

## Role of Peace Education in Changing Social Mindset and Financing Peace Education for Poor and Illiterate Population: A Case of Pakistan and United States

**Sammar Sanik (Corresponding Author)**

Lecturer at the Department of Political Science, Government Graduate College Asghar Mall, Rawalpindi

Email: [sammarsanik@gmail.com](mailto:sammarsanik@gmail.com)

### Publication History:

**Received:** October 06, 2024

**Revised:** October 21, 2024

**Accepted:** October 24, 2024

**Published Online:** November 01, 2024

### Keywords:

Peace Education,  
Pakistan,  
US,  
Social Transformation,

### Research related to Academic Areas:

Pakistan Studies, US Studies, Social  
Studies & Public Administration

### Acknowledgment:

This paper is a sole academic product of  
the author.

### Ethical Consideration:

This study has no aim to hurt any  
ideological or social segment but is  
purely based on academic purposes.

### DOI:

10.5281/zenodo.14008957

### Abstract

Peace education has gained substantial importance in the modern times. In this research, the importance of peace education as a tool for societal change is explored especially in the context of Pakistan and United States. Regardless of the global efforts to promote peace education, the challenges still exist in its implementation and financing, specifically for disadvantaged populations. Existing literature on peace education highlights its philosophical aspects and interdisciplinary approaches; however, there are multiple gaps in understanding its practical implementation in states and the funding mechanisms. So, this study addresses the key questions like how does peace education transform the social mindset of people and how peace education programs are funded for disadvantaged population in both Pakistan and United States. So, the study implies qualitative methodology which includes case studies, policy documents and secondary data to investigate the research gaps. Lastly, the findings of research suggest peace education has the power to transform social mindsets and promote equity but lack of funds impedes its effectiveness. The long-term results of peace education can only be achieved through a systematic and sustained financial support, development of inclusive curriculum and extensive trainings of resource persons. This research not only contributes to academic aspect of peace education but also provides practical solutions to promote peace education in developed and developing world.

**Copyright © 2024** IPICS Journal as an academic research-oriented non-profit initiative of Rehmat and Maryam Researches (SMC-Pvt) Limited, working in Islamabad, Rawalpindi and Lodhran under the Security and Exchange Commission of Pakistan (SECP), and approved by the Higher Education Commission Pakistan for Y Category during October 2024 to December 2025. This is an open-access article. However, its distribution and/or reproduction in any medium is subject to the proper citation of the original work.

## Introduction

The concept of war and peace is as old as the history of mankind. Also, the concept of peace education is not new to the world. The need for peace education was realized from time to time but no concrete efforts have not been put up by states until 9/11 happened. It affected the minds and people worldwide and the wave of terrorism and violence became more evident than ever.

Peace has multiple meanings and its absence is denoted as violence. Galtung classified peace into negative and positive aspects. Positive peace means cooperation, collaboration and integration while negative peace means absence of direct violence between the enemy groups. He also talked about 'structural violence' which includes societal birthed injustices and inequalities. Peace education has different meanings for different people in different environments. Some perceive it as a matter of changed mindsets whose general purpose is to create better understanding, tolerance and respect for past enemies (Oppenheimer, Daniel, & Raviv, 1999). For others, it means to create a new set of skills to develop a non-violent approach and conflict resolution skills (Duetsch, 1993). In third world, it is gateway of promoting human rights (Toh & Floresca-Cawagas, 1997). Whereas, in the first world countries, it is matter of promotion of disarmament, culture of peace and environmentalism (Haris, 2002).

United Nations puts importance on peace through various declarations and resolutions but no specific definition of 'peace' or 'peace education' is provided by UN. In 2013, UN Secretary General Ban Ki Moon dedicated the International Day of Peace to 'peace education'. He stressed on the need to *put focus on minds and financing the peace education*; as a gateway to the culture of peace worldwide.

## Literature Review

Galtung (1975) introduces the concept of 'positive peace', in which he included the concepts of social justice, equality and harmonious relationships (Galtung, Peace: Research, education, action, 1975, p. 32). He contrasts this with 'negative peace' which is simply the absence of direct violence. This distinction is essential as it broadens the scope of peace studies to include structural and cultural violence, thereby providing a clearer understanding of the root causes of conflict. He emphasized the importance of peace education as a means to cultivate a culture of peace. He argues that education should not only provide knowledge but also stimulate critical thinking, empathy and a sense of global citizenship (Galtung, Peace: Research, education, action, 1975, p. 78). Galtung stands for an educational paradigm that encourages students to question prevailing power structures and to foresee alternative futures based on principles of nonviolence and cooperation. He also discusses the role of nonviolent action, mediation and dialogue in changing conflicts and building sustainable peace. His extraordinary work is his interdisciplinary approach which combines different subjects like sociology, psychology, political science and education. This has allowed him to provide an inclusive and integrated perspective on peace, which is necessary for addressing the intricate and interrelated nature of modern-day conflicts. He also emphasized on the practical implementation of peace education through different ideas, practices and techniques. Although efforts have been made and strong research is done on peace education but it has not developed and flourished impressively. What is taught to students in educational institutions is often the reflection of past, which turns into present and prepares the individuals for a future matching their national ideology. Peace education also lags behind due to insufficient funds and untrained staff. Galtung & Udayakumar contends that there has to be research on how, why and in what ways peace education can bring about a social change (Galtung & Udayakumar, More than Curriculum: Education for Peace and Development, 2013, pp. 1-2).

Moreover, the philosophical foundations of peace education, the key concepts such as justice, equality and human rights were explored by Page. He argues that peace education must be informed by a deep

understanding of these concepts and their interrelationships. For instance, he highlights the importance of social justice in peace education, contending that peace cannot be achieved without addressing underlying social inequalities and injustices. Similarly, he emphasizes the role of human rights in peace education, arguing that a commitment to human rights is essential for nurturing a culture of peace. He discusses the role of teachers, the importance of curriculum design and the need for a supportive educational environment. Page also highlights the challenges and obstacles to peace education, such as political resistance, cultural barriers and resource constraints, offering practical solutions to overcome these challenges (Page, 2008).

One effective tool for bringing about social change is education. The importance of education in bringing about social change is highlighted by Paulo Freire's critical pedagogy research from 1970. Freire stressed the value of education in bringing people's consciousness (conscientizacao) to a higher level so they can question oppressive structures and critically examine their social realities. Many peace education programs, especially those that try to shift social mindsets by encouraging critical thinking, empathy and social responsibility have been influenced by Freire's view of education as a dialogical and participatory process (Freire, 1970). Empirical studies on the effectiveness of peace education in modifying social attitudes have been carried out in a variety of settings, such as post-colonial societies, multicultural settings and areas afflicted by conflict. These studies generally back the idea that peace education can greatly influence the attitudes and behaviors of individuals, mainly when it is unified into formal and non-formal education systems.

A hefty amount of literature on peace education is already available but there are several gaps which still remain in space. There is a vivid lack of in-depth research into how peace education can socially transform mindset of people, the financial mechanisms needed to support peace education for marginalized populations, the long-term impact of peace education on individual behaviors and social cohesion. No extensive research is carried out on integrating Galtung's concepts of positive and negative peace into curriculum and the challenges of resource allocation and training needed for disseminating peace education to the marginalized populations. So, addressing these gaps is important. This research focuses on the importance of socially transforming mindset through peace education and analyzing the existing financing mechanisms to support the peace education programmes for poor and illiterate populations in Pakistan and United States.

## Research Questions

- How peace education is used to change the social mindset of people in Pakistan and US?
- How and in what ways peace education programmes are financed for the poor and illiterates in Pakistan and USA?

## Theoretical Framework

Galtung (also known as father of peace education), in his work, has put focus on using peace education as a medium to change social mindset of people which will create a peaceful and tolerant environment. He also points out that peace education lags behind due to insufficient funds and untrained staff. In the writings of Galtung, he emphasized the importance of peace education which can be imparted through

different ideas, practices and techniques. (Galtung & Udayakumar, *More than Curriculum: Education for Peace and Development*, 2013, pp. 1-2). His concept of 'structural violence' highlights that how social structures and institutions systematically harm marginalized groups by depriving them of crucial resources and opportunities. He argues that peace education is essential in combating this form of violence as it empowers the disadvantaged with the knowledge and tools to challenge and change these oppressive structures. Galtung emphasizes that effective peace education should be inclusive and available to all, mainly to those who undergo inequalities and conflict. By educating the poor and less privileged, societies can promote positive peace categorized by social justice and equity, which is necessary for long-term peace-building (Galtung, *Violence, Peace and Peace Research*, 1969) .

On the other hand, Friere's work on critical pedagogy highlights the role of education to socially transform the mindset. Freire emphasized the importance of education in raising consciousness (*conscientizacao*) among individuals, enabling them to critically analyze their social realities and challenge oppressive structures. Freire's approach to education as a dialogical and participatory process has influenced many peace education programs, particularly those aimed at changing social mindsets by promoting critical thinking, empathy and social responsibility (Freire, 1970).

So, this study will combine the conceptions of Galtung (1969) and Friere (1970) thus, creating a new model called Galtung-Friere Model. Galtung's concept of 'positive and negative peace' will provide an opportunity to understand that how peace education can fix the social and systematic injustices done towards the people. Freire's critical pedagogy will help to focus on education as a tool for awakening consciousness towards oppressive structures, thus paving the road to social transformation of mindsets. According to this model, the current study will focus on the role of peace education in changing social mindset of people and how peace education programs are financed for poor and illiterates in US and Pakistan.

## **Research Methodology**

The research methodology includes a qualitative approach which relies mainly on secondary sources such as academic books, journal articles, electronic databases, national education policies and newspaper articles. This approach will help in identifying the key themes which play a vital role in effectively changing the social mindsets through peace education and the financial challenges faced during its practical implementation in Pakistan and United States. Detailed case studies of peace education programs in Pakistan and US will be conducted to gather contextual insights. The comparative study will determine the successes and failures of various funding mechanisms and educational approaches adopted by both countries. It can provide practical solutions to how and in what ways peace education can be effectively implemented and sustained, especially for marginalized populations of Pakistan and United States. The fusion of such theoretical and practical insights will contribute to the discourse in peace education's positive role in promotion of long-term peace and social cohesion.

## **History of Peace Education in Pakistan and US**

In the 21<sup>st</sup> century, Pakistan realized the importance of peace education. However, it is not taught as a mainstream subject but its core values are integrated into different subjects. The early 2000s marked an

era of increased political instability, terrorism, sectarian violence and the rise of extremist ideologies. These challenges highlighted the need to promote peace, tolerance, mutual co-existence and conflict resolution within the society. After recognizing the need to promote peace, all NGOs, civil society groups and educational institutions started to champion the cause of peace education in Pakistan. These efforts were done in an attempt to promote peaceful culture among the people of Pakistan.

Considering the need to promote peace in society, *National Curriculum 2006* was introduced by the Federal Ministry of Education which included the core values of peace, tolerance and respect for diversities in the subjects of social studies and Islamic studies. The aim of curriculum revision was to revive an inclusive national identity and counteract the sectarian divide. The implementation of this revised curriculum was hindered by political and ideological opponents and the lack of teachers' training and insufficient resources also contributed to it.

Besides governmental initiatives, the involvement of the NGOs has been important in the promotion of peace education around the world in the 21<sup>st</sup> century. Organizations such as the Pakistan Peace Collective and the Society for the Protection of the Rights of the Child (SPARC) have set up teachings and resources on topics such as conflict resolution, interfaith harmony and human rights. These initiatives have targeted educational institutions, teachers' communities and in most cases, have collaborated with local educational authorities. Although these programs have been successful locally, their scalability and sustainability are still a challenge, especially in the context of social and political unrest that continues.

The development and implementation of peace education programs in the United States has changed dramatically in the twenty-first century. These activities have been motivated by a rising realization of the importance of addressing the complex issues of violence, conflict and societal division in both domestic and global contexts. Peace education in the United States has been distinguished by its diversity, including a wide range of techniques, including formal education curriculum in schools and colleges, community-based programs and non-governmental organization (NGO) projects.

The incident of 9/11 was a turning point in the history of peace education after which a new and prompted approach to peace education was adopted. In US, peace education focused on a way to counteract fear culture, militarism and xenophobia. In the responses to early 21st century, peace and conflict studies programs were introduced in universities across the country. Universities like University of Notre Dame, George Mason University and Columbia University developed their peace studies curricula aimed at offering courses that provides understanding of the causes of conflict, approaches to conflict resolution and explaining the role of peace-building internationally. These programs also focused on human rights, security, terrorism thus changing global landscape (Hariss & Morrison, 2013).

In US, at *K-12 level*, peace education was introduced into school curricula aimed to respond the increasing concerns of school bullying, violence and the need for social-emotional learning (SEL). Peace Education Foundation and National Peace Academy focused on training teachers and employing resources needed for integrating peace education into subjects as history, social studies, history and literature (Reardon, 2000). At federal level, various state and local governments worked in collaboration with NGO's and community organizations. California's state education department joined hands with California Peace Coalition to promote peace education in schools and targeted the problems of gang violence, conflict

resolution techniques and restorative justice. American Friends Service Committee (AFSC), the Fellowship of Reconciliation (FOR) and the United States Institute of Peace (USIP) played a fundamental role in developing and publicizing peace education curricula. They focused on online courses, publications and workshops to widen its reach and audience (Mansilla & Jackson, 2012). The Global Campaign for Peace Education played a significant role in promoting peace education domestically and internationally. It integrated peace education from early childhood to higher education and built a global network of educators who were committed to the same cause. Movements like Black Lives Matter and the Women's March worked for economic, racial and gender justice. Teaching Tolerance Program by Southern Poverty Law Center worked to engage educators and provide resources to teach about civil rights, social justice and equity (Bank, 2016).

### **Peace Education in Pakistan and US**

In Pakistan, peace education is not taught as a separate subject and is not widely institutionalized. However, many efforts have been done by NGOs, community organizations and public sector to promote the core values of peace, tolerance, equality, justice and conflict resolution. Peace related themes are incorporated into the subjects of social studies and Islamic studies. Only few universities in Pakistan offer the programs related to peace and conflict studies in Pakistan.

Contrary to that, peace education in United States is incorporated into different subjects like history, social studies and civic courses in K-12 education. Peace education is also part of co-curricular activities as peer mediation programs or community service programs aimed to promote peace. But, at the university level, peace studies programs are offered into various departments like political science, sociology and international relations.

### **Peace Education as a Tool for Changing Social Mindset in Pakistan and US**

Peace education can be used as a tool to socially shape the mindset of people and promote a culture of peace, co-existence and mutual respect. In Pakistan, the revised *National Curriculum 2006* was an effort to integrate peace themes into curriculum thus, promoting an inclusive society based on respect, tolerance and coexistence. The federal government collaborated with UNESCO to conduct trainings and seminars to empower teachers as an agent of change. The three-tier educational system (public, private and Madrasas) made the implementation of reforms difficult. All sectors implemented peace themes through their own pedagogical approaches thus leading to inconsistent results. Despite all the challenges, peace education yielded fruitful results in the regions of Khyber Pakhtunkhwa and Balochistan which are afflicted by conflicts and militancy. Government in partnership with NGOs was able to promote peace through interfaith dialogues, peace campaigns and conflict resolution workshops. A more inclusive social mindset was set as a result of peace programs. Media also played a significant role in raising awareness about the importance of peace and tolerance. Different campaigns were broadcasted through, radio and social media to reach a wider audience and reinforce the agenda of peace education.

The *Taleem-e-Amn project (Education for Peace)* adopted a holistic approach to change the already set social attitudes. They focused mainly on conflict prone and marginalized areas and adopted non formal educational settings including workshops, interfaith harmony dialogues and conflict resolution

mechanisms. It involved the entire community to create a ripple effect, where the message of peace and tolerance can be spread beyond the classroom environment.

In 2018, *Paigham e Pakistan* initiative was launched in which thousands of scholars signed a decree (fatwa) calling all forms of violence and terrorism in the name of religion as un-Islamic. It created a national narrative against terrorism which was supported by religious scholars, civil society and educational institutions. It also included a broader campaign whose purpose was to promote tolerant and peaceful values in educational institutions. It was made part of educational curricula which was supported by the government. It denounced violence and promoted peace thus, transforming the social mindset of public.

*EFA (Education for All)* was another initiative introduced under The National Action Plan which aimed to achieve the goal of universal primary education and end educational disparities. It also promoted peace education in schools specifically located in conflict-affected areas. It trained teachers on how to include peace education into their teachings by promoting dialogue, respect and understanding for all communities alike.

*Youth Social Cohesion Project* was launched by the government in collaboration with United Nations Development Programme (UNDP) and UNESCO. It aims to use youth as an agent of change and worked on empowering them through workshops, leadership trainings and community services programmes. By empowering youth, government creates a new generation of leaders can emerge who are committed to the ideals of inclusive, peaceful and tolerant society.

Contrary to this, US in the 21<sup>st</sup> century has seen the development and implementation of different peace education programs which aims to target and transform the social mindset of people. Many governmental and non-governmental initiatives were taken to cope the issues of violence, inequalities and social segregation by promoting a culture of peace, social justice and equality. It provided educators with resources to cope with the issues of racism, sexism and various forms of discrimination. It reshaped the social mindset of future generations.

*Peace First organization* focuses on empowering young people, which they believe, will bring about social change and assume the role of leaders and peacemakers. This program targets elementary to high school students and teach them about conflict resolution, empathy and ways to deal with social injustices. By inculcating responsibility into young minds, it supports youth-led projects to end bullying, gun violence and environmental justice.

*The United States Institute of Peace (USIP)* played an important role in peace education. It is a congressionally funded institution that is intended to promote peace and conflict resolution both at the local and international level. USIP's Global Peacebuilding Center was launched in 2011 and provides educational resources and interactive learning experiences that are aimed at middle and high school students, as well as educators. It addresses the social mindset by teachings about global conflicts and the role of non-violent conflict resolution mechanisms. It fosters critical thinking and transforms mindset towards tolerance and peace.

*Restorative Practices Programs* are part of the peace education in the U.S. especially in schools that want to change the social mindset around discipline and conflict resolution. The restorative practices, which

have been inspired by restorative justice principles, avoid punishment and instead emphasize repairing harm and reestablishing relationships with the offender. Teachers involve students in activities like restorative circles, conflict resolution workshops and peer mediation. These shift the focus from punishment to restorative practices like reconciliation which changes the social outlook thus promoting a cooperative environment.

### **Financing Peace Education for Poor and Illiterates in Pakistan in the 21<sup>st</sup> Century**

Promotion of peace education among poor and illiterates in Pakistan is challenged by limited resources, economic instability and political unrest. Despite the challenges confronted by government, many rigorous efforts have been done in collaboration with NGOs and International organizations to finance peace education programs for vulnerable groups. A tight budget does not allow Pakistan to allocate handsome funds for peace education. However, the government is conscious about the need to promote peace education. So, it works jointly with international donors, including the United Nations Educational, Scientific and Cultural Organization (UNESCO), the United States Agency for International Development (USAID) and the Department for International Development (DFID) which have played a central role in funding peace education initiatives in Pakistan. These organizations work on peace education curricula, teachers' training, community-based projects to increase the outreach of programs to poor and illiterates.

USAID-funded 'Pakistan Reading Project', aimed to promote peace education in conflict-prone areas among the less advantaged groups. With help of USAID, government was able to promote peace culture to maximum audience despite having scarce resources. Pakistani government launched different programs in coordination with NGOs and international organizations. 'Taleem e Amn' (Education for Peace) was a project specifically designed for underprivileged and marginalized communities. It aimed to integrate peace education into formal education and thus, fostering a peace culture within communities affected by conflict and violence (Dayspring, 2024). Another initiative 'National Plan of Action to Accelerate Education-Related Millennium Development Goals (MDGs) started in collaboration with UNESCO which aimed to improve education access for marginalized and disadvantaged communities. This program sought to promote social harmony and lessen violence and extremism (John, Siddique, & Ekaju, 2014). Government's partnership with local NGOs started programs like 'Peace Camps' and 'Community Learning Centers'. They provided informal education with focus on basic literacy, numeric skills and promoting peace education through ideals of tolerance, respect for others and conflict resolution. By promoting such values, they were able to address the root causes of violence and conflict.

Community-based programs have also played a vital role in spreading peace education among the poor and illiterate in Pakistan. The government, in partnership with local NGOs, implemented initiatives such as 'Peace Camps' and 'Community Learning Centers' which provide informal education opportunities for children and adults in impoverished areas. These centers focus on teaching basic literacy and numeracy skills alongside peace education, promoting values such as tolerance, conflict resolution and respect for diversity. By situating peace education within the context of community development, these programs have been able to address the root causes of conflict and violence at the grassroots (Naseem, 2010).

*The National Education Policy (NEP)* of Pakistan, updated policies of 2009 and 2017 played a vital role in promotion of peace education at the broader level. The policy emphasized to promote respect for



diversity, tolerance and social harmony. The policy included peace education into non-formal framework to target the poor and illiterates. The curricula focused on human rights, civic responsibility and conflict resolution. It ensured its accessibility to everyone. The program like National Commission for Human Development (NCHD) and the Basic Education Community Schools (BECS) played an instrumental role in providing education to marginalized classes in rural and suburb areas. NCHD, established in 2002 worked for improving literacy rates through formal and non-formal education. Topics like Human rights, social justice and conflict resolution were taught to build a culture of peace. The NCHD, established in 2002 focused on improving literacy rates across the country through its adult literacy centers and non-formal education initiatives. These programs incorporate elements of peace education, such as teaching about human rights, social justice and the importance of resolving conflicts peacefully. By equipping learners with these skills and values, the NCHD contributes to the broader goal of fostering a culture of peace among Pakistan's illiterate and poor populations (NCHD, 2018). BECS program, through its community-based schools, provided primary education and included peace themes like tolerance, empathy and respect for others. It instilled values of peace and coexistence at early stages, thus bringing long term social change.

*The Madrasas Reforms Initiative* in early 2000s aimed to modernize the religious teachings by adding math, science and peace education along with traditional Islamic teachings. These reforms introduced the subjects of human rights, tolerance and interfaith harmony into Madrasa curriculum. It aimed to counter extremist ideologies and promote peace and social cohesion. Pakistan, in its efforts to promote peace education among poor and less advantaged population also collaborated with NGOs and International organizations like UNICEF and UNESCO. *Peace Education and Advocacy Program (PEAP)* was an initiative started in collaboration with local NGOs. It focused on promoting peace through community-based workshops and different training sessions in the conflict-prone areas of Pakistan. Government played its role to provide support, resources and coordinated with NGOs to ensure the outreach of program to most vulnerable populations.

### **Financing Peace Education for Poor and Illiterate Population in USA in the 21<sup>st</sup> Century**

In United States, peace education is financed for marginalized groups by efforts of government, NGOs and community-based initiatives. The government provides funding to schools having high ratio of students from low-income families to indirect support elements of peace education. Title-I, 21<sup>st</sup> century community learning center program are funded by US government. Title-I funding also supports after school programs, SEL curricula and focus on teaching special skills like conflict management, understanding and respecting diversity and civic responsibilities. The community-based centers focus on conflict resolution, social-emotional learning (SEL) and community building activities. *Adult Education and Family Literacy Act (AEFLA)* program, supported by federal government aims to provide basic education along with elements of peace education to children who have not completed their high school. It emphasizes on teaching conflict resolution, interpersonal skills and civic responsibility to marginalized communities (Education, 2021). *Community Learning Centers (CLC)* offers after-school programs which provide academic support and social-emotional learning (SEL) programs. It teaches about empathy, conflict resolution and collaborative actions. Peace education is incorporated into such programs. It has contributed to promote peace education by including it into curriculum and focusing on leadership development, community

service and conflict resolution. It instills a spirit of empathy, cooperation and non-violence among students (Durlak, Joseph A; et al, 2011). *Promise Neighbourhoods* is part of US Department of Education which aims to provide educational and social and educational services to vulnerable groups. Peace education is integrated into their programs which fosters a culture of peace.

In US, philanthropic organizations have also financed peace education program aimed at the poor and illiterate population. W.K. Kellogg foundation supported initiatives which promotes peace education by making it part of broader community programs. It targets low-income populations who are most severely affected by violence and social injustices. Likely, Ford Foundation promotes peace education in underserved communities.

Community based organizations and their initiatives finances and delivers peace education to poor and illiterate populations in US. Many of them raise funds locally and work through volunteer support. *Alternatives to Violence Project (AVP)* is a volunteer run organization which holds workshops on conflict resolution, communication skills and non-violence in communities and prisons. AVP's work relies on funding, small grants and fundings through which it ensures that peace education is accessible to everyone alike.

Apart from traditional K-12 education system, US government also funds peace education through various literacy programs. In 2014, the '*Workforce Innovation and Opportunity Act*' (WIOA) was reauthorized by the government's funding for literacy programs and adult education with focus on principles of peace education as life skills, community-building and civic education. These programs also provided basic education to vulnerable populations and integrated the values of peace, tolerance and social responsibility. By empowering people with skills required in civic life, these programs contributed towards wider goals of peace education (Workforce Innovation and Opportunity Act, 2014).

## Findings

The research has following findings;

- In the 21<sup>st</sup> century, peace education initiatives have been taken in both Pakistan and US which aimed to change the social mindset of its people. In Pakistan, peace education is integrated into curricula with special focus on promoting values as tolerance, respect for diversities and conflict resolution. However, the efforts were marred by political instability, unrest and insufficient resources. But, despite these challenges, peace education has made a significant impact in conflict prone areas of KPK and Baluchistan and promoted an all-inclusive social mindset in public. It was made possible through the collective efforts of government, NGOs and community organizations. On the other hand, United States adopted a more institutionalized and diverse approach towards peace education. US introduced peace education into school curricula and also at university level, different peace and conflict study programs were introduced. United States Institute for Peace (USIP) and Teaching Tolerance programs played a pivotal role in changing the social mindset of people. The inclusion of restorative practices in schools further helped to change social attitudes by adopting a more empathetic approach to conflict resolution.

- Comparatively, both countries have adopted different approaches to use peace education as a tool to change social mindset of public. Pakistan had to face the socio-political obstructions while implementing peace education. Nevertheless, the peace education has been implemented through grass root level initiatives to produce a peaceful and tolerant society. In the US, peace education has been deeply rooted within the educational structure and with greater institutional support, it produced more productive results. These programs successfully changed social attitudes and fostered the values of social justice, empathy and non-violence within the society.
- Pakistan and United States adopted different approaches to finance the peace education for the poor and illiterate population. Pakistan faced shortage of funding due to economic instability and pressing national priorities. The country's tight budget makes it hard to invest on peace education. So, Pakistan collaborated with international donors like UNESCO, USAID and DFID to fund projects which aims to integrate peace education into national-curriculum and community-based programs. Such collaborations have facilitated the peace education programs for less advantaged population but inconsistent results were seen due to challenges of long-term funds and resources required. In contrast, US adopted a more structured and sustainable approach and mechanisms for financing peace education. Governmental initiatives like Title I and the 21<sup>st</sup> Century Community Learning Centers are federally funded programs which promote peace education through special emphasis on social-emotional learning (SEL), conflict resolution and respect for diversity. The elements of peace education are integrated into educational framework which is accessible to low-income and illiterate people too. Adult Education and Family Literacy Act (AEFLA) and community-based initiatives played important role in delivery of peace education to adults who lack formal education. Role of NGOs and philanthropic organizations is also noteworthy in both countries.

Thus, this study traces that both Pakistan and United States have made impressive strides in financing peace education for poor and illiterate populations but the effectiveness and sustainability of such efforts highly depend on both countries' economic capacities. Pakistan's heavy reliance on international donors unlike USA's domestic efforts pinpoints the challenges faced by developing countries to manage long-term funds for promotion of peace education.

## Conclusion

Nelson Mandela rightly said that "education is the most powerful weapon which you can use to change the world". His quote summarizes the spirit of peace education which plays a pivotal role in socially transforming mindsets of people. Galtung-Friere's Model has helped to create a better understanding of the need to socially transform the minds of people through peace education. It also helps to understand the need as to why poor and illiterate people should also be provided with peace education in Pakistan and United States. Through comparative analysis of different initiatives, it has become clear that peace education is a fundamental tool to promote tolerance, mutual co-existence, respect for diversities and conflict resolution. Even after facing multifarious challenges, both Pakistan and United States have acknowledged the transforming power of peace education. The peace education programs initiated in Pakistan and United States positively transformed the social mindsets of people. Due to political unrest and instability, Pakistan is heavily dependent on international collaborations to finance peace education

programs but in United States, a structured and institutionalized approach has integrated peace education into educational system which is funded by both governmental and non-governmental bodies. The long-term results of peace education can only be achieved through a systematic and sustained financial support, development of inclusive curriculum and extensive trainings.

## Bibliography

- Bank, J. A. (2016). *Cultural Diversity and Education: Foundations, Curriculum and Teaching* (6th ed.). Routledge.
- Dayspring, T. (2024, May 10). *Peace Camp Empowers Seminary Students for Harmony*. Retrieved from The Day Spring: <https://www.thedayspring.com.pk/peace-camp-empowers-seminary-students-for-harmony/>
- Duetsch, M. (1993, May 1). Educating for a peaceful world. *American Psychologist*, 48(5), 510-517.
- Durlak, Joseph A; et al. (2011, February 3). The Impact of Enriching Students' Social and Emotional Learning: A Meta-Analysis of School-Based Universal Interventions. 82, pp. 405-432.
- Education, U. D. (2021). *Adult Education and Family Literacy Act (AEFLA) Annual Report*.
- Freire, P. (1970). *Pedagogy of the Oppressed*. New York: Seabury Press.
- Galtung, J. (1969). Violence, Peace and Peace Research. *Journal of Peace Research*, 167-169.
- Galtung, J. (1975). *Peace: Research, education, action*. BRILL.
- Galtung, J., & Udayakumar, S. (2013). *More than Curriculum: Education for Peace and Development*. USA: Information Age Publishing.
- Haris, I. (2002). Conceptual Underpinnings of Peace Education. In G. Salomon, & B. Nevo, *Peace Education* (p. 289). New Jersey, USA: Lawrence Erlbaum Associates.
- Hariss, I. M., & Morrison, M. L. (2013). *Peace Education: A global perspective*. London: Routledge.
- John, Siddique, H., & Ekaju. (2014). Conflict Sensitive Education Sector Planning for Social Cohesion and Resilience In Pakistan. *Journal of Peacebuilding & Development*, pp. 116-121.
- Mansilla, V. B., & Jackson, A. (2012). *Educating for Global Competence, Preparing our Youth to Engage the World*. Council of Chief State School Officers.
- Naseem, M. A. (2010). *Education and Gendered Citizenship in Pakistan*. Palgrave Macmillan.
- Oppenheimer, L., Daniel, B.-T., & Raviv, A. (1999). *How Children Understand War and Peace*. San Francisco: Jossey Bass.
- Page, J. (2008). *Peace Education 'Exploring Ethical And Philosophical Foundation'*. USA: Information Age Publishing IAP.
- Reardon, B. A. (2000). Peace Education: A Review and Projection. *International Journal of Peace Studies*, 47-65.

Toh, S.-H., & Floresca-Cawagas, V. (1997). Peace Education: A Framework for the Philippines. *Towards a People-Centred Education: Possibilities and Struggles in the Philippines*, 43, 527-545.

*Workforce Innovation and Opportunity Act*. (2014, July 22). Retrieved from US Department of Labor:  
<https://www.dol.gov/agencies/eta/wioa>

Wulf, C. (2010). *Handbook on Peace Education*. (G. Salomon, & E. Cairns , Eds.) New York , USA: Psychology Press.