

PEACE EDUCATION IN PAKISTAN; ANALYSIS OF EDUCATIONAL POLICIES TO EXAMINE THE REALITY

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Abstract

During the past decade in Pakistan societal apprehension has been increased about terrible forms of terrorism. This corresponds to the evolution of peace education in academia. Considering the importance of this societal need this paper seeks to provide a comprehensive chronological analysis of the state educational policies from 1947 to 2009 and the place of peace education within these policies. By adopting the framework for analysis, guided by Levander & Mikkola, in 2009, the analysis of policies was carried out in two phases. At first phase policies were reviewed to find out the aspects of peace education. At the second phase of analysis founded aspects of peace education were further explored to establish the quality of description. Findings, shows that the different educational policies focused on few aspects of peace education i.e. tolerance, justice, cultural diversity, environmental education, and human values. The findings build on analysis suggests that the new policy of education should focus on peace education extensively so that the issues of violence and terrorism could be minimized from the society.

Keywords: Peace education, Analysis, Educational policies,

The concept of peace has wider connotation. Prevailing peace means absence of all forms of violence i.e. conflict, threat to life, social deprivation, prejudice, coercion, corruption, poverty, injustice and so on. The problem of peace is innumerable barriers for the nation's development and destroying the psychological health of citizens. Stable conditions for peace cannot be prevailing in society as long as violent social structures exist. To coup the problems of peace different nations have applied different strategies. Peace education is one of them. The term peace has variety of meanings and possibilities e.g. inner peace and outer peace (Groff, 2002; Harris, 2004). A person in a state of inner peace think about others with respect, love and care. While the scope of outer peace covers a person's state of harmony with natural environment, ethos, social groups; National and international. Social peace can be prevailed when the cultural standards supports non-violence, mediation, equality and harmony, religious acceptance (Harris, 2004). Peace building and conflict resolution are important practices to prevail the peace with in the society. These practices need cultivation of minds and attitudes. Resolving conflicts peacefully by communication and discussion is something that requires training (Salamat, 2004).

Peace education promotes the concept of non-violence, human rights, social justice and focus on personal peace of an individual. Peace education is currently focused on non-violence and anti-bullying and conflict resolution strategies (Cook, 2008).

The concept of peace education, as discussed in this study is addressing tactfully the violent situations, teaching solutions of peace problems and encouraging peaceful attitudes. (Harris, 2004). Peace education is not only essential for countries undergoing wars, but for all countries. Effective peace education is essentially a long-standing process. Because behavioral changes in human beings occurs over time (Susan Fountain ,1999). If a society has believed on peace and if the people think that harmonious and co-operative relations between individuals and societies are valuable, then education system should not be discreet in encouraging the peace education (Page, 2008). Different problems of peace have led to five separate types of peace education i.e. international education, environmental education, education for human rights, education for development, and conflict resolution education. Every type of peace education has various theoretic norms to address the issues of peace and recommends diverse peace policies (Harris, 2004). Peace education has been identified as sharing common ground with citizen ship education through beliefs in the interdependency of the world's citizens (Toh & Floresca-Cawagas, 2000), and through its faith in tolerance, respect for difference, and an appreciation of the rights of others (Cook, 2008).

The agency within the United Nations with primary responsibility for educational policy is the United Nations Educational, Scientific and Cultural Organization (UNESCO). The Preamble of the UNESCO Constitution indicates that the organization was formed for the promotion of a culture of peace; “that is, as war commences in the minds of individuals, so too defences against war must be similarly constructed in the minds of individuals. United Nation’s Convention on the Rights of the Child (1989) in its article 29 (section d & e) states that:

“Society is responsible to prepare the child in spirit of values of peace, tolerance, equality, acceptance, harmony for people of all creeds, sexes, ethnic groups and religions. There is a need to develop the feelings of respect for environment” (United Nation, 1989).

The UNICEF (2004) proposes that: “Education must pursue its role to promote peace and acceptance among individuals and need to avoid fueling hate and distrust. Because conflicts may be avoidable but difficult to control violence once started” (P.50). Peace education programmes have been developed in a number of UNICEF country offices and National Committees for UNICEF over the past decade (UNICEF, 1999). Pakistan being a responsible state has shown its commitments to a number of international human rights agreements under the umbrella of United Nations (Nayyar & Salim, 2004). Peace education encompasses a wide variety of aims and objectives depending on audiences and socio political and ideological context (Cook, 2008). The ultimate goal of peace education is for individuals to be able to maintain peace among aspects of themselves, individuals and countries, societies, and cultures. To do so, peace education needs to focus on; establishing a cooperative environment; Understanding of rights and responsibilities, recognition of prejudice and to develop the ability to identify causes of conflict, and non-violent means of resolution (Susan Fountain; 1999, UNICEF, 1999).

Different nations of world developed the peace education policies to address the needs of their countries. For example, National Policy on Education for Social Cohesion and Peace (ESCP) is a comprehensive document developed by Ministry of Education of Sri Lanka. ESCP confirm the importance of the existing Life Competences and Citizenship Education (grades 6-9) and the Citizenship Education and Governance (grades 10-11) curriculum, by monitoring the

impact of this through research and reviewing as appropriate. Objectives of the policy includes; to develop an individual who can live in a multicultural society, respects diversity, tolerates other cultures, trusts others, treats others as human beings; is not racist; can analyse the causes of intercultural disharmony objectively (Ministry of Education, 2008). The Ministry of Education Science and Technology Kenya (2014) introduced the peace education policy to promote and nurture a culture of peace and appreciation for diversity in the Kenyan society through education and training. This policy provides guidelines for mainstreaming peace education into curricula at all levels of education; in teaching and learning processes and materials; in education and professional development of education personnel; and in the learning environment.

Policy guidelines are compulsory for the implementation of peace education with in the state. The peace education policy presents comprehensive programme of peace education with guidelines about how to transmit the programme. To achieve the objectives of peace education the system of education need major changes according to the needs of peace education. Policy guidelines can be for both short-term and long-term programs. The short-term programs can serve to gratify instantaneous requirements of the changing conditions regarding peace. While the long-term programs are prepared to address the issue on long term basis and implemented after proper homework. The long-term peace programs have the mandate to develop the culture of peace in society. Philosophy of society about peace plays a decisive role to develop long term peace programs (Rosen, 2007; Gallagher, 1998). To attain the goals of peace education a long-term policy is required that will reflect new curriculum and text book and training programs for teacher and heads of schools (Bar-Tal, Rosen, Nets-Zehngut, 2011). The implementation of peace education has two prerequisites; first is will of ministry of education and second is infrastructure and resources (Amamio, 2004). Education in its true sense, is a source to transform societies. But unfortunately, in the current arena of globe education is blamed for not addressing the real problems of societies. Pring (2013) has rightly point out that we are educating our youth from several decades with the promise of better jobs and living standards. In the contemporary world education is in crisis because it has failed to bridge the growing gap between the rich and the poor, to bring about social justice at a local and global level and to bring about participatory democracy and critical consciousness. Education can thus be an unfulfilling and surface process that does little to prepare young people for their future roles in society (Hilary, 2016). Peace education by promoting and advocating the personal peace and social justice can lead the education to come out from this crisis. Pakistan is a country well known for its hospitable and peace-loving people. However, from last two decades Pakistan is facing the problems of peace. Wave of terrorism in Pakistan augmented the societal concerns about dreadful forms of violence e.g. massacre, sexual exploitation, ethnic hate and terrorism. Education system of Pakistan is also criticized for not addressing the societal issues of social justice, lake of acceptance for difference, human right violation etc. This has been corresponding the need to analyse the educational policies to determine the state priority to establish peaceful society through education. The present study is conducted to analyses the educational policies of Pakistan to examine the state efforts about peace education.

Objectives of Study

The study will examine the goals and action plans of different educational policies and will provide a comprehensive chronological overview of the state educational policies to determine the place of peace education within these policies. This study will also review the Education

Sector Reforms (2004-7) and the Educational Policy (2009) applied in practice by the Government of Pakistan to determine the status of peace.

Framework for Analysis of Educational Policies

For the analysis of educational policies, a framework suggested by Levander & Mikkola, in 2009 was applied. This framework based on qualitative data analysis techniques. This framework analyse the data in two phases. In first phase concepts were explored as they existed in the data and second phase was conducted to explore the quality and dimension of description. Researchers adapted this framework for qualitative analysis of objectives and actions of educational policies regarding peace education. The analysis provided the evidence about the existence of themes of peace education in educational policies of Pakistan from 1947 to 2009.. Second focus of analysis was on determining the place or quality of existing themes of peace education within these polices. Researchers suggest the names for these two phases of analysis as:

- Concept Mapping Framework (CMF)
- Dimensional Description Framework (DDF)

These two phasis were further elaborated by the researcher for the analysis of educational policies as:

- First phase of analysis was conducted to explore the existence of themes of peace education in educational policies. Reviewing the different peace education programs a list of themes or aspects of peace education was prepared. In this list fourteen themes of peace education were enlisted. These themes were: human values, love for humanity, tolerance, respect for human life, justice, brotherhood, human rights, democracy, non-violence, cultural diversity, creativity, critical thinking, environmental education, and gender equality. The objectives and policy actions related to these themes of peace education were noted down.
- Second phase of analysis focused on exploring the depth of existing themes of peace education. This phase provided understanding about the focus of policy on themes of peace education. The themes of peace education noted in first phase of analysis were further analyse to determine the depth of description in accordance with the enlisted themes of peace education. Depth of description was determined according to the three dimensions i.e. brief, explicit and extensive. The criteria to determine the dimension should be as:
 - a) The description of themes of peace education in policy was considered brief if one aspect was mentioned along with any other theme.
 - b) If one or more themes of peace education were suggested in one objective then it was considered explicit.
 - c) Extensive narrations of themes of peace education would be that if one objective described one aspect of peace education and policy action also suggest the way to achieve this objective.

Concept Mapping Framework (CMF)	Dimensional Description Framework (DDF)
Enlist the Peace Themes from Literature	Criteria for Dimensions of Description; brief, explicit & extensive
Find the Themes of Peace from the Educational Policies	Determine the Quality of Description

Figure 1. Framework for analysis of educational policies

All the documents educational policies of Pakistan from 1947 to 2009 were reviewed:

- The Pakistan Education Conference 1947.
- Report of Commission on the National Education 1959.
- The Educational Policy 1972-80.
- National Educational Policy and Implementation Program 1979.
- National Educational Policy 92.
- National Educational Policy 1998-2010.
- National Educational Policy 1998-2010
- Education Sector Reforms (ESR) 2004-2007 and National Education Policy (NEP) 2009.

Findings of Analysis of Educational Policies

Pakistan has number of educational policies and plans presented in different years by the Governments of Pakistan. Researchers have reviewed all the educational policies and education sector reforms 2004 of Pakistan to develop understanding of governments' efforts to promote peace through education. Policy guidelines in form of policy objectives and actions related to peace education along with the detail of page number of policy document are discussed in subsequent paragraphs:

1. The recommendations of first educational conference (1947) were considered as policy guidelines for the educational system of newly emerged state of Pakistan. The policy in its objectives stressed the citizenship education for the state of Pakistan. Different aspect of peace education that were stated in policy document were as:
 - *Tolerance/ Brotherhood/ Democracy/Justice*: The policy proposes that the education system should be in line with the Islamic Ideology that was one of the major contributory factors in the creation of Pakistan. Policy emphasis that the educational system should encourage the development of good values e.g.

universal brotherhood, tolerance and justice (p.40). Moreover, the system of education should be established in line with the Islamic concept of universal brotherhood, societal justice and nourishment of democratic feature i.e. tolerance, self- help and sacrifice (pp.34,41).

- *Human Values*: The education system is liable to develop the sense of integrity, honesty, accountability and serves the nation without any personal benefit (p.5). Education system is responsible to inculcate the eternal values of truth, goodness and beauty (p.13).
- *Cultural Diversity*: Equal provision of educational opportunities is the right of every one without discrimination of race, gender, pecuniary and communal differences (p.8).

The policy document was developed soon after independence of Pakistan but it did not address the indigenous needs of peace of that time. The policy document talked about few themes of peace but did not suggest any action plan to achieve these themes. It is not appropriate for a newly emerged country that was facing serious issues of peace.

2. To review the National Education System of Pakistan, a commission was appointed by the Ayub Khan's Government in December 1958. After reviewing the system, the commission pointed out two major limitations of Pakistani society. These include lack of national unity and cooperation. The education system has to shoulder the responsibility of eradicating these societal limitations. Policy recommends the following guidelines to promote harmony and unity:

- *Brotherhood*: Education has a pivotal part to play for the development of the spirit of cooperation in students and to cultivate a sense of accountability and habit of contribution in socially beneficial responsibilities. (p.117)
- *Human Values*: Character development of a child was focused many times in policy document of 1959. Suggesting human values for students' personality, it is stated that: Education does focus on character development of child to inculcate the values of truth, honesty, justice, and sincerity. (p.237) The curriculum should also focus on imparting the values of truth and integrity and encourage the individual for social welfare (p.239). The system of education has to cater the responsibility of developing the traits of "self-sufficiency, self-control, optimism, impartiality, uprightness, and bravery in the personalities of students" (p.116). The policy further suggests that to develop these qualities in students' personalities activities should be organized in schools and teaching methodologies should be favorable to promote these qualities (p.116).
- *Cultural Diversity*: One objective of the policy suggests that education should develop the unity and reduce the gap among the various religious groups and regional communities (p.11).
- *Justice/order*: Educational system should promote the concept of social justice. So that its benefits and access could reach to everyone (P.12).

This policy addresses many areas of peace education and also provide plan of action for the implementation. This shows that the policy makers had identified the multifaceted role of education in developing religious harmony, promotion of justice and character building. It shows the commitment of policy makers to solve the societal problems through education.

3. The Education Policy (1972-80) briefly addressed few aspects of peace education in its objectives.
 - *Creativity*: Develop the personality of individual capable of understanding the objective realities of life. Dynamic and creative individuals can serve the nation in a better way. Education should focus on developing these traits in the personalities of individuals (p.1).
 - *Cultural diversity*: Education system should strive to achieve the national integrity and harmony with the national ideology (p.1).

The Education Policy (1972-80) highlights the peace values in its objectives. However, the policy actions were not suggested how to achieve these objectives. Policy document focused on other revisions in the field of education. But the peace values remained neglected, as policy document not talked about human rights, tolerance, democracy, environmental education etc.

4. The Educational Policy (1979) did not broadly address the aspects of peace education. A Reading of policy provides a few references related to peace education:
 - *Brotherhood*: To develop the sense of brotherhood and unity in students, it is advised in the policy to use and promote the national language as a medium of instruction. It will strengthen the ideological foundations of a nation (p.56).
 - *Cultural Diversity*: Policy advised that the provision of compulsory education is a right of every one. No matter from which religion and region does he belong (p.1).
5. The objectives and guidelines of the National Policy of Education 92 addresses the few characteristics of peace education. These are:
 - *Democracy*: It is stated in the policy that the “democratic norms should be promoted through education” (p.44).
 - *Justice*: Policy in its guidelines suggests that the Islamic values of love, fairness, beauty, living with harmony and ontological concepts of Islam should be promoted through education (p.14).
 - *Cultural Diversity*: To impede ethnic biases and superstitions from society, it is necessary to discourage extremism and sectarianism (p.12).
 - *Environmental Education*: “Topics related to the environmental education should be integrated into the relevant subjects” (p.25).

- *Critical Thinking/ Creativity*: Policy suggests that “curriculum should promote critical, creative, rational and liberal thinking patterns through activity-based education” (p.24).

The Educational policy 92 highlights only a few aspects of peace education. Perhaps this was the first educational document that identify the role of education to discourage extremism and sectarianism and to promote the democracy in the country and the policy actions suggest that all these aspects should be the part of curriculum.

6. The National Educational Policy 1998-2010 describes the peace relevant values in its objectives and policy actions in the following manners:

- *Tolerance*: The Islamic traits of courage, confidence and tolerance should be encouraged in the educational system to make the students the practicing Muslims (p.7). For the development of these characteristics in students, the elementary level is most suitable (p.28).
- *Love for humanity*: Students’ behavior should be developed as broad-minded, liberal and peace-loving citizens capable of living in harmony with the state and the world (p.41).
- *Cultural Diversity*: One objective of the policy included that it is responsibility of state to discourage the religious, ethnic, parochial, national and international prejudices among the citizens of Pakistan (p.6).
- *Critical Thinking /Creativity*: The learning process should be characterized by critical thinking and creativity (p.31).

The National Educational Policy (1998-2010) suggests the role of education to develop positive traits in the personality of students. This policy emphasis not only to develop national harmony but also at international level.

7. Peace education is advocated in The Education Sector Reforms (ESR) 2004-2007 and the National Educational Policy (NEP) (2009) as an emerging trend. The features of the peace education found in ESR (2004-7) and NEP (2009) are as follow:

- *Tolerance*: NEP (2009) in its section of curriculum suggests that the Islamic values of freedom, equality and tolerance should be incorporated in the curriculum of Islamiyat (pp.31,33).
- *Human Values*: NEP (2009) advises that the curriculum of Islamiyat should address “the values of mercy, morality, human welfare, regularity, Islamic brotherhood, truth and fairness” (p.33).
- *Justice*: NEP (2009) describes that the concept of equality and social justice as expressed in the Islamic teachings should be completely incorporated in curriculum (p.31).
- *Cultural Diversity*: ESR (2004) recommends that the curriculum should address the cultural sensitivities (p.4). NEP (2009) also reflects on the aspect of cultural diversity and suggests that education system has to promote the religious and

cultural harmony. There is need to develop the responsible members of society and world (pp.17-18).

- *Human Rights:* Human rights should be the part of the curriculum of Islamiyat at all levels of education. (ESR, p.4; NEP, pp.32,45) Discussing the contents for Curriculum of Islamiyat, it is suggested in NEP (2009) that it should include the topics of “ethics and concept of good and bad, care of rights of parents, relatives, neighbors, friends, scholars, orphans, widows, sick persons, disable, travelers, guests, senior citizens, women and the non-muslims” (p.33). It is the responsibility of curriculum to develop the insight of citizens towards their fundamental rights as stated in the constitution and make them capable enough to stand against any extra constitutional meddling of these rights (p.18).
- *Environmental Education:* ESR (2004) recommends that curriculum contents for the environmental education up to the higher secondary classes should be identified and integrated in the relevant subjects (pp.4,11). NEP (2009) suggests that the topics related to environmental cleanliness should be incorporated in the curriculum of Islamiyat (p.33).

Table 1

Dimension of quality of description of educational policy 1947-2009 on the basis of DDF

Sr. No	Aspects	1947	1959	1972	1979	1992	1998	2004	2009
1	Tolerance	Brief	—	—	—	Brief	Explicit	—	Brief
2	Love for humanity	—	—	—	—	—	Brief	—	—
3	Brotherhood	Brief	Brief	—	Brief	Brief	—	—	—
4	Democracy	Brief	—	—	—	Brief	—	—	Brief
5	Justice	Brief	—	—	—	Brief	—	—	Brief
6	Critical thinking /Creativity	—	—	Brief	—	Brief	Brief	—	—
7	Human rights	—	—	—	—	—	—	Brief	Extensive
8	Human Values	Brief	Explicit	—	—	Brief	—	Brief	Extensive
9	Cultural Diversity	—	—	Brief	—	Brief	Brief	Brief	Brief
10	Environmental Education	—	—	—	—	Brief	—	Explicit	Explicit

Note. Blank space in the table shows the absence of peace theme.

Table 1 illustrates the depth of explanation of aspects of peace education in the elementary school curriculum. Analysis shows that mostly explanation of aspects of peace education remained brief in all educational policies. All the policies address 10 aspects of peace education. Blank spaces in the table indicate the absence of aspects of peace education in the policy. The

aspect of environmental education was first time included in 1992 educational policy. And its description is explicit in 2004 and 2009 policy. Description of the aspects of brotherhood, democracy, justice found brief in some policies. Love for humanity was addressed in 1998 policy briefly. Moreover it is also evident from the analysis that description of different aspects was not consistent in the subsequent policies e.g. the aspect of democracy was discussed briefly in 1947 policy but its description was missing in 1959 and 1979 policy.

Findings and Discussions

Analysis of educational policies depicts that peace education is not dreamed by any educational policy. Quick fix approach towards educational policy development refrains us to achieve high value goals e.g. peace and stability. Researchers don't want to portray bleak picture at all but chronological analysis of policies shows that any educational policy did not tried to implement the peace education to fulfill the indigenous and global needs of peace. Analysis depicts that the policy of 1947 emphasised the character development and access to educational opportunities. It seems that policy makers were inspired with concept of ideal personality of Greek philosophers. Indoctrination of universal values truth, beauty and goodness through education system was supported by Socrates. At that time Pakistan as a newly emerged state had not satisfactory conditions of peace. It was a necessary to realize the need of peace education at that time. The first formal meeting of educational experts of newly established state have talked about the human rights, non-violence, respect for humanity along with human values. Analysis shows that all the policies addressed briefly few aspects of peace education. These briefly stated aspects of peace education are not consistently elaborated in subsequent policies. Analysis of Education Sector Reforms (2004) and Education Policy (2009) regarding the peace education illustrates that the seven aspects of peace education; tolerance, cultural diversity, environmental education, justice, human values, and human rights are addressed in these policy documents. Peace education is suggested as a new trend in both documents. The environmental education is discussed explicitly in educational policies. Educational policies give needful attention to human rights and values. These are discussed extensively in the policy documents presented in different years. But both the documents had not suggested the framework to implement peace education. Peace education is appreciated in one sentence in educational policy of 2009.

Key issue in educational policy is lack of realistic targets. The policy makers have to identify the societal needs in realistic manners. New orientation of educational policy is the need of day to address the peace problems of Pakistan. Educational policy should cater the peace education in short term planning to address the peace related issues immediately. Educational policy does not matter until it is not future oriented. So, the policy should give long-term planning for the implementation of peace education. Objectives of policy should address all the aspects or forms of peace education in balanced way. It is good that policies suggested human values and character development but the others aspects like democracy, cultural harmony, human rights should also be catered. It is the responsibility of government to conduct proper researches to determine the areas of focus of policy before the development of policy. So that the present and future needs of society for peace are addressed. Postgraduate researches at higher educational institutions can be sponsored by the government. to determine the policy for peace education. To incorporate the peace education into the objectives of policy is not enough. Policy has to suggest proper actions about how to achieve the long-term peace.

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