Peaceful Textbooks: A Content Analysis

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Abstract

The advancement of social, economic and political conditions in the present world could not lead to shaping of behaviors desired for a peaceful society. This underpins the call for promotion of global peace through education. The present study examined the primary school text books in terms of peace themes mentioned in the thematic model for peace education curriculum proposed by Balasooriya in 2001. Quantitative content analysis using Shannon Entropy was done to trace the extent of peace themes representation in the text books. Next, thematic analysis was used to yield a comprehensive explanation for triangulation purpose. The sample included all the six text books of grade five - Urdu, English, Mathematics, General Science, Social Studies and Islamiat - taught in public schools of Khyber Pakhtunkhwa. It was found that peace themes were not integrated into the curriculum of Mathematics while Urdu text book was better aligned with the peace themes mentioned in the model.

Keywords: Peace education, primary school, text books, Shannon Entropy

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Introduction

Schooling is generally considered as a given good but it may perpetuate and reproduce violence. Harber (2008) mentioned corporal punishment, sexual harassment, racial violence and examinations as the ways in which schools may perpetrate violence or train students to be violent. In such a situation, peace education is the solution. The change brought this way would be self-generated and hence longer lasting in contrast with the one imposed form outside.

Peace education provides solutions to the situations of conflict and violence. Violence, Gurr (2000) believes, primarily originates from frustration that leads to aggression, if prolonged. However, we cannot simply restrict peace education to inculcation of non-violent behavior as it refers more broadly to fostering human values like love, trust, kindness, respect, co-operation, equality of rights etc. that could make earth a better place to live. In fact, peace education is an elusive field. It is a pathway or a process. It is only when we put peace education into practice that we realize that it isn't simply a goal or an end in itself. The areas that come under its umbrella include human rights, non-violence, justice, equality of rights, safety of environment, fulfillment of basic needs, conflict management, disarmament, citizenship, civic sense, women's rights, global citizenship education, multiculturalism and so on. However, it could broadly be classified into inner peace, social peace and peace with nature (Balasooriya, 2001). Peace education is the knowledge which helps an individual to opt for those values which negate violence and support for peaceful resolution of conflicts and hence, build a culture of peace (Reardon, 1988; Harris, 2004). This proactive approach is founded on the concepts of positive and negative peace.

Johan Galtung was the first one to coin the terms namely peacekeeping, peace-making and peace-building as the three approaches to bring peace. Peace keeping means to achieve peace using strength; Peace-making refers to the use of techniques of conflict resolution like mediation, negotiation, diplomacy etc. to settle the dispute between the conflicting parties and hence, leads to transformation and reconciliation expectantly. Peace- building focuses long term goals. The theorists of peace studies define it as an attempt to overcome structural and cultural violence (Galtung, 1975).

Children at primary level begin forming image of the world around them. According to the theory on child development, Piaget (1972) believes that children between 7 and 11 fall in the 'concrete operations' stage. Therefore, they are capable of perceiving things from the point of view of others. As six to seven years old children are often able to understand the concept of war, the programs of peace education need to be started at the primary school level (Simpson, 2004). Pakistan has witnessed frightening situations of violence after 9/11. The people of Khyber Pakhtunkhwa and Federally Administered Tribal Areas were the victims of nearly 70% of the suicidal attacks during 2002-2013 (PIPS, 2013). Educational institutions also remained susceptible to extremism (Abbas et al., 2016). The reasons behind might range from internal structural incompatibilities to the role of international power politics (Firdous, 2009) but this wave of terrorism is likely to leave deep emotional scars on the residents, especially children. Hence, there is a dire need for peace building interventions in these areas. To develop consciousness regarding social reality and solidarity particularly through classrooms and schools, various researchers, educators and reformers throughout the world have studied peace education.

> There is a demand for peace curricula at all levels of education; but those who demand   have only vague notions of what they ask for, and that is not necessarily their fault (Galtung, 1972). It is our fault as peace educators and researchers that we have not been able to present a sufficiently rich supply of information and materials to participate actively in this process. But it is not too late; we are still only at the beginning (Galtung, 2008, p.2).

In developing countries like Pakistan, text books are one of the significant learning materials for primary school students and particularly because, in certain settings, they are the only books available to them for reading (Lassig & Pohl, 2009). Recognizing this bitter reality, their role for peace building cannot be diminished. The study, therefore, aimed to identify the peace education content existing in the primary school curriculum of Khyber Pakhtunkhwa.

Purpose Statement

Most of the previous studies in Pakistan that we explored had highlighted the challenges of in-tolerance in the curriculum of Pakistan (Ahmed, 2004; Imtiaz, 2012; Naeem et al., 2011; Ghazi et al., 2011) but we could not identify

any literature which may provide evidence for the existence of peace education and messages of peace within curriculum. Therefore, a study was conducted in the province of KP to identify the peace content within textbooks of public sector primary schools.

Methodology

It was a mixed methods research that included data collection in two stages. At the first stage, basic set of information was generated through the analysis of currently taught compulsory text books at grade 5 level. The second level of data collection involved thematic analysis which served the triangulation purpose. The themes of peace education mentioned in the following thematic model of peace (Balasooriya, 2001) provided the conceptual basis for the content analysis.

Figure 1. Thematic Model of Peace (Balasooriya, 2001, p. 60)

The study was delimited to content of the books currently being taught at grade v published by the Peshawar textbook board (English, Urdu, Mathematics, G. Science, Social Studies and Islamiat). The target population and the sample of the study constituted these six text books.

Text Books' Content Analysis

In qualitative research, document analysis is a procedure to review documents to assess a topic considering the meanings associated with it (Bowen, 2009). To analyze documents, content analysis could be employed as "first-pass

document review" (Bowen, 2009, p. 32). Bernard Berelson, defined content analysis as "a research technique for the objective, systematic and quantitative description of the manifest content of communication." (Berelson, 1952, p. 18). Krippendorf believed that content analysis is "…systematic reading of texts and symbolic matter not necessarily from an author's or user's perspective." (Krippendorf, 2004, p.3). In this study, first quantitative content analysis was undertaken to trace the extent of peace themes representation in the text books. Further, the type of content analysis chosen in this study was conceptual analysis. In quantitative content analysis, the deductive approach is opted for (Hsieh &Shannon, 2005). Numbers are the product of quantitative content analysis which could be manipulated with different statistical procedures. The stages of quantitative content analysis mentioned by Rose, Spinks & Canhoto (2015) were followed.
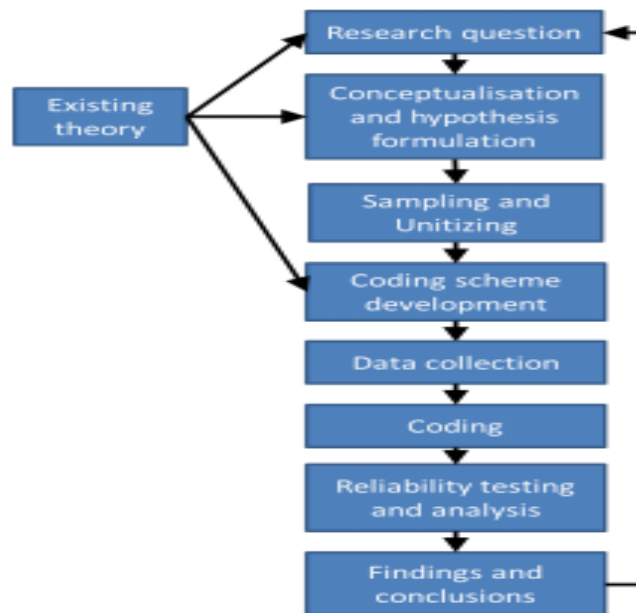

Figure 2. Stages of Quantitative Content Analysis (Rose, Spinks & Canhoto, 2015, p.3)

Following the above mentioned process, peace themes identified in the thematic model and the description of the core values they cover were categorized in the code book as this model played an instrumental role for

measuring level of peace content. A sentence was the unit of analysis. Next, each unit was analyzed carefully. The peace themes addressed were identified in the text, underlined, tabulated and frequency was determined. Then, the extent of peace themes representation in the text books was traced using Shannon Entropy Method.

In information theory, Shannon- Wiener diversity index or the Shannon-Weaver index is the quantitative measure used to describe uncertainty or diversity for a set of data represented by probability distribution:

$$H' = - \sum_{i=1}^{K} p_i \log p_i$$

Some of the users of this index favor to determine evenness (J') which is also referred to as homogeneity or relative diversity (Zar, 1999):

$$J' = H' / H'max, \text{ where } H'max = \log k$$

Here, k is constant and is equal to the number of categories in a set of data. Accordingly, the importance of an index depends upon its dispersion i.e., the greater is the dispersion, the greater is the degree of importance of the attribute.

In order to analyze the data yielded from the content analysis of the six text books of grade v, the procedure of Shannon entropy (1948) was applied rather than reflecting upon comparisons only and the respective weights or degree of importance of the peace themes in the text books was measured. It is one of the most important concepts in the information theory and has been extended to Social Sciences, Physics and so on.

Reliability and Validity

Reliability is essential "when human coding is employed" (Neuendorf, 2002, p.142). In content analysis, inter- coder reliability is necessary to assess the clarity and consistency of the coding scheme. This procedure leads to the revision of coding categories or rules, if required. To establish the consistency of coding the text (keyton, et al., 2004), inter-rater reliability is determined. For this purpose, Cohen's kappa (Cohen, 1960) statistics is used. We analyzed the content along with an English subject specialist (Curriculum Wing, Abbottabad). In this regard, the

sub-sample included randomly selected two peace themes (Be Compassionate and do not Harm; Respect for Human Dignity) and one text book (English). The results were 0.86 and 0.89. Content analysis lists were validated by experts from UNESCO, Curriculum Wing (Abbottabad) and Dr. Aslam Asghar (Education).

Thematic Analysis

Thematic analysis is mostly used for analysis in qualitative research. It refers to examining and then categorizing patterns identified in the data to yield an intricate explanation (Braun & Clarke, 2006). According to Braun and Clarke (2006), the six steps to do thematic analysis include familiarization with the data, initial coding, search for themes, review themes, define and name themes, and lastly to produce the report. In order to analyze and interpret text books qualitatively, we opted for theoretical or deductive thematic analysis. The rationale behind the choice was the efficiency of deductive analysis on account of established theoretical foundation. To interpret text and to confirm the trustworthiness of the procedure, the code book prepared earlier was needed to apply to the text. The ten basic themes mentioned in the thematic model of peace served as a priori template of broad category of codes. Each text book was read thoroughly and repeatedly. This lead to the coding of relevant segments of text, keeping in view the pre-existing model, in that particular book within each category. Then, a concluding analysis was linked back with the research question for the subject wise report separately.

Triangulation

Triangulation originally refers to the use of multiple methods of research or data collection (Denzin, 1978). Using a combination of content analysis and thematic analysis to analyze the content of text books, the triangulation of the findings was ensured.

Results

Table 1

Analysis of Peace Education Content in the Curricula of all Subjects at Grade V Level

					Peace Themes								
Text Books	Total Sentence	Think positiv	Be compassionat and do not harm	Discover inner peace	Learning to live together	Respec human dignity	Be you true self	Think critically	Resolve conflict non-violentl	Build peace in the community	Care for the planet	F	Rel.f
Englis	430	12	24	3	6	6	10	26	5	3	39	134	16.98
Maths	476	0	0	0	0	0	0	0	0	0	0	0	0
G. Sc.	822	0	0	0	0	0	0	0	0	0	72	72	9.13
S. St.	910	0	0	0	25	45	0	39	0	0	18	127	16.10
Isl.	768	9	43	0	56	25	0	0	47	0	0	180	22.81
Urdu	842	42	87	0	13	24	0	27	12	0	71	276	34.98
F	4248	63	154	3	100	100	10	92	64	3	200	789	100
Rel.f.		7.99	19.52	0.38	12.67	12.6´	1.27	11.66	8.11	0.38	25.35	100	

Table 1 depicts the relative frequency of each peace theme in the text books. The table also exhibits the text book wise relative frequency of the peace education content integrated.

Table 2 (a)

Normalizing the Data Set

					Peace Themes						
Text Books	Total Sentences	Think positi e	Be compassionat and do not harm	Discover inner peace	Learning to live together	Respec human dignity	Be your true self	Think critically	Resolve conflict non-violently	Build peace in the community	Care for the planet
English	430	0.1908	0.155844156	1	0.06	0.06	1	0.2826	0.07812	1	0.195
Math	476	0	0	0	0	0	0	0	0	0	0
G. Sc.	822	0	0	0	0	0	0	0	0	0	0.36
S. St.	910	0	0	0	0.25	0.45	0	0.4239	0	0	0.09
Isl.	768	0.1426	0.279220779	0	0.56	0.25	0	0	0.73437	0	0
Urdu	842	0.6667	0.564935065	0	0.13	0.24	0	0.2935	0.1875	0	0.355
TOTAL	4248	1	1	1	1	1	1	1	1	1	1

Table 2 (b)

Information Load of Peace Education Content in the Curricula of all Subjects at Grade V Level

Text Books	Total Sentence	Shannon Entropy Method										Total
English	430	0.3158	0.28969851	0	0.1688	0.1688	0	0.35713	0.199175	0	0.31878	
Math	476	0	0	0	0	0	0	0	0	0	0	
G.Sc.	822	0	0	0	0	0	0	0	0	0	0.36779	
S.St.	910	0	0	0	0.34657	0.35932	0	0.36381	0	0	0.21672	
Isl.	768	0.2779	0.356216602	0	0.3247	0.34657	0	0	0.226728	0	0	
Urdu	842	0.2703	0.322603052	0	0.26523	0.3425	0	0.359790	0.313871	0	0.36765	
TOTAL	4248	0.86412	0.968518166	0	1.10531	1.2172	0	1.08073	0.739774	0	1.27094	7.2466
I.L		0.3753	0.420622092	0	0.48003	0.52862	0	0.469357	0.32128	0	0.55196	3.1472

Table 2 reveals the information load of each peace theme in the primary school curriculum after normalizing the data.

Table 3

Significance Level of Peace Education Content in the Curricula of all Subjects at Grade V Level

	Peace Themes									
	Think positive	Be compassionate and do not harm	Discover inner peace	Learn to live together	Respect human dignity	Be your true self	Think critically	Resolve conflict non-violently	Build peace in the community	Care for the planet
Significance Value of Peace Themes	0.119	0.134	0	0.153	0.168	0	0.149	0.102	0	0.175

Table 3 shows the significance level of peace themes in relation to their part played in peace education content integrated into the primary school curricula.

Thematic analysis of all the six text books of grade v

English

- *Think positively.* There are only a few sentences in the book which focus on the theme that one should face life with a positive perception. The units "A great Leader", "I shall not live in vain" (a poem) and "Four things to do" (a poem) could help children identify characteristics for a positive change in themselves. However, much more could be added to encourage children to express affection, respect and appreciate others.

- *Be compassionate and do not harm.* The theme has been adequately discussed. The unit "A faithful dog" relates the story of a blind beggar's loyal dog to teach children to be kind to animals. In a similar vein, the unit "Advice of a sparrow" focuses to arouse empathy for birds. A poem "Helping others" gives the message to be compassionate towards others.

- *Discover inner peace.* "Festivals" and "Taking a tour", when read between the lines, encourage socializing for a joyful and contended living. However, there is nothing about the intended discipline in speech and behavior.

- *Learning to live together.* The theme is touched upon in fragments and hence, the extensive concept building could not be expected. Stories or activities could be added to learn co-operation, sharing, individual and group responsibility.

- *Respect human dignity.* To help children understand gender roles, "Education for women" examines the roles of women. However, considering the same from human right perspective would have been more affective. The text necessitates education for women as:

    "If you educate a single woman, you educate a whole family." (p. 103; line: 16-17)

- Moreover, the whole text falls into the cognitive domain of learning and does not highlight the role of women in economic and political domains too. A poem "Always finish it" intended to proclaim the dignity of labor asserts only that one should not leave the task incomplete. Relating familiar situations from the life of children could yield a complete perspective.

- *Be your true self.* The unit "A great leader" commends the stand of Quaid-e-Azam for right and justice. The historical information is there yet it gives a limited understanding of goal-oriented behavior. Further, there is no example to motivate children to develop self-discipline and assertiveness for effective communication.

- *Think critically.* To guide children to analyze issues and make responsible decisions, focus on affective and psychomotor domains of learning is needed. Keeping this in view, the units "Education of women" and "Traffic and road safety" need to be revised. In the unit "Role of press", merits and demerits of press could be discussed to convey a balanced perspective. The text, in other words, is inadequate to develop critical thinking.

- *Resolve conflict non-violently.* The theme has been touched upon in the units "Advice of a sparrow" and "Muhammad (SAW) a courageous Prophet". Valuing non-violence and forgiving, the unit "Muhammad (SAW) a courageous Prophet" concludes:

    "The pagan begged his pardon. The Holy Prophet (SAW) forgave him and gave him his sword." (p.3; line: 9-10)

- *Build peace in the community.* The units "The Great Leader" and "The First Men to Fly" guide children to develop positive behavior unconsciously. The lesson "The Great Leader" presents detail that Quaid-e-Azam did care for his health and worked day and night to win "a free state for us where we live freely". (p.53; line: 9-10). The units motivate children to develop connections with social realities around them and strive to play their part well.

- *Care for planet.* This theme occupies a dominant place in the text book in comparison with other themes. Unit 6 titled "Growing more trees" specifically focuses it. The writer stresses the importance of trees stating:

  "Without trees and plants, the earth looks barren." (p. 61; line: 2-3)

The unit concludes:

  "We should grow more trees to make our environment clean and pleasant." (p.62; line: 16-17).

The addition of pros and cons of protecting our planet with the help of stories could raise concern among learners about our planet earth and hence, inspires them to preserve and value natural resources.

Mathematics

- Peace themes have not been integrated into the curriculum of Mathematics.

General Science

- *Care for planet.* Unit 4 of the text book entitling "Environmental Pollution" focuses the theme care for planet. Air and water pollution have been well presented both content and illustration wise. Equal emphasis is given to air, water and land pollution in the form of content. Adequate information is given to conserve the environmental resources. The sentence "Planting trees is the best way to reduce pollution" (p. 53; line: 28-29) creates a positive impression and strengthens the concept of preserving and protecting earth. The text highlights the role of individuals to prevent pollution while the responsibilities of concerned agencies have been ignored. Acid rain and depletion of ozone have been well explained but the information regarding noise pollution, soil erosion, global warming and disasters is missing. The topic biodegradable and non-biodegradable material emphasizes the reuse and recycling of natural resources. To raise concern about earth, the lesson effectively closes on the note: "We must make sure that our earth is clean and safe to live on." (p.57: line: 18).

Social Studies

- *Learning to live together.* The units "Pakistani Culture" and "Traditions" introduce different cultures and traditions to prepare mindsets to accommodate and justify human brotherhood. The unit "Physical regions" further broadens the vision and justifies mutual dependence for progression.

- *Care for planet.* The choice of affective learning domain in the unit "Effect of human activities on climate" adequately convinces to save the earth.

- *Respect human dignity.* The unit "Economics" covers public and private assets and services to introduce human rights in line with the Declaration of the Universal Human Rights. Examples from daily life experiences could help develop consciousness of rights and hence complete the perspective. In addition, the introduction of responsibility side could present a balanced perspective of civic consciousness. The units "Pakistani Culture" and "Traditions" draw the attention of children towards the importance of tolerance for diversity.

- *Think critically.* The unit "Means of Information" prepares children to arrive at a judgment whether the information is biased or not. The chapter "History" provides a superficial understanding of the chronological description of past events. The discourse lacks any criticality to imply the identification of the right direction and opt for the constructive actions.

Islamiat

- *Think positively.* The life story of Hazrat Usman (R.A) aims at personality development and stresses affection to affirm open communication. The inspiring deeds mentioned in the biography of Hazrat Khalid-Bin-Waleed (R.A) encourage students to uphold qualities like courage, determination etc. The unit "Ghazwa Ohad" (The Battle of Uhud) is, however, a negligible example concerning this theme.

- *Be compassionate and help others.* The life account of Hazrat Usman (R.A) establishes that kindness is an integral quality of being human. The pursuit of compassionate living is the theme of "Reham dili" (Kindness) and it reflects upon extending empathy to all creatures. The closing note of the lesson "Dunya aakhrat ki khaiti hay" is to be kind, helpful and caring.

- *Learning to live together.* "Muakhaat-e-Madina" (Brotherhood of Madina) thoroughly explains the theme citing an historical event." Rawadari" (Tolerance) implicitly appreciates and reinforces to accept diversity for a peaceful living. The lesson "Akhuwaat" (Brotherhood) signifies co-existence and cohesion while solidarity "Namaz-e-jumma-o- eidain" (Jumma and Eid prayers) establishes that offering prayer in large groups is an expression of solidarity that leads to equality.

- *Respect human dignity.* "Rawadari" extensively elucidates the concept and benefits of socially conducive environment giving historical examples. The unit "Waaday ki Paabandi" encourages keeping promise as it ultimately leads to an atmosphere of trust, peace and serenity in the society. Relating daily life experiences, the lesson helps children learn human rights. "Namaz-e-Jumma-o- Eidain" also hints at equality as being integral to a supportive and just society. "Muakhaat-e-Madina" (Brotherhood of Madina) and "Akhuwaat" (Brothehood) subtly reinforce the view of human family.
- *Resolve conflict non-violently.* "Meesaq-e-Madina" (Madina Charter) narrates an example from history to help understand that conflict arises when parties have a different of viewpoints. Next, it presents that mutual discussion is crucial to reach a solution co-operatively and in agreement. The unit "Afu-o-darguzar" (Patience and Forgiveness) demonstrates the power of forgiveness for a renewed relationship.

Urdu

- *Discover inner peace.* There is nothing related to this theme in the text book.
- *Care for planet.* The unit "Mahol ki Aloodgi" (environmental Pollution) explicitly reveals the theme of preservation of nature and natural resources. There is an extensive explanation of environmental pollution along with preventive measures." Murdoon ka teela" (Mound of the dead) implicitly develops curiosity to study about the earth. The choice of affective learning dimension in "Kashmir Jannat Nazeer" (Heaven-like land of Kashmir) influences children to be appreciative of the natural environment.
- *Think positively.* A poem "Aik pahar aur gulehri" (A mountain and a squirrel) presents dialogue between a mountain and a squirrel. Through personification, the poet effectively makes connection with children and grabs their emotions to convey the message that there is nothing insignificant or useless in the world. This might help them develop positive self-concept which could be perceived as empowerment. The lesson "Zamanat" (Guarantee) revolves around the notion that trust begets trust and hence, reinforces a positive outlook. The poem "Oont" (A Camel) ends with the note that patience and happy nature is exemplary to up bring children. The two units narrating the life stories of Abdul Sattar Eidhi (a great helper) and Hazrat Ali-R.A. (A great leader) serve as a guide to develop the noble qualities discussed and lead a positive life.
- *Be compassionate and help others.* The unit "Dard-e-dil kay wastay paida kia insaan ko" discusses the theme very interestingly. Bilal is a kindhearted boy who always helps others. He feels the suffering of others and responds by attempting to serve them. Similarly, the unit "Scouting" is a successful endeavor to awake the

young minds to their true nature. Likewise, the poem "Oont" (A camel) inspires to extend kindness to animals. The units "Faateh Makkah" (Conqueror of Makkah) and "Naat" (a poetic piece in praise of the last Prophet Hazrat Muhammad- SAW) touch upon equanimity while the lesson "Hazrat Ali (R.A)" highlights the acts of empathy.

- *Learning to live together.* "Pakistani Rasm-o-rivaj" (Traditions and rituals in Pakistan) appropriately discusses and favors to live in harmony with diversity.
- *Be your true self.* The text book does not cover this theme. The theme is completely missing in the text.
- *Think critically.* The unit "Dor-e- jaded ki eejadaat" (Inventions of the modern era) debates the merits and demerits of modern inventions. However, the discourse is mainly in favor which is true. Further, the concluding thought gives it a positive slant.
- *Build peace in the community.* There is no example of the text contributing to this theme.
- *Resolve conflict non-violently.* The unit entitling "Faateh Makkah" (Conqueror of Makkah) relates events from the Islamic history to make children believe that forgiveness not only resolves the conflict but also renews and strengthens the relationship.
- *Respect human dignity.* "Hamaray Paishay" (Our Professions) concerns dignity of labor creating attitudes to discourage exclusion and stereo type thinking. "Pakistani Rasm-o-rivaj" (Traditions and rituals in Pakistan) affect the minds to opt for a democratic conduct. Also, there are examples of concern for the needs of others in the unit "Hazrat Ali (R.A)".

Discussion and Conclusion

To bring about a desired change in behavior for building a peaceful society, the role of peace educators is pivotal. The next prerequisite, in this regard, is the curriculum for peace education focusing not just its political and social aspects but moral and ethical dimensions too. Since the relevant information and materials provided by peace educators and researchers are insufficient, this situation poses a question regarding the form and content of peace education. Galtung (2008) believes that the form should be in harmony with the concept of peace. The recognition of the important role of education to build a sustainable culture of peace reflects in UNESCO's policy statements. It is recommended in The Global Monitoring Report (World Bank Group, 2016, p.14) that "Guidelines explicitly related to environmental issues, peace and global citizenship, sustainable development, human rights and gender equality need to be integrated within textbook review processes". The scholars of peace education also believe that peace education needs to be embedded

into the curriculum for children rather than teaching it as a separate subject (Galtung,1996; Bar-Tal, 2002). Realizing this situation, it is mentioned by UNESCO (2014, p.14) that "The efficacy, or potential, of textbooks and by extension, learning resources both old and new, as vehicles for the promotion of peace and global citizenship falls squarely within the core mandate of UNESCO to 'build the defenses of peace' in the minds of men and women." This study, therefore, focused the examination of the primary school curricula to examine the peace education content.

Based on the findings, there are total 4248 sentences in the text books of grade v out of which 789 (18.57%) sentences address the peace themes. English text book covered all the themes and the text book of Urdu did not cover three themes namely "Be Your True Self", "Discover Inner Peace" and "Build Peace in the Community". Similarly, only five themes were the focus of the curriculum of Islamiat. These included "Think positive", "Be Compassionate and do not harm", "Learn to Live Together", "Respect Human Dignity" and "Resolve Conflict Non-Violently". Also, the text book of Social Studies included the text regarding four themes which were "Learn to Live Together", "Respect Human Dignity", "Think Critically" and "Care for the Planet". While the text book of General Science covered only one peace theme which was "Care for the Planet". Accordingly, peace themes were most attended in the Urdu text book relatively. It may, therefore, be concluded that the text book of Urdu was found better aligned with the peace themes in comparison with the other text books. Proportionately, however, General Science text book least covered the peace themes while English and Urdu text books were found better aligned with the peace themes. Mathematics text book did not cover any of the peace themes. The degree of importance or weight of the peace themes ranges from 0 to 0. 175.

This study has sought to familiarize the peace themes integrated into the primary level curriculum. The numerical details of text books' content analysis and themes emerging from thematic analysis offered insights into the weaknesses and strengths of the peace integrated curriculum. The results revealed that the theme "Caring for the Planet" contributed the most to peace education content existing in the curricula of all subjects at primary school level and hence, was the main focus of the curriculum. The themes "Discover Inner Peace", "Be Your True Self" and "Build Peace in the Community" have not been appropriately considered and hence more attention is needed in this respect. In conclusion, text books could contribute to teaching for peace as they are powerful instruments to influence and shape young minds. It could be said within this context that there is a need to strengthen peace education content in the primary school text books of Khyber Pakhtunkhwa as a part of peace education initiatives for curriculum development.

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