

## **Promoting Harmony Through Education: Girls Students Perspective from Northern Punjab**

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### **Abstract**

In every society peace and harmony has been the eventual need since the time immemorial. Students naturally engross the spirit of harmony from their environment and develop their perceptions accordingly. Majority of the girls became victims of violence, hatred, ignorance, anger, terrorism, despair, however, peace education is the only way for them to get rid from this gloomy condition. So, on urgent basis peace should instill in individuals mind mainly the students. Present study aimed to examine the perceptions of girls in public secondary schools of Northern Punjab regarding promoting peace through education. Keeping in view the objectives of the study, the quantitative research design was used to execute the study. The participants of the study were 200 public secondary school girls from two districts of Northern Punjab, namely, Mandi Bahauddin and Sargodha. Data were collected through questionnaire in the affective domain 'Schema of Peace Education' formulated by Castro and Galace (2010). Analysis of the data revealed that the girls' students sustain peaceful attitude as a whole. Most of the students showed their positive attitude on self-respect, respect for others, compassion and justice. Some of the respondents disagreed with global concern, social responsibility and positive vision. It was recommended that peace education with activities should include as a subject in the formal curriculum of schools to highlight its utmost importance in the society.

**Key Words:** Harmony, Peace, Education, Peace Education, Secondary Schools

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**Introduction**

Generally speaking, peace and harmony is seeming as the absence of war/violence and a commonly gainful as well as agreeable relation among the groups and the individuals. It is a influential not static relationship and a dynamic process, not a detached state. It depends on commonality and the useful administration of conflict. The lasting peace relies upon supporting freedom. The best test for peace and harmony is in immovable conflicts, which had been frequently going on for quite a very long time (Johnson & Johnson, 2005). Peace is an idea that incorporates various implications and the pathways that are multidimensional. Numerous individuals view peace as the nonappearance of all types of violence. Others view it as true feelings of harmony. Additionally, peace is sometimes characterized as a meeting of all of one's essential necessities. In any case, peace is more than a sentiment quiet, a nonattendance of violence, and a meeting of essential prerequisites. It is the nearness of justice, adoration, uniformity, and solidarity in all parts of life (Dar & Lalithamma, 2014). Peace and harmony are a dynamic, all-encompassing and long-lasting procedure through which common appreciation, understanding and resilience of differing qualities among people and gatherings (social, social, religious, national and regional) are disguised and rehearsed. The procedure initiates with the advancement of inner peace in the psyches and hearts of persons occupied with the quest for truth, information and comprehension of each other's societies and the valuation for shared normal qualities to accomplish a superior future (UNESCO, 1998). Tolerance, comprehension, peace and harmony are the regular standards and yearnings of mankind and it is the mutual obligation of mankind to disperse and defend peace.

Every country bears the duty to make a stock-taking of its conventions of peaceful society and, all the more imperatively, to assist disperse and encourage, by method for education, the beliefs and estimations of the way of life of peace or harmony (Zhao & Teasdale, 2004). Peace education includes the key ideas of education and peace. While it is conceivable to characterize education as a procedure of orderly regulated transmission of information and abilities, and in addition of essential values and standards that are acknowledged in a specific culture, the idea of peace is less plainly characterized. Peace education expects to help students secure abilities for peaceful conflict determination and to strengthen the aptitude for dynamic and mindful activity in the general public for the advancement of the estimations of peace.

Pakistan is a prime case of a nation that needs peace; its way of life is divided by contrasts of class, financial aspects, legislative issues, belief

systems, religion, dialect, domain, position, and shading. The more youthful era, especially the school-going youngsters, are affected by this sort of turbulence (Begum, 2012). The younger generation encounters this society through their families, tutoring education, and the societal channels of correspondence, for example, the broad communications, and other social organizations (Bar & Rosen, 2009). Violence influences schools at various levels by assaulting people, groups, frameworks, and debilitating their feeling of agency (Williams, 2004). The most important method for advancing a society in harmony is peace education. Peace education does not merely mean searching out about conflicts and how to solve them calmly. It ought to include support of youngsters in communicating their own thoughts and participating with each other keeping in mind the end goal to take out violence in the lives of people, in our groups and in social orders. Peace education is more powerful and significant when it is received by social setting, nations need and desires. Such learning can't be accomplished without purposeful, maintained, and precise peace education which leads the route in a society of peace (Castro & Galace, 2010).

In formal system of education, secondary education is the terminal stage because most of the girls decided on the very stage, what they have to do next. Most of the girls choose job; most girls are attracted to the practical life and other choose higher education. But there are a smaller number of girls who go for higher education (Maqsood, Maqsood, & Raza, 2012). The position of ladies is helpless in Pakistani society. Sending of young girls to schools is considered against honour of the family (Memon, 2007).

Pakistan is long ways behind than numerous nations in educated ladies (Hubbard & Datnow, 2005). The condition of education, particularly female education is still horrifying (Skalli, 2001). Ladies specifically have constrained chances to procure advanced education and achieve proficient and specialized degrees (Khan, 2007). In Pakistan, higher education ratio of girls is very low. This is a decisive step because it does specify what the girls decided at this stage of life but also it strongly affects other people and society (Maqsood, Maqsood, & Raza, 2012).

The attitude of girls' is very significant factor for their decisions because what they choose, their attitudes must affect others. If they have peaceful attitudes, the whole environment must be pleasant and if they reacted harshly the negativity damaged the humanity and social values. Moreover, many problems and issues are created due to bad attitude. So, the girls' attitude must be positive and flexible for peaceful society and it must reflect their opinions, attitudes, views and beliefs about peace (Bedir & Arslan, 2013). This task may be completed through education. So, peace education studies

at school level are becoming gradually pertinent and essential. In monetarily created social orders, school administration is progressively required the start of arrangements for peace education in schools. Similarly, in creating social orders like Pakistan, peace education at the school level appears to be pivotal under the predominant socio-political circumstances. However, in this way, less effort has been made at the school level. No considerable work has been reported in this regard in Northern Punjab which it motivated the researcher for doing this research work. So, the present study attempted to analyze the perceptions of secondary school girls' regarding promoting harmony in Northern Punjab.

### **Review of Literature**

Harmony is known as a state where there is mutual understanding, friendship, cooperation, peace and unity among the members who live together for a common purpose of nation and state. Additionally, it may also mean that harmony is a state that reflects shared understanding and agreement among the members of a society so as to produce peace and harmony (Soares & Sudarsana, 2018). Harmony is needed for building the resistance of peace in the psyches of man through providing essential education, which fosters the underlying seeds of mutual understanding by twin key ideas of resilience and figuring out how to live respectively. A long-lasting convention of people living in harmony, in view of normal estimations of man sympathy, generosity, resilience, social community, mutual understanding and solidarity. At the time when a human cultivates an enthusiasm for otherworldly question about the way of self then these ideas encouraging the way for social harmony and humankind (Koller & Koller, 2007). Furthermore, self-understanding could create positive emotions among social networks. Investigation of oneself realizes the strengths and weaknesses of one's identity, after that person can better understand about what is right and wrong. Individual harmony belief and self-acknowledgment could predict more protuberant harmonious ideas in oneself which therefore builds symphonies society (Lu, et al., 2001). The parts of harmonious society integrate vote system law, equity and reasonableness, genuineness and crew, and peace amongst people and nature (Balasooriya, 2001). Everyone can get peace, bliss and harmony in their lives along with its effect on social harmony as a whole (Ahmad, 2012). There are some core values of peace enlisted by UNESCO (1998) as under:

1. Mutual trust and comprehension
2. Sense of having a place/social worth
3. Co-operation

4. Effective correspondence
5. Concern for common good
6. Sense of compromise
7. Desire for accord

Peace has been characterized as the nonappearance of conflict or violence and, then again, as the imminence of perspectives and of society, for instance, harmony, security, consensus, and understanding. Tolerance, comprehension, sympathy, cooperation and appreciation for contrasts in others are at the core of our harmonious accord on earth; though each of us may decode these thoughts to some degree diversely in view of our societal norms, our history, and our convictions about the universe (Duffy, 1995). Peace is a global issue debated from national to international communities, and in the context of nationalities and relationship between nations. Peace is required in multicultural global society because it is base for harmonious development and to ensure global stability. In personal context, peace is also known as one of the basic needs, pleasure and justice. Hence, peace becomes a significant aspect to be internalized and developed in the society, consequently it is injected in culture though educational system of any nation (Ratu, Misnah, & Amirullah, 2019).

Education plays an important role in preparing human resources who are capable to use the values of peace in their activities. This effort is recognised as peace education. Peace education is also referred as absence of violence that occur in schools, thus it is something that urgently required in schools. Adeyemi & Salawudeen (2014) described that peace education is a philosophy and procedure related to acquire knowledge and skills to create peace. While Anand (2014) viewed that peace education is a process in which individuals can modify their attitude and behaviour regarding violent conflict, acquire values, knowledge as well as develop skills to live with harmony. Peace education also contributes to develop peace, settlement and preventing conflicts (Nicolai, 2009). Sagkal, Turnuklu & Totan (2012) stated that peace education can effectively upsurge students' empathy (Ratu, Misnah, & Amirullah, 2019). Living in peace and harmony in interfaith communion is maintained and cultivated from school. Peace and harmony are needed for common goal of nationhood and statehood. This need can be fulfilled by an educational system of any nation (Soares, & Sudarsana, 2018).

Peace Education Framework

Education enables a person aware from peace, harmony and development (Patel, 2019). Peace education is a piece of broader field of 'peace and conflict examines', which could be subdivided into peace research, peace activism, and peace education (Kester, 2009). Peace education tries to protect students against the despicable effects of violence by inculcating abilities to oversee clashes peacefully and by creating a desire to look for quiet resolutions of conflict (Harris, 2009). Carreira, et al (2014) explains that true peace depends on three pillars like human rights, peacefulness and support. True peace requires to highlight peace inside these three measures:

- Inward peace inside a person
- Social peace inside society
- Ecological peace inside nature

In this connection, peace education would need to take a structure that cultivates peace in every one of the three measurements. Keeping in mind the end goal to dispense with all types of violence in a general public (Carreira, et al., 2014). Peace education is an all-encompassing methodology that looks to manufacture a basic group of dynamic subjects cooperating to address infringement of human rights, violence and rejection (Castro & Galace, 2010).

#### Need of Peace Education

Peace education is very much required to develop learning that helps social cohesion and environmental preservation (Carter & Vandeyar, 2009). The major purpose of peace education is to expose students to nonviolent strategies of dealing with conflicts. These goals may be gained via systematic peace education (De Rivera, 2004; Ebury, 2011 & Balasooriya, 2001). Due to the importance of a culture of peace and non-violence, efforts are required to produce a peaceful society to build the mindset of teachers, students and stakeholders at school level (Kartadinata, et al. 2014). In the context of schools, teachers require to be agents of creating peaceful society. As an agent to produce peaceful society, teachers are required to have competence to instil responsibility in students, have high enthusiasm to connect the community for peace, produce lifelong learners, have tolerance and spirit of high respect for all cultures within society, paying respect to rights and non-discrimination in any kind to students, being an effective role model for their students (Castro & Galce, 2010).

#### Core Components of Peace Education

Peace education has three center segments: peacekeeping, peace-making, and peace building. Peacekeeping shows violence counteractive action to keep up safe school situations. Peace-making utilizes conflict

determination direction to give students the devices to usefully deal with their own particular clashes. Peace building advances the meaning of a positive peace - a proactive evasion of violence through presentation to educational modules, materials, and strategies which elevate approaches to make peace on the planet, instead of characterize peace in a negative connection, as just the nonattendance of war. Peacekeeping and peace-making programs have both developed in prevalence of schools, while peace building has lingered behind (Clark, 2010). Peace scholars have contended that the objective of education ought not to be just to stop the violence, but rather likewise to make in youngsters' psyches a craving to figure out how peacefulness can give a premise to an equitable and economical future (Harris & Morrison, 2003). To contribute in bright future of any nation many organizations (other than the educational institutions) tried to build peace and harmony in the individuals of their society.

#### Role of NGOs in Peace Education

A wide and working common society which contribute to build peace in a nation comprises of non-governmental organizations (NGOs), work associations, religious establishments and different grassroots common associations (Fernando, 2005). In the start of the 90's there was a movement from utilization of term NGOs to the more extensive idea of common society, in light of the fact that various types of social developments and associations turned out to be more compelling and all the more generally known (Mitlin, 2001). Be that as it may, although nearby NGOs as a part of the more extensive idea of common society, couple of NGOs that assume a vital part in the field of peace education. NGOs were the precursors of worldwide and national promoters for peace education, regardless they are. They are frequently subject to the state, and on worldwide contributors. NGOs frequently fill the holes left by the administration in the formal educational system. It can in this manner be inferred that they concentrate more on non-formal peace education activities, planning and executing a few peace education programs (Cardozo, 2006). Although such development in human rights rises at the UN level as changes in global law, they are progressively started at the grass roots level by individuals battling for justice and uniformity in their own particular groups (Flowers, 2000).

### **Research Methodology**

#### Research Design

Three normal ways to deal with leading examination are quantitative, qualitative, and mixed methods (Carrie, 2007). Keeping in view the

objectives of the study, the quantitative research design was used to execute the study. However, the study was descriptive in nature.

**Population and Sample**

Population of the study was consisted all girls’ students studying in public secondary schools of Northern Punjab. Through a multistage random sampling technique 200 public secondary school girls from two district of Northern Punjab, namely, Mandi Bahauddin and Sargodha were selected as a sample.

**Research Instrument**

A questionnaire was used embedded in the affective domain of ‘Schema of Peace Education’ formulated Castro and Galace (2010) on five-point likert-type agreement scale to explore the views of girls’ students from public secondary schools Northern Punjab. The researcher developed 55 statements according to the 12 peace values (self-respect, respect for life/non-violence, respect for life, gender equality, compassion, global concern, cooperation, openness/tolerance, justice, social responsibility and positive vision) from the Castro and Galace Model (2010). There were almost 4 to 5 questions against each peace value. Each question was the reflection of the indicators of the peace values.

**Analysis of the Data**

Data were analyzed by applying various statistical techniques through SPSS software according to the objectives of the study. For descriptive analysis of the data percentages and mean values were calculated whereas for inferential analysis t-test was applied to find out the significance of difference among the perceptions of the respondents about various indicators and sub-indicators of peace education.

**Table 1**

*Peace Perceptions of Secondary School Girls in Northern Punjab*

Sr.No.	Variables	SD (%)	D (%)	SD+ D (%)	Neutral (%)	A (%)	SA (%)	SA+ A (%)	Mean
	<b>Overall</b>	2.21	2.78	4.99	7.67	36.08	51.23	87.32	4.38
<b>1</b>	Self-respect	1.07	2.71	3.78	6.42	40.28	49.50	89.78	4.34



2	Respect for Other	0.78	1.71	2.50	6.71	41.78	49.00	90.78	4.36
3	Respect for Life/Non-violence	4.16	8.08	12.25	7.91	23.83	56.00	79.83	5.03
4	Gender Equality	0.91	1.25	2.16	6.33	28.33	63.16	91.50	4.51
5	Compassion	0.37	0.62	1.00	3.37	39.12	56.50	95.62	4.50
6	Global Concern	11.50	6.37	17.87	12.37	33.25	36.50	69.75	3.76
7	Ecological Concern	1.75	1.33	3.08	3.25	30.91	62.75	93.66	4.51
8	Cooperation	0.66	2.00	2.66	3.66	41.66	52.00	93.66	4.42
9	Openness and Tolerance	1.85	4.05	5.90	13.80	42.50	37.80	80.30	4.10
10	Justice	1.10	2.40	3.50	8.50	38.00	50.00	88.00	4.33
11	Social Responsibility	0.37	0.62	1.00	3.25	41.87	53.87	95.75	4.48
12	Positive Vision	2.00	2.25	4.25	16.50	31.50	47.75	79.25	4.20

Values of the data mentioned in the table reveals that, as a whole, majority of the respondents 87% have reported their positive attitude on different indicators of 'peace education', 5% of them disagreed and 7.67% remained neutral as a whole. In the sub indicator 'Respect for Life/Non-violence' almost 80% of the respondents were agreed. So, it is concluded that most of the respondents have their positive attitude towards peace education.

*Peace Perceptions of Secondary School Girls about “Self-Respect”*

Sr. No	Variables	SD (%)	D (%)	SD+D (%)	Neutral (%)	A (%)	SA (%)	SA+A (%)	Mean
	<b>Overall</b>	1.07	2.71	3.78	6.42	40.28	49.50	89.78	4.34
<b>1</b>	Q1: God Gifted Abilities	1.00	0.50	1.50	11.00	44.50	43.00	87.50	4.28
<b>2</b>	Q2: Satisfied with Present Status	1.50	9.00	10.50	6.00	47.00	36.50	83.50	4.08
<b>3</b>	Q 3: Proud on Social Status	1.00	0.00	1.00	3.50	51.50	44.00	95.50	4.38
<b>4</b>	Q 4: Proud on Cultural Values	0.00	1.00	1.00	11.00	23.50	64.50	88.00	4.52
<b>5</b>	Q 5: Satisfaction on Family Background	2.00	4.50	6.50	3.00	31.00	59.50	90.50	4.42
<b>6</b>	Q 6: Contribution in Goodness of the society	2.00	1.00	3.00	1.50	41.50	54.00	95.50	4.45
<b>7</b>	Q 7: Role in Positive Change	0.00	3.00	3.00	9.00	43.00	45.00	88.00	4.30

Table 4.2 reveals that, overall, 90% of the students favored that they maintain ‘Self-Respect’, only 4% of them are disagreed with it and 6% are not clear. Likewise, 88% of the respondents agreed that they ‘Feel Pride on their Cultural Values and Traditions’ (Mean value=4.45). In summary, most of the respondents are agreed to maintain their self-respect.

**Table 3**  
***Peace Perceptions of Secondary School Girls about “Respect for others”***

Sr. No	Variables	SD (%)	D (%)	SD+ D (%)	Neutral (%)	A (%)	SA (%)	SA+ A (%)	Mean
	<b>Overall</b>	0.78	1.71	2.50	6.71	41.78	49.00	90.78	4.36
<b>1</b>	Q8: Every person is worthwhile	0.00	0.50	0.50	4.00	41.50	54.00	95.50	4.49
<b>2</b>	Q9: All people deserve equal respect	1.00	1.50	2.50	2.00	25.50	70.00	95.50	4.62
<b>3</b>	Q10: Inherent dignity of others	1.00	1.00	2.00	1.50	47.00	49.50	96.50	4.43
<b>4</b>	Q11: Respect to those have different social background	1.50	0.50	2.00	9.50	49.00	39.50	88.50	4.25
<b>5</b>	Q12: Individuals belonging to different religions also respectable	0.00	2.00	2.00	12.50	46.50	39.00	85.50	4.23
<b>6</b>	Q13: Dignity of people	0.00	1.50	1.50	8.50	50.50	39.50	90.00	4.28

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7	Q14: No cast-based prejudice	2.0 0	5.0 0	7.00	9.00	32.5 0	51.5 0	84.0 0	4.27
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It is evident from table 3 that, as a whole, 91% of the students affirm that they uphold 'Respect for others', only 2% of them are disagreed with it whereas 7% among them are not clear. It is evident from the data that maximum number of respondents are in favor to give respect for others.

**Table 4**

*Peace Perceptions of Secondary School Girls about "Respect for Life/Non-violence"*

#	Variables	SD (%)	D (%)	SD+ D (%)	Neutr al (%)	A (%)	SA (%)	SA+ A (%)	Mea n
	<b>Overall</b>	4.16	8.08	12.25	7.91	23.83	56.00	79.83	5.03
1	Q15: Human life is the most valuable thing	1.00	7.50	8.50	5.50	20.00	66.00	86.00	4.43
2	Q16: saving a human life is like saving all human beings	0.50	3.00	3.50	2.00	11.50	83.00	94.50	4.74
3	Q17: Respon di ng with violence in a conflict situation	3.50	4.50	8.00	14.50	40.50	37.00	77.50	4.03

4	Q18: Believe in tit for tat	20.0 0	27.5 0	47.5 0	17.50	16.0 0	19.0 0	35.0 0	2.8 7
5	Q19: Resolving the conflict through peaceful means	0.00	3.50	3.50	4.00	27.5 0	65.0 0	92.5 0	4.5 4
6	Q20: Every conflict can be solved without violence	0.00	2.50	2.50	4.00	27.5 0	66.0 0	93.5 0	4.5 7

Table 4 depicts that, overall, 80% of the students do agree that they uphold ‘Respect for Life/Non-violence’, only 12% of them are disagreed with it whereas 8% are not clear. Similarly, Notably, majority of the respondents are in favor to give ‘Respect for Life/Non-violence’.

**Table 5**  
*Peace Perceptions of Secondary School Girls about “Gender Equality”*

#	Variables	SD (%)	D (%)	SD+ D (%)	Neutr al (%)	A (%)	SA (%)	SA+ A (%)	Mean
	<b>Overall</b>	0.91 7	1.2 5	2.16	6.3 3	28.33	63.1 6	91.5 0	4. 5 1
1	Q21: Equal rights for women as of men	.50	1.5 0	2.00	4.5 0	21.50	72.0 0	93.5 0	4. 6 3
2	Q22: Equal opportunitie s for women as men	0.00	1.0 0	1.00	5.0 0	27.50	66.5 0	94.0 0	4. 6 0

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<b>3</b>	Q23: Men and women should be treated equally	0.00	2.00	2.00	.50	35.00	62.50	97.50	4.58
<b>4</b>	Q24: Women should be avoided from all types of abuses	0.00	0.00	0.00	4.00	22.00	74.00	96.00	4.70
<b>5</b>	Q25: women should be free from any exploitation	4.00	3.00	7.00	22.50	34.00	36.50	70.50	3.96
<b>6</b>	Q26: Women should be excluded from any violence	1.00	0.00	1.00	1.50	30.00	67.50	97.50	4.63

Table 5 highlights that, in overall, 92% of the respondents uphold ‘Gender Equality’, only 5% of them are disagreed with it whereas, 2% are not clear about it. In conclusion, majority of the respondents are in favor of gender equality.

**Table 6**  
*Peace Perceptions of Secondary School Girls about “Compassion”*

#	Variables	SD (%)	D (%)	SD+ D (%)	Neutral (%)	A (%)	SA (%)	SA+ A (%)	Mean
	<b>Overall</b>	0.37	0.62	1.00	3.37	39.12	56.50	95.62	4.50
<b>1</b>	Q27: Upset to see people in difficult conditions	1.50	0.50	2.00	5.00	34.00	59.00	93.00	4.49

<b>2</b>	<b>Q28:</b> Distressed on sufferings of people	0.0 0	0.0 0	0.00	2.50	34.0 0	63.5 0	97.5 0	4.61
<b>3</b>	<b>Q29:</b> Share the sufferings of poor people	0.0 0	1.0 0	1.00	2.50	43.0 0	53.5 0	96.5 0	4.49
<b>4</b>	<b>Q30: Kind towards marginaliz ed people</b>	0.0 0	1.0 0	1.00	3.50	45.5 0	50.0 0	95.5 0	4.45

Table 6 clearly indicates that, as a whole, 9% of the students do agree that they uphold 'Compassion', only 1% of them are disagreed with it whereas 3% are not clear. The mean value is above than 4 of all the statements under the term compassion. In a nutshell, most of the respondents are agreed that compassion should prevail.

**Table 7**  
*Peace Perceptions of Secondary School Girls about "Global Concern"*

#	Variab les	SD (%)	D (%)	SD+ D (%)	Neutr al (%)	A (%)	SA (%)	SA+ A (%)	Mea n
	<b>Overall</b>	11.5 0	6.37	17.8 7	12.37	33.2 5	36.5	69.7 5	3.76
<b>1</b>	<b>Q31:</b> All human beings are the member s of a family	2.00	1.00	3.00	3.50	31.5 0	62.0 0	93.5 0	4.51
<b>2</b>	<b>Q32:</b> Human beings are	2.00	3.00	5.00	7.00	34.5 0	53.5 0	88.0 0	4.35

	good by nature								
<b>3</b>	Q33: Caring even for those who are not well-wisher to my country	21.00	7.50	28.50	18.00	41.50	12.00	53.50	3.16
<b>4</b>	Q34: Caring even for those who do not respect my religion	21.00	14.00	35.00	21.00	25.50	18.50	44.00	3.07

Table 7 reveals that, as a whole, 70% of the respondents do agree that they uphold ‘Global Concern’, 18% of them are disagreed with it whereas 12% among them have not clear view about it. It is evident that most of the respondents were agreed about sun indicator global concern.

**Table 8**  
*Peace Perceptions of Secondary School Girls about “Ecological Concern”*

#	Variables	SD (%)	D (%)	SD+ D (%)	Neutral (%)	A (%)	SA (%)	SA+ A (%)	Mean
	<b>Overall</b>	1.75	1.33	3.08	3.25	30.91	62.75	93.66	4.51
<b>1</b>	Q35: Protection of natural environment	4.00	2.00	6.00	3.00	38.50	52.50	91.00	4.34



<b>2</b>	Q36: Like to keep my environment neat and clean	2.0 0	0.0 0	2.00	0.00	24.0 0	74.0 0	98.0 0	4.68
<b>3</b>	Q37: Say 'No' to pollution	0.5 0	0.0 0	0.50	4.50	28.0 0	67.0 0	95.0 0	4.61
<b>4</b>	Q38: No to deforestation	2.5 0	2.5 0	5.00	2.50	27.5 0	65.0 0	92.5 0	4.50
<b>5</b>	Q39: Preference to a balance and stable life	1.0 0	0.5 0	1.50	3.00	32.5 0	63.0 0	95.5 0	4.56
<b>6</b>	Q40: Preference to simple life	0.5 0	3.0 0	3.50	6.50	35.0 0	55.0 0	90.0 0	4.41

Table 8 shows that, as a whole, 947% of the respondents do affirm that they maintain 'Ecological Concern', 3% of them are disagreed with it whereas 3% among them are not clear in their views in regard with ecological concern. In conclusion, maximum number of respondents viewed their positive attitude regarding ecological concern.

**Table 9**  
*Peace Perceptions of Secondary School Girls about "Cooperation"*

#	Variables	SD (%)	D (%)	SD+ D (%)	Neutral (%)	A (%)	SA (%)	SA+ A (%)	Mean
	<b>Overall</b>	0.6 6	2.0 0	2.66	3.66	41.6 6	52.0 0	93.6 6	4.42
<b>1</b>	Q41: Working with others for	1.0 0	2.0 0	3.00	3.50	48.0 0	45.5 0	93.5 0	4.35

2	Q42: Helping others when they need	0.0 0	2.0 0	2.00	4.50	38.5 0	55.0 0	93.5 0	4.47
3	Q43: Involvement in academic activities with other students	1.0 0	2.0 0	3.00	3.00	38.5 0	55.5 0	94.0 0	4.46

Table 9 reveals that, as a whole, 10% of the respondents do agree that they uphold 'Cooperation', 3% of them are disagreed with it whereas 4% among them are not clear. However, majority of the students are in favor of cooperation among people.

**Table 10**  
*Peace Perceptions of Students about "Openness and Tolerance"*

#	Variables	SD (%)	D (%)	SD+ D (%)	Neutral (%)	A (%)	SA (%)	SA+ A (%)	Mean
	<b>Overall</b>	1.85	4.05	5.90	13.80	42.50	37.80	80.30	4.10
1	Q44: Welcoming the process of growth in society	0.00	5.00	5.00	7.00	46.00	42.00	88.00	4.25
2	Q45: Change is necessary in Society	5.50	9.00	14.50	27.00	32.50	26.00	58.50	3.65
3	Q46: Approaching believes of others with	1.00	5.00	6.00	11.00	48.00	35.00	83.00	4.11



Q53:									
Before criticism									
<b>1</b>	on others, I	1.0	1.5	2.50	9.50	34.0	54.0	88.0	4.39
<b>0</b>	evaluate my reaction on same issue	0	0			0	0	0	

Table 10 clearly indicates that, on a whole, 80% of the respondents do agree that they favor ‘Openness and Tolerance’, 6% of them are disagreed with it whereas 14% are not clear. It is evident that all the students are in favor of having openness and tolerance.

**Table 11**  
*Peace Perceptions of Secondary School Girls about “Justice”*

#	Variables	SD (%)	D (%)	SD+ D (%)	Neutral (%)	A (%)	SA (%)	SA+ A (%)	Mean
	<b>Overall</b>	1.1 0	2.4 0	3.50 0	8.50	38.0 0	50.0 0	88.0 0	4.33
<b>1</b>	Q54: Fairly deal with other people	0.0 0	0.0 0	0.00	8.00	31.5 0	60.5 0	92.0 0	4.53
<b>2</b>	Q55: Respect the dignity of others	0.0 0	3.0 0	3.00	1.50	29.5 0	66.0 0	95.5 0	4.58
<b>3</b>	Q56: Equally regard the rights of others	1.0 0	6.0 0	7.00	10.50	57.0 0	25.5 0	82.5 0	4.00
<b>4</b>	Q57: Refute all forms of exploitation	3.5 0	3.0 0	6.50	21.00	37.5 0	35.0 0	72.5 0	3.98
<b>5</b>	Q58: Reject all types of	1.0 0	0.0 0	1.00	1.50	34.5 0	63.0 0	97.5 0	4.59

oppression  
against  
any  
person

Table 11 reveals that the respondents, as a whole, 88% do agree that they favor 'Justice', 4% of them are disagreed with it whereas 9% among them are not clear. In all the statements of justice the mean values are 4 except one which is 'refute all forms of exploitation'. In conclusion, most of the respondents are agreed that justice should prevail in the society.

**Table 12**  
*Peace Perceptions of Secondary School Girls about "Social Responsibility"*

#	Variables	S D (% )	D (% )	SD + D (%)	Neut ral (%)	A (%)	S A (% )	SA+ A (%)	Me a n
	<b>Overall</b>	0.3 7	0.6 2	1.00	3.25	41.8 7	53.8 7	95.7 5	4.4 8
<b>1</b>	Q59: Wish to contribute in shaping a just society	1.5 0	.50	2.00	4.50	37.0 0	56.5 0	93.5 0	4.4 7
<b>2</b>	Q60: Keen to play role in creating a violence-free society	0.0 0	0.0 0	0.00	2.50	36.0 0	61.5 0	97.5 0	4.5 9
<b>3</b>	Q61: Prepared to contribute for a welfare society	0.0 0	1.0 0	1.00	2.50	47.0 0	49.5 0	96.5 0	4.4 5
<b>4</b>	Q62: Owe the responsibility of peaceful	0.0 0	1.0 0	1.00	3.50	47.5 0	48.0 0	95.5 0	4.4 3

Table 12 shows that, as a whole, 96% of the respondents do agree that they uphold ‘Social Responsibility’, 1% of them are disagreed with it, 3% among them are not clear. In summary, all the respondents are in favor that social responsibility is very important.

**Table 13**  
*Peace Perceptions of Secondary School Girls about “Positive Vision”*

#	Variables	S D (% )	D (% )	SD+ D (%)	Neutr al (%)	A (%)	S A (% )	SA+ A (%)	Me a n
	<b>Overall</b>	2.0 0	2.2 5	4.25	16.50	31.5 0	47.7 5	79.2 5	4.20
<b>1</b>	Q63: Hopeful for a peaceful future of mankind	2.0 0	3.5 0	5.50	18.50	28.0 0	48.0 0	76.0 0	4.17
<b>2</b>	Q64: Make efforts to realize the ideal of a peaceful future	2.0 0	1.0 0	3.00	14.50	35.0 0	47.5 0	82.5 0	4.25

Table 13 depicts that, as a whole, 79% of the respondents do agree that they have ‘Positive Vision’, 17% of them are disagreed with it whereas 32% among them are not clear. It is concluded that all the respondents are agreed that positive vision should prevail in the society.

**Table 14**  
***Comparison of Rural and Urban Students' Perceptions on 'Peace Education'***

#	Variables	Respondents	N	Mean	SD	t	Df	Sig.
1	Self-respect	Rural	97	4.38	0.32	1.1	19	0.26
		Urban	103	4.30	0.32			
2	Respect for Other	Rural	97	4.53	0.34	6.0	19	0.00
		Urban	103	4.20	0.46			
3	Respect for Life/Non-violence	Rural	97	5.12	0.34	2.1	19	0.03
		Urban	103	4.94	0.37			
4	Gender equality	Rural	97	4.61	0.32	3.4	19	0.00
		Urban	103	4.42	0.48			
5	Compassion	Rural	97	4.56	0.32	1.8	19	0.07
		Urban	103	4.45	0.34			
6	Global Concern	Rural	97	3.69	0.76	-1.3	19	0.19
		Urban	103	3.83	0.75			
7	Ecological concern	Rural	97	4.62	0.37	2.9	19	0.00
		Urban	103	4.41	0.60			
8	Cooperation	Rural	97	4.49	0.44	1.9	19	0.05
		Urban	103	4.35	0.59			
9		Rural	97	4.10	0.46	0.0	19	0.93

	Openness		10		0.4			
	and	Urban	3	4.10	3			
	Tolerance	Rural	97	4.42	5			
<b>1</b>	Justice				4	2.6	19	0.0
<b>0</b>		Urban	10	4.24	5	4	8	0
		Rural	97	4.52	5			0.1
<b>1</b>	Social				6			
<b>1</b>	Responsibility	Urban	10	4.44	5	1.3	19	0
		Rural	97	4.21	5			0.8
<b>1</b>	Positive				6	0.1	19	0
<b>2</b>	Vision	Urban	10	4.10	0.8	7	8	0
		Rural	97	4.21	5			0.8

\*Significant  $\leq p=0.05$

Table 14 shows the comparison of the peace perceptions of rural and urban girls students regarding ‘peace education’. It is evident from the data that, overall, there is no significant difference between the perceptions of rural and urban students regarding ‘self-respect’, compassion, global concern, openness and tolerance, social responsibility and positive vision at the level of 0.05. The data in the table shows that, there is a significant difference between the rural and urban school girls regarding the perception of ‘respect for other, respect for life/non-violence, gender equality, ecological concern, cooperation, and justice.

In conclusion, the both rural and urban area girls’ students have positive attitude regarding sub indicators of peace education i.e. self-respect’, compassion, global concern, openness and tolerance, social responsibility and positive vision. On the other side, rural area students have less positive attitude towards respect for other, respect for life/non-violence as compare to urban area students. But on the peace values gender equality, ecological concern, Cooperation and Justice urban area students have less positive attitude rural area students.

In conclusion the both rural and urban area students have positive attitude about peace education in the society.



**Table 15**  
***Comparison of Rural and Urban Students' Perceptions on 'Peace Education'***

#	Variables	Respondents	N	Mean	SD	T	Df	Sig.
1	Self-respect	Mandi	11	4.32	0.36	-	19	0.55
		Baha	5					
		Uddin	85					
2	Respect for Other	Mandi	11	4.33	0.39	-	19	0.27
		Baha	5					
		Uddin	85					
3	Respect for Life/Non-violence	Mandi	11	5.02	0.46	-	19	0.74
		Baha	5					
		Uddin	85					
4	Gender equality	Mandi	11	4.53	0.36	0.6	19	0.52
		Baha	5					
		Uddin	85					
5	Compassion	Mandi	11	4.46	0.35	-	19	0.11
		Baha	5					
		Uddin	85					
6	Global Concern	Mandi	11	3.53	0.70	-	19	0.00
		Baha	5					
		Uddin	85					
7	Ecological concern	Mandi	11	4.55	0.37	1.1	19	0.24
		Baha	5					
		Uddin	85					
8	Cooperation	Mandi	11	4.38	0.39	-	19	0.17
		Baha	5					
		Uddin	85					
		Sargodha	85	4.48	0.67			

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<b>9</b>	Openness and Tolerance	Mandi	11						
		Baha	5	3.94	0.36	6.4	19		
		Uddin	5			0	8	0.00	
		Sargodha	85	4.31	0.45				
<b>10</b>	Justice	Mandi	11						
		Baha	5	4.27	0.39	2.1	19		
		Uddin	5			0	8	0.03	
		Sargodha	85	4.41	0.54				
<b>11</b>	Social Responsibility	Mandi	11						
		Baha	5	4.44	0.36	1.3	19		
		Uddin	5			3	8	0.18	
		Sargodha	85	4.52	0.49				
<b>12</b>	Positive Vision	Mandi	11						
		Baha	5	4.23	0.53	0.6	19		
		Uddin	5			2	8	0.53	
		Sargodha	85	4.17	0.91				

\*Significant  $\leq p=0.05$

Table 15 shows the comparison of the peace perceptions of students of Mandi Bahauddin and students of Sargodha. It reveals that there is significance difference regarding global concern ( $p=.000$ ), openness and tolerance ( $p=.000$ ) and Justice ( $p=.036$ ). It is evident from the data that, overall, there is no significant difference between the perceptions of Mandi Bahauddin and Sargodha students regarding 'self-respect', 'respect for life/nonviolence, gender equality, ecological concern, cooperation, social responsibility and positive vision at the level of 0.05.

It is concluded that the girls' students of Mandi Bahauddin have more positive attitude regarding global concern as compare to students of Sargodha. However, the girls' students of Mandi Bahauddin have less positive attitude regarding openness and tolerance and Justice as compare to students of Sargodha. The perceptions of students of both Mandi Bahauddin and Sargodha students regarding 'self-respect', 'respect for life/nonviolence, gender equality, ecological concern, cooperation, social responsibility and positive vision are equally positive. In a nutshell, the students of both Mandi Bahauddin and Sargodha have positive attitude about prevailing peace education in the society.

### **Conclusion**

It is concluded that the secondary school girls' students of Northern Punjab maintain peaceful attitude. The girls' students have positive attitude towards peace education and it's all sub values. Both rural and urban area students have positive attitude about peace education in the society. They maintain self-respect, pay respect to other members of the society, believe in respect for life/non-violence, have positive attitude towards global concern. Students from both locality (urban and rural area) uphold ecological concern, favouring attitude towards cooperation with other members of the society, maintain comparable favouring attitude towards openness and tolerance with other members of the society, likes to promote justice, prepared to owe social responsibility, and they uphold positive vision. The majority of urban area students, are in favor of promoting gender equality as compare to rural area students. Most of the rural area students, are more in favor of having feelings of compassion towards other members of the society. The students of both Mandi Bahauddin and Sargodha have positive attitude about prevailing peace education in the society.

### **Recommendation**

It is recommended that the secondary school students should take responsibility for creating a peaceful society and enhanced their abilities and potentials through education, games and all co-curricular activities.

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