

DISSERTATION

A DECOLONIAL ANALYSIS OF PEACE PEDAGOGY IN EDUCATION IN INDIA AND  
PAKISTAN

Submitted by

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## ABSTRACT

### A DECOLONIAL ANALYSIS OF PEACE PEDAGOGY IN EDUCATION IN INDIA AND PAKISTAN

This dissertation investigates the current state of peace pedagogy in formal and informal educational platforms in India and Pakistan. The overarching goal is to amass pedagogical strategies for peace teaching by understanding the aspirations of peace as understood by the local wisdom in the spirit of decolonial educational approaches. The socio-political postcolonial conflict scene is understood through the theories of *Structural Violence* (Galtung, 1969) and *Cascades of Violence* (Braithwaite and D’Costa, 2018). It was important as India and Pakistan were colonized for a century and the postcolonial conflict climate has its distinctive nature. There is considerable research done to explain the postcolonial repercussions on a society entailing violence, conflicts, and nationalism and how such negative impacts trickle down into the education system in India and Pakistan. Additionally, *The Theory of Positive Psychology* (Seligman, 1998) defines the parameters of decolonized peace pedagogy for analyzing educational documents and the work of self-motivated peace practitioners working with non-governmental organizations (NGOs).

After this foundational understanding is developed for this research study in Chapter 1, Chapters 2-4 explore the possible implementation of peace pedagogy in education in India and Pakistan through three interrelated articles. The first article is a systematic review of the peace pedagogy literature in postcolonial lands around the world. These regions mainly are located in the Global South which includes Africa, the Middle East, and Asia. The second article takes a closer look at the place of peace pedagogy in existing formal/informal educational platforms

through document analysis of policy papers, college programs, and a few non-governmental organizations (NGOs) in Pakistan and India. The third article focuses on the efforts of NGOs at the grassroots level through phenomenological interviews with peace practitioners in Pakistan and India; this study focuses on how these practitioners engage with local communities to make meaning of peace at the local level and devise a suitable peace pedagogy to continue their mission of peace education. Chapter 5 addresses implications of this research study by contributing to the decolonial ways of building knowledge for implementing peace pedagogy in postcolonial lands specifically India and Pakistan. In doing so, Chapter 5 summarizes comparative knowledge through a literature review of peace pedagogy in postcolonial lands around the world and India and Pakistan. This helped identifying gaps which prevent linear implementation of peace pedagogy from early education up to graduate level in India and Pakistan, thus, compromising the objectives of establishing peace. Recommendations for the education system mainly through the lessons learned by the self-motivated peace educators and activists are put forward for considerations.

*Keywords: Peace education, peace pedagogy, decolonial pedagogy, postcolonial conflict*

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Yet they are exemplifying what may be critical skills in navigating human struggles. May

the results of this dissertation be one small step in helping their efforts to be maximized  
in regions of conflict!

## PREFACE

Researching, planning, and designing this research study has been an exciting, insight-producing, and personally transformative process. It is truly inspirational to have the privilege of knowing about the peace work of such motivated, spiritually oriented, and socially active individuals who despite the lack of any official support are invisibly working for their small communities without any personal motive. Politics and rivalry take up so much space in media that people with good intentions at work get sidelined. It is my hope, that this dissertation will become a beginning step in honoring them and bringing their local knowledge in designing decolonized peace practices for educational reasons to the world's attention. Thus, creating spaces for original relevant peace practices for underserved and underrepresented communities which are co-constructed with the inclusion of their voices and wisdom. This interdependence of knowledge between evolving and established peace teaching practices could open up numerous possibilities for peaceful co-existence in unimaginable ways.

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## LIST OF DEFINITIONS

Some definitions that help understand the usage of some terms as they are employed in this study:

- 1) **Peace Education (PE):** is considered a field that helps learners to understand the meaning of peace from the basic to cognitive level. Typically, PE is instituted in the early years of schooling. Learners are required to cultivate character traits helpful for peaceful attitudes individually and socially. In the later school years, PE expands its scope into understanding peace as a global movement.
- 2) **Peace Studies (PS):** This is a field that is grounded in the core studies of understanding factors of escalating conflicts and violence that hinder all levels of peace in society. PS is typically instituted at the undergraduate level and further up. By this level, learners are assumed to have achieved a cognitive level where challenging discourse is acceptable and human minds are motivated enough to study the nature and interconnected aspects of conflicts for peace transformation.
- 3) **Peacebuilding (PB):** In this stage, learners exhibit the highest forms of intellectual cognition. Learners are life-long learners and engage in community partnerships, media advocacy, research, and publication to impact peace initiatives to a wider audience from national to international levels. The activities involve influencing governments and international organizations for policymaking purposes.
- 4) **De-colonized Peace Pedagogy (PP):** Instructional approaches/methods that instruct/empower/engage/encourage learners to promote and experience peace/justice/positive social change/non-violence/dialogue, in authentic classroom and

life settings are called Peace Pedagogy. When this knowledge production for teaching and learning is devised in collaboration with local people after assessing their needs for peaceful living, then such educational instruction is referred to as decolonial peace pedagogy.

- 5) **The Global South:** The phrase “Global South” in literature refers broadly to the regions of Latin America, Asia, Africa, and Oceania. Other terms used to describe nations in this region include “Third World Countries”, “Developing nations” and “Periphery,” which denote regions outside Europe and North America, mostly (though not all) low-income and marred with structural violence nationally and often politically or culturally marginalized in the global economy.
- 6) **Postcolonial conflict:** Broadly, postcolonial conflict can be described as a study of the effects of colonialism on cultures and societies in the form of conflicts and violence. On one level, it is concerned with how European nations conquered and controlled "Third World" cultures and how these groups have since responded to and resisted those encroachments. On the second level, postcolonialism also studies the modes of anticolonial sentiment which personifies itself through violent destructive forces of nationalism and its subsequent expressions in society. This form of nationalism is a conflict perpetrator as it fills ex-colonial administrative units by mimicking the colonial forces but from within.
- 7) **Decolonial education:** Decolonial educational approaches emerge from a shift in perspective from dominant White knowledge as a universally applicable frame of reference to the changing geopolitics of knowledge that is culturally and contextually relevant to the communities in question. The decolonial educational approach is a process

of revival achieved through place-based pedagogies in grassroots and institutional sites in local lands. It strives for the recovery of lost identities/voices, empowerment of local people, and co-construction of solutions for oppression. Therefore, what decolonial education means and what it looks like is defined by the particular colonialisms placed in relatable times and history.

## **Chapter 1: Introduction**

This dissertation is an anthology of three articles commenting on the state of conflict impacting education and specifically the inclusion of peace pedagogy in the mainstream curriculum in India and Pakistan in the Global South among other regions in Global South. The global South is defined as a postcolonial region with an ongoing structural conflict embedded in society (Mimiko, 2012; Yoon, 2018). These countries are low-income and often politically or culturally marginalized on one side of the divide, the other side being the countries of the global north equated as developed countries. The repercussions of these conflicts trickle into the education system raising many concerns about ideological and political infringements. However, the irony is while such a conflict climate necessitates peace teaching and learning, the government itself is the main source of hindrance (Prasad & Tint, 2007).

Through three related manuscripts, I explore how to best support the implementation of Peace pedagogy in India and Pakistan. The overarching goal is to amass possible pedagogical strategies for peace teaching by understanding the aspirations of peace as understood by the local wisdom in the spirit of decolonial educational approaches. The first article is a literature analysis of peace education initiatives in conflict-ridden lands around the world (Chapter 2). This literature review helped me understand how other unstable regions are working for the implementation of peace pedagogy despite difficult political and social conflict climates. The second article takes a closer look at the place of peace education in existing formal/informal educational platforms through document analysis of policy papers, college programs, and a few non-governmental organizations (NGOs) (Chapter 3). The literature review of peace pedagogy in postcolonial lands around the world and document analysis of educational curricula in India and

Pakistan provided me the comparative knowledge of peace pedagogy practices. This comparative knowledge further provided me with an understanding of the gap between the efforts of other postcolonial lands and India and Pakistan for the inclusion of peace education. The third article focuses on the efforts of NGOs at the grassroots level by interviewing peace practitioners and how they do the meaning-making of peace and devise a suitable peace pedagogy to continue their mission of peace teaching (Chapter 4).

### **Motivational Journey to Pursue this Study**

Being a Pakistani woman and an educator, I have experienced the after-effects of post-colonization on education firsthand. The university in Lahore where I taught for five years is a leading institute and was built during colonial times. As a young teacher, I always felt tension in balancing my emotions of gratitude to colonizers and sadness from observing how local wisdom of knowledge and inquiry was overshadowed by western thought in education. While reading for my literature review, I experienced the same tension expressed by scholars between knowledge production pertinent to lands of ongoing conflicts and adapting from the existing peace teaching practices originating in the West. As a teacher, I could feel how textbooks and pedagogy were never equipped to help young people realize their responsibility of participating in sustainable peace in everyday life. In other words, the purpose of education is limited to improving economic gains and is hardly thought of as a tool to reduce conflicts in society for mental and physical well-being. Therefore, education in Pakistan via textbooks is either a tool to propagate nationalistic agenda (Halai & Durrani, 2018) or a means to ascend a financial ladder by cramming knowledge produced in the West.

My research interest in Critical Peace Pedagogy was not an epiphany. It was a calculated thought process that was shaped over two semesters during various classes in my first year of

coursework. The questions formed in my head were, why do certain regions suffer from constant economic and security threats internally and externally long after freedom from foreign occupation? Why are peacebuilding military invasions not successful in establishing peace? Why is it difficult to introduce the topics like “peace” and “human rights education” in mainstream education in India and Pakistan? These questions introduced me to postcolonial peace literature. The key that education is the only way to address the absence of peace is an important realization, but the fact that “peace” is intentionally kept away from education was more disturbing. Delving into the research from a decolonial point of view encouraged me further to pursue this field of study. In my mind, I could see how the establishment of sustainable peace through decolonial education is more concerned with the regions of intractable conflicts. Other labels like human rights education, social justice education, and civic studies are equally important vantage points, but decolonial peace education and pedagogy specifically aim at an epistemological and ontological study of conflicts with a contextual value. Therefore, my interest in exploring the implementation of peace pedagogy is grounded in the curiosity to find ways to make peace teaching and peacebuilding in the community through mainstream education and not as engagement via religious missions and international aid, and non-governmental organizations. I believe transformation for peace on the local grounds must take form through local understanding reflected in teaching and learning on a continual level through the local education system and training- only then any change for peace would be sustainable. This dissertation is a result of interaction with decolonial peace literature and peace practitioners on Pakistani and Indian grounds. I hope to contribute to the knowledge of how we can tap into local resources to engage in peace teaching and learning despite unfavorable political and societal environments to add to the knowledge bank of decolonial approaches to education.

## Literature Review

This section of the literature review will be helpful to understand some important concepts in the field of peace education. The field is still in its emerging phase due to the volatile nature of conflicts which varies according to geolocation. Therefore, it is important to set the direction of some terms as used in this study which deals with the unique post-colonial and or post-insurgency state of conflict in the global South of the world (Pakistan and India). In addition, this section will also describe the postcolonial conflict climate and de-colonial educational theories and how these are used as guidance to study peace pedagogy relevant to the people in India and Pakistan.

### **Commentary on the relationship between four fields: Peace Studies (PS), Peace Education (PE), Peace Pedagogy (PP), and Peacebuilding (PB)**

Since these four terms (Peace Studies (PS), Peace Education (PE), Peace Pedagogy (PP), and Peacebuilding (PB)) will be constantly used in this research project, I will describe them first individually and then in relation to each other.

The field of PS emerged at the onset of the second world war when the need for political stability, bureaucracy in international relations, and interdependent economic policies were deemed necessary for governing the world peacefully (Harris, 2009). The term *preventive diplomacy* was coined by Secretary-General Dag Hammarskjold in 1960, emphasizing that countries needed to be better prepared for dealing with the occurrence of conflicts, social injustice, and violence in any society to avoid wars and war-like situations (Lund, 1996). Therefore, in the 1960s, the field of international relations was initially developed with a Peace Studies focus to avoid war. Later on, other disciplines like Political Science and Sociology entered the interdisciplinary inquiry to study the nature of peace and the reasons for wars and

other forms of human conflict. Currently, the disciplines of psychology, Sociology, Anthropology, and Environmental Studies are also addressing human health and environmental issues for restoring peace in societies (Salomon, 2010). Since Peace Studies investigate the reasons for and outcomes of large- and small-scale conflicts, as well as the preconditions for peace, the discipline is also known as peace and conflict studies. Therefore, Peace Studies is accordingly an academic field that identifies and analyzes individual and collective violent and nonviolent behaviors as well as the structural mechanisms underlying social, political, and economic conflicts to understand and transform those processes that might lead to a more peaceful planet.

In the 1980s, peace scholars started advocating to take one step further from analyses to teaching and practicing. The need was felt as the analyses of conflict situations were benefitting only military and political prerogatives while conflicts mainly unfold in all forms of violence in society. The common masses were unable to learn mechanisms to cope with conflicts and violence through teachings in PS. The need was realized to introduce the concept of peace in personal and collective lives as early as possible in schools. This was termed Peace Education (PE) (Reardon, 1988). One main argument of peace scholars was that through teaching and learning the rigorous analysis of peace and conflict, one can also practice peacemaking strategies. This teaching and learning about peacemaking by developing coping strategies and skills to reduce conflicts in society is termed peace pedagogy (PP) in the field of Peace Education (PE). Now, PE has been adopted by many regions around the world in the formal curricula of education. PS is a necessary component of PE as PS sets the foundation for understanding the epistemological and ontological nature and causal effects of conflicts/violence in politics, culture, and the human environment. The rapid growth in these programs in colleges and universities in North America, Western Europe,

and elsewhere reflects growing popular alarm about war violence and other global perils (including the nuclear threat, low-intensity conflict, the costs of arms races, environmental destruction, domestic violence, ethnic and regional conflicts, terrorism, etc.). While PE provides a channel for people concerned about violence, to turn to education as a means to heighten awareness about the causes of violence, PP is a tool to teach and develop nonviolent skills and strategies to attain the possibilities of peace by transforming people's attitudes (Timpson, 2002). In the beginning, PS developed a focus on the horrors of war and statistics about weapon systems.

Today, peace education comprises a wide variety of courses and programs aimed at giving students at all levels and of all ages the pedagogical tools to reduce violence and oppression. These include strategies including avoiding bullying, mediation, reporting, and increasing citizen empowerment but are not limited to it.

Next comes Peacebuilding (PB), which is more of a national challenge and responsibility that mainly depends on the efforts of peace initiatives taken by individuals knowledgeable in PS and trained in pedagogy within the discipline of PE. The field of PB is a more recent advancement in the chain of peace studies which emphasizes the assessment of peace programs based on the observational pieces of evidence of developmental impacts on people and a country. This broader circumference of peace impacts nationally and internationally comes under the field of Peacebuilding (PB). Like PS and PE, peacebuilding began as a responsibility of governing structures in politics and bureaucracy and referred to the level of development in establishing peace and transformation in society. In recent times, this responsibility came to be shared by peace educators. PP advocates for teaching peacebuilding skills via education as early as possible. On an individual level, PB in PE encourages the assessments of PE programs focusing on individual transformations in attitudes and/or beliefs resulting from encounters across conflict

divides (Salomon & Cairns 2010; Schubotz & Robinson, 2006). On societal level, PB includes developing the understanding of international actors and their roles towards peace and the ability to impact society largely through social activism (Bajaj, 2015).

In a nutshell, the interdependence of all fields can be defined as the broad field of PS (theorizing the nature, understanding, and resolution of conflicts) which includes the practice of teaching and learning (PE) through the development of skill sets, strategies and attitudes (PP) which equip students with nonviolent alternatives to reduce conflicts in everyday lives and exhibit a commitment to building a more cooperative society through advocacy and activism (PB).

### **Postcolonial Conflict Climate**

The geo-focus of this dissertation is the global South (India and Pakistan). Both countries came into existence in 1947 when The East India Company pronounced the partition of India and Pakistan before leaving the region. It is important to understand that post-colonial conflict history is that it does not entail any timeline. The country may have recently come out of the foreign invasion, insurgency, and /or colonization or could have attained “free state” status decades ago but still could be suffering from the aftereffects (Braithwaite & D’Costa, 2018). Though colonial rule means the historical period when imperial rule invaded distant lands and made local people subordinate, it also features human control and exploitation of local resources with military invasions. The after-period of military insurgency, in today's world, is also equated with the postcolonial conflict climate due to the same nature of political, cultural, and economic legacy left behind by insurgent forces (Drinkwater et al., 2019). Pakistan and India were free of the colony a century ago but still suffer at the hands of partition done by the East India Company, which both sides claim to be unjust. Both states live in constant fear of each other;

border disputes, terrorism, religious violent conflicts, and corrupted and unsustainable governments are some features of the postcolonial conflict climate. People in such states come through hardships like societal oppression, financial instability, corruption, and the loss of loved ones (Doyle & Sambanis, 2000; Haass & Ottoman. 2017; Zembylas, 2018) which result in conflicts involving mistrust, resentment against big economic powers, and emotional wounds (Staub, 2002). In these difficult everyday conditions, it is a question of survival and security. Logically, the meaning of peace as propagated in western scholarship is not a fitting formula to include in educational policies and peacebuilding especially when the West is the source of dissatisfaction and conflicts in the lives of people. Therefore, a new way of thinking in education is required to pave way for sustainable peace via education in the regions of ongoing conflicts.

### **Decolonial Peace Pedagogical practices**

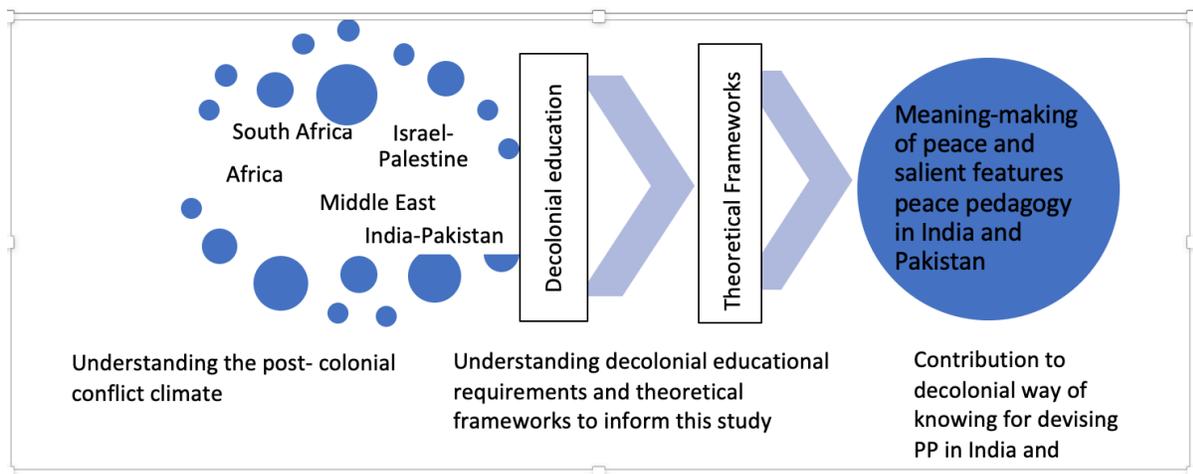
This postcolonial/insurgent conflict climate has unending repercussions in the lives of common people. It is complicated since the masses become subservient at the hands of fellow countrymen who ascended the economic ladder in times of foreign insurgency. It is also notable that the field of peace studies emerged in the aftermath of the second world war in the West and is leading the peace research field. Resultantly, where implementation of PE is strongly advocated, research also criticizes the use of Western standards of PE implemented in post-conflict countries without studying the local conflict patterns and educational needs (Ahmed, 2018). These methods are criticized as they are culturally inappropriate and add more resentment rather than impacting positively. For example, PE essentially includes equipping students with the strategies of conflict resolution, mediation, and community building. On the other hand, colonialism and military insurgency undermine and marginalize the needs of indigenous and minority populations through the process of shaping minds and practices in a western mode

(Galtung, 1990). "The West has the power and inclination to institutionalize and implement its conceptions" regarding conflict resolution and mediation (Galtung, 1990, p. 234) and has assumed hegemony utilizing the power of the advancement in knowledge and research (Kraybill, 1996). With such an understanding of maintaining law and order, the meaning of peace conceptualized by the people in the post-colonized/post-insurgent regions is different from the West as people are distrustful.

Therefore, the use of western methods only in peace pedagogy is not welcomed by peace scholars around the world. Without a good knowledge of the local conflict scene, teaching western methods of peaceful resolutions is not effective as these do not address the frustrations of local people (Ahmed, 2018). This educational phase is like colonizing PE. In reaction to this state of "colonizing" peace education, decolonial educational theories are taking root in PE. Decolonial pedagogy is devised through co-construction with people who become equal stakeholders in the maintenance of peace in their respective communities. So, whereas postcolonial thinking largely emerges from the historical critiques of the dominant culture and its hegemony influence on policymaking (including education) while ruling over the occupied territory (Mignolo, 2007), decolonial thinking emerges from the scholarship and practices of Southern and Eastern thinkers outside the Western world (Connell, 2014; Zembylas, 2018) as resistance to dispel the western influence and make education more relevant to local lands. Furthermore, decolonial thinking in education is distinct from postcolonial thinking in its emphasis on reclaiming local human resources (Zavala, 2016) in framing educational standards and pedagogy. Resultantly, key components of decolonial educational practices are a focus on social action shaped by local wisdom and taken into society through education to rectify unjust social behaviors to reduce violence and conflicts in everyday lives.

## Theoretical Frameworks Used to Inform the Study

As decolonial peace pedagogy emerged mainly from the scholarship and practices of Southern and Eastern thinkers outside the Western world, therefore, I began reading literature in PS by peace scholars hailing from these lands. This informed me of the salient features of the conflicting climate and recommended peace pedagogy by these scholars. Later, I broadened my circumference to the reading of western scholars who advocate for decolonial peace education due to the ever-increasing presence of refugees and the asylee population in western classrooms as well. Following is the study growth pattern of regional readings in the South and the Middle East as these have overlapping conflict climates with India and Pakistan (Figure 1).



**Figure 1**

*The growth pattern of identifying the nature of conflicts in post-war/conflict regions around the world and then the South Asian region.*

### ***Identification of the Nature of Conflict and Factors Propagating it***

After reading the literature on patterns of conflicts in postcolonial lands the following themes were repeatedly discussed as the salient features of the conflict situation in regions including India and Pakistan:

- Nationalistic agendas reflected in textbooks like establishing the superiority of one religion over others and tweaking historical facts to glorify political motives etc.
- Foreign militarization/foreign political interference translates into hate and intolerance through teaching and learning, thus, adding fuel to violence.
- Intractable forms of social conflicts include emotional renditions due to the war on terrorism, periodical border conflicts, religious hegemony, and criminalization (gender violence, corruption) of a whole society.
- Disruption in everyday lives via poverty, social discrimination, and unequal distribution of resources

Resultantly, decolonial peace pedagogy includes skill teaching of two kinds: 1) developing peaceful attitudes for mental and social peace and 2) utilizing opportunities to improve living standards to increase well-being and happiness. On one level, these skills enable students to care, forgive, accept, resolve conflicts, counter militarism, and contribute to community building through social action. On the second level, skills also help community members to utilize opportunities to generate additional ways of income for improving living conditions. These are some major features of PP but are not limited to it. Therefore, decolonial education emphasizes the cultural and communal context and is devised by assessing the needs of local people. Bajaj (2015) calls this comprehensive peace education while Salomon & Cairns (2010) state this as a taxonomy of PE indicating its multi-level approaches grounded in spiritual teaching, human rights education, and socio-political analysis.

### ***Selection of Theoretical Frameworks***

After summarizing the above-mentioned salient features of postcolonial conflict climate and features of decolonial education, theoretical frameworks were needed to inform this study for

two reasons: 1) To understand the causal nature of postcolonial conflict climate 2) to identify the framework for recognizing to what extent essentials of peace pedagogy are included in education in India and Pakistan.

The following three theories informed this study:

- Structural Violence Theory by John Galtung (1969)
- The Cascades of Violence by John Braithwaite & Bina D'Costa (2018)
- The Theory of Positive Psychology (Seligman, 1998)

The first two theories focus on the nature of conflicts on a societal level with a social and anthropological lens and comment on the colonizing of education and peacebuilding efforts. The theories discuss how colonialism/ or selective dominance is a propagator of violence in society causing emotional and physical unrest, thus making the inclusion of PE all the more important. The third theoretical framework is used to recognize the features of peace pedagogy in the existing educational platform in India and Pakistan. Following are the brief descriptions for each framework for further understanding as to how these are helpful to study the conflict scene and educational constraints in the South Asian region:

**Structural Violence Theory by John Galtung (1969).** Galtung's take on violence/conflicts is from historical and cultural lenses similar to the postcolonial critique of foreign dominance. The two main standpoints of the theory used in this paper are: 1) How do socio-political conflicts trickle into the lives of people through education? 2) How do economic instability and unequal distribution of resources cause inequality in accessing education? Galtung does not study violence as a product of a singular moment but as a process in history which is also endorsed by modern Peace scholars (Drinkwater et al., 2019). Consequently, there are three kinds of violence discussed in the theory by Galtung, namely physical/structural (Direct

violence), symbolic violence (Indirect violence), and cultural violence which manifest in the lives of people (Galtung & Fischer, 2013). These three forms of violence can be explored in the backdrop of historical and political annals of Pakistan and India. Without studying these three forms of violence and conflict in an Indian and Pakistani context, it is hard to understand the ways for the inclusion of PP. A violent political history that divided the subcontinent into two and then three regions under colonization led to the present conflict state. According to Ferguson (2015), political ideology is always the beginning point in the creation of any nation, which then becomes the motivational force of all kinds of political violence, legitimization of wars, coups, and corruption (structural violence). The *Theory of Structural Violence* is later on picked and discussed by Webel and Galtung (2007) and Shah et al., (2020) to discuss the situation in Pakistan and India. Nations taking birth amid such kinds of histories become prone to bloody fights, social discrimination, and instability (physical violence). Decades later, after the war is finished, masses celebrate their victories, glamorizing their sacrifices, and commemorate such feats through national holidays and textbook education (symbolic violence) and channel hate, intolerance, and “the othering effects” into a society. Bourdieu (1989) notices such twisted adaptation of a moral take on humanity as *symbolic violence* because it becomes the way of life for all and who so ever questions it, is targeted through institutions, thus becoming a victim of *cultural violence*.

The study of these forms of structural violence is helpful to understand the challenges and resistance to implementing PE in India and Pakistan. Galtung (1969) defines violence as the avoidable disparity between the potential ability to fulfill basic human needs and their actual fulfillment. He explains that structural violence is indirect, built into structures where there is unequal power and consequently unequal life chances. Structural violence works very slowly in

wearing away human values and shortening life spans. It is typically infused into the structures of society and cultural institutions. Poverty, hunger, repression, denial of educational opportunities, free speech, and freedom of association are living examples of structural violence. PP around the world in unstable postcolonial lands recommends the same skills to counter the abovementioned issues in society.

Thus, the theory of structural violence provides a useful framework for understanding the violation of human rights hindering peaceful living and how purposeful devising of decolonial peace pedagogy can help reduce conflicts and violence. Structural violence exists when some groups, classes, genders, nationalities, etc. are believed to have and do have, more access to goods, resources, and opportunities than other groups, classes, genders, nationalities, etc. This inequality provides spaces for only dominant voices and marginalizes minorities. This unequal advantage pours into education and causes conflicts in the very social, political, and economic systems that govern the education system in the country. PP through its component of teaching skills for peaceful living and social action accommodates reversing the invisible role of marginalized community members and seeks equal opportunities for all. Based on Johan Galtung's (1969) definition of structural violence poverty, starvation, repression, denial of educational opportunities, and freedom of speech are living examples of structural violence. One way that peace educators strive to achieve aspirations of social justice in education is by involving actors at the grassroots levels, understanding their needs, and then tailoring peace pedagogy. This assessment of society as a result of long turbulent histories helps align components of peace pedagogy with the needs of people. As a result, recommended peace pedagogy in these regions provides insights into the possible directions for the inclusion of PE in India and Pakistan.

**The Cascades of Violence (Braithwaite & D’Costa, 2018).** This theoretical framework of the *Cascades of Violence* (Braithwaite & D’Costa, 2018) directly discusses the conflict situation of India, Pakistan, and Bangladesh. As the name shows, the explanatory framework uses the cascade concept. Where Galtung studies violence as a product of the past seeped into cultural recesses affecting all walks of life simultaneously, the theory of the Cascades of Violence studies violence as the integration of political and criminological theories from the perspective of international relations and what brings violent conflict into the society. The Cascade theory emphasizes crime-war conflicts affecting all strata of society at the same time resulting in intractable conflict situations. In Braithwaite and D’Costa’s own words, “As in the cascading of water, violence can cascade down from commanding heights of power (as in waterfalls)... and undulate to spread horizontally with force in all directions” (p. 3).

The imagery of cascades in studying conflicts depicts that a phenomenon of violence originates through the agency of human actors and in its forceful flow we see various cascades of mass killings, suicide bombs, refugees’ influx, and proxy wars, all in the shadow of tackling domination of capitalism, and control over political and natural resources. Therefore, while Galtung studies conflict as emergent in all societies through a historical and cultural lens, Braithwaite and D’Costa study violence as a product of contemporary warfare.

Importantly, as mentioned above, postcolonial lands suffer the aftereffects of colonialism on two levels: historical remnants of a divided society and oppression at the hands of fellow citizens in governing positions. Braithwaite and D’Costa try to explain the violence perpetuated in the second phase in more current times. The theory attempts to explain the power of politics and how it generates systemic violence in the lands of India, Pakistan, and Bangladesh. The study of

this theory provides a current estimation of the possible sites of peace pedagogy as a prescriptive requirement to pave way for sustainable peace in India and Pakistan.

Both theories lament how common people and the whole fabric of society are impacted by authoritarian roles involving global implications. PE is the only answer to reducing violence and conflicts and introducing an alternative path forward. Brantmeier et al. (2010) sums up the role of PE as helping people understand not only the origins of conflicts but the ways how to dispel the cascades of domination, militarization, capitalism, and criminalization into the restoration of awareness, accountability, mediation, and inclusion for the social control of violence.

**The Theory of Positive Psychology (Seligman, 1998).** I wanted to approach peace pedagogy as an instructional framework for building hope and encouragement for a moralistic and ethical society. For this reason, I draw upon *The Theory of Positive Psychology* which was promoted by Seligman (1998) as the president of the *American Psychological Association*. Social psychologists started to demonstrate confidence in building peaceful human societies by concentrating on the positive side of the human mind and diagnosing “what actions lead to well-being, to positive individuals, to flourishing communities, and a just society” (Seligman 2000, p. 560). In parallel, PP is also informed by instructional methods that promote skills to maximize mutual understanding, respectful behavior, and well-being of mind and a society to reduce the harmful nature of the conflict. This also represents the complementary shift from studying the nature and origin of conflicts to teaching coping mechanisms to reduce conflicts. Therefore, the objectives of both peace pedagogy and positive psychology are to deaccelerate mental and physical harm by focusing on honing human skills to establish mental and physical peace (Balasooriya, 2001; Galtung, 1969). Another important reason for using this theoretical framing

is the heralding take on cultural competence in the field of positive psychology as a worldview (Qureshi & Evangelidou, 2018). This aspect of cultural competence is befitting in keeping with the decolonial educational framework. For positive psychologists to consider cultural competence in their work means that diversity and multiculturalism are important dimensions existing in human societies that are highly pertinent to the human state of mind when finding solutions to conflicts and unhappiness. Both peace pedagogy and positive psychology disregard Euro-western theories as universally applicable and work with the premise that cultural and power play (economic and political) awareness must constitute the basis of effective intercultural peace practice. Other peace scholars also look at the theory of positive psychology as a way towards the achievement of sustainable happiness and well-being for the 21<sup>st</sup> century through pedagogy and curriculum (Alam, 2022). The growing awareness that individual happiness and well-being are interlinked with the achievement of world peace (Setiadi et al., 2017) takes the discussion of teaching skills to newer levels. Thus, the study looks at the salient features of the theory of positive psychology and brings it into line with the existing curriculum in India and Pakistan. This helped in the examination of to what extent the teaching philosophies adhered to the teaching of social skills for achieving peace in individual and social spheres. This examination also offered insights into possible spaces for the integration of peace pedagogy in official and private educational platforms.

### **Problem Statement**

The conflict climate of India and Pakistan is marred with structural violence and finds its expression in visible, invisible, and symbolic ways. Nationalistic agendas, religious hegemony, and political considerations take a high seat in the public service sectors, including education (Ahmed, 2018; Shahzad, 2021). Peace education is the only channel that engages with the

aspirations of human rights education, conflict resolution training, and spiritual studies to address the reduction of violence and conflicts in society. Peace Pedagogy offers opportunities to develop peaceful attitudes and skills to improve human living conditions in conjunction with the mainstream curriculum (Khan, 2018). However, the governments themselves are the very reason to hinder the inclusion of PE and pose the biggest challenges to PP. The point to note is that in postcolonial states, democracies are constantly struggling or in a transitional phase. Public policymaking is more of a product of sustaining power and fighting off resistance, which makes democratic and social justice ideals often viewed as a danger to governing authorities (Doyle & Sambanis, 2000). In the instance of PE development in India and Pakistan, the policy regulating authorities have to be cognizant of sensitive issues like religious, ethnic, and political diversities that create conflicts edging on structural inequality (Ahmed, 2018). On the other hand, decolonial PE problematizes the very same issues through critical thinking and community participation by critiquing the existing methods of teaching and learning. In this scenario, bringing students and teachers together for PE is a feat. Peace pedagogies like dialogic instruction, critical thinking, and social action need safe places for their institution. Such spaces are hard to find or cultivate in the absence of governmental support. Therefore, peace educators struggle to size up to this reality and find it impossible to find sites for implementing PP. Peace educators need support in creating a bank of teaching and learning exercises to continue self-motivated efforts. To sum up, the challenge is to find ways to legitimize the implementation and outcomes of PE in the books of the governing bodies and at the same time make it relevant to the spirit of social justice for people.

## **Purpose of the Study**

There is considerable research done to explain the postcolonial repercussions on a society entailing violence, conflicts, and nationalism and how such negative impacts trickle down into the education system in India and Pakistan. The need is to take the next step from theorizing peace education to developing peace pedagogy by considering the local conflict scene. This study hopes to analyze the existing status of PE by:

- Analyzing the current place of PE in the education system of India and Pakistan through document analysis
- Engaging with the work stories of self-motivated peace educators at the grassroots levels to understand how educators manage to hop the holes in the system

The third purpose is to recommend possible content for PP by

- Reviewing PP literature from the postcolonial / post-insurgent lands around the world
- Learning the local meaning-making of peace through community participation and devising peace pedagogy through the work of self-motivated peace educators

Thus, the overarching goal of the study is to bridge the gap between theorizing of PE to practice on local grounds in India and Pakistan through lessons learned in decolonial ways of knowing in peace teaching and learning. The study also hopes to not only state the challenges but celebrate success stories for the implementation of PP to give hope substantiated in reality on grounds.

## Organization of the Dissertation

The dissertation is an anthology of three articles bookended by an Introduction (Chapter 1) and a synthesis of chapter 5 (Discussion and Conclusion). Table 1 represents the scheme of organization:

**Table 1**  
*Organization of the Dissertation*

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|           |  |
|-----------|--|
| Chapter 1 | Introduction: Organization of the dissertation, the definition of important terms, and briefing of theoretical constructs; the problem statement, significance, and summaries of three articles. |
| Chapter 2 | Article 1: A Literature Review of Peace Pedagogy Scholarship of the 2000s in the Regions of Intractable Violence from a Decolonial Education Perspective   |
| Chapter 3 | Document Analysis to Assess the Purposes of PP in Pakistan and India on Formal and Non-formal Education Platforms  |
| Chapter 4 | A Phenomenological Interview Approach to Understand Peace Pedagogy used by Educators through their Experiential Journeys in India and Pakistan   |
| Chapter 5 | Discussion and Conclusion  |

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## Brief Summaries of Three Manuscripts

### *Chapter 2: Manuscript of the 1<sup>st</sup> Article*

Title: A Literature Review of Decolonial Peace Pedagogy Scholarship of the 2000s in the Regions of Intractable Violence from a Post-colonial Education Perspective

Purpose: This paper's premise is to assimilate 1) research on existing decolonial peace pedagogies and achievement goals in postcolonial conflict-ridden regions in the 2000s and 2) an overview of the theoretical concepts which are defining forces for PP.

## **Research Questions**

- What are the recurrent themes of pedagogy and what instruction methods and aims are employed for the resolution of conflicts?
- Which theoretical concepts are dominant in the framing of peace pedagogy?
- What are the challenges and influences in devising peace pedagogies?

## **Summary of the Findings in the Paper**

Peace pedagogy in regions of continual conflict has a decolonial approach to examining the nature of conflicts on local terms. This means the teaching of peace skills is grounded in the solutions that are relevant to the culture. Development of peacekeeping skills and attitudes are addressed in parallel with the basic needs of people. Solutions to conflicts like poverty, land disputes, and religious differences are mostly recommended through youth empowerment and media advocacy. Vocational skills are considered a part of peace pedagogy keeping in mind that additional sources of income bring economic happiness resulting in reduced crimes and conflicts. This direction in PP in conflict-ridden regions is very pertinent. PP considers community engagement in problem-solving as vital in a process of teaching and learning which is another feature of decolonial pedagogy. Development of human attitudes suited for coexistence take priority in PP, ranging from teaching Forgiveness-Art to empathetic scientific designs. Moral and ethics are almost the main purposes of all PP. RE, which otherwise is a reluctant subject matter in the West, is openly touched upon in PE (Ahmed, 2018). This is also very relevant as religious zeal is the root cause of many violent crimes in the postcolonial regions under discussion here. This take on devising pedagogy is deduced from SDG 2030 goals which explore conflict mapping in conflict-ridden regions better than West (Andersen et al., 2021). However, where we see these glimpses of innovative take on PP on local terms, research also is emphatic on pointing

the gap between a recommendation and practice. The absence of teacher training and governmental support is pointed out which prevents the institution of PP on a larger public scale instead we see secluded instances of research programs experimenting with PP in some universities. Therefore, despite courageous steps to advance the role of education in peace, a systemic official approach across institutes is needed to implement PE on its terms.

### **Chapter 3: Manuscript of the 2<sup>nd</sup> Article**

Title: Document analysis to assess the purposes of PP in Pakistan and India on formal and non-formal education platforms

Purpose: The document analysis is done to explore how educational programs

- 1) understand the place of PP in the current education system in India and Pakistan
- 2) The extent of alignment of PP with the nature of conflicts
- 3) Appraisal of current teaching practices and recommendations based on Article

Highlight the gap between PP in conflict-ridden regions and the Subcontinent and from there what lessons to learn.

#### **Research questions**

- How is PP described and conceptualized in the academic courses, policies, and websites in Pakistan and India?
- In what ways does PP align with the nature of conflicts locally and teach about the resolution of conflicts?
- What adaptations can be made from the knowledge gained through PP in conflict-ridden regions internationally?

## Summary of the Paper

The ability of the local education scene to transform itself from a culture of historicized distrust, violence, and systems of oppression into a culture of peace is only possible through taking brave and transparent initiatives from policy to practice. PE needs to be included on its terms at all levels of education from school years to service lifestyle. If the policies recommend pedagogies like rote learning and teacher-led authoritative instruction to be replaced through more cognitive and community-based learning, then teacher training and learning must prioritize the teaching of skills promoting social justice and conflict resolution as a part of mainstream education. Such inclusion should happen cross-disciplinary embedded in textbook content and instruction. There is so much to learn from the peace education incentives from around the conflict-ridden region which can be translated for local needs through research and collaboration. The gaps in PE from school years to in-service formal and non-formal educational platforms must be filled through a curriculum plan that ensures PE and PP are used at all levels. Issues of RE and other forms of social injustice must become part of instruction after reconciling with conflicting views within governmental and policymaking stances.

The journey of this analysis from policies to a degree program to websites brings forth a few key findings to ponder:

- 1) There is a gap in the understanding of the importance of PE as an educational goal from school years to college degree programs. The governments in India and Pakistan must look at the ways of embedding peace education at all levels of education i.e., school to college to in-service educational platforms via all formal and informal advocacy platforms.

- 2) The students taking up degree programs in PE at the college level do not have a good foundation of understanding peace issues and resultantly lack training in critical thinking and reasoning.
- 3) The teachers on all levels require training in peace teaching to stop the dissemination of certain ideological biases and assumptions that are pervasive in the culture due to religious and nationalistic agendas.
- 4) Peace teaching must be stringed clearly to inform the choice of instruction style, purpose, and demonstration in the public sphere. So far DA revealed missing portions in the policies and online degree courses documents.

All topics and purposes of education are considered possible predictors of PP. This means that curriculum and pedagogy may prepare students to become good citizens and undertake peacekeeping intentions while leading their lives but not necessarily mean to help them understand the equal importance of global citizenship to realize the local role of peace teaching into international peace. Also, the place of peace teaching skills should be equally emphasized as achieving record-breaking results in pure literacy for a job and financial security reasons. This also means that the purpose of education and its emphasis on education is unbalanced and incomplete. Despite poverty and unstable life security, India and Pakistan need to reimagine their education framework. The inclusion of PE can help infuse the spirit of the integrity of character and peaceful living, thus empowering political will to eradicate many social evils which obstruct the development of countries.

#### **Chapter 4: Manuscript of the 3<sup>rd</sup> Article**

Title: A Phenomenological Interview Approach to Understand Peace Pedagogy used by Educators through their Experiential Journeys in India and Pakistan.

Purpose: This paper reports on the meaning-making and implementation of peace pedagogy (PP) in India and Pakistan at the grassroots levels by self-motivated peace practitioners affiliated with NGOs. Their work stories provide firsthand knowledge about the possible sites of implementing PP in collaboration with community members. The article presents phenomenological interviews as one of the ways of constructing decolonial knowledge of PP.

### **Research Questions**

- What challenges and success stories are shared by peace educators and how do these factors shape PP?
- How do educators reflect on their experiences and meaning-making of peace in their role as peace educators?
- What PP is recommended by educators to achieve sustainable inner and social peace?

### **Summary of the Paper**

The peace work of NGOs is a good start to explore courageous efforts for peace teaching and activism. This is because NGOs are relatively free of governmental affiliations and curriculum demands. Due to their relatively free functioning, there are better chances for NGOs to reach people at the grassroots levels and break the cycle of distrust at the hands of governmental policies and ideological agendas. This positioning of NGOs facilitates utilizing decolonial pedagogy. The staff members and volunteers depend on their firsthand experiences of socio-political violence as citizens. This minimizes the “othering” effect and makes the work of NGOs more welcoming in their work fields. Even in the presence of foreign workers on the ground, local volunteers and staff are known to diminish the effect of outsiders. The NGOs work autonomously and develop their meaning-making of peace through trials. NGOs learn through years of working how to navigate the difficult waters to find spaces of work opportunities with

provincial administration and local members of the impacted communities. This proximity helps peace educators and workers to shed their stereotypes and find effective tools of language and outreach to continue working for peace. All of the above are good reasons to recount the work lives of peace workers in NGOs to contribute to the decolonized peace pedagogy.

The peace educators and activists from India and Pakistan, at the center of this study, understand peace as a transformative state of living in which members of the affected community first recognize their self-worth and appreciation of their environment and second believe that this self-worth is extended into everyone's respect and well-being. Therefore, the flow of the teaching for peace is from the core to the peripheries. The work for peace teaching 1) starts in healthy minds and bodies, 2) encourages early interventions, and 3) initiates in small local communities. Conflicts and violence are part of everyday lives. Therefore, peace educators emphasize developing skills and attitudes to battle these everyday conflict forces. These everyday conflicts are identified as a result of poverty, harassment, social discrimination, and ideological hegemony. An important point is that three peace educators identified oppression from the local elite and not from foreign entities. People at the grassroots level, inspire a rescue from this local oppression and expect to live peaceful lives without a fear from their elite countrymen. As this is a form of internal oppression in routinized lives, the efficacy of peace teaching and work is thought to be maximized by utilizing only local wisdom.

In the wake of understanding peace as a rescue from local oppression, PP is also described as a tool to provide safe opportunities to allow critical thinking, physical growth, and the development of attitudes fostering co-existence. The pedagogy is nexus in nature and deconstructing in implementation. By nexus, means peace teaching is aspired to be made up of many blocks according to the need assessment. Deconstructing means temporal removal from

stigmatizing environments. For example, peace teaching initiatives with the children of sex workers and refugee households include teaching units in socio-emotional exercises, health and nutrition, vocational skills training, and recreational opportunities. These teaching units are in addition to the basic literacy skills and critical discourses which are mandatory for all peace teaching initiatives. These various blocks are run by university graduates to assist NGOs in their peace teaching initiatives. Whenever possible, NGOs find safe spaces for temporal removal from stigmatizing environments and conduct their educational programs in residential workshops or boarding facilities.

As mentioned earlier, peace is understood as peaceful everyday life. The countries of India and Pakistan are highly divided societies. The division is religious, ethnic, linguistic, and economic. Therefore, pedagogy is aimed at developing attitudes that encourage harmony.

The constant challenges described are working with governmental administrative tape and funding. Political tensions between India and Pakistan also hinder peace initiatives and interrupt critical discourses for longer periods. Religious ideologies are also considered a big hurdle in the framing of communicative tools and reasoning strategies for pedagogical reasoning. This pedagogical side of peace teaching is stressed as the most needed area to work on, yet the subject which is the least addressed in the peace work.

### **Summary**

This chapter summarized the organization of the three-article dissertation manuscript. This important content information is helpful in reading and understanding the remaining four chapters and how these build on to each other. This information includes definitions of the important terms used in the study, theoretical concepts and a rationale for their choice, and a brief overview of three articles showing a progression from study one to study three. In addition,

this chapter also states the overarching goal and research questions for each study, thus, providing insights into how the process of inquiry is charted.

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## **Chapter 2: A Literature Review of Peace Pedagogy Scholarship of the 2000s in the Regions of Intractable Violence from a Post-colonial Education Perspective**

### **Overview**

The article presents the overview of Peace Pedagogy (PP) in the regions of intractable violence from 2000s onwards. The articles, mainly from the regions of Africa, The Middle East, South Asia, and Israel -Palestine, are analyzed from a post-colonial perspective. Based on the prominence and frequency patterns, five major themes, namely, community engagement, arts, peace journalism, spiritual education, and technology. Further analysis revealed two common instruction methods, arts for transformation and community engagement for teaching about peace. Theoretical concepts are largely based on participatory action and teaching within affected communities and instruction about human values for teaching about peace. A major challenge is religion, which promotes the “othering effect” in these regions of continued violent conflict. The Sustainable Development Goals (SDG, 2030) of UN are set as a guiding principle on multiple occasions. Findings indicate that PP must stem through the participation of local wisdom for sustainable peace teaching and advocates for the economic uplifting of youth combined with the teaching of human ethical values.

*Keywords:* peace pedagogy, peace education, post-colonial education theory, humanizing pedagogy, participatory action

### **Introduction**

Peace Education (PE) and more specifically Peace Pedagogy (PP) have been developed primarily in western contexts and practiced in various regions around the globe. Although there is a growing literature on PE and peace pedagogy (PP) practices in western regions, we need to better understand how educational communities in non-western regions implement PP. This

literature review examines Peace Pedagogy in unstable democratic regions from 2000s onwards using postcolonial theory of education. It is important to understand the criteria used to describe unstable democratic regions in this study and the postcolonial education theory befitting the conflict landscape. I begin by describing Post colonialism and the conflict landscape in detail because the forced shaping of societies due to political and military infringements is a big hurdle in all peace related incentives including pedagogy in education. This is followed by the understanding of PP in scholarship and its role in education in conflict ridden lands. Next, I explain the selection and analysis criteria of articles in the Methods section, followed by Research Questions. Findings are arranged in two phases: Phase I) Five themes in PP and common instruction methods, Phase II) Theoretical Frameworks, aims of PP across all articles, and challenge and influences on the devising of pedagogies.

## **Literature Review**

### **Postcolonial conflict climate**

In this study, I am defining “unstable democratic regions” as postcolonial lands. These regions are geographically non-western and are marred with political, economic, and religious conflicts mainly due to wars (civil war, terrorism, foreign military invasions). These regions are also referred as the Global South on the world map. Since WWII, thankfully, there have been no full-blown territorial wars, however, an absence of war does not mean "peace" has been achieved. This concept of negative peace was first introduced by Galtung (1969). Later on, this concept is referred by many peace scholars who study violent conflicts in regions including civil wars, foreign military presence, and terrorism. Many peace-keeping missions are responsible for guided infiltrations to prevent violent conflicts (Pillar II, UN Counter-terrorism Global Strategy, 2015) which, due to prolonged foreign military presence, may result in economic plundering of

local resources (Miller, 2014) through power-sharing (Nomikos, 2020) causing unrest and violent civil and religious wars. These processes make conflicts so much embedded in a society's structure that conflicts not only becomes systemic (Galtung, 1969) but also invisible (Dilts et al., 2012) to the point it becomes normalized. To sum up, war-torn regions still suffer from colonialism at all levels. Governments are made with power-sharing under the influence of foreign forces, local resources are outsourced by bringing in temporary jobs, peacebuilding is imposed through improved infrastructure, education is envisioned through western standards, and thus the result is *colonized peacebuilding*. This state of “colonized peacebuilding” in affected nations is not interested in understanding conflicts as experienced by the local people. In colonial conflict studies, the repetitive concept is of Westernization (Ahmed, 2018) of local civic structures including education, which does nothing for bringing peace and conflict resolution in the local land other than creating spaces for confused identity and economic barrenness for the unprivileged class (Miller, 2014). In other words, the forces who enter the region inherently disrupt the local society, initiating a circle of distrust and broken promises. A classic example is Afghanistan. After decades of foreign military presence, all peacebuilding (PB) efforts including education and development, came crumbling down when the U.S withdrew from the country, most probably because efforts never involved the local conflict actors and how they construct the meaning of peace. Resultantly, we see that peacebuilding including educational initiatives and pedagogy, never equipped locals with the management and coping skills to tackle crises in their own terms.

Therefore, lands of intractable violence suffer from educational efforts for peace that do not aim to serve local conflicts but are exercised under the guise of bringing knowledge and expertise by foreign scholars to rescue local people from ignorance and poverty. It is important

to point out that Peace Education (PE) evolved in the 1950s as a discipline studied under military sciences and little later in the 1960s as a branch of political science (Lopez, 1985). It became a field on its own under scholarship about teaching non-violent strategies starting from early grades largely under the influence of Western thought and inquiry. However, recently, in the 2000s, scholarship on PE has taken up a postcolonial perspective of understanding conflicts as they brew on local conflicting grounds, with an effort to devise pedagogy (instructional methods and aims) aligned with the needs of a local society. Therefore, Peace educators/scholars stress the need to study opportunities for PE and consequently PP, set in post-colonial educational theories.

Postcolonial educational theories mainly argue that Western intellect and thought may guide scholarship to study conflicts locally, but this is not an answer to establishing a peacebuilding climate in conflict-torn countries. Rather, the tendency to translate the Western educational framework into local grounds of conflict-ridden countries is a superficial approach that is more akin to lab-like settings where humans encountering conflicts are treated away from reality and the local context (Ahmed, 2018). To understand the conflict and the means to establish inner personal and social peace, it is critical to gain insight into local history and culture of the post-conflict region itself. Humans strive to preserve existence by rooting within their history and culture. Outer dominance, in history, is always approached as oppression and dictatorship which defies freedom and heretofore give rise to conflicts.

This shift of studying conflict in local regions on local terms without a Western lens calls for a new understanding of Peace Pedagogy for Peace educators. Since the meaning of Peace is different for local politics and society as aforementioned, the practice of peace pedagogy also needs to be informed locally. Israeli peace scholars Bar-Tal & Halprin (2011) observe that

"the nature of peace education is dictated by the issues that preoccupy a specific society because it has to be perceived as being relevant and functional to the societal needs, goals, and concerns. This is an important requirement for the initiation and realization of peace in any society" (p.29).

It is for this reason that I want to examine PP in conflict-ridden regions through studies done locally. The aim is to learn how peace educators and scholars are bridging the gap between Western intellectual knowledge and the local conflict scene to the practice of teaching and peacebuilding.

### **Decolonial Peace Pedagogy**

At the heart of all peace scholarship, there is one unanimous goal: to teach human minds to acknowledge conflict and recognition of the need to practice peaceful ways of life to sustain the climate of co-existence. Thus, the service of peace educators is a continuous effort in the scheme of learning from the classroom to social action. Based on a literature review and initiatives of United Nations organizations, peace pedagogy is defined as a part of peace education that is transformative and political in the sense that it is context-dependent and aims at promoting both a peace culture and active responsibility (Castryck et al., 2013). Harris (2004) categorizes the components of PP in PE which familiarize students with international human rights education, political education, environment education, and conflict resolution education (p.81). When combined, decolonized peace pedagogy can be approached as a form of instruction that promotes skill development teaching the fostering of inner and social peace by first understanding "context-dependent" (Castryck et al., 2013) factors initiating conflict, followed by international impacts on politics, climate, and human rights. Therefore, in this article PP is defined as a combination of instruction methods and aims which cultivate peaceful skills for

living and thinking processes among students both in a classroom and through community engagement.

There have been many defining instances for peace education and consequently peace pedagogy since its earliest recorded inception in the 1950s by Dewey, Freire, and Montessori who mentioned the need for critical thinking for the global realization of seeking peace through education. Freire (1921-1997), who pioneered the concept of *Pedagogy of Oppressed*, became the foundational source of critical thinking which is the main component of Peace pedagogy. Freire put forward the concept of “banking” in school learning which resists dialogue and problem posing (Bartlett, 2008). On the other hand, peace pedagogy like Freire advocates for engaging students in dialogic reasoning and problem posing to develop skills of critical thinking for examining sources of injustice and violence. Then Galtung (1969) established the connection between systemic violence becoming invisible due to its repetitive nature, and its possible reduction through education only. Later, Reardon (2015) used the peace terminology clearly stating the importance of reflective practices and adding ethical practice to peace pedagogy to transform capacities of citizens to think and do good for all. Religious leaders started appealing in their messages to include peace instruction in mainstream education. Pope Benedict XVI on the occasion of the 46th World Day of Peace (Lamanauskas, 2015) expressed his concern about growing violence in the world. In the message, he stated, that "... a demand becomes distinct to propose and encourage peace pedagogy, which requires a rich inner life, clear and firm moral points of view, proper attitudes and lifestyle patterns."(p. 4). Jenkins (2008) also calls it a transformative nature of peace pedagogy when he discusses the inner ethical value and outer demonstrative practice of peaceful ways.

However, there is a gap in research addressing the bridge between theory and practice of peace Pedagogy. Broom (2017) proposes that “theory and practice must manifest in togetherness in classrooms through teaching and pedagogy" (p. 252) for teaching methods in conflict resolution to achieve peace in society. The concept of peace pedagogy is relatively new; it emphasizes empowering and equipping students to learn and practice to refrain from violence by a pedagogy that encourages them to think critically, engage in modes of inquiry, and take action into society to transform conflict. This conceptual definition of peace pedagogy is solidified through years starting at the end of WWII when scholars realized that a peace curriculum is needed to teach about war and peace. Each decade of Peace Education refined the peace discipline, which is still subjected to critical introspection due to the dynamic nature of conflicts. As the concepts for teaching in a curriculum were redefined so were the pedagogical recommendations. In the 1950s, the field only theorized War and Peace Studies (Lopez, 1985) within the departments of political science, with no attention given to developing conceptual parameters and instructional designs. In the 1960s, Hunt and Metcalf developed the framework of discipline-based studies for the Social Sciences to teach some peace. Reflective thinking was constantly emphasized at this stage of teaching and learning.

Mostly, scholars have discussed peace pedagogy in terms of conceptual frameworks like Reardon's 7 fundamental capacities to develop PE framework. However, very little is said about how to translate a certain conceptual framework into instruction practices for developing peacemaking skills. Some work by Brantmeier et al., (2010), Timpson et al., (2009), and Abu-Nimar (2016) present insights of bridging conceptual /theoretical frameworks into instructional strategies to help educators in their teaching of peace and tolerance. However, postcolonial discussions are concerned about conceptual deliberations with regards to disarmament and

transformation theories in education, that are explored from the Western point of view. As a result, the reality of classroom planning, content dissemination, and PE assessment remains less explored (Gross, 2017; Ross, 2017), making Peace pedagogy an even less explored venue in PE. This situation in peace pedagogy is problematic for it puts additional stress on educators on top of curriculum constraints and lesson planning. This stress is magnified in the regions, where teacher training is unavailable and peace-keeping skills are needed as a part of curriculum. Since the goals of PE are sensitively interconnected with government policies, security situations, and economic disparities, many studies highlight the importance of teacher training for in-service and pre-service teachers (Cook, 2014). PE training can help teachers to deliver this sensitive content “which requires a delicate balance between imparting new information and understanding and bolstering their confidence in their ability to present...” (Cook, 2014, p. 497). In the light of new development of PP that stresses the need of teaching about the resolution of local conflicts to pave way for international peace, presents the need of peace teaching based on objectives that help realize solutions to everyday conflicts which can turn into global vices. Therefore, investigating PP in PE through the local lens has a lot of potential of amassing knowledge and understanding without the exterior influence of western knowledge in general. This literature review hopes to bring in some insights about effective PP in the lands of continued conflict to address few gaps between theory and practice of PE.

## **Method**

### **Purpose of the Study**

While literature abounds on understanding conflict in conflict ridden regions, there is not much literature on peace pedagogy. It seems the transitional nature of conflicts is more volatile than forming/instituting any peace pedagogy, its practice, and assessment to find a way forward.

To fill this gap, this paper's premise is to 1) assimilate some research on existing peace pedagogies and achievement goals in conflict-ridden regions in 2000s and 2) overview theoretical concepts that are defining forces for PP. The geo-focus of this review is conflict-ridden regions which include a military presence in regions in forms that include foreign infiltration of forces, civil wars, peacekeeping missions, terrorism, religious violence, and recovering from war situations. The parameters to define conflict as above is borrowed from UN's paper on General Assembly's seventieth session about the *Plan of Action to Prevent Violent Extremism* (2015). Through this literature review, I seek to contribute to the knowledge of what teaching strategies and spaces could be used to teach about peace in this decade especially in these post-pandemic (COVID-19) and post-truth times of misinformation (Kester et al., 2019) in the regions of intractable conflicts. Furthermore, the theoretical framework for choosing my content for this review depended on the decolonial perspective which advocates that conflicts must be understood locally from the grassroots levels and not through Western ideological and educational contexts. However, one must keep in mind that the West is a hub of scholarship research and the force behind most of the incentives and motivations, and this knowledge industry can be used for research and training in all contexts of Peace Studies.

### **Selection Criteria**

This post-colonial focus helped me reading and choosing research only in the context of unstable regions locally and any Western educational framework when applied was carefully explored to check if it was translated into the local context of the conflict scene or not. In addition to the published research, I also relied on the papers published by the UN as the UN's work in this context is relatable and credible with an international lens, especially in conflict-ridden regions. Moreover, reading the scholarship published through the UN also helped me look

into pandemic (COVID-19) times which informed a new dimension of Peace pedagogy with an international perspective and not only in the US and European context.

### **Research Questions**

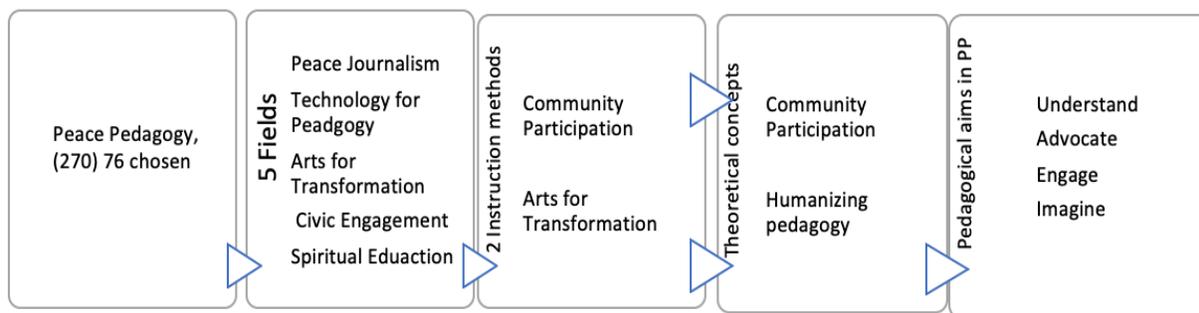
Within the literature of peace pedagogy in non-western regions of conflict since 2000:

- What are the recurrent themes of pedagogy and what instruction methods and aims are employed for the resolution of conflicts?
- What theoretical concepts are dominant in the framing of PP?
- What are the challenges and influences in devising peace pedagogies?

### **Selection Method**

The articles selected were taken from the library using the Web of Science database. The time frame of accessing articles is roughly between Dec. 2019-March 2021. The initial research began with researching only "Peace Pedagogy," which rendered 270 articles. The articles that were not in English and did not match with my geo-focus were excluded. The articles that were not available in the university library were ordered through inter library loan, ILLiad. A few articles written in another language are included because the abstract was available in English. Next, 76 articles that indicated "peace pedagogy" as the key word were either read or scanned.

All those articles that discussed only nature and understanding of conflicts were read for refining my knowledge but not used in the plan of reviewing peace pedagogies. All articles that either mentioned peace skills development directly or mentioned/hinted at instruction styles were used to review as possible venues of peace pedagogies. Therefore, content of PP included in this review is either directly mentioned in the article or is adapted to fit in as a peace pedagogy. Figure 2 gives a visual of the selection of articles and the progression on the focus on Peace pedagogies.



**Figure 2**  
*Stepwise selection of articles and progression of Analysis*

As mentioned above, out of 270, only 76 articles mentioned peace pedagogy. As a result, five themes of PP were identified in 92 articles: 1) Community Engagement methods 2), Arts for transformation, 3) Peace Journalism, 4) Spiritual instruction, and 5) Technology. Religious education (RE) is included in the section Spiritual instruction for the convenience of organization since both fields discuss the achievement of inner and outer peace as PE’s ultimate goal through the strategies rooted in religious teachings and spiritual exercises. Next, each field was written on the search bar to find articles in these five areas of peace pedagogy. Forty-five articles relevant articles were found. This was a highly time-consuming process as plenty of articles included concepts or frameworks for pedagogies but few investigated the experience of teaching and learning methods and aims. The decision of identifying themes of PP was based on the frequency and prominence of occurrence in articles. This repetitive stress on PP also indicated what kind of conflicts are deemed most important to address and what pedagogies are either used or recommended to resolve the issues in education. The areas of examination under all five themes were aligned with the research questions and were set ahead of reading the selected articles in detail.

In sum, the total number of articles studied, in above mentioned five themes was seventy-six. On further careful scanning of abstracts and discussion sections, 45 articles were selected

that discussed/hinted at the usage of peace pedagogy detailing methods and aims in a classroom instruction and community engagement. The content either directly mentioned the use of a certain peace pedagogy or indirectly hinted as a possible space for developing a peace pedagogy.

### **Analytic Method**

The procedure of finding answers to the research questions is done in two phases of analyses: Phase I: Selection and Phase II: Salient features of PP. Figure 2 depicts stepwise procedure. The *Findings* section is thus discussed in two parts:

Phase I: a) Selection and identification of five PP themes, b) Two common instruction methods in PP.

Phase II: a) Theoretical concepts, b) Instruction aims of PP, c) Challenges and influences on PP in 2000s.

#### ***Phase I: Selection and Identification of Five themes in PP***

The reading of articles was a time-consuming process as focusing on pedagogies rendered very little information from the pool. This was again an affirmation of the fact that in PE, theory and practice are rarely discussed as a process unfolding in classroom instruction in conjunction with the issues occurring in real time. The content on PP either directly mentioned an instruction method as a PP or provided possible venues of adaptation for PP for teaching and learning purposes. As a result of the analysis community engagement and arts for transformation were found as the two common instruction methods for teaching about peace.

#### ***Phase II: Salient features of PP***

Phase II was completed in three steps to have some understanding of a) theoretical concepts c) instruction aims, d) challenges and influences. Color coding analysis was employed to find answers to the research questions within 45 articles after five most frequent themes in PP

were identified. I then coded, articles selected under each of the five themes. Theoretical concepts emerged as five themes of pedagogies were analyzed. Once theoretical concepts were identified, the analysis gave rise to common patterns of instruction methods and aims within PP across the selected articles. Based on the patterns, some prominent pedagogical features and challenges are also identified in the section of *Results*.

### **Findings**

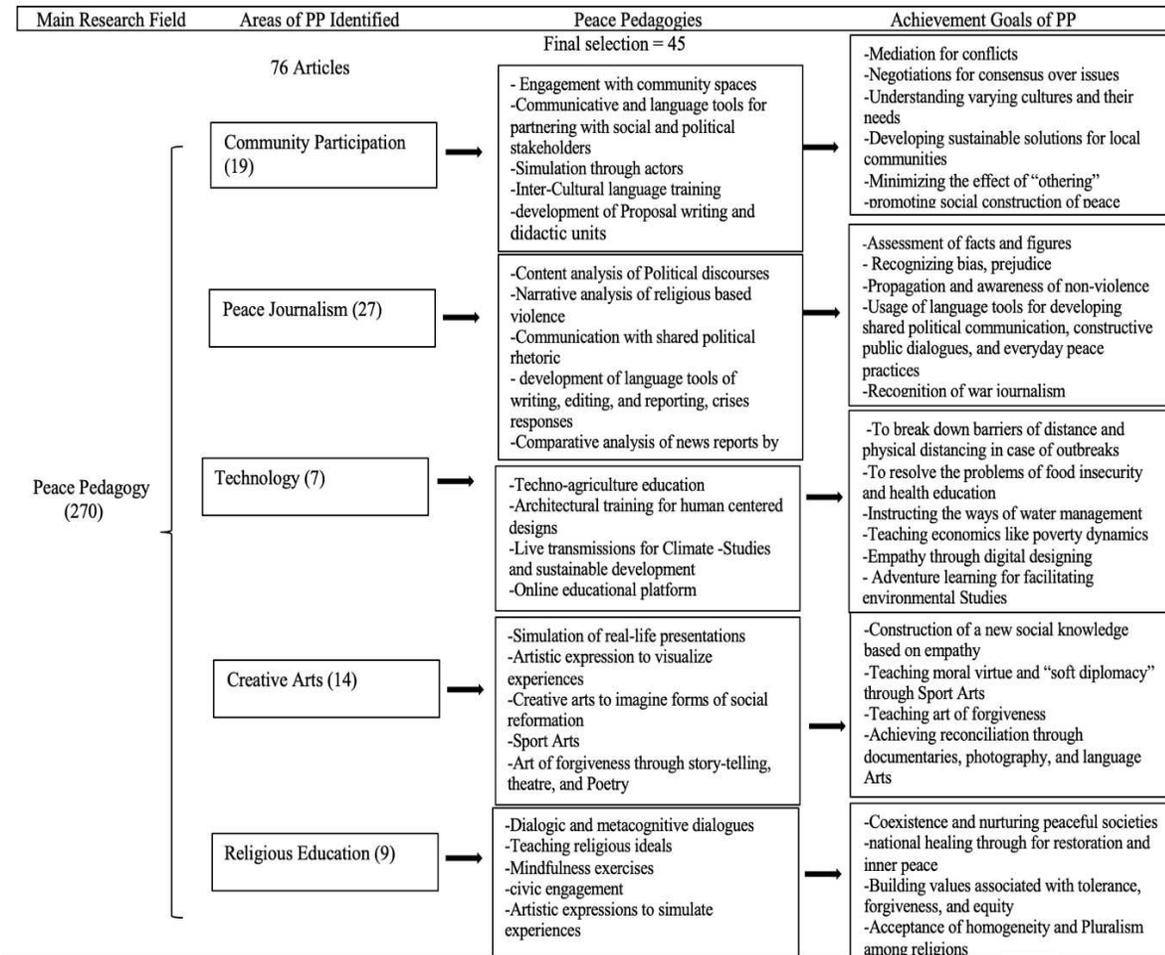
In the paragraph above the section explained how the section of findings is organized. Following is the detail of results in each phase.

#### **Phase I: a) Selection and Identification of five PP themes and common instruction methods**

Following is the overview of five PP themes or possible openings for PP in the initial selection of 76 articles. Figure 3 presents the overview of analyses and findings in Phase I.

#### ***Community Participation (13 articles), Mediation (6)***

The pedagogies involving community participation are the most mentioned teaching and learning techniques in the pool of articles. Such participation of community members to enter a dialogue with a purpose of finding solutions, seeking reconciliation, and engaging in mediation has its roots in the primitive history of the regions for identifying community issues and solution. It was brought to the field of education by Brazilian educator and philosopher, Freire (1978). He called it Praxis for a liberating pedagogy which “centers on the development of critical consciousness through dialogue grounded in one’s lived experiences, reflection on social and political systems that produce oppression and inequity and acts to break the cycles of status quo...” (cited in Jennings & Da Matta, 2009, p. 163).



**Figure 3**  
*Progression of Selection and Analysis*

When translated into the purpose of the PP, it is the development of communal critical consciousness, informed by the lived experiences of members, and resulting in the improvement of living conditions. This kind of communal critical consciousness involving mass leadership (Nilsson et al., 2020) has a potential to start from the classrooms and extend in the society. The articles reported this community engagement in developing entrepreneurship projects to resolve land disputes (Warinda et al., 2020) and amendments to school policies by teaching student's simulation of dialogues for conflict resolution purposes (Reuter, 2016). Students act or are proposed to get involved as stakeholders. This peace pedagogy with the local community is tried

out in Bolivia (Gittins, 2021). It draws on fieldwork which includes interviews and focus groups with policymakers, educators, and students, to find out how local actors, including students, could be involved in influencing what peace education should look like for them, focusing on the purposes of peace pedagogy and its contents. In an Arab-Israeli university, students are given leadership roles in classroom instruction to analyze the conflict situation and ways to negotiate a mediation in the coming future (Menkel-Meadow & Nutenko, 2009). At the end of lessons, students with their teachers, came up with the process design of participatory negotiations to possibly achieve reconciliation and peace. Similarly, another study used the externally developed proposal and implementation plan for peace negotiations between Israeli and Palestinians for constructing a Simulation Unit of peace talks between Israeli and Palestinians in an upper-level undergraduate course at a liberal arts university in the United States. The aim was to teach students a deeper understanding of the nature of the conflict as well as the complexity of peace negotiations (Reuter, 2016).

In Peace Pedagogy literature, another widely used and recommended strategy is mediation. Mediation requires the involvement of a third neutral entity to settle disputes and find a resolution acceptable for all parties involved. In regions of unstable governments, incurring the presence of armed conflict, and facing a dearth of basic human necessities, mediation could be considered the most desired educational skill for peacekeeping. Iocchi (2021), in the context of the water dispute of lands in Chad, discusses how the involvement of community-based mediation is not successful in the absence of continued training and willingness of all parties. Armed conflict further deteriorates the situation and asks for educating the ways of mediation by involving hybrid voices from all stakeholders (Duursma, 2020). In the case of African conflict, Duursma (2020), in his quantitative analysis reported that mediation by African third parties was

more “durable” than Non-African mediators. The reason put forward is that “African third parties are especially effective . . . (because they) are highly committed to the African solutions norms” (p. 296). Therefore, for mediation to be successful, education about local knowledge of conflicts is important and this can only be achieved when local actors from all levels are involved. This knowledge when compounded with skill training, could be a key factor in achieving sustainable solutions for peace in unstable regions.

Such training for mediation through participation is reported in various educational contexts. For example, Corbett (2021) explains how inter-cultural language training can help to facilitate successful mediation. The learner of another language is enabled with the responsibility of using language to represent for marginalized groups in the process of reconciliation. This kind of participation in mediation broadens the scope of PE by strengthening the position of language as a mediator between a concept/thought to organizing a social action in hybrid conflict situations. Corbett reports that students can be taught to achieve successful mediation through the use of tools like interacting with text through discourse (processing and explaining it), concepts (co-constructing meaning across languages and cultures with others), and communication (acting as an intermediary in pluricultural spaces and situations of conflict) (Corbett, 2021). To accomplish these activities the mediator may call “upon strategies such as integrating new concepts into given frameworks, breaking down information and simplifying it, or amplifying (in Translation Studies, ‘explicating’) an informationally dense text.” (Corbett, 2021, p.9).

Another important component of training in mediation is its legitimacy which determines the outcomes (Duursma, 2020). Duursma, draws from his quantitative data from the Uppsala Conflict Data Program (1967-2017), to illustrate that mediators from the region are more effective in bringing in the consensus about the solution because of their knowledge and

experience of conflicts in the local lands. In addition, Corbett (2021) also emphasizes the importance of understanding a pragmatic interpretation of concepts in a local culture which may differ in other cultures. For example, the enactment and result of mediation is different for Western culture than in Middle East and tribal systems around the world. For this reason, many studies strongly included the presence of immediately concerned populations when researching an issue in their research designs. This is an important prerogative of decolonizing the educational curriculum. Del Pazo (2017) reports on the participation of schools and communities in mediating issues involving education and socio-cultural conflicts. This social mediation in schools included the participation of parents, public authorities, and students. As a result of this educational initiative, the school developed links to problematic situations like the lack of basic services provided by the government and consequent social vulnerability to violence and crimes in the Caribbean Region of Colombia. At the end of these participatory discussions, proposals were developed in classes to present to the public offices. In another study by Fuentes-Oliveros and Arévalo-Olaya (2017), a participatory style of discussion was deployed to develop a didactic unit as a requirement of a degree in Social Work. The development of the unit involves discussions around practical educational steps and reflections to promote the social construction of peace integrated into our daily practices of life. The didactic unit proposed three playful simulations at the end to provide premises for the reflection about the social construction of peace in daily lives.

### ***Arts for Transformation (14 articles)***

PE and consequently Peace Pedagogy emphasizes the necessity of creative and innovative strategies to transform conflicts in society and raise a reformed social architecture. Through arts, students can be taught to respect and connect different cultures and accept various

points of view. The simulated real-life-art representations can help students to think about and link information from diverse subjects and sources, or to generate pictures of the conflicts as they unfold on faraway lands (Ioannidou, 2014). Through guided research and knowledge with the help of teachers, students can generate projects and partnerships in the far-off regions to bring mental and physical peace solidifying the pledge to global solidarity through educational solutions.

One recommendation to include the process of creativity in peace pedagogy is advocated through forms of creative arts. For peace educators, this means constructing a new social knowledge based on empathy by "mobilizing the art and cultural forces" within the culture for integral societal transformation (Popovich & Siddique, 2020). Staub (2002) comments that the entertainment and art industry is favored by all in society in some form and it is easy to make the message of peace and forgiveness accessible through it. The use of Art form is discussed in a myriad of ways – Sports arts is one of them. Taekwondo (Johnson, 2018) can be used to teach "moral virtue" and "soft diplomacy" tactics which played an important role in bringing North Korea and South Korea to the table for negotiations. Similarly, Olympic education is recommended to be used as a Sports Art form to promote "Peace, multiculturalism, and Global sensibilities" (p.474) in a Taiwanese University of Liberal Arts. The teaching of these themes for PE purposes, however, must be approached with the care that aligns with local philosophical traditions and not with the usual Olympic idealism which is propagated with Western educational traditions (Hsu & Kohe, 2015).

Cordoba and Fernandez-Cediel (2020) used the term "Forgiveness -Art" as a peace pedagogy which includes various forms of art training like music and other performing arts. Interview data were collected with 45 students in Columbia to identify moments and themes for

pedagogical purposes to train boys and girls about forgiveness and reconciliation in and out of school settings through music and performing arts. The "Art of forgiveness" was popularized first through restorative justice methods in which both parties are brought together to tell their stories which uncover horrors experienced on both sides and helps to break down the "cycles of hostility" and repetitive episodes of mutual harmful behaviors (Staub, 2002). This approach was helpful in Uganda and South Africa in scenarios where child soldiers were brought back to societies where they had murdered, raped, and looted people (Fryman, 2013). It was difficult for society to accept them back. The process of forgiveness through reconciliation helped ease the situation. Many forms of art were employed like storytelling, theatre, poetry, music, and drawing arts to propagate forgiveness and reconciliation to bring healing from the past. This has been an effective method as the origin of forgiveness and restoration are not alien to African regions but are embedded in their local indigenous traditions (Fryman, 2013). In this vein, another study is worth mentioning. One high school in Spain uses the art of "drumming in the circle" to teach stories of tolerance, reconciliation, leadership, and global citizenship in the music courses in the international studies department. The author states, "Since ancient times, tribes of all cultures have gathered in a circle to meet, discuss and explore what is in the best interest of the group.... They did this through drumming and storytelling...."(Morris & Morris, 2013). The pedagogy is informed by Tribal Drumming concepts which use peer to peer facilitation between learner-learner or teacher-teacher from around the world. The instruction involves critical discussions and problem solving while music-making because each drumming episode involves storytelling about a certain region with its cultural values that need to be expressed through drumming. The music is co-created to tell the stories about peace and then enacted in the classrooms in real time or virtually. The author indicates that "something changes" in students' lives and way of thinking

when peace stories are told in the form of art. Similarly, Echavarría-Álvarez (2019) explores the usefulness of photography exhibitions and documentaries as pedagogies to implement methods for reconciliation in the context of reaching the final agreement between the Colombian government and the FARC-EP guerrillas. Both articles (Morris & Morris, 2013; Echavarría-Álvarez, 2019) indicate that the use of artistic expression is a useful technique for the “construction of peace and reconciliation, forming key elements of pedagogy.” (Abstract, Echavarría-Álvarez, 2019). Most probably the reason is that amid stressful political climate, Arts serves as a neutral medium that engages the attention of people in a positive climate, thus opening creative spaces for acceptance and moving forward.

Other than Justice and Reconciliation Projects in Africa, another organization that uses arts for teaching about peace is Peace Schools International (PSI), which uses various forms of language arts for activities like writing peace pledges, plays, and putting up a peace art contest (Neustaeter, 2013).

### ***Peace Journalism (27)***

Journalism is defined broadly as a medium to narrate, communicate, and present news that is unbiased and based on facts and figures. This is true but Peace Journalism takes it further adding components that amplify methods of presenting news to address propagation and awareness of non-violence. Lynch and Goldrick in their book *Peace Journalism*, presented a 17-points chart of what should be included in Peace Journalism inspired by the theory of "positive and negative peace" by Galtung (Lynch, 2015). Galtung called the absence of violence and war as negative peace because these are only apparent signs of complacency which might be the result of dictation or coercive forces that inhibit freedom of expression. On the other hand, positive peace means the demonstration of freedom through open channels of communication,

research, and integration into policymaking. Therefore, positive peace is validated through consistent values in a society. Peace Journalism plays a vital role in the propagation of free communication and governance with people of the nation at its center. Most studies in peace journalism included in this literature review, include propagation and awareness of non-violence through the sustainable role of peace journalism which may be well incorporated into instructional pedagogy for education. This includes teaching students about engaging in shared political communication (Arregui, et al., 2020), constructive public dialogues (Youngblood, 2016), creativity into everyday jobs of writing, editing, and reporting, and reflective but non-violent rhetoric to avoid violent language and labels (Lynch, 2015).

Of these studies that reflected the role of Peace journalism, some also discussed reporting of the news bent towards war journalism. The prevailing framework of disseminating news is reported in the context of Kenyan 2017 violent elections (Arregui et al., 2020) and Nigerian 2019 Presidential contests (Auwal & Ersoy, 2020). Both of these studies expand on the rhetoric used by the foreign newspapers, tweets, and online media activities that were evident of ignorance of the local conflict reasons compounded by escalatory remarks of local newspapers. The result was, both nationally and internationally, glaring emphasis on violence and corruption. To counter the element of war journalism, bias, and hate rhetoric, the pedagogy mentioned for teaching Peace journalism is enabling students to do linguistic comparative and /or content analysis (Apuke & Omar, 2021) of media news by using evidence to check for objectivity and excessive use of negative language/framing of the conflict. To take peace action into a society, several articles reported and recommended the teaching of writing clear crisis reporting messages and training for crisis communication management through simulated crises event (Fuller et al., 2020; Pyle, 2018). The articles reported that such training can better prepare responders to adopt

communication strategies that can facilitate clear and efficient ways for crises organizing processes throughout natural hazard crisis. Such education and training in intercultural training can minimize chaos, violence and injustice during natural disasters.

Another community-based practice for resolving land and water disputes in Sierra Leone is using Radio drama (Bau, 2019). The use of radio drama has a lot of potential to be applied in a classroom practice. The purpose of using drama is to inform farmers about ways to resolve land and water issues using non-violent and communication environments which are “apt to mediate conflict and prevent violence.” (p.375). The same objective can be achieved through young people when they are taught in schools. Their educational skills combined with the knowledge of natural resource management and a training in negotiating can be of valuable assistance to older people in families. The need was realized when foreign investment was brought in Sierra Leone after 2012, and foreign multinational companies were least concerned about poor farmers’ rights over lands. In post-conflict land of Sierra Leone, the use of radio drama as a pedagogy has a lot of potential to teach about the non-violent ways and rights of farmers through the impact of journalism. This planned use and teaching through mass media can be influential for both older farmers and young children in households thus doubling the effect of awareness.

The desired outcomes collectively discussed in the articles regarding peace journalism are empathy, efficacy in reporting, prevention of misinformation, restoration of society, addressing moral panics, minimizing blame policy, a true representation of genders, and creating spaces for the Public value sphere (Ersoy et al., 2020), racial democracy, and balanced reporting.

### ***Spiritual Education (SE) (9 Articles)***

This research located 26 articles that addressed the issue of religious crimes and resultant unrest in the countries. This is the highest number of articles which discussed the nature of

violent conflicts due to religion. However, I selected only 9 articles which mentioned the use of instruction styles or indirectly hinted about a teaching technique to teach about conflicts related to spirituality mainly religious in nature. This lack of focus on pedagogical techniques indicates that scholarship realizes the role of religion at the heart of violent conflicts but at the same time is struggling to translate a pedagogy that can be used for classroom instruction and establishing social peace. Collectively, the crimes due to religious reasons addressed are racism, segregation, prejudice, unforgiveness, intolerance, and unequal social opportunities.

The nature of religious pedagogy is described as metacognitive and critical in approach. Metacognition as a teaching technique to address religious conflicts is used in two ways: 1) to know perspectives of students' learning for content 2) to encourage a reflective dialogue between a teacher and student about the teaching and learning process. Moritz et al., (2020) used this activity with other educational options. In this metacognitive exercise participants were asked seemingly simple questions that frequently elicit incorrect responses followed by the correct responses along with corrective information (either immediately or after a delay). Also, a dialogue between teacher and students encouraged reflection to mitigate negative opinions and move to the level of acceptance and respect for others. The authors established that the metacognitive activity demonstrated an evident reduction in prejudice about other faiths among participants of monotheistic religions.

We can infer from Table 2 (below) that peace pedagogies discussed in these articles are not many but collectively all nine articles discussed the use of religious and cultural dialogue, more humanistic language in textbooks, and cognitive approaches to tap into the consciousness of students.

**Table 2**  
*Peace pedagogy to address spiritual issues*

| <b>Regions</b>                                    | <b>Spiritual Issues</b>   | <b>Peace Pedagogy</b>  | <b>Desired Outcomes</b>  |
|---|---|--|--|
| <b>Arab-Israel (3)</b>                            | Racial and religious inequity, prejudice, ethnocentric and victim mentality propagated through textbooks, the paucity of the Palestinian narrative  | Inter-religious & inter-cultural dialogue, metacognitive instruction   | Teach culture and tradition in a more humanistic, inclusive, and critical way.   |
| <b>Iran (1)</b>                                   | Absence of psychological wellbeing, impact on social and physical performances  | Combination of Liberal Arts and Christian Ideology, Mindfulness practices, Islamic religious and spiritual instruction, cognitive activities   | Universal satisfaction of mental and physical needs across all cultures, decrease in depression, developing a sense of connection and coalition with “others”.                       |
| <b>Nigeria (1)</b><br><b>Northern Ireland (1)</b> | Ethno-religious Conflicts and violence, misinterpretation of the religions, prejudice leading to Governmental corruption, imbalanced education, unemployment, Religious ethnonational divisions in textbooks, emphasis on acceptance of different religions | Hints at reforming language to reduce hate and promote tolerance, increase student-teacher competencies through policies,  | The teaching of love and peace through religions values associated with the building of harmony, tolerance, and mutual respect, Acceptance of homogeneity and pluralism in religions |
| <b>Middle East (2)</b>                            | Intolerance, Unforgiveness  | Islamic education curriculum employing civic engagement and critical thinking discussions, teaching forgiveness  | Co-existence and nurturing peaceful societies, justice, and equity, protection from extremism, integration of education for peace and forgiveness in the education system            |
| <b>Zimbabwe (1)</b>                               | lack of confession and truth-telling gross political intimidation, torture,   | The participatory strategies- the need of all citizens, government, political leaders, church leaders, and civil society leaders to join hands together, Dialogue and commentaries, artistic expressions, self-cognitive instruction, the narrative in Textbooks includes intercultural respect. | National healing, transformative justice, reconciliation, Truth, Love, Righteous Conduct, Inner Peace, and Non-violence.   |

Critical approaches included student and teachers discussing ways to minimize dominant and singular approaches towards religious concepts and learning approaches. For example, the class may discuss the ethical dilemma of examining religious concepts handed down from parents and its possible hurtful impacts on people (Bennett, 2011).

The nine articles reviewed used the religious education (RE) approach in peace pedagogy in the disciplines of Liberal arts, Conflict resolution management courses, theological schools,

and mindful practices. All class activities were designed or recommended to promote intercultural understanding for the global good. Today, religious conflicts are on the rise and manifest consequences in political rivalries and identity crises resulting in racial, ethnic, and social unrest, and territorial violence. In articles, the religious issues raised were hate rhetoric and misinterpretation of religion. In the case of the Arab-Israel conflict, RE was presented as a solution to reduce racism, segregation, and prejudice, and intolerance by adopting humanistic traditions through inclusive dialogue. Inter-religious dialogues between Jewish and Muslim students were conducted in the hope of paving the way for a shared society (Agbaria & Statman, 2021). The nature of these community-level dialogues is critical in a sense that multiple voices were encouraged in order to listen to the varied perspectives to develop understanding for all standpoints rather than one dominant popular religious stance.

The issue of narrative used in textbooks is raised by multiple studies. Although, PP is not directly mentioned, this educational activity definitely creates room for the revision in the field of communicative pedagogy. The language in the books sets the tone of communication in the classroom, including vocabulary influences and direction of the thought processes. It is for this reason, that these studies are added in the analysis. Consequently, teachers must be trained to use a narrative which is respectful, knowledgeable, and balanced for all religions. Ngwoke & Ituma (2020), in the Nigerian context, proposed that the message of love and peace should be made prominent in books and in the words of religious leaders to minimize loss of lives, destruction of property, unemployment rates, withdrawal of foreign investments, and education imbalance. Nigeria has seen unspeakable ethnoreligious violent crimes this past decade. In United Arab Emirates (UAE), Islamic curricula are focused to improve tolerance for other religions by including instruction through the themes of civic engagement, critical thinking, acceptance of

multiplicity, and protection from extremism on compassionate grounds for all humans (Alhashmi et al., 2020). Similarly, Teff-Seker (2020) documents the need of revising the narrative in textbooks of History, Civics, Jewish religious studies, and Hebrew language to counter ethnocentric perceptions, victim mentality, and paucity of Palestinian narratives in curricular discourses. Such discourses are a hurdle to achieving PE goals. These studies, though, do not mention any concrete teaching and learning activities; instead indirectly point out the deterrent pedagogies emerging from this kind of content in the textbooks which provide insight into possible pedagogical recommendation.

In addition to RE, some studies mentioned the use of mindful exercises and spiritual instruction to attain moral health for inner peace (Niculescu & Norel, 2013), which can help infuse positive energy into a community by opening opportunities for connection among communities. This is a more of a holistic approach that brings in all wisdom of religious traditions including secular traditions of humanism. Some articles approach it through one religion and others through moral education. In one vocational institute in Tehran, RE is used to improve performance. The effects of RE and spiritual education improved physical performance and reduced depression among girls (Habibabad & Khaki, 2020). Some studies report classroom instruction based on self-cognitive exercises in the area of spiritual education (Mynbayeva et al., 2016). In addition to prejudice reduction through cognitive discourses (mentioned above), this study reports teaching self-knowledge, human values, national heritage, and social interaction through a cognitive approach grounded in storytelling and arts. The teaching strategies include in-person and the use of technology. In the context of Zimbabwe, a study narrates the use of Matthean Jesus ethics to teach confession, truth-telling, and reconciliation. The combination of literary and artistic expressions after the example of a course taught in a Jewish university is

recommended as one pedagogy. Other forms of Arts that the course uses to teach are works of Israeli art, poetry, and songs which can be adapted into the Zimbabwean context (Chamburuka, 2020).

Other studies mentioned the need of religious pedagogy to teach forgiveness and tolerance in classrooms in the contexts of Northern Ireland and the Middle East (Bagley, 2019; Nasser et al., 2014). Both studies also draw attention to the need for teacher training and instructional guidance about curriculum materials.

### ***Technology for pedagogy (7 Articles)***

Seven articles showed a range of the use of technology from digital learning to design technology to vocational training needs that can help improve human conditions through the use of technological education. The articles were also very balanced in their discussions in the sense that authors critically examined the use of technology from the perspectives of economic, political knowledge, and basic education skills by empowering students to identify patterns of power and oppression. Thus, all seven studies explored technology not only as a mode of digital learning but also as an opportunity of providing vocational training in many forms to not only resolve the issues of employment but to empower students for social action, and much more. A study by Mathrani et al. (2021) showcased digital inequalities that came to the forefront for online learning during the COVID-19 lockdown across five developing countries, India, Pakistan, Bangladesh, Nepal and Afghanistan. The authors commented that the digital inequity or the digital divide is adding to the problems of the already unprivileged in the world as observed by OECD (Organization for Economic Co-operation and Development, 2020) in the annual report. Therefore, with respect to Peace Pedagogy, the use of technology is not limited to providing online learning platforms. All seven articles discussed the use of technology along the

lines of Critical PP with two-fold achievement goals to cultivate free spaces to educate young students (Harris & Morrison, 2012). These goals include: 1) Training to use technology for economic empowerment to supplement channels of income and 2) Challenging the forces of power and oppression that dominate techno-economic resources by critically examining the alternatives to violence and advocating for them.

The movement to create innovative free spaces for this two-fold technological learning in these dire times is already in discussions by many global movements like The Global Education Coalition announced by UNESCO. The organization emphasizes using technological resources to implement innovative and "context-appropriate solutions" to provide education. In the context of poverty stricken and war-ridden regions, this two-fold technological education is very pertinent. The Organization for Economic Co-operation and Development (OECD) has begun to talk of COVID-19 as a crisis of human capital development, and the pandemic as "an opportunity for experimentation and for envisioning new models of education and new ways of using the face-to-face learning time" (OECD 2020). However, in keeping with the discussions of decolonized education approach, Williamson et al., (2020) are very insightful to see that post 2018, as the COVID crises intersecting with politics and economics and education by providing more "commercial advantage" to the developed countries through the advertisement of online learning. This situation is not helpful for the conflict-ridden regions. Timpson et al., (2015) in the context of Africa (Burundi) recognized the need of forging new policies to achieve sustainability for the "triple bottom line", that is inter-relationship between a healthy environment, society, and economy. (p.51). In retrospect, both peace scholars, Timpson et al. (2015) and Williamson et al. (2020) realize the need of locating changes and creativity in the broader political economy of poor countries and especially so in the COVID-19 pandemic for finding sustainable education

solutions for long-term consequences. This is the reason, that articles looked at the technology for education beyond online learning platforms. Instead, technology is used as a pedagogical intervention for 1) Agriculture training 2) creativity imitating empathy and 3) Climate awareness.

Recently, in keeping with the UN's SDG 2030, (#11 & #12) governments are adopting the use of Agricultural projects in Africa (Warinda et al., 2020). The technology is acquired to resolve the problems of food insecurity and health education. This policy intervention has brought in a wave of technology and manpower which is needed to operate, implement, and manage it. Young students can be brought in to train and serve in society. This techno-agriculture education can be designed with PE in mind, which may be the precursor to future farm innovations, smallholder agriculture owners, management of water resources, and youth entrepreneurship. This kind of local educational training will be sustainable for governments marked with economic upheaval (Timpson et al., 2015). In Ethiopia, the government is already in process of examining household poverty dynamics and how agriculture policy can help alleviate this (Abro et al., 2014) through education and economic uplifting. The approach of teaching young students to engage in critical dialogue to challenge oppression is a much-explored avenue in the scholarship steeped in pedagogy for transformation in critical youth studies after Freire's Critical pedagogy (Cammarota, 2017; Jennings, 2007). Critical pedagogy trains students to critique structures of power and oppression. Critical PP adds to it the skill-based training which offers double lined protection, i.e., economic security and knowledge base to explore alternate ways to violent responses to address power and oppression. This is relevant to the conflict-ridden lands where unequal access to land, water management resources, and

technical equipment represent forms of power and oppression. The students learn this reality and also learn how to challenge the status quo through the use of their skill training and knowledge.

Technology can also be used for creativity (Reardon, 2015; Timpson et al, 2006) in a pedagogical process. Mehta and Gleason (2021) report the use of design technology in Architecture to highlight the value of empathy where designers are encouraged to sensitize themselves to the needs of the users and conceptualizing "to be other" in their design entity of virtual hospital. The students were taught "human-centered designs" after the concept of humanizing pedagogy (Baran & AlZoubi 2020) in which learning seeks to "align curriculum, activities, and assessments with the lived realities of learners." (Mehta and Gleason, 2021, p. 2). This human dimension in design classes adds the components of social, relational, and political realities imitating the goals of Peace pedagogy.

Adventure Learning (AL) is another recommended avenue to promote peace-related initiatives in education through technology (Veletsianos & Eliadou, 2009). In this instruction style, explorers use technology to provide live transmission of their expeditions to the students to provide narratives of conflicts how they unfold and cause disruption in far off lands. Students become "active participants in identifying and posing questions, solving real-world problems, and taking action within their community." (p. 66). This is also in keeping with the spirit of decolonized PE that believes conflicts must be studied in real-time and place contextually. This kind of online transportation to the lands to witness how climatic conflict is a lived experience. This contextual involvement to get the first-hand information about environmental conflicts in education is similar to the technique of Circle of Praxis (Klein et al., 2018). The Circle of Praxis, conceptual framework of teaching in Peace Studies also advocates for the technique which includes interactive involvement with the issue in the steps of insertion, descriptive analysis, and

action planning. The article continues to recommends using this online adventure pedagogy to teach about societal and climatic concerns nationally and internationally.

***b) Two Common Instruction Methods in PP: Community Engagement and Arts for Transformation.***

Once theoretical concepts were established, it was easy to glean for the common denominators in all five themes of PP. These are namely the participation of multiple voices from a community for understanding and resolving conflicts, and the use of forms of arts for advocating and engaging in ways of peace. To sum up, the articles report community engagement in projects involving stakeholders in real-life scenarios. This is worth mentioning as these projects are not only classroom extensions but have consequences impacting issues in social and economic domains. Due to the very volatile nature of the conflict situation in postcolonial lands, where armed conflict constantly interplays with mass action in society for peacekeeping purposes, participation through education, is increasingly reviewed as a vital task to raise awareness among society members. For example, community engagement for helping young soldiers to assimilate back into society through the teachings of forgiveness in Nigeria. This is a good example of PP representing the combination of community engagement grounded in the human ethics of forgiveness. Other projects indicated involving students as community members playing a constructive role in joining civil resistance and mass action via critical dialogue. At the end of such social projects, students can be asked to co-construct the meaning of peace, minimizing the ways of social discrimination, and constructing the ways of mediation to resolve disputes.

Many articles discussed the combination of artistic expression with community engagement. Digital media reporting through Peace Journalism mentions using hybridity of

voices as a form of participation and radio drama for raising awareness about issues like management of natural resources and health and hygiene problems. the detailed examination of the use of Arts pedagogy amid political and social violent unrest reveals a very different intent in postcolonial lands. The goal is to teach forgiveness, tolerance, truthfulness, honesty, and healing from the past.

To sum, creativity in PP is a desired incentive to tackle the demands of dynamic conflict systems in postcolonial regions because established PP frameworks in the West do not address this conflict climate. Therefore, in the absence of established pedagogy, decolonial peace teaching practices must be creative to meet the peace education demands. Ioannidou (2014) while discussing Art as a PP says, “This special art-platform, that we intend to 'build', can act as a kind of unifying force, as a 'cultural bridge', with arts being the key to accept and respect the 'other', to understand the world's cultures and civilization's legacies. This alone can be the main aim, the reason, in a general attempt of working together in establishing world's peace” (p.15). Therefore, the use of Arts in PP originates from the local cultures and are grounded in their religious and spiritual foundations. The instruction of storytelling through tribal drumming is one such example. Reardon (2015) presented a framework of 7r’s and mentioned the need of finding ways for reconstruction as a form of creativity. Timpson (2009) mentions the need for creativity in lesson planning to address social issues and calls for creating spaces for creativity in the peace pedagogy. Art pedagogy can serve these purposes through the use of symbols, signs, and expressions in various forms of creativity by opening free spaces in monotonous classroom instruction. Students can visualize themselves crossing the boundaries of a single class, a single school, a single country to honor various traditions, to recognize historical contributions to an issue via arts.

## **Phase II: Salient features of PP**

### ***a) Theoretical Framework Guiding the Nature of the Pedagogies in Conflict-ridden Regions:***

Following thematic analysis, I chose forty-five articles which discussed peace pedagogy and its possible adaptation. This analysis also identified theoretical frameworks which best describe some of the directions in PP in conflict-ridden regions. While coding and analyzing PP (Instruction methods and aims), I constantly encountered themes in which human values and participation of community members were emphasized. Both guiding principles aimed at establishing of peace culture by resolving conflicts using local wisdom followed by international impacts of politics, human rights and climate. Thus, PP requires creativity and innovation in the design of instruction strategies as each conflict scene differs from the other land and then must engage fellowship in active responsibility to raise awareness locally and internationally. As a result, the analysis led to the identification of two theoretical concepts to describe the nature of Peace pedagogy in these regions: Participatory Action Research (PAR) and Humanizing pedagogies. It would be helpful to look at some of the definitions of these frameworks. Kemmis and McTaggart (2009) argue, "What makes participatory action research 'research' is not the machinery of research techniques" (p. 574). Rather, they suggest that research in the context of PAR is more about building a relationship between theory and practice...it involves learning about real, material, concrete, and particular practices of particular people in particular places" (p. 564). McIntyre (2008) approaches PAR as (a) a collective commitment to investigate an issue or problem, (b) a desire to engage in self-and collective reflection to gain clarity about the issue under investigation, (c) a joint decision to engage in individual and/or collective action that leads to a useful solution that benefits the people involved, and (d) the building of alliances between

researchers and participants in the planning, implementation, and dissemination of the research process.” (p.1)

Similarly, Humanizing pedagogies emphasize learner agency and activities that are creative and act as a bridge between classroom curriculum and systemic issues in a society (del Carmen, 2013). The concept is not new and was, first, put forward by Freire (1978) when he asserted, “In order to achieve humanization, which presupposes the elimination of dehumanizing oppression, it is necessary to surmount the limit situations in which men (and women) are reduced to things” (p. 93). Further, Bartolome (1994) commented that teaching and learning need to be culturally responsive as an effective strategy in humanizing pedagogical framework. In sum, humanizing pedagogy calls for taking education outside into the real world amid real issues to collectively reform factors deteriorating the human condition by contextually locating the roles of human agency in a certain conflict climate.

In both theoretical frameworks, advocacy for and engagement in critical thinking and collective action into society is emphasized. These are also the main teaching aims of PP as found in the majority of studies mentioned in this literature review. In Peace Education, therefore, pedagogy is more humanized and goals are etched in moral ethics. Almost all articles include teaching and learning, in which human agency is used as reformers and peacemakers in society through projects and activities. At other times, community participation is used to get insights into issues and meaning-making. In one study, the school community gathered together to make meaning of Peace for them. The knowledge and understanding were later used in the making of course units for teaching. For example, some of the pedagogical labels mentioned are human-centered designs, techno-agriculture education for diminishing poverty, everyday peace practice for happy lives, adventure learning through the live transmission of expeditions to

generate empathy, and Forgiveness-Art. As a result, end goals of PP in PE are centered on human ethics and community participation to establish a climate of peace. Community Participation has two-fold purposes in PP: for transforming conflicts in society and for contributing to the economic development to reduce poverty hereby increasing satisfaction level of people. Almost all articles imagined or strived through a pedagogy, a world that is forgiving, tolerant, respectful of all humans, healed from past wounds, and moving towards global solidarity. Such goals are very pertinent to these regions which are struggling to break free from poverty, foreign domination, the dominance of one group, militarization, civil wars, genocide, and corruption due to power-sharing (Bond, 2019).

***b) Teaching Aims of Peace Pedagogies***

As a result of the above-mentioned analysis of various peace pedagogies and alignment with the two theoretical frameworks, four teaching aims of PP are identified when a certain instruction method was chosen. These components intersected with the framework of two theories and pedagogies as read in the articles. Thus, Peace pedagogy which is defined by the choice of instruction methods and aims, is implemented for educational reasons in four areas: Understanding, advocating (Bar-Tal et al., 2011; Freire, 1978; Timpson, 2009), engaging (Dutta, 2016; Harris, 2004; Jenkins, 2008), and imagining (hooks, 1994; Reardon, 2015). Almost, all articles approached the nature of violent conflicts through decolonial educational theory. Their main reasoning is finding solutions to the issues of poverty, religious conflicts, and military violence by involving local stakeholders in a community through educational practices. The argument is that issues pertaining to local distribution of resources, social crimes, and dearth of basic amenities are better understood by the local people who suffer rather than foreigners. Educating local youth and equipping them with knowledge about the ways how oppression

undercuts social lives is a main key to fight injustices. The argument is that issues pertaining to local distribution of resources, social crimes, and dearth of basic amenities are better understood by the local people who suffer rather than foreigners. Educating local youth and equipping them with knowledge about the ways how oppression undercuts social lives is a main key to fight injustices. This is the reason that PP mainly constitute local grain of wisdom on all levels. Table 3 is the snapshot of how these four instructional aims in PP are manifested across all articles. The four instructional aims include understanding and teaching about conflicts locally; advocating for and engaging in peace activities through community engagement; empowerment of youth through the use of artistic expression and vocational education; and last but not the least encouragement of imagining peaceful societies.

**Table 3**  
*Overview of Conflict Landscape and the Resultant Aims of Peace Pedagogy*

| Countries            | Conflict type   | PP Aims    | Meaning making of PP across all articles   |
|----------------------|---|------------|--|
| Nigeria, Zimbabwe    | Ethno-religious, militarization                                     | Understand | Theories set in Post-colonial, decolonized curriculum, studying conflicts contextually, Negative and positive peace  |
| Chad, Sierra Leone   | Land and water disputes, oppression, militarization                 | Advocate   | Mostly through the Forms of Arts: Documentaries, photography exhibitions, Language tools for didactic units and Poetry; and communicative forms like communal dialogue, critical discussions with societal members   |
| Ethiopia             | Poverty, Food insecurity  |            |  |
| Pakistan-Afghanistan | Corruption, crimes, refugee crises, Terrorism, Media misinformation | Engage     | Across all articles: Societal Reform based on human moral values, Prevention of war, Healing from the past, restorative Justice, economic uplifting of youth, teaching non-violent ways to raise awareness about the ways how oppressive powers exploit through the inclusion of voices of community members |
| Arab-Israel          | Territorial, militarization, religious conflicts                    |            |  |
| Northern Ireland     | Educational Propaganda in Textbooks                                 |            |  |
| Middle East          | Religious intolerance, Mental trauma, militarization                | Imagine    | Forgiving, tolerant, empathetic, and religiously tolerant world. Healing from the past, absence of war, and stable democracy, economic prosperity  |
| Syria                | Militarization,   |            |  |

### *c) Challenges and Influences*

**Spiritual Education (SE).** Religious conflicts were discussed as major contributing factor to most violent conflicts ranging from social discrimination to religious violence to genocides in many articles. In this analysis, I am including Religious Education (RE) under the heading of Spiritual Education. Therefore, this section will include discussions with respect to monotheistic and polytheistic traditions of religion and spiritual traditions which include exercises of mindfulness. The biggest challenge recognized through analyses of 45 articles, in devising PP and instituting it, is the role of religion in these lands. Religious radicalism and its politicization inhibit all critical cultures of communication in PP (Bennett, 2011). It presents obstacles for community engagement and forms of artistic expressions by politicizing the moral and ethical value system of human beings. Radicalism can be distinguished from activism in a sense that former movement seeks to achieve political reform altogether while the latter aims to improve human systems by considering various alternatives and adopting a balanced worldview. This kind of religious radicalism is discussed in the articles as a challenge to PP. Furthermore, peace educators face difficulties to address this side of conflict either due to lack of training or state sponsoring one religion.

PE, perhaps more than any other educational approach, openly advocates for the inclusion of Religious instruction in the curriculum. Many PE scholars have indicated the value of understanding and promoting good values of all religions to minimize violence in society (Abu-Nimer, 2001; Bal-Tar, 2011; Brantmeier et al., 2010; Koukounaras-Liagkis, 2016; Ubani & Keranen-Pantsu, 2018;). The connection between violence and religion is evident in the bloody histories of Northern Ireland, South Africa, and Israel- Palestine (Byrne, 1999), the South Asian Subcontinent (Bangladesh, India, and Pakistan) (Braithwaite & D'Costa, 2018), Africa

(Bokoharam, Genocides), and ever going conflict of Arab-Israel (Abu-Nimer, 2001, 2016; Bar-Tal et al., 2011; Bond, 2019). These are just some examples of lands where histories are marred with religious crimes. More recently, we witnessed examples of religious crimes in Europe and the USA in the form of harassment and societal crimes (Moritz et al., 2020).

Despite, this escalating religion-related violence, not much creativity and courage are evident when pedagogies are discussed in the selected articles. Most of the discussion is limited to theoretical and conceptual knowledge. The one exception is the article in the Zimbabwean context, where Matthean Jesus ethics is taught through texts put in dialogues and artistic expressions to highlight the issues of fratricide, pluralism, military ethics, and love of one's fellow beings (Chamburuka, 2020). However, the problem is that the pedagogy is situated in one religion, which may alienate students from other religions to take up the course and learn. Such a take on religious pedagogy propagates the effect of "othering" and requires motivation in research and practice to find ways to promote desegregated models of RE through PP.

Most of the teachings through religion are discussed within state-sponsored religious teaching. There is very little evidence of students coming together in one setting with different religious backgrounds and constructing a new social reality of acceptance and mutual respect in the climate of the plurality of religions. The articles in the context of Arab-Israel, Middle East, and Northern Ireland bring to attention the narrative in textbooks that do not propagate forgiveness and tolerance. It is also observed that the textbooks in Israel transmit victim mentality and paucity in the Palestinian narrative. Nothing of it helps to promote peace. For this reason, SE asks for a lot of courage if one brings it to an education setting. Not to forget, some of these countries have tough blasphemy laws. This further poses challenges for PE and PP. The West has been able to institute desegregated models of RE because of her bent towards

secularism. The case of Northern Ireland is a good example that managed to come out of this deadlock. In the 1980s, the school movement advocated for “integrated schools” as appose to denominationally exclusive schools (Catholic and Protestant) (Duffy, 2017). This is not the case in the Arab and South-Eastern regions of the world. It is a sensitive issue and governments depend on religious propaganda to keep their dominance intact. Finding very little information on pedagogy that can give insights on bridging theory and practice in RE reiterates the dangers for peace educators. This being said, Peace Educators still pushed to deploy teaching methods relying on strong religious dependence for bringing respect and tolerance for social justice to prevail in many articles. Peace education teaching practices stemming from wisdom traditions can promote respect and tolerance for others by urging reconciliation, connection, wisdom cultivation, and transformation in both teachers and students in diverse educational contexts (Bennett & Bennett, 2004; Brantmeier et al., 2010).

As a result, despite a large scholarship on RE as PP, the articles did not show considerable evidence of using Interfaith dialogues and desegregated RE models. The concept paper of UN’s Global Counter Terrorism Strategy (2006) for Central Asia clearly establishes links between terrorism and religious inclinations. It highlights the role of education by introducing pedagogies like media awareness, inter and intra faith dialogue to promote tolerance, break stereotypes, and for the prevention of defamation of religious beliefs (von Einsiedel, 2016).

**UN Educational Goals.** Many articles chose the framework of the United Nations (UN) initiatives like UN sustainable Developmental Goals (SDG) 2030 (Warinda et al., 2020) when authors mention the involvements of students in educational projects taken to society with real consequences. UN SDG Goals 2030 primarily emphasize on the alleviation of poverty and

boosting economic growth and minimalizing the human rights abuse. These are the kind of violent conflicts that are common in the discussed regions and taking guidance from UN SDG for sustainable development to achieve global peace is very apt. Therefore, it is natural that the pragmatic side of emerging peace pedagogies is aligned after these goals. The UN SDG 2030, has some strong insights for technical training that can help counter food, employment, and social service issues that are at the heart of PE. The section under goal #4 elaborates the need for training and practice for sustainable and equitable education through galvanizing social action. In these pandemic times, when the educators in the US talk about the utility of digital platforms and finding innovative ways to use them (NAED webinar, 2020), the scholarship in postcolonial regions chose to pick up the narrative of the UN. UN helps to see beyond by mentioning the “digital divide” and reminding the community of educators their international duty (Peace Education, Webinar, 2020). Williamson et al., (2020) are very insightful to observe the impacts on education in post COVID 2018 as education crises intersecting with politics and economics by providing more “commercial advantage” to the developed countries through the advertisement of online learning. In retrospect, their article calls on the need “to locate these changes in the broader political economy of the COVID-19 pandemic, its antecedents, and long-term consequences.” Therefore, there is a tendency to overlook that digital learning is out of the reach of 500 million children around the world who do not even have access to a healthy diet (UN Report, 2020) equipping them with digital resources for teaching and learning is a far-off cry. Further, many students (i.e., English learners; Black, Indigenous, and People of Color (BIPOC); rural students) who face educational obstacles find themselves further marginalized by educational inequity as a result of the pandemic (Williams et al., 2021) and cultural violence. It is for this reason that PE work to use digital tools to develop programs like Countering Hate

Action Program (CHAN) to develop hate speech lexicons in collaboration with educators in Africa and Middle East. The program identifies hate language on social media and provides alternative words and phrases to minimize hate and prejudice (Cashmore et al., 1996). Thus, Peace pedagogies in the regions of continued conflict have a unique intent and take on education. Technology is recommended to adopt with a vision of resolving hate crimes, food insecurity and health education. The programs are designed to train youth in technological skills for sustainable economic growth locally. This is again in keeping with Global Education Coalition announced by UNESCO which emphasizes utilizing “context appropriate solutions to provide education”.

**Peace Pedagogy Grounded in Local Wisdom.** Many articles attempt to strike this balance of using Western knowledge only after adapting to the local context. This perspective is dominant in all articles in keeping with decolonial educational practices in postcolonial lands. This shows an intense realization of the scholars that local understanding and training are pivotal for the development of curricula and instructional success for peace purposes. The countries struggling with the absence of civil liberties must recognize that the education sector needs to do meaning-making for peace rather than adopting paradigms meant for somewhere else. Many scholars from the West are also advocating for Post-colonial understanding for regions in intractable conflicts. Timpson et al., (2015) write, in the context of Burundi’s ethnoreligious violent conflicts, “Education needs to shift from a preoccupation with the memorized knowledge of someone’s definition of “sustainability” to evaluating, discovering, and co-creating the curriculum in a local context...” (p. 51). A good example is the continued advocacy for using peace Journalism in unstable regions despite its western objection of the difference between Reporting and peacebuilding (Hackett, 2011; Hyde-Clark, 2012;). The studies, keeping in view, the dominance of foreign militarization and mediation, look at the role of Peace journalism as a

means of preventing misinformation that may glorify foreign diplomatic efforts and peacekeeping missions. In such a climate, Peace Journalism is an effective pedagogy to teach students ways to collect evidence and know the truth for themselves and their nation. With this training, students' participation in the journalistic process can provide insights about taking "peace initiatives and making non-violent solutions more visible and viable" (Center of Global Peace Journalism). In a webinar *Pandemic and Peace Pedagogy*, Kester et al., (2019) calls post-2016 an era of misinformation warfare. Stevick (2020), mentions the need for broadcasting and proliferating the culture of evidence in the classrooms. This accustoms students "asking how to choose between different options, or...used to rules playing a positive and enabling role, or have(ing) extensive experience working with people across differences, (making them)...less susceptible to suspicious claims, individualistic rejection of protective measures, or bigoted ideas about groups." (Stevick, 2020, p. 5)

The other good example is of using the strategy of mediation. Mediation by Western standards is fully rejected in the context of the African and Arab regions. In Conflict resolution Studies, it is largely viewed as a false Western panacea, a methodology imposed from outside and thus insensitive to local/ indigenous problems, needs, and political processes. Instead, mediation, which is rooted in centuries-old local culture and religion is recommended. Such mediation brings trust for all parties involved. This issue of legitimacy in mediation is discussed vastly in the context of Africa (Duursma, 2020) and Arab regions (Pely, 2018) which constantly questions the reliability and commitment of the West as a third-party intervention (Akpınar, 2016).

## Discussion

What we see as an emerging trend in Peace pedagogy in politically unstable regions is bringing teaching and learning activities out of the classroom into the society involving learner agency in the decision-making of real-life issues. Many articles gave insights into how local resources and manpower is deployed not only to educate but to bring baseline prosperity in the region. In this regard, creativity in pedagogy and geo-spaces is a recurring theme. This is in direct contrast to Western standards which depend on standardized and technical approaches in education. In Conflict ridden lands, Peace pedagogy deals with the dynamic nature of conflicts within complex political and social domains which pose resistance and the dearth of basic amenities at all stages. Therefore, approaching education by humans for humans is a befitting instruction style that helps all parties to see benefits for them.

Both *Humanizing Pedagogy* and Participatory Action Research help to achieve this direction. Most of the pedagogies use student participation in decision making, meaning-making of peace, involvement in social awareness projects, or receiving training in mediation and technological projects. These are not new ideas. Critical youth empowerment (Jennings et al., 2006), Community Based Learning (CBL) (Shumer, 1994), and Dialogic reasoning (Gills & Niens, 2018) are a few examples that have shown the positive role of student developmental learning in societal projects. Nearly all pedagogies hinted at involving youth as equal stakeholders and the use of critical dialogue/discursive activities with community members. This is in direct thinking and planning strategy of UN plan of preventing violent extremism.

“We will not be successful unless we can harness the idealism, creativity and energy of young people and others who feel disenfranchised. Young people, who

constitute the majority of the population of an increasing number of countries today, must be viewed as an asset and must be empowered to make a constructive contribution to the political and economic development of their societies and nations. They represent an untapped resource. We must offer them a positive vision of their future together with a genuine chance to realize their aspirations and potential.”

(UN, Plan of action to prevent violent extremism, 2015, p.3)

Similarly, another study with youth in Brazil, in a culture circle, demonstrates encouraging results while interrogating systems of poverty and teens in youth organizations who discussed their photo-essays and challenged negative stereotypes of youth (Laman et al., 2012).

The interesting aspect is that PE research in the regions of continued conflict is taking it beyond the textbook and grade regulating curricula. The involvement of students is either in real-time issues or directly in meaning-making experiences that have a direct influence on society. For example, Arts and web-based learning is found suitable for transporting students to different parts of world and introducing culture and climate issues. Thinking carefully, it should work to open world for the students in the far-off underdeveloped regions as one photo and/or one computer screen can achieve the purpose, followed by teacher-student critical dialogue and discussions.

However, this kind of peace pedagogy which depends on community's construction of meaning making of peace also has deeper repercussions. It has a direct influence on society and not every opinion could be aligning with PE. Therefore, teacher training is of real importance. Setiadi et al. (2017) in the context of Indonesia, reported the failure of PP Model due to the absence of collective support from the society, of late introduction of peace content in the school curriculum, and absence of teacher training as not all teachers could effectively institute the PP

model in the classrooms. Harris (2004) looks at the problem of peace pedagogy in two folds: 1) Understanding the prevention of the problem and deciding a teaching method to promote it in the classroom, and 2) advocating in a community. Cook (2014) points out the importance of “bolstering teacher’s confidence in their ability to present” (p. 497). Both comments are directed towards teacher training to teach about peace in the regions troubled with pervasive violence and conflicts.

This brings another discussion of the Western PE formula being a “one size fit” (Ahmed, 2018) and thus colonizing peacebuilding efforts. The objections of Post-colonial educational theories are pertinent as Western educational vision is mostly pursued without local context thus proves detrimental for the local citizens and governments in the long term. However, on the flip side, disregarding all the research and peace initiatives by the Western world is also not an ideal solution. One of the main goals of PE is developing a sense of world citizenship and global solidarity. Inter-dependability is one way of moving forward by combining the intellectual forces of the West and the rest of the world. Of course, this must be pursued with caution so that exploitation is not continued for economical superiority which is the main objection of Postcolonial theories. Research and experience of West can be utilized to bring innovation and assessment of local peacekeeping initiatives but for the Peace pedagogy to be effective and sustainable, it must originate from the local conflict scene and develop thereafter. This also means that both research and practice must take up a global perspective combined with specified teacher training in PE. In the words of Brantmeier et al., (2010), “Together, educators can use education to help understand not only the origins of conflicts but the ways of how to dispel the cascades of domination, militarization, capitalism, and criminalization into the restoration of awareness, accountability, mediation, and inclusion for the social control of violence”. (p.45).

## Conclusion

Peace pedagogy in the regions of continual conflict have a decolonial approach of examining the nature of conflicts on local terms. This means teaching of peace skills is grounded in the solutions that are relevant to the local culture. Development of peace keeping skills and attitudes are addressed in parallel to the basic needs of people. Conflicts like poverty, land disputes, and religious differences are mostly recommended through youth empowerment and media advocacy. Vocational skills are considered a part of peace pedagogy keeping in mind that additional sources of income bring economic happiness resulting in reduced crimes and conflicts. This direction in PP in conflict ridden regions is very pertinent. PP considers community engagement in the problem solving as vital in a process of teaching and learning which is another feature of decolonial pedagogy. Development of human attitudes suited for coexistence take priority in PP, ranging from teaching Forgiveness-Art to empathetic scientific designs. Moral and ethics are almost main purposes in all PP. Religious education, which otherwise is a reluctant subject matter in the West, is openly touched upon in PE in these nonwestern postcolonial lands. This is also very relevant as religious zeal is the root cause of many violent crimes in the postcolonial regions under discussion. This take on devising pedagogy is deduced from the UN's SDG 2030 goals which explore conflict mapping in conflict ridden regions better than West. However, where we see these glimpses of innovative take on PP on local terms, research is also emphatic on pointing to the gap between a recommendation and practice. Absence of teacher training and governmental support are pointed out which prevent institution of PP on a larger public scale instead we see secluded instances of research programs experimenting PP in some universities. Therefore, despite courageous steps to advance the role of education in peace, a systemic official approach across institutes is needed to implement PE on its own terms.



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## **Chapter 3: Examining the Conceptualization of Peace in Education in Pakistan and India:**

### **A Document Analysis of Formal and Non-formal Education Platform**

#### **Overview**

In an effort to decolonize peace education, there is a robust discussion of the need of understanding how peace is conceptualized locally in all platforms including education, before recommending any peace pedagogy (PP). In this study three kinds of documents: national education policies, syllabi of degree programs, and NGO websites are analyzed to understand how peace is conceptualized in India and Pakistan. Through this conceptualization, efficacy of peace pedagogy in alignment to conflicts is discussed. Document analysis is employed through the combination of inductive and deductive analysis of documents. The findings report that teaching and learning of peace is implicit via usage of pro-terms like social justice, equality, life sustaining skills, and global solidarity. However, syllabi of degree programs and NGO websites have explicit inclusion of peace teaching and peacebuilding topics. These gaps in the understanding of the importance of PP as an educational goal from school years to college degree programs are detrimental to achieve countrywide peace establishment through education and social action. The alignment of peace conceptualization with the local conflict climate is well established through maintaining the purpose of education but there is not enough information available about instruction methods and ways community engagement which can help uplift peace teaching activities to achieve the goal of peace through PP. Thus, there is a need to include peace teaching in the mainstream curricula at all levels using knowledge from the models of Peace education tried and implemented in the conflict-ridden lands arounds the world.

*Keywords:* Peace pedagogy, document analysis, positive psychology, NGOs, Inductive analysis, Deductive analysis, peace education

## **Introduction**

The purpose of this study is to examine how Peace Pedagogy (PP) is conceptualized and practiced in the Indo-Pak subcontinent (Pakistan and India). Peace education pedagogy is a form of instructional approach that instructs/empowers/engages learners to promote and experience peace and non-violence in an authentic classroom and life settings. Although there is a growing body of literature on the practice of PP in western nations and other lands of conflict which include the regions of Middle East and Africa, a few publications document how PP is engaged in India and Pakistan.

In this study, the aim is to analyze the practice of PP standards in two ways: locally and then in relation to the international standards. I used document analysis to understand the nature of peace teaching as an educational construction in national policy documents, syllabi of degree programs, and non-government organizations' (NGO) website documents. The analysis examines how education in these contexts 1) portray the meaning making of peace 2) use pedagogy to contribute to the character-building of students and social acceptance of non-violent attitudes 3) and can improve further by learning from PP employed internationally in the conflict-ridden lands. Through this analysis, I hope not only to highlight the role of PP methods in the subcontinent but also draw upon international PP methods to make recommendations for the teaching standards of PP in the subcontinent.

Document analysis is conducted in two ways 1) Inductive Analysis 2) and Deductive Analysis. Inductive Analysis is done by reading and annotating to identify codes from within the document. These codes are then clustered into themes. On the other hand, deductive analysis is

conducted with a theoretical framework set in advance against which an inquiry is made. In this study, the theory of *Positive Psychology and Cultural Competence* (Qureshi & Evangelidou, 2018) is used as a framework to study how pedagogy in Pakistan and India conceptualizes conflicts locally and teach about peace. The choice of the theory and the rationale is discussed in detail in the section *Literature Review*. Since direct reference to PE and resultantly PP is absent in the education scene in Pakistan and India, I grounded the deductive analysis in concepts that are nearest to peace teaching.

The literature review is divided into two sections: 1) the definition of Document analysis and the reason why this methodology is selected for this study and, 2) a review of scholarship that utilizes document analysis in the study of PP. This section also provides an overview of the theory of Positive Psychology which is used as framework to conduct deductive analysis (DeA). The following section detail the methods, the findings, and conclude with a discussion of the key findings and implications for Peace Pedagogy practices in the Subcontinent and beyond.

## **Literature Review**

### **Document Analysis as a Tool to Examine Peace Pedagogy**

A document in its most simplistic sense is a written text that is written to secure any kind of information for records and safekeeping as well as to provide information to users such as syllabus. This information may pertain to the official, governmental, media, personal, historical, and chronological development of any aspect of our lives. A document can be read for pleasure, academic requirement, or referencing. When a document is read and is referred to or used as evidence and is reproduced for publishing reasons, then the process is called Document Analysis (DA). Document analysis is defined in many ways. It is called a qualitative method that uses textual analysis to infer meaning (Grant, 2019; Scott, 2014) in a given context of research.

Others define a document as a social construction (Barrett et al., 1995) that represents social expectations (Bowen, 2009), critical commentary, and relation networks in the annals of time (Pershing, 2006). Therefore, document analysis has certain underpinnings of rules to infer meaning. Grant (2019) considers the process as an interplay between the reader and author who “jointly create knowledge” (p. 13) by looking at the language, context, conditions of its production, and audience. This textual analysis of data can focus upon priori/existing documents (historical, official, media reports, textbooks, theoretical constructs) or documents generated during the study (interviews, observations).

### **The Rationale of Selecting Document Analysis (DA) for the Study**

For this study, the use of documents as a primary source to gain insights into PE and PP in the subcontinent is centered on accessibility in an area that is underexplored. The major reason is my inability to travel back to my country and having real interactions to gather data due to COVID times. In these difficult times, data collection through documents is not only credible but also convenient and time-saving. Since I have to only select and not collect data. Many documents are in the public domain, especially since the advent of the Internet, and are obtainable without the authors’ permission. This makes document analysis an attractive option in these COVID times of travel restriction. More importantly, because there is little literature available regarding peace pedagogy in Pakistan and India, a document analysis is a significant initial step in building a program of study on the broad topic of Peace Education in conflict-ridden regions from a decolonial perspective.

### **The Use of DA in Peace Studies**

I reviewed the literature to understand the ways DA is used in peace related teaching, in general and more succinctly its application in PP. There are many ways to conduct Document

Analysis. Inductive and Deductive analyses are two most used methods. Reviewing literature using both approaches provided me with a sufficient breadth of studies to understand the use of inductive method in DA. The theoretical framework applied in all studies is postcolonial. It is apt as the region underwent a full century and a half of Colonization before its freedom from territorial and entailing oppression in the middle of the 20<sup>th</sup> century. Therefore, many studies used postcolonial education theory to conduct DA when assessing the efficacy of peace teaching in conflict ridden regions (King, 2005). Following is brief preview how Inductive Analysis and Deductive Analysis report the use document analysis in the literature.

### **Inductive Document Analysis of Peace Studies**

Inductive analysis is conducted by interacting with the data as much as possible. Documents are read and re-read to construct codes and then these codes are clustered into themes (Clarke & Braun, 2016). Other methods include reading documents to construct concepts rather than line by line coding. Different types of documents examined in peace studies include classroom observation data, curricula, text books, official documents, websites etc.

Researchers employ document analysis to study peace education components in school curricula and textbook analysis. The curriculum helps to legitimize what is considered to be important by a government and a society to learn. Therefore, analyzing curricula and textbooks gives helpful insights with regards to desired educational standards by a country. Baltork et al., (2018) conducted content analysis of primary textbooks to evaluate the concepts related to peace education. The study found that the content related to solidarity was prioritized over the content rejecting conflicts related to ethnicity, race, and religious discrimination. Tint and Prasad (2007) also pointed out that educators in India depend heavily on textbook materials, movies and stories to teach any given topic in social sciences. Huma and Ashraf (2020), in the context of Pakistan

also emphasized the importance of textbooks as one of the primary learning materials. In both studies, the document analysis of textbooks identified Peace themes in teaching and learning materials. However, in the absence of teacher training and freedom of critical practices, the authors reported superficial peace teaching practice and the dominance of political conflict in education. One interesting study done in Turkey examined Turkish Fairytales in the textbooks of Social Studies (Kilcan, 2016). Forty-four Turkish fairytales were scrutinized through descriptive analysis for identifying social values. Some findings among others included the values of being helpful, respecting diversity and rights and freedom, and peace. In addition to identifying peace themes in the curricula, some peace studies (Kester, 2019) conducted detailed document analysis through a deductive approach to surface the underpinnings of perspectives and policy orientations of peace syllabi, website, and lectures at the university of United Nations. Kester (2019) commented “Whiteness and Western-centricity was a major theme residing under the surface of teaching and learning in the institution” (p. 213). This repetitive theme in which Western education standards are deemed as “one size fit” for all conflicts in the world, is considered highly problematic in Peace Education (Ahmed, 2018; Harris, 2004). Kester found it highly problematic because the United Nation University is supposed to uphold international justice and understanding rather than remnants of colonialism and supremacy of Whiteness.

Analysis of official policy documents is another approach in peace studies. The regulations and policy statements are binding. These official documents are the main channel through which the Ministry of Education transmit their policies to schools and teachers and they are circulated to all state schools. The studies have tried to uncover the trends regarding how the domains of social and military conflicts and are translated into education policies. Document Analysis is effective in the regions where militaristic movements are heavily depended on for

peacekeeping purposes. Mostly, these regions are either governed by military forces or these forces have a lot of influence on the policymaking of a country. For example, in the context of the Israel-Palestine conflict, Pinson et al. (2010) reports that the military is a symbol of “Statehood” (p. 255). This image is reflected in education policies, curricula, and activities. The policies direct education to diminish conflicts rather than freely contemplating the political reality of conflict continuation (Bar-Tal et al., 2014). This context of conflict situation is reflected in India and Pakistan; both countries have a heavy nationalistic agenda mirrored in education policies and textbooks (Durrani & Dunne, 2010). Pakistan has been led by military governments many times since its independence in 1947. Thus, in conflict-ridden regions, analysis of state policy documents may help interpret the undercurrents of conceptualizations of peace-related issues. Another study by Dryden-Peterson & Mulibi (2017), in the context of Botswana, used process tracing and textual analysis of the National Development Plan (2009-2016) to identify themes of ethnic conflict and how education can disrupt threats to ethnic diversity. Many studies document how the states mobilize ethnic diversity and political propaganda toward conflict and impact education. Thus, schools become complicit in the continuing of violent conflict rather than supporting its ending (van Ommering, 2011).

Documents are also analyzed for other varied subjects of importance. For example, policy documents are analyzed to study how Art instruction is used to contribute towards building a peaceful and sustainable society (Cabedo-Mas et al., 2017). With increasing digital media services, studying website documents are becoming useful to promote international harmony and collaboration such as Sports. Hayhurst et al. (2011) conducted a document analysis of NGO websites in sports for exploring challenges and benefits of supporting the cause of Sports for development and peace. International Rescue Committee (IRC) and other UN wings resort to DA

to constantly assess their policy in action through analyzing project reports, donor agencies and NGOs. The organizations do it to identify the particular themes and issues.

(<https://www.ircwash.org/resources/qualitative-document-analysis-practice-document-review>)

### **Deductive Analysis through a Framework of Positive Psychology**

Inductive analysis (IA) depends on constructing themes from the data whereas deductive analysis entails drawing upon theory to construct a priori codes used to systematically examine the documents. Interestingly, though the scholarship focuses on ways to build Peace, most theories in peace education highlight words of destruction. Semantically, the recurring words are violence, conflict, and war when peace theories are presented as in Galtung's (1969) *Theory of Structural Violence* and Braithwaite and D'Costa's *Cascades of Violence* (2018). However, I wanted to study peace pedagogy from the perspective of instruction as a motivator of building hope and encouragement for a moralistic and ethical society. For this reason, for the deductive analysis of documents in this study, I draw upon *The Theory of Positive Psychology* which was promoted by Seligman (1998) as the president of the *American Psychological Association*. Social psychologists started to demonstrate confidence in building peaceful human societies by concentrating on the positive side of the human mind and diagnosing "what actions lead to well-being, to positive individuals, to flourishing communities, and a just society." (Seligman & Csikszentmihalyi, 2000, p. 560). In parallel, PP is also informed by instructional methods that promote skills to maximize mutual understanding, respectful behavior, and understanding factors that help to reduce the harmful nature of the conflict. This also represents the complementary shift from studying the nature and origin of conflicts to teaching coping mechanisms to reduce conflicts. Therefore, the objectives of both peace pedagogy and positive psychology are to

deaccelerate mental and physical harm by focusing on honing human skills to establish mental and physical peace (Balaasooriya 2001; Galtung 1969).

Another important reason for theoretically framing this document analysis through positive psychology is the heralding take on cultural competence in the field of positive psychology as a worldview (Qureshi & Evangelidou, 2018). For positive psychologists to consider cultural competence in their work means that diversity and multiculturalism are important dimensions existing in the human societies that are highly pertinent to human state of mind when finding solutions to unhappiness. Both peace pedagogy and positive psychology disregard Euro-western theories as universally applicable and work with the premise that cultural and power play (economic and political) awareness must constitute the basis of effective intercultural practice. Positive psychology recommends for clinicians to be “aware of the nuanced ways in which culture, power, and privilege impact all aspects of intercultural interactions, including the treatment of mental health.” (Qureshi & Evangelidou, 2018). Similarly, peace scholars, recommend studying the origin of conflicts and its impact locally and then devise teaching practices that are beneficial for the local community on their terms. Therefore, principles of Culturally Competent Positive Psychology are informed through the lens of social psychology. Galtung (1969) first mentioned inner peace derived from mental strength. Today, scholars are inclined to equate positive human experiences and their establishment in human lives and institutions globally through counseling and teaching practices. Levitt (2014), applauds the re-directing efforts of positive psychology to study peace as an invitation in lives rather than prevention.

Positive Psychology seems naturally well-positioned to inform the pedagogy of peace. Using counseling traits of Positive psychology has been directly and indirectly recommended by

peace scholars as PP interventions. Some of these traits are hope, forgiveness, and resilience especially in the context of intractable conflicts. According to a study conducted in Italy on social representations, peace is associated with terms such as serenity, harmony, happiness, freedom, love, and well-being (Sarrica, 2007). In addition, peace is also felt by communities who learn to forgive (Abu-Nimer, 2016; Bar-Tal et al., 2014) or nurture (defined as relative spending on education, acceptance of refugees, and percentage of women in parliament), where people report more positive emotions (Basabe & Valencia, 2007). Beales (2018) works with the Afghani ex-pats in Kabul, is worth mentioning here. During his entrepreneurship projects, he helped workers to overcome fear by resorting to interventions addressing emotional well-being. His help included building resilience and hope for the future among Afghani workers in the face of terrorism and “overwhelming negative evidence” worldwide. Another, noteworthy article by Standish (2018) puts forward the idea of “Hope Curriculum”. She starts with the common observation about hope as a distant concept, rooted in fantasy ideas. However, she goes on to describe hope’s special place in the social study of peace and nonviolence in peace education and the potential for a “curriculum for hope.” She describes hope in PP as “A critical middle step between identifying spaces in need of transformation and working for change is the capacity to move from the perceived to the possible—the ability to imagine other than what is.” (p. 484). She describes hope as an important concept in peace *praxis* as a link between theory and practice in PP. Finally, Shoshani (2020) evaluated the effects of stressful war events in the context of the Israel-Palestine conflict. He studied the difference in students’ pre and post-test study design and reports hope for peace and conflict resolution showed a marked increase in motivation after positive psychology interventions were administered to adolescents. The study is a good exploration of how positive psychology is a part of PP in war-affected regions.

Therefore, positive psychology interventions can be successfully taught in schools to teach students physical mechanisms like resilience, positive emotions, and engagement, dialogue, and social service to impact peace at different levels, ranging from personal and interpersonal to the community, national, and global peace (Cohrs et al., 2013).

### **Significance of the Study**

In general, the peace scholarship is still trying to strike a balance between research in the field of peace studies (PS) and its place in education and curricula (Gross, 2017). There is a great deal of research in the area of PS focused on the epistemology of conflicts and ways to address solutions from political, social, and anthropological perspectives. However, in the absence of research in the actual teaching and learning processes, there is a lot of room to understand how peace is understood and taught locally in the regions around the world. As a result, PE programs and their assessment, in terms of teaching and learning styles, grassroots level challenges, and opportunities to avail, are areas that must continually evolve to make an impression. In this vein, this research project focuses on reporting PP as described in various documents of peace related programs including national education policies in the Sub-continent document analysis. This article hopes to make three contributions in the field of PP in the Indo-Pak region of subcontinent:

1. Through DA, understand the place of peace pedagogy in the current education systems in India and Pakistan
2. Examine the extent to which peace pedagogy in the subcontinent is aligned with local contexts, including the nature of local and regional conflict
3. Provide an appraisal of current teaching practices and recommendations

## **Researcher's Positionality**

I am from Pakistan and have been teaching since 1999 from grades 9 to the graduate level. Being a native, woman, and from a minority group in Pakistan, I have experienced and witnessed discrimination, gender harassment, and injustice due to the patriarchal system and how it seeps into the education system. Also, as a Pakistani teacher and having worked on my soil for years puts me in a unique position to have firsthand knowledge of the education system - its constraints and challenges. This position also poses a greater possibility of “unknown bias” creeping into my research analyses because of my previous knowledge leading to obtrusive data analysis. One of the major objections to textual analysis is the danger of bias and untrustworthiness due to the absence of a marked system of analytic approach. Due to this self-knowledge, I took considerable steps in developing a systemic approach to selection and analysis of documents as outlined in the *Methods* section. On the other hand, being native to the region also facilitated effective selection and analysis. Also, my knowledge of some of the names and organizations directed my selection. Browsing documents online and coming across the same familiar names and organizations gave me confidence in a selection where the trustworthiness of the source was concerned.

## **Method**

As mentioned earlier, documents are used as a stand-alone method to review and understand the nature of peace Pedagogy in India and Pakistan, in this study. Prior (2003) states that documents have the power of influencing human agency because of the ways we use them in education. Therefore, the study of documents can help evaluating conceptualization of peace and the extent of efficacy in peace teaching.

In the *Methodology* section, I will state research questions, selected documents and their selection criteria, details about Inductive Analysis and Deductive Analysis, and then ending with the methods of rigor and monitoring bias in analytical procedures for document analysis.

### **Research Questions**

1. How is PP described and conceptualized in the academic courses, policies, and websites in Pakistan and India?
2. In what ways does PP align with the nature of conflicts locally and teach about the resolution of conflicts as articulated in documents?
3. What knowledge can be used from PP implemented in conflict-ridden regions internationally?

### **Selection of Documents and Criteria**

As mentioned above, DA is used as a standalone analytic method in the study gathered from the online resources, therefore, it was important to get a holistic picture of the PP as much as possible. I analyzed three different kinds of documents in an effort to fill gaps in the knowledge. The twelve documents evenly represent Pakistan and India: Two national education policy documents (#1-2), two National Curriculum Frameworks (NCF) (# 3-4), six University program documents available online (#5-10), and two NGO websites (#10-12) (See Table 4). National curriculum framework derives the curriculum requirements from national education policies and covers ideological, academic, and socio-cultural concerns of societies. Thus, analysis of both documents provides a more complete picture of possible peace teaching through the conceptualization of socio-cultural aspect of addressing conflicts in education. Though, both national policy documents (National Education policies and National curriculum Framework) are

focused on PK-12 and secondary education, it is important to analyze them as these early grades make foundation of critical thinking processes needed for peace studies in graduate programs.

**Table 4**  
*Number of Documents and Details*

| #of Doc | Name of Document   | Kind of Document               |
|---------|--|--------------------------------|
| 1       | National Education Policy of Pakistan 2018-2023 (NEPP)                   | Official                       |
| 2       | National Education Policy of India 2020 (NEPI)                           | Official                       |
| 3       | National Curriculum Framework, Pakistan (NCFP)                           | Official                       |
| 4       | National Curriculum Framework, India (NCFI)                              | Official                       |
| 5       | Tata Institute of Social Sciences, TISS-MA (India)                       | Online degree Program details  |
| 6       | Jamia Milia Islamia, MA & PhD. (India)                                   | Online degree Program details  |
| 7       | Gandhi Bhawan, Mysore- MA & PhD (India)                                  | Online degree Program details  |
| 8       | National Defense University, Islamabad, MSc. Peace and Conflict Studies  | Online degree Program details  |
| 9       | University of Peshawar, MA & Ph.D. Peace and Conflict studies (Pakistan) | Online degree Program details  |
| 10      | Allama Iqbal Open University (Pakistan)                                  | Online diploma Program details |
| 11      | Pakistan Institute for Peace Studies (PIPS) -Pakistan                    | NGO Website                    |
| 12      | Institute of Conflict and Peace Studies- India                           | NGO Website                    |

### **Selection Criteria**

For this exploratory analysis, I depended on the documents available online; any vague and incomplete sources were not included. These infractions are decided based on language, websites giving an error, or information that could not be further verified through other sources. For example, very short descriptions relaying program information without display of pictures, dates, and sponsorships was disregarded. In some cases, this incomplete picture was followed by URLs giving an error. When missing portions affected my understanding of the purpose of the educational incentive as a whole, I discarded that document from my selection. Furthermore, each document was checked against four criterion references by Scott (2014) to assess documents as described below in Table 5.

**Table 5**  
*Summary of Scott's criteria for document analysis*

| Scott's Criteria   | Definition adapted  |
|--------------------|---|
| Authenticity       | Full Text and author's name, available, hyperlinks working, acknowledgments, no error messages when accessing the m   |
| Credibility        | Format matching with other articles within a source, information matches with other Sources or repeated within other sources, other articles written by the author, Copyright information available                 |
| Representativeness | The format aligns with other information on the website, availability of the document   |
| Meaning            | understandable language and meaning, recognizable context, ability to combine Information and meaning with the content registers of the topic and theme in the Discipline, ability to develop and interpret meaning |

\*Some portions of explanations are adapted/developed to suit this study

### **Inductive and Deductive analysis**

Following are some approaches I used to ensure the trustworthiness of data through increased rigor and systemic steps. This is done through thematic analysis which is a combination of inductive analysis and deductive analysis. Systemic procedure is important in conducting the thematic analyses as many studies object to the absence of particular methodology in the document analysis approach. (Mackieson et al., 2018; Vaismoradi et al., 2013).

### **Inductive Analysis**

There is no linear method of conducting thematic analysis (Grant, 2019). Inductive analysis begins its process by defining a term of inquiry- which is peace pedagogy in this instance and then constructing codes from interpretation of the data (Clarke & Braun, 2016).

There is no single way to define PP and setting a standard helped to answer Research Questions. This also downplayed the chance of bias and scattering of data (Morgan & Nica, 2020). Any information that did not come within the bracket of the definition was not used.

Several definitions helped me to define markers for peace pedagogy to develop themes from the data. The highlighted words were used as a focus to identify PP elements when analyzing documents.

1. Peace pedagogy strategy is to **encourage** students to "experience for themselves "the learning **experience** about peace in school in a **variety of contexts and authentic life settings**. Thus, the pedagogical approach to peace is **holistic, participatory, cooperative, experiential, and humanist** (Riswanda, 2020).
2. It is a process of promoting the knowledge, **skills, attitudes, and values** to prevent conflict and violence. (Timpson et al., 2009; Salomon & Cairns, 2010)
3. Reardon (2015) articulated three modes of reflective inquiry suitable to a Peace pedagogy for social and political engagement. These 3 modes – **critical/analytic, moral/ethical, and contemplative/ruminative** – can work together as a scaffolding for a **learning praxis** that can be applied to **formal and non-formal learning for peace and social change**.
4. Harris (1990) highlights **dialogue, cooperative learning, problem-solving, intercultural understanding, values-orientation, affirmation, and democratic boundary setting**. These components support 'within any **classroom a caring community** that teaches pupils to **value democratic principles** and challenges **violent assumptions** that undergird traditional teacher-centered pedagogy' (Harris 1990, p. 256).

Thus, I divided PP into three sections: Instructional method, Purpose, and demonstration in a public sphere. Thus, for my study, I defined PP in the following way by using highlighted markers for PP drawn from the literature:

A form of instructional approach/Method that instructs/empowers

engages/encourages learners to promote and experience peace/justice/positive social change/non-violence/dialogue; and prevents violent assumptions and attitudes in an authentic classroom and life settings.

This criterion of PP was applied to all documents for analysis. A table was developed with three columns (Instructional method, purpose, demonstration in public sphere) which served as the rubric. Clarke and Braun (2016) call this technique an “organic approach to coding and theme development” (p. 297) from within data that offers flexibility and systematicity. Each code was then defined and was further stringed with a purpose it served which also was interpreted from within a data. All similar codes were then clustered together to develop a theme. Table 6 demonstrates the procedure.

**Table 6**  
*Example of Development of codes into a theme*

| PP definition pointers              | Codes                | Instructional style | Purpose  | Demonstration in public domain   |
|-------------------------------------|----------------------|---------------------|--|--|
| Authentic Life setting              | Psycho-social skills |                     | Personal happiness   | Acts of societal well being  |
| Experiential and humanistic setting | Vocational skills    |                     | Reducing poverty, life satisfaction  | Sharing resources, prosperity  |
| Non-formal learning                 | Health& hygiene      |                     | Health and nutrition   | Healthy  |
| Values orientation                  | Crises management    |                     | Coordinated responses, leadership roles for ensuring safety, communication with skilled response teams | Effective participation with skilled individuals for swift public safety and control |
|                                     | Humanistic attitudes |                     | Empathy, tolerance, forgiveness, inclusion, intercultural understanding                                | Climate of peaceful culture, harmonious co-existence,                                |
| <b>Theme: Life Skills</b>           |                      |                     |  |  |

*\*The above demonstration is a visual summary after a rigorous line-by-line coding which included repeated terms and concepts within and across documents.*

Table 6 demonstrates the process of moving from codes to the theme of life skills.

I tested and revised the process multiple times to ensure its effectiveness. Such reflexivity-researcher’s ongoing reflection and engagement with data is critical in interpretative approaches such as inductive document analysis (Fischer, 2009).

## Deductive data analysis (DeA) (Positive Psychology, Seligman, 1998)

To address Research Question 2 and 3, I examined the data deductively through the framework of *Positive Psychology* with a special reference to the cultural competence perspective by Qureshi and Evangelidou (2018). In this case, I constructed the coding manual prior to the analysis through a theoretical framework. In other words, the choice of the coding manual originates from the theory which aligns with the research questions of the study. DeA takes the interpretative understanding of documents to the next level by bringing them closer to the grounded theory and existing knowledge in the field. For DeA, the choice of code manual is developed through a Theoretical Concepts Testing Manual (see Table 7). This manual was adapted from Seligman (1998) to match with the markers of PP definition set for this study (Seligman & Csikszentmihalyi, 2000) This helped me to keep trail of evidence as found in documents by serving as a data management tool. For this study, the template (Table 4) was developed as a priori based on the markers indicated in the *Cultural Competence of Positive Psychology* by Qureshi and Evangelidou (2018) to explore the themes of PP in the documents for Deductive analysis.

**Table 7**

*Theoretical Concept Testing Manual (Critical Positive Psychology, Seligman, 1998)*

| Doc# | theme | Theoretical Concepts in +ve Psychology                                       | Check Mark | Additional Markers for Tracing |
|------|-------|--|------------|--------------------------------|
| 1    |       | Character building to understand social responsibility (Personal Domain)     |            |                                |
| 2    |       | Promotion of human flourishing (Social domain)                               |            |                                |
| 3    |       | Discover and advocate ways for a Just Society (Community engagement)         |            |                                |
| 4    |       | Improvement of spiritual Impulse within and among humans (Spiritual Harmony) |            |                                |

Some conceptual points are adapted to refine the template for this study.

## Within-Triangulation

With document analysis, one downside is a time-lapse between written work and its publication. There are ways to minimize this “frozen time effect” by triangulating the sources

(Bowen, 2009; Grant, 2019). In this study, I am using varying kinds of document sources within one approach to fill gaps. I am calling it “within triangulation”. In this study, the data collection is done by extracting information from different kinds of documents to get a complete picture of PP in education.

In unstable democratic regions, speaking truth through educational and official channels is sometimes under oppression. Hence, there is a significant opportunity of making a social impact through informal efforts in terms of peace-related activities. For this reason, the information through non-government sources (NGOs) is analyzed in addition to the published degree syllabi and policy documents. Harris (2004) maintains that there are two platforms of education: formal (degree programs) and informal (private community efforts). The same idea is also reiterated in (Mishra et al., 2020) who while discussing PE in the context of India point out that the school approach and the societal approach are the two distinct approaches of peace education that are useful to study to get a holistic picture. On the other hand, official documents may not apply the full range of resources for the attainment of peace due to governance restraints, still analysis of official documents helps to look at the real extent to which government applies the educational framework to achieve goals of peace. Forms of representative terms, definitions, and purpose when engaged in a written text, can help understand the determining role of a government in education.

### **Reflexivity**

Another way recommended for ensuring a usage of systemic approach is reflexivity. Reflexivity can be described as the researcher’s ongoing reflection and engagement with collection and analysis of data (Palaganas et al., 2017). It also helps in the interpretation of data against all set criteria (Johnson and Waterfield, 2004) such as the definition of PP and theoretical

concept testing manual (Table 4) in this study. Through reflexivity, codes are defined, developed, and clustered into themes. This constant engagement with data is not linear but goes back and forth to ensure trustworthiness within the data. Thus, reflexivity becomes the process through which researchers establish and communicate the grounds for the rigor and trustworthiness of their studies (Probst, 2015).

### **Findings**

The findings address the three major research questions guiding this study and are organized accordingly

- 1) Salient features of Peace Pedagogy: How PP is conceptualized and adopted to teach about peace and conflicts in all three kinds of documents
- 2) Alignment of PP with the nature of local conflicts
- 3) Learning standpoints from PP in the regions of continual violence around the world

### **Salient features of Peace Pedagogy in Policy Documents, College Degree Programs, and NGOs**

Four national policy and curriculum documents i.e., National education policies of India and Pakistan (NEPP & NEPI) and National curriculum framework of India and Pakistan (NCFP & NCFI) are used as main references. The word “peace” is mentioned three times and a direct reference to peace education is made one time in the context of Pakistan. The word “peace” is noted a couple of times in NEPI (p.37). Given that it was not anticipated that peace would necessarily be mentioned at all in these documents, this is an encouragement. However, PE is not discussed as an important component of mainstream education in these documents. For example, PE is mentioned briefly but as a part of non-formal basic education plan in Pakistan’s education policy (NFBEP, p. 41). Therefore, the knowledge is adapted for the related fields that coincide with PP while analyzing the education policy. Therefore, throughout the results and discussion, it

is important to keep in mind that all themes regarding salient features of PP are implicit and were analyzed as an adaptation to PP due to their higher relativity to peace teaching but in the absence of explicit inclusion of PE in the official documents. The salient features of possible junctures for PP include holistic education, equality, ethical-based instruction, and life sustaining skills which I address in detail next.

### ***Holistic Education***

The purpose of education in the policy documents is described as a “holistic approach” (NEPP, p.16 and NEPI, p. 36) which includes teaching about physical, social, moral, emotional and cognitive development. In the Indian policy, the holistic education is defined as, “...multidisciplinary education (which) would aim to develop all capacities of human beings -- intellectual, aesthetic, social, physical, emotional and moral.” (NEPI, p.36). These capacities include empathy, tolerance, respect for others, democratic spirit, service, responsibility, pluralism, equality and justice, communication, cooperation, and resilience, (NEPI, p. 5). Both National curriculum documents also sum up domains of philosophical, psychological, socio-cultural, historical, and economic considerations (NCFP, p.12) for curriculum implementation and as the guidance for pedagogy.

Two additional aspects with reference to holistic education are socio-emotional teaching and learning and non-formal education platforms in both country’s policies. The policy refers to the use of social workers and counselors in the education system. There are multiple references to the development of psycho-social skills as a part of holistic education - all pointing towards the importance of mental balance. Both policy and curriculum frameworks identify the relationship between “environment constructs, and multiple outcomes, including learning, engagement, motivation, social relationships and group dynamics” (NCFP, p. 56). For example,

the sports-integrated pedagogical approach promotes physical and psychological wellbeing (NEPI, p. 13).

Non-formal education platforms are linked to teach and enlighten about everyday skills (NEPP, p.35). Policy documents provide good detailed information about life skills, vocational, and ethical training included in the education through non-formal platforms. The organization of Scouting and National Cadet Corps Training (NCC) is one such organization mentioned in NEPP. Training and skill development have five domains: physical, spiritual, intellectual, social, and emotional development. The purpose of this training is to produce responsible citizens “to build a safer, cleaner, and happier world” (NEPP, p. 144) grounded in national and international interests. The goals of Boys and Girls Scouting intersect with the development of vocational, disaster response, and life skills which directly intersect with the instruction in PE. Skills outlined in the policy include, “serving and surveillance duties, traffic management in the times of crises, health rehabilitation, and skills in rowing during floods (NEPP, p. 159). In the Indian context, NEPI includes non-formal platforms to include community engagement for building the supportive educational programs partnered with other community-serving programs. For example, vocational education is recommended to be integrated into all schools and Higher education with the purpose of skills gap analysis and mapping of local opportunities (NEPI, p. 44). This is in keeping with the United Nations *Sustainable Development Goals* SDG 4.4 which recommends the addition of skill-based educational programs to equip students with tools to earn living while getting an education if needed. Mostly, peace scholarship in conflict-ridden regions has indicated to include vocational skills as an increment to uplift the financial situation in poor households as a part of peace pedagogy.

This holistic approach for education is in keeping with the spirit of PE. Thus, without explicitly referring to peace pedagogy, there is plenty of detail about how PP is conceptualized and aligned with the local conflicts; however, not much could be inferred about the implementation of instructional method and community engagement in the curriculum. There are many indirect references to pedagogy that addresses the purpose of teaching and learning like preparing students through education to teach “citizenship skills and values, ...environmental awareness including water and resource conservation, ...current affairs, and knowledge of current affairs and knowledge of critical issues facing local communities, State, the country and the world.” (NEPI, p. 15). Some related instruction styles mentioned include inquiry, discovery, analytical, and critical-based learning to learn skills like making ethical decisions, performing first aid, and taking disaster training (NEPI, p.16). The emphasis on developing life skills is very pronounced and could be seen as a direct reference to peace education. However, all this information does not provide insights about possible sites of peace engagement in schools or the community.

### ***Equality***

Equality is discussed in multiple ways through the use of terms like “inclusion” and “equity” in a variety of contexts. Important reminders to ensure equality are the inclusion of religious education, gender equality, and universal brotherhood. These are discriminatory conflict sites in the social domain of Pakistan and India. The education policy of Pakistan provides the provision to non-Muslims to study alternate subjects in place of Islamic Studies. Civic Studies is one of them. Therefore, religious education (RE) in Pakistan follows a segregated model of RE. This is recommended at the initial stages when tolerance is low and distrust and fear is rampant in society. Both policies are very emphatic about the issue of

education being made accessible to all irrespective of gender disparities and geographical disparities (i.e., NEPI, pp. 11, 13, 15). However, gender is addressed as binary in the Pakistani context. For example, while discussing special needs education in point # 57, only boys and girls are mentioned. Similarly, in point #24, girls and women are mentioned only to reduce “gender parity” (p. 15). On the other hand, Indian policy very clearly includes females and transgender identifying individuals in the category of socio-economically disadvantaged groups (SEDGs) (p.24) and social identities like the hierarchy of castes and tribes and minorities (p.24 & 27). The list also includes children as victims of trafficking and child beggars that must be educated to break free from oppression. The recommendation to constitute a Gender-inclusion Fund is mentioned for the provision of education of female and transgender students. This gender-inclusive language is commendable, given India’s dominant religious hardliner and patriarchal systems. Also, NEPI clearly includes equal access to education whenever tradition and in-person education is impossible especially in the light of the most current pandemic situation (p.58).

Clearly, both education policies are very clear in outlining the purpose of equality in education in keeping with the spirit of peace education. However, not much was found in the analysis with regards to instruction. In the Pakistan policy, there are multiple references to the United Nation’s SDG 2030 especially in terms of planning curriculum with innovation in the policy. Trade schools (p. 16) and indigenous programs of study (p.18) in the context of higher education are the main indicators. This means policies communicate a clear idea of the destination of equality but the route to achieve it is missing. In academic terms, we have no clue of what the curriculum would look like using what kind of pedagogies. There are a few references to the desired pedagogies like success stories (NEPP, p. 17) and activity-based learning (NEPP, p. 30), which hint at motivating skills for problem solving and engagement.

However, these examples provide no direct reference as to how these activities could be used to promote attitudes of fairness, equality, and justice among students for peaceful living.

### ***Ethical-based Instruction***

The fundamental principles to guide the education system in India bank on the establishment of the community as a unit, in which citizens are engaged in actions based on equity, inclusion, and the acceptance of a plural society (NEPI, p. 5). This is seen possible by educating citizens in human ethics. In both policies, pedagogy for teaching about human ethics can be further divided into individual character building and social ethics, where cooperation and welfare of a community are of primary importance. In this social dimension of living, skills development includes respecting diversity in the local context (NEPI, p.5) which is considered as a “public service” aspect of education (NEPI, p. 6). The policy considers this social side of education as concurrent to basic literacy at all levels of curriculum and pedagogy. Similarly, in the education policy of Pakistan, character building through instruction about social living, moral and ethical training is the foremost purpose of education (NEPP, p.10). Pedagogical initiatives to teach citizenship skills and values, holistic health, organic living, global citizenship, and environmental issues are recommended for additions in the curriculum (NEPP, p. 15). In adult education, the term used for this social side of education is “life-long learning” (p. 16). The role of teaching ethical value system is best described as following:

“Students will be taught at a young age the importance of “doing what’s right” and will be given a logical framework for making ethical decisions. In years later, this would be then expanded along with themes of cheating, violence, plagiarism, littering, tolerance, equality, and empathy, etc., to enable children to embrace moral and ethical values in

conducting one's life, formulate a position/argument about an ethical issue from multiple perspectives.” (NEPI, p. 16).

In NEPP, character building through the combination of religious and ethical values is recommended to achieve social and global peaceful co-existence. It is defined in the following ways:

“Islamic values integrated with ethical values relevant to all human beings.... catering to their educational, social, economic, cultural and spiritual needs.” The value system acknowledges the inclusion of “values of peace, tolerance, respect for human rights, universal brotherhood, understanding, and mutual co-existence.” (NEPP., p.10).

Both policies provide well rounded summaries of the place of the social learning concerning the principles of living peacefully, thus, balancing the gains in academic and civic integrity parallelly. Most importantly, it is recommended that higher education will encourage innovative curricula and pedagogy to include credit-based courses and projects in community engagement and value-based education. The pedagogy includes the instruction to develop humanistic, ethical, constitutional, and universal human values of “truth, righteous conduct, peace, love, non-violence, life skills, and lessons in community service” (NEPP. p. 37). Consequently, all aspects of curriculum and pedagogy are encouraged to replace rote learning with cognitive skills, experiential learning, inquiry and discovery-based instruction, applications and problem-solving skills, from early to higher education.

### ***Life Sustaining Skills***

A safe learning environment is prioritized throughout the policy. This importance of safety is procured on all levels of safe living which include healthy nourishment, infrastructure, mental health, and learning environment. This also included the instruction and learning directly

corresponding to the life situations (NCFP). There is also a mention of concurrent skills that would teach students to survive and cope in dire situations. These include cooperation, teamwork, resilience (NEPI, p. 5), first aid, and disaster training. In early childhood education, the early focus on cognitive and psychomotor abilities can be read as preparing children for difficult situations in adulthood (NEPI, p.7) followed by the necessity of healthy meals and check-ups. Supplementary enriching materials for guidance and encouragement include instructional activities through health and wellbeing, and Yoga Clubs (NEPI, p.19). The policies also propose hiring counselors and social workers to not only support students' psycho-social needs but also to equip students with coping skills during stress. In Pakistan policy, pedagogy is viewed as holistic when it instructs students in literacy and life skills together in order to equip them with knowledge and attitudes necessary for peaceful living (NEPP, p. 18). The NEPP also puts a lot of emphasis on the training of Boys and Girls Scout for the same reason. The training includes development of vocational, disaster response, and life skills which directly intersect with the instruction in PE. Skills outlined in the policy include, "serving and surveillance duties, traffic management in the times of crises, health rehabilitation, and skills in rowing during floods (NEPP, p. 159). The policy provisions section mentions the government's effort of launching alternate pathways of learning for disadvantaged groups of children in ECE and Primary levels. Vocation and skill training programs (life skills, hygiene, personal protection) are described as components of these programs. This is in keeping with the PE and recommendations by the peace scholars and the United Nations SDG 2030 in regions of intractable violence. Policy provisions also mention the supplication of food and cash to underprivileged children.

Sufficient infrastructure is considered important to access a safe educational environment (NEPI, p. 10). Partnering with philanthropic and governmental organizations to build schools

after the local geographic assessment is all aligned with PE. Adequate infrastructure includes safe building, working toilets, clean drinking water, clean and attractive spaces, and recreational resources. (NEPI, p. 21; NEPP, p. 19, 30). These learning requirements are very pertinent to the living conditions in far-off and rural areas in the South East Asian region and considering them as a part of optimal learning conditions is very apt.

### **Conceptualization of Peace Pedagogy in College Degree Programs**

The policy and curriculum documents provide framework for peace pedagogy through K-12 and indirectly include elements of peace education. However, degree programs at the graduate and postdoc levels engage in explicit peace teaching. Six college degree programs (3 each in Pakistan and India) were found online. Documents analyzed included course outlines and syllabi of the degree programs. The degree programs include diplomas, Master's, M Phil., MS, and Ph.D. programs. Course outlines included instructional methods and course objectives along with unit descriptions while syllabi focused on detailing theoretical constructs defining peace focus of the degree programs. Crosscutting peace concepts in all six degree programs include decolonization, conflict prevention, and policymaking for peacebuilding purposes. In addition, Pakistani universities also focus on military sciences and religious education which address terrorism-based violence. On the other hand, Indian universities tend to focus on the junctures of politics and a society for local and global peacebuilding. Another important finding was the inclusion of courses on migration/refugee conflicts and indigenous populations in both countries. These are relatively newer fields in peace studies and their inclusion is indicative of the current knowledge in the field of peace studies aligned with the local conflict scene. There are direct references to the development of knowledge and skills grounded in PS, PE, and PB in course outlines. This is in direct contrast to the indirect peace education content in the two national

education policies and curriculum frameworks. This also indicates that the emphasis on peace pedagogy is full of gaps and undermine the efficacy of peace education in the education system. In the two policies, the sections on higher education include the teaching of peace-related skills only in non-formal education platforms and one misses the reading of terms like conflict resolution or Peace education except on a couple of occasions. However, six college degree programs have full-fledged Peace Studies programs. The courses cover almost all aspects of teaching about peace and conflicts needed for establishing peace on both local and international terms. Though analysis of course outlines and syllabi were very helpful in obtaining valuable information about the purpose and focus of various teaching programs, it was not insightful about the pedagogies and their implementation. Indian university programs mentioned some names to identify instruction styles but the details are even lesser in the context of Pakistani degree programs. Collectively, most common instructional methods are lecture, dialogue and discussions, field visits, and internships. However, the information regarding how field visits and internships grow into community engagement for social action is missing.

### **Conceptualization of Peace Pedagogy in Non-Governmental Organization (NGO) Websites**

I analyzed documents from two national institutes of Peace Studies: the *Pakistan Institute of Peace Studies (PIPS)* and the *Institute of Conflict and Peace Studies, India*. Both websites include topics of peace interests from the perspective of partnerships in community and media advocacy as their contribution towards the establishment of peace locally and internationally. I will consider these initiatives as “pedagogies” that involve advocacy and outreach about peace parallel to teaching and learning. The target age group ranges from school programs to in-service scholars and practitioners. Youth empowerment through workshops and skills training is the highlight of the programs featured on the websites. Other engagement styles

include dialogues, discussions, hands-on training for conflict management, seminars, and community partnerships. Both NGO websites have featured inter-faith dialogues and conferences to bring harmony among people in a nation. This reference to inter-faith dialogues is mentioned in the two education policies but is rarely heard of as a pedagogy in school and colleges. The content on the websites also includes research and publications which I consider as the highest level of purpose in teaching and learning about peace. Another important aspect that stood out in the analysis of the web content is Policy recommendations in addition to teaching and skills training. Since professionals are involved at all levels of peace advocacy, peacebuilding is predominantly the end goal of almost all peace initiatives as featured on the websites of the two NGOs.

### **Overview of Conceptualized Peace Pedagogy in all Documents**

The national education policies elaborate the purpose of education as “holistic” in nature. The dimensions include basic literacy, social, emotional, and life skills teaching and learning. When pitched against the definition of PP that includes instructional style, purpose and its demonstration in the public sphere to achieve peaceful attitudes, the teaching of social, emotional, and life skills is very pertinent to PP. However, the problematic ground is that this is an adapted understanding for PP in the absence of direct reference of PE in the curriculum recommendations in the policy provisions. This also means that neither teachers are trained to translate how these skills could be used to cultivate peaceful attitudes nor are students necessarily able to take this understanding into social life for the realization of peaceful culture and its advocacy. Consequently, educational institutes are not able to construct the meaning of establishing peace locally and cultivating the role of local peace culture into international peace through addressing conflicts despite numerous references to global responsibility in the four

official documents. For example, NEPI emphasizes learning about multicultural issues like cultures, religions, and languages to mitigate the “othering effect” in the country. NEPP recommends the pedagogies of inter-faith dialogue and inter-cultural discussions for the same reasons (NCFP, p.19). However, these directives offer no insights into pedagogies to materialize harmony among various members of the society and nor provisions in the curriculum for teachers to undertake the task of inter-faith and inter-culture dialogues and discussions. Therefore, despite references to universal brotherhood, address to the poverty and equality concerns, and the need of diminishing crimes and political radicalism as purposes of education, the policies still fail to recommend the role of pedagogy to bridge the gap between instruction style, its purpose and how students can extend into public sphere. This scenario is typical in the case from elementary to secondary education.

Unsurprisingly, the case is entirely different in college programs where there is intentional institution of PE degree programs. The programs address almost all sources of conflict and peace issues and teach about analyzing the nature of conflict cases and peacebuilding measures. Still, the details about the pedagogy style, and how students are able to demonstrate the skills in the community engagement is largely missing in publicly available documents. The analysis of these materials rendered the various names of pedagogy without special reference to how these pedagogical approaches were applied to the content of the course, its purpose and means of service in the public sphere.

The NGO websites offered the most complete picture of PP for the purpose of this study. The recordings of conferences and podcasts also gave more insights into content, discursive points and interactive moments between the presenter of the information and participants. The reports and articles were also helpful in gaining a little understanding how issues were

conceptualized and addressed through a certain instruction style. In other words, the websites offered more details how to bridge the gap between policy provisions and practice. The involvement in the programs was across the sections of the members of society including youth, scholars, and government personnel, and educators. However, these programs happen as a result of planning in a year. These programs do not project a continuous mode of learning as happens in educational institutes. Such programs when organized and attended through NGOs are essentials supplement to formal education but not alternative to mainstream PE, PS and PB.

### **Alignment of Peace Pedagogy with the Nature of Local Conflicts**

The national policies show evidence of the awareness of local conflicts. Same is with college degree programs and NGO initiatives. Most of time, the policies are clear about pointing out the exact area that education must address for conflict resolution purposes. Other times, it is not so straightforward owing much to societal pressures due to political and religious influences. For example, the Pakistani policy seems to take gender as binary. On the other hand, Indian policy, despite the somewhat same traditional norms, mentions gender equality including transgender very elusively. Similarly, Pakistani policy is very clear about religious education. The stance for the minority population, inter-faith dialogue, and terrorism have clear references at some places in all documents. There is not only an acknowledgment of such crimes rampant in the society but much of the pedagogy targets to involve youth and media for constructive reasons to minimize religious and terrorism-based crimes in college and NGO programs. Webel & Galtung (2007) summarized definitions of peace in education as a condition free from mental and spiritual conflict, namely a society that is safe and orderly by norms and laws. In Indian policy, the emphasis on conflicts as a product of religion is not very pronounced. Also, both NEP, condemn rote learning and strongly advocate removing the content from the textbooks

which promote hate, discrimination, and intolerance. This is a very pertinent PP step keeping in mind the religious and cultural discriminatory climate in both countries (Qazi, 2021). Since, both countries enjoy a strategically geo-political location, all Peace and Conflict Studies degree programs include PS grounded in international relations and security paradigms. Other relevant conflict teaching topics are migration, Internally Displaced People (IDP), indigenous, and minority rights. Collectively, recommended pedagogies mentioned include discussions, dialogues, and the development of critical thinking skills from the school years to professional platforms. However, establishing peace through mediation and negotiation skills is not clearly outlined as an educational goal but as a non-formal goal in school years. In case of degree programs, we see the pedagogies along the lines of field visits and community interactive projects. NGO programs converge all three requirements of PP as outlined in this paper namely, Instruction, purpose and service in the public sphere. NGO initiatives use the skills of mediation among different groups of people. Certain programs with youths highlight the teaching of negotiation and mediation skills. Cromwell (2019) explicitly highlighted the role of motivated youths in peacebuilding and related it to the initiation of sustainable peace culture in Pakistan. The case is opposite for the degree programs. There is a lot of information on the topics that are covered in degree programs but very little is mentioned about the pedagogy and how skill teaching is done. In the absence of such information, it is difficult to make out the relationship between a conflict case and a purpose and a manner of teaching in a classroom. There are more insightful pedagogical measures displayed on the website. One can see visuals and read about proceedings of conferences, and hear podcasts to have a feeling of content's dissemination and standpoints of the discussion. The analysis of websites showed the highest degree of the realization of PE. The analysis showed the praxis through media advocacy, research sharing, and

community engagement for sensitive topics like religious harmony and political implications on education. Websites are practically the joint venture of scholars, practitioners from a diverse array of professions, and educationists. The focus of the two websites is a recommendation for policy revisions and teaching. The websites also publicize inspiring works and stories for viewers to read. Better vision of peace teaching and Peace building in case of NGOs makes sense as these organizations have more autonomy in terms of practice and public reaching goals.

The document analysis gave a feeling that conflict scenes are studied locally before engaging in educational policymaking but in the absence of pedagogies described, most of the instruction style and its usage in the society for PB purposes, is left for imagination. College programs practice more critical dialogue to examine issues. Website content adds advocacy and publications to PP in addition to critical dialogue. On the other hand, school curriculum and teaching, highlights the purpose of education for peace purposes to the highest degree but without any roadmap of pedagogy which can help achieving the purpose of education coinciding with peace teaching.

This leaves an incomplete understanding about how teaching about conflicts and peace would achieve educational goals for peaceful societies which are strewn throughout the documents.

### **Learning Standpoints from PP in Postcolonial Lands**

As mentioned earlier, the conflict scene is studied locally to put recommendations for the character building of students and their social engagement. The problem is that such character building is not considered a part of mainstream education alongside basic literacy and professional market skills. This is problematic as many countries with the same conflict mapping are now including PE curricula at all levels. Iran is one such example (Baltork et al. 2018). In

Indian and Pakistani national education policies, there is no guidance about how such content can be added to teacher and student education. For example, it is recommended that Sports and Arts instruction can be used to teach about character building but the answer to how instruction can achieve this aspect, is missing. The education system needs to be particular about what kinds of traits are required to build and what kind of pedagogy will be helpful to achieve it. The use of the arts to shape individual and community identities, to enhance relationships between people, to promote positive conflict transformation, development and, in general, contribute to peacebuilding, has been acknowledged worldwide (Cabedo-Mas et al. 2017). Therefore, there must be specific spaces in the curriculum for such inclusions to establish a culture of peace through a pedagogy that is embedded cross-disciplinary and across all stakeholders in education (Setiadi et al., 2017) as curriculum helps to legitimize what is important to learn and why. Many schools in the regions full of conflicts have curricula built with specifics in PP. Some of them include pedagogy for building hope (Standish, 2018), resilience (Cohrs et al. 2013), forgiveness (Fryman, 2013), non-violent communication methods (Timpson et al., 2009), tolerance (Alzyoud et al., 2016), resistance through a participatory method (Zakharia, 2017), and media advocacy as a space for PP (Doyle & Sambanis, 2000; Naseem & Arshad-Ayaz, 2020). These are all examples from the articles written in the context of social, political, and religious conflicts from the perspective of post-colonial theories in the regions of the Middle East and Africa. The point is these countries with the nearly same conflict mapping as India and Pakistan have started to recognize the place of PE, and it is time for Pakistan and India to take practical steps to embed PP through PE, PS, and PB in the curricula with the governmental support.

## **Discipline on its Own**

Above are some examples that peace educators have shared in their research which directly co-relate with PP to develop character traits helpful in attaining peaceful attitudes and advocating and engaging in society to propagate such attitudes. These attitudes range from personal traits to thinking processes essential for critically exploring problem-solving methods. These methods are components of pedagogy added as a part of PE and not as non-formal education platform. This is not the case in Indian and Pakistani curriculum framework. The intent must be clearly stated under the label of PE so that purpose, instruction styles, and engagement in community have clear goals of establishing peaceful culture. All non-formal platforms like trade schools and vocational institutes must engage students not only for the purpose of supplementing income in the households but also for skill teaching of analytical, ethical, and critical thinking of understanding poverty and oppression issues. Such pedagogical goals will equip students with the prospects of both prosperity and peaceful attitudes to establish a climate of peace.

## **Internationalism**

As mentioned earlier, policies do well in terms of addressing the nature of conflicts locally and offering solutions embedded in the religious and national solidarity. Both policies also make use of education indicators in SDG 2022-23. Especially, the list of emerging trends in NCFP (p. 10, 15, 28) are highly pertinent to SDG 2030 goals and peace teaching. However, the link to establish peaceful climate is not well developed to universal welfare through pedagogy. This is the strongest argument of peace scholars who are engaged with the post-colonial theories of peace education. Both policies are preoccupied with the promotion of either religious values and culture or national heritage and interests in a pure academic reason that a few references to

global citizenship lose meaning and its application in the wide scheme of education. For example, the policy mentions engaging social workers and counselors but not addressing physical and mental health to achieve the wellbeing of people but for the sake of reaching out to out-of-school children and for identifying students' interests and talents. Indian policy fails to mention Gandhi's pioneering movement on "nonviolent" ways of living (in official documents) which could be a direct reference to peace education and pedagogy. Not that the sole academic reasons are not applaudable but because literacy and economics take the front seat than happiness and positive state of mind, the scope of education, at times, appears limited. This absence of connection between education and societal and universal wellbeing through pedagogy, is a constant feeling which leaves a little emptiness in terms of instruction methods addressing peace as a priority. Peace scholarship in the regions of continual violence is constantly recommending to bridge this gap in education through PE. The recommendations mostly include how local conflict landscape can be used to teach about conflicts to achieve local and international peace with an intentional introduction of PP through students' engagement in a society.

### **Discussion**

There are two major reasons that despite conceptualization of peace in policy documents, peace teaching efforts are not very evident in practice. 1) PP is not included on its own term 2) Ideological climate hinders any form of critical PP.

Social justice, equality, and life skills should be included in parallel to the mainstream curriculum, which is not the case policy documents. As these skills are recommended to be the part of non-formal educational platforms. Therefore, there is a need to understand the difference between a true intent of deploying PE in the curriculum and teaching under names akin to peace

in parallel teaching streams. Later is the case found in both Indian and Pakistani policies. PE branches out from the skill teaching in a local context to international peace because peace is a construction of complex behaviors ranging from the intrapersonal to global spectrum levels (Setiadi et al., 2019). Both domains run parallel to each other. Without this PE objective, education policies are superficial and are unable to teach peace skills addressing the local needs and developing critical democratic citizenship in a global sense. This is the dilemma that I encountered in the official national policies. When this balance of teaching skills about managing local conflicts and understanding global responsibility upsets, peace becomes doubtful in everyday lives too. Absence of PP, means young minds are not trained to think objectively in the matters of humanity as a oneness. Therefore, the culture of education is unable to promote conceptualization of peace practice in everyday lives despite the recommendations about social justice and universal brotherhood teaching in the official policy documents. Only peace-oriented education system and curriculum can help the nations overcome the mutual fear and distrust and bridge the gap of mutual distrust, and promote international understanding and peace. In other words, using pro-terms like social justice, racial equality, and traits like tolerance and respect would not be helpful as the impactful understanding of establishing peace is not systemic in the education policies. In addition, the fundamental concern of peace education and pedagogy is encouraging students to take peace skills into society for everyday peaceful coexistence for a greater aim of individual and collective well-being. This everyday peaceful living in extant circumstances ripples across the global perspective to prevent the suffering and wastage of warfare (Mishra et al, 2020). All of this is not possible without explicit addition of peace pedagogy in mainstream education at all levels.

The impact of missing peace references in education further magnifies in the absence of trained teachers as Peace educators through government sponsored channels. Another important indicator that governmental education culture is not able to contribute to peace efforts. On the other hand, NGO websites display evidences of peace initiatives and struggles to teach about peace through education and activism. Mostly, they invite provincial/national government structures to work with them rather than working with governmental initiatives. These private NGOs are more effective in reaching the impacted populations at the grassroots levels as operations are relatively free of governmental ideological tape.

Second, pedagogy of peace avoids the fixed ideological approach that tends to conceptual acquisition through didactic indoctrination (Setiadi et al., 2020). Intense nationalism and religious zeal blind the connection between a national and universal wellbeing. This is another hinderance of instituting PP in India and Pakistan. Both countries either report nationalism or religious indoctrination. On the other hand, PP subjects the conflict cases to critical thinking and dialogic reasoning to find out what are the best ways in a local understanding to resolve conflicts. This is not possible in the climate of ideological oppression. In countries like Pakistan and India, education operates under two systems: Governmental, which is influenced by religious and political motives and freelance thinking which is more open to innovation and open-mindedness adhering to the critical standards of PP. The later channel is better aligned for private education sectors and NGOs to undertake peace efforts, challenge set thinking norms, and explore venues of creative pedagogy to teach about issues related to peace. For example, the websites featured youth programs participating in Interfaith dialogues. No doubt, both national education policies mention the need of developing inter-faith harmony but rarely schools and colleges hold such teaching programs. On the other hand, the private sector

and educational institutes are more open to launch such events with or without a governmental role in them. It is also noticed that in the absence of direct peace teaching in schools, learners and teachers are never ready to adopt pedagogical interventions to learn about skills to cope with religious, ethnic, and linguistic discrimination. Therefore, educators often feel unprepared and helpless in addressing controversial, sensitive and complex issues concerning to religious, ethnic, and social pluralities (Serto, 2013). Similarly, despite policies that are keen to promote life skills and disaster response training at the school-level education, hardly have such programs. This gap in education to actually address peace teaching through peacekeeping skills can only be filled when direct referencing and implementation of PE made formulaic at all levels of education. The students who learn about peace in addition to the pure academic achievement will be more knowledgeable, enthusiastic, and skillful to participate in PB platforms later on in their professional lives.

Another factor is economic disparity. Through sections in equality and equity, both policies emphasize government's role through policy provisions to address conditions of inhuman exploitation, scarcity of resources, caste and religious violence. However, state structures and government systems are often part of the problem. In this scenario, it is all the more important for education system to find ways to challenge policy manners, and work with private sector to bring out the society from the culture of violence to the culture of Peace. According to Betty Reardon (2015), PE deals with the conceptual core of violence: its control, reduction, and elimination. There are so many pedagogical recommendations and frameworks that can be studied and adapted from. Ministry of education needs to equip teachers in their training programs to have the knowledge of such programs and means to apply that information in their teaching and learning. Most of these approaches in PE use elicited approach which draws

from local expertise and knowledge while offering broader international knowledge and experience to be integrated as appropriate (Bar-Tal et al., 2014; Harris, 2013; Kester, 2015). The RE (Abu-Nimar, 2010; Ubani & Pantsu, 2018) and Human Rights Education Models (Jones, 2006) have been discussed sufficiently in the research and practice. It is also applaudable, that policies examined in this paper, acknowledge the role of textbooks narratives in the promotion of intolerance and hate and thus giving rise to privilege system for few and oppression for many. However, it is also noticeable that both policies have ideological standpoints which reinforce the very same views of the domination of one group/thought over others. In such social and educational climate, it is very difficult to promote the culture of peace when policymaking stands in conflict with its own peace initiatives. For any PP to take its root in the curriculum, it is important to recognize this bias detection, teacher training and policymaking realigns with the goals of peace teaching. Current scholarship on High Leverage Practices (HLP) give many insights on how historicized systems of oppression and privilege can be denounced through teaching practices and collaborative work in partnership with community (Barton et al., 2020).

Lastly, education policies and NCF, must fill in the gaps with regards to peace teaching from school years to graduate programs. All stages of learning must include PP with a clear value put on peace and its demonstration in the public sphere.

### **Conclusion**

The ability of local education scene to transform itself from the culture of historicized distrust, violence and systems of oppression into the culture of peace is only possible through taking brave and transparent initiatives from policy to practice. PE needs to be included in its own terms an all levels of education from school years to service life style. The inclusion of pedagogies must be communicated clearly i.e., how a certain instruction method can serve the

purpose of building a culture of peace in school and engage a student body into community peacefully? If the policies recommend pedagogies like rote learning and teacher-led authoritative instruction to be replaced through more cognitive and community-based learning, then teacher training and learning must prioritize teaching of skills promoting social justice and conflict resolution as a part of mainstream education. Such inclusion should happen cross disciplinary embedded in textbook content and instruction. There is so much to learn from the peace education incentives from around the conflict-ridden region which can translated for local needs through research and collaboration. The gaps in PE from school years to in-service formal and non-formal educational platforms must be filled through a curriculum plan that ensures PE and PP implemented at all levels. Issues of RE and other forms of social injustice must become part of instruction after reconciling with conflicting views within governmental and policymaking stances.

The journey of this analysis from policies to a degree program to NGO websites brings forth a few aspects to ponder on:

- 1) There is a gap in the understanding of the importance of PE as an educational goal from school years to college degree programs. The governments in India and Pakistan must look at the ways of embedding peace education at all levels of education i.e., school to college to in-service educational platforms via all formal and informal advocacy platforms.
- 2) The students taking up degree programs in peace studies at the college level do not have a good foundation of understanding peace issues during school years, and resultantly lack training in critical thinking and reasoning.

- 3) The teachers on all levels require training in peace teaching to stop dissemination of certain ideological biases and assumptions that are pervasive in the culture due to religious and nationalistic agendas.
- 4) The peace teaching must be stringed clearly to inform the choice of instruction style, purpose, and its demonstration in the public sphere. DA in this study revealed missing portions in the policies and online degree course documents. For example, the purpose of education ranging from basic literacy to environmental needs are mentioned throughout but there is no information on pedagogical methods which can bring about the teaching of peaceful ways of living.
- 5) The governments of Pakistan and India need to implement a balanced pedagogy to teach about international solidarity amid nationalism and state sponsored religion. This asks for thoughtful systemic teacher training to achieve the purpose of peace teaching.

All topics and purposes of education are considered as possible predictors of PP in the absence of direct reference to PE and PP. This means that curriculum and pedagogy may prepare students to become good citizens and undertake peacekeeping intentions while leading their lives but not necessarily mean to help them understand the equal importance of global citizenship to realize the local role of peace teaching into international peace. Also, the value of peace teaching skills should be equally emphasized as achieving record-breaking results in pure literacy for the job and financial security reasons. This also means that the purpose of education and its emphasis in education is unbalanced and incomplete. Despite poverty and unstable life securities, India and Pakistan need to reimagine their education framework. The inclusion of PE can help infuse the spirit of the integrity of character and peaceful living, thus empowering political will to eradicate many social evils which obstruct the development in countries.

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## **Chapter 4: A Phenomenological Interview Approach to Understand Peace Pedagogy used by Educators through their Experiential Journeys in India and Pakistan**

### **Overview**

This research reports on the meaning-making and implementation of peace pedagogy (PP) in India and Pakistan at the grassroots levels. Not much is recorded about the challenges and success stories of peace educators related to the practice piece and even less about the personal experiences of educators who assess the conflict situation, survey resources, choose instruction styles, and deliver the content. The stories of their challenges, success, and personal journeys are important to know to understand the sites for implementing decolonial peace pedagogy in alignment with the postcolonial conflict climate. This article hopes to contribute to the knowledge about the peace pedagogy devised locally by emphasizing the meaning-making and nature of PP through the experiential excerpts of peace educators working in India and Pakistan. The research also throws light on the ways how peace educators employ to continue teaching and learning about peace in the absence of a formal peace education framework in the government education policies which shape instruction in the institutes.

Phenomenological interviews of four participants (2 from each country) highlighted the active roles of community members especially youth and women in breaking stereotypes of gender-based violence, terrorism, cross-border peace partnerships, and roles in governance despite being the most vulnerable populations. The operating mode is akin to an everyday peace project in which peace is established in post-conflict routinized life. The challenges in the implementation of peace pedagogy included COVID which did not allow human-to-human interactions, tackling bureaucracy, poverty, religious indoctrination, absence of governmental

support, and funding. The pedagogy is elicitive, de-centering, and nexus in nature dependent on networking with other NGOs, officials, specialized personnel, and community members.

*Keywords:* decolonial peace pedagogy, phenomenological interviews, peacebuilding, peace activism, everyday peace, NGOs

### **Introduction**

This article reports the practice of decolonized peace pedagogy (PP) in India and Pakistan by focusing on its purpose and engagement by educators/activists. Peace pedagogy means a form of instructional approach which instructs/empowers/ engages/encourages learners to promote and experience peace in an authentic classroom and life settings. When this knowledge production for teaching and learning is devised in collaboration with local people after assessing their needs for peaceful living, then such educational instruction is referred as decolonized peace pedagogy. In context of India and Pakistan, peace educators work with NGOs and not with formal educational platforms like schools and colleges. Not much is recorded about the challenges and success stories faced by peace educators related to practice and even less about the personal experiences of educators which motivate them to choose this profession in the region of Indo-Pak in South East Asia. For this purpose, it is necessary to hear from educators/activists who assess the conflict situation, survey resources, choose instructional styles, and deliver the content. Ideally speaking, peace educators have students and recruits located in classrooms and communities who, in partnership, help achieve peace related objectives in society. The stories of their challenges, success, and personal journeys are important to understand gaps between policy and practice. Conversations with peace educators and observing them in action are two ways that can provide insights into the pedagogy of peace education. Through this study, I seek to begin this investigation in Pakistan and India.

Through in-depth phenomenological interviews, I sought to understand the nature of peace work. The analysis of interviews informed what strategies peace educators employ to continue teaching and learning about peace in the absence of formal PE framework in the government education policies. Therefore, in this study, I listened to educators' life and experiences in a hope to know the local understanding of peace and also how these peace educators are able to communicate their course content amid political and social challenges. I mention political and social domains as these are repeatedly occurring themes in terms of challenges to the peace educators (Ahmed, 2018; Bajaj, 2015; Drinkwater et al., 2019) in Pakistan and India. The social domain includes all cultural, ethnic and religious walks of life.

Since the interviews were phenomenological in nature, conversation was aimed to allow peace educators to reflect on their lived experiences in the work field and how this helped to design their teaching practices when they address conflicts in the society. Their teaching content and what they recommend is worth considering for implementing PP in a formal curriculum in Pakistan and India. Another important goal of this study was to contribute to the dissemination of decolonial knowledge/approaches about meaning-making of peace and its implementation through peace teaching and community work. By interviewing educators/ practitioners working in India and Pakistan, I gained insights from their firsthand local experiences which aligns with the decolonial conceptual framework. In a long-term goal, these kinds of studies may help exploring the extent or possible adaptation of established peace research from around the world into localized peace contexts to allow creative spaces of educational interdependence, which is one of the goals of peace education (Osseiran & Reardon, 1998).

## Literature Review

I did literature reading for this section in two rounds. I began with the phenomenological articles written by South Asian educators affiliated with foreign and local universities which discussed implementation of PP aligned with the local conflicts. In the second round, I chose studies on peace teaching which used phenomenological methods to investigate the topics related to PP in conflict ridden non-western regions in general. Together, these two directions helped me prepare for the groundwork of understanding the nature of phenomenological studies about peace teaching and issues already addressed in research in the context of conflict-ridden lands.

All studies read for the purpose of literature review are assessed from the decolonial lens. Peace educators who conform to decolonial educational theories, discuss issues like ongoing wars /civil wars/occupation of military forces, power sharing, transnational movements, dearth of basic amenities, and social crimes like religious violence and political corruption (Wolff, 2006; Rizvi, 2018) on an everyday basis. This nature of conflict is very different than western conflicts where everyday life never encounters soldiers, starvation, corruption, religious violence on a daily basis. Due to such an intense conflict climate, there is a critical need of educators to teach about peace and conflict resolution in the middle of ongoing social and political conflicts. However, only a few studies have addressed the role of teachers in peace building (PB) as activists to bring about “social cohesion” (Halai & Durrani, 2018) in the face of inequities in a social system. In selecting literature review, I used only studies that used phenomenological methods for investigating teachers’ perceptions and their mean-making processes during ongoing conflicts. These phenomenological interviews/studies highlighted educators’ motivation, choices, meaning making of peace, and their struggle to find ways to teach the difficult narrative

of peace when the causes of war were reported to include economic and political benefits and religious and ethnical discrimination (Gurdogan-Bayir & Bozkurt, 2018).

After reviewing literature that used phenomenological inquiry to investigate lived experiences of peace educators, I found that the most challenges highlighted the challenges in the implementation of PP. Resultantly, I classified the phenomenological studies that investigated challenges for peace educators in conflict -ridden lands into three strands: 1) Curriculum translating political agendas, 2) social violence trickling into education 3) and border conflicts impacting education.

### **Curriculum used for Political Reasons**

Many studies (Ahmed, 2018; Braithwaite & D'Costa, 2018; Sharma, 2020) that explored the implementation of PP in South East Asia repeatedly conclude that political histories and agendas are the biggest impediment in the designing of PE curricula and PP. Unstable governments and economies due to wars and conflicts chose propaganda education that support their policies, thus inhibiting freedom for the populace to think and make decisions independently. This educational oppression causes many obstacles for the interpretation of the knowledge about peace, the development of reflective and participatory capacities, and achieving possibilities to institute any form of PP. Therefore, peace educators working in Pakistan and India and conflict lands constantly work to find the middle ground between mindsets and social systems. In these conditions, choosing to become a peace educator takes a lot of faith and perseverance. South and Lall (2016), while discussing the hinderances for peace educators in a post-war Myanmar, represent multiple perspectives especially along the lines of difficult government education policies that enforce nationalistic agendas which keep peace educators' professions difficult when they teach about peace. Nandy (2022), while discussing peace

education in the context of South Asia, assembled the strains of violence within the society that wove together violent conflicts as normative in society. Nandy also emphasized the role of propagandist curricula to spread the government's agenda and resultant mindset of people which flows into society, making crimes and violence a common and normalized occurrence. This trend in curricula is then defended by people through ideologies which is a big hurdle in the work of peace educators/activists. In case of India and Pakistan, this ideological violence is repeatedly reported in relation to inter-religious differences and nationalism stemming from textbooks which propagate the agenda of "othering" through hate and antagonistic materials (Lall, 2008). Hate and antagonistic materials are created through the use of manipulated language and facts, thus giving rise to terrorism and discrimination against minorities and other marginalized groups as well as India and the West (Khan, 2018). In the African context, hate and prejudice against people of other countries, termed as xenophobia, is also studied as a result of curriculum that serves political purposes (Mackatiani, 2020). This education through textbooks in schools is in complete contrast to peaceful climate and kills the very objective of education. Amid this kind of government sponsored conflict-ridden scene, peace educators have a big challenge of fighting their own biases and then propagating respect and tolerance for all. Halai and Durrani (2018), in the light of social inequities stress on the need of social cohesion, emphasized in curriculum texts and official nation-building agendas.

The same argument surfaced when PE curriculum was introduced in the University of Madras, India. The study by and Tint and Prasad (2007) also stated factors that disseminate unfavorable messages for national harmony and hinder peace education include ideological issues concerning the relationship between academia and politics and the economic conditions in the country. The same propagandist agenda is observed in the media coverage during composite

peace dialogues, launched in January, 2004, between Pakistan and India (Malik, 2017). Heated discussions on media directly or indirectly feed into classroom talk. Given these social and political contexts, peace initiatives such as in-and cross-border conferences and workshops become difficult to organize. Classroom teachers find it difficult to deconstruct mindsets to teach about peace. The analysis and subsequent conclusion of the composite dialogue showed that media became overzealous in giving coverage to the peace process yet it followed the official narrative which was jingoistic, hence hindering the peace process by limiting the exposure to information and public discourse. In such conditions, peace work is reported to be halted and such lapses are very frequent. This makes the work of peace educators highly intermittent, hindering efficacy. Mackatiani (2020) finds these emotions of hate and nationalism on the rise in Africa due to leadership crises and economic instability and argues that negative emotions of hate towards people of other “kind” can only be mitigated through the inclusion of PE in the national curriculum. Peace educators thus wrestle to design pedagogy that can train students in rhetorical strategies that can help “to re-orient framing and reframing of written presentations and interpretation of messages so that those likely to ignite tension and conflict can be avoided.” (p. 27, Malik, 2017).

This political propaganda reflected in the language of the curriculum mainly provokes conflicts of citizenship among subaltern identities. The term “subaltern identities” was first coined by Gramsci (read in Bates, 1975), to describe cultural hegemony in which natives are pushed to the margins due to their religion, ethnicity, lower caste, and lower economic class in the country by denying their agency and voices in colonial politics. Later, Prakash (1994) used the term to engage in the historical inquiry of the subaltern identities for the study of Non-Western people (Africa, Asia, the Middle East). In more recent times after 2000s, postcolonial

scholars argue how western hegemony of intellectual inquiry and methods of developing knowledge undermine non-western forms of knowing (Sharp, 2022; Spivak, 2010). These subaltern identities can be classified as intersectional points of religion-geography-politics. An important observation of peace educators' frustration is helplessness when they work with subaltern populations. For example, peace educators reported religious hinderance in exercising PP. Dominant religion in conflict ridden regions often seek to distort the spiritual and religious affiliations of marginalized groups. This is done by distorting history and highlighting problematic interpretations as propaganda in the curriculum. This is discussed in the context of Hindu-Muslim religions in Pakistan and India, Muslim-Jewish in Israel-Palestine (Basit, 2018;), Protestant-Catholic in Northern Ireland, and Muslim-Christian in East and West in general. These are some prominent cases. The authors are very clear in their arguments. For example, in case of Arab-Israel conflict,

“There have been continuous attempts by the Israeli occupation to interfere with the East Jerusalem educational system and in the Palestinian curriculum taught in the Palestinian schools, the objective being to eliminate the Palestinian national identity and Palestinian history taught in schools, and to replace it with the Zionist and biblical narratives about Jerusalem, Al-Aqsa Mosque and Palestine.” (Basit, 2018, p. 74).

As a result, there is a constant tension between Israel imposing state standardization version of curriculum, defied by Arab civic society who consider the curriculum as an act of “radicalization and separatism” rather than “democracy and citizenship”. (Agbaria et al., 2015, p. Abstract 143).

Similarly, in India and Pakistan, minorities face the same fear of social annihilation of their identity, religious practices and freedom of opinion. This constant struggle between a dominant group and subaltern communities about identity and belonging presents a form of interruptive and

disruptive pedagogy which negatively affects pupils and a learning climate in general (Verma, 2017). Peace educators, who mostly work with unprivileged communities made up of these subaltern identities, voiced out the troubles. It is difficult for peace educators when they come across discriminatory rhetoric backed up by governmental politics to achieve peace related purposes through their teaching and social work. In this state of ongoing conflicts, peace educators need a pedagogy to navigate ways amid altered histographies by fellow dominant citizens who take full command of stocking social knowledge by legitimizing their national interests and concealing power relationships. As a result, power is always contested and subordination of marginalized identities is bound to happen when it comes to students' identity formation and moral compass through the curriculum in the education system (Subedi & Daza, 2008). This conflict climate resulting through national curriculum is one of the biggest hurdles in peace teaching and instituting PP.

In a nutshell, the majority of phenomenological studies in peace in conflict-ridden regions point out the role of socio-political culture influencing education and the curriculum by inhibiting the processes of social justice and freedom of thought. Invariably, in this literature review, peace educators voiced that PE curriculum and instruction need to be designed as educating for peace in consensus with a political and religious climate which dictate almost all walks of life in developing nations in general. Phenomenological inquiry about how peace educators manage to gain a balanced pedagogical philosophy to navigate waters between political mindset in national policies and peace teaching would be an important milestone in the implementation of PP.

### **Violence in Social Domain Trickling into Education**

In post-conflict societies, violence is embedded in the social fabric as a result of long histories of distrust and armed conflict between society and governments, leading to deprivation

of freedom (Burnyeat, 2020). This embedded violence in society is termed as “structural violence”, first introduced by Galtung (1969). Conflict is further aggravated in the absence of accountability of crimes due to corruption and systemic poverty (Braithwaite & D’Costa, 2018) in the presence of radical ideologies (Waterston & Kukaj, 2007). In these circumstances, peace educators go against the grain when they engage with communities for peacebuilding reasons and when they advocate for subaltern identities. Peace educators face dual administrative tape while instituting PP due to violence and oppression among marginalized masses: 1) oppression under Western ways of knowing (thought and reasoning 2) and oppression under the dominant local class of people who adopt Western ways of knowing to maintain their superiority. In both cases, the guised role of colonialism is evident in these so-called postcolonial times. The important observation is that this oppression among marginalized people results in volatile patterns of Internally Displaced People (IDP) which further causes the ripple effect into movement across borders. Therefore, educators encounter students who have lived and experienced social violence. This violent social behavior trickles into schools demonstrating itself in students’ behaviors, affecting their learning (Crouch et al., 2019).

“When young people affected by violence enter classrooms, the effects of violence on their cognition begin to manifest. They often find themselves unable to concentrate, experience themselves as being unable to think, and many are removed from school altogether due to outbursts that are often enactments of the violence they have experienced. While their minds work overtime to keep intolerable memories out of consciousness, that same mechanism can make it impossible for them to think clearly at all.” (Bragin et al., 2021, p. 84)

Therefore, peace educators in the regions of intractable socio-economic violence have a responsibility to teach ways of how to heal from the past, forgive and move on, unlearn some thinking trends, build confidence and increase students' concentration spans in addition to basic literacy skills. This is not an easy climate to work in and it is difficult to translate western practices of PP into such contexts. There are educational programs that were instituted in the U.S. classrooms after they were first piloted in the original land of armed conflict. Later, after assessment these programs were replicated for the U.S. classrooms for students experiencing social violence. One such study was done with students of Northern Uganda who experienced armed social violence (Bragin et al., 2021). Since the culture and context differ enormously, some changes in the theoretical and implementation were reformulated for the U.S. classroom. This might not be an ideal example but is a good standard to understand that educationists are aware of the decolonial educational standpoint and try to find ways to address reasons affecting learning by understanding contextual factors. Many peace scholars recommend pedagogies using decolonial theories (Zembylas, 2018; Bajaj & Tow, 2021) in which peace teachers' instruction works to achieve student empowerment and identity formation in the absence or presence of any official support through governmental agency to address violence in schools. Floresta (2021) studied perpetuating influence of violence among students in Philippines which has overgrown in their postcolonial culture. The data were collected through phenomenological research that focused on the lived experiences of the students and schools' impact on their identity formation to investigate ways to counter the production of a violent culture. Using postcolonial theory, this study highlights that student empowerment through identity formation and elements that were previously used to propagate violence and extremism can be effectively harnessed to foster a nonviolent culture in schools. The study concludes by stating that PP can

overcome violent tendencies by incorporating an active notion of advocating a decolonial peacebuilding program in schools that considers the identities and culture of subaltern identities to promote harmony in a school culture and respective society.

Dutta et al. (2016) discussed “The Everyday Peace Pedagogy Project” in the times of declared war, political crises and violence. This study offers evidence that postcolonial peace educators consider teaching about peace bearing its fruits in day to day activities. This is so because violence in the regions of ongoing conflict also occur on daily basis (Nandy, 2022). In the last two decades, peace scholars have been inclined to study violence in societies not only as a result of political histories but also in parallel to dissatisfaction trickling into the education system. Phenomenological studies are done to understand the conflict scene by interacting with participating actors as they describe it and live it. Other post-2010 studies used phenomenological interviews to understand perceptions and experiences of teachers about peace, war and peace education in teacher-service programs and the concept of refugees (Gurdogan-Bayir & Bozkurt, 2018; Zembylas et al., 2019). These two studies illustrated the application of PP by researching the conflict, conflict resolution, and peacebuilding as used by peace educators in war ridden regions. In another study, Clark-Habibi (2018) states that teachers’ lived experiences and professional identities have deep impact on how teachers address benefits, risks and challenges stemming from engagement in peace education in Bosnia. Clark-Habibi (2018) recommends considering subjectivities of teachers in conflict-affected contexts as a key site for evaluating PP by revising theories of change, planning and provision grounded in a local context. Even more, some peace pedagogies include simultaneous dialogue between a teacher and student to understand both standpoints to consider didactic strategies for learning and living in a violent age (Waterston & Kukaj, 2007) after the Freirean tradition of pedagogical dialogue and

Galtung's "structural violence pedagogy". In the words of Freire (1978), "the teacher is no longer merely the-one-who teaches, but one who is himself taught in dialogue with the student, who, in turn, while being taught also teaches." (p.69). Waterson and Kukaj came up with this idea jointly as a student and teacher working together for their presentation. Through a critical dialogue, they shared their respective experiences in teaching and learning about patterns and processes of social violence. This kind of a critical dialogue can be a pedagogical intervention for students trying to learn peaceful ways of living through closure.

With reference to war prevalent regions, another issue raised again and again is young militant children, a phenomenon unheard of in much of the West. Africa, Afghanistan, Pakistan, and Northern Ireland have embarked on this subject by advocating to find ways to disassociate these children from militia groups, or in post-conflict society how to assimilate these children back in schools and civic structures through education (Nyarko & Punamaki, 2020). These challenges are very typical to peace educators working locally in these regions. Their approach to PE and PP is informed locally and only examining their teaching practice can provide insights for further research and evaluation as western knowledge is not readily acquainted with such issues. This is the reason that PP in conflict ridden regions devised through local wisdom stresses on the need to teach about forgiveness, healing from past, religious education, death, and survival from humiliation and terror which is encountered by the locals on the continual basis in everyday life.

### **Border Disputes Impacting Education**

In addition to addressing the physical and emotional forms of violence caused by the education system and society, another kind of social violence discussed in phenomenological investigation is due to border crises. Borderlands present distinctive sites and situations in daily

life and have implications for education related issues combining politics, society, culture, history, and the environment (Millsaps et al., 2020). This border conflict may include refugee influx, incidents of frequent firing, death and shock, and a dearth of basic amenities in the midst of war crises. Therefore, pedagogy in geography education within PE presents a challenge to not simply interpret borderlands as strictly functional units for security reasons, but to see them as synergistic places of movement (Seamon, 2015), unrest, and possibly difficult encounters that tell stories, present crucial questions about socio-political processes, and provide a means to critically understand social landscapes marred with violence and injustice. These border disputes ensue not only physical violence but also psychological violence because students live in ongoing conflicts due to both physical and emotional barriers. In such instances, peace educators develop flexible pedagogies in the times of frequent interruptions in school functioning and relocation due to security reasons, (Kousar & Bhadra, 2021). Other multiple impediments that peace educators have shared include transportation to school, death, terrorism and trafficking (Misra, 2008), and absence of health and nutrition needs to enable individuals to continue education. Richard and Bekele (2011) recommend PP that is conflict sensitive and aims at long term goals due to the volatile nature of conflicts and foreseeable interruptions. Some of the incentives mentioned in the context of Somalian regional border conflicts include “mobile and flexible “school kits” that enhance materials, methodologies, and educational opportunities instead of structures.” (Richard and Bekele, 2011; p.8) such as school buildings and formalized basic literacy. Long term goals may include teaching community “mapping exercises” to chart sites of hot-spots of conflicts like water points, agro-lands for mobile schools to situate away from these sites. Thus, peace educators adopt the concept of “education for life” with closer links between education and improvement of livelihoods. The article reports that peace educators

developed a model of strong links with affluent and influential community members to build a critical mass of understanding and acceptance to change values and behaviors through non-formal education.

Refugee crises on borderlands is another hurdle identified in studies for peace educators. Phenomenological investigations into refugee families have highlighted issues that impact education of children directly or indirectly. Peace educators need to have an overview of the ongoing conflict situation to devise pedagogy that is flexible and pertinent to the living situation of students in such populations. This unique situation incurs special psychological interventions, teaching life skills, conflict resolution, and vocation-based learning. For example, Jeon et al. (2009) when investigating the lives of North Korean refugees found a range of conflicts which included adjustment to a new world after struggling for survival, unexpected shock and chaos, reconsidering their reasons for leaving North Korea, recovery from trauma, rebuilding meaning, and posttraumatic growth. In such contexts, basic literacy skills in combination with vocation and Information Technology (IT) skills are not enough to teach. Pedagogy needs to address the impacts of trauma, distrust, and violence on humanistic grounds to enable students to think and act kindly and with confidence. Peace educators in conflict ridden lands continue to share that attainment of some inner peace before social success must be a necessary component of education. It would be right to say that PP needs to function in the direction of core to periphery in the case of students affiliated with border crises, addressing the psychological needs of the students first. The idea is adapted from Casey (2011) who introduced the idea of focusing on complex geo-political and socio-economic crises on the borderland as the core of conflicting issues around the world in geography education. Many phenomenological studies in PE have

recommended pedagogy based on human -environment thinking and teaching ideas espoused through humanistic political pedagogy (Millsaps et al., 2020).

In a nutshell, in the lands of on-going conflicts politics and economics play vital role in shaping the quality of lives. The case of Indian and Pakistani conflict landscape is no different. This conflict climate results in ideological (nationalistic and religious) dominance which is reflected in curricula, in relation to border disputes and violence in society, which feeds back into the education system. In this iterative cycle of social violence in which the education system plays an ineffective or exacerbating role, tapping into resources which are least influenced by governmental agendas are the best starting point to study peace teaching initiatives. I look into the work of NGOs run by self-motivated people is one such focus of this study. This study looks into the work of NGO affiliated educators in South Asia (Pakistan and India) to understand how they infer the meaning of peace through the lens of the members in their work fields, how it is translated into their teaching, and how they foresee pursuing peace teaching. This decolonial meaning making through experiential recall of educators is a helpful strategy in contributing to localized assessment of the conflict scene and devising PP for continuing peace work in the absence of minimal government support.

### **Researcher's Positionality Perspective**

My aim is to understand meaning-making of peace locally on the grounds of India and Pakistan and how peace educators implement peace pedagogy in their work. To achieve my goal, I used phenomenological interviews to gain insights into existing peace education incentives in South Asian region (Pakistan and India) through the work of NGOs. This study will give me firsthand knowledge from educators in the PE field. Being from Pakistan and having received my education from there, I have a fair enough experience of education system and its challenges.

Now, combined with training in research and critical reading, I am able to examine opportunities for PE and accompanying challenges in this context. I want to combine my training and experience with the knowledge gained through the lived experiences of peace educators currently active in the region. This study will help me solidify my theoretical concept of the need of decolonizing education by learning from the local practitioners.

### **Significance of the Study**

Given the incremental rise of peacebuilding literature over the past decade, it is not surprising that there has been an associated growth in academic attention paid to the subject of increase in the number and roles of NGOs (Christie, 2012) in PP concerning peacebuilding. There is also a considerable scholarship focused on peacebuilding through political policy making and liberal economics for establishing peaceful bilateral relationships. However, peacebuilding as an essential part of education proliferating humanitarian interests is still an underexplored area. Therefore, self-motivated educators in NGOs on the local lands are the best possible sources to understand meaning-making of peace on local terms and then how to implement peace pedagogy which is relevant to the people. This study hopes to contribute to this knowledge in the context of Pakistan and India. Since educators associated with NGOs are self-motivated and work at grassroot levels, their wisdom is devised co-constructively with the members of their work fields with the least influence from outside. This is so because NGOs' main resources are volunteers from their work fields. Keeping these factors in mind, educators in NGOs can provide useful insights in the ways of implementing de-colonial peace pedagogy via education.

Though self-motivated NGOs are relatively free to choose their pedagogy for peace teaching and peacebuilding, it is important to point out that this comes with a price of a constant

struggle to co-exist with the governmental policy structures. In the global South, these political/governmental actors include the forces of organized state-sponsored religion, foreign donors, business sectors, underground insurgent groups- all of which impact the peace strategies of NGOs (Clarke, 1998). This complex work environment makes it all the more significant to study the peace work done by the members of NGOs in India and Pakistan as to know how they find ways to institute peace pedagogy.

This research can be further expanded and replicated to report similar peace teaching initiatives in other postcolonial regions of intractable violence. Such a bank of knowledge can be an impactful resource for learning how sites of peace pedagogy could be developed and brought into action for local communities in the post colonized regions.

### **Research Questions**

1. What challenges and success stories are shared by peace educators in India and Pakistan and how do these factors shape their peace pedagogies?
2. How do the participating educators reflect on their experiences and meaning-making of peace in their role as peace educators?
3. What peace pedagogy is recommended by the participating peace educators to achieve sustainable inner and social peace?

### **Method**

For the purpose of data collection, in-depth phenomenological interviews are done with educators working in NGOs in India and Pakistan. Phenomenological interviews can be defined as a set of conversations between two people in which one is a seeker to make meaning of an experience while other person is a medium to facilitate the formation of the experience. In this study the purpose on both ends is to reconstruct lived experiences to clarify and record the human struggle to inform social change. Some call it phenomenological reflective recalling

(Roulston, 2010) while others call it in-depth (Seidman, 2006) phenomenological interviewing. I choose this method to make inquiries into the experiences of educators and how their challenges and success stories relate to and inform their practice of peace teaching (Seidman, 2006). The participants recounted their teaching and learning experiences in their respective work fields where conflicts unfold and shared how they interact with issues as educators and locals. This function of phenomenological interviewing is stated as one of the conceptions of the research interview as “decolonizing” (Roulston, 2010). Therefore, the narratives of the participants are more meaningful than the researcher’s observations. mere research notes because the learning lessons are devised from the lives of impacted people who are fighting injustices on everyday basis. Also, the format of interviews was flexible in a way that I had a fixed focus but my questions evolved as the conversation continued. Kvale (1996) calls this theme-oriented discourse (read in Knox & Burkard, 2009), which is another aspect of a phenomenological interviewing technique. The idea was to listen and understand the perspective of my participants as practitioners, which was more like a focused listening than a question and answer session. This encouraged participants to share the details of their experiences as peace educators (as peace practitioners in present and future) which is an important aspect of phenomenological interviewing (Roulston, 2010).

For my study, distance and COVID were determining factors of not asking my interviewees to sit in person for the series of interviews which is usually a recommended style (Seidman, 2006). Therefore, I decided one 90 minutes approximate interview over Zoom. The participants were sent an overview of the study and research questions in advance to save any digressions and wastage of time. In addition to interviews, the participants were also contacted via follow up emails requesting further descriptions and clarifications of data points.

This section on *Methodology* provides information about the participants which includes demographic information, a brief overview of their work, and the length of experience in the peace field. This will be followed by a section on an interviewing details and data analyses methods.

### **Participant Details**

I interviewed two educators from each country (Pakistan and India). The interviews were completed online through the platform of Zoom. The process of contacting educators was done through expert and peer nomination. The participants included are two from India and two from Pakistan. The names of participants, their organizations, and affiliate networks are pseudo-names. Following is the brief introduction to their work and length of experience:

**Z- Pakistan:** Z is a self-motivated social activist who works with the young children of sex workers in Lahore, Pakistan. The neighborhood is called “Red Light Area.” She defines herself as a peace educator/activist. Her main field of work is providing better life opportunities to the children of prostitutes and transgenders in Pakistan. Z’ organization considers prostitution as a center of oppression for women, transgendered people, and more importantly, their children. This population is more susceptible to bullying, sexual harassment, discrimination, and trauma in social institutions including educational centers. It was by chance that Z- Pakistan was asked to find tutors for two boys of a sex worker. A simple task opened her to the world of challenges. No one was ready to teach these boys. Then, it became Z’ s mission to develop a platform of support for these children and her organization came into existence. Z- Pakistan’s organization has two teaching programs which work with the children in the *Red Light Area*. She commented that it is important to understand that working for peace in small sectors of a marginalized population

means to start transforming conflicts relating to social injustice in a society at large. Z-Pakistan voiced her stance as,

“Just like in any conflict zone, war, refugee crisis, natural and man-made calamity children are the collateral damage, it is the same with the children of sex workers in Pakistan. Their stigmatization from a society never let them vocalize their experiences of sexual assault from early ages or missed opportunities for getting education or worse finding respectable forms of earning.” (Z-Pakistan, 2021)

Furthermore, she explained how social injustice experienced by the members of this marginalized community spills into larger society.

“Many children who are easy targets are “laden with crimes, they did not commit”, become resentful and revengeful. Second, families living in a nearby area become “a high-risk group by virtue of living in the vicinity and constantly being exposed to a toxic environment. The unresolved conflicts whether on individual, group, or on the scale of a country lead to violence which is directed both at oneself in the form of depression, drug use, self-harm or outward in the form of fights and on the larger scale terrorism related crimes.” (Z-Pakistan, 2021)

She has led the organization at work since 2005.

**2) A- India:** A is a co-founder of an NGO that catalyzes social change through a Gandhian approach. This Gandhian Approach combines social action with learning and advocacy by mobilizing youth action. A identifies himself as a Peace practitioner. To date, there are two leading projects of his NGO: one involving youth conferences and the tackling gender issues. The movement was started by a group of friends in a Café who aimed to offer skills training for personal growth, leadership, and social transformation to school students to empower youth to

become leaders of change through community work. These youth conferences draw from variety of disciplines including arts, theatre, philosophy, spirituality and body wisdom. The organization came into existence when a group of South Asians came together in a 5<sup>th</sup> World Youth Congress in Turkey. While youth felt a strong connection through shared history and culture between them, they also realized the deeply felt need of a platform where unresolved issues, intractable conflict situations, incomplete conversations and possibilities of partnerships could be explored freely despite political rivalries. Another venture of the NGO which deals with the awareness about gender issues holds fellowship trainings with about 250-300 school boys and girls for a community service-based leadership program. This program brings action/research-based leadership programs into marginalized communities in Mumbai. These programs are designed to raise awareness about gender-based violence, gender stereotypes, and gender empowerment. The labs focus on building self-awareness and leadership skills through instructional methods including art, storytelling, role model meet ups, movement, reflection activities, mental wellbeing practices, group conversations, and reading etc. The organization is at work since 1998.

**3) K- Pakistan:** K identifies herself as a Peace educator and an activist. Her NGO's primary work fields are 1) Afghan refugee communities and youth Conferences. In Refugee communities this NGO is engaged educating children of refugees and working with mothers to detect early signs of terrorism-based activities in a household. The organization's main goal in education is to teach refugee children the importance of self-worth and skills to achieve inner peace by being appreciative of one's surrounding. Due to the nature of organization's work, addressing religion and social discrimination related conflicts and crimes have been largely the focus of peace work as well. For this purpose, residential youth workshops are arranged by IF. These workshops

facilitate critical peace dialogue to help understand the importance of accepting everyone without social and religious discrimination. The organization has been active intermittently since 1992. K admitted that the NGO had to go inactive many times due to the sensitivity of her organization's work.

4) **Dr. G- India:** Dr. G is a co-founder of women's NGO which works for accentuating women's role in conflict resolution and security concerns. The foundation advocates for a humane, democratic and gender sensitive discourse on peace security. She brought her experience as the first woman member in the government's sector to the work of the organization. The organization brings forward complex challenges that exist in Indo-Pak to redress the invisibility of women and to promote their leadership in peacebuilding processes. NGO focuses on women's agency to steer clear of narratives that highlight women's victimhood and protection at the cost of their leadership. It provides empowering spaces for women's informed articulation on issues of democracy, representation, foreign policy and peacebuilding. These spaces include across-and within border convergence of young leaders especially women through conferences, publications, and work with educational institutes to foster the culture of peace through curricula and peace pedagogy. Dialogic discourse, research publications, partnerships with local Indian and Asian peace organizations are some of the ways this NGO is working to realize women's leadership on the issues of peace, justice, and security.

### **Interview Questions**

The interviews were semi-structured. Three interviews were conducted in English. One interview with K-Pakistan was conducted in Urdu because she expressed being more comfortable in her language. The interview was later translated into English. This means that I asked focused questions in the beginning and then allowed free time and space for my

participants to respond. Many times, the responses were 15-20 minutes long, laced with their experiences, impressions, and work initiatives. Such open-ended responses helped to get unrestrained data to generate in-depth descriptions of human experiences (Roulston, 2010). For example, one of the objectives was to gain knowledge about the meaning of peace for these educators and how their experience in their personal lives led them to this career choice. The responses were varied depending on the perspective and work field of the educator. My positioning during these interviews was neutral and interested as of a student listening to a teacher, which is described as a pedagogical reference of mind (Van Manen, 1990). Following were main focus points during the interviews:

- Personal life experiences leading to this profession
- Perspective and positionality on meaning-making of Peace
- Challenges and constraints experienced by the educators
- Choice of pedagogies and their rationale

I used the kind of language which highlighted their work experiences and original views derived from their interactions with locals in their respective work fields. For example, I used extensively second person pronoun “you”, “your”, and “their” in my questions. The following questions were repeated in all four interviews in some shape and form:

- What does “Peace” mean for your target population? How is this helpful in your activities of teaching and learning?
- What factors do you consider when choosing a certain pedagogy?
- What kind of challenges do you encounter while teaching?
- What kind of transformative constructions do you hope to achieve through your teaching and why?

- What are your personal experiences which are helpful? Both positive and negative...
- What keeps you them going?
- What kinds of teaching methodologies do you use? Why?

### **Data Analyses**

Roulston (2010) gives a very detailed description of researchers using phenomenological reduction analysis technique. In this technique, the detailed information about the lived experiences are broken into structured themes and are then are co-related to create a holistic information. For example, in this study, an educator may talk about a certain conflict in a society. The internalization of a conflict can be multi-faceted: as a part of personal ideology or affiliation, via social media's influence, or under some populist theory. It is meaningful to understand how a peace educator's life experience and training informs this meaning making. While talking about it, a discourse may take many turns as varied perspectives are involved here. Each lived experience which is defined by a certain perspective can become one theme through reduction analysis.

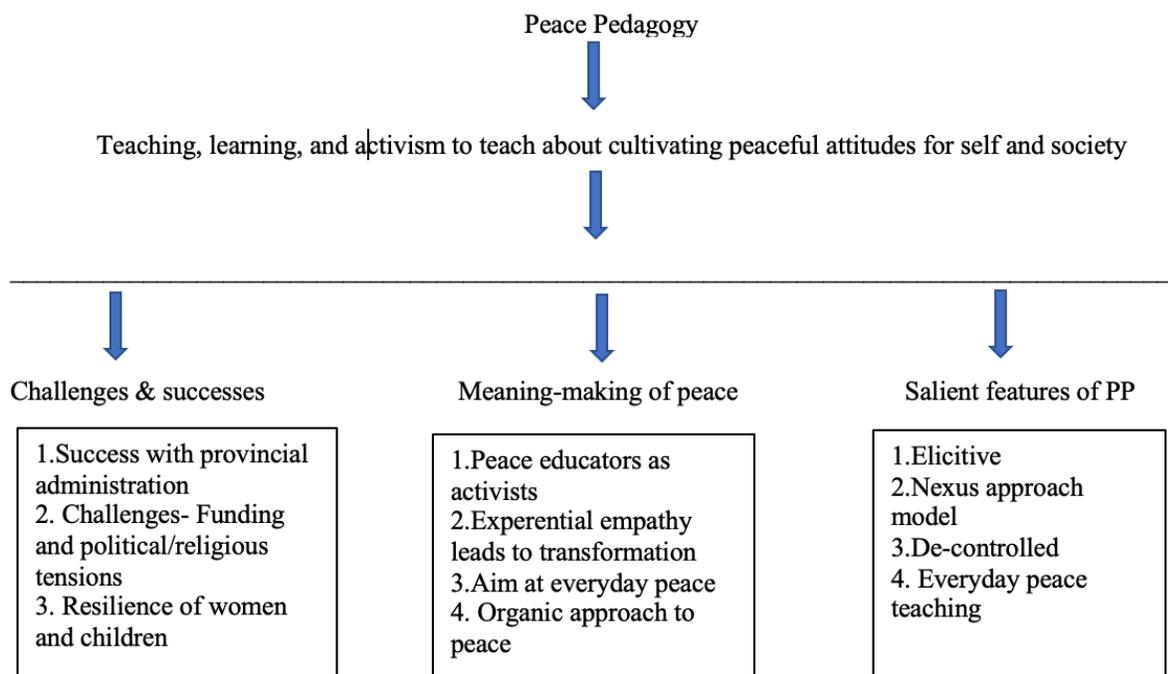
Constant comparative analysis (Roulston, 2010) is also used across all interviews for one focus. For example, it was interesting to observe how conflicts related to religion are addressed by Pakistani, and Indian educators. Some areas were interesting for seeking information like teachers fighting their own biases and teaching students about respecting all religions and condemning violence.

### **Findings**

Two participants from Pakistan identified themselves as educators for peace and activists. One participant from India (A-India) identified himself as a Peace Practitioner. One participant from India, highly engaged with women empowerment in government structures called herself a

Peace activist. Irrespective of labels these participants used for themselves, all four participants are engaged in teaching and activism at the same time.

Three participants worked with young people (children to youth) in marginalized populations in their work fields at the grassroots levels. These marginalized populations include women, children of sex workers, refugee households, transgenders, and poverty-stricken neighborhoods. When sharing information about their pedagogy, the participants revealed a common purpose of teaching about the development of self-worth and its linkage with the ability to manage social attitudes to reduce conflicts and violence. This was very clearly stated in relation to the children and youth in sex- workers', Afghan refugees, and poverty-stricken communities. The three participants who work at the grassroots level have developed their own curriculum which has two pathways: basic literacy skills for increasing job opportunities and social skills for reducing conflicts in everyday lives. This curriculum is revisited time and again as per changing geo-location, needs in the work field and funding. This also means that their NGOs mainly do not work with government curriculum framework, but may work in addition to it. The interview data is gleaned to understand the meaning-making and salient features of peace pedagogy as understood locally by the participants of the study. The Figure 4 shows how the interview data is arranged to report findings:



**Figure 4**  
*Features of peace pedagogy in India and Pakistan*

### **Challenges and Successes in Peace Work**

#### ***Success with Provincial Administration***

All four participants stated clearly that their organizations’ work is fully dependent on self- motivated efforts depending on funding and partnering with other NGOs. In their work, the first biggest challenge is to find ways to work with government offices and politics. There is an element of hope and celebration in connection to the role of provincial administration. Three participants expressed that many officials, when approached, showed a sincere concern and appreciation for welfare initiatives and helped finding ways to address the conflict. “Many officials could see the connection how working with marginalized populations can minimize conflicts and crimes on the local level if not national level.” (Z- Pakistan). Z-Pakistan’s NGO works with Union Councils to get National Identity Cards for the children of sex workers who cannot fill the column of fathers’ name. The council members help through the adoption

paperwork process so that uncles can pen their names in the column. K- Pakistan's NGO has successfully launched a few sports and health and nutrition programs in the Pakistani province of Baluchistan and Khyber Pakhtunkhwa in Afghan refugee schools in collaboration with the consulate of Afghanistan. A-India reported successful launch of Youth conferences in person (before COVID) in various South Asian Association for Regional Cooperation (SAARC) countries (including India and Pakistan) with the help of governmental ministries and her subsidiaries. All these initiatives cannot possibly happen without the role of governments.

These examples are appreciable instances of a governmental role. Still, the participants expressed the biggest challenge is consistently battling with the forces of administrative tape and finding officials who are willing to help or finding ways amid policy structures to keep working for peace teaching. For example, borderland tensions, political infringements on teaching and learning content, religious extremism, and more recently COVID put intervals in the work flow and hinder the quality of the peace teaching, and in such circumstances, participants struggled to find support from all sectors. Dr. G- India reiterated that the efficacy of peace work at all levels in developing countries is not possible without human to human interaction in the fields whether it's a work in a classroom under a tree or a village for health advocacy. Similarly, K-Pakistan shared, "For poor people, digital platforms do not exist, so that option is not viable for most of the population that we work with." This challenge which arose during COVID, also reiterates why peace educators and activists conceptualize effective peace work only through human interactions in India and Pakistan. The efficacy of peace teaching and work is noticeable when proximity to the conflict climate through human interaction and immersion in the ecosystem is visible. Digital platforms not only lack this "organic" bridge but also take away the power of relational trust. A related constant struggle is fighting corruption.

“Since, funds are always hard to secure, its distribution is monitored very closely. Bribes and other forms of pay offs are not only hit on our conscience as Peace educators /activists, it is also looked up as “splurging”. Working with selfless government officials becomes, therefore, a necessity.” (K-Pakistan, 2021).

The second challenge as mentioned by the peace educators is the inability to stay in the network with other like-minded organizations due to political tensions and governmental restrictions. All four participants running NGOs stated the importance of networking with other private organizations, NGOs and government officials. This networking is viewed differently than working with them. According to two participants, “working with” may mean one or two projects for a limited time period. On the other hand, networking means developing long term collaboration due to like mindedness, nature of work, and sharing of workforce and monetary assets. Two participants used the word “backbone” during our conversations, one referencing the role of workers from the local communities and the other indicating the importance of collaboration with other peace educators and activists. The second main challenge is to stay in this network which is very difficult due to volatile political tensions between two countries. Arts and the game of cricket are two kinds of activities that are respected across borders and are considered a unifying force for bringing people together. Many NGOs employ artists and players to be the messengers of harmony and network with them. However, the movement of such celebrities becomes impossible in the presence of visa restrictions when political tensions aggravate. K-Pakistan reported that the work of the theatre for peace purposes is stalled due to political reasons. Similarly, A-India and Dr. G- India mentioned that for years workshops and conferences involving participants from across borders are put on hold due to political tensions. In the absence of such collaborations, NGOS’s continue to work within the country. Dr. G-India,

from India shared, “The [peace] work is not only hindered, it is compromised. However, NGOs keep the spirit alive by working with in a country.” Dr. G-India, highlighted the importance of recognizing the concept of “constantly waiting for opportunities” in peace pedagogy. Dr. G-India, presented 3-Ss (Synchronicity, Serendipity, Synergy) strategy which represent continuous networking, waiting for nurturing openings, and staying motivated for peace work respectively. Her statement was especially with reference to working with governmental sanctions and political tensions between Pakistan and India. She added that peace pedagogy is a full discipline on its own. It requires a complete analysis of the conflict field, devising strategies for enabling peace teaching and peacebuilding, locating diversified agents to implement peace pedagogies, and identifying safe spaces for peace work-flow actions. Amid political tensions, a factor beyond the control of peace educators, maintaining trustful relationships with like-minded people across borders and waiting for opportunities to open, is an important strategy of peace pedagogy (Haider & Azad, 2021). In her words, “Peace pedagogy is not only about delivering the content, it is about continuously locating and engaging with possibilities.”

### ***Challenges***

The most clearly stated challenge was religious ideology interfering with peace work. Almost in all areas of peace work, at some point religious views either hindered partially or totally resulted in recalling a peace initiative. Many violent crimes were referenced in the conversations with definite names, incidents, and time periods. Only with reference to religious extremism, the participants pointed to this kind of absolute information and counted numerous violent crimes. K-Pakistan shared a list of reasons why seminars are not successful way of carrying out any critical form of dialogue. The biggest challenge she shared was doctrinarian of students and teachers who, on many occasions, were sent out to sabotage a meaningful dialogue.

She cited many instances where such participants used cultural taboos and religion to steer reasoning and conversations to superficial state and blocked topics of gender violence, freedom of expression, and religious discrimination. Though many forms of soft diplomacy, which include religious tourism (Hasan et al., 2020), friendly games of cricket (Moolakkattu, 2020), and exchanges of artists through many initiatives (Hope for Peace- *Aman ki Asha*), have played an effective role in increasing people-people relationships, the efforts on all fronts were stalled due to political tensions.

### ***Resilience of Women and Youth***

Despite all challenges, invariably important success factors in for all four interviews was the role of women and young children in facilitating the flow of peace work in the societies. This is highlighted as “resilience of women and children” by K-Pakistan. This population despite being the most disadvantaged, are more open to participating in peace work in their respective communities. The workers of A-India’s NGO equipped and trained young girls about health problems and taught them ways to advocate about women’s health and abuse issues in their community. This pedagogy of empowering young women opened access to almost every household as well as small vocation and labor centers which are largely hubs of women workers in densely populated low-income residential areas in Pakistan and India. Similarly, *K-Pakistan’s NGO* is able to work among Afghan refugees and raise awareness about terrorism related issues only with the help of Afghan mothers who devised the list to detect early signs of breeding terrorism among young children especially boys. K-Pakistan’s NGO workers are able to work with children of sex workers when some female prostitutes, sex workers, and transgenders opted to go against the grain by getting education and opening advocating centers in their communities in collaboration with her *NGO*. These are all success stories of small ratio, but very enlightening

as to how PP can be implemented into communities for addressing conflicts and crime issues.

Thus, some inferred salient features which shape PP implementation are as follows:

1. PP is a workable option in the presence of provincial support even when national governmental support is not available.
2. PP must rely on constantly engaging with possibilities to push back against limits imposed due to political tensions.
3. PP for these four participants has yet to evolve safe discursive tools in both educational spaces and work fields to address religious conflicts and violence.
4. PP can be effective with human-centered teaching and social activities. Any technological interface minimizes the efficacy of peace work.
5. PP is most readily encouraged and accepted by the two most vulnerable populations- women and children for these four organizations.
6. Though absence of funding is the biggest hurdle in the work of these peace organizations, it teaches them the skill of exploring alternative options like using local students and young professionals.

### **Meaning-making of Peace**

#### ***Peace Educators as Activists***

In the absence of formal PE initiatives in the national curriculum, these educators who identify themselves as Peace educators have invariably stated that either it was a personal motivation among young friends who witnessed unnecessary hate and prejudice around or simple a simple task of finding a tutor for children from a marginalized society. Two participants indicated that the political climate of looming war and surging hate between two nations also motivated them to initiate a dialogue of peace among youths. Dr. G initiated her efforts of peace

dialogue across border after the Kargill war in 1999. K started working with Afghan households after refugee influx into Pakistan in the aftermath of U.S. invasion in 2001 and rising tide of terrorism. From there, doors opened to the challenges of tackling injustices in a local society and identifying how these factors have spillways on a national level. Based on the participants' reports, there are three aspects that helped these peace educators/activists choose their geographical spaces and form their opinions about meaning making of peace: 1) addressing poverty, which is a root cause of personal and social crimes in local communities 2) choosing fields at the grassroots levels with locally impacted communities, as they are the breeding grounds for small crimes and violence 3) developing educational initiatives to communicate across the community. Since all participants started working for peace teaching and advocacy through personal motivation, it is not wrong for them to call themselves activists. Personal motivation requires courage to exhibit public avowal of “a sense of civic duty and responsibility, confidence their efforts will make a positive difference, and involvement with a community of like-minded people” (Schwabel, 2005) in the face of ongoing conflict. All organizations employ members from the impacted community who are also self-motivated. They are either in the fields of education or social activism, or from work fields where these organizations are active. It is important to mention that most peace efforts are private initiatives and government officials were invited to join in through the efforts of these organizations. In the process of keeping the organizations active, most of the time is spent in regaling resources from within the local communities, ranging from funding to recruiting daring staff from the impacted communities who defy dominant forces of oppression within their social circle.

More recently, the question of navigating the geographical space amid socio-political oppression for peace teaching is a topic revisited by many peace scholars (Vogel, 2018). Peace

initiatives in such political climate by non-state actors is considered peace activism because it involves inclusion and protection of workers in the organization, protection from elite forces in a country, and, lastly, protection from unwanted influences on peace discourses. All participants at some point discussed the constant struggle in one or all three of these factors. Choosing to work in a neighborhood of prostitutes or refugee population is not an easy work field. There is a constant threat to lives and cutting off the resources from within the community or by state actors. Similarly, continuing to work with like-minded people from across borders involves a lot of political interference, ideological pessimism, and struggle to find safe geographical spaces for instituting critical discourse in workshops. A-India and K-Pakistan, who work with youth in peace workshops mentioned how a simple act of developing friendships across border is eyed with doubt and cynicism and a main source of interrupted peace efforts (Haider & Azad, 2021). Put simply, long before the work of peace teaching, NGOs have to prepare the climate conducive for peace. For this reason, in a geographical space of ongoing conflict and in the absence of governmental support, the work for peace is a monumental civic task.

### ***Experiential Empathy Leads to Local Transformation***

The meaning making of peace is co-constructed with the experiential lens of workers and volunteers engaged with the people in the work-field. This is in essence a decolonized approach of understanding viable options to peace teaching and work. From these lessons, then, safe techniques of pedagogies are learned and instituted. At the heart of all four organizations' work is providing opportunities to learn skills, attitudes, and behaviors to build consensus about what peace strategies can bring maximum benefit to the affected group while staying within the system (Harris, 2009). This means that NGOs work with the understanding that rescue is needed from local oppressive structures to bring transformation and not from foreign hegemony. This

was also emphasized by three participants who work with poverty-stricken and marginalized populations. K-Pakistan said, “The biggest hurdle in our [peace]work is local dominance in the form of the politics of social hierarchy, backed up by local politicians. At grassroot levels at which we work, people have no interest in international influence. They suffer at the hands of their privileged country fellowmen and want a rescue from this state of oppression.”

Thus, working with volunteers coming from the affected communities plays a pivotal role in meaning-making of peace and shaping peace pedagogy that is relevant and sustainable. “This is neither observing their way of life nor dependence on short-lived experiential notes for understanding the nature of conflict, it is experiencing their struggles and developing empathy. This takes years of working and a continuous re-positioning of our beliefs. For this to happen peace workers need to be one of their own.” (Z- Pakistan). These experiences mostly were roads to disillusionments. The journeys evolved into experiential empathy leading to respect for the perseverance of people in the light of their living conditions. The participating educators hail from educated and economically stronger backgrounds than the members and volunteers of the organizations who, in contrast, may or may not be from the impacted communities. Thus, the personal experiences largely included learning about conflicts and attitudes first hand and unlearning the distant view of problems faced by the communities. For example, while listening to the stories of prostitutes and their family members and learning about the climate in which the members have lived for more than four generations gave a new dimension to the understanding about the profession of prostitution to educators and social workers. This new understanding changed the approach of workers and educators. In the words of Z-Pakistan, “We do not condemn the profession of prostitution anymore. It is not easy to live a life of constant stigmatization. Therefore, we learned to differentiate between prostitution by choice and

prostitution which is a conditioned response to the environment and its suggestion from childhood.” This meaning making not only changes the view but also the narrative of workers’ advocacy. Understanding that for most it is the only profession over four or more generations, it is not wise to be disrespectful of their choices. “Our organization understands this context so we state very clearly that through peace Education program, we are not attacking ‘prostitution as a profession’ but the treatment of children and their way of upbringing which is detrimental for their emotional and physical growth.” As educators and social activists, workers in the NGO learned to appreciate many people who, despite, their circumstances wanted to rebel by sending children to schools. K-Pakistan also mentioned how perseverance and the strength of endurance among Afghan refugees, especially mothers, changed educators’ view about Afghani households. This change in perception is accompanied by “renewed strength to continue tapping into people resources as agents of change and learning with them about the ways to bring peace in their lives through teaching and service.” (K-Pakistan). Similarly,

A-India expressed how evening times during conferences are essential to their work. This informal time develops cross border friendships, shared vision of peace for South Asian region, and paves way for diplomacy and educational incentives for each other. Mostly, youth who sign up for South Asian Youth Conference are already affiliated with peace related activities and teaching and learning in their home countries and A’s organization found that informal exchanges bring new ideas to work which are otherwise are nonexistent in formal learning settings.

### ***Aiming at Everyday Peace***

In an ongoing conflict climate, daily lives of people are full of social triggers leading to unhappiness and a constant reminder of safety threats. The list includes but is not limited to

harassment, social discrimination, and incapacity to improve the quality of life. Since this is encountered on the daily basis, people in the impacted communities look at the satisfaction and timely fulfillment of these needs as “peace” in their lives. This may mean going to school without being harassed, women safely resorting to additional sources of income, and men able to work without societal pressures. Such socio-economic triggers are considered critical to address at the sub-state level for everyday peace (Vogel, 2022). NGOs need to include everyday voices to broaden their understanding of how different segments of populations experience conflicts affecting them which truly reflect the needs and aspirations of local communities (Khan & Nyborg, 2013). This aligns with decolonial educational perspectives that emphasize listening to the resources of daily voices, which could result in sustainable meaning-making of peace for peace teaching and building. Three NGOs reported employing the same strategy. “We are actively working with and within the community by recruiting the willing members in our work fields. These members help building trust, providing safe geo-spaces for working, enabling local participation, and co-constructing opportunities to develop experiential empathy.” (K-Pakistan). Similarly, A-India mentioned that his NGO was able to start working a little more effectively for women empowerment after workers had invested six years of building relationships with the elders and the male household members of rural communities. This investment into daily lives of affected people to understand what peace means to them is “prescriptive for devising pedagogy in peace teaching.” (Z-Pakistan). Peacebuilding research has also revisited the role of NGOs and INGOs in establishing that including everyday voices transform into local ownership and participation and provide a key to sensitive [peace] programming (Mac Ginty and Firchow, 2014).

Three participants, two from Pakistan and one from India, helped building understanding how listening to voices from impacted communities was helpful for everyday meaning-making of peace:

- a) It brings proximity which is useful in two ways- firsthand information about the impending issue and the needs and expectations of the impacted community.
- b) Estimation about the threats and challenges and where they are emerging from.
- c) Planning educational interventions and networking with social structures for implementation.

Some examples of peace pedagogies that arose from community-voiced needs include:

- a) Teaching young boys and girls about safe reporting when harassed.
- b) Brief “crash” programs for men in basic Math literacy to avoid being cheated on daily wages
- c) Opening sewing workshops for providing alternative sources of income to women at home
- d) Teaching mapping exercises to schools, hospitals and grocery shops in refugee households.
- e) Working with Afghan mothers to help build a list of indicators of if/or when a child is recruited by terrorist organization.

### ***Organic Approach to Peace***

Two participants, K-Pakistan and A-India, used the word “organic” when discussing the nature of peace aspired by the people in marginalized populations. Organic means “healthful” and “close to nature” and is often described as growth nourished through natural ecosystems fittest for survival, fundamental to living organisms (Gautam, 2019). When asked to describe

what they mean by organic approach to Peace, A-India responded as, “Peace for people means ability to build relationships through trust, inter-dependence....it [peace] is felt through shared experiences and natural human-human-environment safe connections experienced in day to day life.” K-Pakistan explained the meaning in a different way, “Peace is natural when it is felt from inside...its natural flow is from core to peripheries. What I mean is...people must experience confidence in their existence and in the nurturing nature of the environment only then social attitudes are developed for reducing conflicts.” To summarize, organic meaning-making of peace is discussed in relation to teaching about self-worth and appreciation for preserving the human environment for physical and psycho-social growth. Both Z-Pakistan and A-India later talked about one of the objectives when they worked with youth in workshops or engage in activities in their respective work fields i.e., teaching self-worth and appreciating environment through small exercises.

Three educators working with NGOs also stated that meaning making of peace starts at the core, where their target population is: starting education for achieving inner peace and tackling local injustices and then attempting to understand conflicts on the macro level. For example, the peace educator from Pakistan while working with the children of prostitutes aims to provide the basic right to childhood way before teaching them basic literacy skills. According to her, stable emotional and physical states are primary to learn. Once children achieve some degree of stability, they are better able to make their own choices. She added that young girls can decide for themselves if they want to choose the profession of prostitution rather than making choices through “induced conditioning and suggestion from childhood”. In the long run, the objective is to prevent drug abuse, self-harm, depression, and prostitution by consent, on a societal level. Z-Pakistan continued that their organization believes in addressing evils at the childhood phase to

attain sustainable peaceful goals within the immediate community. In their field of work of teaching children of prostitutes and advocating for their children's rights, they sign a petition called,

*“Declare every red-light area as a conflict zone for children.”* She further explained why, “Just like in any conflict zone, war, refugee crisis, natural and man-made calamity children are the collateral damage, it is the same with the children of sex workers in Pakistan. Their stigmatization from a society never lets them vocalize their experiences of sexual assault from early ages or missed opportunities for getting education or worse finding respectable forms of earning.”

In the same vein of meaning making of peace at the core, K-Pakistan also works with the philosophy that in order to achieve peace, we all need to know and cultivate the traits of a good human being foremost. Her NGO's main work is to teach about self-worth and self-integrity to youth in marginalized societies, especially in Afghan refugee households to prevent world scale terrorism, and radicalism related crimes. “Before teaching conflict resolution strategies, the workers and educators teach about self-control, acceptance of others by learning self-worth and applying the same formula to recognize other humans and their needs and rights.” The organization works at the grassroot level by teaching mothers in poverty stricken and Afghan refugees households how to identify signs of breeding radicalism in their children. In parallel, youth are taught about recognizing their self-respect and worth. In the words of the founder of the foundation, “we believe in preventing world scale terrorism by helping youth to develop good social behavior inside and outside home by recognizing their self-worth, learning about emotional-regulating exercises to attain self-control and exercising acceptance of others.”

Similarly, Indian counterparts stated the need of working on local conflict zones and bringing peace in the lives of people. A-India reported all peace initiatives include the main objective of rendering healthy symptoms in mind and body by adopting PP which is natural to human attitude and mode of thinking. Youths get training to understand that as conflict is natural in the human ecosystem so is seeking peaceful resolutions. It is natural to think of oneself first but critical dialogue during these conferences, raises the awareness that oneself is extended into global existence due to human's social nature embedded in a genetic coding. Therefore, the separation of oneself from global welfare is a breach in nature. Once this self-understanding is developed, only then are community members (mostly children and young adults in this case) equipped with advocacy skills to go out in community and work on small projects with their teachers and organization. For example, A-India's NGO, teaches young boys and girls critical gender narratives to push boundaries amid rigid gender norms in Mumbai. This makes them better aware of their own social standing and makes them confident communicators for pursuing gender advocacy in communities.

Following are the summative important points about how these peace educators in India and Pakistan conceptualize meaning-making of peace:

- 1) In the presence of minimum government support, peace activism is a part of pedagogy. Thus, PP includes a civic responsibility of preparing local grounds conducive to peace work.
- 2) Proximity to the work field brings change in perceptions which are vital to shaping peace pedagogy through local wisdom.

- 3) PP must be designed after listening to everyday voices from the work field because “peace” for people at the grassroot levels means rescue from the local oppressive forces disrupting everyday routines of life.
- 4) Peace initiatives start at core: in small, marginalized populations, in mind and body through education and service
- 5) Peace teaching and service needs to be organic in nature: must align the importance of teaching about self-worth and appreciation for preserving the human environment for physical and psycho-social growth.

### **Salient Features of Peace Pedagogy**

#### ***Elicitive***

All four participants discussed meaning making of peace as an elicitive methodology. This approach depends on understanding the nature of conflict surrounding an individual as faced in an everyday life. In this study, this individual can be the everyday life of a prostitute and her children, a young boy or a girl in a school who wants to discourage gender violence or advocate for physical and mental health, a struggling uneducated mother in a refugee household in an alien land, or educated men or women who seek ways of establishing peace in collaboration with cross border counterparts. Therefore, PP for all four participants is experiential in form and nature. From this experience, PP is devised to help achieve inner peace for establishing personal and societal peace.

A few crosscutting features of this elicitive nature of PP is not only to learn from the conflict climate first hand but also to nurture the growth of peace educators. This includes personal growth of peace educators like learning to adjust to policy politics in a conflict climate of India and Pakistan. Personal growth is referred in a variety of ways like “personal

disarmament” (Dr. G-India), revision of peace educator’s intellectual and responsive space (A-India), self-reflection to assess personal biases hemming on ego and social construction (K-Pakistan), and clearing our minds of stereotypes before committing to peace work (Z-Pakistan).

Adjustments to governmental politics includes understanding ways to work with religious and ethnic conflicts, bureaucratic administrative tape, and corruption. In a nutshell, PP starts with the agents of peace work who constantly need to evaluate their intellectual and social standing and their ability to not restrained by procedural limits but by continuously engaging with possibilities. Thus, in the context of India and Pakistan, devising a peace pedagogy is an elicitation process of both intellectual and serendipitous potential (Dr. G-India).

### ***Nexus Approach of Peace Teaching and Activism***

The efforts of peace educators in India and Pakistan are essentially nexus in nature meaning various working blocks are interconnected within an organization and with other NGOs. This is so because each organization tackles with the oppressive forces of poverty and social discrimination (religious, ethnical, social hierarchal) when engaged in peace education and its advocacy. In doing so, they regard networking with willing officials, other NGOs, and courageous members of affected communities as critical especially in the absence of provisions at the governmental level. This networking with like-minded people is also important because it offers support and shares a lot of monetary burden and skill teaching in various fields. It also means that each PP initiative is made up of building blocks. Each block caters to one kind of need (Table 8). The common needs reported in the interview are empowering in the ways of obtaining additional sources of income, psycho-social needs, health and nutrition, and recognizing ways of staying safe and reporting misdemeanors. These requirements are in addition to basic literacy skills.

**Table 8**  
*Nexus (inter-connected) Pedagogy*

| NGO   | Various Teaching and Learning Blocks   | Networking   |
|---|--|--|
| Z-Pakistan NGO<br>Goal: Providing equal opportunities for education and social integration to the children of sex workers | Children center: Basic literacy, survival skills which include recognition of sexual harassment, reporting mechanisms<br>Vocation center<br>Psycho-social counselling<br>Health fares and clinics  | - Other NGOs for micro financing vocational training<br>-Punjab AIDS Program<br>-Provincial Union Councils<br>-NGO run by youth in universities and medical colleges to help in miscellaneous ways<br>-NGOs run by local former dancing girls  |
| K-Pakistan NGO<br>Goal: Addressing issues related to terrorism and socio-political awareness among youths                 | 1)Teaching youth and women in Afghan Refugee households:<br>Basic literacy<br>Psycho-social skills: self-worth and integrity<br>Recreational opportunities like Sports and Arts<br>2) Residential Youth workshops for critical social awareness about violence and   | -Partnership with Local NGOs for vocational training<br>-networking with young graduates to use their services in counselling and health related events<br>-Partnership with Afghan consulate and provincial government of Khyber Pukhtunkhuwa |
| A-India NGO<br>Goal: Building connections and partnerships for long term social change                                    | South Asian Youth Conference<br>-Providing a safe place for across border friendship for peace initiatives<br>- Convening critical and dialogic discursive models for political and social issues common to both countries<br>Gender Workshops<br>-Training young boys and girls for service-based leadership program.<br>-equipping in knowledge, presentation, and rhetoric skills to raise awareness about gender- based violence, stereotyping, and empowerment. | Across border partnership with youth organizations, governmental officials for visas, boarding facilities and orientations<br><br>Partnership with schools, community elders, health workers, other youth organizations                        |

\*Teaching and learning includes advocacy through community engagement in almost every peace initiative mentioned in the table.

The Figure 8 above gives an overview how each NGO has various working blocks within an organization and then with other NGOs. Each NGO strives to address the needs of health, safety, empowerment, and basic literacy skills. The work is carried out by the staff in the organization, community partners, and through the expertise offered by other NGOs.

### ***Everyday Peace***

In the context of global South, educators are concerned with structural form of violence which disrupts everyday lives (Harris, 2009). Women, children and youth (ages 3-20) are the three kinds of population who are the most disadvantaged. In the work of all four participants, women and youth are common target populations and also agents of change. The conflict and violence against these two populations is also indicative of crimes such as sex and human

trafficking and terrorism locally and globally. One participant's peace work also includes empowering transgendered people. Therefore, all four participants' work is geared towards equipping women, children, and youth with basic literacy and social skills to choose non-violent attitudes in everyday lives. Peace in their everyday lives is conceptualized as peace in society. Therefore, the bottom line of devising any form of PP in India and Pakistan is akin to "everyday peace teaching framework" (Dutta et al., 2016; Zembylas & Loukaides, 2021). The framework emphasizes the development of skills and attitudes for achieving peace with the inner-self and society. The pedagogy in those instances teach skills of how to regulate one's emotions and understand the importance of living in harmony with human ecosystem. PP also teaches how to handle the doubts and mistrust, disagreements, or impediments in carrying out every day chores encountered due to safety and poverty issues. PP also includes ways to minimize hostility towards peace education and educators by members of community. Everyday peace, according to McGinty (2014), refers to "the routinized practices used by individuals and collectives as they navigate their way through life in a deeply divided society" (p. 549). Such everyday routines, in the context of Pakistan and India, are target points in PP. These instances include childhood right to education which is an option in the presence of poverty and socio-economic division in a society. Going to school involves issues of safety, violence, and displeasure from family members in many lives of poor children especially girls. Other issues include getting firewood or water from distant places, accessing everyday essentials like buying utilities from a market, coexisting without bullying and discrimination, domestic violence, influences on young children due to terrorism and social violence. All four participants' work for peace included ways to address above mentioned every day issues which people are likely to encounter on a daily basis.

One factor that stood out in the training of young people is the rejection of the idea of “tolerance” in the everyday life. Instead, the idea of “acceptance” and integration” is celebrated in PP. For example, K-Pakistan explained that her organization understood that people need to understand the idea of “acceptance” for co-existence with Afghan refugee communities. When asked, K-Pakistan brought to attention the conflict climate feature, “Afghan refugees are here to stay for an uncertain time... it’s better for local people to accept them as a part of society. One tolerates or endures the presence of strangers when one knows that they are here some time. Just like the concept of having guests over in your house.” Similarly, Dr. G- India and A-India, explained, “The conflict between India and Pakistan is deeply rooted in historicized politics and religious rivalry. The only way moving forward is accepting it [conflict] and finding solutions through pedagogy appealing to humane relational wisdom rather than intellectual propositions.” (Dr. G-India). Thus, PP must help develop this relational wisdom by providing friendship opportunities through constructing spaces for critical discourses and cooperation that are mutually beneficial for all. Tolerance only propagates temporary resolution but builds long-term anger and dissatisfaction which erupts into violence when circumstances allow (K-Pakistan).

### ***De-controlled/De-constructed Pedagogy***

Another important feature of PP practiced by peace educators is deconstructing the immediate stigmatic system surrounding the impacted individuals. This is different than decontextualizing the conflict climate before adopting any pedagogy to address the conflict via education. Postcolonial education theory objects to the decontextualizing of impacted individuals from systemic symptoms in their immediate world because this approach negates a wider systemic analysis that situates dysfunctional behavior in the context of economic, sociocultural, and political structural conditions and influences. On the other hand, deconstructing the

immediate systemic oppression means a temporary physical removal from the oppressive climate to allow critical thought processes to settle in. Peace educators in India and Pakistan referred to this technique on three occasions when they deemed it necessary to allow freedom of expression and speech to encourage open inquiry and decision making. Z-Pakistan's NGO adopts it when prostitutes and their children wanted a removal from their neighborhood for children to find healthy spaces for thinking and maturing. Similarly, A-India mentioned gathering youth in the evenings in an informal style outside the mandatory sessions of conferences. He reported that those are the best times when friendships and significant partnerships across border happen to continue peace work. Along the same lines, K-Pakistan very openly shared that seminars are not successful platforms for dialogic or critical reasoning because teachers and administrators send students with set questions to upset the peace agenda of such initiatives. She eloquently shared how she had been specifically asked to not share about gender violence, religious harmony, or mention cruelty and oppression faced by women in a society. The only time when students come out openly with questions and seek knowledge and resources is informal evening dinners in such seminars. To counter this challenge, PP adopts creative ways such as residential workshops in which students come out of university grounds and their influences. Z-Pakistan's NGO provides boarding facilities all equipped with counselling, vocational opportunities, and recreational possibilities. According to all these educators, such pedagogy allows discussions in a safe environment, friendships and partnerships to minimize the effect of "otherness", and disillusionment of concepts and indoctrination which at least opens up the possibility of cultivating empathetic attitudes in young people. They respond differently to stigmatization and opt for resolution techniques when they go back into their environment.

Another initiative is arranging Residential Workshops with university students to create safe places to discuss about politically controversial issues and local societal crimes like gender violence, religious extremism, and basic civil rights. Both K-Pakistan and A-India shared how their workshop and similar incentives open up with mindful exercises to encourage appreciation of self and environment. “You cannot imagine how many young Afghan boys erupted into tears while walking on grass barefoot or just lying down under the shade of trees. We have seen that all!” (K-Pakistan). Similarly, A-India mentioned, “We start off with morning exercises of mindful activities to help them achieve some sense of inner peace in bodies and leaving their troubles behind for a while. These exercises prepare minds to be more accepting, calmful, and rational during workshops.” Both believed that such start offs bring into focus the workshop and its objectives. Young people are able to leave behind stereotypes and institutional pressures and open up to think differently.

### **Discussion**

In the context of India and Pakistan, political, religious, and nationalistic agendas are reflected in the curriculum (Lal & South, 2016). Hate and antagonistic materials are visible in the texts against minorities as well as neighboring countries and the West (Khan, 2018). This is in contrast to what the National Educational Policies and National Curriculum Framework otherwise emphasize social justice and global citizenship. Therefore, there is a contradiction in official documents and praxis. In the climate of such contradictions, the peace work of NGOs is potentially a good start to explore courageous efforts for peace teaching and activism. This is because NGOs are relatively free of governmental affiliations and curriculum demands. Due to their relatively free functioning, there are better chances for NGOs to reach people at the grassroot levels and break the cycle of distrust at the hands of the governmental policies and

ideological agendas. The staff members and volunteers depend on their firsthand experiences of socio-political violence as the citizens. This minimizes the “othering” effect and makes the work of NGOs more welcoming in their work fields. Even in the presence of foreign workers on the ground, local volunteers and staff are known to diminish the effect of outsiders. The NGOs work autonomously and develop their meaning-making of peace through trial and errors. NGOs learn through years of working how to navigate the difficult waters to find spaces of work opportunities with provincial administration and local members of the impacted communities. This proximity helps peace educators and workers to shed their stereotypes and find effective tools of language and outreach to continue working for peace. All of the above are good reasons to recount the work lives of peace workers in NGOs to contribute to the decolonized peace pedagogy.

The peace educators and activists from India and Pakistan understand peace as a transformative state of living in which members of the affected community first recognize their self-worth and appreciation of their environment and second believe that this self-worth is extended into everyone’s respect and wellbeing. Therefore, the flow of the teaching for peace is from the core to the peripheries. The work for peace teaching 1) starts in healthy minds and bodies, 2) encourages early interventions, and 3) initiates in small local communities. Conflicts and violence are part of everyday lives. Therefore, peace educators emphasize developing skills and attitudes to battle these everyday conflict forces. These everyday conflicts are identified as a result of poverty, harassment, social discrimination, and ideological hegemony. An important point is that three peace educators identified oppression from the local elite and not from foreign entities. People at the grassroots level, inspire a rescue from this local oppression and expect to live peaceful lives without a fear from their elite countrymen. As this is a form of internal

oppression in routinized lives, the efficacy of peace teaching and work is thought to be maximized by utilizing only local wisdom.

In the wake of understanding peace as a rescue from local oppression, PP is also described as a tool to provide safe opportunities to allow critical thinking, physical growth, and the development of attitudes fostering co-existence. The pedagogy is nexus in nature and deconstructing in implementation. By nexus, means peace teaching is aspired to be made up of many blocks according to the need assessment. Deconstructing means temporal removal from stigmatizing environment. For example, peace teaching initiatives with the children of sex workers and refugee households include teaching units in socio-emotional exercises, health and nutrition, vocational skills training, and recreational opportunities. These teaching units are in addition to the basic literacy skills and critical discourses which are mandatory for all peace teaching initiatives. These various blocks are run by university graduates to assist NGOs in their peace teaching initiatives. Whenever possible, NGOs find safe spaces for temporal removal from stigmatizing environments and conduct their educational programs in residential workshops or boarding facilities.

As mentioned earlier, peace is understood as peaceful everyday life. The countries of India and Pakistan are highly divided societies. The division is religious, ethnic, linguistic, and economic. Therefore, pedagogy is aimed at developing attitudes encouraging harmony. One striking lesson in pedagogy is the rejection of the idea of “tolerance”. Instead “acceptance and integration” is celebrated through pedagogy. This makes sense in the patchwork societies in India and Pakistan.

“No matter how different languages, clothing, and ethnicities are, everyone is a citizen of one country. The matter of uniqueness is further complicated with refugees living within

us and relatives living across the border. Therefore, the way forward is to learn “accepting” others as they are ... and teaching about [peacefully] living with them.’ (K-Pakistan, 2021)

The constant challenges described are working with governmental administrative tape and funding. Political tensions between India and Pakistan also hinder peace initiatives and interrupt critical discourses for longer periods. Religious ideologies are also considered a big hurdle in the framing of communicative tools and reasoning strategies for pedagogical reasoning. This pedagogical side of peace teaching is stressed as the most needed area to work on, yet the subject which is the least addressed in the peace work.

### **Conclusion**

This phenomenological interview study uses an inverted intellectual strategy in keeping with a postcolonial educational perspective. Instead of using Western knowledge and standpoints, the study aims to learn from the practices of peace educators on conflict-ridden grounds (in this case India and Pakistan) and how they find channels to continue working for peace through education and activism in the absence of governmental support for peace teaching. Phenomenological interviews of four participants (2 from each country-India and Pakistan) provided data for three main inquiries: 1) the meaning-making of peace devised through local wisdom 2) challenges and successes shaping peace pedagogy 3) and the nature of peace pedagogy suitable for local conflict scenes. Peace educators working at the grassroots levels are self-motivated individuals who describe peace teaching as similar to peace activism which is also a part of their pedagogy. Their stories highlighted the active roles of youth and women in breaking stereotypes of gender-based violence, terrorism, cross-border peace partnerships, and roles in governance despite being the most vulnerable populations. The operating mode is akin to

an everyday peace project in which peace educators strive to establish peace in personal and social lives demonstrated in routinized life and then in relation to a global perspective. The challenges included COVID, absence of governmental support, corruption, dearth of funding, lack of teacher training, bureaucracy, poverty, religious indoctrination, and funding. The pedagogy is illicitive, de-centering, and nexus in nature dependent on networking with other NGOs, officials, specialized personnel, and community members. This research can further be generalized and replicated to report similar peace work initiatives in the regions of intractable violence around the world. Such a bank of knowledge can be an impactful resource for learning how sites of decolonial peace pedagogy can be developed and brought into action for local communities in the post-colonized regions.

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## **Chapter 5: Synthesis of Findings and Conclusion**

This research project on decolonial peace pedagogy is a result of in depth reading for four years and focused strategic research and writing for about two and a half years. This journey constituted formulations, rethinking, and many shifts in thought patterns and understanding of the major concepts of postcolonialism, decolonization, branches within the discipline of peace studies, and theoretical frameworks. While working on the three articles, and circling back and forth to do revisions, I could see the interdependence of many concepts like cultural relativity and teachings of universal essential humanism in teaching and learning for peace. Delving deep into the tensions between human idealism and its achievement due to human interference, brought me face to face with the constraints of including peace education in the mainstream curriculum. On the other hand, this study also brought to the surface many success stories encouraging me to write about the possible sites of implementing peace pedagogy despite the difficult non-supportive socio-political environment in India and Pakistan.

In this final chapter, I will attempt to synthesize the results from the three articles (Chapters 2, 3, & 4) by stating the overarching goal and related questions that helped achieve the main premise of this study. I will also synthesize prominent features and some important considerations of decolonial PP in India and Pakistan for implementation. This will be followed by some learning standpoints that helped me think further on many conceptual ramifications for peace pedagogies and their implementation. Lastly, the chapter will conclude with the significance, limitations, and future implications of this study.

## **Overarching Goal**

Peace education includes an understanding of basic human rights education and the essentials of how to become responsible global citizens. On the second level, peace pedagogy enables students to cultivate the skills of conflict resolution, seek alternatives to violent attitudes, and develop the means to improve living conditions in societies for peaceful co-existence with all. While the goal of peace education is universal in definition, its ideation and route to sustainability are highly contextual. This means the legitimacy of the meaning of peace is culturally relative and any universal assumption about the meaning of peace could result in violence.

In rejection of the universal assumption of peace, decolonial thinking is applied to assess the meaning-making and teaching of peace by community members and peace educators in India and Pakistan. Keeping the decolonial argument at the forefront, first this study interrogates the practices of peace pedagogy in the Global South (Africa, The Middle East, and Asia) as recommended and used by the scholars in the region. Next, the knowledge gained in the context of the global South is explored in conjunction with the peace education scene in India and Pakistan. It is done through the study of formal and informal educational platforms and the work stories of peace practitioners at the grassroots level to contribute to decolonial practices of peace pedagogy. Thus, the following question was formulated to address the overarching goal of this study:

What are the recommendations for implementing PP in India and Pakistan after overviewing decolonial peace teaching practices in the global South and especially in India and Pakistan?

## **Related Questions in three articles to help achieve the overarching goal**

### **Article 1**

- What are the recurrent themes of pedagogy and what instruction methods and aims are employed for the resolution of conflicts in postcolonial lands?
- Which theoretical concepts are dominant in the framing of PP?
- What are the challenges and influences in devising peace pedagogies?

### **Article 2**

- How is PP described and conceptualized in the academic courses, policies, and websites in Pakistan and India?
- In what ways does PP align with the nature of conflicts locally and teach about the resolution of conflicts?
- What adaptations can be made from the knowledge gained through PP in conflict-ridden regions internationally?

### **Article 3**

- 1) What challenges and success stories are shared by peace educators in India and Pakistan and how do these factors shape their peace pedagogies?
- 2) How do the participating educators reflect on their experiences and meaning-making of peace in their role as peace educators?
- 3) What peace pedagogy is recommended by the participating peace educators to achieve sustainable inner and social peace?

## Synthesis of Findings for PP Implementation in Three Articles

### *Theoretical frameworks Informing the Study*

It was critically important to work with decolonial educational theories to address the conflict mapping in the postcolonial lands. Postcolonial lands suffer from anxiety, distrust at the hands of unstable politics, developing economies, and social discriminations – the kind of conflicts that are the product of the centuries-long rule of foreign Western domination and are termed as “postcolonial haunting” because of their ongoing nature of the conflict (O’ Riley, 2007). Given this argument, first the choice of theories undergirding this research project was based on the alignment between the kinds of conflicts unfolding in postcolonial lands and the nature of conflicts described in the theories. Second, I considered how a theory is used to develop a frame of reference to understand the basics of decolonial peace pedagogy and analyze the current state of peace pedagogy in India and Pakistan. To understand the nature and grievances of the postcolonial conflict scene, I engaged *The Theory of Structural Violence* by Galtung (1969) and *The Theory of Cascades of Violence* by Brathwaite and D’Costa (2018). I also drew upon the *Theory of Positive Psychology* (Seligman (1998) to understand the nature of decolonial peace pedagogy which help develop the foundation for analyzing the status of peace pedagogy (Seligman & Csikszentmihalyi, 2000) in India and Pakistan. I noticed interestingly, though peace education scholarship focuses on ways to build Peace, most theories highlight words of destruction. The above two are examples among many other labels like oppression theories (Young, 2014) and social conflict theories (Marx, 1848; Mills, 1979) read in Horton, 1966). Therefore, I wanted to study peace pedagogy from the perspective of instruction as a motivator for building hope and encouragement for a moralistic and ethical society. *The Theory*

*of Positive Psychology* (Seligman,1998) provides the constructive lens to study the features of decolonial PP.

Below is a brief explanation of how these three theories are aligned to study the postcolonial conflict state and features of the decolonial PP.

***Theory of Structural Violence by Galtung (1969).***

Structural violence refers to the multiple ways in which social, economic, and political systems expose particular populations to risks and vulnerabilities leading to increased morbidity and mortality. It is also referred to as the conditions in which social institutions under corrupt administration harm certain groups of people by making basic human needs inaccessible to them. This harmful living environment thus induced is similar to colonial conflict which also operate by nominating certain groups from local grounds for power-sharing while excluding others. The colonial cliché of “divide and rule” is in alignment with structural violence as both create economic disparities, the “othering effect”, and nationalistic divides.

***The Theory of Cascades of violence by Brathwaite and D’Costa (2018).***

This theory uses the criminology lens to describe the violence occurring in everyday life as a by-product of war and crime. Postcolonial lands suffer from various forms of war-civil wars and more recently the war on terrorism after 9/11. Pakistan was in the middle of this war on terrorism. The theory explains the impacts of war and crime as a cascade washing over and weakening of the foundations of society. Poverty, religious violence, inequality, and corruption are some indicators described in the theory. Another feature that makes it relevant to the lands of India and Pakistan is its insistence on the refugee population as nodes of both targeted attack and recruitment into violence. Africa and South East Asia, in particular, deal with this kind of crisis where religious institutions and refugee populations are exploited due to poverty and become

agents to spread violence in society. All these features of conflict are described in the context of South Asia (India, Pakistan, and Bangladesh) and are replicable to describe any postcolonial conflict mapping. This makes the use of this theory highly appropriate to use in this study.

### ***The Theory of The Positive Psychology (Seligman, 1998)***

The theory of Positive Psychology proposes that it is time to challenge the assumption of the disease model which looks at the deterioration of the human system only pathologically (Park & Peterson, 2008). Positive psychologists started to demonstrate confidence in building peaceful human societies by concentrating on the positive side of the human mind and diagnosing “what actions lead to well-being, to positive individuals, to flourishing communities, and a just society.” (Seligman & Csikszentmihalyi, 2000, p. 560). In parallel, PP is also informed by instructional methods that promote skills to maximize mutual understanding, respectful behavior, and ways to reduce the harmful nature of the conflict. This also represents the complementary shift from only studying the nature and origin of conflicts to finding ways to teach coping mechanisms to reduce conflicts. Therefore, the objective of both worldviews is to decelerate mental and physical harm by focusing on honing human skills to establish mental and physical peace.

### **Salient features of Approaches to PP in Postcolonial lands in the Global South (Asia, The Middle East, Africa)**

Decolonial peace pedagogy (PP) in the context of postcolonial lands has two levels of implementation: 1) learning about conflicts and meaning of peace and 2) developing skills to improve conditions of living for inner and social peace. Both aspects of decolonial PP are co-constructed with the participation of local wisdom to make the meaning of peace relevant to the members of the community. Therefore, in addition to developing skills for conflict resolution

(e.g., mediation and reasoning) and practicing alternatives to violence (ethical and moral decision-making in everyday life), peace pedagogy is also about equipping students/community members with resources to improve living conditions. This includes vocational training to supplement income, lessons in keeping hygiene, reporting mechanisms for crimes, and management of local resources like land and water. For example, youth are identified as pivotal as agents of counter terrorism and tactical agents of development (Agbiboa, 2015). However, such practical instances of PP implementation in real life issues are rare in the context of India and Pakistan despite their inclusion in national education policy papers. In the absence of formal curriculum support, self-motivated NGOs are active in equipping marginalized populations with peacekeeping, life-sustaining, and self-empowering skills through informal educational programs.

Peace activism is stated as a part of peace pedagogy. Peace activism is a social action taken into society through youth and other community members who participate in community service projects regarding real-time issues. This involvement in meaning-making experiences have a direct influence on individuals and society. For example, one study describes youth organizing radio drama to spread awareness about local issues (Bau, 2019). However, this kind of peace pedagogy which depends on the community's construction of meaning-making of peace also has deeper repercussions in the absence of teacher training. Peace activism via community projects have a direct influence on society, therefore, the underlying foundation of peace pedagogy must be carefully planned. In essence, teacher training is of real importance so that they can best support student in how to address the issue, adopt a safe narrative, decide the timing and secure community's support for the students' work.

There are plenty of references to SDG 2030 in the framing of PP in the context of postcolonial lands. The work of the UN is highly relevant and explores conflict mapping in conflict-ridden regions better than in the West. UN SDG 2030 provides foundations for technical training that can help counter food insecurities (Warinda et al., 2020), employment, and social service issues (Abro et al., 2014) that are at the heart of PE in the regions of ongoing conflicts. The section under SDG goal #4, elaborates on the need for training youth for sustainable and equitable education through galvanizing social action.

In the context of the global South, educators are concerned with structural form of violence which disrupts everyday lives (Harris, 2009). Therefore, peace in everyday life is conceptualized as peace in society. In the context of India and Pakistan, transformation for peace via education starts at the core i.e., in mind, individual attitudes, and local communities. Therefore, PP aims to cultivate non-violent attitudes. This includes how to regulate one's emotions and handle the doubts and mistrust in routinized practices used by individuals and collectives as they navigate their way through life in a deeply divided society (Mac Ginty & Firchow, 2014). Teachers on all levels require training in peace teaching to stop conscious/unconscious dissemination of certain ideological biases and assumptions that are pervasive in the culture due to religious and nationalistic agendas. This training is also important for safety reasons (Ahmed & Baxter, 2007). In the third article, peace practitioners described many instances when a certain peace initiative was recalled due to sabotage by religious and nationalistic hardliners (Chapter 4). It took them years to shape pedagogies like residential workshops and inter-group dialogues with community members to continue teaching for peace.

## **A few Prominent Content Features of Decolonial Peace Pedagogy**

Through the three articles, I argued why decolonial peace pedagogy is important to consider when working and teaching for peace in postcolonial lands including India and Pakistan and not the established methods of PE in Europe and the U.S. Below, I will summarize a few findings stating how the most common features of peace teaching which include mediation, media advocacy, teachings of tolerance, and ethical values have a different understanding in life matters than what is comprehended in Eurocentric countries.

Teaching mediation using the local understanding of conflict resolution is a good example of decolonized peace pedagogy. Mediation by Western standards is fully rejected in the context of the African, Asian and Arab regions. In Conflict Resolution Studies, it is largely viewed as a false Western panacea, a methodology imposed from outside and thus insensitive to local/ indigenous problems, needs, and political processes. Instead, mediation, that is rooted in centuries-old local culture and religion is recommended. Such mediation brings trust for all parties involved. This issue of legitimacy in mediation is discussed vastly in the context of Africa (Duursma, 2020) and Arab regions (Pely, 2018) which constantly questions the reliability and commitment of the West as a third-party intervention (Akpinar, 2016).

Another good example is the continued advocacy for using Peace Journalism in unstable postcolonial regions despite its western objection to the difference between reporting and peacebuilding (Hackett, 2011a, 2012b; Hyde-Clark, 2012;). The studies done in the postcolonial regions keep in view the dominance of foreign militarization and political stake-holding in the governmental processes. Peace scholars, therefore, look at the role of Peace journalism as a means of preventing misinformation that may glorify foreign diplomatic efforts and peacekeeping missions. In such a climate, Peace Journalism is considered an effective pedagogy

to teach students ways to collect evidence, how to choose between options, become systematic in recognizing the credibility of claims (Stevick, 2020), and know the truth for themselves and their nation. With this training, students' participation in the journalistic process can provide insights about taking "peace initiatives and making non-violent solutions more visible and viable" (Center of Global Peace Journalism).

Another interesting pedagogical feature that stood out in my research is the rejection of the idea of "tolerance" in the everyday life. Instead, the idea of "acceptance" and integration" is celebrated in PP in India and Pakistan. For example, in the case of the refugee population in Pakistan (Chapter 4), the peace practitioner emphasized that the people need to understand the idea of "acceptance" for co-existence with Afghan refugee communities. It is so because refugee populations enter to stay in foreign lands for uncertain periods. An Indian counterpart stated the same concept of acceptance concerning the historicized political tensions between two countries as a way forward.

The contents of the decolonized peace pedagogy can be best described through the concepts of humanizing pedagogy and participatory action. While coding and analyzing PP (Instruction methods and aims), I constantly encountered themes in which human values and the participation of community members were emphasized in PP. Both guiding principles aimed at establishing a peace culture by resolving conflicts using local wisdom and goals of cultivating human attitudes based on moral ethics relative to local grounds. For example, some of the pedagogical labels mentioned are human-centered designs (Mehta and Gleason, 2021), techno-agriculture education for diminishing poverty (Warinda et al., 2020), everyday peace practice for happy lives (Zembylas & Loukaides 2021), Adventure learning (Veletsianos & Eliadou, 2009) through the live transmission of expeditions to generate empathy, and Forgiveness-Art (Cordoba

and, 2020). As a result, the end goals of PP are centered on human ethics and community participation to establish a climate of peace.

## **Learning Standpoints**

### ***The Efficacy of NGOs in Peace Teaching***

One of the most important learning points for me is the role of self-motivated peace practitioners in India and Pakistan. The interviews and their work stories taught me about hope and the value of perseverance. The role of NGOs has received mixed critique in initiating peace education in postcolonial lands (Orjuela, 2005). On one hand, they are eyed with distrust when organizations pursue their peace education goals with the help of foreign funding, and on the other hand, NGOs are assessed to be more autonomous of governmental policies, henceforth, more effective in establishing peace education goals. Many scholars in Pakistan and India have encouraged NGOs to continue their work (Ahmed, 2018; Khan et al., 2018). The third article in this study highlighted the standalone efforts of NGOs in India and Pakistan in the sense that the self-motivated teams continue working by not solely depending on foreign funding. Some of the important findings are shared below:

- 1) Funding is always welcomed but not always available. Therefore, NGOs network with other local NGOs to share monetary burdens, knowledge, service, and human resources. I described it as nexus pedagogy in the third article (Chapter 4). Also, this networking is an effective way for peace pedagogy to tackle multiple daily life problems. This approach to peace teaching is touched upon by Braithwaite and D'Costa (2018) who describe the postcolonial conflict scene as a cascade of numerous violent nodes which could only be addressed through meta strategies to prevent crime and conflicts in a society.

- 2) NGOs may go into hibernation; however, networking helps in keeping connections alive. The peace practitioners defined networking as more sustainable than partnering as the former develops friendships and like-minded goals for peace. NGOs come together to work on a peace initiative whenever the opportunity for peace education materializes. An Indian peace practitioner called it the practice of 3S's: Synchronicity, Serendipity, and Synergy (Dr. G-India).
- 3) Another hopeful aspect is the numerous work options that open up through PP. PP in postcolonial lands has an essential component of equipping people with skills to improve living standards. NGOs provide the space for entrepreneurship, small home businesses, and tuition centers.

### **Significance of the Study**

The nucleus of this study is to explore the possibilities for the implementation of PP in the South Asian region (Pakistan and India). Since initiatives for PE in Pakistan are next to none when compared to other regions in South Asia, this study can be of considerable significance as the first detailed exploration of studying pedagogical opportunities for the implementation of PP through document analysis, efforts of NGOs on formal and non-formal education platforms, and through the study of PP in the global South (The Middle East, Africa, Asia). Therefore, this study explores the challenges and possibilities of implementing PP through comparison and current investigation of the PE scene. I believe it is significant because of the geopolitical positioning of the region, unfavorable governmental policymaking, and entrepreneurship possibilities.

The region of the subcontinent occupies a strategic geo-political location which makes it a home of international attention when it comes to politics, military competency, and nuclear

power. In addition, it is home to transit links between Europe and Asian countries because of the Arabian Sea in its South (Niyozov & Lalani, 2018). Pakistan has played a vital role in leading the withdrawal of the Soviet Forces from Afghanistan (Khalid & Mushtaq, 2021). More recently, Pakistan is in the picture for the “war on terrorism” for all the right and wrong reasons. The political ties of India and Pakistan with nations like the USA, China, and the Arab world play a significant role in world politics and henceforth major cause of political and religious riots in the region. This climate makes the effective implementation of PE all the more urgent though this very climate also makes it challenging.

In the instance of PE development in Pakistan and India, the policy regulating authorities have to be cognizant of sensitive issues like religious, ethnic, and political diversities that create conflicts edging on structural inequality (Ahmed, 2018). In this scenario, bringing students and teachers together for PE is a feat that emphasizes freedom of thought, instruction, and social action. PE must size up to this reality and examine the likely outcomes of introducing PP in the formal educational system before proceeding to put time and effort into its formulation.

Therefore, this study could play a significant role by

- providing examples of content, instruction, and ways of building community through peace pedagogy for other postcolonial lands
- sharing stories of hope from self-motivated peace practitioners in the region
- offering insights into gaps concerning theorizing of PE and PP in official documents to practice in the classrooms
- stating features of postcolonial conflicts and how they impact education and resultantly what areas ought to be addressed in teacher training for PE

- emphasizing the decolonial PP strategies exemplified by local and international peace practitioners with or without funding

I also want to emphasize here the enormous opportunities for students to learn and exercise peace and social action in society, which is a positive incentive when exploring affordances in postcolonial lands. Therefore, studies like the third article (Chapter 4) not only propagate decolonial ways of PP for the moral betterment of society, but offer insights into how PE could offer extensive economic gains by providing employment opportunities. These opportunities could be made available within NGOs, vocational training centers, the government sector, religious organizations, and personal social action initiatives when a country has a developing country status. Thus, PE is also strategic in developing a sustainable ecosystem for achieving peace in societies through the establishment of peaceful societies via education and creating economic and entrepreneurship opportunities for people to improve living standards.

### **Final Comments**

At the end of this research project which included an overview of peace pedagogy discussions and implementation junctures, document analysis of formal and informal peace teaching practices, and the inspirational peace teaching activism in India and Pakistan, I would like to suggest a few implementation revisions in the educational system in both countries.

First, the government education sector must make efforts to include peace pedagogy systematically at all levels starting from the initial stages of learning. This requires including peace education under its own banner clearly stating the objectives of cultivating peacemaking skills at personal, inter-personal, and social levels encompassing national and global citizenship responsibilities for maintaining peaceful lives. Logistically, this involves curriculum planning ensuring the inclusion of contextually relevant peace teaching topics, learning objectives and

outcomes, and an instructional strategy involving knowledge acquisition and its demonstration in a community. In addition, teacher trainings and certifications to teach this curriculum is the priority. This is critical because structural bias, discrimination, and limited educational training in the issues of social justice is the biggest hinderance to the implementation of peace teaching in India and Pakistan. I call it structural because it is embedded in textbooks and is manifested in decision-making processes regarding education. Ahmed and Baxter (2007) explore how “enemy” images are pervasive in textbooks through the hateful religious and political narratives. Such hateful “indoctrination influences processes of peacebuilding and nation building.” (p. 7)

Further, this study brings to light a few positive changes that are now being introduced in the government education system including education for peace in national education policies in both countries. For example, Indian educational efforts exhibit intentional signs of peace education in the formal curriculum. Similarly, civil society organizations in Pakistan are bringing in crucial elements of coexistence, gender equality, and social justice in education. These have the potential to further the process of peace within Pakistan and India; between both countries, and facilitate a better relationship with other countries in the region and globally. However, detailed analysis also indicates that there are many gaps which disrupt the successful implementation of peace pedagogy. The educational platforms in India and Pakistan need to identify these gaps and structure linear peace education projection starting from early childhood education to graduate levels and then branching out in professional development programs. This thoughtful and unanimous inclusion of peace pedagogy at all levels can only address the systemic socio-political violence in India and Pakistan.

## **Limitations of the Study**

The study attempts to provide a holistic picture of challenges and opportunities for the implementation of PP in India and Pakistan by comparing and contrasting the local and international postcolonial PE scene. However, the findings are based on limited data. A literature review is from one database, accessed for six months for the collection of articles, and the study does not account for the scholarship after that time. The scholarship on PS, PE, and PP is very dynamic and widely taken up by scholars from around the world in the past decade. Similarly, the data studied for document analyses are limited to what I could access. In particular, the six universities and websites used for the data collection do not demonstrate the complete picture of PE in India and Pakistan. This information represents just a slice of time. Further research would include more in-depth case studies of these other PE programs at universities in the global South. So much of the information on the website was either unavailable or not updated. This was because of the interrupted peace work due to political tensions between Pakistan and India. Also, four work stories, though very forceful and informative, are just like a scratch on the surface to generate a picture of PP and its implementation. Further research with peace educators can build on this study to provide a more in depth understanding of how PE is supported and constrained in the subcontinent.

## **Future Implications**

Despite the abovementioned limitations, the study is a good beginning to investigate PE and PP opportunities on local terms and from a decolonial perspective. This paves way for optimistic efforts to find ways to implement PP despite the difficult conflict climate. The nature of the conflicts is very dynamic in postcolonial lands and changes with every location. This study can be replicated with adaptations to find local meaning-making and sites for peace initiatives in

multiple ways. Such a bank of knowledge could become a good resource for decolonial PE for regions with intractable conflict scenes. These initiatives can also develop networks of peace work, making it possible to establish sustainable peaceful societies without foreign funding and personnel.

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## LIST OF ABBREVIATIONS

|                                 |   |
|---------------------------------|---|
| Peace Education                 | PE  |
| Peace Studies                   | PS  |
| Peacebuilding                   | PB  |
| Peace Pedagogy                  | PP  |
| Non-governmental organizations  | NGOs                                      |
| Document analysis               | DA  |
| Inductive analysis              | IA  |
| Deductive Analysis              | DeA                                       |
| Positive Psychology             | +Psych                                    |
| Culturally Competent Psychology | CC+Psych                                  |
| NEPP                            | National Education Policy of Pakistan     |
| NEPI                            | National Education Policy of India        |
| NCF                             | National Curriculum Framework             |
| NCFP                            | National Curriculum Framework of Pakistan |
| NCFI                            | National Curriculum Framework of India    |