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PEACE EDUCATION IN PRACTICE: A STUDY OF PUBLIC SECTOR PRIMARY SCHOOL TEXTBOOKS AND TEACHER PERCEPTIONS IN QUETTA, BALOCHISTAN

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KEYWORDS	ABSTRACT
Textbooks and Peace, Peace Education, Peace Model, Public Sector Primary Schools, Teacher Perceptions	Pakistan is a cosmopolitan, multilingual, and multi-ethnic country whose social variety frequently raises peace and conflict issues. In Balochistan, the research on peace education is limited, highlighting necessity for rigorous investigation in this field. The current study, therefore, aimed to examine peace education within the province by analyzing public sector primary school textbooks developed by the Balochistan Textbook Board, Quetta, alongside exploring the perceptions and classroom practices of primary teachers. Data were acquired using multiple qualitative study approaches. The findings revealed that the Islamic Studies curriculum incorporated a comprehensive range of peace-related themes, whereas the Social Studies, Urdu and English textbooks demonstrated noticeable lack of such content. Teachers' perceptions indicated a lack of knowledge of notion of peace, despite their willingness to participate positively if given sufficient training. Classroom observations revealed an absence of structured peace-related activities at both the classroom and school levels. Based on the findings, the study recommend that curriculum developers & policymakers incorporate peace education topics into primary-level textbooks to build a culture of peace from early years of schooling. Further, study will be helpful for policy makers, curriculum developers for evolving real peacebuilding approach through curriculum.
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INTRODUCTION

Education is the process of imparting knowledge and skills. The concept of peace education is not a new idea. The United Nations (UN) have started working globally for peace for a long period of time. The United Nations (UN) already identifies its importance for building peace in the community. Peace education has evolved over the last century, addressing numerous kinds

of violence and cultivating the fundamental values essential for peaceful coexistence (Özel & Sümer, 2025). Peace education is conceptualized as a holistic teaching and learning process that includes political policies, educational planning and pedagogical techniques. It aims to provide learners with information, skills, competences required to build and sustain peace (Muzaini, 2008; Riyani, Brata & Shintasiwi, 2021). Similarly İşoraitè (2019) approve that peace education is the educational progression that helps to improve not only the process of teaching and learning but the world around. Educationists are of the view that peace education is a platform used for discovering causes of extremism and changing behaviors of people of society (Bhatti, Aslam, Hassan & Sulaiman, 2016; Khan, Ahmed & Parveen, 2020; Wasino, Suyahmo, Brata & Shintasiwi, 2021).

Wong, Jiang, Kim, Zhang, Song and Enright (2021) emphasized that peace education in schools may be considered comprehensive if it includes components of justice and empathy. Justice requires treating persons fairly and in accordance with the country's legal and social order, whereas empathy is a personality trait that may be developed in pupils through school-based learning environments. In this regard, Japan, long considered one of the strongest and safest countries in world, not only performed academically (Davies, Nackers & Teitt, 2014; Davies, 2014) but emerged as a prominent actor in developing peace education (Roy, Tripathy, Kar, Sharma, Verma & Kaushal, 2020). Many reports highlight the devastation caused by terrorism in some nations, including Malaysia. Terrorist acts, conflicts, and wars have disturbed millions of people's lives, with casualties hailing from a variety of cultural and ethnic backgrounds. The concept of peace has become increasingly rare, as conflict, terrorism continue to affect whole world (Muhammady, 2021; Khursheed, Haider, Mustafa & Akhtar, 2019). Bhat, Rather, Ahmad and Lone (2022) emphasize that in Indian studies emphasizes the need of peace education in everyday life, whether it is taught formally in classrooms, informally outside of school settings (Bhat, 2022).

However, in Pakistan, peace education has not been given appropriate significance, and all segments of society confront obstacles in promoting peace (Ejaz & Khan, 2021). These factors strengthen the need for global efforts to promote peace, as experts have repeatedly produced evidence highlighting the significance of national and international actions (Driscoll, Restrepo & Taylor, 2021). National Education Policy (2017) defines education as process of developing people's innate talents and capacities in order to foster the peaceful behavior among learners. It focusses on developing respect, tolerance, and understanding of other people's challenges and problems, hence encouraging peaceful coexistence in diverse situations and contexts. Within this approach, peace education is viewed as multidimensional: first, it involves creating the awareness of peace and conflict, which is connected to the instructional component; second, it entails incorporating peace-related information within the curriculum. However, in Pakistan, both curriculum development and teacher training programs have long been insufficient to address the peace education (Pakistan Institute of Peace Studies, German Cooperation, 2019a; PIPS, 2020a).

Several research emphasizes this gap. According to Anim, Bordoh and Twumasi (2022), peace education is not included in teacher training, capacity-building programs, despite its potential

to improve teachers' awareness of human rights, social justice, tolerance, and patience. Also, (Singh, Hussain, Lal & Guesgen, 2021) claims that instructors in Pakistan usually lack proper knowledge, values, and abilities connected to peace, with many not being aware with notion itself. A parallel research in Punjab discovered that peace education is weakly merged into school curriculum, making modest allusions to peace-related values and texts (Samra, Amin & Amin, 2020). These findings suggest a systemic deficiency in both curriculum development and teacher training. Beyond institutional inadequacies, need of peace education is amplified in environments of diversity and conflict. Alam (2021) points out, peace education is vital not just for countries in war or armed conflict, but also for those with cultural and ethnic diversity, where conflicts frequently occur in absence of peaceful cohabitation. Pakistan, which is home to many ethnic, cultural, socioeconomic and religious groups, confronts ongoing these sort of issues.

Ahmed and Shahzad (2021) verified that conflict-affected areas, including KP and Balochistan, have seen bloodshed, terrorism, and direct attacks on educational facilities, including schools and colleges. These facts highlight the critical importance of incorporate peace education in national and regional curricula. Balochistan, in particular, needs specific study & interventions on peace education to meet its unique difficulties, given its long history of the violence and instability (Ahmad, 2021). The purpose of this research was to undertake a critical analysis of public-sector primary school textbooks in Urdu, English, Islamic Studies, and Social Studies in Balochistan, as well as to investigate primary school teachers' views on peace education. To validate these impressions, classroom comments were conducted, allowing for an examination of the instructional tactics employed by the primary school teachers. This study is significant because it not only shows how much peace education is included into textbooks and classroom activities, but it provides helpful insights into teachers' understanding and implementation of peace-related themes. The findings assist in identifying curriculum and pedagogy deficiencies, as well as offering the evidence-based recommendations for fostering the peace education in Balochistan.

Research Questions

- 1) How do the public sector primary school textbooks of Urdu, English, Islamic Studies, and Social studies incorporate peace education?
- 2) How do teachers perceive the concept of the peace education in Baluchistan?
- 3) How do public school teachers practice peace education in particular context?

LITERATURE REVIEW

UNESCO (2014) emphasizes the critical importance of education in promoting peace, stating that "war begins in the minds of men, and it is in the minds of men that the defenses of peace must be constructed." This viewpoint emphasizes importance of incorporating peace education into both formal and informal learning environments in order to address the underlying causes of violence. According to UNESCO, developing a culture of peace requires cultivating values, attitudes, and practices that encourage conversation, mutual understanding, and collaboration among individuals and groups. Violence and conflict are becoming more prevalent in modern

life, raising worldwide concerns about conflict resolution and realization of peace in everyday life. This concern has been expressed through expanding global embrace of peace education projects. Scholars emphasize the necessity of teaching children the art of peaceful living so that future generations assume peace principles and donate to culture of peace in growing world order. Because social peace is inextricably tied to psychological peace, refining personal peace is critical.

Several practitioners emphasize yoga as an excellent practice for fostering inner peace and aiding the larger peace education efforts (Pramanik, 2018). According to studies conducted in Punjab, peace education is only slightly represented in school curriculum, with courses such as Urdu, English, and Islamic Studies being the most prominent. Scholars also suggest that peace education bears similar value in socially and ethnically diverse communities as it does in war zones, because absence of peace frequently leads to ethnic tensions, societal conflicts (Alam, 2021). Malaysian researchers investigated the problems of incorporating peace education into public elementary schools. One such study used a qualitative approach using semi-structured interviews to investigate how school leaders see peace education and how it may be included into curriculum. The findings demonstrated that respondents agreed on need of incorporating peace education to promote concord, build tolerance, prevent disputes, and improve students' awareness of their country's history. However, numerous challenges were noted, including high implementation costs, insufficient teacher training, a lack of competence, and low student enthusiasm.

Furthermore, the study showed that school administrators displayed insufficient levels of the awareness, knowledge, and abilities surrounding peace education, thus limiting the successful implementation (Khairuddin et al., 2019). Peace education is a critical component of modern education, focused at developing skills such as conflict resolution, discourse, tolerance, respect, and inclusion. Despite having a global following of over a billion people, religious viewpoints have received little attention, notably within Islam. Muslims are frequently characterized in current disputes as extremists or radicals, leading to the notion that Islam lacks peace-oriented ideals. A research in Pakistan addressed this gap by analyzing Qur'anic teachings on the peace using the textbook Islam and Peace Education, which was designed for madrasa curricula. The findings suggest that Qur'an encourages variety, critical thinking, religious freedom, conflict resolution, anti-racism, and peaceful communication (Jafri, 2022). Thus, peace education has emerged as an essential component of higher education, with the goal of equipping students from various cultural, religious, and linguistic backgrounds to promote harmony and conflict resolution.

A systematic assessment of papers published in Scopus-indexed journals between 2017 and 2021 used the PRISMA technique to analyse 10 publications on peace education in universities. The findings revealed four major themes: university cooperation in the development of peace programs, teaching techniques for peace education, the incorporation of peace material into curricula, and the impact of the hidden curriculum. Overall, the evaluation emphasizes that prioritizing peace education in higher education is critical for establishing safe, inclusive, and

peaceful academic settings and shaping future generations with values that encourage culture of peace (Purwanto et al., 2023). A phenomenological study examined future teachers' views on war, peace, and education, drawing on Noddings' (2012) framework of peace education and evolutionary psychology insights. The study, which involved 43 pre-service teachers, looked at how perspectives on conflict and peace were shaped by psychological, social, and educational factors. The study revealed themes pertaining to gender, education, militarization, patriotism, demonstrating how participant views were greatly influenced by own experiences and societal settings.

The results showed that participants' perceptions of war and peace were greatly influenced by the patriarchal norms in Turkish society and the lack of discourses focused on peace in schools. Their conceptualizations were therefore strongly linked to more general social problems and political upheavals (Bilgin et al., 2023). Atsani and Hadisaputra (2024) conducts the inclusive literature review to investigate the evolution of peace education within the Islamic education curriculum. It employed a qualitative approach, reviewing current research, screening and organizing materials, and identifying relevant topics for study. The results indicate that peace education may be included into curricula through dialogue-based learning, values education, life skills programs, curricular changes, and multicultural approaches, therefore improving its conceptual context. In Afghanistan, studies focus at how Islamic teachings are incorporated into public school textbooks to promote peace. The Ministry of Education conducted a critical discourse study of patriotism and civic education materials, revealing three major themes. Thus, first, there are few allusions to peace, with a larger emphasis on security and fears of instability.

Second, at the national level, peace is linked to a moderate view of Islam that fosters social values and unity. Third, textbooks take a combative approach towards Western world, seeing globalization as a battle of civilizations and evoking jihad and martyrdom. These findings indicate how peace, Islam, and national identity are articulated inside education, while being frequently fractured by internal conflicts (Nazari, 2025). A qualitative case study of three high schools in Yogyakarta, Indonesia, looked at peace education as a method of nonviolent conflict resolution. Using interviews with principals, teachers, staff, and students, study discovered that peace education promotes inclusive settings through conversation, nonviolent principles, root cause analysis, and personal and group interventions, all supported by the Child Friendly School (CFS) framework. Peace education is a critical component of modern education, focused at developing skills such as conflict resolution, discourse, tolerance, respect, and inclusion. It emphasized structural and social causes of conflict, such as hierarchy, peer divides, and family dynamics.

The study emphasized the importance of the socio-emotional competencies, such as empathy, mediation, communication, and emotional regulation, and concluded that a multidimensional approach integrating curricula, teacher training, policy, social support is vital for maintaining a culture of peace (Saleh et al., 2025). A comparative case study of the Somalia, Rwanda, and Sierra Leone demonstrates the importance of the peace education in promoting justice and

reconciliation in post conflict settings. Peace-related issues are included into disciplines like Social Studies, History, and Islamic Education in Somalia, however the method is fragmented, with little inclusion and poor policy coordination. In contrast, Rwanda and Sierra Leone have executed systematic programs that include peace education into curriculum and national reconstruction initiatives. The research emphasizes that peace education, when driven by a justice-oriented paradigm, has transformational potential; nevertheless, Somalia requires stronger policies, curriculum reform, and greater stakeholder involvement to fully realize its significance (Adan, 2025).

RESEARCH METHODOLOGY

The study employed a qualitative research approach with content analysis to investigate peace education in textbooks. Content analysis, described as systematic process for categorizing huge volumes of text using specific coding principles (Krippendorff, 2019), allows for understanding of textual, visual, and vocal data (Harwood & Garry, 2003). A text-in-context technique was utilized to evaluate discovered themes. The textbooks of Primary-level Urdu, English, Social Studies, Islamic Studies of grade fourth and fifth were selected for their based on relevance, and 14 subject instructors were interviewed as key informants. Moreover, observation checklist derived from Bloch (2007) used for data collection to observe classroom practices related to Peace related content. The focused textbooks of fourth and fifth grade Urdu, English, Islamic studies, social studies textbooks were analyzed. All of these textbooks were analyzed using the peace model proposed by Balasoorya (2001). This model offers the conceptual foundation for the study.

An interview procedure was used to explore teachers' perspectives on peace education, as interviews are a key qualitative method for gathering rich, contextual data (Alshenqeeti, 2014). Semi-structured interviews enabled in-depth discussions, reflecting the participatory aspect of process (Darlington & Scott, 2020). An expert-validated guide with six questions was created, and 14 interviews were performed at two elementary schools. Non-participatory observation was employed to investigate teaching approaches in peace education, allowing the researcher to record events and behaviours without direct engagement (Kawulich, 2012; Lynch, 1990). An observation guide developed from Baloch (2007) was used in six classroom sessions at same schools where teacher interviews took place. Each session lasted 35 minutes, with approval from the school administrator. The goal was to compare instructors' expressed perceptions to classroom activities in order to improve statistics (DeWalt, 2011). Triangulation was performed by combining textbook analysis, interviews, and classroom observations to increase the study's trustworthiness.

Thematic Analysis

The Islamic Studies, Social studies, Urdu, and English textbooks of Grades 4th and 5th of the public sector Baluchistan textbook board Quetta were analyzed through developing different themes that provides significant information towards the extraction of desired information in current study.

Table 1
Thematic Analysis

PE Aspect	CR (Subjects)	RR (Subjects)	ND (Subjects)
Discover inner peace	Islamic Studies (Haqooq e Allah, Haqooq Ul Ibad, Duniya Akhirat ki Khaiti Hai); English (Real Happiness).	Urdu (Khidmat e Khalq).	Social Studies.
Respect human dignity	Islamic Studies (rights, tolerance, love for people); Social Studies (citizenship, human rights); English (respect for children).	Urdu (Acha Shehry).	—
Build peace in community	Islamic Studies (Rawadari, Misaaq e Madina, Prophet's examples); English (Allah's Guidance).	Social Studies (peace/conflict themes).	Urdu.
Care for the planet	Social Studies (deforestation, environmental care); Urdu (Mahool Saaf); Islamic Studies (Safai).	English (poems on nature/environment).	—
Be compassionate / do no harm	Islamic Studies (Affo Darguzar, Khidmat e Khalq); Urdu (poems on kindness); English (A Glass of Milk, Hardworking Student).	Social Studies (helping behaviors).	—
Learn to live together	Islamic Studies (Mawakhat e Madina, Akhuwat); Social Studies (family, cultural values, interdependence); Urdu and English (poems/stories on unity).	—	—
Think critically	Urdu (Computer, Hamary Kainat); Islamic Studies (reflection on Akhirat).	—	English, Social Studies.
Be your true self	Islamic Studies (Kafayat Shaari, honesty, self-control); English (Clock).	—	Urdu, Social Studies.
Resolve conflict nonviolently	Islamic Studies (Misaaq e Madina, Tasub); Social Studies (dialogue/arbitration).	—	Urdu, English.

FINDINGS & DISCUSSION

The findings of research, based on textbook analysis, interviews, and classroom observations, are given with academic evidence that supports up the claims for extracting the desired leading information.

Findings from Textbooks

1. Build Peace in Community: Covered in Urdu, Social Studies, Islamic Studies, and grade 5 English, with Islamic Studies highlighting citizenship & Social Studies cultural aspects. This reflects [Ashraf's \(2021\)](#) findings from Khyber Pakhtunkhwa that curricula touch on peace but lack systematic integration. whereas [Schultze-Kraft \(2022\)](#) confirm that Peace education focusing societal intervention aiming at addressing the violence, injustice, and inequality.

2. Think Critically: Briefly noted in Urdu and Islamic Studies only, confirming [Jamal \(2022\)](#) concern that active critical thinking for the peace is rarely emphasized in the Pakistani textbooks.
3. Respect Human Dignity: Frequently addressed, focusing on equality, generosity, and respect from religious and cultural perspectives. [Chubinidze \(2004\)](#) similarly noted civic values as central in U.S. Social Studies curricula, showing the universal significance of this theme.
4. Discover Inner Peace: Highlighted in Urdu, Islamic Studies (grade 4), and English (grade 5), stressing worship and altruism, supports [Khairuddin \(2019\)](#) finding that spirituality is often linked to peace in multi-ethnic contexts.
5. Think Positive: Limited to grade 5 Islamic Studies, which included lessons on positive thinking. Its absence elsewhere reflects a gap in nurturing optimism and resilience. But [Özel and Sümer \(2025\)](#) emphasizes the importance of peace education in developing social cohesiveness and resilience, providing useful insights for educators in comparable circumstances.
6. Care for Planet: Strongly represented in Urdu grade 4 with environmental lessons and supported by Islamic teachings on cleanliness. Yet, English grade 4 and Islamic Studies grade 5 ignored this theme. [Jamal \(2022\)](#) advocates embedding ecological responsibility within peace curricula.
7. Resolve Conflict Non-Violently: Well-presented in Islamic Studies and Social Studies with references to Meesaq-e-Madina, multicultural harmony. This reflects international practices, conflict resolution is key peace education component ([UNESCO, 2017](#)). The peace principles taught in numerous courses may serve as a basis for a more targeted peace education program ([Mohamed et al., 2024](#)) and higher education is a great move; nevertheless, its influence is hindered by the lack of linkage with previous educational stages ([Mohamed et al., 2024](#)).
8. Be Your True Self: Rarely found, except in an English poem (“Clock”) and references to honesty in Islamic Studies, suggesting weak attention to personal integrity in curricula.
9. Learn to Live Together: Present in all except grade 5 English, focusing on cooperation, family & unity. This resonates with [Khairuddin \(2019\)](#) view that multicultural societies require explicit emphasis on coexistence.
10. Be Compassionate and Do No Harm: Strongly emphasized in Islamic Studies, and also discussed in Urdu and Social Studies. Compassion as universal theme aligns with [Jamal \(2022\)](#), who stresses its role in shaping peaceful citizens.

Overall, while Islamic Studies offered most comprehensive peace coverage, Urdu and English were limited, and Social Studies lacked depth. As [Jamal et al., \(2022\)](#) and [Ashraf and Huma \(2021\)](#) argue, enriching curricula with real-life peace education cases is vital, mainly in diverse contexts. [Halik et al.,\(2023\)](#) advise for multicultural approach to peace education in curriculum is intended to make substantial contribution by providing solutions and cultivating a culture of peace.

Findings from Interviews

1. Many teachers viewed peace narrowly as absence of war, while linked it to diversity, tolerance, conflict management. This mirrors [Jamal, Rizvi, and Kayani's \(2022\)](#) finding that teachers often lack conceptual clarity on peace.
2. Teachers highlighted peace education as vital for fostering responsible, tolerant citizens. They suggested strategies like storytelling, consistent with international best practices ([Jamal et al., 2022](#)) while [Halik et al. \(2023\)](#) highlight that interactive learning fosters skills, attitudes, and knowledge within an environment of tolerance and respect, where teachers and students collaborate. Such practices in peace education enhance learners' well-being while promoting justice, equality, and social responsibility
3. Several emphasized Baluchistan's multicultural and politically unstable environment, where peace education is now needed. This supports [Khairuddin \(2019\)](#), who argues that multi-ethnic societies require dedicated peace education frameworks.
4. Teachers acknowledged their role as role models and change agents in promoting peace, echoing ([Demir, 2011](#)) interpretation that the teachers' behavior strongly influences the peacebuilding. However, they admitted lacking training and resources, a challenge observed by [Ashraf \(2021\)](#) in KP. [Gursel-Bilgin et al., \(2023\)](#) recommend that using insights from curriculum design, teacher education, and peace education, it is imperative that aspiring educators have the knowledge and abilities necessary to successfully incorporate peace education into their practice.

Findings from Observations

1. Classroom Conditions: Facilities were basic, with poorly decorated rooms and limited seating arrangements. Despite this, peer relationships generally positive, with students sharing resources and resolving minor conflicts peacefully.
2. Teacher Behavior: Teachers often displayed autocratic behavior, favoritism, and even derogatory language. This contradicted their stated views in interviews, showing a clear gap perception and practice. As [Demir \(2011\)](#) suggests, teachers' modeling of behavior is crucial in fostering peace, making this inconsistency problematic.
3. Peace Activities: Apart from Islamic quotations written on board, no structured peace activities were observed in classrooms. Outside the classroom, activities like assemblies focused on Quran recitation and national songs but rarely on the peace themes. This supports [Ashraf's \(2021\)](#) conclusion that peace education in Pakistani schools is more symbolic than practical.

CONCLUSION

The study revealed that, while peace themes are present in primary school curricula, they are unevenly distributed and significantly underutilized in classroom activities. Teachers know the importance of peace education and its potential role in promoting tolerance, harmony, and social cohesion; however, they lack necessary professional training, pedagogical support, and resources to translate this awareness into effective teaching. Furthermore, classroom practices frequently contradict stated goals of peace, as rote learning, teacher-centered education, and strict disciplinary procedures take precedence over participative, inclusive as well as dialogue

-based approaches. This misalignment between curricular goal and actual practice limits peace education's transformational potential. Thus, to solve these issues, it is critical to improve the incorporation of peace themes into textbooks, improve the teacher competency via systematic training and professional development, and connect classroom practices with peace-oriented pedagogy. Therefore, such methods are essential for implementing long-term and contextually relevant peace education in Balochistan, where societal stability and intergroup concord are significant.

Recommendations

1. Curriculum enrichment: Update the Urdu, English, Social Studies and Islamic Studies textbooks to fully incorporate the peace ideas, including real-life examples pertinent to Balochistan's multicultural environment.
2. Teacher Capacity Building: To provide systematic training in peace pedagogy, critical thinking, problem solving as well as conflict resolution to increase the teachers' roles as peacebuilders.
3. Peace-Oriented School Environment: Plan and organize classroom and extracurricular peace activities while promoting inclusive, collaborative, as well as respectful learning environments.

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