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### CULTURE OF PEACE: ANALYSIS OF STUDENTS' AWARENESS TOWARD PEACE EDUCATION AT SECONDARY LEVEL

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#### **ABSTRACT**

The study was designed to analyze the students' awareness of peace education at the secondary level. The research design was descriptive and the survey method was used to find out how high school students felt about Peace education. The population of the study was comprised of Students who were admitted at the secondary school level in 10<sup>th</sup> grade in the Lahore division in the districts i.e., Lahore, Kasur, Sheikhpura and Nankana Sahab. The sample of the study was drawn from the population which consisted of 1480 of 10th grade students. A questionnaire

was developed based on a five-point Likert scale for data collection. The tool was composed of two parts i.e., background knowledge of peace education and sub aspects i.e., Peace education awareness, Peace responsibilities, tolerance, and human rights. Validation of the tool was managed through experts' opinions. The reliability was ensured by applying Cronbach Alpha and its value was found .899. It was found that the students were significantly different opinions on the majority of peace education aspects while location-wise, the students were more knowled living in urban areas. The male students were more knowledge about the aspects of peace education than female students while the overall knowledge of the students was found average. It is recommended to provide learning opportunities to the students in the classroom through the revision of content and also train teachers about peace education.

## INTRODUCTION

Irenology is an area of study that is often called peace studies or peace and conflict studies. It is usually part of the social and political sciences. It looks at the many reasons why wars happen and the many threats to world peace. From an academic point of view, the topic at hand is based on Social Pedagogy and a multifaceted field of action for Social Education in its practical and professional dimensions: Education for peace. This way of teaching is often called "Popular Education" in Latin America (Boulding, 1988). It is based on a French movement with the same name. To deal with the problem of peace education, you have to face a wide range of complicated realities that are shaped by violence and are relevant to the situation at hand. Certainly, the goal of peace education is to lay the groundwork that will allow the identification and analysis of present and future realities, to propose intervention mechanisms to improve the problems found, such as different forms of coexistence that lead to deconstruct, build, or reconstruct fairer societies for life, societies based on human rights, both inside and outside of the school setting, societies in which everyone has a place (Awang, et al., 2008).

To do this, it's important to look at things from many different angles, such as one's own personal and social development, the protection and use of human rights, the effective management and resolution of conflicts, the expansion of educational opportunities beyond the traditional classroom, and the use of good pedagogical and methodological principles. In order to create a harmonious and all-encompassing "culture of peace," it is also important to use socio-educational practices that create spaces, moments, situations, or events that raise awareness and help people understand the processes of change and management of the issue under improvement, overcoming, or integral development. Jenkins (2004) says that the presence of multiple perspectives and interests, including political, ideological, economic, social, etc. in a context where structural violence, and often other types of violence (direct-verbal, psychological and physical, and cultural-symbolic) pose a significant challenge to Peace Research and socio-educational processes, cannot be ignored. When all of these things work together, they create a "threshold of tolerance" for each other and sometimes add to the unfairness that the system as a whole creates (Ferreira, 2001). Overall, the goal of this study is to take a broad look at the educational and social processes that try to build a culture of peace, as well as the different parts of peace education and how they fit together.

## *Peace and Peace Education*

### *A Historical Perspective*

Francisco Muoz says that the idea of peace didn't come into being until much later in human history. This is because peace had to be seen as a fundamental part of social reality, which wasn't the case in the first years, centuries, and millennia of human history. Its beginnings are tied to the beginnings of people, and its growth is tied to how people have changed over time. Characteristics like socialization, learning, group behaviour, sharing, association, teamwork, altruism, etc. show how species have changed over time. Claassen and Monson (2012) say that the idea of peace needs a level of social and symbolic complexity that did not exist in those times.

After a tipping point of differentiation and "complexity" in social development, taxonomies were made to understand social events. Because of this, the idea of peace came to light, gave meaning to social behaviours, and has stuck around ever since. After World War II, the 20th century started to look at peace as a scientific problem, with different academic approaches and more detailed explanations adding to the bigger picture of how people act. Views that link the idea of peace to the idea of war and, by extension, the need to stop, explain, and study the tragedies of war. When people talked about peace, they often talked about a world without war (Harris, 2003).

Research for Peace has taken all of these points of view and interests into account by looking at different sectors, platforms, and social and academic institutions with scientific and research missions (such as universities, research institutes, educational centers, and the scientific community as a whole). So, Research for Peace has been kept going by new and cross-disciplinary tools and methods, as well as philosophical and scientific points of view. This has led to significant progress in the treatment and solution of human problems based on experience and thought (Sleeter, 1996). Peace Education's start and growth can't be ignored when thinking of new ways to look at and think about these events. According to Jares, this development can be seen from 5 major currents or schools, as follows:

**Table 1:** Historical Evaluation of Peace Education

The Escuela Nueva model (1919-1930)	Encourages schools to stop using weapons and talks about important social problems. This is the first global network of programs like Escuela Nueva that teach people to respect each other and think critically.	María Montessori, Pierre Bovet, Pere Rosselló.
The Escuela Moderna model (1928-1980)	Cooperation, unity, accepting differences, and globalization are all important ideas. The Escuela	Célestine Freinet Georges Prevot Bruno Ciari

	Popular was made so that education could be used to fight against social and economic inequality and start political change.	
UNESCO associated schools Since 1960	Key tenets include the protection of human rights and individual freedom, as well as foreign diplomacy and mutual understanding. It brings together Disarmament Education and Environmental Education and sets up a network of Associated Schools around the world.	UNESCO
	It is very important to have "firmness in the truth" and "nonviolent action" as guiding ideals. The methods are not working together and not following the rules. Students learn to depend on themselves, to help others without being asked, and to stand up against wrongdoing when they see it. Parents are involved in their children's education, and the school is open and sensitive to the environment. The goal is on educating the whole child.	Mohandas K.
Non-violence		Gandhi
and Peace		Martin Luther
Education		King
Since 1919		Bhave Vinoba
		Joseph J. Lanza
		del Vasto, Jacques
		Sémelin,
		Lorenzo Milani,
		Danilo Dolci,
		Aldo Capitini
The		Paulo Freire

Research	It is based on real-world studies of violence, war, and peace. It does a philosophical study of how teachers teach now and gets ideas from the work of famous teachers. Using this idea, people come up with and teach ways to resolve and change conflicts. It gets people to do good things by using engaging, conversational, and social-affective methods. Within the framework of IPAZ11, other currents and methods like Imperfect Peace emerge from a humanizing and realistic picture of unfinished processes that are surrounded by the uncertainty of social complexity.	John Dewey
School on		Johan Galtung
Peace and		Kennet Boulding
Conflict		John P. Lederach
Since 1964		Francisco Muñoz

(Kester, 2022)

Even though it got off to a good start at the end of the 1950s, college campuses were mostly hostile to the Peace Research movement. But universities aren't in charge of this work. Instead, research institutions' academic work was too small, and a bigger social activity grew up (Reardon, 1998). When it comes to Peace Education (PE), most existing publications take a prescriptive, not-always-appropriate approach by outlining the field's definition and goals, outlining the field's defining characteristics, and listing subject areas to think about. But the best way to describe Peace Education is as "a social practice that promotes certain values, tries to make a certain type of emotion come out, and encourages the resignification of words and ideas with which we can identify. It is both a policy and an educational effort to make people more self-aware so they can work to change the social dynamics that lead to violence and gain the moral strength to overcome the personal and social obstacles that keep them from reaching their full potential.

In the speech he gave when he was given the UNESCO Prize for Peace Education in 1989, Freire said that PE can be used to point out wrongdoing and make people more critical. Every country has made peace education a required part of its school curriculum. This is done to teach young people patriotism and duty. People say that students who take Peace education seriously will be

successful in all areas of their lives. To help kids do well in school and their daily lives, it's important to know how they feel about Peace education. The research found very few studies that looked at how students felt about Peace education. The main goal of the study, then, is to find out how high school students feel about Peace education. So, the goal of this study is to find out what high school kids think about Peace education.

### **OBJECTIVES OF THE STUDY**

The objectives of the study were:

1. To find out the students' opinions about peace education aspects i.e., awareness; responsibilities; tolerance and human rights at the secondary school level.
2. To compare location-wise students' opinions about peace education aspects i.e., awareness; responsibilities; tolerance and human rights at the secondary school level.
3. To compare gender-wise students' opinions about peace education aspects i.e., awareness; responsibilities; tolerance and human rights at the secondary school level.

### **SIGNIFICANCE OF THE STUDY**

This study may give us a better understanding of how students feel about Peace education and help them to improve their personal and social lives. The results of the study could be used to disprove or back up some widely held beliefs, as a thorough look at the literature shows some unexpected findings. This study will help schools learn more about how their students feel about Peace education. This will help them help to change their views and become responsible and helpful members of society.

The results of the study may be used by teachers to encourage their students to learn the social skills they need to become useful members of society. People who care about how students feel about Peace education in secondary schools might find the results of this study useful. They might also know how students feel about Peace education right now. The study may help us to understand how students feel about Peace education and what they could do as good citizens. Researchers hope that these results may help teachers and policy-makers to make better plans for citizens to become more civic-minded. Youth involvement in decision-making can make citizens more engaged and responsible. Only the school has the power to change the way students think and motivate them to develop trust, tolerance, and a strong desire to build a fair and strong state.

### **LITERATURE REVIEW**

#### *Attitude*

The way a student feels about learning can be called their attitude. Awang et al. (2013) found that kids who don't like school can find it hard to learn more than

just the basics. If a student has a bad attitude about teaching themselves, that attitude can be changed through a process that tries to figure out what causes it. How can a teacher figure out why a student wants to learn? When students don't understand something or don't seem interested, teachers just talk with them. A student's response could be anything from anger and defiance to worry and even getting sick. Amna (2012) says that the hard part is for the teacher to use what they've learned about the student's learning habits to help them have a better attitude. When it comes to money, older students have a better chance of seeing the benefits of their schooling. The young children aren't old enough to see the bigger picture. They need drive and positive reinforcement right away. To be successful, you need to be ready to learn, have an open mind, and take part in learning activities. Having a learning attitude that is both driven and relaxed depends on how old you are and when you get the chance.

### ***Students' Attitude Toward Peace Education***

Schools and education are among the most delicate and sensitive issues because they are so important for teaching students about society and forming how they feel about themselves, other people, society, human rights, and public life. In the past, children learned about society's ideals, beliefs, and the "right way to live" through a mix of formal education and parental guidance. Students shouldn't just learn about civil society and human rights in one class. They should learn about these things throughout their schooling. The goal of peace education may be to teach kids how to look at national and personal problems positively. It may be a part of every part of education. (Pirsl et al., 2007). Knowledge transfer, teaching values, and getting people to get involved are all highly debated topics in the Peace field. Also, there are many ways to teach about peace in school. There are many ways to do this, such as talking about Peace in all required history classes or making hands-on, real-world learning chances. Demographics, economics, and the political culture of a school area, as well as the type of school (public, private, religious, or secular), all play a role in how educators see and approach Peace education.

### ***Role of Peace Education in Pakistan***

The goal of peace education is to better prepare young people for roles in government and politics, both locally and nationally so that they can make good contributions to the growth of their country. Mindfulness training is what helps people in the city feel connected to their home country. Progress is, at its most basic, a plan to improve the social, economic, and political well-being of society as a whole. In a democracy where the majority rules or to improve the country as a whole, it is important for residents to work together. The new government structure makes it clear that citizens now have to be both active and involved. Since it is the main way to make politicians answer for their actions (Amna, 2012). The school curriculum doesn't include free-standing municipal education, and other subjects like Islamiyat, Social Studies, and Pakistani Studies don't have enough community-based education material. Because the national instruction plan doesn't talk about metro training directly, it is ignored in everything from the educational arrangement report to the distribution of our reading materials. Also, the main goal of urban schooling in Pakistan is to teach

people to trust the government. Instead of only thinking about metro education in terms of the curriculum, we should plan fights and events that happen outside of schools and involve the whole community (Amna, 2012).

### *Development of Peace Education in the Social Studies*

With this clear and strong position statement, we can finally say, "Teachers who give social examinations have a duty and a duty to change the focus of their study halls to teaching character and city ethics." They shouldn't be afraid or hesitant to work toward these goals. The country's test of self-government will come down to how well the American people use their networks. (Colby et al., 2003) It is a very important part of the job of social investigators in this country to make sure that this source of urban peace stays running. The virtue can't be bought in a box. Changing who you are is a complicated and time-consuming process. James Q. Wilson, who has spent his life studying people's personalities, has said, "We don't know how character is designed in a scientifically rigorous way." There is a lot of research and information that can be used to solve this problem. From these results and studies, we can conclude that studying literature, history, the Peaces, and political laws is important for shaping the thoughts of both young people and adults. These disciplines have been around for a long time, and they help people grow their public and private selves (Armingeon, 2007).

Claassen and Monson (2012) say that the kids around us learn, remember, and copy what they see, especially when they see us adults living and doing things in a certain way and moving forward together in our ways. This is our character, and it shows in how we live and what we do. People often forget that American democracy started as an experiment, even though the U.S. is the world's greatest constitutional democracy and its people have learned a lot from what they did here. The author of the Federalist Papers says that with just one experiment, the morals of the people can be made better. Good character comes from having strong moral convictions, self-discipline, and respect for others. If the people of the United States don't want to take part in public matters, American democracy will fail and lose all meaning. Burns, Schlozman, and Verba (2001) say that good American self-government needs leaders with public character traits like public spirit, courtesy, respect for the law, a critical mind, and the ability to discuss and find a middle ground.

Is it possible that learning how to solve conflicts could help people become more well-rounded and peaceful? One's family, religious views, place of work, and anything else that ties him to common society should be the main focus when it comes to improving one's moral disposition and close-to-home character, which also includes one's ethical quality. But schools are a big part of how a person's character changes for the better. Programs that want to get kids interested in learning should give them chances to work on both their public and private selves. Character building is promoted by learning exercises. Some of the qualities are the following examples,

Cooperative learning activities, class meetings, councils, motivational talks, mock trials, elections, group exercises and student courts tend to promote many



important traits of citizenship, such as courtesy, courage, self-maintenance, persistence, goodwill and respect for other fellow beings (Burns et al., 2001). Schools and community service projects foster traits like self-maintenance, modesty, punctuality and responsibility. These character traits are developed by teaching children and teenagers, keeping the school atmosphere disciplined and taking part in various school activities. Respect for people can be increased if schools collaborate with Peace organizations. By asking society's elders to come talk to the students and provide them opportunities to observe and participate in Peace organizations.

## RESEARCH METHODOLOGY

The study aimed to analyze the students' awareness of peace education at the secondary level. The research design was descriptive and the survey method was used to find out how high school students felt about Peace education. The population of the study was comprised of Students who were admitted at the secondary school level in 10<sup>th</sup> grade. The sample of the study was drawn from the population which consisted of 1480 10th grade students of Lahore division in the districts i.e., Lahore, Kasur, Sheikhpura and Nankana Sahab. A questionnaire was developed based on a five-point Likert scale for data collection. The tool was composed of two parts i.e., background knowledge and sub aspects i.e., Peace education awareness, Peace responsibility, tolerance, and human rights. Validation of the tool was managed through experts' opinions. The reliability was ensured by applying Conbach Alpha and its value was found .899. It was found that the students were significantly different opinions on the majority of peace education aspects while location-wise, the students were more knowledge living in urban areas. The male students were more knowledge about the aspects of peace education than female students while the overall knowledge of the students was found average. It is recommended to provide learning opportunities to the students in the classroom through the revision of content and also train teachers about peace education.

## DATA ANALYSIS AND INTERPRETATION

The collected data were properly organized and analyzed by applying both descriptive statistics i.e., mean score and inferential statistics i.e., One-Way ANOVA and t-test. The analyzed data were properly presented in tabular form and interpreted accordingly.

**Table 2:** Students' Awareness about Peace Education Aspects Awareness, Responsibilities, Tolerance and Human Rights at Secondary Level

Factors	Districts	N	M	SD	Df	F	Sig.
Total Score Peace Education	Lahore	680	83.02 79	19.674 84	3	2.733	.042
	Kasur	320	84.39 67	21.776 59	147 6		
	Sheikhpura	300	84.31 33	20.356 07	147 9		
	NankanaSah ab	180	79.69 00	17.503 88			

	Total	1480	83.1149	20.01984			
Peace Education	Lahore	680	20.6971	6.26508	3	1.506	.211
Awareness	Kasur	320	20.9967	6.74747	1476		
	Sheikhupura	300	20.9133	6.46311	1479		
	Nankana Sahab	180	19.8550	5.89898			
	Total	1480	20.6878	6.36196			
Peace Responsibilities	Lahore	80	21.7309	7.32355	2	1.357	.254
	Kasur	20	22.0467	7.74280	200		
	Sheikhupura	30	21.9433	7.03266			
	Nankana Sahab	70	20.8100	6.32089			
Tolerance	Lahore	680	19.9471	5.96357	3	1.473	.220
	Kasur	320	20.1900	6.29917	1476		
	Sheikhupura	300	20.4100	6.08044	1479		
	Nankana Sahab	180	19.3100	5.40462			
	Total	1480	20.0041	5.98838			
Human Rights	Lahore	680	20.6529	6.00099	3	2.504	.058
	Kasur	320	21.1633	6.95975	1476		
	Sheikhupura	300	21.0467	6.67881	1479		
	Nankana Sahab	180	19.7150	5.43243			
	Total	1480	20.7095	6.28601			

Table 2 reflected the students' opinions about aspects of peace education of the districts in the Lahore division i.e., Lahore, Kasur, Sheikhupura and Nankana Sahab were significantly different opinions about the overall score of peace education ( $f = 2.733$  and sig value = .042 at  $P > .05$ ) while the students opinions were not significantly different on the peace education awareness ( $f = 1.506$  and sig value = .211 at  $P > .05$ ); peace responsibilities ( $f = 1.357$  and sig value

= .254 at  $P > .05$ ); tolerance ( $f = 1.473$  and sig value = .220 at  $P > .05$ ) and human rights ( $f = 2.504$  and sig value = .058 at  $P > .05$ ).

**Table 3:** Location-Wise Comparison of Students' Opinions about Peace Education Aspects Awareness, Responsibilities, Tolerance and Human Rights at Secondary Level

Factors	Location	N	M	SD	t-value	Df	Sig.
Total Score Peace Education	Urban	658	84.6520	21.28 617	2.648	1478	.008
	Rural	822	81.8844	18.86 835	2.613	2	
Peace Education Awareness	Urban	658	21.0578	6.619 22	2.003	1478	.045
	Rural	822	20.3917	6.136 28	1.987	2	
Peace Responsibilit ies	Urban	120	21.9529	6.894 24	1.140	198	.255
	Rural	80	21.5219	7.485 19	1.150	2	
Tolerance	Urban	658	20.4012	6.216 79	2.286	1478	.022
	Rural	822	19.6861	5.783 24	2.268	2	
Human Rights	Urban	658	21.2401	6.764 58	2.913	1478	.004
	Rural	822	20.2847	5.844 45	2.867	2	.

Table 3 illustrated the location-wise comparison of students' opinions about peace education aspects of the districts in Lahore division i.e., Lahore, Kasur, Sheikhpura and Nanka Sahab and indicated that the mean gained score on peace education regarding urban and rural ( $M = 84.6520$ ,  $M = 81.8844$ ); (t-value = 2.648, 2.613 and sig value = .008 at  $P > .05$ ); mean score about awareness of peace education regarding urban and rural ( $M = 21.0578$ ,  $M = 20.3917$ ); (t-value = 2.003, 1.987 and sig value = .045 at  $P = .05$ ); mean score on peace responsibilities regarding urban and rural ( $M = 21.9529$ ,  $M = 21.5219$ ); (t-value = 1.140, 1.150 and sig value = .255 at  $P > .05$ ); mean score on tolerance regarding urban and rural ( $M = 20.4012$ ,  $M = 19.6861$ ); (t-value = 2.286, 2.268 and sig value = .022 at  $P > .05$ ) while mean score on human rights regarding urban and rural ( $M = 21.2401$ ,  $M = 20.2847$ ); (t-value = 2.913, 2.867 and sig value = .004 at  $P > .05$ ).

**Table 4:** Gender-Wise Comparison of Student' Opinions about Peace Education Aspects Awareness, Responsibilities, Tolerance and Human Rights at Secondary Level

Factors	Gender	N	M	SD	t-value	Df	Sig.
Total Score Peace Education	Male	760	85.4105	22.04319	4.563	1478	.000
	Female	720	80.6917	17.32218			
Peace Education Awareness	Male	760	21.1789	6.73277	3.060	1478	.001
	Female	720	20.1694	5.90600			
Peace Responsibilities	Male	130	22.2158	6.26896	2.752	200	.145
	Female	70	21.1833	8.09126			
Tolerance	Male	760	20.5158	6.49352	3.390	1478	.017
	Female	720	19.4639	5.35591			
Human Rights	Male	760	21.5000	7.13543	5.011	1478	.000
	Female	720	19.8750	5.11628			

Table 4 depicted the gender-wise comparison of students' opinions about peace education aspects of the districts in Lahore division i.e., Lahore, Kasur, Sheikhpura and Nanka Sahab and indicated that the mean gained score on peace education regarding male and female ( $M = 85.4105$ ,  $M = 80.6917$ ); ( $t$ -value = 4.563 and sig value = .000 at  $P > .05$ ); mean score on peace education awareness regarding male and female (21.1789,  $M = 20.1674$ ); ( $t$ -value = 3.060 and sig value = .001 at  $P > .05$ ); mean score on peace responsibilities regarding male and female ( $M = 22.2158$ ,  $M = 21.1833$ ); ( $t$ -value = 2.752 and sig value = .145 at  $P > .05$ ); mean score on tolerance regarding male and female ( $M = 20.5158$ ,  $M = 19.4639$ ); ( $t$ -value = 3.390 and sig value = .017 at  $P > .05$ ) while mean score on human rights regarding male and female ( $M = 21.5000$ ,  $M = 19.8750$ ); ( $t$ -value = 5.011 and sig value = .000 at  $P = .05$ ).

**Table 5:** Level of Student's Awareness about Peace Education at Secondary School Level.

	N	Minimum	Maximum	M	SD
Total	1480	40.00	200.00	83.1149	20.01984
N	1480				

Table 5 showed that the overall scale mean score of the students was 83.1149. It means the level of Peace knowledge among the majority of the students was average.

## DISCUSSIONS

The goal of the study was to find out how students and teachers in high school feel about Peace education. This poll found that students knew about peace education about as much as the average person. The results backed up a study done by Dean (2003) in Pakistan, which found that Pakistanis saw their citizenship in four different ways. People in Pakistan think that being a citizen means being born in Pakistan, having the same culture, and being loyal, tolerant, and aware of human rights. It was found that men and women have very different ideas about Peace education. In future longitudinal studies, researchers may find a link between the decreasing amount of Peace duty across all groups and how people grow up. Also, the study by Reed et al. (2005) and Wilson et al. (2008) about future Peace involvement was not confirmed. Instead, studies on bad behaviour (Vieno et al., 2007; Zeldin, 2004; Younisset al., 1999) backed up what we found. Empirical research (Theiss-Morse, 1993; Conover et al., 1991; Ichilov and Nave, 1981; Carrington and Short, 2000) shows that different areas and countries have different ideas about what it means to be a citizen. The results of this survey confirmed what other studies had found that kids' ideas about Peace education vary a lot from school district to school district.

## CONCLUSIONS

The main goal of the study was to find out what teachers and students in high school think about Peace education. A quantitative poll was used as the method for this study. The study's sample group was made up of high school teachers and their students from four different places. A simple random sampling method was used to choose the study's group. The study's sample showed that attitudes toward Peace education were different between men and women, between rural and urban places, and between the different districts. It was found that a lot of students want formal Peace instruction in schools.

## RECOMMENDATIONS

At first, experts in the field of peace education thought that it would be for both school-aged children and those who were not yet in school. Even though Peace education is taught in Pakistani schools, the country's educational system is so authoritarian that it doesn't prepare students well for a role in a democratic society that requires them to be active and responsible. Third, students in schools should have chances to not only learn about ethics but also put it into practice. Classrooms and other places of learning should be used as examples of how to build a fair society. Pakistan's formal schooling system is only used

by a small number of young people. Even though Pakistan is trying hard, a large number of its school-aged children still drop out. Fifth, teacher preparation programs should help teachers build their bodies of knowledge, get good at active participatory teaching, and set up school councils and service-learning programs in their communities.

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