

THE IDENTIFICATION OF PEACE BUILDING CONTENTS IN THE ISLAMIAT TEXT BOOK OF CLASS 10TH IN POST CONFLICT IN DISTRICT SWAT

Dr. Gulzar Ali¹, Dr. Muhammad Abu Zar², Dr. Abzahir Khan³

¹Assistant Professor, Deptt. of Islamic Studies, Abdul Wali Khan University, Mardan (Pakistan) gulzar@awkum.edu.pk

²Chairman, Orphan-Care Foundation (SOFT) Mardan (KP) Pakistan
Abuzar.opel@gmail.com

³Associate Professor, Deptt. of Islamic Studies, Abdul Wali Khan University, Mardan (KP) (Pakistan) abzahir@awkum.edu.pk

Dr. Gulzar Ali, Dr. Muhammad Abu Zar, Dr. Abzahir Khan, The Identification of Peace Building Contents In The Islamiat Text Book Of Class 10th In Post Conflict In District Swat, Palarch's Journal Of Archaeology Of Egypt/Egyptology 18(10), 2792-2811. ISSN 1567-214x.

Keywords: Curricula; Text books; Peace Building; Post Conflict, Pukhtunwali.

ABSTRACT

This research paper aimed at analysing the content of secondary school curricula class 10th humanities text book (Islamiat) of text book board Peshawar with respect to Peace building contents after the decade of the conflict passed. Text books are important contents which reflect the true picture of the society. The main objective of this study was to analyse the content of secondary school curricula class 10th humanities text book (Islamiat) in the context of peace building contents after the decade of the violent conflict ended. The population of the research study consisted of all humanities text books of

class 9th and 10th. The convenient sample technique was used. This study was qualitative and descriptive in nature. The data were collected from class 10th humanities the text book, Islamiat. The collected data were analysed through frequency and simple percentage. The findings of the study revealed that a strong gap existed in the contents of secondary school curricula with respect to peace building. This research study put forward the recommendations for overcoming the gap of peace building contents in the text books, Islamiat in order to provide best outcome of students to in-line them with peace building contents and it would prove a real education to maintain the peace of Pukhtun Society and would not let it happen in future.

INTRODUCTION

Bangash (2012) is of the opinion that district Swat is a mountainous area and it has diverse elevations which tiers from 600 (600) to six thousand (6000) meters above the sea degree. Abundance of water, dense forests, lush green valleys, plains and glaciers adorn the beauty of Swat, due to a variety of fruits, medical herbs and botanical plants it is also known. Swat stands a hilly station and it has tehsils, namely Matta Tehsil Khwazakhela Tehsil Barikot, Tehsil Babuzai, Tehsil Kabal, Tehsil Charbagh, Tehsil Bahrin and Tehsil Swat. Its forests mainly cover with pine trees.

Rahi (2011) portrays the historic view of District Swat. The vintage name of Swat was Udyana which is an expression of Sanskrit language. It is meant lawn or garden. It is instigated within the recorded data of Greek and Aryan. Swat ancient backdrop is going again very nearly two thousand (2000) years.

Its picturesque magnificence and smooth absolutely clear water were the point of interest of fascination for many intruders including with Alexander the great, in 326 B.C, the Buddhist within the first century and Chinese vacationers in 403 to 52 AD Swat location is specifically wealthy due to which the Buddhist remained there for long term and laid the fundamental foundation of roads and streets. They made it a high-quality focal factor of civilization. Further, the Kushan, the Hindu, the Indo-Greek, and the Shahi reigned the region till the Muslim ruler, Mehmood of Ghazana's passage in the 11th century. He vanquished and set up a Muslim country, Swat. The Yousafzai fraternity, from Afghanistan to Peshawar valley, who had Pukhtun ethnicity, moved and later on surpassed inside the valley of Swat within the 16th century. They did not set up a state alternatively they lived in a triable way. Inside the meantime, they pushed out the Kohistani or Swati, who have been the indigenous occupants to the higher rugged zones and Hazara division. (Rome.2010). Moreover, the different Afghan clans who relocated from Afghanistan to Swat: settled there; known to be Swati Pakhtoons.

Rome (2010) reasoned that the Mughal heads attacked two times Swat to own but they had been unsuccessful and the Yaousafzai's fraternity Pukhtoon opposed unequivocally and solidified their freedom in view that their independence from 1526 to 1858.

Traditionally, Swat valley changed into part of Afghanistan however under 1893 Durand Line settlement it changed and made part of the British Empire.

In 1915, a Jirga (Tribal Council of Elders) was constituted to decide the fate of Swat. It declared Swat a state and Mian Gul Abdul Wadood became its maiden ruler in

1917. After Pakistan came into being twenty years later, Dir & Swat states were incorporated within Pakistan (Orakzai, 2012).

Swat was a princely state from 1917 to 1969 which was recognized as the utmost advanced period in its history. Many structural and social changes were introduced by Mian Gul Abdul Wadood who was the ruler of Swat state & he brought modern developmental pattern infrastructure.

As Rome (2008) opined that Mian Gul Abdul Wadood also tied his level best to establish peace, law and order in Swat Pakhtoon society by implementing a merger of traditional and Islamic laws. In addition, under his reign the infrastructure of roads, communication, health & education progressed. The local judicial system which was based on traditional and customary codes of law recognized as Rewaj Nama (Fleishner, 2011).

Rome (2011) presented that Swat as a settled district and was merged in Pakistan in 1969. Many changes took place in political, administrative and social spheres of the society and as result it effected the social fabric of the society. It presented a new bureaucratic set up which had deputy commissioner (DC) Assistant Commissioner (AC), Judges of courts and Police personnel. Since merger, the number of schools, colleges, hospitals communication thrived although the quality of works and maintenance remained very poor.

In 1989 Maulana Sufi Muhammad came on front and mobilized the common people of Swat for Sharia and to demand it from the government in Malakand division. He framed a movement as Tehreek Nifaz-e-Shariat-e-Muhammadi (TNSM) to meet his demand of Sharia.

In May 1990, members of TNSM established a camp in Timergera Tehsil, district Dir. It was a compulsory for all members of TNSM to tie a black turban around his as token of identification and it was known Tor Patki moment and it was launched 1994 in district Swat. It enforced the government of Pakistan to implement Nizam-e-Shariat regulations.

However, neither it brought any change in judicial system nor it redressed public grievance, which led TNSM activities continue and demanded Shariat and enforcement of Islamic laws (Banghash, 2012).

In 2001, Sufi Muhammad collected five thousand (5000) young boys from Malakand division who were trained and equipped very poorly with the aim to fight against the US forces in Afghanistan. Majority of them were killed and the remaining were traumatized. As he returned; was arrested and was jailed.

Avis (2016) argued that later on, his-son-in-law Maulana Fazlullah appeared on fore front as a new leader of TNSM and started an illegal FM radio station in 2004 from a village known as Imam Dheri. Slowly and gradually he succeeded in winning the hearts of the Swati people while taking active part in relief and rehabilitation in the region in 2005 earth quake and the local population actively supported it. Up to 2007, he and his followers consolidated themselves and got control over the majority of the areas of district Swat and district Dir. They had established a state within a state and dared to challenge the writ of the government machinery. They started attacks on security personnel, police stations, schools, colleges and health facility centers. They used to kidnap and hang security personnel, and other notable people of the locality.

In 2007, Fazlullah 's followers termed themselves Fazlullah Military and he merged his movement with Tehreek-e-Taliban (TTA) Afghanistan. They were operating parallel judicial, parallel administrative systems. They recruited people from all areas of district Swat mostly from Matta Charbagh and Kabl.

Malik (2009) point out that in April 2008, a six points agreement was signed between ANP (Awami National Party) led government and TNSM. In 2009, government enforced Sharia laws in the region, although, a lack of trust on both sides were witnessed and (TNSM) failed to surrender their arms. As a result, Pak Army had to wage a full-fledged operation against them to uproot them out from Swat and Malakand cleared from militants

The military led operation caused a heavy scale damage to the social fabric of the society and physical infrastructure of district Swat was also affected. 2.5 millions people were internally displaced. They were termed IDPs (Internally Displaced Persons), came down to the plain area of Mardan, Nowshera, Peshawar, Charsada and were warmly welcomed and accommodated in government schools, colleges, parlors and hujras. They were served very happily which remind the glimpse of Ansar-ul-Mujahideen during Prophet (SWA) migration time to Madina. They returned their home towns but are still facing multi-dimensional post conflict complications.

1.1 Statement of the Problem

Taking into consideration the discussion in the introduction section about the contribution of education in post-conflict peace building process in Swat, the purpose of this study is to explore that how does education (Islamiat Text Book) play an effective role in bringing peace building in post conflict setting?

1.2 Objectives of the Study

The main objective of this study was to analyse the content of secondary school curricula class 10th humanities text book Islamiat in the context of peace building contents after the decade of the violent conflict ended in Swat Khyber PukhtunKhwa?

1.3 Research Questions

i. How to analyze the curriculum contents of secondary education class 10th humanities text book Islamiat in the context of peace building process in post-conflict setting in Swat Khyber PukhtunKhwa?

1.4 Significance of the Study

A low-quality educational content may turn into troublesome as the curriculum contents ignore or allow denigration of social groups or a community as a result the social fabric fragments in the society.. The real challenge for education is to play its pivotal role to avoid such errors and reinforce peace and social cohesion in post conflict scenario. These instructional needs upon which educational contents (Curriculum) are based on three things, teaching of life specific skills, learning to live together peacefully and to inculcate positive potentialities of the people..

1.6 Delimitation of the Study

The first delimitation of the present study was district Swat were included. The second delimitation was that only Islamiat text book of class 10th was taken.

2.0 Review of Literature

Preventing female education is the central point in triggering violence in Swat during 2007 to 2009. Almost eight thousand (8000) girl primary middle and higher secondary schools were blown up (Zafar, 2011).

The Taliban were totally against female education and they banned female education in the name of religion and there is no such grasp against female education (Ahmad, 2012).

Bangash (2012) opines that not only radicalization of the society in term of Jihad and religion, military operation and internal displacement of peoples deteriorated the law and order and security conditions but it also dropped profound marks on the socio-economic structure physically, culturally as well as on social fabric of the locality.

The ethnic, religious leaders, intellectuals, academicians and philanthropist leaders are central to the building infrastructure of peace building. The main issue among them is that they are in conflict with each other in their various approaches towards peace and development in the vicinity. Religious leaders put emphasis on Islamic laws, cultural and religious approaches to guide strategies; while NGO's leaders call for education, women emancipation, empowerment and development. It is the need of the time to bring them all on one page in connection of their opposing views and suggestions. It can be done by involving all the central actors (leaders) to the Jirga on the basis of Pukhtoonwali with their core characteristics like respecting each other views. The third bigger of violence in Swat is the matter of bad governance which fueled the conflict severely (Orakzai, 2011).

As cited Delerach (1997) from which she opined that conflicts are fueled by bad governance issues. The same point is also highlighted by (Rasool, 2012).

In case of Swat, the lack of judicial reforms and development opportunities has accelerated the conflict (Avis, 2016).

Emily (2007) is of the view while taking into account, the vital function of education in contemporary society and its important as a key role to rebuild society and stop over future conflicts.

David et al (2003) suggested that the components of justice, respect for human rights, tolerance and peace are required to be fabricated into any education curriculum. These are the following to support to know the root causes, consequences and resolution of conflicts, to launch an initiative to develop the skills which are important to rebuild the relationship which have been fragmented via violent conflict, to develop an understanding to solve the contradictions, that could exist in experience, ethnicity, religion, political beliefs and culture.

Kakar (2007) argues that the peace-building process is Pukhtunwali which means Pukhtun's way of life. It has all the structures and methods which help social, political and economic life inside the Pakhtoon society and it's also an integral a part of the Pukhtuns identity. So, Thomas et al (2008) opines that Pukhtunwali is deemed as an alternative form of social organization and an advance conflict management and resolution mechanism.

. Bakhtiar (2010) put-forwarded that Pukhtunwali has the following informal democratic institutions for conflict resolution and maintaining peace in the society.

Jirga

Hujra

Nanawati

2.1 Jirga(council of elders)

The democratic institution of jirga which is a council and consist of elders. It serves a vital role for the management and resolution of all kinds of conflicts across Pakhtoon society. It possesses all social, political and judicial functions.

Khalid (2014) and Wardak (2003) argue that it is very old practice being practiced by the Pukhtun society for it is an important mechanism of conflict resolution many of the Pukhtuns and has contributed to preserve the social order across the Pukhtun society without delay and in a roundabout way observes that there may be no difference being a Muslim and being a Pakhtoon. but, the non -secular students make it so (Kakar, 2007).

2.2 Hujra(Community Guest House)

Kakar (2007) argues that Hujra is one of the dominant social and political features of Pukhtun society. Hujras are applied as a platform for the Jirga's gathering wherein important decision made and family fights and tribal conflicts are agreeably settled. In a few locations, the Hujra happens to be the assets of one man yet normally it is a typical asset. Hujra, hubble-bubble (Cheelam) and Rabab (String instrument) and an earthen pitcher are indistinguishable and are regarded as its component.

In the modern era some changes are seen in hujras. Rabab has been replaced by radio and television and the hubble-bubble pipe by cigarette. It is like a typical club for men of all class of age and is a guesthouse. It is a sort of community hall. Hujra is an institution where the future generation get proper training of how to lead successful social life and the also youths hear life experience of the seniors. Each village has a hujra or more and for the most part a hujra is a joint property (Bakhtair,2010).

2.3 Nanawati

Some elements promote peaceful co-existence in pushtun society, which also includes Nanawati, the standard admission of guilt for a wrong committed, which have to bring about forgiveness from the wronged party.

It is also as an alternative form of social organization with an enhanced mechanism for conflict resolution Thomaset al (2008). This institution which is a council of elders known Jirga has social, religious, political and judicial functions; it has the responsibility for announcing decision of conflicts resolution for all types inside Pakhtun society.

Historically the Khans of the Swat were socially and politically influential. They hold most of the land in Swat. So, Taliban targeted them to diminish their influence, but to protect their land and property it was a matter of honor for them some of them did so.

. The depth of conflict and peoples' displacement have extremely stained the social members of the family. The cooperation among (Khans) landlord and tenants have been

fragmented. The residents of Swat participation in functions of marriages and funerals continue to be ceremonial. The sympathies and empathies for each other had long past out.

In 2005, Taliban were treated as guests and easily accommodated themselves either through consent of the people or by force on account of feeble social networks and cohesion in (Elahi, 2015).

3.0 Methodology of the Research Study

3.1 Research Methodology for Content Analysis

The research methodology of content analysis has both quantitative as well as qualitative aspects. Dörnyei (2007) explains quantitative content analysis aspect as it a surface or patent level meaning analysis which covers both the descriptive and objective level of the surface or patent meaning of the written data while qualitative aspect of content analysis is a latent level analysis which is in fact an interpretative analysis of the deeper meaning that underlies in the written text data.

Cohen (2007)) argued four stages of content analysis. These are coding, categorizing, comparing and concluding.. The words, lines, phrases, and sentences are classified into fruitful categories for establishing connection among the categories. The concluding stage includes inferring outcome and results from the content analysis.

3.2 Tools of the study

The researcher constructed a format of content analysis and then the analysis was put down in a sheet in tabular form with the consultation of education experts. The tables are viewed in **Appendix “**

3.3 Procedure of the Study

The following steps were followed for content analysis.

The process of review commenced systematically and identification of content analysis of peace building was done while all the selected book of class 10th Islamiat of the secondary schools' curricula was scanned line by line.

As the peace building contents were found out and they were highlighted and categorized.

Peace building components were analyzed while utilizing the content analysis format.

3.4 Unit's name and number

Basic Unit of Analysis: Sentence

The content analysis of the secondary school class 10th text book Islamic was carried out with respect to peace building process in post conflict with the following items.

Reference:

1. Book Name; It refers to the name of text book of the secondary school class 10th text books Islamiat
2. Chapter Name; It means chapter Name or unite name or lesson of the class 10th text books Islamiat was cited.
3. Page Number; It shows the page number of text book with reference to peace building was stated.
4. Paragraph Number; It denotes the paragraph number of the unite or chapter or lesson text with reference to peace building was highlighted.
5. Line Number; It represents the line number of the page of unit or chapter or lesson text with reference to peace building was cited.

Text and image-which reflect peace building patent or manifest contents from lessons/units/chapters were mentioned.

Aspect-

It has various aspects namely which are social aspect, cultural aspect, political aspect and religious aspects.

Direction-

There are three directions which are Positive Direction /Negative Direction and Neutral direction

Intensity –

It has three intensity kinds i.e. Weak intensity /Moderate intensity /Strong intensity
The peace building was corresponded underneath each category concerned. The metaethical tools like frequencies (f) and percentage (%) were calculated and the collected data was tabulated in various tables.

Thematic occurrences and meanings with respect to peace building were derived.
Graphical representation was done wherever necessary.

Finally, the outcomes and results of the research study along with educational implications were drawn.

4.0 DATA ANALYSIS AND INTERPRETATION

As per the research questions, the whole collected data and their interpretations were put in various tables. The contents of peace building with respect to their occurrence have been determined in terms of percentage. Columns were drawn on excel sheet and data were placed for graphical illustration in order to reflect the occurrences (frequencies) peace building in the selected textbook from secondary school curricula class 10th humanities text book Islamiat.

Islamiat Text Book Class 10th

Islamiat Textbook for class 10th by Peshawar Text Book Board Peshawar KP

Image: Front Page of the Islamiat Textbook for class 10th by Peshawar Text Book Board Peshawar.

Aspect: Social, Cultural, Civic, Religious.

Direction: Positive, Negative, Neutral.

Intensity: Weak, Moderate, Strong

Image: Back Page of the Islamiat Textbook for class 10th by Peshawar Text Book Board Peshawar.

Aspect: Social, Cultural, Civic, Religious.

Direction: Positive, Negative, Neutral.

Intensity: Weak, Moderate, Strong

Title: Peace Building

Peace Building Categories: (1) Indigenous Approaches to Peace, (2) Women Education (3) Women Emancipation and (4) Bad Governance.

Text:

Lesson: 02

Title: (Migration and Jihad) ہجرت و جہاد

18 صفحہ نمبر 110 پیرگراف نمبر 3 لائن نمبر 16 تا

Page#102 Paragraph #02, lines 16,18

(i) ترجمہ : جہاد کی ایک قسم جہاد بالعلم ہے۔ دنیا کا تمام شر اور فساد جہالت کا نتیجہ ہے اور اس کے دور کرنا ضروری ہے۔ اگر انسان عقل و شعور اور علم و دانش رکھتا ہے تو اسے چاہیے کہ دوسروں کو بھی اسے سے فیض پہنچائے۔ (العنکبوت 69)

Translation:

A type of jihad is jihad for knowledge. All the evil and corruption of the world is the result of ignorance and it is necessary to overcome. If man is a wise and knowledgeable person, then he should impart it to others. (Alkektab 69). (Education)-(Social)(Positive)(Strong)

Aspect: Social

Direction: Positive

Intensity: Strong(i)

Title: Peace Building

Main Topic: Peace Building

Peace Building Categories: (1) Indigenous Approaches to Peace, (2) Women Education (3) Women Emancipation and (4) Bad Governance

Text:

Lesson:03

Title: (Rights of Others and Information About Human Interaction and Relationship) حقوق العباد ، انسانی رشتوں اور تعلقات کے متعلق

Main Theme: (Prophet SAW Life and sayings) نبی اکرم ﷺ کی سیرت اور ارشادات:

صفحہ نمبر 113 پیراگراف 1 لائن نمبر 1 ، 2 ، 3 ، 4 ، 13

Page#113 Paragraph #01, lines 1,2,3,4,13

اور بقیہ حصہ پیراگراف

(i) ترجمہ : نبی اکرم ﷺ کی سیرت طیبہ اور ارشادات گرامی نے انسانی زندگی عزت و ناموس اور مال و اسباب کو تحفظ فراہم کیا ۔ حضرت محمد ﷺ نے اپنے سیرت کے ذریعے نسان کو برابری کا حق دیا ۔

Translation

The model of Prophet Muhammad (SAW) has provided protection for human life, honor, property other worldly things and he proved it while he himself maintained and exercised equality in His life and gave the right to equality. (Equality)-(Social) (Positive)(Strong).

(ii) - ترجمہ : ملازموں اور خدمت گاروں کے ساتھ برابری کے سلوک کا عملی نمونہ پیش کیا اور ان کے اس حق کے بارے میں خاص تاکید فرمائی۔

Translation

The model of Prophet Muhammad (SAW) provided a practical pattern of equality with workers and emphasized their rights. (Equality)(Social) (Positive)(Strong).
(iii) - ترجمہ : حضور ﷺ نے اپنے عمل سے عورتوں کے احترام کا حق دیا۔

Translation

The Prophet (SAW) gave the right to respect women with their actions.(Equality)
صفحہ 114 پیراگراف نمبر 3 لائن نمبر 21 تا 22

Page#114, Paragraph #03, lines 21,22

(iv) ترجمہ : اللہ تعالیٰ کا ارشاد ہے کہ انسانوں ہم نے تم سب کو ایک مرد اور عورت سے پیدا کیا ہے اور تمہیں جماعتوں اور قبیلوں میں بانٹ دیا کہ تم الگ الگ پہنچانے جاسکو۔

Translation

Allah Almighty states that humans have created you from a man and woman, and divided into groups and tribes that you can be identified. (Equality)(Social) (Positive)(Strong).

صفحہ نمبر 115

(vi) - ترجمہ : تمہاری بیویوں کا تم پر اور ان پر تمہارا حق ہے بیویوں پر تمہارا حق اتنا ہے۔

Translation

Your wives have rights over you and you have right over your wives too. (Equal Rights)(Religious) (Positive)(Strong).

(v)۔ ترجمہ :۔ انہیں اچھا کھلاؤ اور رواج کے مطابق اچھا پہناؤ عورتوں کے معاملے میں فراخ دلی سے کام لو۔ کیونکہ درحقیقت وہ ایک طرح سے تمہاری پابند ہے

Translation

Feed them well and make them good customs, according to the tradition. Because of course they are bound to you in a similar way. (Equal Rights)(Social) (Positive)(Strong).

Aspect: - Social and Religious

Direction: - Positive

Intensity: -

Weak:

Moderate:

Strong: (i), (ii) (iii) (iv),(v)

Title: Peace Building

Main Topic: Peace Building

Peace Building Categories: (1) Indigenous Approaches to Peace, (2) Women Education (3) Women Emancipation and (4) Bad Governance

Text:

Lesson.04, Part B,

(i) لَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ آمَنُوا بِآيَاتِنَا وَلَمْ يَمُنُوا بِآيَاتِنَا وَلَمْ يُجْرُوا جُورًا مِمَّنْ دَيَّرُوا كَمَا نَبَرُّوهُمُ وَتَفْسِطُوا إِلَيْهِمْ

إِنَّ اللَّهَ يُحِبُّ الْمُفْسِدِينَ ؕ

Page,84, lines 02, 03

Translation,

He does not forbid you to deal kindly and justly with anyone who has not fought you for your faith or driven you out of your homes: God loves the just. (Justice)

Aspect: Religious

Direction: (i) Positive (i)

Intensity:

Weak: ()

Moderate:

Strong (i).

Islamiat Text for Class 10th

Table 4.1 Frequency of Peace building contents under the category of Indigenous Approaches to Peace reflected in the Islamiat Text for class 10th Peshawar Text Book Board Khyber PukhtoonKhwa.

Content Form	Peace Building Contents (Indigenous Approaches to Peace)	Total
--------------	---	-------

		01	02	03	04	05	06	
Text	f	00	000	00	00	00	00	17
	%	00	00	00	00	00	00	00

Keys: Refer **Appendix A1** for Indigenous Approaches to Peace

Table 4.1 reflects the frequency of peace building content under the category of Indigenous Approaches to Peace in the text contents of Islamiat class 10th text book. In the whole book, neither of the contents existed for the category “Indigenous Approaches to Peace” of peace building contents.

Table 4.2 Frequency of Peace building contents under the category of Women Education reflected in the Islamiat Text for class 10th Peshawar Text Book Board Khyber PukhtoonKhwa.

Content Form		Peace Building Contents (Women Education)	Total
Text	f	01	17
	%	5.8%	5.8%

Keys: Refer **Appendix A 2** for Women Education

Table 4.2 reflects the frequency of peace building content under the category of Women Education in the text contents of Islamiat class 10th text book. In the whole book, (5.8 %) of the contents existed for the category “Women Education” of peace building contents.

Table 4.3 Frequency of Peace building contents under the category of Women Emancipation reflected in the Islamiat Text for class 10th Peshawar Text Book Board Khyber PukhtoonKhwa.

Content Form		Peace Building Contents (Women Emancipation)						Total
		01	02	03	04	05	06	
Text	f	00	00	00	00	05	00	17
	%	00	00	00	00	29.4%	00	29.4%

Keys: Refer **Appendix A 3** for Women Emancipation

Table 4.3 reflects the frequency of peace building content under the category of Women Education in the text contents of Islamiat class 10th text book. In the whole book, (29.4%) of the contents of Equal Rights existed for the category “Women Emancipation” of peace building contents. Other contents of the category which are Equal Opportunities in

Health, Equal Opportunities in Education, Equal Shares in Property, Equal Opportunities in Employment and Equal Opportunities in Employment totally missing in the whole book of Islamiat class 10th.

Table 4.4 Frequency of Peace building contents under the category of Bad Governance reflected in the Islamiat Text for class 10th Peshawar Text Book Board Khyber PukhtoonKhwa.

Content Form		Peace Building Contents (Bad Governance)				Total
		01	02	03	04	
Text	f	00	01	00	00	17
	%	00	5.8%	00	00	5.8%

Keys: Refer **Appendix A 4** for Bad Governance

Table 4.4 reflects the frequency of peace building content under the category of Bad Governance in the text contents of Islamiat class 10th text book. In the whole book, only (5.8%) of the contents of Justice existed for the category of Bad Governance of peace building contents. Other contents of the category which includes Peaceful Co-existence, Honesty and Simplicity are not available in the Islamiat Text for class 10th Peshawar Text Book Board Khyber PukhtoonKhwa.

Table 4.5 Frequency of aspect of Peace Building Reflected in the Islamiat Text Book Peshawar Text Book Board Khyber PakhtunKhwa

S.No	Peace Building Contents		Aspect				Total
			Social	Cultural	Political	Religious	
			1	2	3	4	
1	Indigenous Approaches to Peace Building	T	f				
			%				
2	Women Education	T	f	01			01
			%	5.8%			5.8%
3	Women Emancipation	T	f	04		01	05
			%	23.8%		5.8%	29.4%
4	Bad Governance	T	f			01	01
			%			5.8%	5.8%
	Total		f	05		02	07
			%	29.6%		11.6	41.0%

Table 4.5 reflects the frequency of Peace Building imitated in the text of class 10th Islamiat Text Book Peshawar Text Book Board Khyber PakhtunKhwa from the stand point of aspects. In the entire book, the highest percentage (29.6 %) of social aspect and

the next highest percentage (11.6%) of religious aspect whereas cultural and political aspects were not reflected.

Table 4.6 Frequency of Direction of Peace Building Reflected in the Islamiat Text Book Peshawar Text Book Board Khyber PakhtunKhwa

Sr.No.	Peace Building Contents		Direction			Total
			Positive	Negative	Neutral	
1	Indigenous Approaches to Peace Building	T	f			
			%			
2	Women Education	T	f		01	01
			%		5.8%	5.8%
3	Women Emancipation	T	f	05		05
			%	29.4%		29.4%
4	Bad Governance	T	f	01		01
			%	5.8%		5.8%
Total			f	06	01	07
			%	35.2%		5.8%

Table 4.6 reflects the frequency of Peace Building imitated in the text of class 10th Islamiat Text Book Peshawar Text Book Board Khyber PakhtunKhwa from the direction. In the entire book, the highest percentage (35.2%) among the peace building content was positive. Next highest percentage (5.8 %) was neutral whereas the lowest percentages (00%) was negative in direction.

Table 4.7 Frequency of Intensity of Peace Building Reflected in the Islamiat Text Book Peshawar Text Book Board Khyber PakhtunKhwa

Sr.No.	Peace Building Contents		Intensity			Total
			Weak	Moderate	Strong	
1	Indigenous Approaches to Peace Building	T	f			
			%			
2	Women Education	T	f		01	01
			%		5.8%	5.8%
3	Women Emancipation	T	f		05	05
			%		29.4%	29.4%
4	Bad Governance	T	f		01	01
			%		5.8%	5.8%
Total			f		07	07
			%		41%	41%

Table 4.7 reflects the frequency of Peace Building imitated in the text of class 10th Islamiat Text Book Peshawar Text Book Board Khyber PakhtunKhwa from the

intensity. In the entire book, the highest percentage (41%) among the peace building contents was strong, whereas moderate and weak intensity were shown in zero percentages.

Class 10th Islamiat Over all Book Analysis in the context of Peace Building Contents

Table 4.8 Total Frequency of Peace Building in Text Book (Islamiat) of Class 10th.

Textbook		Peace Building Contents				Total
		01	02	03	04	
Islamiat	f	00	01	05	01	17
Class 10 th	%	0.0%	5.8%	29.4%	5.8%	41.0 %

Table 4.8 reflects frequency of Peace Building Text Book of Class 10th which are included in the study of peace building content with highest percentage which is (29.45%) for women emancipation. Women education and Bad governance are with 5.8% each in the second highest level. Indigenous approaches to peace category was totally ignored in the class 10th Islamiat.

5.0 Summary

The elementary objective of this research study was to, analyze the curriculum contents of secondary education in the context of peace building process in post-conflict setting in Swat Khyber PukhtunKhwa. Content analysis of the text book of class 10th humanities book Islamiat was carried out.

5.1 Findings of the Study

This research study has the findings which are the following.
Finding of Content analysis of class 10th books (Islamiat)

(a) the Indigenous Approaches to Peace

The total findings of Peace building Process under the Indigenous Approaches to Peace contents were found missing in Islamiat text book.

(b) Women Education

The total findings of Peace building contents under the category of Women Education was also totally imitated 5.8% in Islamiat text book.

(c) Women Emancipation

The total findings of Peace building Process under the category of Women emancipation was shown with 29.4 % in Islamiat text book.

(d) Bad Governance

Finally, the total findings of Peace building contents under the category of bad governance was displayed with (5.8%) in Islamiat text book.

5.2 Discussion

Elahi (2015) opines that Pukhtoonwali maintains homogeneity and peace in the society. Wardak (2003), Kakar (2007) and Khalid (2014) are of the view that Pukhtoonwali with its tenets like jirga, hujra and nanwa may be used for peace promotion in the society.

These tenets were sorted out in content analysis of class 10th Islamiat but it was deficient of these tenets.

The study shows no such content related with the female education has been found in the Islamiat text book of class 10th.

It also focused on justice, respect for human rights, tolerance and peace contents in the Islamiat text book of class 10th but the text book content analysis revealed that no such content existed.

The third bigger of violence in Swat is the matter of bad governance which fueled the conflict severely. As Orakzai (2011) cited Delerach (1997) from which she opined that conflicts are fueled by bad governance issues. The ethnic, religious leaders, intellectuals, academicians and philanthropist leaders are central to the building infrastructure of peace building. The main issue among them is that they are in conflict with each other in their various approaches towards peace and development in the vicinity. Religious leaders put emphasis on Islamic laws, cultural and religious approaches to guide strategies; while NGO's leaders call for education, women emancipation, empowerment and development. It is the need of the time to bring them all on one page in connection of their opposing views and suggestions. It can be done by involving all the central actors (leaders) to the Jirga on the basis of Pukhtoonwali with their core characteristics like respecting each other views.

5.3 Conclusions

The selected text book of class 10th Islamiat does not sufficiently imitate the Peace building contents.

The total text that appeared in connection of text book of class 10th Islamiat was that most Peace building content did not look as if to have engrossed the grave attention of the author of text book of class 10th Islamiat.

The evaluation of text books of class 10th Islamiat, displayed that out of four cover Peace building contents. Among them only Women Emancipation had been duly taken care of in their writing. Indigenous Approaches to Peace had been not at all imitated in the text books class 10th English; With the least amount of coverage in the text book of Islamiat were Women Education, and Bad Governance.

Class 10th Islamiat.

The reflection of the 'Women Emancipation' content was social as well as religious in aspects, maximum positive in direction and strong in intensity in the class 10th, Islamiat. Whereas 'Women Education' and 'Bad Governance' were social, positive and strong in direction. Indigenous approaches to peace was totally ignored in the class 10th Islamiat.

5.4 Recommendations for Practice

It was revealed from the findings of content analysis of secondary education curricula which was class 10th text book i.e. class 10th Islamiat that school going children need to be

educated about indigenous approaches to peace, which are Jirga, Hujra and Nanawati which are dominant features of Pukhtun society. If they know about such features of their society then they would bring them in use and they would not humiliate as well as cheat each other's. It may be done through our so-called education system which needs to be reformed. Its reformation includes to create a generation which is not only sound academically but also be highly groomed in ethics and national citizenship. Now the question arises, how this would occur? we have to keep the momentum of upgrading curriculum about required information, skills, motivation and for the desired outcome.

Consequently, all social system and its allied agencies which influence students mentally need to be based on principles of peace building ingredients. This is especially true for school organizations which in spite of inequalities in access to the world, act a large percentage of student of school age.

Now a days, we are standing at junction where our society has been facing the upheavals of war on terror activities for the last decade. It has disturbed the whole fabric of the society and shattered peace in the society. As result, big migration took place in 2009 in district Swat. All these are happening even though our state establishes its writ and fought very rigorously against anti-state actors. In addition, the whole government machinery, is even ready to come up to aid the victims of war on terror precisely. The question arises what else should be done to bring the society to reconstruct its shattered fabric again to the position as it was before 2009 in Malakand division and to maintain peace permanently. The obvious answer is that overhauling and reformation of our educational system which may readdress the root causes of the issue in order to prepare the young generation not to slip to the situations as happened in 2007-8.

It is one of those drawbacks of this educational scheme that our educational institutes are incapable of creating a climate in which a war on terror hit society reconstruct its shattered fabric and attain peace. To remedy this situation, the contents of peace are needed to be included in the curriculum at all level.

Peace building is an education that makes fosters an attitude of tolerance, goodwill, respect for other human being and removal of prejudices and hate towards other human beings. Therefore, the inculcation of self-esteems and recognition based on Pukhtoonwali in Pukhtun society is an essential part of their life. The educational system and its delivery contents did not pay any heed to the peace building dimension that is why turmoil and disturbance occurred.

REFERENCES

- [1] Ahmad, S. (Spring 2012). The Taliban And Girls' Education In Pakistan And Afghanistan – with a case study of the situation in the Swat District. Sweden: Department of Sociology, Lund University,.
- [2] Ahmed, Z. S. (2011). Peace and Conflict Impact Assessment (PCIA): Lessons from Pakistan. *Peace & Conflict Review* , 12.
- [3] Ali, A. (2010). Economic cost of terrorism: A case study of Pakistan. Islamabad: Strategic Studies.

- [4] Avis, W. (2016). Drivers of Conflict In the Swat Valley ,Pakistan . Governance ,Social Development,Humanitarian Conflict.
- [5] Bakhtiar. (2010). A Short History of Khyber Pukhtun Khwa (Revised). Swabi : Inayat ur Rehman ,Arshid Publishers,0092938-221296.
- [6] Bangash, D. (,2012, December). Socio-Economic Conditions of Post-Conflict Swat: A critical Appraisal. A Journal of Peace& Development, 2, 14.
- [7] Creswell, P. C. (2007). Designing and Conducting Mixed Methods Research. Thousands Oaks: Sage Publications.
- [8] David Bloomfield, T. B. (2003). Reconciliation After Violent Conflict. Sweden: International IDEA,Stockholm.
- [9] Emily Vargas-Barón, H. B. (2007). From Bullets to Blackboard. Washington D.C: Inter-American Development Bank.
- [10] Fleishner, J. (2011). Governance and militancy in Swat valley,, Center for strategic and International Studies (CSIS), 12.
- [11] Hernando Barrios-Tao,Jose Maria Siciliani-Barraz,Bibiano Bonila-Barrios. (2015). Education Programs in Post Conflict Enviroments: A Review from Liberia ,Sierra & South Africa. EDUCARE ELECTRONIC JOURNAL, 02(01), 22.
- [12] Ilahi, N. (2015). Development in Crises Livelihoods and Social Complexities in Swat, Khyber Pukhtunkhwa,Pakistan. Norway: Norwegian University of Life Sciences, NMBU,.
- [13] Kakar, P. (2007). Tribal Law of Pashtunwali and Women's Legislative Authority.Retrieved from <http://www.law.harvard.edu/programs/ilsp/research/kakar.pdf> (accessed 17 July 2019).
- [14] Kester, K. (2010 ·). Education for Peace: Content, Form, and Structure: Mobilizing Youth for Civic Engagement. Peace and Conflict Review · Volume 4 Issue 2 · , 10.
- [15] Khalid, F. (2014). Traditional Mechanisms Of Conflict Resolution: An Analysis Of Jirga In Pukhtoon Society. Proceedings of International Conference on Local Representation of Power in South Asia (p. 15). Lahore: GC University.
- [16] Lantieri, L. a. (1996). Waging Peace in Our Schools. Boston, MA: Beacon Press.
- [17] Masood, A. (2009). How Green Was My Valley. Retrieved from <https://www.foreignpolicyjournal.com/2009/05/26/how-green-was-my-valley/>.
- [18] (a) Orakzai, S. B. (2011). Conflict In the Swat Valley of Pakistan. 14.

- [19] (b) Orakzai, S. B. (2012).:Pukhtun Culture & Peace Building Theory-
Practice Application. Journal of Peace Building & Development, 06, 14.
- [20] Rahi, F.-E.-R. (2011). Aur Swat Jalta Raha (And the Swat was burning),.
Swat Mingora: Shoaib Sons.
- [21] Rasool, A. (2012). How Bad Governance Led to Conflict: The Case of
Swat,Pakistan. Lahore: Center for Public Policy & Governance .
- [22] a) Rome, S. (2011). Crisis and Reconciliation in Swat. Pakistaniaat: A
Journal of Pakistan studies, 03(01), 27.
- [23] (b) Rome, S. e. (2008). Swat State (1915-1969) From Genesis to Merger:
An Analysis of Political, Administrative, Socio-Political,.,Karachi: Oxford
University Press.
- [24] Salomon, G. (2002). The Nature of Peace Education: Not All Programs
Are Created Equals. In In G. Salomon and B. Nevo (eds.), Peace Education: The
Concept,Principles and Practices Around the World. Mahwah, N.J.: Erlbaum.
- [25] Shukla, M. T. (2011). A Study Of Selected Textbooks With Reference To
Human Rights And Its Educational Implications. Ahmedabad-382426:
Department of Education,Ganpat University, Ganpat Vidyanagar, Kherva -
382711.
- [26] Thomas H. Johnson ,M. Chris Mason. (2008). No Sign until the Burst of
Fire Understanding the Pakistan-Afghanistan Frontier. International Security,,
32(04), 37.
- [27] Wardak, A. (2003). Jirga - A Traditional Mechanism of Conflict
Resolution in Afghanistan. 20.
- [28] Zafar, R. (2011). Development and the Battle for Swat. The Fletcher
School Online Journal for issues related to Southwest Asia and Islamic
Civilization, 10.

Appendix A6

Indigence Approaches		Women Education		Women Emancipation		Bad Governance	
	Traditional Approach	7	Education	8	Equal Opportunities in Health	14	Peaceful Co-existence
1	Jirga			9	Equal Opportunities in Education	15	Justice
2	Nanawati			10	Equal Shares in Property	16	Honesty
3	Hujra			11	Equal Opportunities in Employment	17	Simplicity
4	Tiga			12	Equal Rights		
	Modern Approaches			13	Gender Equality		
5	Virtual Jirga						
6	Socially Public Networks						