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### Extremism and Challenges to Peace education: Implications for Pakistan

#### Abstract

Extremism in Pakistan is impacting the Political stability of the state, and the growing security situations have deteriorated the phenomenon of peace education in Pakistan. Although the literacy rate is increasing yet a lot of attention is still needed in this regard. The core objective of this paper is to analyze the problems of Peace education in Pakistan. The country has been facing extremism for many decades, directly or indirectly, so the society needs awareness of this societal demon to achieve prosperity. The education system of Pakistan needs many changes to counter extremism for the future of the coming generation, by understanding the challenges to peace education. The behavior of the students and teachers towards peace education needs to be evaluated. The hurdles that were faced by the NGOs while propagation peace education will also be highlighted.

**Keywords:** Pakistan, Extremism, NGO, S, Education, Peace

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## Title

## Extremism and Challenges to Peace education: Implications for Pakistan

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## Abstract

*Extremism in Pakistan is impacting the Political stability of the state, and the growing security situations have deteriorated the phenomenon of peace education in Pakistan. Although the literacy rate is increasing yet a lot of attention is still needed in this regard. The core objective of this paper is to analyze the problems of Peace education in Pakistan. The country has been facing extremism for many decades, directly or indirectly, so the society needs awareness of this societal demon to achieve prosperity. The education system of Pakistan needs many changes to counter extremism for the future of the coming generation, by understanding the challenges to peace education. The behavior of the students and teachers towards peace education needs to be evaluated. The hurdles that were faced by the NGOs while propagation peace education will also be highlighted.*

**Keywords:**

Pakistan, Extremism, NGO, S, Education, Peace

## Introduction

Extremism poses a significant challenge to peace education in Pakistan, hindering efforts towards fostering tolerance, harmony, and peaceful coexistence. The country has faced various forms of extremism, including religious, ethnic, and political extremism, which perpetuates violence and division within society. Peace education aims to promote values such as respect, empathy, and critical thinking, while combatting prejudices and biases. However, the presence of extremist ideologies undermines these efforts, as they often promote intolerance, hatred, and violence. Extremist groups,

through their radical narratives and recruitment strategies, target vulnerable individuals, particularly the youth, and manipulate them into adopting extremist beliefs and engaging in violent activities (Abbas and Ullah, [2019](#)). One cannot define peace education in particular words as it has broader definitions. Peace can be inner situation of any individual or it may be the situation of a person how he/she reacts to any circumstances. In short, certain values, skills are required to remove the injustice and violence from the society. This is the only way to inculcate the harmony and justice among the members of the society (Faheem & Iqbal, [2021](#)).



In the name of war on terror, Pakistan has suffered a lot in different walks of life. Two ways can be adopted to eradicate the culture of extremism from the society. One way is to propagate the phenomenon of counter radicalization making sure that no individual should move towards the process of radicalization. Certain initiatives can be taken to stop this phenomenon. The other way is a very cumbersome way. It is about changing the mindset of the already radicalized people. Such kind of people will be seen in the form of insurgents and criminals etc. They can be made useful segment of the society by applying great amount of willpower (Ahmad, Khan & Shahid, 2022). Violence is not new rather man has suffered a lot in the past in the form of genocidal attacks, conflicts, nuclear warfare and domestic abuse. Peace education equip the learner with constructive skills that how to tackle the conflict in difficult situation. For a country like Pakistan which has heterogeneous culture it is very important to understand the significance of peace education. Peace education is not limited approach rather it is interdisciplinary approach. It focuses on the individual that why he needs to be equipped with such kind of education both at regional and global level (Mumtaz, 2019).

Peace can be defined by many ways. More clearly peace does not just mean the negative peace where there is no war but also it can be seen through four dimensions in society. Some researchers see peace as process of redistribution where many well-off people help the needy ones while others see the peace as process of recognition and distribute the goods without any discrimination among the children, women and youth etc. Youth consider the peace as representation also as they want good governance by honest and dedicated people. A majority of the youth want the reconciliation by following the no discrimination policy in case of caste, religion, race etc. (Durrani, et.al, 2017). It is stated that Peace education is education about life. It carries the different cultures. It helps the teachers and learners to take the initiatives in tough situations. In educational institutions, it rotates around the teachers. Because teachers are the building blocks of any nation. Whatever they put in the young minds they will carry it throughout their lives. They are the mediators, therapists, and counsellors (Amin, Jumani & Malik, 2019).

Pakistani education system is different from the rest of the world. It comprised of public, private and madrassa institutions. Usually, the formal education is meant for the official learning of the individuals. Values, cultures are also imparted by this system so its significance cannot be ignored. Many policies and programs were formed under the formal education system. Teachings of Islamic ideology is one of them and it is one of the compulsory subjects across the country. Islamiyat justifies the whole education system of Pakistan. Moreover, different textbooks taught at madrassas are also without any government supervision (Kalhor & Khan, 2022). The main controversy between the government institutions and madrassas is that how to legitimate an action against such kind of seminaries who are directly involved in different violent activities. Because whenever any action is taken against such institutions, they considered it as an attack on their independence. These institutions are of the opinion that before launching any operation against them, it is important for them to inform the relevant education board of that wafaq so that misunderstandings can be removed easily. Religious scholars argue that education at madrassas given is not based on violence. However, if any individual is involved in such kind of activity action must be taken against such hate monger (Ahmed & Shehzad, 2021). The role of the non-governmental organizations is highlighted. It presents a detailed analysis on the complexity of the whole education system at Pakistan that how it is difficult for these institutions to cope up with the emerging challenges of violence and conflicts in the society. The study is focused to examine the nine peace projects which are foreign funded in Pakistan.

Education about peace demands to live in peace, to harmonize the conflictual situations with knowledge. It is study about conflict resolution skills. Culture of peace can be cultivated only if peace education is promoted at different institutions nationwide and worldwide. It will be more effective when this education will be according to the social and cultural aspirations of the individuals (Jamal, Rizvi & Kayani, 2022). The status of peace education at Pakistani institutions is not well deserving. Even majority is unaware of the term. Peace education has empowered the individuals to deal with the conflicts while living in the complex diverse environment. Sustainability of peace can be achieved by giving importance to the youth in their decision-making

process. Therefore, training of peace education should be given at grassroot level so that conflicts can be avoided in the future (Haseeb.et.al, [2020](#)).

## **The Literature Review**

Afzal ([2015](#)) stated that Scholars have been criticized the education system of Pakistan since 1980s. The textbooks are biased there are historical errors and the contents are promoting hate and intolerance in the society. In the 9th and 10th standard teachers offered little explanation and they focused on the completion of the syllabus.

Farooq (2017) focused that the Heavy responsibility lies on the shoulders of universities as they will have to develop two types of critical roles. First is the knowledge building whereas the second one is imparting that knowledge to the upcoming generation. Primary and secondary supportive platforms are required to promote good and intellectual students. Higher education programs need a very extensive approach for development. For this purpose, a lot of planning is required. The main task of the higher education commission is to improve the quality education.

Khan, et al ([2017](#)) explained that Education has gained the significance since the times of Aristotle and Plato. A good education system always promotes the development in the cultures, political participation and communal life. Since the inception of Pakistan, Quaid laid great stress over the education. In spite of the repeated rhetoric education could not attain its position in the national life of the country. Literacy levels are low particularly female literacy levels are lowest. There is less focus on the technical and scientific knowledge. The teachers are not paid accordingly, not trained enough. Similarly, students are also not finding the relationship between their education and employment opportunities

Qadri ([2018](#)) saying the poor section of the society who are not eligible to get education from mainstream system are thus subjected towards madrassas. They take care of them in the form of food, shelter and residence. History glorifies the madrasa system as it produces great figures. Madrassas were the hub of excellence. But now a day they are considered as conservatives. Some even allege them that they are producing the extremist mindsets

Scharffs ([2018](#)) stated that one can find the better interpretations within its own religion. The good aspects of every religion can counter the worst aspects of that religion. There are resources which can instil violence and there are resources which can harmonize the society with love, peace and tranquillity. It is upon the use of these resources that how a believer of any religion uses it. The world focused on the religion Islam as most of the violent extremism is perpetrated on the name of this religion. The believer is actually manipulating the resources for their vested interests. Al-Qaeda, Boko Haram and ISIS are some of the examples. Whereas the reality is completely different. This is the religion of Islam which promoted peace, love and freedom and one can find the deep sources to it.

Ahmed ([2018](#)) explored that the education is very challenging task in Pakistan. In Pakistan one who can read newspaper and write a letter is considered literate person. Nearly half of the population is unaware of the reading and writing. However, female literacy rate at urban areas is quite better than the literacy rate at rural areas.

Ghani ([2019](#)) shed light over the existence of the unemployed segment who are educated actually. This phenomenon is making these individuals a burden on the economy of the state. The reason is the flaws in the functioning of the education system. The system is not lifting up such kind of individuals rather leaving them in isolation. Other factors also contribute towards this phenomenon. But it is interesting to note that the figure of educated unemployed ranges from 5% to 30% in the different studies.

Latif ([2019](#)) explained that development in peace initiatives can be determined by the actions and reactions of the people and institutions. It takes years to develop the attitudes, values but it is easy to eliminate them within seconds. The study finds helpful for the public, private universities, members of the security agencies for peace in the state. The results are more oriented towards the establishment of peace culture at universities Deep sadness is felt by the students, teachers and other sections of the society over the brutal massacre of the students at Khyber Pukhtunkhwa schools and other institutions. The buildings of these institutions have been converted into big farm houses, villas and fortresses which is discouraging. Both the positive and negative peace shall be made the part of the

study in order to create the conditions conducive to peace.

Hussain & Zia-ul-Haq, (2019) explained that the Paigham-e-Pakistan document is a milestone in establishing the peace in Pakistani society. All the muftis of the different sects of the country rejected all kinds of extremism, sectarianism and terrorism in the society by stating that it is prohibited in Islam which is a religion of peace entirely. The main objective of all the educational institutions is enlightenment and use of force including the physical combat is the only prerogative of the state. Independent committees should be made to review the hateful contents from the curriculum. It should be under the supervision of ministry of education of Pakistan. Mandatory training should be given to teachers about peace, coexistence so that they can teach it further in future.

Bashir & Akbar (2021) explained that the Peace education can help in reshaping the thinking patterns of the people. As education is the major agent of socialization and it can overcome the other agents of socialization too. Role of teacher is very significant in solving the problems by focusing on the peace education. The effect of the study of peace education is observed that how it is affecting the knowledge of the future teachers. It should be made the essential component of the curriculum.

Shaukat et. al, (2021) claimed that it is very important to know the impact of the peace education intervention for the upcoming students. Like many other South Asian countries Pakistan had to face of many incidents based upon violence. It can be ethnic, religious and military in nature. Both the inter-religious and intra-religious events can be seen in the state. After September attacks in New York, the world has moved towards financing more education specially in those areas where people are more radicalized.

Hussain & Naz (2021) stated that among many challenges in the past, Pakistan had to face many internal conflicts which are actually weakening the state system. Incidences of violence has become the routine of this country which are directly affecting the communities. After incident of September 11 attacks these events increased in number. Many parts of Khyber Pakhtunkhwa in Swat had been affected Worsley where still situation is uncertain and insecurity prevails the region. The issues are like attitude and behaviour issues which are obstacles in

the way of creating peace in those areas. Peace cannot be brought in the region where the conflict is not resolved.

Parveen & Ahmad (2022) stated that every day the world is changing and moving towards multiple challenges including pandemics, catastrophes etc. Unfortunately, the peace has been ignored which is shocking for everyone. The world is moving towards more conflicts, uprisings and discouraging morality for the sake of their vested interests. The situation is halting the peace talks as it demands efforts based on humanitarian grounds. We are living in a conflictual world where poverty, inequality is still dominating over all the efforts of the peace. Today's education has much challenging tasks to understand the core issues and their impact upon the person and country as a whole. Peace capability can only be developed by sustaining the environment of peace at workplace.

Khan (2019). Claimed that the school curriculum is very important in building and developing peace among the students. Conceptual understanding of the peace process is required. More revision and practicality in peace content are required in the school curriculum. Education system depicts the nature of the stature of that country among the nations. Youth is encouraged to turn their thoughts into research process, critical thinking and towards policy of moderation. The developed nations are promoting the national integration, yet no society is free from the radical thoughts. It's a bad luck in case of Pakistan where education system is not uniform and one has to find out the extent and nature of radicalization among the different streams of education.

## Research Questions

This research has following questions,

- What is the significance of peace education in Pakistan?
- Why is there need to include peace education in the curriculum?
- What are the main obstacles for peace education faced by Pakistan?
- What are the implications of peace education for Pakistan?

## Research Objectives

The main objectives of the study are:



- To find out potential significance of the peace education in Pakistan.
- To create respect, peace and tranquility among the teachers, students and the members of the society.
- To find out the root causes of the problems in peace education.
- To stimulate people for further discussion and to recommend the long-term and short-term solutions.

### Existing Challenges

Sectarian violence is a key challenge for peace education in Pakistan. Because it has generated fear and suspicion among the people of society. Many people are reluctant to participate in the peace education programs due to the fear that they would be considered as traitors of their own religion (Malik, [2017](#)). Sectarian violence, religious extremism, political instability and lack of funding are some of the main issues to peace education in Pakistan. A lot of organizations are still working to promote the peace process in the country (Ali, [2020](#)).

Peace education is rather a new word in Pakistan. Despite all the challenges which it had to face, there are also a number of prospects for peace education in Pakistan, including the increasing awareness of the importance of peace, the increasing number of peace education organizations, and the increasing support from the government. The article completes by saying that peace education is an important tool in the direction of building a more peaceful and just society in Pakistan, and that it is significant to overcome the tasks to peace education so to realize its full potential (Ahmed, 2020). The Khyber Pakhtunkhwa province has a old history of sectarian violence also religious extremism. This has made a safe and supportive environment for peace education difficult. Political instability, lack of funding and lack of trained teachers have been principal obstacles in the peace process in the province. The government needs to provide more funding for peace education programs, train more teachers and provide a safe and supportive environment for peace education.

The threat of violent extremism has deteriorated the social fabric of society very badly. It is an existential threat for the nation in which innocent students were brutally massacred on 16th of

December 2014 at Peshawar. Pakistan needs to develop some countering violent extremism policies to reduce this menace. For this purpose, right kind of countering violent extremist policies are required for a heterogeneous and religiously diverse country like Pakistan (Basit, [2015](#)). Pakistan is home to many religious ideologues and hence there are many multilayered philosophies lying here. Tension between the higher education learners is very common. The deletion of human rights from the national educational policies through the use of ideological filters created the lot of clashes between the students and teachers. Stress on the teaching of human rights is given to the Muslim teachers (Sadrudin, [2017](#)). Unilateral and reactive policy is applied towards the madrassas in Pakistan. It has already created a line between them and closes all the doors of debate and discussion which is actually necessary. Due to which a lot of issues emerge like no check and control over the registration and regulation of the students (Rathore, [2015](#)).

Socio-cultural barriers which include the prejudices that run deep within society, the divides between sects, and the societal norms that uphold violence and hostility. The inadequacy of the current curriculum with respect to peace-related issues. It highlights the absence of the full development of peace education content and the absence of teaching methods which drive critical thinking, conflict resolution, and empathy (Ali, [2017](#)). The current situation of militancy with violence predominant in many areas of Pakistan looking challenges to the promotion of peace education as the situation destabilizes the security and stability necessary for such educational promotions. The lacking resources, like book and other teaching materials and structure, which influences the effective employment of peace education programs across the country.

Gender differences existing within the education system and how it impacts peace education in Pakistan. It illuminates the unequal access to education, social norms and cultural biases that takes gender-based discrimination and restrict the participation of females in peace education initiatives. Re-interpretation of religious teachings sets the importance of reinterpretation of religious teachings to counter extremist interpretations. It advocates a contextual and nuanced interpretation of religious texts that encourages peaceful values



and discourages violence and intolerance. The exercise of violent data in text can contribute to the problem of violence in Pakistan. The books sometimes include pictures with descriptions of violence which can normalize violence and make it seem like a justified way to resolve conflict (Asif, [2018](#)). Low capital, lacking teacher training and political intrusion are important challenges to peace education in public institutions whereas the high cost and biased curriculum at private institutions are the main hurdles in the way of peace process. The Religious leaders in the state can affect extremist beliefs that encourages hatred and violent beliefs. They can speak out against violence and intolerance, and they can help to provide a more peaceful side of religion.

Conflict can create an atmosphere of fear and insecurity which makes it difficult to teach peace education. Conflict can also result in the radicalization of young people making them prone to the use of violence. Stereotypes of gender roles can make it a challenge for girls to engage in peace education, as they may be perceived as less capable to resolve conflict or promote peace. Youth are more likely to be indulge in processes and they can get more to be affected by this. The students who involved in peace education programs were more likely to have violent attitudes to violence and to be more likely to use nonviolent conflict resolving skills. Peace education is vital for rural schools in Pakistan because they are often situated in a place that gets affected by conflict. The traditional values of rural communities in Pakistan are sometimes not compatible with the peace education values (Malik, [2017](#)). The challenges to peace education in Pakistan are similar to the challenges to peace education in other countries but that the challenges in Pakistan are multiplied by the unique history and culture of the country. Some of the topics that are included in peace education, such as conflict resolution and interfaith dialogue, can be touchy subjects. This can create a challenge in discussing these topics in the schools in Pakistan. There is no consensus as to what peace education is, nor is there consensus on what it should contain. This makes the development and implementation of effective peace education programs in Pakistan difficult.

Religious acceptance can be raised by developing joint sections that could highlight equal values and priorities. This can be done through

education, media and other forms of public discourse. In this way the challenge of the dominant discourses can be tackled. A lot of aid has been given to Pakistan in case of education sector but there is lack of research that whether this aid is used for evaluative process or not? Moreover, the aid is used for multi tasks in educational institutions but the issues are grave in nature and need some durable solutions. The evaluation found that the program's impact on student learning could have been greater if it had been better aligned with the curriculum and assessment standards of the government. The study also found that Christian and Sikh minorities who face challenges in performing their religious activities are less likely to interact with Muslims in their social lives. This is probably because these challenges can result in feelings of resentment and distrust towards Muslims (Jan, Rehman, Khattak & Khan, [2019](#)).

In Pakistan, the Cambridge O Level Pakistan Studies curriculum has been utilised to spread the narrative of white supremacy. This narrative of Pakistan as a violent and unstable country that is under constant threat from extremism. The Cambridge O Level Pakistan Studies curriculum needs to be reformed in order to promote a more accurate in understanding of Pakistan. The contradictory laws in legal education between the Pakistan Bar council and the Higher Education Commission have resulted in a number of problems including the non-uniform legal education, confusion and uncertainty for universities that offer legal education (Farrukh, Iftikhar & Khatam, [2021](#)). Unequal education and low incomes are the main obstacles to the gender justice system in Pakistan. The study found that the most common barriers to girls' education are Early marriage, Lack of female teachers, Security concerns, Cultural norms. Noticeable gender disparity is seen while allocating the budget for education. Reconfiguration is the sole remedy for promotion of female students. The Cultural life of any nation is a depiction of national security of that nation. Islamization process and Aghan jihad had influenced Pakistani society a lot. The threats of the religious extremism have affected the schooling system, Sufi literature, folk music and sports in the tribal areas of Pakistan. Radicalization can be traced back to the content analysis of textbooks to find themes that promote it, such as glorification of violence and demonization of non-Muslims (Kalhor & Zubair, [2021](#)).

## **Implications for Pakistan**

Peace education can assist to public the social harmony in Pakistan by promoting among students about the importance of tolerance, respect and understanding for people of different cultures and others religions. Peace education can also play a role to challenge negative stereotypes and wrong prejudices which can lead to conflicts. Peace education can have a positive impact on the student's attitudes towards violence, including. Decreasing their acceptance of violence and the increasing their support for peaceful conflict resolve. The role of peace education may vary depending on the specific content and delivery of the program. Pakistan is a country that has been overwhelmed by violence for many years, and this can drive it difficult to promote peace education. There is an increment in interest to peace education among the Pakistani public, and this can serve to generate the demand for peace education programs (Bhatti, [2017](#)). Peace education can provide way for promoting interfaith harmony through teaching about different religions of the world, the importance of tolerance and respect, and the skills of conflict resolution. Peace education must implement in a comprehensive and good manner and the participation for all levels of society. Peace education can have a positive impact on student's attitudes towards conflict resolution, such as increasing student's support of peaceful conflict resolve and decrees among student's support of violence.

The challenges in imparting peace education in Pakistan are massive, but there is also some promising light. With current support by the government and the civil society, peace education can assure an important role in building a more peaceful society. Peace education can lead to promotion gender equality by the challenging of gender typecasts, by teaching people conflict resolution skills, and empowering females. Teachers involved in peace education were more likely to believe conflict can be solved peacefully, and were more likely to employ conflict resolution skills in their classrooms. There are a number of challenges to promoting peace education in madrassas that include the resistance of some clerics, lack of resources, and need for more qualified teachers (Hussain, [2017](#)).

The Peace education can help to promote human rights in Pakistan by educating students

about the importance of tolerance, respect, and understanding. Peace education can also help to challenge harmful stereotypes and prejudices which can lead to human rights violations. Parents who have received peace education are more likely to believe that conflict can be resolved by peaceful methods; they are more likely to use nonviolent methods to resolve conflict. The study also found that peace education can help to decrease the use of corporal punishment by parents. The lack of political will is the biggest challenge to make integration of the study of peace education into the national curriculum of Pakistan. If it has seen the Peace education can help to promote social justice in Pakistan by teaching students about the importance of equality, fairness and respect for human rights (Javed, [2018](#)). Police officers that have received education in peace are more likely to believe that conflict can be resolved peacefully, and they are more likely to use nonviolent methods to resolve conflict. The author argues that lack of media literacy in the public is one of the major challenges since it makes it difficult for people to evaluate the information on a critical basis.

Peace education can help to challenge harmful attitudes and behaviors that contribute to environmental degradation, such as littering, overconsumption and use of harmful chemicals. (Mirza, [2019](#)) peace education can have a positive impact on the attitudes of Pakistani politicians towards conflict resolution and they are more likely to use nonviolent methods to resolve conflict. The lack of good bonding among the other peace education organizations can lead it difficult to reach a large scale of people and have a deep impact. Peace education can also help to make a more stable and secure environment in which business can flourish. Peace education can contribute to poverty and inequality, which are the main barriers to economic development. It has been seen the Peace education can help to reduce the use of the excessive force by military personnel. Peace education could be a potent instrument for promoting peaceful conflict resolution among the military personnel of Pakistan. The fear of peace education to undermine religious values is a common fear among religious leaders. This is because peace education frequently challenges traditional interpretations of religious text and teachings. Peace education can pay role to building a more collective and the tolerant society in Pakistan. it is just because by peace education, it can

promote to teach students the importance of acceptance and respects people from other cultures.

Peace education can help journalists to develop more nuanced understandings of conflict, encourage them to adopt more constructive approaches to their reporting and make them more likely to see themselves as having a role to play in promoting peace. The Peace education foundation is a non-profit organization working to promote peace education in Pakistan through various programs including trainings for businesses, teachers, and students. Peace education is very necessary for intergenerational dialogue and understanding in Pakistan. It can help build the generational gap, build trust and develop skills for conflict resolution. Peace education can help judges gain a finer understanding of conflict and its causes. Some of the challenges of peace education are lack of funding, lack of skilled personnel, lack of awareness about peace education. These NGOs are engaging in various methods to advance peace education including: Trainings, workshops, community-based programs (Usman, 2017). Peace education can help in Developing critical thinking skills among citizens, which can help them to understand the root causes of conflict and to develop more constructive approaches to resolving it. This Peace education can have a positive impact over the attitude of Pakistani diplomats towards the conflict resolution. It can help them to develop more nuanced understandings about conflict, encourage them to have more constructive ways of resolving conflict, and make them more likely to see themselves as having a role to play in promoting peace.

## Conclusion

The existing phenomenon of extremism posing a formidable challenge to the field of peace education in Pakistan, which requires total understanding of the inter-connected issues which form the foundation of the complex problem of extremism in society. As this research has illustrated, the origins of extremism in Pakistan has deep roots of socio-economic discrepancy, political instability, historical objection and cultural narrative that often-adored violence and intolerance. Addressing such a complicated set of drivers through meaningful peace education initiatives is essential to building a more harmonious society. Peace education is an important tool to build resilience

against the ideologies of extremism. It encourages values such as tolerance, respect, social justice and positive dialogue to empower people to critique and fight against narratives of violence. But still there are extensive obstacles as far as the execution of peace education in the state is concerned. Educational institutions lack the applicable capitals and curricula frameworks required to effectively fit in peace education into their programs. And moreover, the current education system is at times the very thing that reinforces these ideologies of division instead of putting the inclusivity and understanding.

The constructive outcome from this research is the demand for an overall policy framework to give the priority to peace education at different levels of the education system and the urgency of this research. Existed policy should not only need the incorporation of peace education into the curriculum but should also address teacher training, the directions of classrooms and the creation of educational data that are sensitive to the context. Teachers are the important part of this journey, so it is likely important to give them with the skills and knowledge to create a safe and the productive learning environment. The Professional development programs must focus on critical thinking, empathy, conflict resolution and peacebuilding strategies to enable educators to become a catalyst for change in their surroundings. And moreover, the cooperation among government structure, civil society organizations, and educational institutions will be necessary in the establishment of a sustainable approach to peace education. Corporations can result in a sharing of best practices, resources and innovative methods that consider the diverse cultural and religious backgrounds of students living within Pakistan. Engaging stakeholders from different parts, the religious leaders, community elders and youth to facilitate wider dialogues on tolerance and coexistence. Such a multi-stakeholder engagement can also help to legitimize peace education initiatives, to ensure they are culturally relevant and accepted. The duty for media is so important in the public perception and narrative behind extremism and peace. The Leveraging platforms to push the narrative of peace and strength can compete with the dominant discourse of fear and strife. Media literacy programs as part of peace education efforts can help students increase their critical thinking skills, allowing them to identify propaganda and



misinformation that can lead to extremist sentiments.

### **Recommendations**

In the context of fostering the cause of peace education in Pakistan, there are many recommendations which are these:

Firstly, most importantly there is dire need for the setting of a national curriculum which educate peace education as one of the core subjects. By providing the funding for peace education in schools and universities. Encouragement the interest of civil society organizations in the promotion of peace education. Give training and good resources for teachers to educate peace education. Developing the interfaith dialogue and understanding to promoting tolerance and respect for whole diversity. Encouraging the media to advertise peace education and to highlight the necessity of the peaceful coexistence of society. There is need to Developing partnerships between international organizations for exchange of good way of expression. It is Need for Developing and implementation programs of peace education for young's, including, for example,

the community leaders, the government officials etc. There is to Need to flux of participation of women and marginalized groups in peace education programs. Establish Institute of peace education and institutes for the research and training leads. Encourage a culture of peace and nonviolence through the media and by public awareness campaigns. Promote the participation of parents and families in peace education. It is Need to Providing scholarships and more funds for students who study peaceful education Promote the use of restorative justice practices in schools and community. There is a Necessity to Encourage the development of conflict resolution skills amongst students and members of the community Invest partnerships with the business and corporate worlds to help with peace education efforts. Encourage the development of peace education programs with respect to refugees and displaced persons. Encourage the participation of religious leaders in peace education programmes.by Encouraging the promotion of programs in peace education to military personnel and law enforcement officials is necessary.

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