

**PERCEPTIONS OF SECONDARY SCHOOL
TEACHERS' ABOUT PEACE EDUCATION IN
PROMOTING TOLERANCE: A SURVEY
STUDY**

BY

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The undersigned certify that they have read the following thesis, examined the defense, are satisfied with the overall exam performance, and recommend the thesis to the Faculty of Social Sciences for acceptance.

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Candidate of **Master of Philosophy** at the National University of Modern Languages, I do hereby declare that the thesis "**Perceptions of Secondary School teachers' about Peace Education in Promoting Tolerance: A Survey Study**" submitted by me in partial fulfillment of MPhil degree, is my original work, and has not been submitted or published earlier. I also solemnly declare that it shall not, in future, be submitted by me for obtaining any other degree from this or any other university or institution.

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ABSTRACT

Title: Perceptions of Secondary School Teachers' about Peace Education in Promoting Tolerance: A Survey Study

Peace education encompasses the thinking capabilities of acceptance, tolerance, and conflict resolution. The objectives of the study were to examine the relationship between teachers' perceptions of peace education and tolerance and conflict resolution competencies among secondary school students. The study was quantitative, with a population of 17,443 teachers from both urban and rural public secondary schools in Rawalpindi. The sample size of 170 teachers from public secondary level schools of the urban areas of Rawalpindi was selected through Random Sampling. The data was collected through an empirical approach from the respondents through a self-developed, validated, closed-ended 5-point Likert questionnaire. The collected data was analyzed through SPSS by using statistical tests such as Multiple Linear Regression Analysis. The findings of the study were that there is a relationship between teachers' perceptions and the role of peace education with reference to tolerance among students at the secondary school level, and there is a relationship between the teachers' perceptions and conflict resolution competencies among students at secondary school level. The study recommended that the government and stakeholders need to be directly involved in the preparation and development of the curriculum for the inclusion of the concepts of peace education at each level. The basic concept of peacebuilding, such as tolerance, should be taught to students at the primary level with special reference to tolerance, conflict resolution, critical thinking, positivity, togetherness, and freedom of opinion.

Contents

THESIS AND DEFENSE APPROVAL FORM.....	3
AUTHOR’S DECLARATION	4
ABSTRACT	5
ACKNOWLEDGEMENTS	8
DEDICATION	9
CHAPTER 1	1
INTRODUCTION	1
1.2 Rationale of the Study.....	11
1.2 The Statement of Problem	17
1.3 Objectives.....	18
1.4 Research Hypotheses	18
1.5 Conceptual Framework	19
1.6 Significance.....	21
1.7 Delimitations	22
1.8 Limitations.....	22
1.9 Operational Definition	22
CHAPTER 2	24
REVIEW OF RELATED LITRETAURE	24
2.1 Role of teachers in peace building.....	24
2.2 Human and peace.....	26
2.3 Idea of peace.....	29
2.4 Pakistan and its issues regarding peace.....	31
2.5 Family and peace	32
2.6 Schools and peace.....	34
2.7 Youth and peace	35
2.8 Education of peace.....	37
2.9 Peace training programs	41
2.10 Conflict resolution education	41
2.11 Tolerance and its meaning.....	41
2.12 Pedagogy of peace education	44
2.13 Peace education functions	46
2.15 Policy makers of peace education.....	48
2.16 Conflicts and their reasons	52
2.17 Practice in peace education	56
2.18 Colombia and its program of peace education	59
2.19 Culture and peace	59
2.20 Tolerance as an attitude.....	63

2.21 Islam and tolerance	65
CHAPTER 3	78
METHODS AND PROCEDURES.....	78
3.1 Research Methodology	78
3.2 Research Approach	78
3.3 Research Design.....	78
3.4 Population of Study	78
3.5 Sampling Technique.....	79
3.6 Sample Size	79
3.7 Development of Research Instrument	80
3.8 Validity of Instruments	81
3.8.1 Face validity	81
3.8.2 Content validity	81
3.7.3 Construct validity	81
3.9 Pilot Study.....	81
3.10 Reliability	82
3.11 Administering of research instrument	82
3.12 Data Collection	82
3.13 Data Analysis	82
3.14 Ethical consideration	83
3.15 Consent form.....	83
Chapter 4.....	85
DATA ANALYSIS AND RESULTS	85
Chapter 5.....	96
5.2 Findings	97
5.4 Conclusion	100
5.5 Recommendations.....	101
5.5.1 Policy Level Recommendations	Error! Bookmark not defined.
5.5.2 Theoretical Level Recommendations.....	Error! Bookmark not defined.
5.5.3 Practical Level Recommendations.....	Error! Bookmark not defined.
REFERENCRES	103
APPENDIX 1	128

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Allah Almighty is The Creator of everything, and All praises belong to Him. Our last Prophet, Muhammad (PBUH), came to show us the right path to knowledge. There are a large number of Prophetic Traditions (Sayings) that encourage Muslims to acquire all types of knowledge from any corner of the world. “If anyone travels on the road searching for knowledge, Allah will cause him to travel on one of the roads of Paradise. The angels will lower their wings in their great pleasure with one who seeks knowledge.” I am grateful to be chosen to avail this opportunity in the field of education, which was the profession of our beloved Prophet (PBUH).

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I owe a lot to my mother for giving me all the best things she could give. Thank you so much for supporting and understanding me through all this journey. Thank you so much for being my mother. Your unconditional selflessness, your unwavering support, your countless sacrifices that have opened many doors for me to grow and succeed, and all of the little (and big) things you have taught me along the way. I hope I make you as proud as you make me.

DEDICATION

This thesis is dedicated to my mother. She has truly given me the world, and I thank her so much for all the sacrifices she has made for me. Her unconditional love, trust, and support made me do this degree.

CHAPTER 1

INTRODUCTION

1.1 Background of the study

According to the Government of Pakistan (2024), a more comprehensive set of values, emphasizing self-care, consideration for others and the environment, knowledge of one's rights and obligations, responsible citizenship, concern for one's own and others, safety, and the application of honesty, compassion, and kindness are highlighted. The teaching of both local and global citizenship education is emphasized in the report. In keeping with the values of democracy, human rights, and the rule of law, the student should also be exposed to the local religious, ethnolinguistic, and cultural diversity. Instilling a sense of belonging to a wider society and humanity is a component of global citizenship, and learners should be exposed to these ideals from an early age (Government of Pakistan, 2024). There is a noticeable gap in the amount of serious study on values and ethics-based education in Pakistan, according to an assessment of academic studies on the topic. According to Amin (2024), the analysis of the study indicates that educational establishments such as the IIUI School can support peace education and peacebuilding in Pakistan by evolving toward a more inclusive, flexible, and practical approach while upholding Islamic values. It tackles current issues and worries about moral and ethical

principles, the impact of technology, and evolving parenting styles. Schools with a strong religious component are essential for fostering attitudes that support tolerance and peace. Similar to the declining importance of radical Islamism as a revolutionary project, a review of the IIUI schools project indicates that the University and its schools, which sought to develop alternative knowledge and a knowledge elite, have lost motivation. As a good thing for peace education and peacebuilding, this observation shows that educational institutions are moving away from extremist ideas. As a result, the IIUI Schools now take a more reasonable and practical stance. It has shifted from the goal of creating leaders and activists for the worldwide Islamic community (Ummah) and has adjusted to the opportunities and challenges brought about by globalization, market forces, and the emergence of new middle classes. This change reflects a more flexible and inclusive educational paradigm that supports a more accepting and tolerant outlook and is consistent with the tenets of peace education. The IIUI School project does not take a rigid stance, even if it still retains its Islamic identity. It incorporates market realities and meets the goals of newly middle-class parents who are interested in their kids ' career advancement. By encouraging flexibility and inclusivity, this practical strategy supports peace education and is essential in tackling the current issues facing educational institutions. The parents ' worries about the new generation's deteriorating moral and ethical standards

are explored; this can be considered a major problem for peacebuilding and peace education. Fostering a culture of empathy, respect, and tolerance among youth requires addressing these issues (Amin, 2024). Similarly, how media and technology affect school-age children's lives and how they perceive it to affect their moral and ethical principles. Since it highlights the necessity of addressing the impact of contemporary media and technology on young brains to promote peace, empathy, and moral behavior, this is a crucial factor to take into account while discussing peace education. It's also critical to consider the connection between dwindling values and the pressure on kids to achieve academic and professional success. The link illustrates how urbanization has changed parenting styles, which may affect peace education. Education systems must change to face the challenges posed by the growing dependence on technology and outside organizations for child-rearing. Parents are prioritizing moral development as a result of the regrettable events of sexual harassment, terrorism, and corporal punishment. Because of their integrated approach to morals and education, it also highlights the growth of faith-inspired schools. This relates to peace education because these educational institutions can be extremely important in fostering ideals that support non-violence, tolerance, and peace. According to the report, parents in Pakistan choose faith-inspired institutions for the moral and academic growth of their kids. Because they offer a stable

and moral learning atmosphere, these schools are seen as the greatest and safest option, supporting peace education (Amin, 2024).

Alimba (2013) perceives peace education as a handle, abilities, and values that can be picked up and utilized to handle an entire course of issues, which can be individual, communal, general, and universal. Globalization has increased the interaction among people from different backgrounds, castes, creeds, and cultures. As people from different cultures and religious beliefs come together, they have different opinions. Differences of opinion can lead to conflict among them, due to which it is necessary to teach them peace education. Tolerance may be a social, moral, and sincere term that will characterize a bunch of people or a person, assigning regard for the opportunity of others, their behavior, and the possibilities of any type (Cojocariu, 2006).

The system of regular peace serves as a vehicle for students to effectively take an interest and secure a stake in peace education and peace advancement. The idea of regular peace challenges top-down points of view of peace and compels students to conceptualize an everyday peace that's important and pertinent to their lives. Such a peace instruction educational program is likely to be more feasible, given students' stake and dynamic interest in its plan and usage (Jenkins & Jenkins, 2010).

Longman (1995) word reference of modern English symbolizes peace

as a state in which there is no war between nations or within a nation or during a particular period when there is no conflict. Peace is viewed as a remedy for happiness and should be sought by all people. Peace occurs in settings where individuals are free to make their own choices. People are allowed to resolve their conflicts peacefully, whether it involves the political system, education, free markets, or the form of government.

Galtung (1969) presented the distinction between negative and positive peace. It means nonappearance of coordinated violence or non-attendance of basic violence. The study further specified what a “good peace” or “less than great peace” might mean. Negative and positive peace have established the two essential classes of peace applied within the field (Galtung, 1969). Peace happens in the settings where individuals are free to form their possess choices. They are allowed to settle their contrasts in a non-violent way, whether it is the appointive framework, state education, free markets, or the form of government. Education may be familiar and ponder application to make the environment beneficial for learning so that learners are effectively creating the potential for them to have the otherworldly quality of religious identity, insights, self-control, respectable character, and the abilities required for themselves and society.

The concept of peacebuilding has become an increasingly adaptable term, used by a variety of actors in various political endeavors (Barnett

et al, 2007). This prompted reflection and development of what may be the key components of a socially post-conflict society, leading to the creation of the 4R approach, which consolidates measures of recognition, redistribution, representation, and reconciliation.

Resistance means thinking about yourself and not others. It knows that something can be important to one person and the same thing may be useless to another individual. Tolerance is classified in the family, group of friends, and the connections between individuals and the community in which they are living, and the communication. Respecting each other's differences and being kind in the classroom, and understanding the social and moral differences in the world we live in (Turcan, 2015).

Maria Montessori investigates the critical association between peace instruction and early childhood instruction (Ferber, 2018). The first place where a child learns is the mother's lap. Then the interaction with the father and other family members inculcates many teachings in a person. In the family, a child learns peace education. After the family, the interconnection of the child is with the teachers. Schools are the most important source of education. Education brings out the personality of a student while nourishing them in the best possible ways. Education brings a peaceful civilization to society. As humans are living in a digital world where they are connected. Within the classroom, peace instruction points to creating aptitudes and

information with an agreeable approach and by utilizing participatory learning strategies and the environment as a source of learning. Instructors and students at the school level are involved in collective learning. Students are engaged in activities to accomplish their achievements. The position of a teacher is more of a facilitator who cares and considers the creation of an educational discussion environment for the students' learning experience.

1.1.1 The role of curriculum

Using tolerance in the education system takes time. Changes to the curriculum and applying them in the classroom take a lot of time. Curriculum changes are complicated, and each subject has its way of doing things (Afdal, 2004).

Tolerance and education

Knowledge of tolerance makes a difference. It builds up the peace of society and welfare. It builds understanding and an imaginative classroom environment for the students. It advances advancement in creating nations. It highlights the concepts of acceptance of differences among individuals. It contributes to tackling debates and to removing bitterness created by a competitive examination framework (Şahin, 2011).

1.1.3 Behavior and peace education

Johnson and Johnson (2006) proclaimed that peace education is the

instruction of data, states of minds, behaviors, and values that have to resolve the clashes. The importance of peace education always refers to the principles of empathy, cooperation, and sharing to solve our common problems. Sowing the seeds of peace in the classroom has the potential to create a new generation of world leaders and the public with a vision of a peaceful world and the ability and will to realize that vision. The objective of peace instruction is to eradicate savagery from society and move forward toward the conclusion of the war in the world. The objectives can be accomplished by giving information, aptitudes, and values with respect to human viciousness in society and discovering solutions to the clashes by applying problem-solving strategies without savagery.

Ajala (2003) characterized peace instruction as a sort of peace instruction that impacts learners with all standards, values, and manners that might bring approximately a conducive environment for human living. According to Turray (2005), peace instruction may be a framework that empowers members to enable themselves with information, aptitudes, states of mind, values, and behaviors which construct a culture of peace and sustainability. Whereas after World War 2, suitable work on peace instruction began when the joined together countries made consideration to the individuals towards peace (Mumtaz, 2019).

1.1.4 Religions and peace

Religions have always been important in how people see the world and act. They have sometimes caused fighting and wars in the past. Religion should bring people together and create peace, not start wars. It should also help people grow spiritually and bring happiness and meaning to their lives. If religion makes people hate each other and causes division, it's better not to have it at all. Leaving that kind of religion would be a very important decision. Any religion that doesn't make people love and support each other is not a religion. Religion ought to join together all souls and cause peace, and it ought to allow birth to otherworldly life and bring life and light to each soul. In case religion gets to be a cause of loathing, contempt, and separation, it would be way better to be deprived of it, and to pull out from such a religion would be an honest, deep act (Abdu'l-Bahá, 1961).

1.1.5 Role of UNICEF in peace education

Education of peace is not individually related to instructions on peace. It is related to instructions for peace as well (Hicks, 1996). UNICEF characterizes education for peace using “the advancement of information, abilities, attitudes and standards” to form social change in kids, youth, and individuals, to anticipate natural disasters and savagery. Education of peace helps people to gently illuminate strife and make quiet Conditions at intrapersonal, relational,

intergroup, national, or worldwide levels” (Countries, 1998). Preparing plans about peace instruction can be coordinated with the help of scholarly educational programs and can be taught as a personal course. (Bilge & Damirchi, 2014).

Harris (1988), another conspicuous peace teacher, diagrams the objectives of peace instruction as:

- a. Recognize that peace is more than the absence of war and choose a broader understanding of peace concerning the lives of all living life forms
- b. Recognize their doubts
- c. Mindful of the sum of financial speculation allocated to missiles
- d. Be mindful of the proximity of disparity among social orders and their basic reasons, and pick up modern points of view on savagery and war in modern mindfulness
- e. Study to resolve the fight usefully
- f. Visualize by what means a modern societal structure can be realized within a system of peace
- g. Studying in that way can be used to bargain attentively with outrage, and study distinctive behaviors quietly beneath sincerely inspiring times
- h. Get the idea of civil rights, uniformity, community equity, and non-violent ways to resolve clashes
- i. Advance dignity and acknowledgement, creative

abilities, basic consideration, compassion, and morals.

Mishra (2012) in the development of framework of Peace Education highlight on merging pedagogy and the content of curriculum while considering the teacher as a means of providing the knowledge in the easiest and effective ways. Deveci, Yilmaz, and Kardag, (2008) stated that peace instruction in the schools objects the pupils with all the essential information with the help of humble, sharing, accepting and accommodating practices.

Hawke Research Institute presented the 8 keys of peace education originating from the United Nations:

- a. Respect the dignity of every human being and give rights to each person. Thoughtful and considerable gaining of righteousness and refusal of violence
- b. Emerging services to live together in peace, and excluding oppression from society
- c. Giving opportunity to everyone to share and absorb the unrestricted tide of data
- d. Construction of a progressive and advanced environment for the planet
- e. Harmony and tolerance among people in the community
- f. Equality for every individual on the planet
- g. Fairness in making choices by equally giving everyone their rights

1.2 Rationale of the Study

Pakistan has diverse cultures; therefore, teaching students about peace

education can help reshape their thinking toward acceptance, tolerance, and conflict resolution. There is a need to develop programs and training workshops for teachers at the secondary school level so they stay updated on addressing the needs of peace education, tolerance, and conflict resolution in line with current advancements. Retraining teachers is essential to empower them with the skills and knowledge to apply appropriate strategies for effectively teaching peace education. It is also necessary to provide students with lessons on tolerance and conflict resolution skills at the secondary level. Engaging students in group activities, discussions, and listening to one another through platforms such as debate competitions and school events is important. Additionally, students should learn the concept of acceptance to enable them to respect and understand different cultural, religious, and ethnic backgrounds. Disruptive students should be disciplined to maintain a positive school environment, serving as lessons for others to prevent negativity (Okoro Okoro E. U., Onodugo, Ifeanyi Chris, Agu Boniface Chukwudi & Chinedu Okeke, June, 2018).

A gap analysis was done, and the following points were identified, which act as a rationale for conducting the study:

a) Inadequate inclusion of curriculum content on tolerance

Tolerance is not sufficiently incorporated into the curricula of many peace education programs. As a result, kids fail to recognize and value diversity, which is essential for harmonious

cohabitation. Nowandwe (2024) emphasis that the efficacy of peace education in South Africa is limited by its lack of systematic integration into the current curriculum.

b) Inadequate conflict resolution training for teachers

Educators often lack training in conflict resolution strategies, which hampers their ability to teach these skills effectively. Without trained teachers, students may not develop the necessary skills to manage conflicts constructively. Apuan and Rabago (2025) found that teachers face challenges in integrating peace education due to insufficient training and support. Teachers capacity to successfully teach conflict resolution techniques is hampered by their frequent lack of training in this area. Students might not acquire the skills to resolve disputes amicably in the absence of qualified teachers. According to Apuan and Rabago (2025), a lack of training and assistance makes it difficult for instructors to incorporate peace education.

c) Insufficient Peace Education Resources

Many schools lack the funding and materials needed to carry out peaceful education programs. This leads to badly designed programs that don't effectively engage kids. According to Ndwandwe (2024), allocating resources is a major obstacle to introducing peace education in South Africans classrooms.

d) The Cultural Significance of Peace teaching

Local cultural settings are always overlooked in peace education programs, which can cause students to disengage. Students may not see the connection between peace education and their own lives as a result of this separation. In order to receive the efficacy of peace education, Astani and Hadisputra's (2024) study highlights the necessity of culturally suitable techniques.

e) Difficulties with assessment and evaluation

Standardized techniques to assess how peace education affects students' comprehension of tolerance and conflict resolution are lacking. It is challenging to gauge the success of peace education programs and make the required modifications without the thorough review. The necessity of efficient evaluation frameworks for evaluating peace education initiatives are covered by Ndwandwe (2024).

f) Participation of the Community

In order to effectively reinforce the ideals taught in schools, parents and the community are often not actively involved in peace education programs. The success of peace education initiatives may be harmed by this lack of community involvement. According to Ndwandwe's (2024) research, community engagement is crucial to the effectiveness of peace education initiatives.

g) Combining with Other Topics

The reach and impact of Peace education are limited since it is

frequently taught as a standalone subject rather than incorporated into other courses. Students' ability to apply tolerance and conflict resolution concepts in a variety of circumstances is limited by this method. According to Kilag et al. (2023), in order to encourage interdisciplinary learning, peace education ought to be incorporated into the official curriculum.

1.2.1 Relationship of peace education with tolerance

According to the author, peace education is a complete method that integrates pedagogical, philosophical, and ethical elements. In addition to tackling the root causes of violence, inequality, and injustice in society, its goals are to foster peaceful attitudes, stimulate critical thinking, and support active participation. Additionally, the development of good communication and conflict resolution skills should be given top priority in education. This will enable people to resolve conflicts and negotiate in a way that respects human rights and interests. Additionally, education aims to develop a young generation that not only understands global issues but also has the will and ability to actively contribute to the development of a more cohesive and inclusive community (Atsani & Hadisaputra, 2024).

In order to create a harmonious society, especially in Indonesia, which is rich in cultural and theological variety, teachers play a crucial role as agents of tolerance. In addition to teaching knowledge, teachers also have a responsibility to model tolerance, engage students in learning

activities that foster an appreciation of diversity, and set an example for others to follow. As a result, educators must have a thorough awareness of religious and cultural diversity and undergo ongoing training in intercultural education. Additionally, it is equally crucial to provide activities that foster harmony among students (Sholeh et al., 2023; Syafi'i et al., 2024). By using this method, educators can serve as change agents who help children develop tolerance and get ready to coexist in diversity.

1.2.2 Relationship of peace education with conflict resolution

Public policy makers and peace and conflict experts around the world are now concerned about the role of new media in conflict prevention, resolution, and escalation. Maintaining peace and harmony in society depends on the type of information that the media spreads, and vice versa. The history of new media is lengthy. Under both military and civilian governments, the media have been denied access. This hasn't, however, stopped the media's expansion in all of its consequences. While traditional media genres like newspapers, radio, and television have garnered significant recognition and groundbreaking attention, new or social media platforms like Facebook, Twitter, blogging, and other Internet-based media are increasingly being used as information dissemination tools, particularly during times of conflict. Similarly, this study defines how new media are being used in Nigeria to manage conflicts and promote peace. The descriptive research method, which

was used in the study, involved consulting and analyzing pertinent records, documents, and literature. For data interpretation, a content analysis of secondary data was conducted. This made it possible to assess the body of knowledge to determine its applicability, consistency, replication, and rebuttal. The study makes the case that, like in most other conflict-prone societies, Nigeria's new media's role in promoting peace is responsible for inflaming tensions and making it challenging for parties to a conflict to reconcile. According to Aondover et. al. (2024), new media must thereby build their ability to contribute to a decrease in social violence.

The reason for the research is to explore awareness of peace education among secondary school students concerning tolerance and to investigate the perception of teachers on the need for Peace Education at the secondary school level in Rawalpindi, and to determine whether peace education at the secondary school level is present or not.

1.2 The Statement of the Problem

In the modern era, fostering tolerance at secondary school levels is a critical challenge due to increasing cultural, ethnic, and religious dynamics. Peace education has recently been recognized globally as a significant method to promote understanding, acceptance, and peaceful coexistence among secondary school-level students. However, the effectiveness of peace education primarily depends on the perceptions and attitudes of teachers who are key facilitators in its implementation.

Despite the growing emphasis on peace education, there is limited research revealing the perceptions of teachers in promoting tolerance within the classrooms and the school's ambit. This gap raises questions about whether the teachers are adequately prepared and motivated for the integration of peace education into their teaching practices, and can influence the promotion of tolerance among students at secondary school levels. Therefore, the current study intends to explore the perceptions of secondary school teachers regarding peace education with reference to tolerance and conflict resolution competencies. It is worthwhile to mention that the research study was quantitative, revealing a positivist paradigm of research.

1.3 Objectives

The study was based on the following objectives:

1. Examine the relationship between the perceptions of teachers on the role of peace education regarding tolerance among students at secondary school level.
2. Explore the relationship between the perceptions of teachers concerning conflict resolution competencies among the students at secondary school level.

1.4 Research Hypotheses

1. H_0 =: There is no relationship between teachers' perceptions and the role of peace education regarding tolerance among students at secondary school level.

2. H_0 =: There is no relationship between the teachers' perceptions and conflict resolution competencies among students at secondary school level according to the perceptions of teachers.

1.5 Conceptual Framework

Peace education is the central pillar of creating tolerance and conflict resolution among secondary school students. Conflict arises when there is no tolerance among people, so before moving to conflict resolution, the researcher needs to see the cause of the conflict. There is clearly no tolerance among individuals to listen to another individual's ideas, opinions, and discussions. No respect for the other gender and a lack of cultural understanding. So when any conflict arises, people need to focus on its cause, which is a lack of tolerance, which leads to many problems occurring in society. On the other hand, if the researcher emphasizes on conflict resolution competencies, then there are many helpful methods which can lead to positive learning. In gaining such application of group activities among students, debate competitions, parents' teachers meetings, students' direct interaction with the guests, such as stakeholders, government officials, and social responsibilities among students at the secondary level.

The concept of the integrative theory of peace is created on the social, political, ethical, psychological, and spiritual areas of human life. The theory states that human conditions are the consequence of human knowledge, love, and choosing capacities (Danesh & Clarke-Habibi,

2007; Huitt, 1999; Mishra, 2021). Conflict resolution is the approach of the integrative theory of peace. Another theory is the Bridging Theory and practice in peace education. The purpose of this theory is to investigate the practices of peace education in the schools. It further helps in the investigation of peace education and tolerance in the schools.

UNESCO has provided a framework that consists of several themes that provide the most meaningful values of peace and the concepts for the framework of curriculum for peace education. The book of UNESCO deals with the central values of peace education. These values can be combined with the subject in the curriculum for the teacher education and students as well. Peacebuilding in the community helps in developing different skills such as conflict resolution, tolerance, accepting others, critical problem-solving skills, and respecting and listening to others' ideas respectfully.

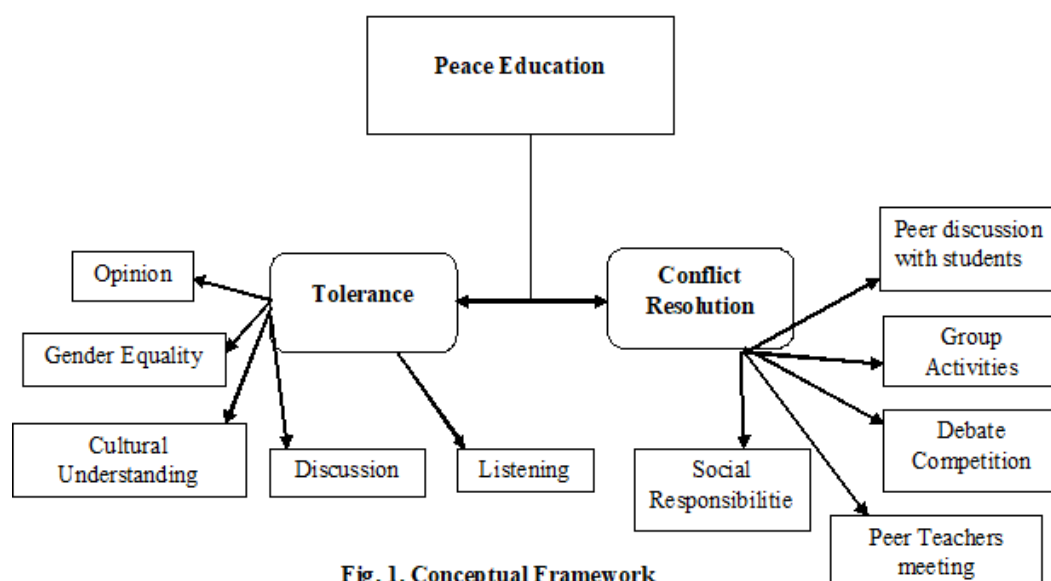


Fig. 1. Conceptual Framework

1.6 Significance

The current study will provide an insight to the teacher, students, principals in awareness towards peace education at secondary school level. The educators will give the knowledge that they have, so this will be possible by educating them first on all the possible ways to teach about peace. The teachers will instill an education for peace in the students from the beginning. Such kind of education that includes rejection of ferocity, understanding of ideological differences, critical awareness of injustice, and an understanding of peace. The importance of peace education will always refer to the principles of empathy, cooperation, and sharing to solve confronted problems. This study will help the policymakers by giving a better understanding to develop peace education at every level, by giving improved policies every year. This study will open a new path for the education sector. Such kind of

education that involves not only teaching students but also creating an environment for them where they can learn with the help of such activities that include peace in every manner. The educators will play their role in the pursuit of sustainable peace. UNESCO has introduced many programs regarding peace education in the education sector.

1.7 Delimitations

The study was delimited to the urban area of Rawalpindi due to easy access to the schools and cost effective. Furthermore, the respondents were selected from urban secondary school. The population of study was female school teachers of secondary school level.

1.8 Limitations

The permission letter was taken from the FGEI Directorate in Rawalpindi by the researcher. The researcher faced difficulty in travelling to different schools as the schools were far from the approach of researcher. The researcher also confronted time clashes from the respondents. Despite getting an appointment from the institute. It was observed that some of the respondents were not interested in giving responses. The researcher was not from a statistical background; however, statistical understanding to certain level was gained with the help of a supervisor.

1.9 Operational Definition

- i) **Peace:** Peace is a shared responsibility, a commitment to building a world where compassion, cooperation, and harmony flourish. Peace is nurturing of the world where differences are celebrated as

strengths, and dialogue is the primary means of resolving conflicts.

- ii) **Perception:** Perception is the process by which the individual selects, organizes, and interprets sensory information to form a meaningful picture of the world.
- iii) **Peace Education:** Peace education is a process that fosters a culture of peace by nurturing the values, knowledge, and skills needed to navigate conflicts constructively and build a more harmonious society.
- iv) **Tolerance:** Tolerance is the recognition that our shared humanity transcends any perceived boundaries, and it's the cornerstone of a society where every individual can live with dignity and respect.
- v) **Conflict Resolution:** Conflict resolution is the process of navigating the complex terrain of human differences with empathy, active listening, and a commitment to finding mutually beneficial solutions.

CHAPTER 2

REVIEW OF RELATED LITERATURE

Educational institutes are made to extend the knowledge and learn to memorize abilities, learn to do, and learn to live together (Kartadinata, 2015). Peace education teaches people about human rights, fairness between men and women, getting rid of weapons, making sure everyone has enough money and opportunities, not using violence, fair growth for everyone, and laws between countries (Grunewald & Hedges, 2021). Peace education is a moral field that teaches skills, education, morals, and behaviors in students, which are the root cause of peace. The improvement of learning that empowers mankind to allow the foundation of war and supplant it with the standards of a peaceful society. All-inclusive Announcement of Citizens' rights remains at the center of the peace instruction mission.

2.1 Role of teachers in peacebuilding

Teachers teach modern social, political, financial, biological, and moral problems, investigating the root causes of each issue and making peaceful social strategies to oversee the different forms of violence. These teachers argue that schooling ordinarily emphasizes understanding, judgment skills, and information over sympathy and empathy. The developing characters of peace instruction reflect an energetic arena. Peace education is one of the sources to illuminate the

nation's issues. Students ought to be sensitive to overcoming social issues. These issues are established in racial, ethnic, devout, and esteem settings in the communities. Peace instruction provides the improvement of information, aptitudes, and advice that's suitable for creating a peaceful environment in the classroom (Cunliffe, 2017).

Teaching must be able to construct the souls of youthful individuals who have character so they have a solid general character. Within the instructive environment by association focus on creative abilities such as instructive settings, to be specific schools to form imagination, considering freedom, advancement and duty, so that citizens live securely, in comfort and with stable peace. (Munggaran, Malihah, & Komariah, 2018).

Teachers are very important for teaching peace to students. (Hannula, & Räsänen 2019) Discovered that teachers who were trained in peace education were more likely to teach about peace and encourage peaceful behavior in their students. However, studies show that some teachers may not have the right skills or tools to teach peace education programs effectively (Ayuk, 2019). However, studies also show that peace education programs need to be customized to fit the local culture and norms to work well (Ayuk, 2019). According to Fien and Tilbury, (2016), it is important to teach about peace while trying to help communities become more sustainable.

2.2 Human and peace

Rost (2006) stated that peace is being calm from the core of the heart and mind. It is a feeling of great sentiment. Peace starts inside of us when our mind is at peace. It is more than the absence of war. On account of worldwide development, humans are living in a coordinated society wherein basic human security and peace of mind are hard to be looked for. Peace education is a non-threatening and innovative skill. "Peace education is about giving the knowledge of acceptance of different cultures, languages, and people. It is about the fundamentals, the complications, and the potential for achieving peace. It also helps in maintaining the peace. Training in aids to understand the knowledge, apply that knowledge to overcome problems, and develop reflective and participatory activities to realize opportunities" (Reardon, 2000). Betty Reardon examines the crossing points of soundness, influence, manliness, patriarchy, and militarism, subsequently combining the personal/political, inner/outer, affective/analytical, and mind/body measurements of peace building (Kester, Tsuruhara, & Bowman, 2019). The work looks in at the crossing points of sexual orientation, course, and ethnicity in war and peace. Cremin, Echavarría, and Kester (2018) offer more up-to-date trans-level-headed and tasteful passages that focus on the field by asking into the limits of soundness in instruction and peace building. They lock in with emotionality, otherworldly existence.

Peace is often viewed as a distant, global concern, requiring harmony among nations. However, true national peace hinges on the well-being of its citizens. In Pakistan, for example, internal divisions based on class, religion, and other factors raise disturbances. The researchers suggest that much of this stems from individual psychological distress. To foster peace, there is a need to equip future educators with the tools to cultivate a positive attitude towards peace in young minds. This involves analyzing conflicts not just at the surface level, but by understanding the underlying values and how their clashes hinder progress towards peace. Peace is not a commodity; it is a deeply personal and universal human aspiration.

They are becoming more aware of the importance of helping each other. This is a really good sign for peace. There is a need to encourage this caring attitude – it gives hope for the future. To make things better, everyone needs to work together. Whether it is at home, in school, at work, or even within the country, there is a need to create a friendly and welcoming atmosphere where everyone feels comfortable sharing their ideas. If there is a lack of coordination and collaboration, effective progress cannot be ensured. Schools should start planning the peace week events and involve teachers, parents, students, and volunteers. They could have a special assembly where different classes share what they are doing to promote peace. They could also have a display of all the wonderful peace posters students

have created. Instead of having competitions with just a few winners, schools should celebrate the unique talents and contributions of every single student (Yousuf et al, 2010).

The concepts of peace rely on accepting oneself and other human beings, settling down disputes, respecting others' opinions, and understanding and accepting other cultures. We need to teach our children peace education that must include a refusal of violence. It must also include an understanding of the differences in ideologies, serious insights into injustice, and an understanding of peace. Peace education highlights the vital unity of mankind. In this situation, the re-orientation of the instructional framework is the requirement of the hour to create an improved world; a much healthier, higher, stronger, and upgraded place to live in (Iqbal, 2005).

Peace can be seen not as the nonappearance of savagery, struggle, and war. It is a positive presence, counting thriving, social value, consistency, social equity, human rights, and necessities of all beings (Obidike, Bosah & Olibie, 2015). A peace teacher who teaches the values of respect, sympathy, and non-violence, demonstrates skills in analyzing global conflicts, teaches electoral security frameworks, and uses majority-based and participatory educational methods. Thus, peace education as hope and logic has a social purpose, why teachers teach, content, what teachers teach, how to teach, coordinating educational grasp, education, and it introduces

to the coordination of complementary elements between societies. Each of these components should contribute to the fostering of a peaceful society in general. Similarly, peace education is an open, interactive engagement delivered through participatory learning, allowing learners to engage with contemporary issues related to their neighborhood and global environment in a fun way.

2.3 Idea of peace

The idea of Peace is created on the concept that peace is a mental, communal, political, moral, and otherworldly state with terms in intrapersonal, interactive, and collective ranges of life. The theory grasps that all human conditions of life, including peace, are the result of the most human meaningful, loving, and selecting capacities (Danesh & Clarke-Habibi, 2007; Huitt, 1999a,b) which, together, decide the nature of our worldview. Inside the system of a peace-based world, the basic components are the culture of peace means that people respect each other's rights and are open to new ideas, and accept an interesting character.

Sakade (2009) contended that peace instruction can be seen as a conceivable strategy for changing the display winning rough culture motel to a peace culture by bringing up students' peaceful states of intellect and behavior. By changing their discernments as well as discovered that peace instruction can change their ideas and performances. Peace instruction isn't alone or

changes the approach to settling clashes gently, but it can offer assistance to determine the issues (Lenhart, 2014). Peace instruction could be an energetic, transformative and acquired with deliberateness, accomplishments to advance the information, aptitudes, states of mind, and values required to bring approximately behavioral change, so that it can at last realize the occurrence of human wellbeing and the atmosphere, and at long last able to play down the root causes of struggle (Darmawan, 2019).

According to Polat (2015), peace education may be a process of instructing peaceful problem-solving strategies that are as a rule, based on savagery. The concepts of peace-related information, abilities are instructed to the students for performance arrangement so that they would be able to connect with distinctive races, civilizations, communal modules, and societies to live gently. It is strongly believing that teaching Tran's peace education should prioritize understanding people's feelings and emotions, which is different from teaching empathy (Kurian 2019).

The word poiesis implies, 'to make,' and 'peace is continually to be made' (Giesen, Kersten, & Škof 2017). There are different pictures of viciousness but not of peace. Peace appears to be an unclear term, a place of nonappearance or a space; in any case, peace is energetic and includes different points of view and pictures (Hawksley & Mitchell, 2020). Presently, more than ever, there's a collective yearning for

peace and a great life for all. At the same time, the huge stories of peace appear to have misplaced their control, and what remains is yearning, the yearning for peace (Charim 2018). The objective of peace instruction is to encourage member changes in information, states of mind, aptitudes, standards, and manners in supporting building a culture of peace (Cromwell, 2019).

2.4 Pakistan and its issues regarding peace

Khan (2017) clarified that Pakistan has numerous issues such as fear-mongering, debasement target slaughtering, clashes among different orders, and psychological militant assaults on instructive teaching, especially at female schools over the nation. This exceptionally awful circumstance has made bigotry in society. Instruction is as it were an instrument to convert the state of mind of the learners toward peace. To realize the goals of peace education the framework of school has got to be arranged for exceptional changes counting setting unused instructive destinations, planning new content for the students and preparing instructors to form a school environment that's favorable to peace instruction (Rosen, & Bar-Tal, 2009).

As more social problems are happening, Social Studies Education is helping students learn how to solve them. In social studies, students learn to think about and make decisions about different issues in the world. This is done through a curriculum that focuses on solving

problems. Students learn how to use their thinking and social skills to solve problems in social studies using reflective inquiry or decision making methods. Bunyamin Maftuh, (2008), stated that students need to learn scientific knowledge to solve problems. However, the scholar believes that having knowledge alone is not sufficient for making thoughtful decisions. Making decisions means thinking about what is important or valuable as part of making the decision. Students should learn about their own values and the values of others.

2.5 Family and peace

Deutsch, (1993) contends that families and institutes are the greatest vital educational places that impact kids' perceptions of despising and adoring. He contends that agreeable learning environment, struggle administration activities, the useful utilization of discussion, and the foundation of determination debate centers in schools will expand a helpful affiliation that will eventually support plan children to live in a peaceable world. Teaching peace in schools helps students learn how to live peacefully by focusing on the main parts of education: learning, doing, living with others, and being. (Delors, 1996).

This research explores multicultural insights in promoting the tolerance movement, drawing lessons from Islamic Religious Education in rural areas. The study identifies three main approaches to

multicultural education, such as;

- a) ***Curriculum Integration:*** The curriculum integration approach involves incorporating multicultural values into the school curriculum. It includes teaching about tolerance, respecting differences, and understanding cultural diversity through educational materials.
- b) ***Internalization through religious and traditional leaders:*** Religious and traditional leaders approach focuses on the role of religious leaders and traditional community figures in teaching values of tolerance and respect for differences. They act as inspiration and role models for the community, encouraging it to embrace a multicultural mindset.
- c) ***Influence through family roles and government policies:*** The establishment of laws that promote tolerance and intercultural education is mostly the responsibility of the government. Furthermore, the family is crucial in helping kids develop these values from a young age (Zubaidi, 2024).

Teaching people about peace includes helping them learn how to resolve conflicts, treat everyone equally no matter their race or culture, and work towards a world without violence. It also involves learning about how countries interact with each other, how to make the world a better place for everyone, how to treat people fairly, and how to protect the environment. (Fountain, 1999; Freire, 1998; Shin, 2006).

2.6 Schools and peace

Ajala (2003) expressed that peace education incorporates all the values, demeanors and shapes of conduct, way of life, reflection of savagery, equity and solidarity among individuals. Schools are the network of different individuals from different backgrounds, cultures, language, ethnicity, creed and caste. When people from different backgrounds come to one place, they have different opinions and thoughts. Difference of opinion can rise conflict. Higher education's play an important role in building students future. As teaching students about different cultures can develop a peace building society.

Teachers need to be ready and have the right tools to handle these difficult and connected problems. So, there is a need for a completely different kind of education to help people understand and have the skills they need to create fairness and keep peace. Students, researchers, and professionals in all fields need a solid and varied base that is based on the values and principles of peace education, while also understanding Freire's Critical Dialogue. (Fountain, 1999; Galtung, 1996, 1990; Shin, 2006).

The role of Social Studies in promoting peaceful coexistence. Teachers demonstrated a strong understanding of the subjects' positive impact on young people and their potential to mitigate social problems. They recognized Social Studies as a valuable tool for fostering understanding and unity across tribal, religious, and political

divides. The study concludes that Social Studies is a vital subject for developing cooperation and providing context for understanding diverse societies. The study also suggests that teachers are crucial for the successful implementation of Social Studies in Nigeria. Effective teaching and learning in this subject can positively shape students' character, develop their brains, and foster creativity. However, the study also highlights that teachers require a supportive environment, including qualified and certified instructors, to achieve this. Furthermore, it identifies religious, tribal, and political intolerance as significant threats to Nigeria's peaceful coexistence (Omiyefa, 2024).

2.7 Youth and peace

Jinnah, (2009)

the instructional framework must give quality instruction to the children and youth to empower them to realize their potential and contribute to the advancement of society and country, making a sense of Pakistani nationhood, the concepts of resilience, social equity, vote-based system, their territorial and neighborhood culture and history based on the essential philosophy articulated within the Structure of the Islamic Republic of Pakistan.”. Education at all levels is the key pillar to building a culture of peace. Teacher education schemes at all levels are to be reformed. There is a need to radically reorganize them in the light of the avowed goals of education. The efficacy of peace education can't be determined by whether it brings a peaceful society,

but rather by the effect on students' thought attitudes, patterns, behaviors, and values. The foremost viable technique for advancing peace is the incorporation of peace instruction in the schools (Zahoor, 2017). Peace instruction incorporates the development of peace-building aptitudes. A few of these aptitudes are exchange, transaction, intervention, elective debate determination, creative struggle determination, and dynamic tuning in. Instructors are expected to be a part to show in advancing interpersonal connections, including resistance, acknowledgement, and regard in students (Horner et al, 2015). Education at all levels is the key pillar to building a culture of peace. Teacher education schemes at all levels are to be reformed. There is a need to radically reorganize them in the light of the avowed goals of education. The efficacy of peace education can't be determined by whether it brings a peaceful society, but rather by the effect on students' thought attitudes, patterns, behaviors, and values. Teaching kids about peace is important. It helps them stay strong against extreme ideas, especially in places where they might be easily influenced, like schools. Pakistan has three different types of education, so we need to make special programs that teach students about peace. These programs should be made for each type of education system. The peace education programs only cover a small amount of information. NGOs have difficulty working with madrassas that believe tolerance, religious harmony, and human rights are

Western values (Ahmed 2017).

In a survey of 50 years, a long time of investigation on peace instruction, Vreins (1999) finds out that peace instruction may be a troublesome task indeed in general more quiet communities and conclude that even though 'studies of children's conceptions of war and peace are exceptional critical term for the realization of a familiar peace instruction technique, in any case, 'research cannot tell what peace instruction ought to be. Peace investigation incorporates a better potential to tell what ought not to be done, instead of what has to be done to form peace.

2.8 Education for peace

The education of peace is the process of gaining information and principles. It is the process of increasing the abilities and performance with oneself and with the environmental conditions. The education of peace is implemented with justice and understanding, and acceptance of different cultures. In that environment, every individual is allowed to live peacefully (Kwon, Walker, & Kristjánsson, 2018). The term peace is explained well by Haavelsrud (2019) as peace is to educate the children and society about the importance of harmony, as well as assistance in living in a peaceful society. Peace education helps in transforming the thinking abilities of people by providing them with the ability to handle different disputes among them. It also helps people to tackle their daily life issues in a peaceful environment with

the help of a peaceful mind. It also forms habits and behaviors among people to resolve conflicts. It can be very helpful if peace education is specially added to the curriculum.

Likone (2016) helped in providing conceptual clarity and academic honesty, distinguishing between three types:

- 1) Positive diversity refers to different ethnicities, cultural groups, caste, creed, and genders that are present in the institutions and the society.
- 2) Negative diversity refers to the systems of beliefs among people that can sometimes lead to violations of human rights and hatred among individuals.
- 3) Controversial diversity, stating the different ideologies among people that can lead to conflicts.

Many studies look at how education can help people deal with conflicts and differences. This is a new way of doing education that changes it completely. It's meant to fix all the things that are unfair, not working, not good, and not efficient in education (Bennett, 1995 & Gorski, 2002).

Education helps make a democracy better by teaching people to think rationally, be tolerant, and have empathy for others. This helps keep society working well and helps people connect with each other. (Dewey, 1916) So, people have always argued and fought over how to reach these private and public goals (Lauder & Brown, 2006).

Peace education teaches people about how to get along with others

from different countries, about people's rights, how people grow and change, how to take care of the world, and how to solve problems peacefully. Nonviolence and peace-building are strong and bring people together. This is also a way to stop terrorism. Right now, people can say no to war and ask for peace (Glover, 2001). Teaching about peace is connected to learning about how society grows, people's rights, and environmental issues. This also means understanding the views of enemies and showing how it's important not to think of winning, because that could make conflicts worse (Fuentes & Maestre, 2021).

In the study researcher concludes that Islamic education can be a powerful force for peace and tolerance. It emphasizes the core values taught, such as compassion, justice, and peaceful coexistence, and how these translate into practical actions like conflict resolution through dialogue, promoting fairness, rejecting extremism, valuing diversity, fostering understanding between different faiths, and respecting human rights. It stresses that governments, religious organizations, educators, and communities must work together to address obstacles like varying interpretations of religious texts, political misuse of religion, limited access to education, cultural hurdles, and the impact of extremism. Overcoming these challenges, the conclusion suggests that Islamic education to become a strong advocate for peace and tolerance, not only within Muslim communities but also globally. Ultimately, it

connects Islamic education's role in promoting peace and tolerance to the universal human longing for a world where compassion overcomes conflict, justice triumphs over oppression, and diversity is celebrated. The conclusion asserts that Islamic education, with its deep history and powerful teachings, is crucial to making this vision a reality (Riaz et al, 2023).

The study's findings, which are based on the research questions posed, indicate that there are five ways to incorporate peace education into the Islamic curriculum: curriculum based on dialogue, values-based education, a program on life skills for post-conflict economic development, curriculum modification of the national curriculum, and multiculturalism-based curriculum (Atsani & Hadisaputra, 2024).

The research findings highlight the vital need for inclusive legal and religious education as a key tool in the creation of a more just and peaceful society. In this context, religious and legal education play a crucial role in promoting understanding, tolerance, and interfaith communication while also teaching moral principles and conflict resolution techniques. By guaranteeing that everyone has fair access to high-quality educational opportunities, inclusive education promotes human equality and acts as a deterrent to extremism and radicalization. That being said, it is crucial to stress that further study is necessary to determine the best practices and approaches for incorporating religious and legal education into school curricula. This will further strengthen

the effect of inclusive education in fostering a world that is more equitable and peaceful (Maghfiroh & Sugiarto, 2024).

2.9 Peace training programs

Peace education training programs must be added to regular courses, and they can also be imparted as separate courses in the curriculum (Bilge & Damirchi, 2014). Many universities have introduced the program of peace education as a separate subject. To attain peace education government support is required, and a step in the right direction is required that helps in educational advancement. (Palmer & Witanapatirana, 2020; Strunc, 2020; Tonich, 2021; Walter et al., 2021). Leaders in the community are the ones who provide guidance and help in sorting out the differences of opinions by giving direction. They help in nurturing the essence of togetherness among people by promoting peace (Bashir, Arshad, & Barech, 2019).

2.10 Conflict resolution education

Social conflict resolution education is absent from our curriculum content. It is thus suggested by Iqbal (2017) to add conflict resolution education in the curriculum system, as is the need of every individual of community at the primary, secondary, and higher levels, as well as at the community level.

2.11 Tolerance and its meaning

Tolerance is the common sense of being unselfish. It is mindful of the reality that the same thing may be useless to one individual but of

great importance to someone else. Tolerance interior the family, groups of friends, and the connections between individuals and the community in which they are living, and the communication. The tolerating distinction and differences, common regard within the classroom, and the social, political, and moral particularities of the world in which we live (Turcan, 2015). Peace education is closely connected to teaching about solving problems. They both want to help make schools more peaceful and improve learning. Education is like practicing how to get along with others and give them respect. It helps to handle problems in a good way and learn how to solve them. It's all about learning to live in peace with others. (Munggaran, Malihah, & Komariah, 2018).

Four strategies are conceptually used to incorporate the development of tolerance values at SALAM: 1) uniform-free education, 2) morning sports, 3) home visits, and 4) the distribution of nutritious snacks. Tolerance ideals are also incorporated into classroom instruction through 1) group prayers, 2) classroom agreements and activities, and 3) narrative exercises. In order to help youngsters, understand diversity, it is clear that the development of tolerance principles necessitates the sincerity and commitment of all involved. It is important for facilitators to keep improving their skills in order to support SALAM initiatives. Improving the standard of educational resources and facilities is also essential to fostering ideals of tolerance.

In order to stay current with the best practices in intercultural education, this research suggests that educators and facilitators pursue ongoing professional development. In order to facilitate the successful teaching of tolerance ideals, SALAM should periodically assess and improve its educational materials and facilities. Future studies should compare the SALAM program with other intercultural education initiatives in other cultural contexts and examine the programs long-term effects on participants. By offering funds and resources, drafting laws that support inclusive education, and identifying such programs as examples for incorporating tolerance education into the larger educational system, policymakers are urged to support efforts like SALAM. A more peaceful and united community will result from this promotion of tolerance and understanding across society (Setiawan, Purnomo, Marzuki, Charismana Zaman, 2024).

It is questionable whether education can aid in the acceptance of the historical and cultural effects of colonialism, even though it has been acknowledged as a useful instrument for fostering tolerance and lowering ignorance-based intolerance. It can also help to lessen violence motivated by an inability to accept religious differences. As previously mentioned, the agendas of those in positions of authority and other prejudices limit the capacity of educational systems to foster genuine tolerance. The issue is made worse by the fact that nations that were once colonizers are now primarily pushing the tolerance agenda.

In light of this, an Arab pedagogy of tolerance needs to deviate from Western conceptions and be perceived as rooted in or motivated by the cultural and religious values of the region (Alhazmi, 2024).

2.12 Pedagogy of peace education

Mishra (2012) in the development of a framework of Peace Education highlights merging pedagogy and the content of curriculum while considering the teacher as a means of providing the knowledge in the easiest and effective ways. Deveci, Yilmaz, and Kardag (2008) stated that peace instruction in the schools provides pupils with all the essential information with the help of sharing, accepting, and accommodating practices. The education of Peace can be one of the resources to teach more youth. The significance of peace and how it influences one's nation to preserve its stability and its background given the tasks nowadays confronted by them, where globalization and war on philosophies spread out more intensely (Abd Kadir & Ismail, 2014; Khairi, 2016; Mill operator, 2018; Samuel, 2018; Shamsul & Anis, 2011).

Peace can be possible to imparted in the minds of people before the rise of conflict. After the struggle or the condition of the war in the environment, peace can be exceptionally difficult and nearly incomprehensible to achieve (El-Muhammady, 2016). According to a few past studies, instruction of peace ought to be carried out in a multi-cultural and consistent manner (Brion-Meisels & Brion-Meisels, 2012;

Cabedo-Mas, 2015; Exton & Enloe, 2015; Tarman, 2018; Yigit, 2017). Each component of society ought to commonly concern and understand each other as it is the only way by which peace can be achieved. Education in schools is seen as an operator in generating and shaping morals among students. It helps in a peaceful environment, disposing of the possibilities of fierce fight (Darolia, 2020; Grewal et al., 2019; Ritiauw, 2017; Wandix-White, 2020).

Peace components of being tolerant with others can be suitably practiced by the teachers and staff by displaying the finest examples to the students. It can additionally be seen through campaigns that address the issue of multi-racial groups. An astounding case from a work by Exton & Enloe (2015), where they highlighted how critical it was for students to be instructed in almost all peace training. They characterized the application into three stages of Peace Instruction, which were transaction, peacemaking, and peacebuilding.

Education advances the social spirit required to support peace and development. Such as sensitivity for the misery of others, kindness for victims, pardoning for wrongdoers, resistance for distinctive characters, positive thinking for the long run, and courage to empower belief (Brewer, 2010; Gibbs, 2020). It addresses imbalances, overcomes unfairness, and cultivates modern values in organizations.

Improvement, in peace instruction, we will energize learners to investigate peace and strife in themselves. Students' encounters and accounts are substantial shapes of information (Cremin, Echavarría, & Kester, 2018). The Universalist understanding of a supreme objective sound information has to extricate agreement from stories of human encounters and arouse discernment (Meyer-Drawe 2020). Tjersland (2019) highlights the possibilities of the moving body in peace instruction from a translational point of view. The researcher investigates the cognizant move and movement practice Open Ground as a plausibility for and encounters of interconnecting. There are a couple of cases of arts-based approaches in peace instruction.

2.13 Peace education functions

Peace instruction functions to extend students' valuable struggle determination, decrease forceful performances, and permit students to have critical thinking skills (Ay, Akilli, & Keskin, 2019; Turk, 2018). Peace instruction helps in building a peaceful society. Ni'mah (2019) stated that peace instruction is coordinated towards creating human identity, regarding their rights, essential opportunities, common understanding, resilience, and fellowship with all countries, races, driving to peace.

Peace education could be a handle on securing values, information, and aptitudes required to build the mind and performance to live in agreement with oneself, others, and the environment. (Ofoegbu &

Alonge, 2020; Asamonye et al., 2014). However, the happy epiphany of the craftsman welcomes humans to have common sense and “touch” the inexpressible, and, no little incongruity, it is that experience with what a few portray as “the eternal” that sets humans on the long travel back to full humankind. Persevering peace among longtime friends cannot be built alone; the element of heart and a reestablishment of trust are fundamental. Such internal changes can develop within the insights of the soul. And such insights are experienced most innovatively and in this way most capably in and through the expressions (Appleby, 2020).

For this, the researcher got to teach and permit different ways of knowing. Assist, as instructors, enablers, and analysts, requires a certain social demeanor and quality of being within the world. It is carried by a fundamental regard and compassion towards the world and all its manifestations (Koppensteiner, 2018).

Making the standards of kindness and compassion, moreover, needs places where individuals are permitted to show their weaknesses, not haphazardly, but in involvement, without being judged or taken advantage of. Typically, particularly pivotal for peace instruction. In the exchange with Kester on peace instruction, Cremin (2020) inquires about elective imaginaries that provide space for care, influence, and exemplification in instruction.

All people who teach, study and work in any field should learn about

the education of peace. It is significant to have a strong and varied base of knowledge that focuses on the standards and ideologies of peace (Fountain, 1999; Galtung, 1990, 1996; Shin, 2006). Education of peace helps people learn ways to work together to help everyone and stay safe and strong (Derghoukassian, 2001). Peace education includes many different ideas and ways of teaching, as shown by the books and articles written about it. It means creating a peaceful culture by teaching ethical and intellectual values and avoiding conflict and violence, especially for young children (Khairuddin et al., 2019). Furthermore, peace education is when we try to help stop violence, unfairness, and inequality in society. It is a way to make things better (Schultze Kraft, 2022).

2.15 Policy makers of peace education

According to the policymaker's education for peace is seen as one of the pioneers in guaranteeing the well-being of a nation, particularly when it includes all-inclusive communities with different viewpoints of their foundation and education (Lafer & Tarman, 2019; Cost, 2019; Tannous & Oueijan, 2011). The standards of the education of peace are contradictory to the overwhelming philosophies and arrangement of the thoughts in schools (Higgins & Novelli, 2020). Moreover, Bevington et al. (2020) and Emkic (2018) expressed that the section of education may be an important constituent in peace building efforts. Kurian and Kester

(2019) postcolonial traditions of peace look to permit expressions of South to illuminate suggestion and improve thought in teachings of peace. Postcolonial peace instruction could be a way of tending to epistemic strength in the education of peace, i.e. forcing western convictions in education of peace on occupied populations. In brief, it is a welcome to extended peace exercise epistemology (Williams, 2016; Huaman, 2011; Zakharia, 2017; Zembylas, 2018).

Dulnuan (2015) analyzed the significance of peace instruction significance within the frame of construction competences to support peace in their relatives and societies. Peace instruction and evolution are indistinguishable measurements. Linked unexpectedly, peace instruction is course to genuine development and genuine evolution is both serene and peacemaking.

Current peace instruction summarized by Salomon (2002) exercises beneath four categories: peace instruction that is mainly a matter of shifting the mindset of people', peace instruction that is mainly a problem of developing a set of abilities', peace instruction that is mainly a matter of advancing civil rights and at the end peace instruction as a 'matter of ecology, demilitarization, and the advancement of a culture of peace' in the society.

Education of peace is the one and only road course to genuine development and genuine evolution is both quiet and peace making. Most of the time all fragments of society disregard this crucial reality and prepare each era of children and youth in understanding with conflict-based points of view. The reason why peace instruction is 'such a troublesome task', Ruth Firer (2002) observes is the ceaseless war instruction that adolescents and grown-ups have been accepting since the starting of mankind'. Firer's perception is approved when fundamentally audit the existing fundamental worldviews that figure and educate the academic methods of insight and it gets to be apparent that most current methodologies to instruction rotate around the issues of struggle, savagery and war. This education is similar to domestic education, in school, inside the community, through the case of ethnic and national heroes and pioneers and through the mass media.

Dahrendorf (1958) states that war is the extraordinary imaginative constrain of social history', and Coser, in his investigation of the consequences about of social conflict, concludes 'that conflict regularly leads to modification. It can invigorate advancement, for case, or, particularly in war, increment centralization'. Concurring to these speculations, the

most excellent completion is to diminish the damaging tendency of human conflict and to create apparatuses to decide before they turn into animosity and savagery. Clashes stem from requests by the included parties for self-determination, region, or different assets, social and identity-based. They determine from questions of profound quality and equity, as well as social or devout clashes. As Bar-Tal and Halperin (2011) fight, it is evident that mental establishments worsen a conflict's gravity and determination, and so clashes cannot be settled through peaceful inferences. All accomplices in a conflict create a psychological-social collection of convictions, states of mind, and feelings that encourages its group's requests, decides the picture of the equal bunch, and clarifies the nature and perseverance of the conflict.

In this regard current instructing and investigate motivation emphasizes higher instructive endeavors to privatize, decolonize, and de-epistemologies peace developing instruction through endeavors towards transnational, translational, and transformational instruction. Helpless instructional method is inserted inside this system as to draw on account and experience possess and others-to challenge ethnocentrism, neoliberalism, and other systemic challenges of times. It is the helpless instructional method of the individual, lived involvement established in setting that gives the passage point into

profoundly transformative request. This keeps peace work grounded and at the same time does not restrain peace building to any set of encounters or hegemonic standards, since it starts with the inquirer's ontological positions' (Cremin & Kester 2020). The researcher has been open up spaces for the voices of marginalized bunches to be listened. At the same time, the researcher ought to make spaces of care, openness and imagination with association (Cremin & Kester 2020).

2.16 Conflicts and its reasons

By utilizing the collection, those included fan the flames of the conflict and make beyond any doubt that they don't pass on down. Most clashes are persistent and unsolvable, and center on one party's unwillingness to grant up, coming about in a zero-sum amusement that unavoidably leads to a dead conclusion (Gross, 2015). Conflicts are supported by the collective memory of the people groups included, improving their mindfulness to substantial dangers and threats that seem impact on accomplices within the struggle; they propagate the conflict and make it unusual to untie it towards accomplishing an arrangement, or a distinctive way of overseeing the strife. The coordinate result of these clashes is flowing inhumanity, wars that apply imaginative ways of mass killings, abuse, and fear.

Understanding valuable conflict decision is one of the goals of peace

instruction to plan someone to be a great citizen, having mental, passionate and social capacities (Ritiau, Maftuh, & Malihah, 2017). Teaching about peace happens in places with and without fighting. There is a need to help people learn about getting rid of weapons, solving conflicts, taking care of the environment, and understanding human rights. (Maftuh, 2008).

Kedikli and Hacıahmetoğlu (2018) state that on the off chance that the two societies live together, the war will be unavoidable in case the standards that choose their cultural character are not appreciated. In this way, it is basic that understudies who will outline the cutting edge are involved in reconciliation instruction programs in shape to finish up acceptance towards varying qualities and to create up as individuals who prioritize human values. Sağkal and Türnüklü (2017) state that shirking programs for progressing and supporting positive values are reasonable in making an atmosphere of peace, instead of centering on the practices of ferocity and animosity in peace. When there's battle between bunches, facilitate peace instruction suggests to battle subjects in peace instruction, which is given particularly or by implication in two ways, and it may be a technique that attempts to change communal feelings, states of intellect, values and practices related to battle culture.

A few social scholars, like Dahrendorf (1959), accept that struggle determination could be a myth since social clashes are inalienable

within the exceptionally nature of social organization and structure. Peace teachers can point out both the esteem and dangers of strife. Unattended clashes can have ended up fires, as happened in Rwanda in 1994, while clashes that are overseen non-violently can be the source of development and positive change, as within the case of Gandhi's salt walk in India in 1948.

Teaching people how to solve fights and how to be peaceful is an important part of education. It helps students of all ages learn how to avoid war and violence. The key concepts of peace education include learning about different countries, learning about human rights, understanding how people grow and develop, caring for the environment, and finding ways to resolve conflicts. The power and togetherness come from using nonviolence and creating peace (Robertson, Dale & Novelli, 2007). Understanding the meaning of life and respecting the values and worth of people are important when dealing with conflicts. The study of anthropology, psychology, and education can help to understand the idea of "us and others". Basically, everyone is the same. Respecting and accepting differences can get rid of misunderstandings (Robertson, Dale & Novelli, 2007).

Different ways of dealing with problems in education are important because they relate to how globalization affects education and people from different social classes. Basically, students from different backgrounds have different opportunities to move up in society. Some

barriers make it hard for them to improve their social status. This creates groups in society based on education, where people from higher social classes have an advantage in passing their privileges to their children (Halsey, Heath & Ridge 1980).

Perception abilities mean understanding that conflict comes from how people see things, not from the actual situation. This includes empathizing to see things from the other person's perspective, recognizing our own fears and assumptions, not blaming others to have an open conversation, and finding solutions that allow everyone to save face and feel respected (Bodine & Crawford, 1998).

Communication skills involve listening and speaking in a way that helps people share information and emotions effectively. This means listening to understand others, speaking clearly to be understood, and avoiding using strong emotional words. (Bodine & Crawford, 1998). This includes being able to find out what the people in a disagreement want by asking questions and understanding why they want it. The skill of problem definition is about clearly saying what the problem is, and then figuring out how to solve it in a way that works for everyone involved. Being able to adapt to different situations and being open to different options and solutions is important when making decisions. Thinking of ideas without deciding if they are good or bad. Another important factor in being successful is being able to come up with new solutions and make existing solutions better (Bodine & Crawford,

1998).

2.17 Practice in peace education

Bridging theory and practice endeavors to display the foremost later writing within the circle of teaching for peace. Its primary reason is to return to modern peace teaching and to explore to what degree researchers have overseen to bridge the gap between practice and theory. It explores whether instruction can a noteworthy part in giving the values of resilience, human rights, multiculturalism and peace instruction to the following period. With the changing nature of conflict, from associate- to intra-state, and the moving geopolitical balance of control (Gross & Davies, 2015) conceptualized where instruction is situated.

This uncommon issue reexamines the state of craftsmanship of peace teaching and creates a more reasonable understanding drawn from experimental and intelligent accounts in diversity of nations and political settings, as well as giving inventive methodological approaches to the ponder of peace instruction around the world.

Undeniably, the realization of human rights is closely intertwined with both peace and education, the latter of which is deemed a fundamental prerequisite for its attainment, as evident from the scholarly works of Andrews (2019) and Turan (2020). The destabilization of education systems results in the non-viability of harmonious, affluent, and industrious communities (De Giusti, 2020).

Besides, Smith and Ellison (2015) characterized peace education through three instructive capacities in peace building, which are as follows:

1. Instruction as a Peace Profit: Instruction reclamation administrations lead to open certainty within the skills of the state; thus, individuals tend to benefit from peace. In any case, it makes an optimistic commitment to peacebuilding, accepting that it profits all components of humanity to some degree. Indeed, instructive arrangements insensitive to neighborhood settings are seen as impelling by the Administration, capable of discouraging beliefs within the state with undesirable influences.
2. Education Reform and Governance: Good leadership in education helps resolve problems and reduce unfair treatment between different groups of people. So, the central government and the districts need to share power and duties evenly.
3. Education as an Entry Point for Conflict Revolution and Peace Construction: Communal facilities schooling can help to discover and deal with the reasons why conflicts happen. The benefits of education programs have been studied. They can help protect people, reduce inequality, bring people together, and promote justice and fairness during times of change.

Education plays a crucial role in determining the outcome of conflicts or peaceful coexistence. According to UNESCO, education fosters

mutual trust among citizens, which is essential for countries to live in peace and prosperity. The imparting of crucial skills, including the ability to coexist harmoniously with others, respect for one another, and acceptance, should begin in classrooms, where schools should be regarded as breeding grounds for such qualities (Smith, 2010; Lerch & Buckner, 2018).

In worldwide standardizing reports, as in this articulation from the 1995 Statement and Coordinates System of Activity on Instruction for Peace, Human Privileges and Majority rule government: ‘... it is fundamental to present into educational module, at all levels, genuine instruction for citizenship which incorporates a worldwide measurement ... and regard for the culture of others...’ (UNESCO, 1995, pp. 10–11). More as of late, the Feasible Improvement Objectives (UN, 2015) target 4.7 has called for the ‘promotion of a culture of peace and peacefulness, worldwide citizenship, and appreciation of social diversity’ through instruction. Winter Steiner (2019) as well has contended that ‘global citizenship (instruction) loses much of its meaning and its transformational vitality if it isn’t closely connected to the concept of a culture of peace, which suggests the need for a significant change of essential reservations, ways of life, tendencies and social practices’ (UNESCO, 1995). Announcement and the coordinate system of activity on instruction for peace, human rights, and majority rule government.

2.18 Colombia and its program of peace education

According to Morales (2021), an agreement was reached between the Colombian Government and the Fuerzas Armadas Revolucionarias de Colombia (FARC) – the Revolutionary Armed Forces of Colombia - to promote peaceful relationships among young people and encourage their active engagement in society. Education was deemed integral to achieving this goal. The Colombian Government instituted a course in peace and citizenship education as a proactive measure towards promoting the development of a peaceful and law-abiding society. The event designated as the Peace Lecture elicited a favorable response within the respective communities, thereby fostering a beneficial influence.

Various investigators interested in peace instruction (Bickmore 2017) emphasize that it isn't straightforward to form a present day understanding of the other; they state that an instruction based solely on giving information will be unacceptable for viable peace-building. in development, capacity advancement may be more compelling.

2.19 Culture and peace

The peaceful values of tolerance, empathy, democracy, justice, equality, fraternalism, integrity, humanity, unity, solidarity, and ecology are inherent within civic and religious education (Baidhaw, 2014; Darolia, 2020; Saputri, 2018; Sumardjoko & Musyiam, 2018; White, 2020; Wulandari, 2018), and are indisputable. Peace education

is intricately linked to a corpus of knowledge encompassing peaceful values and attitudes, behaviors, and competencies for nonviolent conflict resolution and the fulfillment of interests and needs. All of these factors are incorporated into the educational process, instructional methodologies, and the institutional setting, alongside the sociocultural environment of the surrounding community. The pedagogical approach of instilling cultural values is shown to be more successful when it relies on an understanding of the indigenous culture and traditional knowledge (Ritiauw, 2017; Musyiam & Sumardjoko, 2018). This corresponds with the findings of Hamid and colleagues. In order to enhance students' mastery of citizenship culture and foster a peaceful ethos, the adoption of a designated model of citizenship education in schools represents a strategic choice geared towards strengthening the local culture. The year 2020 has witnessed a growing importance on the acquisition of literacy skills in this domain, highlighting the crucial role of pedagogical approaches in facilitating students' civic development.

Thus, the acquisition of peace education, as conveyed through civic and religious education, may be deemed imprecise in nature within an academic context. When considering conflicts and their resolution models, it is imperative to integrate this topic with other instructional concepts or deliver it as an independent lesson. The acquisition of formal education is perceived to be a critical platform for the

acquisition of knowledge and skills that foster an acceptance of diversity within society. Inclusive competence and skills that are essential for upholding social solidarity, cohesion, and tranquility are also developed among young children through the process of formal education (Fontana, 2016).

Tolerance may be defined as an approach characterized by attitudes and behaviors that demonstrate respect for differences about religion, ethnicity, tribes, opinions, attitudes, and behaviors of others, as per the definition provided by Kemendiknas (2010).

Peace has distinctive implications inside diverse societies, as well as distinctive implications for the circles in which peaceful forms are connected (Groff, 2002). There's a distinction between internal and external peace. Internal peace concerns a state of being and considering others, e.g., holding them in love, whereas external peace forms apply to the normal environment, the culture, worldwide relations, civic communities, families, and people. Inside each one of these circles, there can be distinctive implications. Inside the worldwide circle, it can be interpreted as a peace settlement, a ceasefire, or an amendment of control. Sociologists think about social standards that legitimize non-violence and condemn savagery. Intercultural peace infers interfaith discourse, multicultural communication, and so forward. Peace inside civic society depends upon full business, reasonable lodging, and prepared get to healthcare,

quality educational opportunities, and reasonable legal procedures. Analysts concerned with interpersonal struggle give mindfulness of positive interpersonal communication aptitudes utilized to resolve conflicts. Basic people point to maintainable practices utilized by local societies for thousands of a long time.

The twin beliefs of equality and religious freedom are essential to the quest for world peace. The foundation of society, where many groups can coexist in mutual respect and understanding, is religious freedom, which enables people to practice their beliefs without fear. In the meantime, equality guarantees that everyone is treated equally, regardless of whether they share the majority religion or not. Naturally, there are still many religiously intolerant and sectarian attitudes, so it is a battle. To change the course of history and create a more inclusive and peaceful world, strong laws protecting religious freedom must be created and enforced, equal treatment plans must be developed, and international cooperation must be fostered. Religions can contribute to the great peace, the hope of the centuries, and the establishment of a future of peace and universal harmony by fostering this vision of a world where everyone is treated with equal respect and finds a place to call home (Hassan, 2024).

Learning about different cultures and how to live together peacefully is very powerful. Students and teachers can think of reality as something that can be changed. They can use education to inspire a desire to

change and ask questions (Freire, 1974). The large and complicated problem was solved by the team of experienced scientists using advanced technology and innovative methods. In the end, students and teachers feel strong and able to make a difference in the unfair things in their society. Freire's ideas are important for peace education. To have peace, students and teachers need to talk about problems together. They need to work together to find solutions. (Facundo, 1984).

2.20 Tolerance as an attitude

Tolerance is an attitude that encompasses both perceptual and affective components within its realm (Shalahuddin, cited in Darmadi, 2017). The aforementioned perceptual component is a cognitive sphere that may manifest as awareness. Based on the presumption that every person possesses varying degrees of tolerance, it is imperative to cultivate awareness as a foundational step to stimulating and exhibiting tolerable conduct. The claim that the initial stage towards translating an attitude, such as tolerance, into effective action lies in achieving awareness of the attitude has been substantiated by Haddock and Maio (2004). Such awareness is necessary to progress towards the affective stage of an attitude and ultimately translate it into behavioral action.

Tillman (2017) expounds upon the notion of tolerance, asserting that it encompasses an impartial and unbiased outlook towards individuals who possess distinct perspectives, practices, ethnicities, religions,

nationalities, or similar traits that diverge from oneself. By avoiding prejudices and demonstrating a profound admiration for diverse cultures, tolerance serves as a means of communication and a lifestyle that represents the essence of humanity.

Baquero Torres (2019) depicts a principle of care referring to Gilligan's (1982) approach of rationality and Lévinas' (1983) ethic of the other. An idea of care builds on compassion. The capacity to get it and feel another's needs involves an epitomized nearness and an openness to connect and truly meet the other individual through exchange and self-reflection.

Sympathy is an encounter with an alternative person in an unmediated way, but different from recognition and comparable to other shapes of encounters, such as creative energy, in that the meaning substance of the encounter isn't given specifically to the empathizer (Svenaesus 2018). Sensual empathy could be a form of acknowledgment and acceptance that takes put on the level of characterized presence when one existing body touches and sees the nearness of another lived body and takes after its encounters in an unrestricted way (Svenaesus, 2018).

Rosa (2018) demands the association and association to the world reverberation. The rationality of human life, particularly inside clashes, makes reverberation a critical guideline for a social peace logic (Dietrich, 2018).

Reverberation could be a frame of understanding that's not led by mastery or utility, but through sincerity, veritable intrigued and encapsulated being. The capability of detecting oneself, the other, and the world is pivotal for the involvement of reverberation. Reverberation may be a handle or minute in which we are influenced and touched by the world, a social attempt, but not and reverberation (Rosa, 2018). The theoretical contemplations around a poetics of peace construct on creative ability, a social metaphysics, and an idea of care have suggestions for harmony instruction.

2.21 Islam and tolerance

Education is considered a prominent element in the process of character development and the establishment of values related to peaceful coexistence, tolerance, and harmony, among other contributing factors. The cultivation of moral progress is considered a fundamental objective of Islamic education and is intricately woven into its pedagogical approach (Alhashmi & Memon, 2018).

The Islamic education curriculum documents of the United Arab Emirates (UAE) place a significant emphasis on tolerance, according to Bakali et al. Although the year 2018 saw heightened attention given towards educational curricula, an understudied area of inquiry pertains to the written curriculum's efficacy in fostering a character of tolerance.

Certain Muslim factions adopt a more argumentative and strict

interpretation of Islam, particularly about other faiths. Certain groups perceive Islam and its followers as fundamentally incompatible with the concept of an alternative, non-believers' existence (Maher, 2016). The contention has been posited that these contentious perspectives are grounded in religious doctrine and consequently account for the prevalence of Islamic extremist groups, for example, al-Qaeda and ISIS (Maher, 2016). However, this description presents a reductionist interpretation of these collectives and lacks a nuanced understanding of their internal dynamics and involvement. The emergence and production of terrorist organizations that sense to operate under the banner of Islam is a multi-layered and intricate occurrence that is shaped by a convergence of geopolitical truths, financial and governmental unpredictability, as well as various other social factors, as asserted by Sageman in his work in 2016.

Shaykh Abdullah Bin Bayyah, regarded by Islamic researchers as a preeminent authority on Islamic legal methodology, has expounded extensively on the Islamic perspective of tolerance (UAE Government 2020, 15 May). During his significant address at the Forum for Endorsing Peace in Muslim Civilizations (Bin Bayyah, 2019a), it was expressed that religion possesses a quality similar to that of energy, wherein it may either enable progress and stability or cause disorder and ruin. It was posited that the fundamental principles adopted by the Abrahamic religions, particularly about the promotion of peaceful

coexistence, universal human dignity, and the respectful acknowledgement of religious diversity, possess the potential to serve as effective remedies to lessen religious extremism manifested by acts of violence. The Islamic discourse is distinguished by its inherent ability to incorporate and embrace differing viewpoints and opinions, thereby facilitating the accommodation of a diverse range of perspectives while accommodating disagreements.

The concept of tolerance, which is distinctly of Western origin, is frequently considered to be synonymous with the notion of acceptance. Bin Bayyah (2019a) describes the notion of respecting the liberty of others, encompassing their beliefs, conduct, and political as well as religious convictions.

Bin Bayyah (2019b) asserts that within Islam, tolerance fosters a comprehensive culture with distinct values, demonstrations, and realms, all of which rest upon a set of methodological underpinnings. This details the fundamental principles that constitute the foundational values of Islam. The first of these beliefs pertains to the Islamic perspective towards others, where individuals are viewed as siblings in the faith. The second principle regards the Islamic stance on diversity, where the religion acknowledges differences as a principle that is universally accepted. Finally, explores the significance of dialogue within the Islamic faith, viewing it as an essential obligation and requirement for humanity.

Furthermore, students must acquire religious literacy to cultivate a moral position that enables them to identify and acknowledge the existence of the "other" (Ghosh et al., n.d.). In the year 2017, this is a requisite at both inter-faith and intra-faith levels. The impartation of a moderate comprehension of Islam also facilitates the cultivation of a disposition of tolerance.

In contemporary times, there has been a growing trend towards employing collaborative efforts among foreign agents and moderate religious leaders at a local level, with the aim of propagating messages of tolerance and effectively countering extremist narratives. This approach has gained significant popularity and has been widely acknowledged in scholarly discourse, as evidenced by the literature available on the subject (Blair et al., 2021). In the year 2021, significant advancements and developments are anticipated to occur in various fields and industries. This is expected to be a result of continuous research and innovation efforts by individuals and organizations worldwide. As such, this year will likely witness notable progress and achievements that will impact the global community in many ways.

In conflictual contexts wherein particular social identities are more emphasized, the activation of cross-cutting cleavages may serve as a supplementary approach to fostering better unity among members of the in-group and out-group. The promotion of superordinate

individualities, namely those shared by both the in-group and out-group, such as a common religion or national affiliation, has been demonstrated to have a beneficial impact on attitudes, as evidenced by findings from studies by Charnysh, Lucas, and Singh (2015), Siegel and Badaan (2020), and Kalin and Siddiqui (2020).

A study conducted on the youth population in Ghana observed that religious institutions and churches, despite their role as peddlers of theological teachings, do not hold important impact as socialization agents in shaping the concept of citizenship and impacting political engagement. This revelation was made by Kuperus and Asante in 2021.

Higher education institutions constitute an integral component of society and are home to the most substantial cluster of adolescents, who represent the nation's future and its invaluable asset (Belyakova & Zakharova, 2019). Henceforth, it is imperative to underscore the pivotal role that institutions of higher education play in the advancement of a nation and fostering tranquility in society through the inculcation of principles and values of tolerance within the student body. The propagation of tolerance values among students plays a critical role in the sustained pursuit of scientific objectives, ultimately manifesting in their ability to engage in rigorous and innovative work that contributes to the progress of civilization and scientific advancement, as well as the enrichment of their knowledge and

cultural connection to their homeland.

At the heart of a democratic and pluralistic society lies the ability to respect and acknowledge diverse perspectives, including those that may be difficult to accept. This entails being tolerant and considerate of various ideas and beliefs, as stated by Zhao et al. in 2018.

Pineda et al. (2019) assert that the education of peace displays diverse and contradictory variations owing to the multidimensional nature of the peace theory. Moreover, in their extensive review of literature on the occurrence of peace learning, they categorize studies into five distinct themes. These encompass: (a) the "relation to educational philosophy and critical pedagogy," encompassing terms like "critical peace education" and "critical pedagogy," (b) "enhancing international relations," where the significance of local narratives and general history is regularly underscored in textbooks, (c) the "resolution of national conflicts," which delves into concepts such as "identity," "collective narrative," and "youth," (d) the design and assessment of peace education, and (e) practices connected with spiritual beliefs, centering on values such as "respect," "tolerance," and "diversity."

As evident, peace education has become an integral aspect of the efforts by educators and policymakers worldwide. Nevertheless, disparities emerge in terms of theoretical foundations and the practical implementation of peace education, revealing differing perspectives among practitioners and theorists alike.

In the examination of the conceptualization of tolerance, Hjern et al. (2019) identify two theoretical perspectives within the literature. The first posits that antipathy and prejudice serve as prerequisites for tolerance, implying that tolerance can also be viewed as an indicator of prejudice. This approach incorporates the assessment of prejudices in measuring tolerance through experimental studies and inquiries that gauge attitudes toward specific external groups, treating tolerance as a distinct phenomenon from prejudice. Additionally, the authors assert that tolerance represents a value orientation toward diversity, suggesting that an appreciation of differences can diminish prejudice.

Intercultural communicative tolerance is recognized as a crucial social and professional attribute sought after in contemporary society (Beketova et al., 2018). The necessity for the development of intercultural communicative tolerance arises not only from the ongoing globalization of professional mobility but also from the imperative to establish a harmonious coexistence among students within the multilingual educational environment of the university. This imperative aims to lessen conflicts and prevent clashes among individuals representing diverse cultural backgrounds with distinct systems of values and standards.

Higher education institutions constitute a vital segment of society, representing the largest community of young individuals who embody the future and genuine wealth of the nation (Belyakova & Zakharova,

2019). Consequently, it is imperative to emphasize the pivotal role of higher education institutions in the country's development and the promotion of societal harmony by instilling principles and values of tolerance among students. The dissemination of these values among students plays a significant role in advancing scientific goals, which, in turn, manifests in their ability to engage in rigorous and innovative work contributing to the civilization's development, scientific progress, and the enrichment of their knowledge and cultural understanding of their homeland.

Built upon this concept, Sheikh Khalifa bin Zayed Al Nahyan, the President of the State, acknowledged 2019 as the Year of Acceptance in the country and accorded the UAE capital the status of a tolerance hub. This exceptional and significant human value is deemed crucial for all of humanity. Consequently, all educational institutions must dedicate themselves to fostering, promoting, and setting a culture that encompasses the concepts and principles of tolerance among students. This commitment is essential for positively contributing to the transformation of tolerance into a sustainable institutional practice. In more common terms, the predominant themes of discipline-peace, struggle, savagery, and change are insufficiently captured by strategies that, as it were, intellectualize. The lived involvement with all those themes is of a maybe diverse environment than what is depicted in most course readings of the teaching. As existing involvement, these

subjects concern body, sentiment, intellect, soul, and spirit (Koppensteiner, 2018). The aesthetic act of envisioning and designing peace is encapsulated and social, and inquiries into different ways of knowing and being within the world. Knowing through the heart is an emotional and empathic perceptive that's based on the premise that the human being isn't a self-contained and steady subject that's fixed off from an outside world of objects, but much or maybe could be a contact boundary at work with interpersonal, intrapersonal, and transpersonal angles (Koppensteiner, 2018).

Inside this rationale, everything lively (individuals, creatures, nature, world) may be depicted as a question and thus inside progressive and separating hypotheses that lead to different shapes of savagery, such as colonialism, genocide, epistemic, and the change of nature (Brunner, 2020).

Researchers ought to tune in to talks in ecological ethics around the need for social philosophy, and researchers will pull its strings to culture and peace. Researcher says that moderns or 'Liquid' moderns, as Zygmunt Bauman would call them, have to alter the cosmology, in other words, the mode of being and doing. It ought to stop considering oneself as a separate and isolated substance, and maybe see the connection with the external world as existing interdependently (Atay, 2018).

In today's world, technology and social media are important for spreading messages of peace and acceptance. Islamic schools can use these platforms to make their teachings stronger and to fight against extreme ideas that often spread online. Social media can help people feel more motivated and understand things better when they are trying to teach (Ramzan et al., 2023). Islamic schools can be good examples of communities that show peace and acceptance. By creating welcoming, kind, and peaceful spaces, these schools can show students how these values work in real life (Juergensmeyer, 2003). Improved communication between students and teachers, as well as teachers being mindful, can create a calm environment and help emotions affect learning (Ikramulah et al., & Javaid et al., 2023).

Theory of change

Peace instruction provides the improvement of information, aptitudes, and advice that's suitable for creating a peaceful environment in the classroom (Cunliffe, 2017). Rost in 2006 stated that peace is being calm from the core of the heart and mind. It is a feeling of great sentiment.

The concepts of peace rely on accepting oneself and other human beings, settle down disputes, respecting others' opinions, understanding and accepting other cultures. There is a need to teach the children peace education that must include refusals of violence. It must also include the understanding of the differences in ideologies, serious insights of injustice and understanding of peace.

According to Polat (2015), peace education may be a process of instructing tranquil problem-solving strategies that are, as a rule, based on violence. The concepts of peace-related information, abilities are instructed to the students for demeanor arrangement so that they would be able to connect with distinctive races, civilizations, communal modules, and societies to live gently. The foremost viable technique for advancing peace is the incorporation of peace instruction in the schools (Zahoor, 2017). The education of peace is implemented with justice and understanding, and acceptance of different cultures. In that environment, every individual is allowed to live peacefully (Kwon, Walker, & Kristjánsson, 2018).

The term peace is explained well by Haavelsrud (2019) as peace is to educate the children and society about the importance of harmony, as well as assistance in living in a peaceful society. Peace education helps in transforming the thinking abilities of people by providing them with the ability to handle different disputes among them. It also helps people to tackle their daily life issues in a peaceful environment with the help of a peaceful mind. It also forms habits and behaviors among people to resolve conflicts. It can be very helpful if peace education is specially added to the curriculum. Social conflict resolution education is absent from our curriculum content. It is thus suggested by Iqbal (2017) to add conflict resolution education in our curriculum system,

as is the need of every individual of our community at the primary, secondary, and higher levels, as well as at the community level. Bridging theory and practice” endeavors to display the foremost later writing within the circle of teaching for peace. Its primary reason is to return to modern peace teaching and to explore to what degree researchers have succeeded in bridging the gap between practice and theory.

Education plays a crucial role in determining the outcome of conflicts or peaceful coexistence. According to UNESCO, education fosters mutual trust among citizens, which is essential for countries to live in peace and prosperity. The pedagogical approach of instilling cultural values is shown to be more efficacious when it relies on an understanding of the indigenous culture and traditional knowledge (Ritiau, 2017; Sumardjoko & Musyiam, 2018). Education is considered a prominent element in the process of character development and the establishment of values related to peaceful coexistence, tolerance, and harmony, among other contributing factors. The cultivation of moral development is considered a fundamental objective of Islamic education and is intricately woven into its pedagogical approach (Memon & Alhashmi, 2018). Intercultural communicative tolerance is recognized as a crucial social and professional attribute sought after in contemporary society (Beketova et al., 2018). The necessity for the development of intercultural

communicative tolerance arises not only from the ongoing globalization of professional mobility but also from the imperative to establish a harmonious coexistence among students within the multilingual educational environment of the university.

From the previous research, the researcher thoroughly went through different aspects of peace education described by different scholars and came to the idea of exploring peace education with respect to tolerance and conflict resolution competencies, as there is a dire need for this study at the secondary level from the relevant population of the researcher. As secondary education is not the end of studies whereas it is the start of higher education so it is necessary to explore the concepts of peace education at this level and play a role in the betterment of the educational field at the secondary level.

CHAPTER 3

METHODS AND PROCEDURES

3.1 Research Methodology

Quantitative study (Positivistic paradigm) was used as the method of research. In this method, a large number of respondents are included in the study, and the results are generalized to the entire population.

3.2 Research Approach

Quantitative study was used as the method of research where a relationship was examined between the perceptions of teachers on the role of peace education with reference to tolerance among students at secondary school level and explore the relationship between the perceptions of teachers of conflict resolution competencies among the students at secondary school level. The quantitative approach was used to collect the data as the topic “peace education” has two variables that require honesty, richness, authenticity, and uniqueness in the collected data so the researcher preferred to collect the data with the quantitative approach to get results in the form of numbers that can give more authenticity with the help of five point Likert scale.

3.3 Research Design

Survey research was used as a research design. The research was survey in nature that is capable of collecting data from large amount of respondents. Frequent questions in survey research helps in data analysis by giving flexibility.

3.4 Population of Study

All teachers of classes 9 and 10 from female public FG schools (Girls wing) in Rawalpindi constituted the population of the study. Approximately 360 teachers are

in the institutions as per the Education Department's record of FG Schools in Punjab. 17,443 is the number of teachers in Rawalpindi (PMIU, 2018).

Table 3.1 Population of the study

Total no of teachers in Punjab(PMIU, 2017-18)	Total no of teachers in Rawalpindi(PMIU, 2017-18)
403,172	17,443

3.5 Sampling Technique

Random sampling technique was used as it can help to simplify data of huge geographical area. The method of collecting data was done with the help of questionnaires.

3.6 Sample Size

There was a total of seven FG schools selected for the current study, among which the female teachers were selected as mentioned against each in Table 3.2.

Table no 3.2 Sample of the study

Name of School	Number of female teachers	Total number of selected female teachers	Rate of Return	Number of questionnaires not received
FG Public School (Girls) Ch Iqbal Road Rawalpindi Cantt	36	204	170 (83.3%)	34 (16.6%)
FG Public School (Girls) Misrial Road Rawalpindi Cantt	33			
FG Public School, Mehfooz Road, Rawalpindi Cantt	19			
FG Public School (Girls) Kashmir Road Rawalpindi Cantt	31			
FG Public School (Girls) Daryabad Rawalpindi Cantt	33			
FG Public School CMT SD Golra Rawalpindi Cantt	22			
FG Public School (Girls), MH Road, Rawalpindi Cantt	30			

3.7 Development of Research Instrument

A self-developed closed-ended questionnaire with a five-point Likert scale was developed by the scholar, keeping in view all the research objectives. The theoretical basis of the research instrument was based on the work of Danesh & Clarke-Habibi, (2007); Huitt, (1999); and Mishra, (2021). The research instrument was developed with a reflection of the research objectives. Initially, gap analysis was done, which was followed by the identification of variables. Then the researchers developed a conceptual model of the variables. After that, the research objectives were made in light of the conceptual model. Hypotheses were developed in the light of research objectives. The self – developed questionnaire consist of 72 items divided under three relevant themes (with a baseline paper of Omiyefa, 2024). The questionnaire was validated and its reliability was checked prior to data collection.

A table of specification (Appendix as V) for the questionnaire was prepared, covering all the essential segment:

Validity of Instruments

3.8.1 Face validity

The validity of the instrument was checked through three experts in relevant field. One expert was from NUML, the two experts were from Sarhad University of Science and Information Technology, Peshawar (Appendix II, III, & IV). The experts suggested changes in the research instrument, which was accordingly incorporated.

3.8.2 Content validity

The researcher recognized with the help of expert researchers and a literature review to check the content validity. It is a degree to which things in an instrument replicate the substance with which the instrument will be widespread (Straub et al. 2004).

3.7.3 Construct validity

The researcher further interpreted or changed a concept, thought, or conduct that was developed into a working reality.

3.8 Pilot Study

Before conducting the actual study, a pilot study was conducted for which a sample of 30 female teachers was selected from secondary schools based on the Rule of Thumb. The sample of the pilot study was not part of the actual study. A pilot study was used by the scholar to determine the feasibility of the research instrument.

3.10 Reliability

Cronbach's Alpha was used for the reliability, with the value range of 0.4 - 0.9. The values of Cronbach's Alpha that fall in this range were considered reliable, which means that the questionnaire was suitable to collect the data.

Table 3.10.1 Reliability of questionnaire

Reliability Statistics	
Cronbach's Alpha	N of Items
.958	72

As the value of Cronbach's Alpha is .958, which shows that the questionnaire is reliable for data collection.

3.11 Administering of research instrument

Research instrument was administered to the respondents through empirical approach. The researcher collected the data through personal visits.

3.12 Data Collection

A validated closed-ended five-points Likert scale questionnaire was used by the researcher to collect the data. For data collection, F.G. Public Schools in the Rawalpindi Cantt region were visited. After the collection of data, it was checked for identifying any missing values, and data coding was done.

3.13 Data Analysis

The investigation is outlined to explore the judgments of instructors in exchanging peace concepts with substitutes in terms of their information, manners, and abilities. The data was analyzed with the help of the Multiple Linear Regression Analysis test because it has two dependent and one independent variables (Roustaei, 2024). The data was analyzed after the completion of data collection.

3.14 Ethical consideration

Ethical contemplations are basic for this research about as beliefs and profound quality are guaranteed at the essential spot to induce answers from the survey. The individuals were taken in strict confidentiality and not disclosed by the analyst or institution. It appears that the data they gave must be secret; the title and the school's title won't be indicated without endorsement. The researcher was honest regarding every aspect of the research from the start to the end. The researcher ensured all the agreements in the research paper. The researcher avoided any kind of bias in the research. All the respondents were treated equally with respect. The dignity and privacy of respondents were kept safe. The respondents were kept anonymous with all their personal details.

This research required data from the teachers about the students that had been teaching them in the secondary school setting. The researcher collected the data by personal visits and all the data was collected by the permission from FGEI directorate. While visiting and collecting data from participants, the researcher asked the participants acknowledgement.

3.15 Consent form

Informed consent was used as a foundation for collecting the data. The participants had the right to participate or withdraw in / from the research. The consent form was taken during the researcher's visit to the FGEI Directorate. The researcher had an interview with Chief Executive of the FG Schools

related to the research. After the interview, the researcher was given the permission letter (Appendix V) to collect the data from all the Federal Government schools of the Rawalpindi region. All the data was collected by the researcher's visits to the schools.

Chapter 4

DATA ANALYSIS AND RESULTS

The current chapter comprises the analysis of data through Multiple Linear Regression Analysis. Prior to conduct Multiple Linear Regression Analysis, it is mandatory to test the assumptions. The pairwise analysis of variables was conducted i.e., peace education with tolerance and conflict resolution.

This study comprises two research objectives such as:

A. Objective 1

1. Examine the relationship between the perceptions of teachers on the role of peace education regarding tolerance among students at secondary school level.

In light of the research objectives, the following research hypothesis is developed and tested:

1. H_0 =: There is no relationship between teachers' perceptions and the role of peace education regarding tolerance among students at secondary school level.

Before conducting/analyzing the data through multiple linear regression analysis, it is important to test the assumptions

Assumption 1: Independence of Observation

Table 4.1 Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Durbin-Watson
1	.757	.573	.571	4.87766	2.056

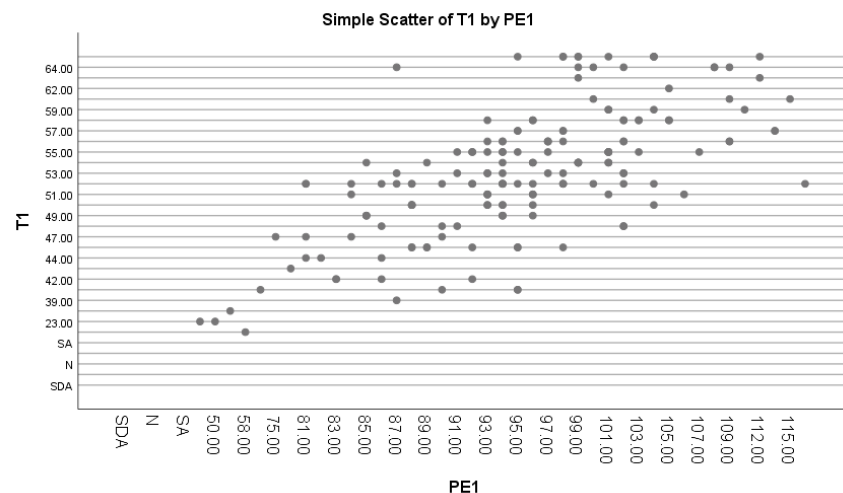
Based on the Durbin-Watson test, a value of 2.056 was obtained. In detail, the output of the Durbin-Watson test for autocorrelation can be seen in the table:

As the Durbin-Watson value lies between 0 to 4 ranges, where 0-2 indicates positive autocorrelation, while 2-4 indicates negative autocorrelation. Autocorrelation is the correlation between different variables that have different observations at different periods. Using multiple linear regression based on the research with two dependent variables, it shows that the value of $k = 2$. Furthermore, with the number of observations of 15 and $k = 2$, the dL value is 0.9455, and the dU value is 1.5432. The value 2.056 indicates that there is no autocorrelation detected in the sample. So there is dependence between the values.

The Durbin-Watson value for the SPSS output is 2.056. The Durbin-Watson test value is between the dU and 4-dL values. It can be concluded that the regression equation tested in the study does not show autocorrelation.

Assumption 2: Linear relationship between the dependent variable and each independent variable

Figure 4.1 Simple scatter plot



As there is a need to see the relationship between variables so the scatter plot has one independent variable and two dependent variables. There is a non-linear correlation between the variables. There is moderately strong association. Outliers are not found in the scatter plot, and a moderate positive relationship.

Assumption 3: No Multicollinearity (high correlation between independent variables) - inspection of correlation values and tolerance values

Table 4.3 Table of Coefficients

Model	Unstandardized Coefficients		Standardized Coefficients		Sig.	Collinearity Statistics	
	B	Std. Error	Beta	t		Tolerance	VIF
1 (Constant)	39.217	3.726		10.524	.000		
T1	1.052	.070	.757	15.026	.000	1.000	1.000

In the above table no 4.3, the Pearson coefficient between PE1 and T1 is .0001 in the given table, which is less than 0.05, which indicates there is a relation between PE1 and T1, as the beta value in the given table is .757

Table 4.4 Table of Coefficients

Model	Unstandardized Coefficients		Standardized Coefficients		Sig.	Collinearity Statistics	
	B	Std. Error	Beta	t		Tolerance	VIF
(Constant)	23.705	3.780		6.271	.000		
T1	.383	.105	.276	3.640	.000	.327	3.055
CR1	.362	.047	.587	7.744	.000	.327	3.055

In the above table no 4.4, the Pearson coefficient between CR1 and T1 is .0001 in the given table, which is less than 0.05, which indicates there is a relation between CR1 and T1, as the beta value in the given table is .105 and .047

Table 4.5 Table of Coefficients

Collinearity Statistics			
Model		Tolerance	VIF
1	PE1	1.000	1.000

A VIF equal to one means variables are not correlated and multicollinearity does not exist in the regression model.

Table 4.6 Table of collinearity

Model	Dimension	Eigenvalue	Condition Index	Variance Proportions (Constant) PE1	
1	1	1.994	1.000	.00	.00
	2	.006	18.416	1.00	1.00

Data must not show multicollinearity. Multicollinearity states to a situation in which more than two descriptive variables in a multiple regression model are highly linearly associated. A VIF equal to one means variables are not correlated and multicollinearity does not exist in the regression model.

Assumption 4: No outliers or highly influential points - outliers can be detected using case-wise diagnostics and standardized deleted residuals

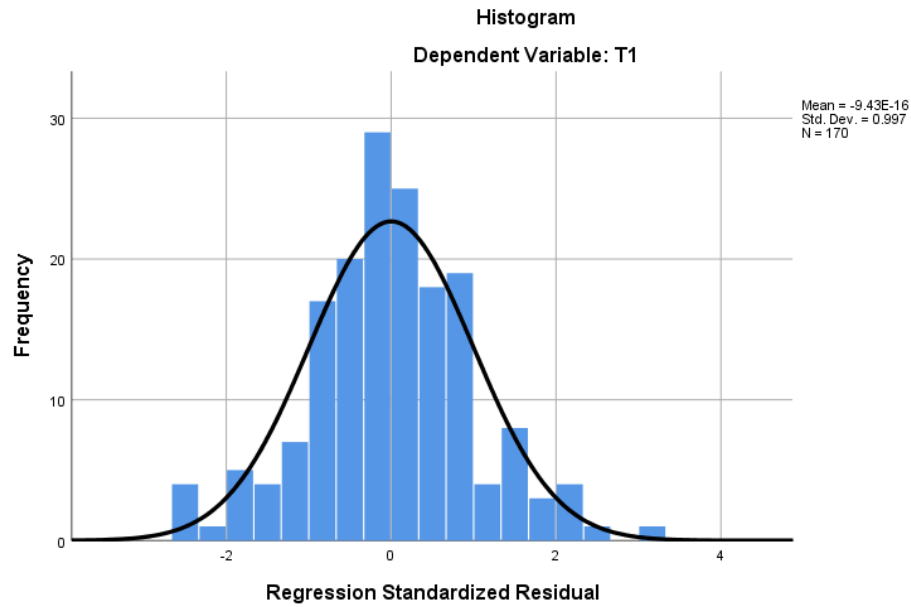
Table 4.7 Residual statistics

	Minimum	Maximum	Mean	Std. Deviation	N
Predicted Value	24.5542	64.3524	52.7176	5.63771	170
Std. Predicted Value	-4.996	2.064	.000	1.000	170
Standard Error of Predicted Value	.374	1.911	.487	.207	170
Adjusted Predicted Value	24.8362	64.7487	52.7313	5.60076	170
Residual	-12.90365	15.45780	.00000	4.86321	170
Std. Residual	-2.645	3.169	.000	.997	170
Stud. Residual	-2.722	3.184	-.001	1.004	170
Deleted Residual	-13.84275	15.60020	-.01361	4.93179	170
Stud. Deleted Residual	-2.776	3.274	-.001	1.012	170
Mahal. Distance	.001	24.955	.994	2.834	170
Cook's Distance	.000	.323	.007	.027	170
Centered Leverage Value	.000	.148	.006	.017	170

There should be no significant outliers. Cook's distance is the scaled change in fitted values, which is useful for identifying outliers in the X value. Cook's distance shows the influence of each observation on the fitted response values. An observation with Cook's distance larger than three times the mean Cook's distance might be an outlier.

Assumption 5: Residuals are approximately normally distributed - checked using histogram, P-P Plot, or Q-Q Plot of residuals

Figure 4.2 Table of histogram



Finally, there is a need to check whether the errors are normally distributed with the help of a histogram. Figure 4.2 reveals that the data is normally distributed and shows a uniform bell curved shape structure in the histogram.

Charts

Figure 4.3 Table of P.P. plot

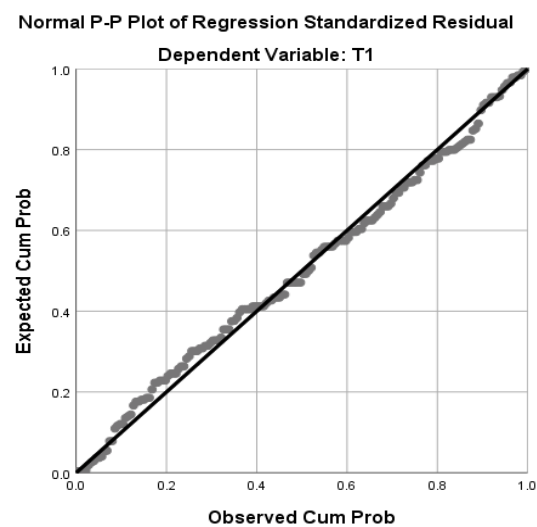


Figure 4.3 of P.P. plot shows a linear distribution of data on the graph, which reveals that the data is normally distributed.

B. Objective 2

2. Explore the relationship between the perceptions of teachers concerning conflict resolution competencies among the students at secondary school level.
2. H_0 : There is no relationship between the teachers' perceptions and conflict resolution competencies among students at secondary school level according to the perceptions of teachers.

Before conducting/analyzing the data through multiple linear regression analysis, it is important to test the assumptions.

Assumption: Independence of Observation

Table 4.10 Table of Model Summary

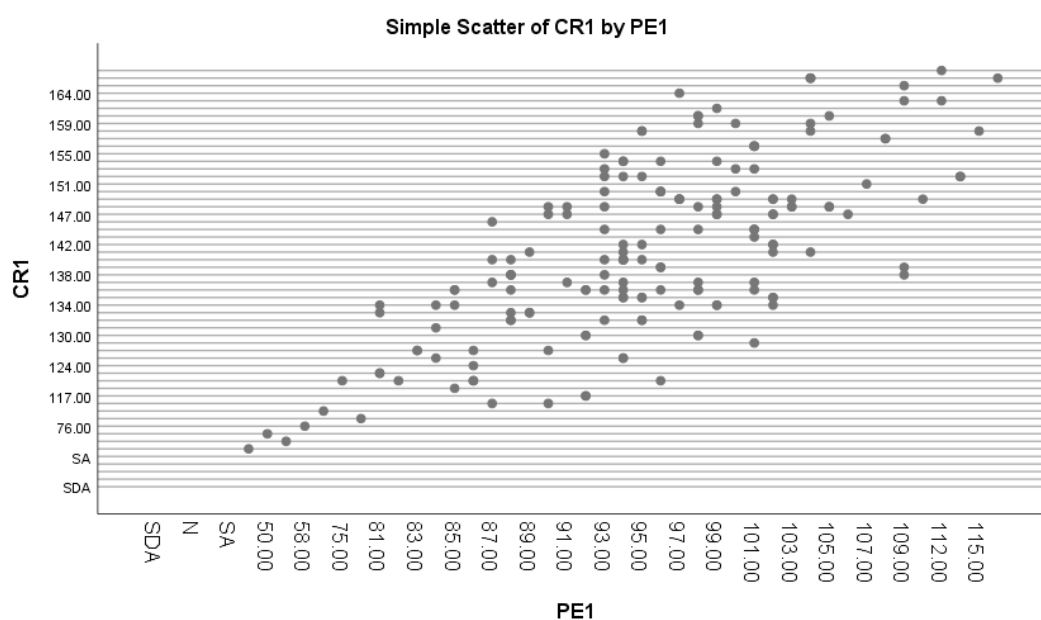
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Durbin-Watson
1	.813a	.661	.659	6.03723	1.949

Based on the Durbin-Watson test using SPSS, a value of 1.949 was obtained. In detail, the output of the Durbin-Watson test for autocorrelation using SPSS can be seen in the table above. As the Durbin-Watson value lies between 0 to 4 ranges where 0-2 indicates positive autocorrelation, while 2-4 indicates negative autocorrelation. Autocorrelation is the correlation between different variables that have different observations at different periods. The value 1.949 indicates that there is positive autocorrelation detected in the sample. So there is dependence between

the values. Based on the research using multiple linear regression with two dependent variables it shows that the value of $k = 2$. The value 1.949 indicates that there is positive autocorrelation detected in the sample. So there is dependence between the values. The Durbin-Watson value is 1.949.

Assumption 2: Linear relationship between the dependent variable and each independent variable

Table 4.11 Table of Simple Scatter plot



As there is a need to see the relationship between variables so the scatter plot has one independent variable and two dependent variables. There is a non-linear correlation between the variables. There is a moderately strong association. Outliers are not found in the scatter plot. A moderate positive relationship.

Assumption 3: No multicollinearity (high correlation between independent variables) - inspection of correlation values and tolerance values

Table 4.12 Table of Coefficients

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.	Collinearity Statistics	
	B	Std. Error	Beta			Tolerance	VIF
1 (Constant)	24.337	3.911		6.222	.000		
CR1	.502	.028	.813	18.106	.000	1.000	1.000

The data must not show multicollinearity. Multicollinearity refers to a situation in which more than two explanatory variables in a multiple regression model are highly linearly related. A VIF equal to one means variables are not correlated and multicollinearity does not exist in the regression model.

Assumption 4: No outliers or highly influential points - outliers can be detected using case-wise diagnostics and standardized deleted residuals

Table 4.13 Table of Residual Statistics

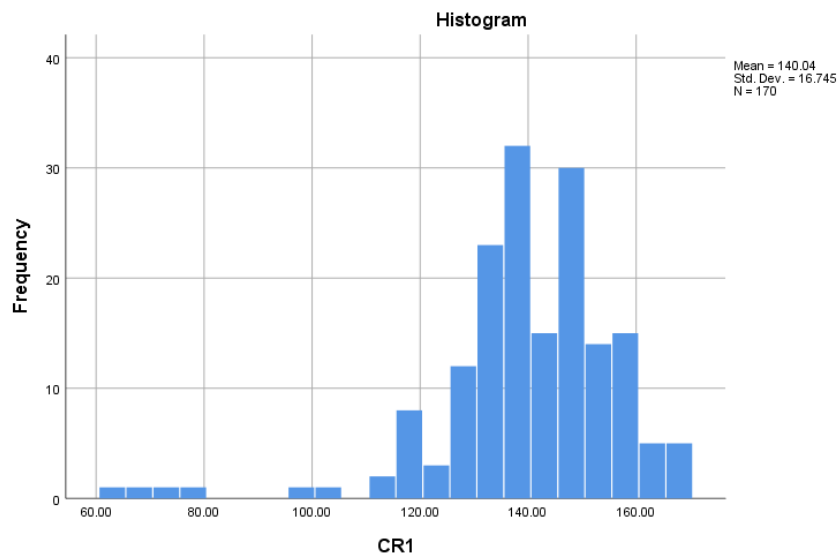
	Minimum	Maximum	Mean	Std. Deviation	N
Predicted Value	55.9724	109.2006	94.6588	8.40855	170
Std. Predicted Value	-4.601	1.729	.000	1.000	170
Standard Error of Predicted Value	.463	2.186	.604	.253	170
Adjusted Predicted Value	57.9302	109.1330	94.6814	8.31902	170
Residual	-12.97235	15.36616	.00000	6.01934	170
Std. Residual	-2.149	2.545	.000	.997	170
Stud. Residual	-2.305	2.553	-.002	1.005	170
Deleted Residual	-14.93024	15.45845	-.02260	6.11927	170
Stud. Deleted Residual	-2.336	2.596	-.001	1.009	170

Mahal. Distance	.000	21.168	.994	2.721	170
Cook's Distance	.000	.401	.009	.035	170
Centered Leverage Value	.000	.125	.006	.016	170

There should be no significant outliers. Cook's distance is the scaled change in fitted values, which is useful for identifying outliers in the X value. Cook's distance shows the influence of each observation on the fitted response values. An observation with Cook's distance larger than three times the mean Cook's distance might be an outlier.

Assumption 5: Residuals are approximately normally distributed - checked using histogram, P-P Plot, or Q-Q Plot of residuals.

Table 4.15 Table of Histogram



Finally, there is a need to check whether the errors are normally distributed with the help of a histogram. All the values are normally distributed in the histogram.

Multiple linear regression analysis

Table 4.16 Table of Coefficients

Model	Unstandardized Coefficients		Standardized Coefficients		Sig.	Collinearity Statistics	
	B	Std. Error	Beta	t		Tolerance	VIF
1 (Constant)	23.705	3.780		6.271	.000		
T1	.383	.105	.276	3.640	.000	.327	3.055
CR1	.362	.047	.587	7.744	.000	.327	3.055

A multiple regression was run to check the relationship between the variables. .0001 is the value of significance, which means the null hypothesis is rejected. This resulted in a significant result as p value is .0001, whereas t value for T1 is 3.640 and CR1 is 7.74 at level of significance of 0.05. It is clear from the values that the hypothesis is rejected.

Table 4.17 Table of ANOVA

Model	Sum of Squares	df	Mean Square	F	Sig.
1 Regression	5371.462	1	5371.462	225.772	.000b
Residual	3996.986	168	23.792		
Total	9368.447	169			

The table shows the output of the ANOVA analysis. It can be observed that the significance value is .0001, which is below 0.05 and, therefore, there is a statistically significant difference in the mean.

Chapter 5

SUMMARY, FINDINGS, DISCUSSION, CONCLUSION, AND RECOMMENDATIONS

5.1 Summary

The topic of research was perceptions of secondary school teachers about peace education in promoting tolerance. In the introduction chapter, the relationship between the selected variables is discussed. Furthermore, several studies were studied by the researcher for developing a deep understanding of available research, aiming to find out the gap and intended to work on that while continuing the research. Two objectives were made with the help of variables identified through the conceptual framework. The research hypotheses were also made by keeping in view the objectives. A survey study method was used, and for that empirical approach was followed by the researcher. A closed, closed-ended questionnaire with a point Likert scale was developed. The questionnaire consisted of three variables that included peace education, tolerance, and conflict resolution. Data was collected from 170 respondents, and for the pilot study, separate data of 30 respondents was collected by the researcher. The study was delimited to secondary school teachers of Rawalpindi with a focus on schools in the urban area.

In the literature review, a restricted approach was used by the researcher where the researcher firstly studied the worldwide research studies on the topic at hand and then wrote down according to the need of present study. The researcher at the end mentioned about the need of study in Pakistan.

In the findings of the study, both null hypotheses were rejected as the null hypotheses state that:

1. There is no relationship between teachers' perceptions and the role of peace education regarding tolerance among students at secondary school level.
2. There is no relationship between teachers' perceptions and the conflict resolution competencies among students at secondary school level.

In the conclusion the researcher concluded with the help of results of analysis that there is the relationship between the perceptions of teachers on the role of peace education with reference to tolerance among students at secondary school level. There is the relationship between the perceptions of teachers with respect to conflict resolution competencies among the students at secondary school level. At the end, the researcher presented a road map of how to implement the study in real life and how to achieve the desired results of peace education in our educational system.

5.2 Findings

The finding of the study is based on the results. The following are the findings of the study:

1. There is no relationship between teachers' perceptions and the role of peace education regarding tolerance among students at secondary school level. The result revealed the value of .276 with a level of significance of 0.0001, which means the rejection of the null hypothesis.
2. There is no relationship between teachers' perceptions and the conflict resolution competencies among students at secondary school level. The result

revealed the value of .587 with a level of significance of 0.0001, which means the rejection of the null hypothesis.

5.3 Discussion

It is necessary to consider when the educational programs and instructional arrangements are effective in building peace among the students at the secondary school level. Dulnuan (2015) analyzed the importance of peace instruction significance within the context of building capabilities to support peace in their relatives and societies. According to Omirin and Funke (2015), it is highlighted that peace instruction is central to having great human connection not just in the school, the family setting, and moreover, the society at large. Moreover, the causes of emergency within the nation are the frame of law based framework of law-based government being practiced and the multi-ethnic nature of the society. At the same time, the members called for the attention of the government to create a fundamental course of action for the instructors by locking them in class or other exercises where peace instruction will be provided.

Going by the basic nature of peace instruction within the auxiliary school, the discernment of male and female for its influence on auxiliary schools was the same. They be that as it may, together concurred that the inclusion of all partners in the instruction division will make the teaching of peace instruction effective and the nation, a quiet country (Nasir Khan, Ahmed, & Parveen, 2020). The study also revealed that the members concluded that reading material advances the perception of peace. One participant shared that, “lessons of Islamic ponders and social sciences upgrade the concept of peace”. Similarly, other members briefed

that, “In Urdu as a subject, we learn the message of peace within the lessons”. Peace instruction is the viewpoint of proper and improper instruction, which takes place in the interior school and outside school to dispel savagery in students (Nsikak-Abasi & Nneji, 2010). The study stated that instructors conveyed addresses on tranquil co-occurrence and peace construction within the society. One educationalist shared that, “Educator of Pakistan addresses on social ethics, including equity, peace, concordance and peace-building within the society”. Instructors are anticipated to be part show in advancing interactive connections, including resilience, acknowledgment, and regard in students (Horner et al, 2015). For this purpose, education of peace, tolerance, and conflict resolution is required to be promoted among the students. So the researchers decided to study the implementations related to peace education at the secondary school level in Rawalpindi. The findings of the study were that there is a relationship between the perceptions of teachers on the role of peace education with reference to tolerance among students at secondary school level.

As both hypotheses were rejected so these were the results where tolerance and conflict resolution competencies were present among the students at the secondary school level. In the previous research, some scholars came up with the idea of introducing peace education concepts in the present subjects, so this is also a valid point. For this purpose, the researcher presented a road map for the betterment and implementation of peace education components at the secondary school level.

Future researchers can also play their role by conducting research where they

can present a roadmap to implement peace education components at kindergarten, primary, college, and university levels.

5.4 Conclusion

The challenge for teachers all over the globe is to select between going ahead with the current instructional framework, or planning for our more youthful era for the kind of life each one of us yearns towards. Teachers considered that reading material of social sciences was advancing tranquility, considering that within the students, it concludes that school climate advances theoretical understanding of peace among the students. It can also be concluded that the textbooks have an imperative part in advancing the perception of peace. The study concludes that teachers a textbook on peace at the primary school level are welcomed and the promotion of peace among the students have positive results. Textbooks of social sciences play a crucial part in advancing the conceptual understanding of peace among students. Teachers and school environment have a critical part in advancing the concept of peace within the students as well. A textbook on peace has been prescribed by the teacher to be taught at the basic school level as an obligatory subject.

It was concluded that secondary school instructors have exceedingly positive perceptions approximately the Peace Instruction subjects. The study concluded that Peace education is the fundamental pillar of educating Human relations. The position of peace education at the school level is unquestionable for the gardening of save and flourishing future. Peace education is an opportunity to improve the social wellbeing of both teachers and the students. Peace education has a positive impact on students' behavior. Understanding of different races, genders, and

ethnics is necessary for tolerance. Conflict resolution enables learners to acquire the right values for underlying peace for respect of human life and national progress. There is relationship between teachers' perceptions and the role of peace education with reference to tolerance among students at secondary school level. There is relationship between teachers' perceptions and conflict resolution competencies among students at secondary school level.

5.5 Recommendations

The following are the policy-level recommendations drawn with the help of the conclusion:

The contribution of stakeholders in the development of the curriculum

The stakeholders have a significant role in the process of peacemaking, so they may be invited to attend the educational conferences to give a prominent, authentic opinion for the making of the curriculum

The role of religious leaders in the development of curriculum

Religious conflicts need not be discussed in front of students. The religious scholars promote the concept of living together in peace and respecting other religions. They should adopt a methodology that teaches students the culture of peace, tolerance, and conflict resolution competencies.

The role of developing the concept of peace education at early level

The basic concept of peace building such as tolerance may be taught to students at primary level. But it is recommended by the researchers to build up the mindset of students about peace at pre-school level. As by giving the kids the knowledge of peace at early stages can help in clearing their concepts by moving

further in the next levels. So student can be familiar by the term peace, tolerance and conflict. This can cultivate a positive mindset among students at primary, secondary and all levels.

Freedom of speech

There may be a freedom of speech for every individual as every human being has a right to express their opinion without the feeling of fear. Every individual from different culture, creed, caste and language is welcomed to express their ideas without the feeling of fear or judgment.

Limitation of the study

The permission was granted for collecting the data. But some of the respondents were reluctant in providing the information. Some of schools were located in far flung areas due to which it was difficult for the researcher to collect the data. The data was not collected once. The researcher visited multiple times to collect the questionnaires. The researcher did not receive the total amount of questionnaires provided to each school. It was also costly to visit multiple times to a single school where some of the teachers were showing tantrums.

It was challenging to find the relevant literature according to the variables of study. Moreover, limited studies were done in Pakistan on the topic peace education. The literature review available on the internet in the beginning of research was very old however in the research many latest studies were added and got available in 2024.

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APPENDIX I

Perceptions of Secondary School Teachers’ about Peace Education in Promoting Tolerance: A Survey Study

Serial Number: _____

I, Anum Shahzadi, M.Phil. Education Scholar conducting research on the title **“Perceptions of Secondary School Teachers’ about Peace Education in Promoting Tolerance: A Survey Study”** under the supervision of Dr. Obaid Ullah, Assistant Professor, Department of Educational Sciences.

Your response will be kept confidential and will be utilized only for research purposes. Your responses will not be shared with any third party without your prior permission.

Anum Shahzadi
M.Phil. Education Scholar

Name (Optional) _____ Affiliations _____

Teacher experience (in years) _1-5_ ☐ _6-10_ ☐ _11-15_ ☐ _16-20_ ☐

Academic Qualification's Bachelors Master M.Phil. Ph.D.

Specialization _____

Professional qualification B.Ed. I d.

Subject (taught) _____

Scale: SDA = Strongly Disagree, DA = Disagree, N = Neutral, A = Agree, SA = Strongly Agree

S. No.	Statement	SDA	DA	N	A	SA
Perception of school teachers on the role of peace education						
1	Peace education is taught through social studies in the secondary schools (Okeke, 2018)					
2	Peace education is the central pillar of educating human relations (Okeke, 2018)					
3	Government plays a great role in peace keeping in the schools at secondary level (Okeke, 2018)					
4	Peace education in the classrooms aims in shaping the behavior of students (Okeke, 2018)					
5	With the help of peace education, students are encouraged to encounter their responsibilities (Okeke, 2018)					
6	The importance of peace education at the school level is unquestionable for the cultivation of save and prospering future of the world. (Okeke, 2018)					
7	Peace education is an opportunity to improve the social well-being of both teachers and students. (Okeke, 2018)					
8	Peace education is an opportunity to improve the responsibilities of both teachers and students. (Okeke, 2018)					
9	Peace education has a positive impact on students' behavior. (Okeke, 2018)					
10	There is positive correlation between peace education and students' behavior. (Okeke, 2018)					
11	Peace education if taught properly will help in shaping the attitude of students in school. (Okeke, 2018)					
12	Peace education in our schools can put an end to bullying in schools. (Okeke, 2018)					
13	The introduction of Peace Education as a separate subject is not necessary in our secondary schools (Okeke, 2018)					

14	There is a need to provide adequate instructional materials for teaching Peace Education in our schools (Okeke, 2018)					
15	Peace Education could address concepts of gender Equity (Okeke, 2018)					
16	Peace Education could address concepts of tolerance (Okeke, 2018)					
17	Peace Education could address concepts of respect for life (Okeke, 2018)					
18	Peace Education could address concepts of social Responsibility (Okeke, 2018)					
19	Peace education helps in the awareness of cultural diversities for peaceful society (Okeke, 2018)					
20	Peace education plays a role in tolerance and acceptance of diversity (Okeke, 2018)					
21	Peace education focus that people have the right to live how they wish (Okeke, 2018)					
22	People have a right to live as they wish as long as they do not harm other people (Okeke, 2018)					
23	Most people like to spend time with people who are different from them (Okeke, 2018)					
24	Most people like those who challenge them to think about the world in a different way (Okeke, 2018)					
Peace education with reference to tolerance						
25	Society get benefits from a diversity of traditions and Lifestyles (Olowo & Fakolujo, 2021)					
26	Understanding of different races, genders, and ethnics is necessary for tolerance (Olowo & Fakolujo, 2021)					
27	Understanding of injustice, prejudice, extremism and intolerance is essential at secondary level (Olowo & Fakolujo, 2021)					
28	There is a need for the awareness of cultural diversities for peaceful society (Mishra, 2015)					
29	Acceptance, respect, and appreciation of difference is required to teach at secondary level (Olowo & Fakolujo, 2021)					
30	Aspects of peace education to be integrated into the curriculum for a last culture of peace and environmental sustainability (Olowo & Fakolujo, 2021)					
31	Approaches to conflict resolution, reconciliation, negotiations and non-violence should be inculcated in the content					

	(Martínez <i>et. al</i> 2022)					
32	Tolerance, spirit of solidarity and respect for all life should be in the behavior of students (Martínez <i>et. al</i> 2022)					
33	Equity of all and togetherness is necessity to teach our children (Martínez <i>et. al</i> 2022)					
34	Gender education must be taught at secondary level (Mishra, 2015)					
35	Democracy and respect for human dignity should be included as a separate chapter of book (Martínez <i>et. al</i> 2022)					
36	Security and preservation of the planet must be taught at basic level (Martínez <i>et. al</i> 2022)					
37	Social responsibility and sense of justice is found in the students at secondary level (Martínez <i>et. al</i> 2022)					
Perceptions with respect to conflict resolution competencies						
38	Effective communication skills/processes are need to avoid conflict (Martínez <i>et. al</i> 2022)					
39	Rights, freedom and responsible citizenship is equal to every person (Olowo & Fakolujo, 2021)					
40	Conflict analysis, management and media process must be there among the students (Olowo & Fakolujo, 2021)					
41	Critical thinking about prejudice and assertiveness is necessary to inculcate among students (Martínez <i>et. al</i> 2022)					
42	Identification of causes of conflict and crisis is a need among individuals (Martínez <i>et. al</i> 2022)					
43	Environmental protection and participation are the responsibilities of the students (Martínez <i>et. al</i> 2022)					
44	Students should be taught economic development through peace education (Martínez <i>et. al</i> 2022)					
45	Peace education inculcates in learners the skills, attitudes, and knowledge that will enable them to communicate effectively with people (Martínez <i>et. al</i> 2022)					
46	Peace education prepares learners to acquire skills for war and conflicts (Martínez <i>et. al</i> 2022)					
47	Peace education creates in learners the consciousness for self-awareness (Martínez <i>et. al</i> 2022)					
48	Peace education creates in learner's alertness towards national security. (Martínez <i>et. al</i> 2022)					

49	Peace education creates in learners environmental self-protection. (Mishra, 2015)					
50	Conflict resolution enables learners to acquire the right values for underlying peace for respect of human life and national development (Martínez <i>et. al</i> 2022)					
51	Conflict resolution motivates learners towards collective living of togetherness (Martínez <i>et. al</i> 2022)					
52	Conflict resolution teaches students respect for human rights dignity (Martínez <i>et. al</i> 2022)					
53	Conflict resolution prepares learners to work towards promoting national unity (Martínez <i>et. al</i> 2022)					
54	Sustainable economic development is a need of the curriculum for a peaceful society (Martínez <i>et. al</i> 2022)					
55	Sustainable social development is a need of the curriculum for a peaceful society (Mishra, 2015)					
56	Conflict resolution equips learners with acceptable modes of behavior, attitudes and ways of life that reject violence (Martínez <i>et. al</i> 2022)					
57	Conflict resolution promotes democratic participation, responsible citizenship, and social justice among children (Martínez <i>et. al</i> 2022)					
58	Peace education helps in the development of mental, physical, and social abilities and competencies that enable children to contribute to national development (Martínez <i>et. al</i> 2022)					
59	Conflict resolution provides learners with models that will enable them maintain cordial relationships at home, school and community (Martínez <i>et. al</i> 2022)					
60	Conflict resolution aids learners to have the right thinking, critical sense and abilities that promote peace and environmental sustainability (Martínez <i>et. al</i> 2022)					
61	Effective planning and adequate consultations involvement of stakeholders for proper integration of peace education in the curriculum is the need of the Time (Olowo & Fakolujo, 2021)					
62	Adequate funding of peace education for effective implementation in the curriculum is the responsibility of the government (Martínez <i>et. al</i> 2022)					
63	Adequate provision of teaching aids and instructional materials in peace education is the responsibility of the government (Mishra, 2015)					

64	Adequate deployment of teachers in the area of specialization is necessary (Mishra, 2015)					
65	Constant and consistent training, retraining, and development for teachers in the area of peace education is needed to stay up to date (Olowo & Fakolujo, 2021)					
66	Promoting participatory learning on peace education in the curriculum is not necessary (Martínez <i>et. al</i> 2022)					
67	Exposing learners through discussion forums, workshops, and seminars on peace education for encouragement to perform better is the duty of Teachers (Olowo & Fakolujo, 2021)					
68	Incorporating adequate problem-solving, and consensus-building, mediation, global issues, social justice, and human rights in the curriculum in dire need of society (Nasir <i>et.al</i> 2020)					
69	Incorporating effective use of the ICT in peace education should be implemented in the schools (Martínez <i>et. al</i> 2022)					
70	Intensifying the use of effective teaching methodologies in peace education should be Implemented (Martínez <i>et. al</i> 2022)					
71	Peace education helps in introducing group work and intensifying guidance and counseling services in the School (Martínez <i>et. al</i> 2022)					
72	Non-implementation of pace policy in the school curriculum can be helpful (Martínez <i>et. al</i> 2022)					

Signature of respondent_____

Appendix II

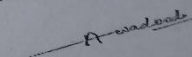
CERTIFICATE OF VALIDITY

Perceptions of Secondary School Teachers' about Peace Education in Promoting Tolerance: A Survey Study

This is certified that the questionnaire developed by Ms. Anum Shahzadi M.Phil. Education Scholar, Faculty of Social Sciences, National University of Modern Languages, Islamabad, Pakistan towards her thesis has been assessed by the undersigned and have been designed adequately to explore "**Perceptions of Secondary School Teachers' about Peace Education in Promoting Tolerance: A Survey Study**". The questionnaire has been organized in 2 variables such as, "Peace Education" and "Tolerance". Responses thus collected will aid treatment of data in a scientific manner.

It is considered that the research instrument, developed for the above-titled research, is according to the objective and hypothesis of the research. It assures adequate face, construct and content validity according to the purpose of the research, and can be used for data collection by the researcher with fair amount of confidence.

Name: Dr. Abdul Wadood
 Designation: Assistant Professor
 Institute: Department of
Education Sarhad University of
Science and Information
Technology Peshawar

Signature 

Appendix III

CERTIFICATE OF VALIDITY

Perceptions of Secondary School Teachers' about Peace Education in Promoting Tolerance: A Survey Study

This is certified that the questionnaire developed by Ms. Anum Shahzadi M.Phil. Education Scholar, Faculty of Social Sciences, National University of Modern Languages, Islamabad, Pakistan towards her thesis has been assessed by the undersigned and have been designed adequately to explore "Perceptions of Secondary School Teachers' about Peace Education in Promoting Tolerance: A Survey Study" The questionnaire has been organized in 2 variables such as, Peace Education" and "Tolerance". Responses thus collected will aid treatment of data in a scientific manner.

It is considered that the research instrument, developed for the above-titled research, is according to the objective and hypothesis of the research. It assures adequate face, construct and content validity according to the purpose of the research, and can be used for data collection by the researcher with fair amount of confidence.

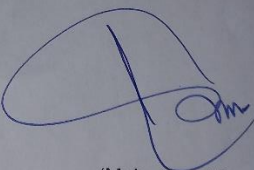
Name: Dr. Jameela Ashraf
 Designation: Assistant Professor
 Institute: NUM - Islamabad
 Signature: [Signature]
 Date: 20-01-2023
 Stamp: _____

Appendix IV

To: FGEI (C/G) Regional Office Rawalpindi Cantt Info: Dr Wajeeha Shahid, Head Department of Educational Sciences National University of Modern Languages Sector H-9, Islamabad Subj: <u>Permission for Data Collection</u>	General Headquarters IGT & E Branch Federal Govt Educational Institutions (Cant/Garrison) Directorate Sir Syed Road, Rawalpindi Cantt Telephone No. 9292861 No. 0409/F-28/2023- FGEI (Trg Cell) 9 Jun. 2023
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1. Ms. Anum Shehzad student of Mphil (Edu) at NUML Islamabad, requested for collection of data regarding her research thesis of MPhil (Edu) from SSC faculty about the students.
2. The permission is hereby accorded to conduct the research study in schools of Rwp region. The indl is bound to follow departmental SOP of COVID-19. Security of indl, pick & drop and other financial expense in this regard will not be the liabilities of FGEIs.
3. Final copy of thesis may be forwarded to this section for the betterment of system.
4. Fwd for nec action, please.





Col
For DG
(Muhammad Fayaz Kalim)

Appendix V

Table 3.3

Table of Specification for Questionnaire

Category	Example of Item in Category	Item Number
Peace Education	Peace education is taught through social studies in the secondary schools	1, 2, 3, 4, 5,6,7,8,9,10, 11, 12, 13,14,15, 16, 17, 18, 19, 20, 21, 36, 38, 45, 71, 26, 27, 29, 32,
Tolerance (in-tolerance, acceptance)	Tolerance, spirit of solidarity and respect for all life should be in the behavior of students	
Conflict Resolution	Approaches to conflict resolution, reconciliation, negotiations and non-violence should be inculcated in the content	31, 40, 42, 46, 50, 51, 52, 53, 56, 57,59, 60,
Right to live	People have a right to live as they wish as long as they do not harm other people	22, 23, 24, 33, 35, 39,
Diversity of tradition	Society get benefits from a diversity of traditions and Lifestyles	25, 28, 30,
Gender Education	Gender education must be taught at secondary level	34, 61, 66,
Social Responsibility / Awareness	Social responsibility and sense of justice is found in the students at secondary level	37, 41, 43, 44, 47, 48, 49, 54, 55, 58, 68, 72
Resources allocation	Adequate funding of peace education for effective implementation in the curriculum is the responsibility of the government	62, 63, 64, 65, 67, 69, 70,