D, Strongly Disagree= SDA

S. No	Statements	SA	A	UN	DA	SDA
Higher secondary school level curriculum 2006 and text books of the subjects (English, Urdu, and Islamic Studies) addresses to peace with oneself regarding:						
1	the content of the text book helps to develop self- appreciation	SA	A	UN	DA	SDA

2	the content of the text book helps to develop self-realization					
3	the content of the text book fosters self-determination					
4	the content of the text book contains harmony					
5	the content of the text book encompasses love					
6	the content of the text book encloses compassion					
7	the content of the text book consists of tolerance					
8	the text book emphasizes on psychometric harmony					
9	the text book focuses on concessions of needs					
10	the text book highlights peace strategies					
Higher secondary school level curriculum 2006 and text books of the subjects (English, Urdu, and Islamic Studies) addresses to peace with others regarding:						
11	the content of the text book supports in promoting critical approach	SA	A	UN	DA	SDA
12	the content of the text book highlight qualities of responsible citizen					
13	the content of the text book encompasses knowledge concerning solidarity					
14	the content of the text book is significant for promoting democratic attitude					
15	the content of the text book promotes awareness regarding promotions of common goods					

16	the content of the text book enhances conflict resolutions skills					
17	the content of the text book builds up knowledge regarding generosity					
Higher secondary school level curriculum 2006 and text books of the subjects (English, Urdu, and Islamic Studies) addresses to peace with Nature regarding:						
18	the content of text book are supportive and purifying inner self of human beings	SA	A	UN	DA	SDA
19	the content of text book focusses on evolutionary potential of peace					
20	the content of text book enhances respect for others					
21	the content of text book reflects the importance of safety of life					
22	the content of text book reflects the significance of conservation of nature					
23	the content of text book provides awareness regarding sustainable development					
24	the content of text book strengthen consciousness regarding ecological protection					
Views of Stakeholders regarding Peace Education						
25	Peace education is a process of promoting moral values to reduce conflicts	SA	A	UN	DA	SDA

26	Peace education is a process of developing skills for conflict resolution					
27	Peace education is a process of moral inclusion among people					
28	Peace education enables the people to handle conflicts					
29	Peace education is mandatory for the stability of the country					
30	Peace education leads to progress and national security					
31	Peace education is study about conflict resolution					
32	Peace education is study about civic education					
33	Peace education is study about environmental protection					
34	Peace education is study about human rights					
35	Peace education is study about democratic education					
36	Peace education teaches multicultural education					
37	Peace education aims to develop the ethical values					
38	Peace education aims to build a culture of peace in society					
39	Peace education aims to provide knowledge and understanding about peaceful co-existence					

40	Peace education aims at shaping the attitude of the students positively in the classroom					
41	Peace education teaches rights and responsibilities					
42	Peace education promotes non-competitive classroom environment					

Thanks for your Cooperation.

QUESTIONNAIRE FOR TEACHERS

Dear Teachers,

I am student of PhD Education at International Islamic University Islamabad. My research topic is “**Evaluation of Higher Secondary School Curriculum With respect To Peace Education in Khyber Pakhtunkhwa**”. The main purpose of this study is to evaluate the higher secondary school level curriculum 2006 and text books of the four subjects (English, Urdu, Islamic Studies and Pakistan Studies) with respect to integral model of peace education. I am collecting data. In this regard, one questionnaire is dispatched. Can you please spare time to fill it out? I shall be thankful for your cooperation.

Yours Sincerely,
SUFU AMIN

Reg.No: 123-FSS/PHDEDU/F16

Please tick your relevant column.

Name (Optional): _____ Designation: _____

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Teaching Experience: _____

Please read out the statements carefully and tick the most appropriate option/answer.

Strongly Agree= SA, Agree = A, Uncertain= UN, Disagree= D, Strongly Disagree= SDA

S. No	Statements	SA	A	UN	DA	SDA
Higher secondary school level curriculum 2006 and text books of the subjects (English, Urdu, and Islamic Studies) addresses to peace with oneself regarding:						
1	The content of the text book helps to develop self-appreciation.	SA	A	UN	DA	SDA
2	the content of the text book helps to develop self-realization					

3	the content of the text book fosters self-determination					
4	the content of the text book contains harmony					
5	the content of the text book encompasses love					
6	the content of the text book encloses compassion					
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Higher secondary school level curriculum 2006 and text books of the subjects (English, Urdu, and Islamic Studies) addresses to peace with others regarding:						
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17	the content of the text book builds up knowledge regarding generosity					
Higher secondary school level curriculum 2006 and text books of the subjects (English, Urdu, and Islamic Studies) addresses to peace with Nature regarding:						
20	the content of text book are supportive and purifying inner self of human beings	SA	A	UN	DA	SDA
21	the content of text book focusses on evolutionary potential of peace					
22	the content of text book enhances respect for others					
24	the content of text book reflects the importance of safety of life					
25	the content of text book reflects the significance of conservation of nature					
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28	the content of text book strengthen consciousness regarding ecological protection					
Views of Stakeholders regarding Peace Education						

29	Peace education is a process of promoting moral values to reduce conflicts	SA	A	UN	DA	SDA
30	Peace education is a process of developing skills for conflict resolution					
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Thanks for your Cooperation.