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Developing Peace Curriculum for Pakistani Youth: A Comparison of Lessons from Malaysia, Morocco, and Europe

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ABSTRACT

This study aims to develop a peace curriculum for Pakistani youth after comparing the curriculums of Malaysia, Morocco, and selected European approaches. Malaysia's interschool integration initiatives, Morocco's heritage inclusion and religious educator preparation, and selected European approaches are the best examples to follow for a peace curriculum. A structured qualitative approach was employed to compare the published literature in terms of articles, and institutional documents. The purpose was to examine the educational mission, mechanism, pedagogy, implementation situations, and limitations. The results of the study indicated three complementary resources such as sustained contact across social boundaries, culturally meaningful recognition of plural identities, and assessable competencies supported by participatory institutions. The review also highlighted risks such as ceremonial interaction, state-defined tolerance that limits disagreement, and competency frameworks disconnected from everyday inequalities. The proposed Pakistani model integrates recognition, encounter, capability, and institutional accountability across formal and non-formal youth education. It translates these principles into a semester curriculum, supervised community projects, teacher preparation, and an evaluation strategy. In this entire process, there is a need to understand harmony as an ability to manage disagreement rather than the absence of visible conflict. The recommendation suggests provincial adaptation, inclusive curriculum review, repeated institutional support, gender diversity, accessible assessment, and independent evaluation system.

Introduction

Peace education is necessary for youth to ensure that they can identify the differences, able to confront the humiliations, and collaborate with other on a common issue. Religion, language, ethnicity, gender, and other socioeconomics differences must be discussed in Pakistani curricula to poster unity instead of variety as an issue. These differences overlap: a young woman's experience of involvement may be influenced concurrently by institutional expectations, location, income, language, and handicap. Therefore, rather than starting with an abstract list of ideal moral traits, curriculum development should start with the circumstances in which students interact with one another and exercise agency.

The educational tasks are more comprehensive and are not limited to textbook depiction only. Other than textbook, discipline, faculty behaviors, admission procedures, evaluation, assessments, and institutional life all have an impact on an individual's life. It created a lifelong experience for them. When a complaint from any students is not heard because of any difference, and when certain accents are mocked in classrooms, people lost respect for each other. On the contrary, when people have certain disagreement on an issue, the collaboration is more important to follow the procedure. Therefore, Therefore, knowledge, relationships, skills, and institutional behavior must all be aligned in peace curricula. Teaching youth to be quiet in an unfair setting would result in compliance rather than coexistence.

This article is meant to explore the available relevant educational activities to understand the alignment. Malaysia's example is truly relevant and educational activities link people across various school communities. Morrocco also has example from religious educational institutions where broader social roles and integrate religious and cultural heritage into education. The Council of Europe's Reference Framework of Competences for Democratic Culture and Northern Ireland's Shared Education initiative both reflect European experience. These examples highlight various educational strategies; they are not seen as universally successful societies or interchangeable national models.

The purpose of this study was to identify a practical example for Pakistan where there is a need to carefully integrate accountable institutional systems, plural recognition, increased encounter, and practical capabilities. Also, cultural legitimacy, equality, contacts, evaluations are important to follow. As a result, the suggested curriculum views harmony as the ability to cooperate and dispute fairly. Despite differences that do not have to go away, coexistence entails upholding equal standing and shared public responsibilities. Based on the above description, the study's objectives are to;

- Examine theoretical and empirical literature relevant to peace curricula and youth coexistence.
- Compare selected Malaysian, Moroccan, and European approaches through common analytical criteria.
- Develop a context-sensitive curriculum model for Pakistani youth linking theoretical mechanisms with practical learning.
- Propose implementation and evaluation recommendations that recognize educational diversity, institutional constraints, and the limits of available evidence.

Following four research questions guided the analysis of this study.

- RQ1: What educational mechanisms connect recognition, intergroup contact, democratic competencies, and institutional fairness with peaceful coexistence?
- RQ2: How do the selected Malaysian, Moroccan, and European approaches address these mechanisms, and what limitations emerge?
- RQ3: Which elements are transferable to Pakistan, under what conditions, and with what modifications?
- RQ4: How should a Pakistani youth peace curriculum be taught, assessed, governed, and evaluated to support meaningful and equitable participation?

Literature review and theoretical foundations

With an emphasis on their applicability to Pakistan, this review of the literature looks at the theories, data, and curricular strategies that support young coexistence and peace education. It is divided into following headings;

- Peace education beyond the absence of violence
- Contact and conflict transformation
- Critical agency and institutional justice
- Pakistani scholarship and the research gap

Peace education beyond the absence of violence

Galtung's (1969) study has made a clear distinction between positive and negative peace. According to this study, Peace is defined by two sides: negative peace, which is the absence of personal violence, and positive peace, which is the absence of structural violence (also referred to as social justice). It is important to prevent a physical violence; social relationships also depend upon the fact that people face barriers in getting recognition and opportunities. Especially, when it comes to the education, it is questioned that if establishment promote involvement, uphold dignity and deter hostility. There is absolutely no need to treat every disagreement with violence. Rather, it promotes a thorough examination of how systematic disadvantage can erode confidence and render legally equal arrangements unjust.

Bush and Saltarelli (2000) highlighted the negative and positive face of education according to them, the negative face of education triggers the intergroup hostility and provide a reason to create conflicts by the uneven distribution of educational resources, education used as a weapon of cultural repression, and the manipulation of history and textbooks for political purposes. However,

the positive face of education can have conflict-limiting impacts by providing educational opportunity, nurturing an ethnically tolerant climate, promoting linguistic tolerance, and cultivating inclusive citizenship. This is a crucial step toward realizing that curriculum reforms can be made to incorporate the language without changing any institutional practices. In a similar vein, UNESCO's 2023 guideline places peace-related education within larger commitments to sustainable development and human rights. Although it does not determine the efficacy of a specific Pakistani solution, its guidance provides normative direction, including attention to current difficulties.

Contact and conflict transformation

Pettigrew and Tropp (2006) conducted a meta-analysis of 515 studies and highlighted that inter group contact can lessen the prejudice and bias between groups. Contact was more effective when supported by favorable conditions, such as cooperation, shared goals, and institutional support. This suggests that peace curricula can create structured opportunities for young people from diverse backgrounds to work together on shared tasks. What does it mean to be in contact, being physically closed does not ensure that people will have any meaningful interactions. Therefore, there is a need to design a meaningful interaction by including equitable status within activities, cooperative goals, and supporting authority. Young people should be given the opportunities to build relationships and learn to rely on each other constructively. Adverse experiences, such as humiliation, exclusion, and increased group competition, should also be evaluated.

However, instead of focusing on any quick and short-term solutions, Lederach (1997) suggested a conflict transformation approach which highlight relationships and underlying patterns. For example, if there is a disagreement about getting a club membership in a juvenile facility, it might be because of the regulations, social structures, and long-standing exclusions. Therefore, there is a need to look at how these procedures and relationships van be improved. Negotiation can be made, if possible, to settle the matter equally instead of intimating one party. The curriculum must differentiate between acceptable disagreement and abuse or coercion that calls for official action and adult protection.

Critical agency and institutional justice

Bajaj (2019) explored the conceptual frameworks of critical peace education and reported that Critical peace education differs from 'regular' peace education by emphasizing how unequal social relations and issues of power must inform both peace education and corresponding social action, paying close attention to local realities and conceptions of peace. Therefore, youth should be taught to face the challenge and information before outing up any workable solutions and alternatives. A focused curriculum will help them to learn to defend the choices they made, while facing the challenges, and dangers. Thus, the 4Rs framework of Novelli et al., (2017) described Redistribution, recognition, representation, and reconciliations as four crucial factors. These factors help young people to link the instructions and interpersonal learning, highlight the curriculum related issues and decision making by managing the identity. Additionally, the framework warns designers about trade-offs: if a reconciliation exercise demands a damaged participant to forgive without protection or recourse, it may become unfair. As a result, the current model views institutional fairness as a factor influencing the safety of using acquired competencies.

Pakistani scholarship and the research gap

From the local perspective of Pakistan, Durrani and Dunne (2010) investigated the curriculum and educational experiences of four Pakistani state primary schools. The study highlighted the exclusionary boundaries might be used to establish a sense of belonging among students. Similarly, Halai and Durrani (2018) reported that educators need to acknowledge that education play a vital role in peace building and that there is a need to adhere such concepts in curriculum. Ahmed (2017) highlights contextual relevance, participatory pedagogy, educator training, and community participation in his documentation of current peace-education projects in Pakistan. Jamal (2026) opined that integration within teacher education and Qamar and Lodhi (2024) suggested that single-school research of peace-integrated English instruction. These contributions demonstrate that Pakistan already engages in model-building initiatives, scholarly discourse, and actions. However, reproducible evidence of lasting behavioral change across diverse young settings must be carefully distinguished from reported improvements or proposed frameworks.

In the lieu of this, it is imperative that there is an operational as well comparative gap. For measurable results, A stronger link is required in the evaluated evidence to relate international processes, Pakistan's variety, and sequence of real-world learning. Another identified gap is the transfer, presenting international appealing examples is not enough for change, it is important to adapt them. Therefore, this article will offer a comparison of best practices from three countries, summarize the dos and don'ts, and will enable to provide a strategy that is useful in Pakistan's context. The contribution does not assert that there was never a Pakistani peace curriculum; rather, it is an integrated design and research program.

Methodology

The study uses a purposive narrative literature review to support its structured qualitative comparison. Instead of the nation as a generic whole, the educational approach serves as its unit of analysis. The same issues regarding goals, methods, implementation, evidence, and transferability are used to analyze the integration initiatives of Malaysia, the heritage and educator programs of Morocco, the European framework, and the Northern Irish intervention. While recognizing that national programs and regional frameworks function at various institutional scales, this approach facilitates analytical comparison.

A practice of defined and targeted searches was performed to access the published literature from various academic platforms including databases, university repositories, education ministry websites, and international organizations were used to find sources. The conceptual notes and publications till October 2026 were included in this review. While including, the material which was related to any mechanism or implementation were also included. The keywords "peace education," "youth," "coexistence," "curriculum," "intergroup contact," "religious education," "democracy culture," "Pakistan," "Malaysia," "Morocco," and "shared education" were all combined. However, the interpretations were limited to the data presented in abstracts, summaries, and program descriptions.

In this comparison, a distinction is made to identify the evaluated outcomes, implementation records, and policy evidence. Programs are usually designed based on the descriptions from ministry; representations are evidence from textbook analysis and observations helped in identifying associations and longitudinal reviews helps by providing proof of change. In such reviews, no numerical values are created. This review has its own limitations as it is neither systematic nor comprehensive and it does not cover the multilingual scholarships as well. The recommendations are based on selective retrieval and uneven evaluation availability restrict causal inference.

People from the age of fifteen to twenty-four were considered as youth in curriculum designs. They were named as youth, young people, young adults, and adolescents. In terms of delivery contexts, secondary schools, colleges, universities, vocational schools, seminaries, and community learning initiatives were included. The article does not assume that a single schedule or teaching strategy works in every one of these contexts. Its contribution consists of an educational design that is flexible and a shared set of ideas and processes. The study's conclusions do not include participant data, main interviews, or intervention outcomes.

Analysis

Malaysia and structured encounter across school communities

Malaysia's Education Blueprint 2013–2025 highlights similar experiences among students from diverse origins and identifies unity among its educational ambitions (Ministry of Education Malaysia, 2013). It is relevant to Pakistan since it links educational institutions with social contact opportunities. Young people's understanding of other cultures may stay indirect if they study mostly in socially similar settings. Schools are viable locations for creating shared experiences while maintaining educational diversity, according to the policy justification. It should be interpreted as a declaration of intent rather than evidence that the goal has been achieved.

Students from various school kids are encouraged to engage through the Rancangan Integrasi Murid untuk Perpaduan, or RIMUP. Clustering schools and planning cultural, artistic, athletic, and national identity-related events are described in the ministry's 2013 annual report (Ministry of Education Malaysia, 2014). This is a sensible substitute for believing that cooperation necessitates an instant structural merger. Institutions might share an activity while keeping their identities. In Pakistan, a similar approach might unite neighboring public, private, and cooperating religious institutions around a collaboratively planned project, with equitable participation and transportation costs.

With reference to the previous research studies, weaknesses in model's enactment were found. Segawa (2024) highlighted the educational structures ad reported pre and post survey experiences of students. Although the analysis highlights short duration and low frequency as limitations, it also reveals advances in interethnic relations. These results lend credibility to a cautious interpretation: limited exposure may not maintain relationships, but encounters may offer opportunities. When assessing program outcomes, disparities between participants and nonparticipants are still important because the research does not show a consistent effect among Malaysian schools.

The annual education report from the Malaysian Ministry of education provides the details of school level practices, leadership skills, teacher development, and unity related monitoring (2023). This has a broader scope then the irregular students' events, but still there occur a need to investigate the independent and measurement assumptions of administrative indicators. A claimed

improvement in an institutional index does not imply that a specific program led to increased cohabitation. While avoiding the temptation to establish a single composite harmony score that hides disparate experiences, Pakistan should take note of the attention to implementation.

The comparing conclusion is that, without the need for instant institutional homogeneity, educational separation can be managed by consistent, encouraged collaboration. The process of ongoing communication around shared labor is what must be transferred. Any presumption that shared national symbols takes precedence over language, belief, or local identity should not be transferred without question. Pakistani alliances would require important roles for institutions with fewer resources, rotating leadership, and bilingual communication. Otherwise, instead of being a chance to update prejudices, interchange could turn into a display of status disparities.

Morocco and culturally grounded recognition

As highlighted in Conseil supérieur de l'éducation, de la formation et de la recherche scientifique (CSEFRS, 2015), Morrocco's Strategic vision of reform 2015-2030 link the educational reforms with equity, quality and development of individual, societies, and communities. In a broader context of coexistence initiative, the Moroccan case cannot be limited to religious reforms only. The educational inclusion also priorities the opportunities, institutional quality, cultural experiences, and national narratives. Therefore, the relevant question for Pakistan is how ethical commitments can be connected to accessible educational and identified social histories.

Another Moroccan resource is related to educators' preparations. Training at the Mohammed VI Institute links theological knowledge with humanities, communication, and practical preparation (Ministry of Habous and Islamic Affairs, n.d.). This highlights the importance of providing religious educators with more comprehensive pedagogical and intellectual tools to address social issues. It cannot be assumed that the same framework can be replicated in Pakistan as it serves as a general youth peace curriculum. Professional preparation and community-facing educational jobs are where it is comparatively relevant.

UNESCO's International Bureau of Education (2022) reported that the technical support requires to merge the Moroccan Jewish history into the curriculum. Similarly, the United States department of States (2004) also described that elementary curricula addressed Jewish culture within Moroccan history and wider religious knowledge. These sources help to understand that focus is required on reform activity and curricular directions instead of focusing on its impact on students' attitudes. Logically, it is proposed that recognition is important, so learner encountering a minority community as a part of shared history rather than a sole distant or stereotypes other.

In order to adapt these changes in Pakistan, a large amount of research is required from diverse communities, and their contribution to education, public service, arts, livelihood and neighborhood life, this not only includes the ordinary or routine experiences but also includes distinguished people, their disagreements and unequal treatments with evidence to support the claims. A curriculum limited to exceptional minority achievements may imply that acceptance must be earned through outstanding service. Coexistence instead requires recognizing equal dignity regardless of fame or perceived usefulness. Community consultation would help identify omissions and avoid presenting any community as internally uniform.

Pérez Mateo and Planet Contreras (2021) analyzed the creation of female civil service categories and their academic training within a context where the control of religious discourse and popular religious beliefs is crucial, both within countries and in the context of migration, as well as in public diplomacy. With this dual perspective, women educators may expand access to trusted guidance and offer forms of participation otherwise constrained by gendered institutions, but official sponsorship does not automatically produce autonomy or gender equality. Pakistan needs to consider plural, professionally supported pathways for women scholars and youth mentors while protecting their participation in curriculum decisions.

Based on these descriptions, it can be established that Moroccan case suggests an opportunity as well as a problem as well. Religion and culture can coexist in and educational system, but the autorotative definition of tolerance can narrow legitimate disagreement. One thing that can be done is to appropriately borrow ethical literacy, inclusive heritage, and teachers' competencies. A Pakistani model should not make belonging conditional on accepting one official interpretation of religion. Interfaith learning must also respect the distinction between learning about traditions and compulsory devotional participation. Cultural familiarity strengthens a curriculum only when it accompanies protection for those who differ.

European competencies and sustained shared learning

It is astonishing to note that Europe has no peace curriculum. The Council of Europe is a regional organisation distinct from the European Union, and its Reference Framework of Competences for Democratic Culture provides a common resource rather than a uniform national syllabus. This framework has few groups for twenty competencies such as values, attitudes, skills, and knowledge and critical understanding (Council of Europe, 2018). It is particularly helpful for learning and assessing the overarching civic goals. The comparative focus of this study is the educational design instead of assuming that exclusion or conflict has been resolved in European nations.

It is imperative to note that when frameworks are endorsed formally, the implementation remain difficult. Council of Europe's examines uptake across education systems and identifies continuing developmental needs (Council of Europe, 2024). Another resource observes the unequal sectoral coverage and challenges in assessing democratic competencies (Council of Europe, n.d.). it is evident that Pakistan need to examine teacher capacity, assessment incentives, and institutional opportunities for students to practice the competencies being promoted. The associated implementation guidance addresses curriculum, pedagogy, assessment, educator preparation, and institutional practice. Pakistan can draw on this alignment while developing examples and language appropriate to its own educational settings.

Within the context of Northern Ireland, examples of shared learning are evident across community boundaries. The study of Reimer et al. (2022) investigated shared education through a five-wave longitudinal, quasi-experimental study. In this study, 5,159 students from fifty-six Catholic and Protestant schools participated through shared classes. The shared classes were found to be associated with greater contact outside the classroom and smaller improvements in outgroup attitudes, trust, and empathy. Thus, the study provides qualified evidence for ongoing contact: the outcomes improved, while others did not. It does not show that educational exchange changes every aspect of intergroup relationships. In the local context of Pakistan, there is a possibility of sustained cooperation between institutions that retain their identities. However, historical relationships, administration, and resource availability differ significantly. Therefore, when adapting this approach in Pakistan, feasibility testing is necessary to understand its limitations in the local context.

Comparative synthesis and a model for Pakistan

Instead of being competitive, the examples are complementary. Morocco emphasizes recognition, cultural significance, and educator legitimacy; Malaysia sheds light on the organization of encounter across educational borders; and the European examples link competency frameworks with sustained interaction and participatory learning. Each also highlights a weakness: competencies that are disconnected from real power, recognition that is selective, and shallow engagement. As a result, the comparison lends credence to an integrated model where one mechanism assesses the shortcomings of the others.

Recognition, encounter, capability, and institutional accountability are the four interconnected parts of the suggested model. How identities and experiences are portrayed and heard is a matter of recognition. Repeated collaboration across pertinent borders is produced by encounters. The knowledge and abilities required for conflict analysis, communication, information verification, and participation are developed through capability. Accountability pertains to the fairness of procedures, protection, and complaint handling provided by institutions.

It is anticipated that while cooperative interaction provides experience that may challenge prejudices, more inclusive representations lessen their credibility. Conflict-response skills can be strengthened via practice and guided reflection. Using those capabilities could thus be safer and more credible if fair institutional procedures are followed. On the other hand, prejudice or harsh reactions may disrupt the process. Even after receiving effective training, young people who anticipate reprisals may logically refrain from participating. As a result, the model does not consider silence to be a sign of serenity or bad citizenship.

The following three claims are made. First, under similar circumstances, repeated cooperative learning should enhance demonstrated conflict-response skills more than information-only education. Second, where institutional procedures are seen as fair, the impact on participation and belonging should be greater. Third, heritage and ethical content should be more credible when affected communities help shape it and teachers permit evidence-based discussion. These propositions specify hypotheses for evaluation, not established outcomes. They also make clear why a textbook-only intervention would evaluate only part of the proposed model.

Proposed peace curriculum for Pakistani youth

Learning outcomes and curriculum organisation

By the time they finish, students should be able to differentiate between disagreement and intimidation, recognize interests and uneven power, acknowledge diversity without stereotyping, assess digital claims, respectfully express disagreement, offer reasonable solutions, and choose the proper channels for protection or referrals. The curriculum should also teach students how to modify their minds as added information becomes available. Age and literacy-appropriate language should be used to convey these results. It takes more than just memorization of concepts to evaluate them; observation and practical actions are also necessary.

Sixteen ninety-minute sessions per week with locally planned supervised project time make up the proposed semester pilot. The resulting twenty-four contact hours are not a claim regarding certified credit hours; rather, they represent a design concept. The seminars could be included into already-existing civics, language, social science, or orientation programs. Shorter sessions may be used for longer periods of time in community programs. While older students might analyze institutional practices and conduct closely monitored community research, younger participants would primarily work with fictional and school-based scenarios.

A sequenced practical curriculum

The above first four sessions introduced a source-based account of shared heritage as well as helps the reader to distinguish between identity and belonging. The students are expected to distinguish between omission and stereotype by comparing the description of two same fictional events. After that, they recognize the multiple perspectives and understand that not every factual claim is credible equally. Theis connects the, with Morocco's recognition mechanism where critical evaluation provides a base for interactions within social boundaries.

The section from five to eight develops the habits of listening, perspective understanding, conflict mapping, and negotiations. A mix group analyze an issue about the access to a campus facility. They identify the stakeholders responsible, needs of the facility, barriers in accessing the facility, and decisions rules. They understand the other person's perspective before responding to them. The teacher helps them to differentiate the positions and interests and helps them to understand that issues need to be resolved instead of compromise. These sessions connect the learners with rehearsals for cooperative work rather than sending the into handling sensitive issues without any preparations.

The next four session (9-12) discussed digital coexistence, communication between institutions and collaborative efforts for problem solving. Further, with the help of fabricated social media posts, learners were made to practice provenance, differentiate between the evidence and allegations, and then responding empathically without being hostile about it. The institutes can take two shared structured tasks and can switch roles to expect the common assessment results. But it is important that each participants contribute genuinely to complete the task, and do not create a competitive situation that allow powerful group to dominate and win over the other. Reflection records moments of misunderstanding as well as positive experiences.

Last but not the least, the remaining four sessions can help in developing and reviewing the modest community or institutional project. The available options may include improve accessibility to information, ensuring a fair and balanced use of shared spaces, and preparing a multilingual guide to support students. The learners consult relevant stakeholders, justify their proposal, highlight the limitations, and respond to feedback. The sequence ends with individual scenario assessment and a group reflection on institutional responsibilities. Completing an activity does not itself demonstrate coexistence; the quality of participation, reasoning, and response to disagreement must remain visible.

An illustrative shared project

Imagine a collaboration between a private university, a public college, and a participating seminary to look at community library access. Teams are given a modest equal budget and a shared brief. They map physical accessibility, language availability, transportation limitations, and opening hours without gathering user personal data. Every institution participates in conducting interviews with authorized personnel, analyzing data, and making suggestions. When possible, meetings are rotated, and transportation assistance keeps institutional resources from dictating who attends. While avoiding presumptions about participants' opinions, the shared activity fosters practical interdependence.

Through introspection, the theoretical knowledge is revealed. Recognition inquires as to whose demands the library ignores; encounter looks at how groups resolve conflicts; capability evaluates the evidence and suggested fixes; and accountability determines who has the authority to approve changes and handle complaints. Facilitators change positions and talk about the repercussions if one group predominates. Students can still benefit from a rejected proposal if they clarify limitations and rework

their logic. On the other hand, when quieter members had insignificant effect, a visually appealing final presentation is insufficient. As a result, evaluation considers both the process and the final output.

Ethical and cultural foundations

Together with Pakistan's varied ethical and cultural traditions, Islamic ideas of justice, compassion, consultation, and reconciliation can offer significant beginning points. It can be used in education to encourage thoughtful interpretations and applications along with the consistent beliefs. When a decision give favor to a certain group, the other might feel disconnected with the fairness. Therefore, minority customs and traditions must be included in the curriculum to speak for all people who share a cultural identity.

Furthermore, the curriculum needs to help youth to differentiate anger and disagreements within the context of public issues. They must be able to discuss the conflicts (national or international), historical interpretations, and policies without blaming and victimizing. Teachers must be able to correct the false facts, stop threats, and allow reasonable discussions. These matters are crucial specially when emotions are more empowered than the outside circumstances. It is not necessary to stifle challenging topics or stage contentious discussions before students and facilitators are ready to manage them appropriately to teach coexistence.

Implementation and evaluation

Teachers, youth workers, and participating religious educators must have training in inclusive assessment, conflict analysis, facilitation, and safeguarding. Thirty hours of workshops and rehearsal are part of the suggested initial package, which is continued by mentorship throughout the semester. Prior to the start of student exchange, cooperative planning across schools can create shared expectations. Both program governance and instruction should involve female educators. Since well-meaning teachers might otherwise promote agreement, confidence, or linguistic status rather than critical reasoning, training should also address power in the classroom.

Teacher training must be accompanied by institutional preparation. Adopting accessible complaints procedures, identifying safeguarding obligations, and ensuring that project participation does not impose prohibitive expenses are all important for participating organizations. Peer mediation ought to be optional and limited to appropriate, low-risk disputes. Serious power disparities, coercion, abuse, and credible threats call for appropriate referral and authorized adult action. As evidence of peaceful behavior, students should never be forced to make amends or extend forgiveness. When classroom analysis reveals injustice, institutional leaders need to be prepared to examine their own regulations.

The evaluations should start from a pilot study by assessing participation, accessibility, staff workload, delivery quality, experiences ad cost associated. Immediate national claims are not required at the beginning, the entire paradigm, classroom instructions, and standard provisions can be assessed through a mixed method study. Allocation at the school or institution level would aid in lowering contamination, with randomization employed when suitable and practical. The recruitment of participants should include varied settings instead of only those who are already working on peace educations. Also, the sample size needs to be determined through power calculations of clusters and intended comparisons.

Individual conflict-resolution skills, perceptions of justice, a sense of belonging, cooperation readiness, and intimidating experiences should all be outcomes. Short-term enthusiasm would be distinguished from long-term change by baseline, immediate follow-up, and subsequent assessments. While records record modifications and disruptions, observations and interviews should explain variations in implementation. Rather than a decline in connections, more complaints can be a sign of increased reporting confidence. As a result, information about institutional responses and private learner accounts should be considered when interpreting administrative counts. Uncertainty, unequal effects, and null results should all be reported in analyzes.

Research participation has its own set of requirements such as ethical approvals, informed consent of participants, age appropriateness, confidentiality, anonymity, and safe handling of data. Furthermore, the evaluations are not supposed to categorize students as extreme or peaceful. The private and personal data should not be collected if not needed, and if needed and collected it should not be shared to any third party. The assessments should focus on reasoning and observable skills instead on focusing on personal beliefs. If the comparable paradigm generates stigma, silences criticism, or disproportionately benefits already privileged individuals, it should be changed. The independent evaluations enhance credibility by separating programs promotion from efficacy assessments.

Recommendations

First, a common competency framework with provincial and local adaptation should be established by education authorities and partners in the youth sector. Curriculum experts, active educators, youth workers, students, women academics, members of

minority groups, and advocates for people with disabilities should all be included in a representative working group. A transparent review procedure and a limited set of observable results should be its initial output. While local conditions are reflected in languages, examples, delivery dates, and institutional relationships, common commitments to protection and dignity should not change.

Second, a review of the curriculum should look at both learning activities and representations. Stereotypes and omissions should be replaced with well-researched narratives of common histories and current involvement. Reviewers might inquire as to whether exercises call for cooperation, inquiry, or just repeating statements that have been authorized. Communities that are represented in the materials ought to be given the chance to point up errors and omissions. Decisions would be more accountable and less dependent on the whims of specific textbook authors or short-term projects if review criteria were made public.

The third recommendation is about the committed support. It is suggested that the committed supports should be given though inter-institutional collaborations for a longer term. Therefore, all those schools, colleges, universities, or institutions who gave their consent should arrange repetitive activities for cooperative learning. The budgets should consider transportation, accessibility, monitoring and should a plan accordingly to avoid any conflicts. Partnerships should start with small collaborations where minor issues remain under control and gradually the collaborations should increase and grow. One exchange visit can never be enough to understand therefore, Pakistan needs to consider the frequency, quality, and duration required for understanding.

Another crucial point to be considered is that professional training needs to include assessment, facilitation, and ethical considerations and this is equally important for female educators too. Pakistan should create the training models through several partnerships and include all parties instead of imposing authority. Considering the workload of teachers, Teachers require time in their workload to prepare and reflect, as well as practical assistance for managing conflict, spotting pressure, and reacting to exposures. Thus, following the initial sessions, peer observation, mentoring, and supervised rehearsal should continue.

Last but not the least, the curriculum needs to be supported by institutional governance and assessments by creating scenario-based assignments and ensure that those are rewarded with fairness, proof, and well answered alternatives. Moreover, the students should have access to complaint procedures and representations. Thie effectiveness of these can be measured through funding and evaluations. Further, evidence, benefits, drawbacks, and expenses can be assessed before expanding it to a higher level. It would promote learning and stop the selective celebration of visible but useless programs if unsuccessful experiences were published.

Conclusion

For Pakistani youth, a peace curriculum should promote the capacity to accept diversity while engaging in just solutions to common issues. Malaysia's organized encounter, Morocco's culturally grounded recognition and educator training, and European competency frameworks and continuous shared learning are among the valuable but unfinished resources identified by the comparative analysis. None offer a pre-made solution. By discovering mechanisms, recognizing restrictions, and evaluating adaptability within Pakistan's educational and societal contexts, their usefulness becomes apparent. The suggested paradigm links institutional accountability, recognition, encounter, and competence. Its firsthand curriculum integrates educator preparation and credible protection with inquiry, discussion, repeated collaboration, and supervised community action. A social capacity that allows disagreement without violence or shame is known as harmony. Coexistence necessitates more than just positive views; it also depends on involvement, just processes, and institutions that act when people's dignity is under danger. While broader political and socioeconomic responsibilities continue to be essential, a thoughtfully considered curriculum can help create these conditions.

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