

## Peace Education in Existing English Curriculum at Secondary Level in Punjab

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### Abstract

*The researcher aimed to analyze the existing English curriculum at the secondary level about peace education in Punjab. By adopting a qualitative research design, the content of English curriculum for 9<sup>th</sup> grade was analyzed by adopting thematic analysis process proposed by Braun and Clarke in 2018 considering one aspect (Affective phase) of Castro and Galace Model of Peace Education. The concept map instrument based on peace values (Affective phase) was developed. Experts' opinions were established to ensure validity. The reliability was ensured through experts' peer reliability procedure. The curriculum of English approved by the Punjab textbook board for 9<sup>th</sup> grade was analyzed. The themes of peace education were analyzed and explained. Peace education is not satisfactorily presented, described only eleven aspects of peace education and there is no content on the value of gender equality while 11 units out of 12 (92%) focused on the peace values themes. The activities about peace education at the end of exercises are few and most of the activities demand whole school involvement.*

**Keywords:** Castro and Galace Model, Content Analysis, Affective Phase, Peace Education, Concept Framework

### Introduction

Peace refers to the elimination of violence in all forms anywhere in the world. The reviewed social environment is essential to eliminate violence (Galtung, 2013). Immanuel Kant gave the notion of peace in the seventeenth century but organized work on peace education began after World War II (Mumtaz, 2019, p-5).

Peace education is considered an important element for delivering quality education by adopting a formal education system. Peace education refers to the teaching-learning for peace. It is a process of resolving and learning about conflicts. Therefore, it is the need of the hour to promote peace in all parts of the world (Castro & Galace, 2010). Peace education is result-oriented when adopted keeping in view the people's social perspectives (Gross, 2017). Each society carried out peace activities according to their learning environments and social demands. The majority of the people resolve conflicts without violence to promote peace (Castro & Galace, 2010).

The environment of the society whether of peace or violence plays a significant role in the formation of students' behaviours (Balasooriya, 2011). Generally, schools are considered the best platforms for educating peace and believed that educating peace will produce less violent attitudes and will change the mindset of students to promote a peaceful culture in

society (Krueger & Maleckova, 2003). However, formal education might be misused to produce extremism, hate and violence (Harber & Sakade, 2009).

The nature of content for teaching in the classroom plays an important role in shaping the behaviours of the students. The research investigated all over the globe reflected that content for teaching has impacts on students' attitudes and behaviour (Afzal, 2015). The student's positive behaviours play an essential role in social development (Balasooriya, 2011). Secondary school students have special recognition for playing a distinctive role. 57% of students belong to the secondary level of the whole population of the students (Afzal, 2015). In Pakistan, the secondary school certificate is considered the determining stage for their future life and career selection. Many elements affect students' intentions i.e., personal traits, financial aspects and social environment (Loh et al., 2014). Therefore, the majority of the students select a job market; many of them choose small businesses to meet their daily expenses, and some want to get higher education (Maqsood, & Raza, 2012).

The obvious need for peace education arises from the question that does the curriculum covers peace values. To respond to this query, the Government of Pakistan focused on peace values in the National Education Policy 2009, National Education Policy 2017 and Vision 2025. The initiatives taken for peace education are satisfactory at the policy level but still need to be implemented in true spirit. The need of the day is the infusion of peace values into the curriculum to meet the national education policy objectives. In the past, it had been observed a gap between policy and implementation. It requires examining the curriculum (GOP, 2009, GOP, 2017).

Danesh (2008) argued that peace education is the only approach to achieving a peaceful environment in society. He suggests that integration of the aspects of peace education in the curriculum can promote peaceful civilization in society. The aspects include emotional balance, political and social behaviours and moral values that are compulsory to be recognized for peaceful living in society which is the desire of every individual. Education can meet this desire and the curriculum can achieve this purpose.

Pakistan faced terror and war attacks since 2002 and paid substantial human and economic losses. A stable solution requires a comprehensive strategy to cope with the impacts of terrorism. Children in any society learn concepts linked to peace in their early life. The country faced violence, terror attacks, political instability and conflicts and the government efforts failed to improve the situation (Ali, 2013). The early life of children is an ideal stage to transform the values of respect for self and others. The future generation has to meet with people having innovative thoughts in the society and they can adjust their thoughts and social adjustment. So any society must care for the needs of its individuals (Ahmad, 2018). Palanndjian (2013) suggested that promoting peace and tolerance through teaching is very essential for a peaceful culture in any human society. Peace education is a strong source to promote and establish peaceful traditions in human societies (Jabbour, 2013).

### **Research Objectives**

1. To find out the extent of the content provisions of peace education in the existing English curriculum at the secondary level in Punjab.
2. To analyze the extent of peace education in the English curriculum in 9<sup>th</sup> grade at the Secondary Level in Punjab according to Castro and Galace's Model of Peace Education in the context of peace values (Affective Phase).

## Literature Review

Education is a technique to handle violence in any society. Teaching peace is the deliberate effort to promote peace by using various approaches (Bar-Tal & Rosen, 2009). The teachings about peace are the ways to develop the knowledge of learners about violent threats and it can be arranged in or outside the classroom. It is also the process of learning for peace. Peace teaching aims to teach the learner different skills (Salomon, 2012 & Ardizzone, 2001, p. 35)).

It is a fact that peace education is essential for a secure future. Peace education instills peace knowledge, peace values and skilled students with essential skills that enable them to respond with respect and feel human dignity. Ian and Morrison (2012) claimed that peace education is linked with peace teachings while Momodu (2013) stated that education is the power source to convey peace teachings and mould the students' behaviours. Therefore, it is a tool that may be used toward the progress of society. Peace education supports enhancing students' capabilities to understand peace in true spirit.

Hicks (2004) claimed that peace education may be started at the school level to promote children's concepts, understand peace and promote peaceful culture at the global level. The secondary school level is also important as at that stage students are between the ages 14 to 16 years and this period is very sensational. Peace education gained attention over time due to the escalation of violence among nations, groups and individuals (Ouma, 2014). Therefore, many countries infused peace education into their curriculum and conducted peace teaching and learning processes in the classroom (UNESCO, 2008).

The curriculum is developed based on social needs and aspirations as Yousuf et al. (2010) claimed that peace education boosts sympathy, acceptance and cooperation among learners. Tanner and Tanner (2007) argue that curriculum reflects social needs and aspirations. Pingel (2010) claimed that curriculum is the way to address the needs and realize the need for peace among nations.

Peace education furnishes learners with tolerance and stimulates a peaceful culture. It promotes acceptance of diverse cultures (Cardozo, 2008). It contributes to replacing a culture of war with a culture of peace and accepting universal human rights and it cannot be validated to violate basic values (Bar-Tal, 2002). Pakistani society faced changes in values, cultural models and standards. The cultural problems i.e., social injustice, revenge, racial issues and jealousy are at their peak. (Harber & Sakade, 2009 & Rehman, (2014).

Mishra (2015) claimed that peace education is an important element in promoting peacemaking activities which boost peace, tolerance and understanding among the members of the society. Furthermore, peace education needs to be implemented in true spirit rather than abstractions. The classroom study is very important but it's the actions and implementation have strong impacts. In Pakistan, peace education is ignored and especially at the school level, it gets no importance. Research reflected the fact that the current curriculum lacks peace concepts as Bashir and Akbar (2019) highlighted that dimensions of peace education are not discussed in Urdu courses in Pakistan. Jamal et al. (2022) also reported that peace education is lacking in the curriculum of teacher education in Pakistan. Hence, the current scene stresses the infusion of peace education at the secondary level curriculum (Mishra, 2015).

The constitution of the Islamic Republic of Pakistan 1973 reflects that Pakistan focused on the fulfilment of its citizens' needs and promoted the Islamic ideology. National Educational

Policy 2009 also addressed the values of political, social, spiritual and Islamic ideology. The other objectives which focused on this policy include the promotion of a welfare state, the promotion of respect for other religions and cultures, enhancing equal opportunities for all citizens including minorities, reducing disparities among provinces and promoting coordination (Ali, 2012). It is a fact that in the past Pakistan did not achieve its policy targets i.e., lack of interest from the government on behalf of education and the gap between policy and its execution (Aziz et al., 2014).

Pakistan is facing serious peace issues and numerous people including students have lost their lives throughout the last two decades. The integration of peace education into the school curriculum is essential. The existing school curriculum reflects that does not address the different ingredients of peace like human rights, democracy, peace, acceptance, critical thinking and conflict management. So the existing curriculum is criticized due to no representation of peace education or its related ingredients (Nayyar & Salim, 2013; Imtiaz, 2012; Naeem, et al. 2011). The analysis of the present curriculum is a struggle to examine the practices and framework of curriculum working in an educational environment. The purpose of the analysis of the curriculum can be different for example to find out the cohesions and varieties (Houang, & Schmidt, 2008). There are serious issues of peace in Pakistan. The existing school curriculum is under criticism due to a lack of content about peace and its ingredients. The importance of languages for promoting a peaceful society is like a nucleus. The researcher selected the curriculum of the English language due to its importance for the promotion of peace. The present study is an effort to analyze the existing English curriculum of peace at the secondary level as it will determine how effectively experiences and structure work in the educational setting. Analysis helps us to find out the diversities (Houang, & Schmidt, 2008).

### **Research Methodology**

The researcher analyzed peace education content in the existing English curriculum in 9<sup>th</sup> grade at the secondary level in Punjab. By applying qualitative research design, the recommended framework by Braun and Clarke in 2018 regarding content analysis was carried out to analyze one aspect (Affective phase) of Castro and Galace Model of Peace Education. The concept map instrument based on the aspect of peace values was developed. The concept map tool was validated through experts' opinions while experts' peer reliability was established. The content was analyzed of the English textbooks of 9<sup>th</sup> grade bearing peace values and was based on textbook content, learning objectives and activities. The description of the text was noted. Peace education is not satisfactorily presented in the learning objectives of the curriculum of English at the secondary level in Punjab. Textbooks of English for grade 9<sup>th</sup> described only 11 aspects of peace education and there is no existence of content on the value of gender equality. Only 11 units out of 12 (92%) focused on peace values. The activities about peace education at the end of exercises are few and most of the activities demand whole school involvement i.e., cleanliness day, quizzes, speech competitions and sports activities but the curriculum does not provide guidelines to managers to support these activities. The research recommended that peace education and its components may be instilled into the English curriculum and inclusion of all peace values.

Table 1

*Analysis of Existing English Curriculum at Secondary Level in the Context of Peace Values*

1) Self-respect	6) Global Concern	11) Social Responsibility
2) Respect for others	7) Ecological Concern	12) Positive Vision
3) Respect for life/Nonviolence	8) Cooperation	
4) Gender Equality	9) Openness and Tolerance	
5) Compassion	10) Justice	

Table 1 represents the 12 peace values of the Castro and Galace Model of Peace Education. It reflected that the investigation was established based on themes presented in the English curriculum Textbook.

Table 2

*Description of Texts in the Textbook of English (Grade 9<sup>th</sup>)*

Aspects	Description of the content
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1. Self-Respect

In unit 2 “Patriotism” there are two sentences found related to the sense of patriotism, love and devotion to the country (p.13). In unit 4 “Hazrat Asma” (R.A), the theme of the lesson reflects the self-respect value as the paragraph is about the sense of pride, cultural background and role of Hazra Asma (R.A) valour and bravery (p.35). In unit 5 “Daffodils” there is a sentence about the sense of pleasure and inner peace (p.51). In unit 6 “The Quaid’s Visions” there are five sentences and one paragraph describing the self-respect value as the history of young nations building themselves, describing the sense of culture, language, laws, civilization, custom and history, the ideology of Pakistan giving the sense of basic principles and own worth, Islam as a complete code of life and managing the Muslim community describing the sense of social pride and Quaid motto (p.63-64). In unit 7 “Sultan Ahmed Mosque” there are four sentences about the value of self-respect describing the blue mosque reflects the architectural style of the mosque and a Byzantine church, the Mosque is decorated with lights, and the theme of the unit highlighted the importance of Islamic architecture and role of Mosque (p.74-76). In unit 9 “All is Not Lost” there are three sentences about self-respect values describing that efforts and fruits of efforts, believing in Allah as Allah helped in winning a lost battle, a sense of strength and a sense of pride (p.95-96). In unit 10 “Drug Addiction” there is only a sentence highlighting the negative concept of self-respect (p.105). In unit 12 “Three Days to See” there are four sentences about self-respect value the sense of power and goodness and appreciation, the reflection of worth illustrating the use of eyes, eyes are the most useful part of the body as it the revelation of beauty and mentioned hundreds of things about the miracle of nature (p.124-125).

2. Respect for Others

Unit 3 “Media and its Impact” describe the respect for other values as mentioned by Miss Ayesha entering the classroom with a smile (p.22). In unit 9 “All is Not Lost” mention the word “Thank you” when completing every work, a sentence describes the wait and family arrival and thus came a smile on the faces, the family relationship built and they became friends (p.96). Unit 12 “Three Days to See” mentioned the people’s kindness and gentleness (p.124).

3. Respect for life/Non-Violence

In unit 3 “Media and its Impact”, a sentence is about social issues like corruption, drugs and human rights (p.23). In unit 9 “All is Not Lost” a sentence is about the inner voice valuing human life (p.95).

4. Gender Equality Nil

5. Compassion



In unit 1 “The Savior of Mankind” a sentence representing the compassionate sense about the heart feelings of humans, the eradication of wrong beliefs and evils (p.02). In unit 4 “Hazrat Asma” (R.A) a sentence describing the poor and needy people (p.35). Unit 9 “All is Not Lost” describes the patients’ recoveries and their excitement, bus accident victims and their recoveries from injuries, body language reading through her eyes as she pleased to me, a paragraph reflecting the recovered person from the accident and now he can do exercises, the helpless situation of the patient, all attempts and after walking on foot sayings thanks to Allah (p.94-96). Unit 10 “Drug Addiction” describing the rehabilitation and recovery from drugs, mentioned rehabilitation centres, drug abusers should be taken to these centres (p.105-106). Unit 11 “Noise in the Environment” mentioned noise pollution as it is the main source of discomfort (p.112).

#### 6. Global Concern

Unit 1 “The Saviour of Mankind” describes that Allah Almighty raised a Prophet among them and the Holy Prophet claim that God is one and develops the unity of mankind (p.2-3). Unit 10 “Drug Addiction” reflects the problems all over the world due to drugs (p.105). Unit 11 “Noise in the Environment” highlights the awareness that people must develop about the dangerous impact of noise on health (p.114).

#### 7. Ecological Concern

In Unit 1 “The Savior of Mankind” mention that Arabia is the land of beauty and charm (p.02). In unit 5 “Daffodils” valuing the natural environment mentions the crowd, lake, trees and breeze (p.51). In unit 7 “Sultan Ahmad Mosque” a dialogue is about caring about the natural environment (p.80). In unit 8 “Stopping by Woods on a Snowy Evening” mention the lake and woods and snow (p. 82). In unit 11 “Noise in the Environment” the title of the lesson is the idea of a peaceful natural environment, noise pollution and responsibility for civic sense (p. 112-114).

#### 8. Cooperation

Unit 3 “Media and its Impact” values the cooperative process for the persuasion of common goals (p.23). Unit 10 “Drug Addiction” indicates the lack of value the working together toward the pursuit of common goals (105-106).

#### 9. Openness and Tolerance

Unit 11 “Noise in the Environment” highlights the interruption in tolerating the variety of expression (p.113).

#### 10. Justice

In unit 1 “The Savior of Mankind” the idea of justice is mentioned to eradicate social evils, cruelty and injustice (p.02).

#### 11. Social Responsibility

Unit 3 “Media and its Impact” highlights the role of media in developing a peaceful community (p.24). Unit 10 “Drug Addiction” highlights the negative impact of avoiding social responsibilities, the process of counselling should continue for the rehabilitation of drug users (p.105-106). In unit 11 “Noise in the Environment” caring a sense of civic responsibility to other people, creating a non-violent society and responsibility for a better future (p.113-114).

#### 12. Positive Vision

Unit 6 “The Quaid’s Vision” mention bravery and realizing their vision, faith in Pakistan, imaging the future with a sense of hope, Quaid’s vision of work, work and work giving the idea of a positive future (p.63-64). In unit 9 “All is Not Lost” the title of the lesson gives a sense of hope, continuing working with patience is hope for a better tomorrow (p. 93-95).

Table 2 reflected the content analysis in the context of peace values and described that peace values were found in the English curriculum i.e., self-respect; respect for others; respect

for life; compassion; global concern; ecological concern; cooperation; openness and tolerance; justice; social responsibility and positive vision while peace value regarding gender equality was not found in the English curriculum at the secondary level.

Table 3

*Content Analysis Results of Existing English Curriculum at Secondary Level in the Context of Peace Values of Castro and Galace Model of Peace Education*

Aspects	Frequency	%
1. Self-respect	8	22.86%
2. Respect for others	3	8.57%
3. Respect for life	2	5.71%
4. Gender equality	0	0.0%
5. Compassion	5	14.29%
6. Global concern	3	8.57%
7. Ecological concern	5	14.29%
8. Cooperation	2	5.71%
9. Openness and Tolerance	1	2.86%
10. Justice	1	2.86%
11. Social responsibility	3	8.57%
12. Positive vision	2	5.71%

Table 3 represented the content analysis results of the existing English curriculum at the secondary level in the context of peace values and found the themes i.e., self-respect ( $f = 8$ , 22.86%); respect for others ( $f = 3$ , 8.57%); respect for life ( $f = 2$ , 5.71%); gender equality ( $f = 0$ , 0.0%); compassion ( $f = 5$ , 14.29%); global concern ( $f = 3$ , 8.57%); ecological concern ( $f = 5$ , 14.29%); cooperation ( $f = 2$ , 5.71%); openness and tolerance ( $f = 1$ , 2.86%); justice ( $f = 1$ , 2.86%); social responsibility ( $f = 3$ , 8.57%) and positive vision ( $f = 2$ , 5.71%). The overall presence of peace values found were ( $f = 35$ , 100%).

Table 4

*Unit-Wise Analysis of Peaceable Values of 9th Grade English Textbook*

Number of Units	Number of Units on Peaceable Values (f)	%
12	11	92 %

Table 3 revealed the unit-wise analysis of the English textbook for 9<sup>th</sup> grade. It reflected that a total of 11 units out of 12 (92%) addressed the peaceable values in the context of peace values (Affective Phase).

### Research Findings

The researcher concentrated on the analysis of peace education in the existing English curriculum. The findings reflected that peace values were found i.e., self-respect 22.86%; respect for others 8.57%; respect for life 5.71%; compassion 14.29%; global concern 8.57%; ecological concern 14.29%; cooperation 5.71%; openness and tolerance 2.86%; justice 2.86%; social responsibility 8.57% and positive vision 5.71% while the theme regarding gender equality was not found in the existing English curriculum at secondary level in the context of peace values of Castro and Galace Model of Peace Education. The unit-wise analysis reflected that 11 units out of 12 (92%) addressed peace education and peace values themes.

### Discussion and Conclusions

Any society can promote peace and its philosophy through its language. Language can promote peace by using peaceful words and changing the behaviour of individuals positively. The analysis reflects that the description related to the aspects of peace education is insufficient. Language is a medium that plays an important role in developing the culture and philosophy of any nation. The history of the nation shows wars among sects of the community conveyed through language. Language is a medium to cultivate a peaceful culture in society and the existence of peace is needed for the sustainable development of society (Castro & Galace, 2010). The findings of the study correspond with Jamal et al. (2022) and Jamal et al. (2023) who analyzed the social studies and educational psychology curriculum of teacher education and concluded that peace values were focused on to some extent in the curriculum of teacher education. The findings also link with Bashir et al. (2022) who analyzed the educational policies of Pakistan and concluded that to some extent the educational policies addressed peace education but its implementation is still under criticism. The findings of Hayat (2019) also concluded that peace values were given a proper weightage in the secondary level curriculum while Baltrok et. al. (2015) also supported the results in the context of curriculum analysis. Vira Cordesman (2011) claimed that the present curriculum lacks peace values. The literature supports that peace education is the approach through which a society can achieve sustainable development and a peaceful culture (Gross, 2017).

It was concluded that eleven peace values of peace education were addressed in the secondary existing curriculum of English while one aspect of gender equality was no representation in 9<sup>th</sup> grade. Analysis of the description indicates that all eleven aspects of peace education have less representation in the grade 9<sup>th</sup> curriculum. The activities about peace education suggested in the textbook at the end of exercises at the secondary level are few. Moreover, some activities require whole school involvement e.g. cleanliness day, quizzes, speech competitions and sports activities but the curriculum does not provide guidelines to managers to support these activities. The unit-wise analysis showed that 11 units out of 12 (92%) focused on peace values in the existing English curriculum at the secondary level. The research recommended that peace education and its ingredients may be infused into the English curriculum and inclusion of all peace values as gender equality is missing and gives equal weightage to all peace values in the curriculum.

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