Role of Peace Education in Developing Moral Values at Secondary Level: An Analysis of Students and Teachers' Perceptions

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Abstract: The objective of this research was to determine the role of peace education in developing moral values at secondary level. To achieve the intended objective of the study, a sample size of 200 students and 100 teachers was selected from the secondary schools of district Dera Ghazi Khan by using stratified sampling technique. The data was collected by self-developed questionnaires for students and teachers. The collected data from teachers and students was analysed by using SPSS-25. The frequency distribution, mean and standard deviation techniques were used to interpret the results. The results of the study indicated that both teachers and students had positive perceptions about the role of peace education in developing moral values at secondary education level.

Keywords: Peace education, Teachers, students, Moral Values Secondary school, Perception

1. Introduction

The process of acquiring the values, knowledge, and skills necessary to foster a world characterized by peace is referred to as peace education. Throughout history, humans have consistently sought tranquility and contentment. Their longing for peace has been a persistent theme; however, the achievement of enduring peace has remained elusive and often appears unattainable. UNESCO (2005) defines peace as the conduct that promotes harmony in how individuals communicate, listen, and engage with one another. Peace education is not merely a diplomatic connection between nations. Peace transcends the mere absence of conflict; it represents a mindset and a way of conducting oneself, deeply intertwined with the human psyche and behavior (Cremin, 2016).

Peace education encompasses the teaching of individuals, both at the individual and collective levels, to promote peace within interpersonal relationships (micro) and within larger societal, national, and global contexts (macro). The effective education of all individuals for peace relies on principles of generosity, fostering friendships, and collaborating with others. True peace cannot be ensured solely through financial motives, military alliances, comprehensive disarmament, or mutual agreements; instead, it hinges on the presence of a peace-oriented spirit within individuals, requiring educational efforts to nurture this spirit in the hearts and will of each person (Zembylas, 2018).

Peace education is at its most impactful when students actively acquire skills for peace and conflict resolution, and when the school environment serves as a model for these principles (Snauwaert, 2020). Different educational strategies and methodologies, whether in formal, non-formal, or informal settings, contribute to the advancement of

peace. The formal educational institutions such as schools, colleges, and similar venues play a crucial role in educating students about peace (Kurian & Kester, 2019).

The importance of peace education as a means to equip individuals with the tools to promote peace in a world where lasting peace has often been elusive. It emphasizes that peace is not merely the absence of conflict but a proactive and constructive approach to communication and interaction. Additionally, it suggests that achieving true peace requires a change in thinking and behavior, underscoring the holistic nature of peace as both an internal and external endeavor (Hajir & Kester, 2020).

1.1 Objective of the Study
1. To investigate awareness about peace education in students at secondary level.
2. To find out teachers and student's awareness of moral values at the secondary level.
3. To investigate the role of peace education is to develop moral principles among the students at the secondary level.

2. Literature Review
2.1 Peace Education
Education for peace, often known as peace education, is needed in all situations and at all educational levels, not just in violent conflicts and post-war scenarios. Diverse fields can include Peace 39 education. It plans to include human rights, equitable participation, and nonviolence as essential components of several projects. The purpose of peace education is to achieve true peace (Raya et al., 2023).

"True Peace" in education refers to an approach that goes beyond the mere absence of conflict and violence and seeks to cultivate a deeper and more meaningful form of peace within individuals, communities, and societies. It emphasizes the role of education in promoting not only the cessation of hostilities but also the development of values, attitudes, and skills that foster harmony, empathy, and social justice (Turk, 2018).

2.2 UNESCO's Education for All (EFA)
According to the E-9 summit in New Delhi in 1993, "education is the only defense" against conflict. Education for peace has two functions.

- To encourage individuals to take the peaceful path rather than the aggressive one.
- So that they might contribute to world peace rather than just consume it.
- In this perspective, education for peace is an essential component of a basic education that promotes the development of the full person.
- According to Reardon, education for peace aims to "create some of the prerequisites for achieving peace."
- Building peaceful beliefs, abilities, and attitudes is all part of education for peace. International education (also known as global education, world studies), multicultural education, and environmental education are all regarded to be parts of education for peace.

2.3 Principles of Peace Education
The importance and effectiveness of peace education when it actively engages students in acquiring skills related to peace and conflict resolution while also creating a school environment that embodies these principles (Wahyudin, 2018). Here's a breakdown of its key points:

2.4 Active Acquisition of Skills
Peace education is most effective when it goes beyond theoretical knowledge and actively engages students in acquiring practical skills related to peace and conflict resolution. This means that students are not just learning about peace; they are learning how to apply these principles in real-life situations. This hands-on approach helps students internalize these skills and values more effectively.

2.5 School Environment as a Model
The school environment plays a crucial role in peace education. When the school itself embodies the principles of peace, tolerance, and conflict resolution, it serves as a model for students. This means that the culture within the

school promotes respectful communication, cooperation, and the resolution of conflicts through peaceful means. When students see these principles in action, they are more likely to embrace and practice them in their own lives.

2.6 Educational Strategies and Methodologies

Peace education can take various forms, including formal education within traditional schools, non-formal education through workshops and programs outside of regular school settings, and informal education through everyday life experiences. The statement acknowledges that different educational strategies and approaches can contribute to advancing the cause of peace. This flexibility allows for a more comprehensive and adaptable approach to peace education.

2.7 Role of Formal Educational Institutions in Peace Education

Formal educational institutions, such as schools, colleges, and similar venues, are highlighted as playing a crucial role in educating students about peace. This underscores the idea that peace education should be integrated into mainstream education systems, ensuring that a wide range of students have access to it. Schools are seen as important settings for instilling peace values and skills in the younger generation (Tolera, 2019).

In summary, the statement emphasizes that peace education is most effective when it is active, practical, and integrated into both the curriculum and the culture of educational institutions. It recognizes that peace education can take place in various settings and through different approaches but highlights the pivotal role of formal education institutions in promoting peace values and skills among students (Emkić, 2023).

This cognitive development allows individuals to resolve interpersonal conflicts through negotiations, mediation, and conversations. It may be argued that peace education helps to mold an individual's inherent ability to create constructive conduct to live in a truly peaceful manner in society. This also includes understanding the nature of disputes at the personal, national, and international levels, as well as the awareness and duties that must be exercised in the event of a world community conflict to find a solution via talks (Ahmed & Shahzad, 2021).

Thus, it is not solely the responsibility of educators to convey knowledge about peace; they must also actively promote and exemplify peace. Consequently, merely instructing peace principles has diminished in significance. Instead, teachers who exhibit peaceful behaviors in the presence of their students can be an effective means of implementing peace education (Bhat & Jamatia, 2022).

Another role of peace education is to function as a comprehensive term encompassing all educational initiatives and endeavors that strive to enhance understanding of peace and peace-building. It encourages learners to adopt attitudes of tolerance and empathy while equipping them with skills in cooperation, conflict prevention, and conflict resolution. This preparation enables learners to possess the capability and motivation to coexist peacefully with others, both at the individual and collective levels (Tolera, 2019).

2.6 Role of Education for Peace and Harmony

Education is a never-ending process of human development. It is made up of information, culture, and wisdom. Injustice and violence are pervasive in the world in which we all live. Since people have created various borders around themselves based on their castes and beliefs, intolerance, extremism, disputes, and strife pose continual hazards to mankind. Education significantly contributes to promoting peace and concord via tolerance, justice, intercultural knowledge, and civic responsibility. To keep children from becoming entangled in society's web of violence, education for peace and harmony seeks to enhance the child's overall development and attempts to instill higher human and social ideals in the child's mind. In essence, it aims to provide a set (Khairuddin et al., 2019).

2.9 Ethical Development

Education for peace aims to promote ethical growth by instilling the ideals, attitudes, and abilities necessary for cohabitation with oneself and others. It represents the enjoyment of life and self-development via the ideals of love, hope, and fearlessness. Respect for human rights, fairness, tolerance, collaboration, and cultural variety are all part of it, as is a strong commitment to democracy and nonviolent dispute resolution.

2.10 Social Justice

Social justice is an essential component of peace education. Concern for peace characterizes education for peace social justice and equality, which refers to creating a non-violent society and acting without taking advantage of the weak, the poor, and the have-nots.

2.11 Human Rights
Human rights are the cornerstone upon which the concept of peace is founded. Peace cannot exist if people's rights are being violated. Human rights are founded on the ideas of equality and non-discrimination, which also contribute to the development of a culture of peace.

2.12 Role of Schools in Promoting Education for Peace and Harmony
The following advantages of attending school have been noticed while using education to promote peace and harmony. Create a more humane management strategy.
- The development of teacher-student, teacher-teacher, student-student, etc. relationships.
- Encourage the instructors and pupils to adopt positive attitudes. Collaboration and respect for one another, for instance.
- Encourage students' healthy emotional growth.
- By taking part in interactive and collaborative learning activities, you may promote socialization.
- Enhance the moral character and discipline of the students.
- Encourage creativity among instructors and pupils.
- Enhance the level of instruction and learning.

2.13 Role of Teacher in Promoting Education for Peace and Harmony
- Teachers should promote traits that might lessen racial, religious, and other biases, such as compassion and service to others.
- The fundamental nature and objectives of peace and harmony education must be understood by teachers, who must also fully support them. The instructor must bear in mind a few fundamental goals, such as the creation of a peaceful, united globe inside the nation, where global citizenship is encouraged and unity in diversity is acknowledged and practiced.
- In an increasingly varied world, teachers must learn to deal with biases, disagreements, and violence by beginning with themselves. First and foremost, the teacher has to improve his emotional intelligence (EQ). Individuals with high EQ can comprehend and successfully manage their own emotional lives as well as those of others. They are adept at building connections.

2.14 Peace Education in Pakistan
Pakistan is dealing with terrorism, bloodshed, target killings, and terrorist threats. The concerns of socio-political deprivation, the connection between drug trafficking and smuggling, the mushrooming of Afghan refugees and other external elements must be investigated if the root reasons are to be comprehended. Additionally, it is impossible to overlook the effects of foreign meddling in an increasingly globalized society.
One of the most well-known fields in the modern world is peace education. The majority of nations in the world have adopted peace education, but the United States' (US) efforts are unmatched. According to Rajagopalan (2009), the Taliban, the Pakistani government, and the US war on terror are engaged in a tug-of-war for control of the Pakistani country. The majority of South Asian nations are dealing with militancy and violence, but Pakistan has been most hit since it is a multi-cultural nation. Pakistan has made peace education a requirement for the following reasons.

2.15 Religious Extreme
Pakistan is a place where anyone may easily disprove Islam to others by making a few assertions. Every religious organization has activist wings, which consistently pose a threat to the resistances. These events put pressure on the administration and are frequently linked to political violence. Due to psychological terrorist attacks on mosques and Imam Barghas, Pakistanis are unable to faithfully practice their religion, hence peace education has to be taught at educational institutions (Younas et al., 2018).

2.16 Economic Inequality
According to Hamid and Ahmed (2011) growing neediness and overwhelming monetary inequality aggravated the psyches of those who were rejected. As a result of criminality and evil mentalities emerging in our society, the

living conditions of the top class are gradually improving while those of the bottom class are steadily deteriorating. Disease, need, and longing have continuously done harm to humanity. People may easily be bought for brutal activities. The life of a regular man is not a concern for the elite. In the end, violence and weaponry become the final resort for obtaining food. Because of this, eradicating economic injustice requires the teaching of peace education.

2.17 Social Injustice
As the psychological militants carry out their goals, social imbalance and guilt play the role of an incentive. These despicable actions may make it difficult for someone to exercise their fundamental human rights. Since they blame the whole network for their current situation and are ready to exact revenge, denied people search for their push in their animosity toward everyone. His/her outrageous weapon is in the condition of suicide besieging, which has the potential to effect a few lives, including the plane, because the targets are documented and security faculties are regrettably seen as the number one accountable party in his/her act of vengeance. It is now necessary to accept the beliefs or perspectives of others, and this enthusiasm may be fostered by teaching the peace education concept.

2.18 Absence of Reliance
No one may be a Muslim until and unless another person is protected from his hands and speech, as said by the Blessed Prophet Mohammad (SAW). Islam is the religion of resistance, notwithstanding the unfortunate ignorance of our population. Due to differences in ethnicity, Shia and Sunni, Barallvi and Duebandi refer to non-Muslims as "Kaffer" in Pakistani culture. Non-Muslims are not tolerated by the zealots, and these radicals attack mosques, imam chariots, and churches, thus lowering them to the lowest social status possible and denouncing the vast Muslim country.

2.19 Political Insecurity
Tragically, Pakistan still had competing governments. Most of the time, dictators ruled the country, and the country's very popular culture didn't flourish there. As a result, these despots reached widespread agreements to strengthen their rule rather than to advance the country. Along these lines, East Pakistan gradually turned into Bangladesh, and Afghan refugees migrated to Pakistan with an endless list of problems to start. Due to this political unrest, a number of foreign powers intervened in our country's affairs, turning Pakistan into an unstable nuclear power.

2.20 Suicide Bombing
A suicide bombardment is a type of assault on a target in which the aircraft's goal is to kill or severely harm the target. Suicide attacks are particularly linked to numerous groups and organizations that are undermining the Legislature and spreading violence around the country. Given the aforementioned causes of unrest, violence, militancy, and socioeconomic instability in Pakistan, it is clear that peace education is urgently needed there.

3. Research Methodology
3.1 Research Design
The researchers adopted the survey research design to explore some attitudes and perceptions of the students and teachers. It is a most commonly used method of investigation in educational research; survey research can be carried out either by a group researcher or by an individual. This is widely used for collecting data in different fields such as linguistic education, and sociology; and so, on survey data are collected through Questionnaires, opinion or interviews, attitude scales, attendance rather, etc. The survey is a cross-sectional study that may explanatory or analytic. This research was conducted to identify the perception of the students and teachers of the role of peace education in developing moral values.

3.2 Sample Size and Sampling Technique
The sample of the study was selected by using stratified sampling technique. In this technique the population was divided into the smaller groups called starta to complete the process of sampling. The strata were than selected randomly as per the population of the sample. It provides the better representation of population (Klassen et al., 2012). A sample of 200 students and 100 teachers was selected by using stratified sampling technique.

3.3 Development of Tool
Self-developed questionnaires were used as research instruments in this research study. Research tool was consisted on two sections. Section A was about demographic information of respondent. Section B Paper based questionnaire was used to collect the data from the concerned respondents. Questionnaires was based on five-point Likert scales with five options and these options were; 5= "Strongly agree,"4= "Agree," 3= "Undecided"2= "Disagree, "and 1= "Strongly disagree.

3.4 Data Analysis
The data collected through the questionnaire were analyzed by descriptive and inferential statistics. For descriptive statistics the mean standard deviation and SD was recorded. The findings were displayed in the form of tables. From the analysis results were attained, after results the findings were described and on the evidence of conclusion, suitable recommendations were suggested for added improvement on the Role of peace education in developing moral value at secondary level.

4.1 Results

Table 1: Analysis of Demographic Information of Student Data

		Frequency	Percentage
Gender	Male	78	39%
	Female	122	61%
Age	15-16	200	100
Locality	Urban	200	100
District/Tehsil	D.G.Khan	200	100

Table 1 reveals that gender distribution of students and the informed about the frequency (78) and percentage (39%) of male students and the frequency (122) and percentage (61%) of female student. it is concluded that female students (122) were in majority. Table 1 also reveals that age distribution of students and the informed about the frequency (200) and percentage (100%). This table 1.13.1 reveals that age distribution of students and the informed about the frequency (200) and percentage (100%). Table 1 further reveals that locality of students and the informed about the frequency (200) and percentage (100%). This table1.13.1 reveals that district/tehsils of students and informed about the frequency (200) and percentage (100%).

Table 2: Analysis of Student Data

Statement	Responses	Frequency	Percentage	M	SD
Peace education aims to develop the moral value among students.	SA	71	35.5		
	A	92	46.0		
	UD	15	7.5	4.02	1.02
	DA	15	7.5		
	SDA	7	3.5		

Table 2 describes the statistical analysis of the statements. Respondent strongly agree + agree 71 + 92 = (163) agreed to the statement peace education aims to develop the ethical value among students while the respondent for (15) undecided about the statement and the respondent disagree + strongly disagree 15+15 = (30) were disagreed to the statement. In the term of percentages 35.5 + 46.0 = (81.5%) respondent were agreed and (7.5%) respondent were undecided and disagreed + strongly disagree 3.5 +7.5= (11%) respondent were disagreed to the statement. The mean score (4.02) and the standard deviation (1.02) informed that majority of the respondents are inclined toward this statement peace education aims to develop the ethical value among students. So, it was concluded that majority of the respondents (163) agreed having inclined towards the statement peace education aims to develop the moral value among students.

4.1 Analysis of Demographic Information of Teacher Data

Table 3: Analysis of Demographic Information of Teachers' Data

		Frequency	**Percentage**
Gender	Male	47	47%
	Female	53	53%
Academic Qualification	MA	55	55%
	BA	45	45%
Professional Qualification	Med	52	52%
	B.Ed.	48	48%
Experience	6-10	100	100
Locality	Urban	100	100
District/Tehsil	D.G.Khan	100	100

This table 3 reveals that gender distribution of teachers and the table informed about the frequency (47) and percentage (47%) of male teachers and the frequency (53) and percentage (53%) of female teachers it is concluded that female students (53) were in majority. This table 1.13.3 reveals that AQ distribution of teachers and the informed the MA frequency (55) and percentage (55%) and BA frequency (45) and percentage (45%). It is concluded that MA teacher (55) were in majority. This table 1.13.3 reveals that PQ distribution of teachers and the informed the Med frequency (52) and percentage (52%) and B.Ed frequency (48) and percentage (48%). It is concluded that Med teacher (52) were in majority. This table 1.13.3 reveals that experience of teachers and the table informed about the frequency (100) and percentage (100%). This table 1.13.3 reveals that locality of teachers and the table informed about the frequency (100) and percentage (100%). This table 1.13.3 reveals that district/tehsil of teachers and the informed about the frequency (100) and percentage (100%)

Table 4: Analysis of Teacher Data

Statement	**Responses**	**Frequency**	**Percentage**	**M**	**SD**
Peace education refers to developing the moral value among students.	SA	39	39.0		
	A	26	26.0		
	UD	12	12.0	3.69	1.39
	DA	11	11.0		
	SDA	12	12.0		

These tables 4 describe the statistical analysis of the statement. Respondent strongly agree + agree 39+ 26 = (65) agreed to the statement peace education refers to developing the ethical values among students while respondent for (12) undecided about the statement and the respondent disagree + strongly disagree 11+12= (23) were disagreed to the statement. In the term of percentages 39.0+ 26.0= (65%) respondent were agreed and (12.0%) respondent were undecided and disagreed + strongly disagree 11.0+12.0= (23%) respondent were disagreed to the statement. The mean score (3.69) and the standard deviation (1.39) informed that majority of the respondents are inclined toward this statement peace education refers to developing the ethical values among students. So, it was concluded that majority of the respondents (65) agreed undecided and strongly disagreed frequency (12) is same having inclined towards this statement peace education is refers to developing the moral values among students.

4.2 Discussion

In this study, the authors discussed the importance of peace education in the development of moral values at the secondary level. The phrase peace education is used broadly around the world to integrate holistic perspectives of education in the context of globalization.

In this context peace education may include political scenario, technological development, preservation of civilizations, cultures and economy of the world where people can have equality of rights to live in the society with peace. In reality, Hussain et al. peace education focuses on global peace since every country immediately contributes to global peace and stability, and the idea of isolation is now totally unachievable for any country on the planet's survival.

Peace education is seen to be strengthened by cultural and spiritual elements, as well as universal human ideals. As a result, peace loving understanding in individual life should be taught from an early age. As a result, promoting secure and peaceful cultures in schools is connected to the quality and efficacy of teaching. Peace education may be taught to youngsters as an alternative to violence and as a skill for living in a peaceful community.

Education is seen as a social change agent since it allows for the alteration and reformation of individuals' brains in order for them to live in total harmony and peace in society.

It may be concluded that secondary school instructors have formed an understanding of peace education and are attempting to teach their pupils the relevant ideas, allowing them to have comprehensive knowledge and abilities in problem solving without violence. Understanding these societal concerns requires social mobilization addressing inequities based on race, creed, cultural diversity, gender, and geographical differences.

Secondary school instructors in D.G. Khan Area were discovered to be teaching kids social skills connected to peace education. It was discovered that respondents believed they motivated students to embrace the points of view of others, and social mobilization among students occurred. Secondary school instructors believed that they groomed kids to have positive interactions with diverse parts of society and to foster an attitude to make positive change by utilizing critical thinking to solve problems without violence.

The findings led to the conclusion that social mobilization of students occurs at the secondary school level so that they can have positive interactions with all sectors of society. Human rights and duties knowledge is required for societal stability and economic progress. It was discovered that respondents stated they tried to re-shape pupils' intellectual capacity for emotional stability and critical thinking in order to find solutions to issues without violence and to promote understanding of other races, genders, and ethnics. The primary goal of this project was to create a Model of Peace Education at the Secondary Level in Pakistan. A great number of research show that Pakistan is building a Model of Peace Education at the Secondary Level. Peace education is essential for the country's stability. Peace education emphasizes rights and duties; it creates a non-competitive school atmosphere; and it breaks down barriers inside oneself. The current study's findings contrast sharply with the findings of research convened by (Abu-Nimer et al., 2017) who convened an investigation regarding the perceptions of regarding peace education at secondary level, and the researcher measured the responses of the respondents regarding approaches of introducing peace education in existing curriculum at secondary level in Pakistan. The current study found that the majority of respondents had negative attitudes on methods to include peace education into existing secondary school curricula in Pakistan. The researcher assessed the respondents' views on the introduction of peace education as a separate curriculum at the secondary level.

5. Conclusion

All secondary school teachers possess secondary level of attitude towards peace in D.G.Khan. Both urban and rural respondents possess equal level of attitude towards peace in D.G khan. A both male and female respondent shows secondary level of attitude towards peace in D.G khan. Most of the respondents suggested that education is a powerful weapon for establishing peace in society. The focus of the present study was to explore the perceptions of secondary school teachers about three (peace concepts in curriculum, social justice, tolerance and harmony) peace education themes. Results of the study revealed that all the teacher groups had positive perception about peace education themes while perceptions of female teachers were more positive than male teachers.

5.1 Recommendations

- To serve as a model for children, parents, teachers, and other major figures should learn to live in peace and harmony.
- Adults should study and understand conflict resolution steps in order to assist them instill the habit in youngsters.
- Teachers should learn to incorporate peace themes into their regular teaching experiences with students in order to help them realize the value of living in peace and harmony with one another.

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