

**Understanding Perception of Peace Among University
Students of Gilgit-Baltistan: Case Study of University of
Baltistan and Karakorum International University**



By

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Centre for International Peace and Stability (CIPS)

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A thesis submitted in partial fulfillment of the requirements for the
degree of MS Peace and Conflict Studies

Supervisor

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Thesis Acceptance Certificate

It is certified that the contents and form of the MS thesis titled “Understanding Perception of Peace Among University Students of Gilgit-Baltistan: Case Study of University of Baltistan and Karakorum International University” written by Ms. Laraib Zehra (Registration No. 00000319502) of Centre for International Peace and Stability has been vetted by the undersigned, found complete in all respects as per NUST status/regulations, is free of plagiarism, errors and mistakes and is accepted as partial fulfillment for the award of MS/MPhil Degree. It is further certified that the necessary amendments as pointed out by the GEC members of the scholars have also been incorporated in the said thesis and have been found satisfactory for the requirement of the degree.

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Author's Declaration

I, Laraib Zehra, hereby state that my MS thesis titled, "Understanding Perception of Peace among University Students of Gilgit-Baltistan: Case Study of University of Baltistan and Karakorum International University" is my own work and has not been submitted previously by me for taking any degree from National University of Sciences and Technology (NUST), Islamabad, or anywhere else in the country/world.

At any time if my statement is found to be incorrect even after my Graduation, the university has the right to withdraw my MS degree.

Name of Student: (Laraib Zehra)

Date: 4th October 2021

Dedication

This study is dedicated to my family who have been my primary source of motivation and strength. I dedicate this study to my sisters who have always pushed me to be my best version. I dedicate this study to my best friend and mentor, who has guided me from the day I decided this topic till the day I concluded the study, and for being my anchor. Lastly, I dedicate this study to the people of Gilgit-Baltistan- your perseverance is unmatched.

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I am deeply appreciative and grateful for the confidence that my supervisor invested in my capability to carry out this challenging research. Without Dr. Muhammad Makki's timely advice, constructive criticism, and attention to detail, I would not have proceeded at the rate I did.

Abstract

This study focuses on contributing to the field of peace and conflict studies, with a special focus on peace studies. It analysis perceptions surrounding the concepts of ‘peace’ and ‘peace education’ among students studying in higher education institutions of Gilgit-Baltistan, namely Karakorum International University and University of Baltistan. The study underscores three hypotheses: (1) Students from both the universities perceive peace as the absence of conflict, generally, (2) activities inside the universities related to peace that overtly encourages students to hold and contribute to peace practices in the society are not contributing to how students perceive peace, and (3) political, socio-economic, and religious differences drastically affect students’ perception of peace in students hailing from Gilgit-Baltistan. The thesis utilizes a qualitative methodology, and the survey questions are inferred from the literature review. Likert and Guttman Scales are used to draw parameters for the respondents to choose from, and contingency/filter questions are also developed. The first two assumptions are supported, whereas the third assumption is not fully supported by the data collected. However, it is important to summarize that the survey did not explore political, socio-economic, or religious differences among the students. Most students agreed that reducing these differences can lead to peace, demonstrating the ability of students to understand peace beyond the absence of war (negative peace). The research concludes that most students are inclined towards wanting to be involved in activities of peace, although they view it as a collective effort and not individual.

Keywords: Peace, Peace Education, Peace Studies, Peace Research, Gilgit-Baltistan, Pakistan.

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Chapter 1: Overview

1.1. Conceptualizing 'Peace'

Peace is a critical topic for both national and international socioeconomic progress, as global trends have proven. Peaceful and stable national as well as international environments have become necessary preconditions for human and societal progress to exist and be realized. Due to the immensity of globalization today, preserving peace has become a national and global responsibility, requiring joint work on the part of both national and international authorities. Peace is outlined as being not just the absence of conflict but also a process of constructive social development. The notion of international peace dates to the Treaty of Westphalia, which ended the Eighty Years' War between European countries and founded the modern state. The modern state was founded on territorial sovereignty that formed the core of the international system (The Editors of Encyclopedia Britannica, 2015).

Additionally, minorities were given freedom of movement, and no one was legally compelled to convert to a particular faith. Regardless of its shortcomings, the peaceful resolution of major crises via debate and diplomacy brought the concept for the international order (Tischer, 2015). Whereas the modern state idea was never substantially questioned in global politics, its defining values of sovereignty, as well as tolerance, were repeatedly challenged by extreme nationalist sentiments and catastrophic global wars, which destabilized the international order for an extended period. In this view, the League of Nations was a global institutional initiative aimed at reestablishing peace following World War I, promoting international collaboration, as well as achieving long-term international security through international cooperation and security. When it came to establishing a rhetoric of peace, the League of Nations did it effectively through open talks, dispute resolution, collective security assurances instead of alliance blocks made based on military power, and an agreed-upon demilitarization that would avert a return of the arms race.

However, the country's institutional systems, notably its lack of ability to enforce fines and address issues created by aggressive rulers, played a role in the country's collapse (Housden, 2012). However, the United Nations eliminated the League of Nations' flaws. The

United Nations (UN) was established following World War II to maintain global peace and security. Since its founding in 1948, the United Nations has evolved to meet global requirements. Apart from disarmament, the United Nations prioritizes African development, counter-terrorism operations, justice and international law, economic growth and sustainability, human rights protection, and humanitarian interventions. Until the late 1990s, the UN promoted international peace through efforts that focused on states as primary actors (Doyle & Sambanis, 2006). One of the most recent developments in the United Nations' approach to peace includes its view of peace as a shared obligation borne by all non-state actors and people and its structural efforts to foster a culture of peace in a local and global community. The United Nations designated the period 2001–2010 as the 'International Decade for a Culture of Peace and Non-Violence for the World's Children' beginning with the publishing of Resolution 53/25 (1998). An international programme of action on a culture of peace was approved the following year by the United Nations (UNESCO, 1999). The Culture of Peace declaration describes the values, attitudes, traditions, including patterns of action that comprise it, as well as its essential connection to the full realization of human rights, poverty eradication, and sustainable economic and social progress. The application of every preceding activity established through this method, such as “Programme of Action (OHCHR, 1993)” as well as the Vienna Declaration and the Beijing Platform for Action (UN Women, 1995), and Cultural Organization (UNESCO, 3 1997), and the United Nations Educational Scientific, among others, being deemed valid, as well as strategic cooperation among all regional, national, and international actors are prompted. There are several aspects to peace, and even when they are comprehended, putting into practice can be challenging. Adding to this is the concept of peace education, which instructs pupils not only on what peace is but also on how to achieve it through a variety of means. Educational abilities assist peace learning by covering a wide variety of subfields as well as adjusting to local and national cultures.

Various methods are used to convey peace messages, but education directly impacts people by fostering peace (Harris, 2009). In reality, peace education is critical for not just distributing but also defining peace. As a result of the many materials and actions encountered in a variety of historical, social, cultural, economic, as well as political contexts. Furthermore, peace was initially connected with demilitarization and disarmament in the 1960s due to the extraordinary rise of mechanized conflict. Thus, the emphasis was on developing non-

coercive principles for an armaments-free society. Later in the 1970s, ecological concerns about environmental preservation for future generations bolstered the field of peace education (S.H. Toh, 1997). Additionally, it highlights structural violence, which strengthens the development studies paradigm. As the fourth component of peace education, it aimed to increase respect for diverse identity groups and remove prejudice.

Multicultural education was defined in the 1990s as a democratic method for promoting cultural diversity in diverse societies. The 1993 Vienna World Conference on Human Rights extended the concept of peace as a model of peace education in the human rights field. The human rights approach emphasizes the total preservation of fundamental rights and freedoms, as well as dignity, while considering the specific cultural and socioeconomic circumstances that exist (Clark & Nance, 2006). Terrorism and extremism have been the major dangers to peace in the early twenty-first century. Historically, the expansion of peace based on various criteria has responded to difficulties that the West has faced. This means that a definition of peace that excludes the needs of Asia, Africa, as well as Australia is invalid. Even though peace studies encompass a wide range of topics, each community, country, or area requires an in-depth examination of its particular peace challenges. In spite of this, throughout ancient times, people have felt the need for a culture of peace and continues to exist now. This transforms into a system of support for a secure and successful planet. While the concept of peace is universal, it is more effective when adapted to a country's specific requirements and objectives, as well as its societal and cultural context (Castro & Galace, 2008). Consequently, the following section will offer an overview of the peace methods in Gilgit-Baltistan as well as observe how the notion of peace has developed in this particular setting.

1.2. Problem Statement

After more than seven decades of independence, Pakistan still faces many domestic and external challenges to peace and stability. Global Peace Index ranked Pakistan at 152 out of 165 countries in 2020 (GPI, 2020). Pakistan had the second highest number of civil unrest incidents, at 165. 75% of these were nonviolent. More than 50 anti-government demonstrations took place in 2016, but civil unrest has fallen 64% since then. The overall score of Pakistan is 2.973/5. Pakistan is one of the least peaceful states with an overall score

of 3.350 as compared to Botswana's 1.0 in terms of international and domestic conflict domain. In terms of societal safety and security, Pakistan is ranked 2.966 compared to most peaceful Iceland's score 1.164. In terms of militarization, Pakistan's score is 2.553, against the most peaceful country score of 1.029 (Iceland).

In comparison, Pakistan lacks in the domain of internal and international conflicts. In a 2017 special report to USIP, Zahid Ahmed (2017) emphasizes that peace education is one great way of resolving conflicts and determining the roots causes of conflicts. He adds that education is a critical tool in decreasing discrimination and hate and increasing tolerance in society. In times like peace is a concept that differs based on social, religious, or economic biases; this thesis aims to evaluate how students of a certain segment in the Pakistani society perceive peace.

The segment under evaluation is Gilgit Baltistan (Gilgit-Baltistan), Northern Areas of Pakistan. Gilgit Baltistan has been one of the vulnerable parts of the country, formerly being a princely state and then still striving for provincial status. Gilgit-Baltistan plays significantly in maintaining peace in the country because of many factors that have led to many reforms for the province from constitutional and representation perspectives. However, this equal representation of Gilgit-Baltistan has still not fairly translated, particularly in the budget allotted for development; hence, it is still in the initial steps.

1.3. Research Significance

The concepts and perception of peace among the young generation can be a significant indicator of the future of peace in different provinces of Pakistan. Differences in class, economics, political affiliation, ideologies, and religion are all reasons for potential conflicts at different levels. The younger generation, particularly university students, are products of those differences which makes them either helping hands in maintaining peace or tools to disturb the peace. The thesis will further explore how 'peace' and 'peace education' are perceived by students in the contexts of Pakistan and Gilgit-Baltistan- how different variables such as economy, ethnicity, previous education, domestic conflicts are affecting the input of the educational institutions in Gilgit-Baltistan in terms of peace culture. Gilgit-Baltistan, still

striving for full provincial status fundamental constitutional rights, and a history of sectarian conflicts is a potential region for future conflicts.

Additionally, Gilgit-Baltistan borders China which makes it more significant to be peaceful for the rest of Pakistan. Moreover, this thesis research study will prove beneficial in recommending policies related to peace education and preventive measures through education to the local and federal government. This study intends to explore the perceptions surrounding peace, peace education and peace action among students at Karakorum International University and the University of Baltistan, in the multi-dialectical and multi-cultural context of Gilgit-Baltistan and the broader context of Pakistan. The participants of this study belong to different districts with different socio-cultural backgrounds, thus providing valuable insights into the influence of cultural and contextual influences on peace education.

Chapter 2: Research Methodology

Even though peace is the desired state for all people and organizations, as well as communities, national and global communities, peace is complex and elusive by nature, making it context as well as dimension dependent. As a result, there is widespread theoretical agreement that peace is not a condition that can be discovered but rather a process impacted by society's views, beliefs, and behaviors (Deutsch, 1993). Indeed, peace education is a critical pillar in creating a culture of peace because it imparts information about peace while simultaneously cultivating the essential aptitudes and approaches to effect behavior changes. This chapter aims to study how university students in Gilgit Baltistan see and act on peace problems, including peace education and action. The research produced on peace education and peace emphasizes the need to establish a peace strategy that is adapted to the target group's needs and preferences. Thereby further, the findings of this chapter will provide scholars, practitioners, and policymakers interested in developing a programme related to peace education with information in what way pupils of various disciplines in higher education perceive peace in Gilgit-Baltistan and Pakistan; how they contribute positively to peace, and the obstacles they identify; how much higher education could assist in developing peace education, and what they should consider.

Due to the absence of an official country-based modern peace education programme, this research focused on developing the premise that Gilgit-Baltistan pupils believe peace is merely the absence of conflict. Among the several peace definitions, the thesis employs utmost often used dissimilarity from one of the foremost professors of peace studies named Johan Galtung. He describes negative peace as "the absence of violence, the absence of war," and positive peace as "the integration of human society" (Galtung, 1964, p.2). This concept was chosen not just for its prominence in early and contemporary peace studies, but also for its diversity. The most intriguing aspect of the 'positive peace' concept is its preventative character, which implies that peace research should not only focus on the process of reducing violence, but also on the factors that contribute to its prevention. Preventive measures need an awareness of individual, group, and social growth, as well as state and global development (Brewal, 2003). The case study of Gilgit-Baltistan is the best illustration of this technique

because, while the Gilgit-Baltistan is not directly threatened by violence or conflict, it suffers significantly from a lack of structural integration development.

2.1. Data collection

Data collection has been done utilizing Google Forms via online communication channels. The surveys place a particular focus on the perception of peace among students at Karakorum International University and the University of Baltistan. This study employs three aspects of peace concepts- perception of peace, perception of peace education and peace action. However, peace action is not a central theme of this study. The study will be exploring perceptions of students through structured questions with the help of random sampling within various departments of both institutes.

2.2. Research Design

In order to obtain in-depth and descriptive data about the perception of students and practices of the faculty members of the only two major government-run universities in Gilgit-Baltistan about peace education, the study will use a qualitative method of gathering information from the natural setting and making meaning through partaker's standpoints (Bogdan and Biklen, 1998; Yates, 2004). This qualitative approach, through concentrated structured, close-ended questions, is to be created as an occasion to promote a long-term connection with the research participants and their corresponding universities settings. It eventually allows us to obtain significant data about peace education.

In the qualitative research model, the case study method has been employed. This research study will comprise two case studies, conforming to surveys with a sample of students to reach more analytical and detailed suppositions. The sample size has been determined using the Krejcie-Morgan Formula.

$$S = \frac{X^2 NP(1-P)}{d^2 P(1-P)}$$

The total number of students in the main and sub-campuses of Karakorum International University are 3800, and the University of Baltistan has a total of 2000 students. Using the Krejcie-Morgan Formula, the sample size determined for N (5000) students is 357

(S). However, the sample size for this study increased the requirement with a total participation of 449 students.

2.2.1. Research Questions and Assumptions

The research has derived three assumptions based on the three research questions.

- How do students at Karakorum International University (KIU) and University of Baltistan (UOB), Gilgit Baltistan, perceive peace?

Assumption 1: Students from both universities perceive peace as the absence of conflict, generally.

- Are the activities inside these universities contributing to the development of perception and understanding of peace among the students of two major universities in Gilgit Baltistan?

Assumption 2: No, because of the absence of curricula that overtly encourages students to hold and contribute to peace practices in society.

- Do the political, socio-economic, and religious differences affect students' perception of peace in Gilgit Baltistan?

Assumption 3: Yes, political, socio-economic, and religious differences drastically affect students' perception of peace in Gilgit-Baltistan.

Chapter 3: Literature Review

3.1. Disputed Concepts of Peace

Often, peace is referred to the absence of war. However, Høglund and Kovacs (2010) argue that the absence of widescale conflict does not necessarily say much about the prevalence of peace. Traditionally, peace was studied as present in the presence or absence of war, but more recent scholarly research is multidimensional and goes beyond this limitation. Peace as a concept has developed over decades, starting from Galtung's definitions to contemporary definitions. Firstly comes the distinction between inner and outer peace. Reina Shehi (2016) refers to inner peace as a state of eternal harmony and understanding, whereas outer peace relates to international affairs, foreign ties, politics, the environment etc. But the concept mainly contested throughout the late 1970's and onwards is that of Johan Galtung—the concept of negative and positive peace. In his famous book “Theories of Peace: A synthetic approach to peace thinking” (1967), Galtung explains negative peace as the absence of violence of war and refers to integration and cooperation of human society as positive peace. A clear-cut distinction, however, has been contested for decades. If negative peace is an absence of violence, the point in question is how to categorize human rights violations, environmental hazards, street crimes. All of these and many examples could be happening, and societies could still be cooperating.

To argue against this, are the concepts of Boulding. Kenneth Boulding, also known as the torchbearer of American Peace Research. In 1978, Boulding used the terminology “stable peace.” He argued that peace and war are aggressive ideas which are part of a continuing process. He defined stable peace as a condition when the chances of war are minimum or equal to zero in the minds of people. Simply put, Boulding viewed war as a concept not only inter-state but on all societal levels.

A more contemporary approach is presented by Ian Harris in “Peace Education Theory”. He explains that the definition of peace in modern times depends on the cultural context it is used in, especially in the 21st century, where each conflict holds a different meaning in different societies. It is important to outline that away from culture, peace

definitions are also categorized along the lines of gender, society, environment, psychology, and sustainable peace. Similarly, “Integrative Peace Theory” expresses peace as interpersonal, intrapersonal, intergroup, and international areas of human life (Danesh, 2006).

In conclusion, it is evident that problems related to peace are present at both grass-root level and macro dimensions. At the core of the concept of peace is a human being, yet a human being is also a building unit at sub-national, national, and trans-national levels. It can be stated that problems related to peace can be seldom separated, but mainly assimilated within all these constructs. Hence, governments, Individuals, national organizations, international organizations, non-governmental organisations, and social groupings and institutions could all be considered significant players of peace. To summarize, the peace scholarly literature studies cited above categorically discards the absence of conflict as a condition of accomplished peace. The term "peace" has been frequently used to refer to a condition of integration, progress, collaboration, and stability, depending on the cultural framework in which it's employed. Amongst the numerous peace definitions, the thesis employs the utmost common discrepancy made by one of the foremost professors of peace studies, Johan Galtung (1967, p.12)., who defines negative peace as “the absence of violence, absence of war” and positive peace as “the integration of human society” This terminology was chosen not just because it is popular among early and contemporary peace researchers, nevertheless, also for its inclusivity. The positive peace notion's most fascinating feature is that it is preventive, which means that peace research should prevent violence as much as on reducing it. Brewal (2003) states that It is critical to understand the personal, group, and societal state, as well as progress globally. Our case study is particularly suitable to this methodology because, while Gilgit Baltistan is not immediately threatened by violence as well as war, it suffers from substantial structural integration problems. The following section will examine the several ways to peace studies, as well as also, in particular, the peace education's theoretical foundations, in light of this wide idea of peace.

3.2. Definitions of Peace Education

Peace is a virtue that may be acquired academically as well as emotionally. Transmission of information about peace can take place on both an academic and emotional level. While education gives knowledge of facts in its simplest form, the history of war and

conflict demonstrates that education is just as critical in combat circumstances as emotions. As a result, peace studies are a comprehensive discipline that covers interdisciplinary views, study, and discussion about the origins and impacts of violence, conflict, and war, as well as the direction of establishing circumstances conducive to a just and sustainable peaceful resolution. Peace studies address a lack of democracy, population growth, gender-based violence, ethnic conflicts, climate change, natural resource scarcity, exploitation, and major world wars, among other issues.

This raises critical questions about personal and interpersonal problems and local, national, and global problems or crises. The concept that peace implementation may be accomplished via an understanding of the causes, as well as institutions that enable conflict and peace action, is prevalent in the literature on peace studies. Peace action entails a conscious knowledge of the concepts, institutions, and structures that encourage violence, aggressive conduct, and conflict, as well as the internalization of required peace ideals for human behavior and accountability. Peace studies is divided into three areas of study: “Peace Research, Peace Action and Peace Education” (Reardon, 1992). Peace Education could play a role as a connection between peace research, which is concerned with building scientific notions of peace, and peace action, which also is concerned with developing paradigm-shifting practices and approaches. Peace Education may aid individuals in comprehending peace ideals and educating them on how to put such principles into action.

Peace education is defined in terms of the conceptual dimensions and realms of peace. Gavriel Solomon and Edward Cairns, in their book, “Handbook on Peace Education” (2010), compare peace education to the profession of medicine (Salomon & Cairns, 2010). As a practical discipline, they place peace education at the core of all education. Therefore, peace education should be built on a firm foundation of academic fundamentals as well as pragmatic implementations. Additionally, peace education must integrate both intellectual and emotional elements into this process of global learning.

Consequently, knowledge of peace as a value is of limited utility until it is internalized as a value. Since we live in a world where we are interdependent and interconnected with one another, peace education encompasses a wide variety of issues, such as human rights,

international warfare, and poverty. The consequent portion of this literature review explains the scholarly evolution of peace education from a chronological standpoint.

3.3. History of Peace Education

A 17th-century peace educator, Comenius remarked, "The path to peace was via widely shared knowledge." That belief that antagonism and conflict can be resolved only through mutual understanding and shared values. As a result, the early phase of peace education concentrated on tolerance as well as cooperative behavior (Comenius, 1969, p.12). Numerous publications are available in German, Czech, English, and a variety of other languages. As far as the researcher's findings go, Comenius has only one bibliography in German (1999). Throughout his books, Comenius argued for universal education regardless of gender, social status, or financial means and a pleasant educational environment. His famous phrase, "We are all citizens of the same globe..." supports the organization's objective of universal unification. Since Napoleon's wars, peace organizations have concentrated on conflict. It was formed by educators, students, and university professors to raise public awareness of the perils of conflict. In the 20th century, peace education initiatives spread throughout Europe and America. International peace congresses and public gatherings have been held to persuade leaders to engage in harmonious approaches (Stomfay, 1993).

Amongst the initial goals of peace education in the United States has been to expose new international organizations that would provide alternates to the conflict to a broad American audience. In 1908, the United States of America founded a School Peace League to further the cause of world justice as well as fraternity via its programmes. (Hayden, Levy, & Jeff, 2007). Many people were intrigued by the concept of 'global citizenship' during World Conflicts I and II, which was inspired by the tragedies of both wars. Read (2012) reasoned for the integration of art within peace education for humans to harness their innovative abilities to avoid the devastation caused by violent war. To help their students comprehend the horrific effects of war and to instill in them the conviction that they should not wage war against strangers, social studies began to integrate international relations into their curriculum. Rather than indoctrinating children with nationalistic feelings at the expense of facts, the focus was placed on educating them about other cultures and developing a more tolerant outlook on life.

Education was believed to be the most efficient way of fostering social progress since it taught learners the ideals of peace and nonviolent conflict resolution. (Read, 2012).

According to scholars such as Charles F. Howlett and Ian Harris, the beginnings of American peace education may be traced to the grassroots anti-war movement. Historically, Peace education has always been linked with the rejection of all types of societal, interpersonal, institutional, as well as political violence, but that has changed in the last few years. Therefore, in the early 1960's, all educators, students and citizens who were active in the fights for gender equality, civil rights, as well as political transparency banded together to fight for these causes (Lum, 2013). The Vietnam War in the 1960s and following events in the 1970s and 1980s changed the emphasis of peace education away from international citizenship and toward imperialism and nuclear disarmament. There was a need to show and then warn the public about the dangers of violence in all its incarnations, whether between countries, for colonialist reasons, or in the shape of nuclear weapons (Reardon, 1999). Once globalization became a problem, the 1980s saw a shift in focus to how country governments provide safety for their citizens (Diaz, Massialas, & Xanthopoulos, 1999). Globalization has undoubtedly affected notions of national security, but it has also enabled the creation of a new concept known as the "global citizen."

According to peace education, global citizens are concerned about their own nation, region, and the entire globe, and are actively involved in collective and monetary justice (Rapoport, 2015). Beginning in the 1990s, the focus of peace education changed from regional wars to intrastate conflicts. Additionally, it started addressing questions of ethnicity, identity, including minority rights, which all demanded the addition of a human rights viewpoint. In reality, concern for human rights began with the formation of the ICC-International Criminal Court, which would deal directly with individuals and hold them accountable as individuals, not as envoys of states. The 1948 Universal Declaration of Human Rights, natural law, and treaties that supersede national laws, this approach to peace education. Rationally, it is comparable to Immanuel Kant's liberal concept of establishing legal institutions dependent on courts, trials, and imprisonment to check and balance government activity. This is referred to as 'peace through justice .' It has been based on the

assumption that humans can develop regulations that deal with them equally. Kelly (2002) states that “the core principle of human rights education is protecting human pride”.

The most recent phase of peace education has raised academic concerns about some common theoretical underpinnings in peace research. Bekerman (2007) and Zembylas (2008) believe that studying peace needs a continuous explanation of fundamental concepts, reasoning, understandings, as well as implications. In other words, they urged for a move away from positivism and toward critical peace education, including culture analysis (Trifonas & Wright, 2013). The Global Campaign for Peace Education launch at the 1999 Hague Civil Society Conference marked the internationalization of peace education. It was the initial widely characterized peace movement and international conference to prioritise peace education (Wintersteiner, 2005). It was intended by the Global Campaign for Peace Education to build a worldwide association of peace educationalists who would fight to assimilate peace education into curriculum development and in-service, formal schooling research, as well as workshop programmes for teachers. Earlier versions of the US National Peace Academy were based on Betty Reardon's 1988 Teachers College peace education paradigm. Jenkins (2007) described this as a recasting of current and prospective twenty-first-century challenges. To transform human knowledge of all aspects of peace education, the National Peace Academy introduced an institutionalized framework of peace education for the first time.

Additionally, it created academic, research, as well as training programmes that address pressing global challenges of the present and future (National Peace Academy, 2010). Besides that, peace education projects in the Asia-Pacific territory, including East Asian nations, have grown in a nearly comparable manner due to the work of the UNESCO Asia-Pacific Center of Education for International Understanding (APCEIU) and the University for Peace. While performing a qualitative evaluation of professor preparation programmes, it was demonstrated how inextricably linked the advancement of individual adjustments in attitudes and actions among those who participate in peace education courses are (Reardon & Cabezudo, 2002; Schugurensky, 2003). In 1975, the United Nations issued its manifesto of principles for Global Education Policy, arguing that “all levels of education should have an international dimension, including an appreciation and deference for all peoples, their

cultures, values, and ways of life; an awareness of the interdependence of peoples and nations' communication abilities; and, finally, an awareness of the interdependence of nations” (Deutsch UNESCO- Commission, 1975, p.8). In summary, four approaches have had a major effect on the field of peace education: “World Order Inquiry, Transnational Cooperation, National Networking, as well as Feminist Studies” (Reardon, 1988).

3.4. Theoretical Perspectives in Peace Education

While the literature review so far indicates, there have been a plethora of distinct methodologies to peace education over the years. Nonetheless, they all demonstrate the interconnectedness of peace education's three essential components: content, form, and contextual variables (contextual conditions). Following that, the remainder of this literature study will go deeper into theoretical meanings of peace or the many viewpoints on what is commonly known as the "problem of peace." The relevant half delves into the many methodologies and approaches used to teach peace.

3.4.1 Defining Peace Education

The literature review so far indicates that, a plethora of distinct approaches existed over the years. Nonetheless, they all demonstrate the interconnectedness of peace education's three essential components: content, form, and contextual variables (contextual conditions). Following that, the remainder of this literature study will go deeper into theoretical explanations of peace or the many viewpoints on what is commonly known as the "problem of peace." The relevant half delves into the many methodologies and approaches used to teach peace.

In virtually every culture, peace, liberty, equality, as well as justice have become widely valued concepts. As a result, several civilizations strive to educate future generations. Peace, in particular, has developed into a universally recognized symbol with cultural variants. Likewise, peace education may take on a variety of meanings for various people. Furthermore, the information on peace education delivers a plethora of academic terminology. Any philosophy of peace education begins with the notion that humans are capable of living in peace. This contrasts the peace education viewpoint from more traditional political ideologies such as realism and liberalism, which begin with the premise that humans are self-

centered. Its purpose is not to suppress human aggressiveness or negative emotions, but to channel them toward a more peaceful and harmonious community. Peace education is concerned with more than simply human rights and values; it is concerned with politics, warfare, organized violence, injustice, as well as as various other challenges. Peace education, in this way, helps to the larger mission of promoting a peaceful society by delegitimizing violent solutions and conflict while simultaneously generating space for sustained peaceful action. It describes peace education as "peace learning geared toward the development of the entire spectrum of the peacebuilder within and beyond, personal and professional, and perhaps even toward the establishment of peace systems on a local to a global scale" (Jenkins, 2013, p.5).

Today, Ian Harris is a prominent academic in the discipline of peace education. He believes that peace education is both a concept as well as a strategy for teaching people about resolving conflicts. Peace education is a process that equips individuals with the skills, attitudes, and information necessary to contribute to and maintain a peaceful global environment (Harris, 2003). Peace Education, for want of a better term, refers to the process of teaching about peace. Harris delves into five pillars of contemporary peace education: "1- it explicates the roots of violence – it is a way for learning how to deconstruct an adversary's image. 2- It explains strategies for resolving conflicts involving violence, including as negotiation, reconciliation, including nonviolent struggle, among others. 3- It teaches students how to grasp the dynamic nature of conflict resolution education by covering a number of forms of violence. 4- It portrays peace as a contextual process that should be executed in line with specific cultural criteria. 5- Because conflict is an inevitable part of life, students must be equipped with the essential skills to cope with it." The majority of programmes educate participants on the vicious power of violence and how to mitigate it. In the shape of a formula, he explains, education for peace equals disseminating information about issues of violence + techniques of peace. When it contributes to reducing violence, peace education is a technique for peace (Harris, 2004a).

A further comprehensive peace education component is making reconciliation with an opponent or hostile group. He makes a distinction between "education for peace and peace education". However, peace education teaches students how to avoid being passive bystanders

in the absence of an adversary. Salomon establishes a connection between peace education and peacebuilding. Divergent perspectives on conflict, he asserts, are the source of all disagreements. These perceptions, along with a common theme and historical memory, contribute to the formation of identity and a belief system. It is a win-win situation for everyone involved.

Therefore, peace education tries to legitimize the adversarial position. Positive acts and attitudes should be utilized to alter perceptions and diminish prejudices (Salomon, 2004). A systematic and structured educational activity aims to control, manipulate, and encourage the advancement of understanding, abilities, and viewpoints among target groups (Hagglund 2004). The main objective is to involve youths in peace education programmes as 'mediators.' For Hagglund (2004), children and adolescents are his primary targets, both as subjects and actors, because of their collective development of knowledge and value systems, as well as their study based on the experience of what desires to change. For instance, he describes peace education as a socialization process that entails internalizing both universal and culturally particular worldviews (Bar-Tal, 2002).

The Peace Education Working Group at UNICEF delivers a brief meaning. It states peace education as “the process of promoting the knowledge, skills, attitudes, and values needed to bring about behavior changes that will enable children, youth, and adults to prevent conflict and violence, both overt and structural; to resolve conflict peacefully; and to create the conditions conducive to peace, whether at an intrapersonal, interpersonal, intergroup, national, or international level” (UNESCO, 2002).

Forerunners to this definition include that of Hicks' (1985) description of peace education as “activities that develop the knowledge, skills, and attitudes needed to explore concepts of peace, enquire into the obstacles to peace both in individuals and societies, to resolve conflicts in a just and non-violent way, and to study ways of constructing just and sustainable alternative futures.” According to others, peace education should emphasize fostering gratitude for humanity's connection and reliance on the earth's scarce natural resources (Baker, Martin and Pence, 2008). As a result, long-term peace education should emphasize building support among all people and instilling in them the capacities, attitudes,

and values necessary for society's peacebuilding and maintenance, according to Bekerman (2005). According to Opatow, Gerson, and Woodside (2010), peace education is a process of "moral inclusivity." Moral inclusion, they believe, entails a desire to impart justice to others, allocate resources to them, and make concessions for their well-being.

In an early declaration on a culture of peace, UNESCO called for an approach to education that is "directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms, promoting understanding, tolerance and friendship among all nations [...] or religious groups," and fostering "the activities of United Nations for the maintenance of peace" (UNESCO, 1945). The declaration added: "peace education as a humanizing process of teaching and learning, which facilitates human development by counteracting the dehumanization of poverty, prejudice, discrimination, rape, violence, and war". Harris (1988) adds to this "humanizing" approach by conveying in the idea of "enablement". He continues that: "peace education is the process of empowerment". The students and community members are promised to resolve their own problems and conflicts. This type of enablement is likely to enable disadvantaged clusters to acquire, sense, and practice their authority and impact. He classifies the subsequent phases for enablement: (1) overpowering frame of mind of helplessness, (2) opposing deeply settled uncertainties of violence, (3) growing mindfulness of civic matters, (4) management exercise, and (5) taking action.

According to Hettler, Linda, and Johnston, there is an explicit connection between peace education and experiential learning (2009) According to the authors, "experiential learning may help refocus school culture on peace, give students opportunities to influence and educate the public, and practice conflict resolution and violence prevention efforts". According to them, participants in such a programme gain from the chance to reflect on their own role in the world, develop harmonious relationships with others,, and to assume responsibility for the well-being of entire communities.

They demonstrate that peace education may be seen as a catch-all phrase for a range of educational programmes that promote concerns of equality and social justice. Additionally, they give a consistent framework for this comprehensive view of peace education, allowing

for its application to the many political situations that characterize countries." According to The Hague Appeal for Peace (2005), "peace education is a participatory holistic process," which explains the integrating impact. Particular emphasis should be placed on tailor-made peace education programmes in nations with a history of civil wars or inter-state conflict. For instance, Gilgit Baltistan's younger generations should have specialized peace education programmes that contribute to the development of the notion of peace while also assisting these generations in coping with the consequences that have occurred, "War and violence have become ingrained in our daily lives," Diaz-Soto observes (2005). The need for increased knowledge of possible answers to these challenges is critical in order to find peaceful resolutions.

Bretherton, Weston and Zbar (2005) believe that "peace education highlights the character of the peace instructor as one who works with students to develop a more positive and intricate concept of peace starting from the most obvious exhibition, the absence of war, through an appreciation of less-visible methods of violence—such as structural inequalities—to an understanding of the conditions which build positive peace." According to Ghosn (2005), the foundation for conveying peace education into the classroom is based on the all-purpose goals of education. Educational aims articulated in most national curricula comprise references to emerging in students coherent and critical thinking, open-mindedness and admiration for others, and skills of citizenship locally and globally

3.4.2 Learning Methods Employed in Peace Education

Methods of peace education are as critical as peace education themes. The following component of peace education presupposes collaboration between the lecturer and the students during the educational process. Students should take an active role in peace education in order to supplement current understanding related to resolving a societal, governmental, monetary, or cultural issue. Participation of students in the production of knowledge is not only intellectual, but also emotional and practical i.e. anti-dialogical approaches that view students as a consumer of knowledge impede the production of additional information. Anti-dialogical models may result in children who are passive learners unable to solve problems. Enhancing students' participation abilities is one of the most critical ways schools can socialize them. Consequently, developing an engagement habit may be

important in democratic countries (Haavelsrud & Stenberg, 2012). Learning and teaching about peace are inextricably linked to educational ideologies. Carter (2004) distinguishes between teacher-controlled and teacher-uncontrolled peace education pedagogies. Conscientization and critical thinking are unregulated processes of learning that can contribute to societal conflict. Codification and de-codification of generative themes are informed by theoretical understandings and cultural practices (Bickmore, 2005), (Bajaj, 2004), (Koylu, 2004).

Consequently, Galtung (1996) believes that the instructors will be incapable of managing students if they respond via a conflict, struggle, and endurance to address the structural issues they created. Carter emphasizes the importance of behavior education as the most regulated method of demonstrating peace in accordance with this rationale. When it comes to behavioral education, modelling is a necessary component. It highlights the use of modelling as a tool for building peace skills. Alternatively referred to as imitation or observational learning, this method is frequently utilized in schools (Bandura, 1986). When individuals seek to observe and replicate the acts of others, they participate in this type of peace learning. It is a type of empathetic learning in which the learner has access to the experiences of others, which is described as learning via the sharing of others' experiences. There are more kinds of vicarious learning beyond the evoking, dis-inhibitory, as well as inhibitory effects described above (Vockell, 2003). Another form of problem-based experiential learning that occurs as part of highly regulated participation is problem-based knowledge, which focuses on useful functions of the understanding students acquire in their curricula. In conclusion, this literature review will provide an insight of all the ideas as well as pedagogies that have shaped peace education throughout the years.

Table 3. 1 Peace Education Themes (Shehi, 2016)

International Relations	Development Studies
Dialogue Studies	Human Security
Democracy	Conflict Resolution
Free Media/Press	Rule of Law
Environmental Protection	Poverty Eradication

Multicultural Education	Combating Terrorism
Human rights	Inequality
Demilitarization	Cultural Studies
Religious Tolerance	Critical Approach

Table 3. 2 Peace Pedagogies (Shehi, 2016)

Inquiry	Inquiry into controversial issues
Critical Thinking	Problem solving
Dialogue through participation	Value clarification
Perception- raising through critical thinking	Simulations
Action Oriented	Games
Participatory Learning	Role plays
Egalitarian classrooms	Diagnose problems and devise solutions
	Capacity building

3.5. Peace Education in Pakistan

Zahid (2017) states in a special report to USIP that peace education discourse in Pakistan is challenged because of three different streams of education in Pakistan- government, private and Madrassah education. Some of the initial steps taken for peace education in Pakistan date back to 1999 when “Parh ke barh” (educate to move forward) was launched. It was followed by National Seminar on human rights education in 2000, to raise awareness related to human rights education and training for peace. The International Center for Religion and Diplomacy (ICRD) has been working on bringing Peace Education in madrassas since 2004, extending across 4 provinces and Kashmir and FATA. The Ministry of Education conducted peace workshops for trainers in 2000 to incorporate peace education into the curriculum. Among non-governmental organizations, Bargad Organization, Sadako

foundation, Ravi foundation and harmony foundation have played a role in bringing peace education to different segments of the society. Manzoor, Sarwar and Shah (2020) analyze peace teachings at the university level in their study of 11 universities across Punjab, Sindh, Baluchistan and Khyber Pakhtunkhwa. They found that participants unanimously opted for values of love, compassion, and tolerance as a compulsory part of university education. The study also concluded that students believe that violent practices are done in the name of religion which can be prevented by teaching peace in universities across Pakistan. It is to be noted that maximum respondents of this study stated that peace teachings and education are missing from the curriculum. A recommendation was to include specialized activities to embody peace.

Johnson, Hussain and Cataldi (2006) outline the challenges peace education faces in madrassa, including, insecurity among madrassa teachers. They believe that peace education is a threat to their religious orientation. Additionally, Rameez (2016) states that it is tough for the government to allocate a budget to peace education because a very minor budget is allocated to normal education. He goes on to add that a pertinent move on behalf of the government would be curriculum change. Moreover, he states that in the Northern and tribal areas of Pakistan, it is more necessary than the rest of Pakistan due to the prevailing to the security concerns of these areas.

Regarding literature produced in Pakistan, it is inevitable to state that literature on peace education and peace education theory is minimal and none, respectively. Most discourses encompassed the four provinces of Pakistan- literature on peace education, and teaching is very minimal for Kashmir and Gilgit Baltistan. Most of the literature available is borrowed from the United States, United Kingdom and Europe. Peace education literature is missing from other parts of the world, especially regions under conflict.

Chapter 4: Background Setting- Gilgit Baltistan

The purpose of this chapter is to provide a brief yet the insightful account of the salient features and facts of the historical timeline of Gilgit Baltistan. The coming paragraphs will outline mainstream contents that academic research associates with governance, law and order, the vague constitutional status, development, and conflicts, particularly related to the sectarian divide in the region.

4.1. Geography of Gilgit-Baltistan

Gilgit-Baltistan is one of the least populated regions, unlike many regions of Pakistan. It is a mountainous area towards the North of Pakistan, comprising some of the tallest peaks and longest glaciers globally. Geographically, Gilgit-Baltistan spreads over three mountain ranges- Karakorum, Himalaya, and Hindukush, with most settlements in side valleys or river valleys. The majority of the terrain in the region is still uninhabitable due to harsh slopes, high altitudes and lack of irrigable land. Even though the past few decades have seen an expansion in cultivation this expansion has met its end due to lack of water.

In terms of ethnicity and languages, Gilgit-Baltistan is distinct. The five major regional languages include Burushaski, Wakhi, Balti, Shina and Khowar; however, the lingua franca is Urdu, and the official language of the region is English, like the rest of Pakistan. Besides ethnic divisions, locals in the region are also distributed into groups based on patrilineal kinship. People are also divided into sub-regions; for example, in Hunza-Nagar, people identify distinctly with the valley they were born in and not in the broader context of the Hunza-Nagar district. However, as opposed to greater Pakistan, people politically share unity with Gilgit-Baltistan, regardless of their ethnic grouping (Sökefeld, 2014).

4.2. Historical Timeline

For the most of Gilgit Baltistan's history, it has been an inaccessible land until the 1970s when the construction of Karakorum Highway was carried out. Gilgit-Baltistan has been ruled by the princes for centuries and the impact of this system of governance can also be seen in today's political outlook of the region. The East India Company's 1848 Treaty of

Amritsar ensured hilly areas East of Indus to Maharaja of Kashmir. However, it is important to highlight here that not all parts of Gilgit-Baltistan were included in this transfer- eventually leading scholars to rethink decisions made in the 19th century regarding the broader issue of Kashmir (Holden, 2019).

Additionally, fearing the Czar of Russia, British colonizers appointed an agent for Gilgit, establishing indirect British rule over the region despite the appointment of the land to the Maharaja of Kashmir. This indirect control over the region served as a buffer between Afghan and British territories, without investing a significant number of resources in the region, at the same time providing a Hindu shield in an overtly Muslim belt.

Post-1947, the famous narrative in Gilgit-Baltistan is that a war of liberation was fought by the Gilgit Scouts, commanded by Colonel Mirza Hassan Khan, a local, who achieved victory on the 1st of November 1947. Although a short-lived victory, Gilgit was soon accessed to the newly formed state of Pakistan. This meant that, despite having some princely authority over the region, the administrative control went to the government of Pakistan. The law of the land adopted was the Frontier Crimes Regulation, under the political agency of Sardar Alam Khan. It is a significant point to note that accession of the region was gradual, and not all areas were accessed simultaneously. Initially, Hunza and Nagar, different princely states had their own diplomatic ties with the Maharaja of Kashmir- on record, Mir of Hunza expressed his desire to accede Hunza to Pakistan in a telegram written to Muhammad Ali Jinnah in November of 1947 after the war of liberation was fought. Total abolition of princely government in Hunza took place under Zulfikar Ali Bhutto's leadership in 1974, subsequently followed by the annexation of Nagar Valley.

When the Kashmir question was raised in the United Nations, two resolutions were drafted in 1948 and 1949, respectively, in which Gilgit-Baltistan was declared a disputed territory (Resolution adopted at the meeting of the United Nations Commission for India and Pakistan on 5 January 1949. (Document No. 5/1196 para. 15, dated the 10th of January 1949)/1949). For a UN-monitored referendum to happen, the UN advised both India and Pakistan to withdraw their troops from the region. The Karachi Agreement of 1949 gave Azad Jammu and Kashmir (AJK) administrative control of Gilgit-Baltistan, which was

subsequently criticized for taking away Gilgit-Baltistan's locals' right to self-determination. Under the leadership of Benazir Bhutto, the Northern Areas Council was established in 1988, followed by the introduction of the Legal Framework Order in 1994. This transformed the Northern Areas Council to Northern Areas Legislative Council. Under the dictatorship of General Pervez Musharraf, in 2007, the Northern Area Legislative Assembly (NALA) was formed. The most significant addition to this development was NALA's power to amend the Legal Framework Order.

In 2009, the then Prime Minister, Mr. Yusuf Raza Gilani, replaced Northern Areas with Gilgit-Baltistan, followed by the adoption of Gilgit-Baltistan Empowerment and Self-Governance Order. NALA was replaced with the Gilgit-Baltistan Legislative Assembly (GBLA) and Gilgit-Baltistan Council (GBC) along with the introduction of new positions- Governor and Chief Minister. However, the right to make changes to Legal Framework Order was taken away, and the GBLA enjoyed lesser authority than GBC. With the shift in governments, the Pakistan Muslim League (N), under the leadership of Nawaz Sharif, proposed provincial status for Gilgit-Baltistan. However, this proposal was later withdrawn.

4.2.1. Constitutional Uncertainty

It is undeniable that a major hindrance in the development of Gilgit-Baltistan is the locals' inclusion in political opportunities and processes, which is because of the uncertain constitutional status of the region. Initially sanctioned in Al-Jihad Supreme Court Ruling (1999) and Empowerment and Self-governance order (2009), the petitions argued that the people be given equal constitutional rights as the rest of Pakistan since the region has been part of Pakistan since 1947. According to the Supreme Court ruling (*Al-Jehad Trust v. Federation of Pakistan 1999 SCMR 1379*), it was stated that:

It may be observed that since the geographical location of the Northern Areas is very sensitive because it is bordering India, China, Tibet and USSR, and as the above areas in the past have also been treated differently, this Court cannot decide what type of Government should be provided to ensure the compliance with the above mandate of the Constitution. Nor we can direct that the people of Northern Areas should

be given representation in the Parliament as, at this stage, it may not be in the larger interest of the country because of the fact that a plebiscite under the auspices of the United Nations is to be held.

However, the ruling does state that the recommendations made were legitimate, but no measures were taken until the Self-governance Order of 2009 was released with the growing pressure from extending mega development projects in the region. The Order recognized the region as politically and administratively autonomous and gave the then Northern Areas a quasi-provincial status. The natural resource management and affairs related to tourism were under the authority of the Gilgit-Baltistan Council. The Order also established the Supreme Appellate Court, which did not have full judicial autonomy since the selection and appointment of judges was still under Federal control. Similarly, the Appellate Court was a judicial last resort; hence, no significant changes were made.

In the 2000s mega-development projects were on the rise in Pakistan, especially with growing economic interests in the region by the Chinese Government. In 2016, the Chinese government and leading investors in the China-Pakistan Economic Corridor (CPEC) requested the government of Pakistan to consider giving full provincial status to Gilgit-Baltistan. However, the government of Pakistan restated that some areas of AJK are still semi-autonomous and cannot be officially unified unless a plebiscite takes place.

The Self-Governance Act of 2009 was replaced by Gilgit-Baltistan Order in 2018, which shifted all powers from Gilgit-Baltistan Council to Gilgit-Baltistan Assembly. This dissolved the influence of the Kashmir Affairs Ministry over the matters of Gilgit-Baltistan. High Court replaced Chief Court, yet judicial appointments remained under Federal control. Yet again, the new Order was centered around Federal Government authority. Further in 2019, the question about the constitutional status of Gilgit-Baltistan and the constitutional status of the Appellate Court were discussed again. The judgement underscored that the plebiscite will shape the nature of the Kashmir issue. The ruling reiterated that the people of Gilgit-Baltistan have full freedom to participate in political processes within their region, and they have the right to their own independent judiciary. The status was sanctioned within the region; hence, no changes were made in the favor of Gilgit-Baltistan.

According to Haines, the restated uncertainty of borders and status of the region is a matter of social, political, economic, and territorial “liminality”. Contrary to positive scholarship surrounding the liminality of the region, the liminality in an argument is far from the positive implication (Gennep et al., 2004, Turner, 1977, Kreutzmann, 2015). Szokolczai (2014) highlights in his study for Irish transition experience this form of liminality as “post-modern idea of permanent liminality” (Holden, 2019)- a permanent state. Despite the land being used for projects that will eventually benefit the government, the region is deprived of a modern healthcare system, limited usage of public spaces and heightened Islamization of academia. This study attempts to understand how the young generation of Gilgit-Baltistan connects their circumstances with how they perceive peace and focuses on interpreting the many absences of constitutional rights in the region.

4.2.2. Sectarian Differences in the Region

There are a total of 24 ethnic groups in Gilgit-Baltistan with 7 major linguistic groups. The region comprises both Sunni and Shia sects along with some non-Muslim groups. The majority of the Baltistan region is comprised of Shia Muslims, while Northern Districts like Gulmit and Central Hunza have a majority of Aga Khani (Ismaili) population. Similarly, Nagar has majority of Shia Muslims. The Southern districts of Astore and Diamer and majority Sunni Muslims. The city of Gilgit has the highest diversity in the entire region. Sunni-Shia rivalry has been a common theme of conflict in the region during the 1960s and 1970s. In the sectarian clashes of the 1970’s, there were many killings by the police on both the Sunni and Shia ends, which resulted in retribution from the people. The 1980’s was marked with kidnappings and killings in Shia and Sunni villages across the region, especially over controversies surrounding the sighting of the Moon for the holy months. In the early 2000s, there were clashes within educational institutions between students over the Sunni-centered syllabus. Further, in 2012, brutal killings of Shia travelers who were on their way to Gilgit-Baltistan generated more violence, especially in Gilgit. In recent years, however, due to increased surveillance by governments of both India and Pakistan and the general public shows increased violent behavior over sectarian matters, the sectarian issues of the region have not been widely highlighted.

4.2.3. Natural Resources- who controls them?

After the Karakorum Highway was inaugurated, a surge in poorly planned projects could be vastly seen across the region. However, two significant projects- CPEC and the Bhasha Dam- require special attention in discussions surrounding the authority of the region's resources. Bhasha Dam, planned to be constructed in the district of Diamer, will be the greatest dam in the world by volume structure. Signed in 2001, the project has faced hindrance due to the debates surrounding the control of natural resources and access. The slow progress could be witnessed in the transfer and allocation of land to the Federal Government. It became a stalemate until the 2013 government revived it and promoted the project among the masses. However, the status of authority is still ambiguous.

The CPEC project, on the other hand, has seen rapid development and more success in terms of execution and implementation. But how the project will benefit Gilgit-Baltistan is still vague, given that the Corridor begins from the Khunjerab Pass. The trade mainly passes through Gilgit-Baltistan, connecting China to the Arabian Sea. Scholarship supporting power dynamics suggests a greater correlation between security and water as it ultimately means full access to territory and natural resources (Kalicki and Goldwyn, n.d.).

Chapter 5: Data analysis and discussion

5.1. Perception of peace among Gilgit-Baltistan students achieving higher education.

Although peace is a concept transcending from the grass-root to the international level, it depends on the context it is being discussed. Deutsch (1993), therefore, states that peace is not a situation but a collection of values, perceptions and actions related to peace. Additionally, a significant theoretical consensus is that peace education offers the cultivation of these values and perceptions related to peace. The central idea of this section is to examine and discuss how university students in Gilgit-Baltistan perceive peace, what values define peace, and analyse their understanding of peace education. Ultimately, the analysis of the data gathered will help educationists and policymakers develop educational programs with internalized peace values and shape practices in educational institutions that will promote peace action in society.

This study is mainly a consequence of the lack of an inclusive peace program at every level of education in Pakistan. The purpose of this study is to find out if students in Gilgit-Baltistan consider peace as merely the absence of conflict in society and integration of the human society- a theory developed by Galtung, and widely studied and adopted by scholars and practitioners around the globe.

The understanding behind choosing this theory as a foundation to expand this study on is simple- because of the vastness of the nature of the theory. The theory does not only support reducing conflict at any point given in time but also reflects upon “preventing” it. Brewal (2003) identifies prevention as a process that not only requires government action but also requires the society to participate altogether and the understanding of development. The case study under research fits this model to the best of its ability since Gilgit-Baltistan is not affected by direct conflict, but it has deficiencies in the processes of structural assimilation.

5.2. Research Methods

This study utilizes qualitative methodology. This chapter aims to answer three central questions:

- 1- How do students at Karakorum International University (KIU) and University of Baltistan (UOB), Gilgit Baltistan, perceive peace?
- 2- Are the activities inside these universities contributing to the development of perception and understanding of peace among the students of two major universities in Gilgit Baltistan?
- 3- Do the political, socio-economic, and religious differences affect students' perception of peace in Gilgit Baltistan?

Based on these research questions, the study derived three main hypotheses:

- 1- Assumption 1: Students from both the universities perceive peace as the absence of conflict, generally.
- 2- Assumption 2: No, because of absence of curricula that overtly encourages students to hold and contribute to peace practices in the society.
- 3- Assumption 3: Yes, political, socio-economic, and religious differences drastically affect students' perception of peace in Gilgit-Baltistan.

5.2.1. Research Design

The research survey had 28 questions in total, with the first four questions related to demography. The title for the survey was "Perception of "Peace" Among University students of Gilgit Baltistan". Keeping in view the lack of high-speed internet access in the region, the researcher developed structured questions so that respondents could get through the survey without facing delays. Similarly, another reason for choosing structured questions was to decrease the cognitive load on the respondents. The researcher has carefully designed the survey questions based on the metaic peace underpinning explored within the literature review such as peace education, peace action, and peace research.

The questions are further developed using multiple survey tools and scales such as Likert and Guttman scales. Four out of the twenty-eight questions use a 5-point Likert Scale

to record responses. Likert Response Scale is a psychometric assessment tool commonly used to record behaviors, attitudes, and perceptions of respondents (Vogt, 1999). This scale shows bipolarity in the spectrum, with one end strongly supporting an argument while the other strongly disagrees with an opinion. For these four questions, two scales are used.

Very frequently	Strongly Agree
Frequently	Agree
Occasionally	Neither agree nor disagree
Rarely	Disagree
Very Rarely	Strongly Disagree

Nine out of the twenty-eight questions use “Contingency or filter questions”- Lavrakas (2008) describes these questions to be only asked from a subgroup relevant to the study at hand. This scale measures the relevancy of the characteristics of the respondents. Additionally, these questions also use the Guttman Scale. In the Guttman Scale, also called Cumulative Scale or Guttman’s Scalogram scale, a series of questions are asked from respondents to which they either agree or disagree. How it differentiates from Likert Scale is that it presents a cumulative series of questions that are interlinked (Salkind, 2007). For example, if a respondent favors a question, he will not favor a question that holds an opposite opinion. Examples of contingency or filter questions used in the survey are mentioned below:

Q: Do you think there is presently peace in Pakistan?

- 1- Yes (Go to question 5)
- 2- No (Go to question 6)
- 3- I am unaware (Please continue from question 7)

Q: If yes, why? (Please select choose your answers according to your priority)

- 1- Because currently there are very few conflicts in Pakistan.
- 2- Because there are many socio-economic opportunities present.
- 3- Because people are more interconnected to each other today than they were before.

- 4- Because human rights are equally available to all regardless of ethnicity, race, caste or creed.
- 5- Because the justice system is strong in Pakistan
- 6- The rule of law in Pakistan is practiced justly.
- 7- The political processes in Pakistan are inclusive for all.

Q. If no, why? (Please select choose your answers according to your priority)

- 1- Because there is a lot of violence in Pakistan.
- 2- Because there is a lot of injustice in Pakistan.
- 3- Human rights are not equally available to all in Pakistan.
- 4- Many people in Pakistan are poor and don't have access to adequate food resources.
- 5- Human values are lacking in the system.
- 6- Terrorism is a threat to Pakistan.
- 7- There is a wide gap between the rich and the poor people of Pakistan.

Further, since the definition of peace is broad, the respondents can choose from multiple options, which they believe the best match the concept of peace. The Gutman scale is further implemented in four questions in the survey. The survey is developed in the English language; hence, all respondents answered in English. English is the official medium of instruction in Karakorum International University and the University of Baltistan. The complete survey is in Appendix 1. The survey went through a participating pre-testing phase where the researcher took a group of 22 students from various departments of the University of Baltistan. The purpose of this test was to record the time it took students to fill out the form, check whether students faced problems in understanding the language, and test internet accessibility in the region. Due to coronavirus-led situation and its increasing positivity rate in Gilgit-Baltistan, the researcher could not travel to the region; hence, the surveys were filled by the students using Google Forms.

The pilot sample concluded that 7 out of 22 students considered the survey to be slightly longer than an average, structured, close-ended survey, whereas the remaining 15 students viewed the questions to be not too lengthy. On average, each student took 10 minutes

to fill out the survey. Only 4 out of 22 students found the language of the survey to be difficult. Following are the questions that were rephrased after the pre-testing phase:

Q 20: “Do you think Universities in Pakistan have adopted curriculum which promotes values of Peace?”

<i>Pretest Answer</i>	<i>Final Survey</i>
Option C: I don't know	<i>Option C: I am unaware</i>

Q: 21: “Do you think Universities in Gilgit Baltistan have adopted curriculum which promotes values of Peace?”

<i>Pretest Answer</i>	<i>Final Survey</i>
Option C: I don't know	<i>Option C: I am unaware</i>

5.2.2. Respondents and Context of Research

The final survey was filled out by a total of 449 students studying in different disciplines at Karakorum International University and the University of Baltistan. The surveys were not limited to the Social Sciences or Natural Sciences departments because the study was conducted to get a general perception surrounding the concept of peace among the students studying in Gilgit-Baltistan. The tables below show the distribution of students according to departments in each university.

Table 5. 1 Number of respondents from various departments in Karakorum International University.

Business Management/ Management Sciences	32
International Relations	36
Engineering	1
Computer Sciences	6
Sociology and anthropology	19
Development Studies	5
Project Management	4
Environmental Science	3
Earth Sciences	14
Media and Mass Communication	4
Linguistics and Literature	19
Biological Sciences	10
Animal Science	3
Behavioral Science	3
Forestry	10
Agriculture and food science	3
Physics	2
Mathematics	8
Chemistry	7
Tourism and hospitality	2
Economics	2
Not specified (mentioned their year of study)	29
Total Respondents	222

Table 5. 2 Number of respondents from various departments in University of Baltistan.

Environmental Science	2
Social Science	4
Business Management	31
Biological Science	5
Computer Science	7
Chemistry	2
Mathematics	1
Education	1
Linguistics	7
Tourism	2
Not specified (majority mentioned their year of study)	165
Total respondents	227

Special permission was obtained from department deans while conducting the surveys. The consent form is attached in Appendix 2. The surveys were collected over a period of one and a half months, using the online medium of Google Forms, and surveys were disseminated through official department communication channels and via emails. Collectively, 40.9 percent of the respondents were females, and 59.1 percent were male respondents. All respondents answered the gender question. Both the universities are run by the Government of Pakistan. In the 18-20 age group, only 10.4 percent of the respondents lie. 35.4 percent of the respondents belong to the age group of 21-23. Additionally, 25.8 percent of the respondents belong to the age group of 24-26. 10.6 percent of the respondents lie in the 27-29 age category. Lastly, in the 30+ age category, 17.5 percent of the respondents lie. The charts below will present a better vision of the composition of the survey respondents.

Figure 5. 1 Gender makeup of respondents

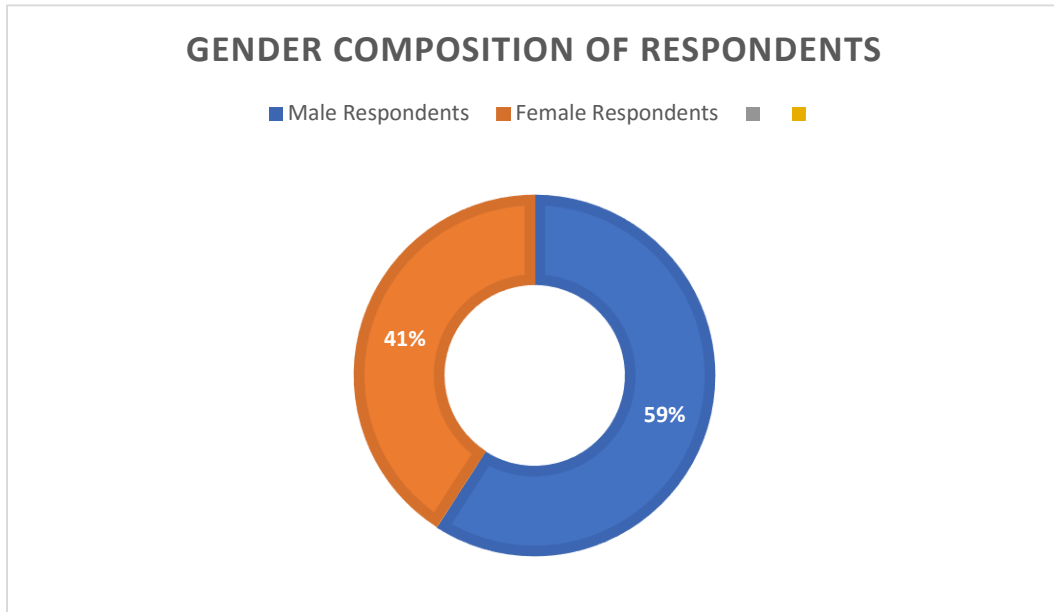
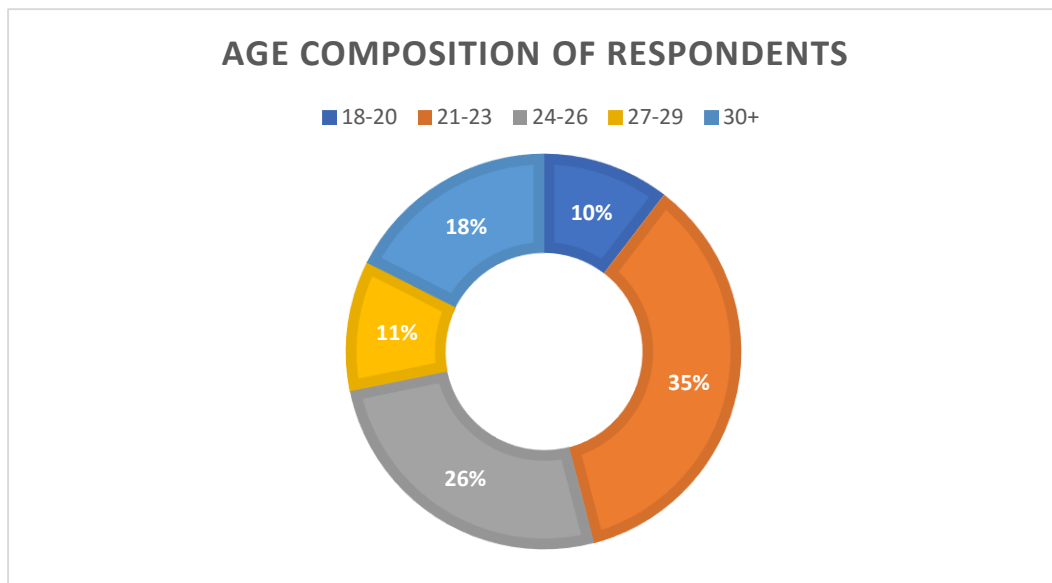


Figure 5. 2 Age Composition of respondents



Question 4 has the highest deviation frequency- this question wanted the students to mention their discipline, yet many respondents chose not to say. The questions 9, 10, 12, 13, 20 and 21 have the second-highest deviation frequencies because these questions required the respondents to answer only if they had either chose yes or no, while respondents who chose "I am unaware/I don't know" as their choices skipped the questions entirely. Question 28 also has a low return frequency because the question

required students to share their email addresses if they wanted the results of the surveys after compilation. Below is a table outlining return and deviation frequencies on each question.

Table 5. 3 Return and Deviation Frequencies of the Survey.

Q#	Administered Frequency	Return Frequency	Deviation Frequency
4	449	255	-194
5	449	449	0
6	449	449	0
7	449	449	0
8	449	449	0
9	449	133	-316
10	449	283	-166
11	449	449	0
12	449	247	-204
13	449	135	-314
14	449	449	0
15	449	449	0
16	449	449	0
17	449	449	0
18	449	449	0
19	449	449	0
20	449	409	-49
21	449	87	-362
22	449	449	0
23	449	449	0
24	449	449	0
25	449	449	0
26	449	449	0
27	449	449	0
28	449	230	-219

5.3. Analysis of Findings and Discussion

This chapter will discuss and present collective findings from the survey conducted at both KIU and UOB. The survey questions are divided into three groups- perception of peace, peace education and perceptions surrounding peace action. Lastly, the chapter will conclude by outlining whether the study hypotheses have been rejected or accepted.

5.3.1. Perception of Peace among KIU and UOB students.

Figure 5. 3 Question 5: “How frequently does Peace cross your mind?”

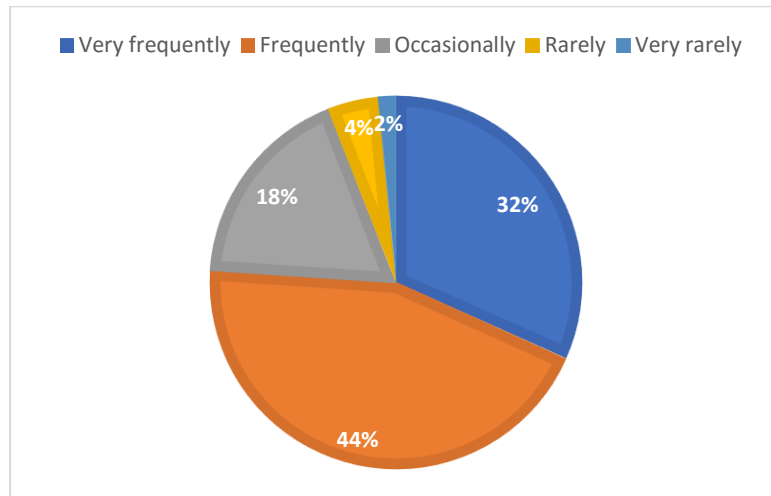
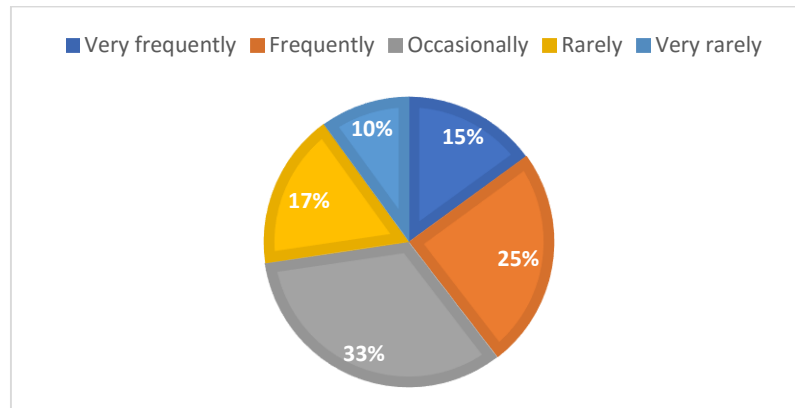


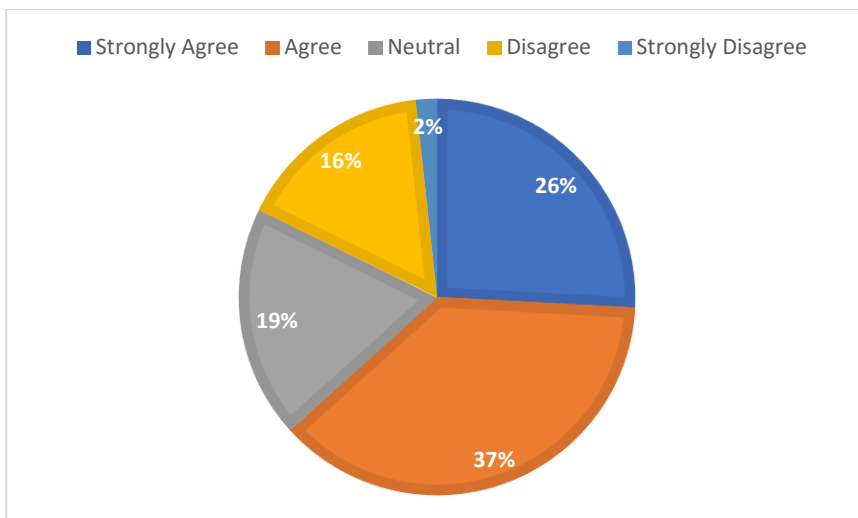
Figure 5. 4 Question 6: “How frequently does Conflict cross your mind?”



In his works, Kenneth (1978) outlines that peace and war, or peace and conflict are not two opposing concepts but an equally complex part of a constant process. Hence, this study

focused on asking about both ends of the same spectrum. The findings show that 44 percent of the respondents frequently think about peace, while only 2 percent rarely come across the thought of peace. On the contrary, 25 percent of the students frequently think about conflict(s), while only 9 percent rarely think about conflict and violence. It can be concluded from this sample that approximately, 76 percent “very frequently/frequently” think about peace. While for just 40 percent of the respondents conflict, violence, or war very frequently or frequently crosses their minds. Consequently, it can be concluded from these results that students going to universities in Gilgit-Baltistan think more about peace than conflict.

Figure 5. 5 Question 7: “Do you think this statement is true? “Peace is the absence of war?””



The results outline that more than half of the students (63 percent) who participated in the survey agree with Galtung’s concept of negative peace which states that “peace is the absence of war” while only 18 percent of the respondents disagreeing with it. Additionally, the neutral stance is 19 percent. It can be concluded from these findings that in Gilgit-Baltistan, the students’ concept of peace is connoted with “negative peace”.

Figure 5. 6 Question 8: “Do you think there is currently peace in Pakistan?”

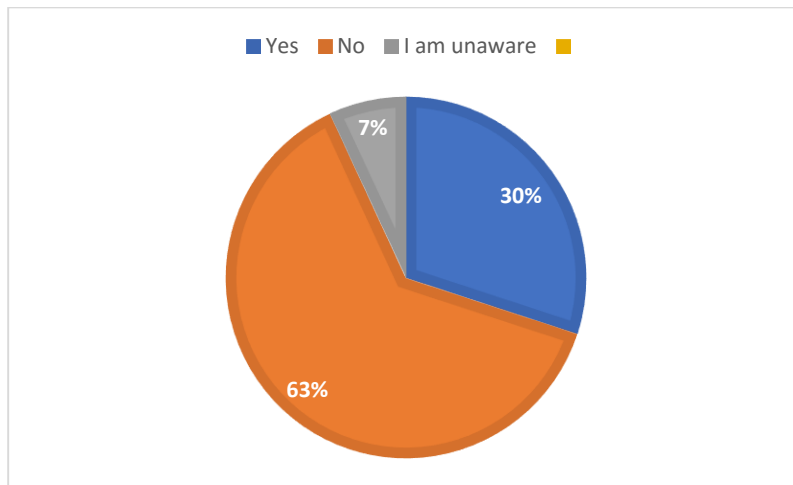
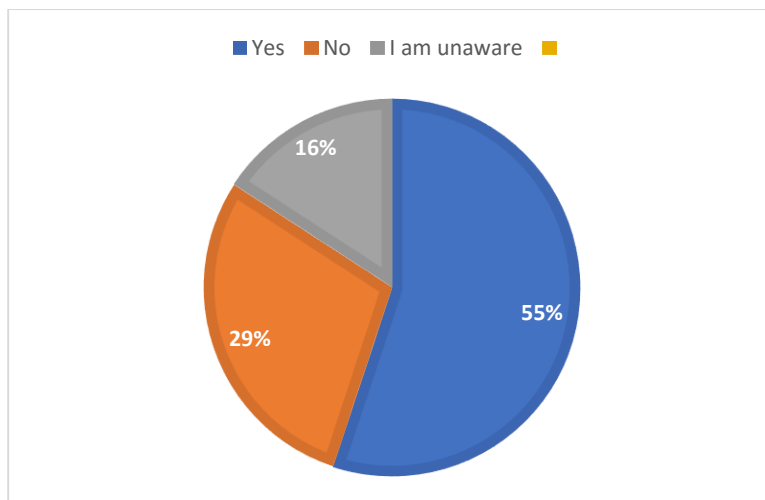


Figure 5. 7 Question 11: “Do you think there is currently peace in Gilgit-Baltistan?”



The above two questions are interlinked since they show that peace is perceived differently in different contexts. In the context of Pakistan, evidently the study shows that respondents are of the opinion that Pakistan currently does not have peace. On the contrary, more than half of the respondents view Gilgit-Baltistan as peaceful. In the literature review, it has been outlined that although peace is a universal concept, it is comprehended and implemented differently in different contexts depending on the conditions and needs of society. Ultimately, Harris (2004) explains that the definition of peace takes up different forms within different cultures. Further in the survey, multiple arguments will justify and support Harris’s idea.

Figure 5. 8 Question 9: “If yes, why? (Pakistan)”

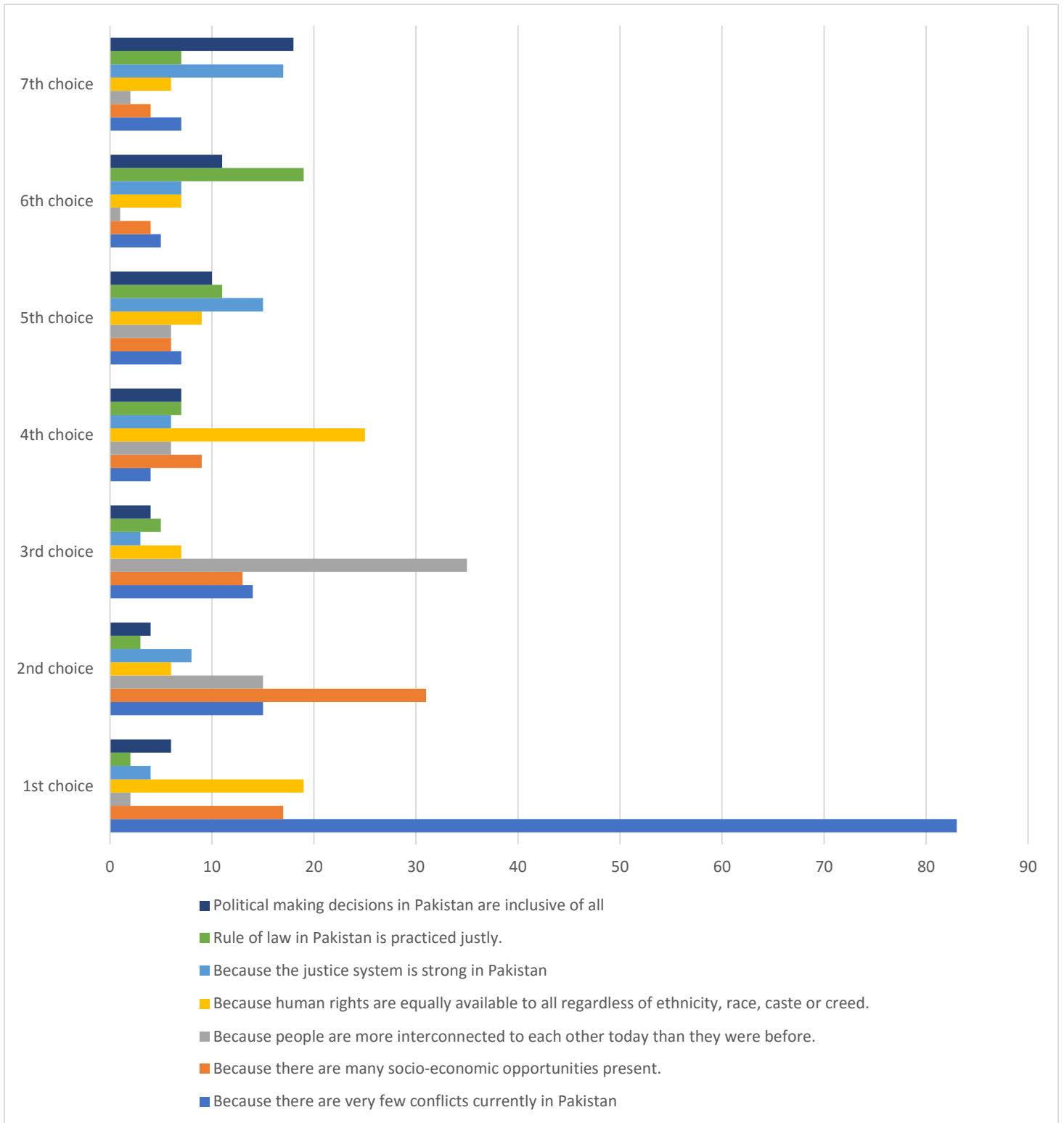
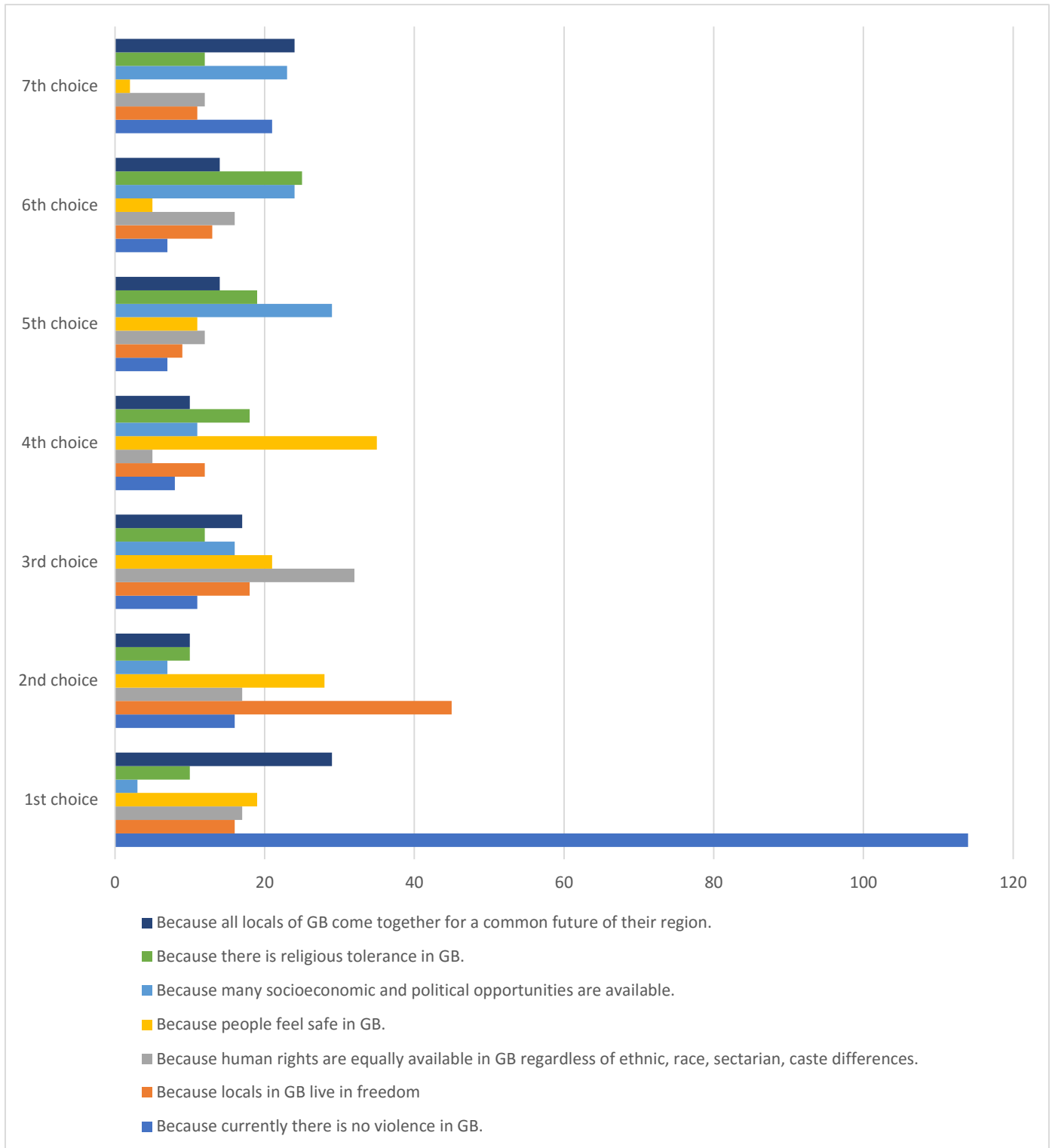


Figure 5. 9 Question 12: “If yes, why? (Gilgit-Baltistan)”



From the results of the questions where respondents are asked if they see Pakistan as peaceful, and similarly if they view Gilgit-Baltistan as peaceful, a distinction in the answers

can be noticed, hence proving that with changing contexts, people tend to think differently based on differences in the cultures and sub-cultures. Students who responded with yes were presented with seven reasons to prioritize in each question. The majority of respondents who think currently there is peace in Pakistan, chose the option “because there are few conflicts in Pakistan” as their first choice. The majority of respondents who stated that there is peace in Gilgit-Baltistan chose “because currently there is no violence in Gilgit-Baltistan” as their first choice. These responses further support the argument that students in Gilgit-Baltistan most closely resonate with negative peace, i.e., absence of violence.

Some observations also include that the last choice for most students were “because the justice system is strong in Pakistan” and “because many socio-economic opportunities are available” as their last choice for a reason behind peace in Pakistan and Gilgit Baltistan, respectively. From the findings, it can be concluded that the analysis made in the literature about changing definitions with changing contexts is not strongly supported. More or less, students tend to think that for there to be peace; there needs to be a lack of violence.

Figure 5. 10 Question 10: “If no, why not? (Pakistan)”

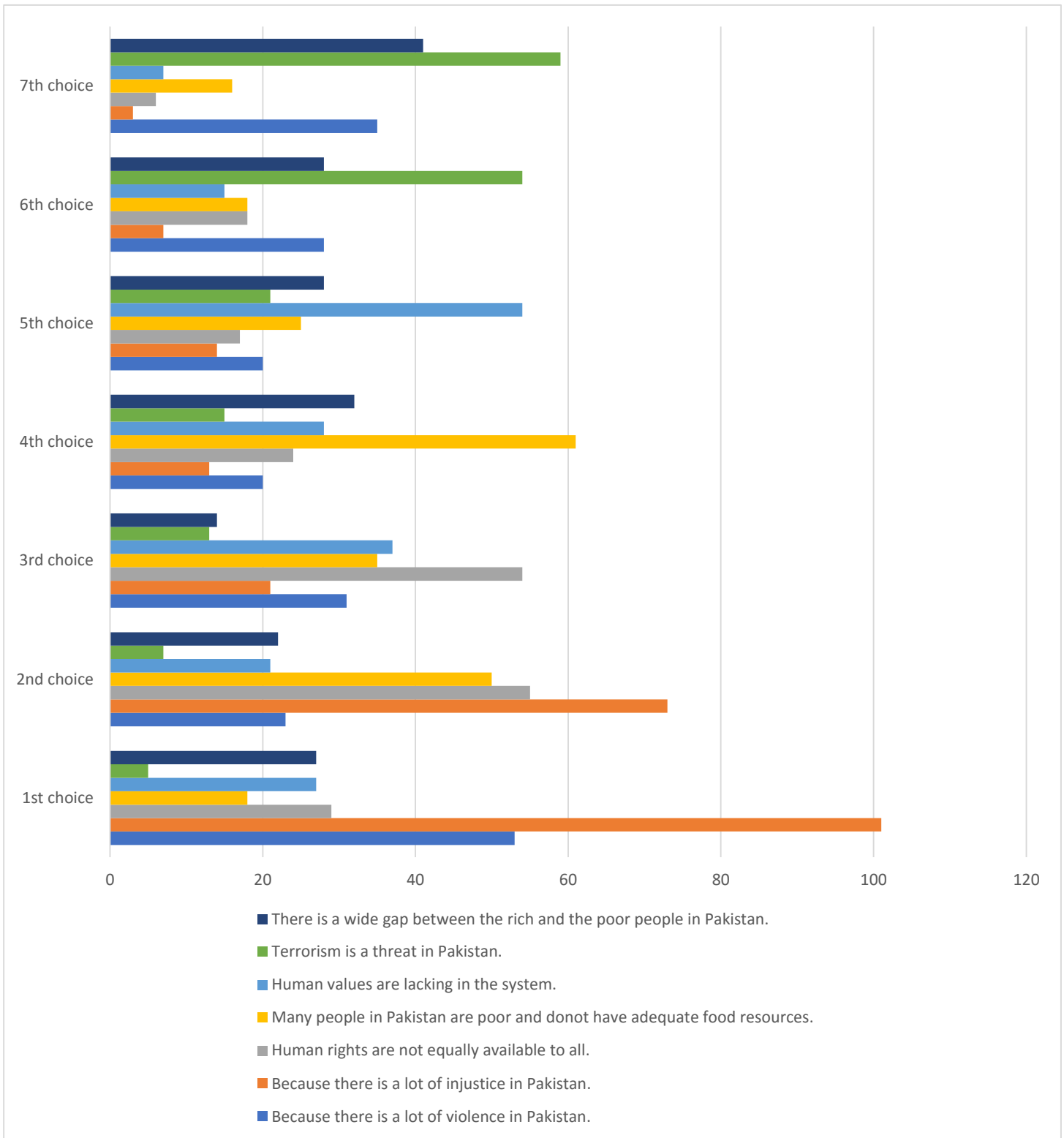
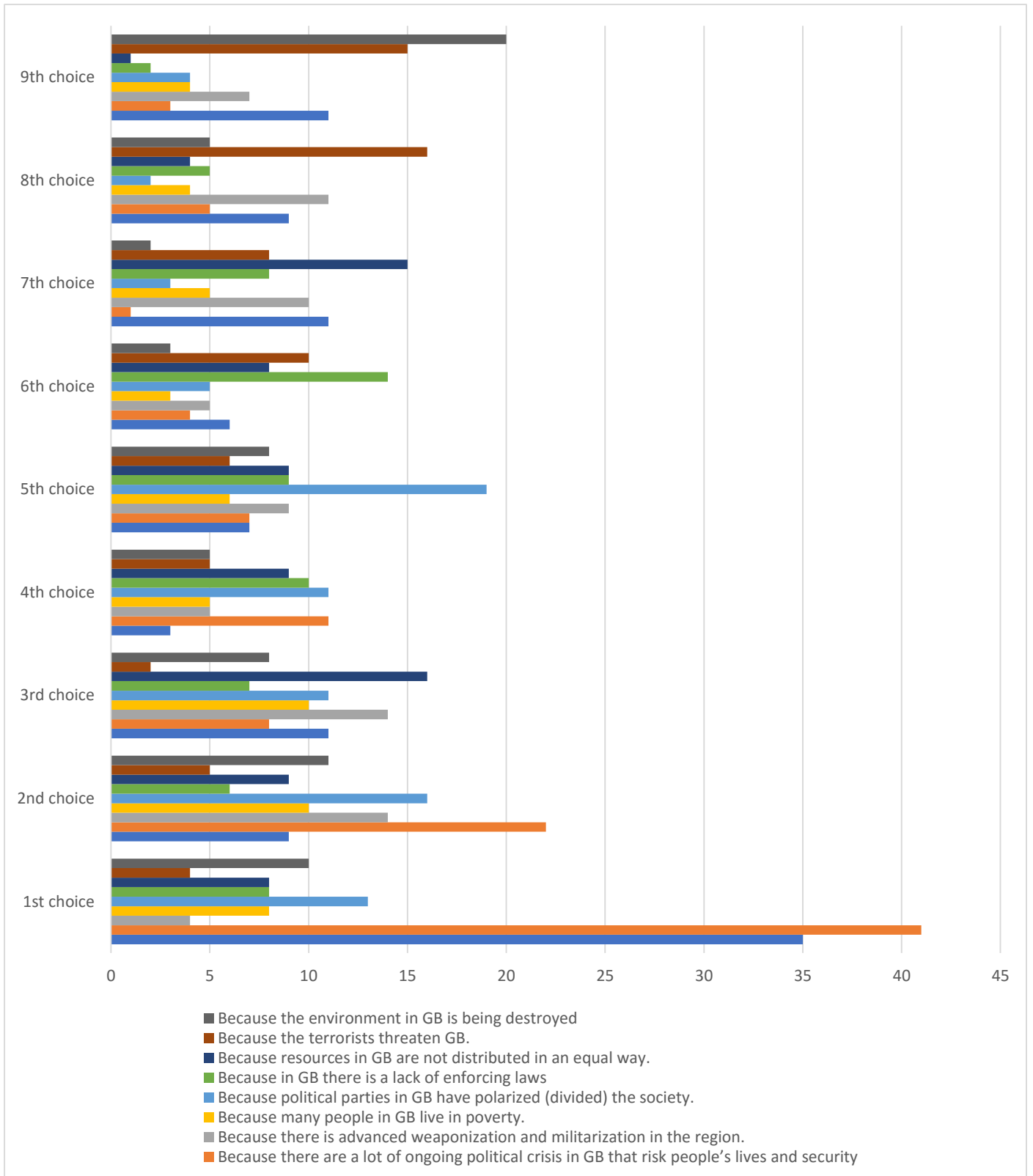


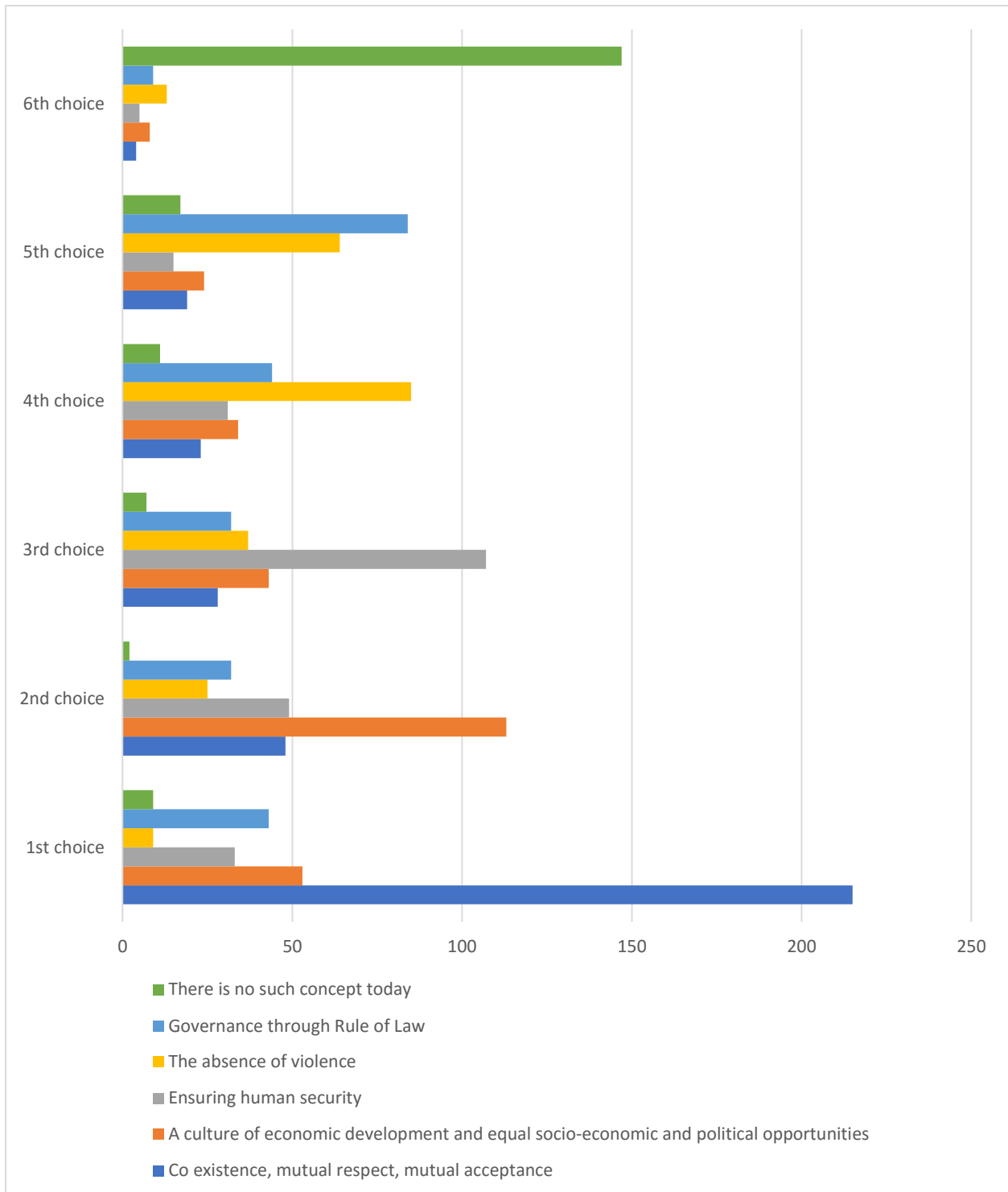
Figure 5. 11 Question 13: “If no, why not? (Gilgit Baltistan)”



As aforementioned, students in Gilgit-Baltistan believe that there is more violence in Pakistan than in Gilgit-Baltistan. More than half of the respondents stated that they believe there is peace in Gilgit-Baltistan, but more than half think peace is absent in the country. The majority of respondents chose abundance of injustice in the society as the prime reason for the lack of peace in Pakistan, followed by poverty and people living in hunger. Whereas, for lack of peace in Gilgit-Baltistan, 30 percent of the respondents chose “ongoing political crisis in the region that risks people’s lives and security” followed by environmental risks in Gilgit-Baltistan as the main factors. For Pakistan, a very small portion of respondents chose terrorism as a threat to the peace of Pakistan. For Gilgit-Baltistan, a small number of respondents chose the lack of law enforcement in the region as a threat to peace in the society.

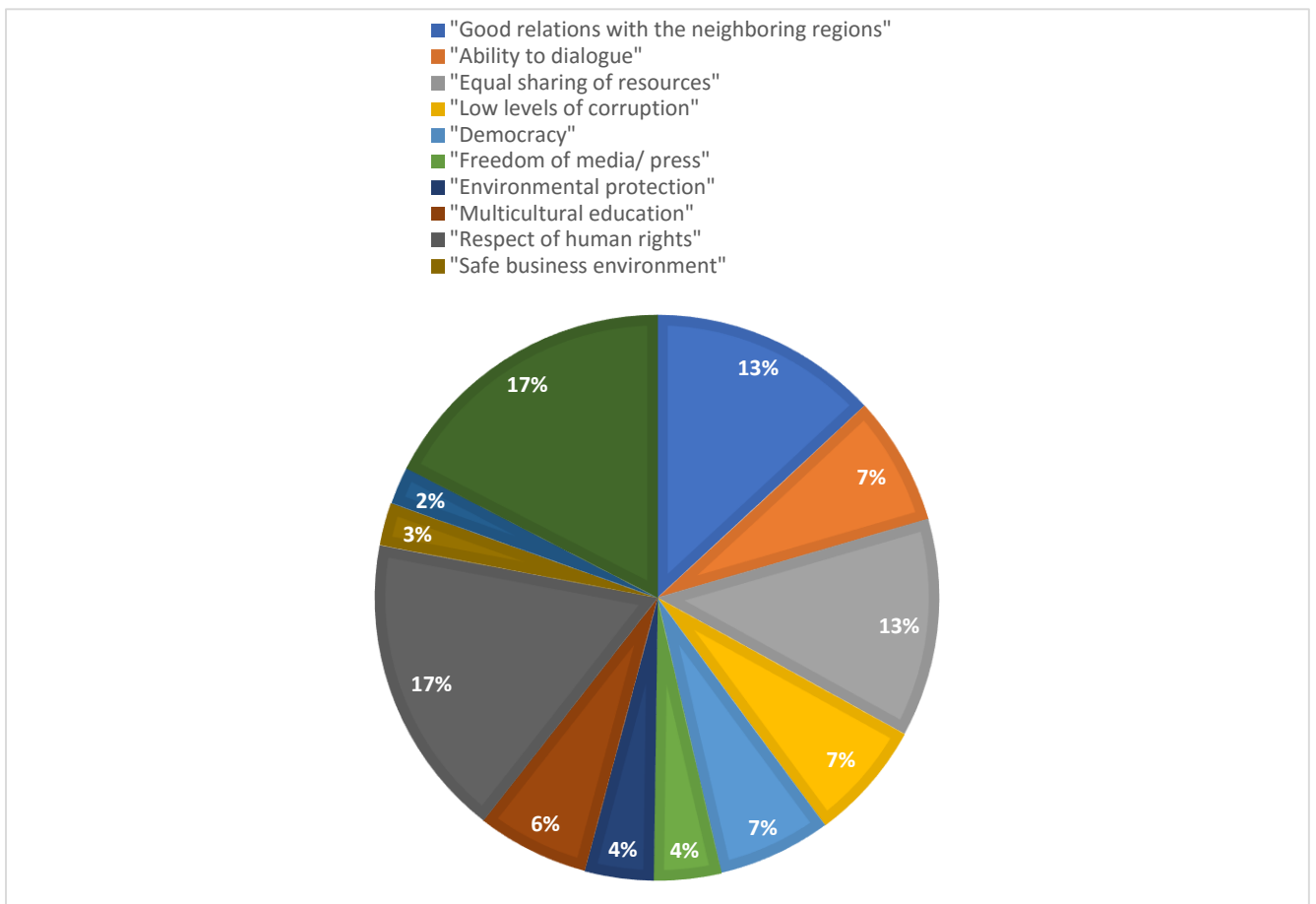
While 63 percent of students have connected peace with negative peace, it can also be observed that there is a propensity amongst students to connect peace definitions with that of positive peace- economic, environmental, and political factors. The next question is not derived from the three contexts (perception, education, action) mentioned previously but from the literature. It gives an insight into how students view conditions for a peaceful society.

Figure 5. 12 Question 14: “What are significant factors that make a society peaceful?”



Evidently, most of the respondents view mutual respect, acceptance, and co-existence as the relevant requirement for a peaceful society. It is a significant point to note that for a very high number of students (32.7 percent), the concept of a peaceful society does not exist in contemporary times. It presents a contention in the respondents understanding of “peaceful society” since the researcher has not particularly asked in the contexts of Pakistan or Gilgit-Baltistan.

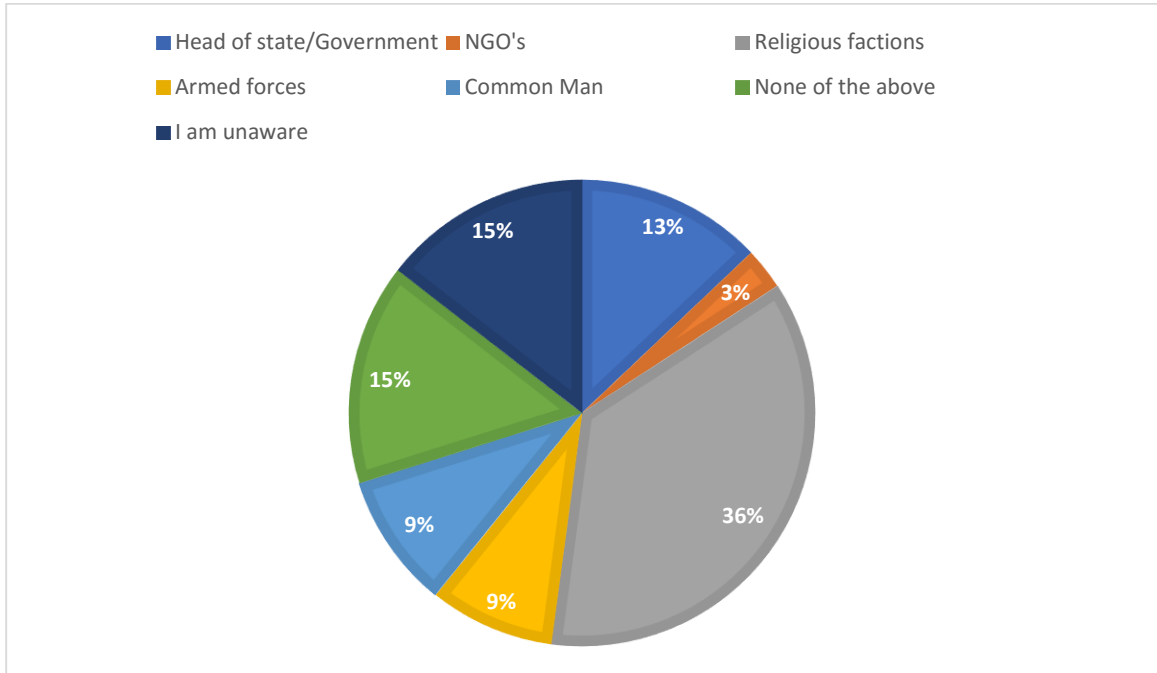
Figure 5. 13 Question 15: “Please choose the options that you think are related to “Peace”?”



The findings of this inquiry are parallel with the findings of the previous inquiry- most of the respondents correlate mutual respect, acceptance, and co-existence as primary conditions for a peaceful society. Similarly, students in Gilgit-Baltistan think that religious tolerance and respect for human rights as factors that contribute to peace, yet again, proving the argument that the respondents tend to relate peace with positive peace. Demilitarization,

directly proportional to war, conflict and violence, received the least attention, with only 2 percent of respondents choosing it as a factor for peace.

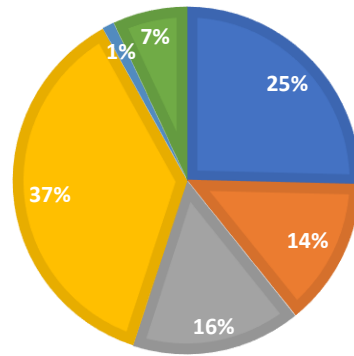
Figure 5. 14 Question 16: “Who has the right to initiate violence?”



In this data, the study concludes that majority 36 percent of the respondents (majority) think that religious factions have the right to initiate violence. While 30 percent of the respondents either were unaware or believed that none of the groups mentioned in the choices had the right to incite violence in society. The answers reflect those students support that the decision to incite violence in the society should be multilateral and not unilateral.

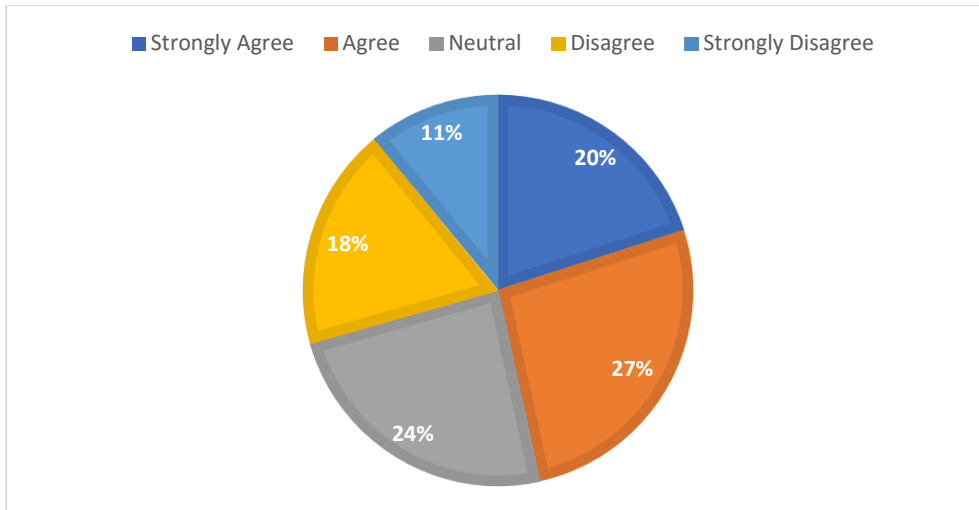
Figure 5. 15 Question 17: “In your opinion, can violence be abolished completely?”

- Yes, because now more than ever, intellectuals and scholars are focused on looking for peaceful solutions to resolve issues across the country.
- Yes- the current government of Pakistan is taking security measures to tackle sources of violence nationwide.
- No, because advancement in technology has made resorting to violence very accessible.
- No, because there are unequal socioeconomic and political opportunities which lead to violence in the society.
- No, because violence does not exist.
- I am unaware



According to the responses, 37 percent of the students believe that violence cannot be entirely abolished because there are unequal socioeconomic and political opportunities present in society, leading to violence. Contrary to the majority opinion, 25 percent of the students believe that yes, violence can be completely abolished because there is a growing concern among scholars across the country to find peaceful solutions to conflicts, reflecting one of the core concepts of peace education- those humans can be intellectually conditioned to seek peaceful means of resolution instead of violent.

Figure 5. 16 Question 18: “Do you think the following statement is true: “In order to assure national security, military budget should exceed budget for health and education combined”.”

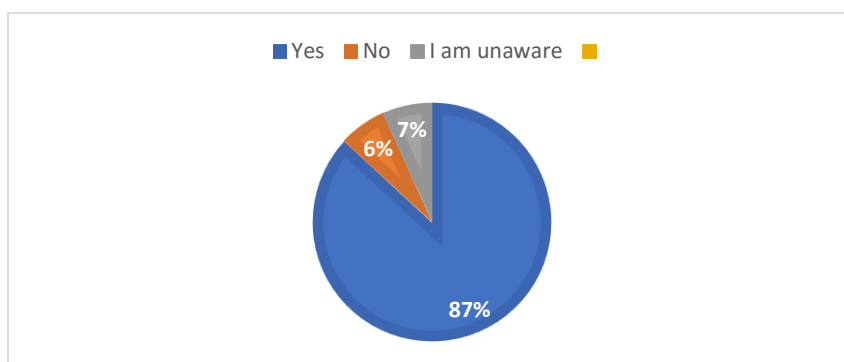


The responses to the question of military budget vs. education and health budget show that most students agree while having a similar percentage of students choosing to stay neutral. By asking this inquiry, the researcher has attempted to determine if respondents look at security in terms of hard security or soft security. 20 percent and 27 percent of the respondents have strongly agreed and agreed to the statement, respectively, reflecting that the respondents believe security is a matter of military muscle.

5.3.2. Perception surrounding peace action

Bandura (1986) argues that peace action is not solely dependent on peace learning. Instead, peace action can be carried out once we understand the structures and dynamics of violence. The researcher has not placed much emphasis on the aspect of peace action in this study; however, the study asks three subjects related to peace action to have a better insight into the willingness of students to promote peace through activities.

Figure 5. 17 Question 19: “Would you want to engage in peace activities?”



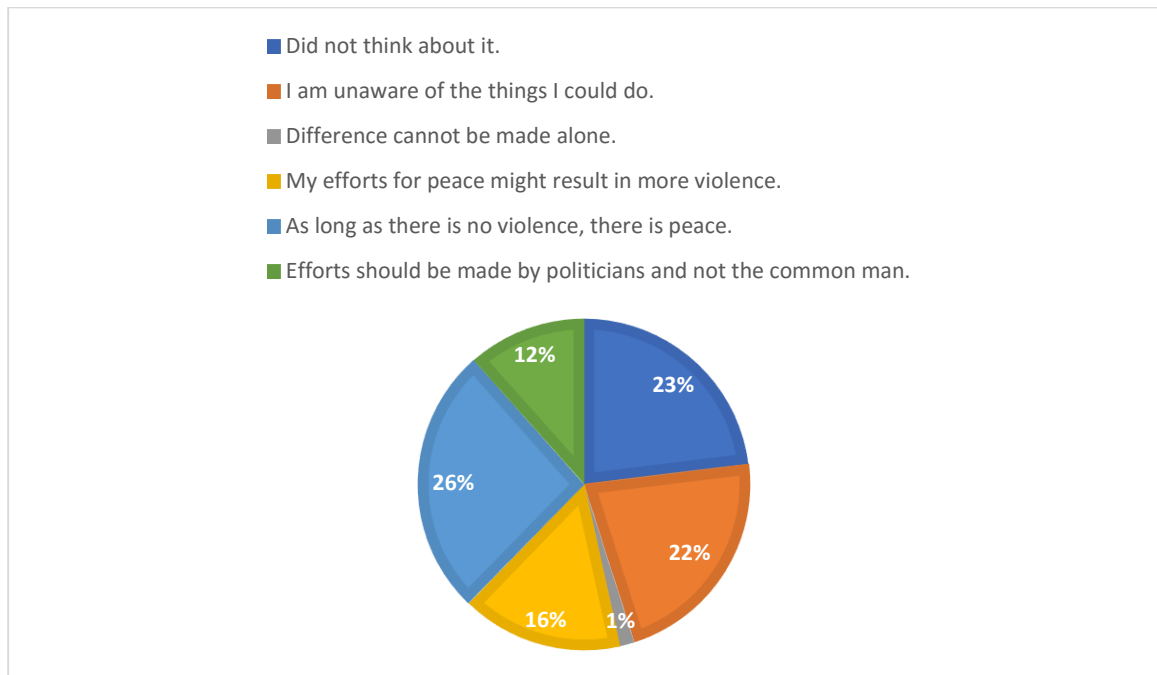
For the first question, students' willingness to be involved in peace activities is promising, with 98 percent of the respondents stating yes. Out of 449 respondents, only 29 said that they would not want to be engaged in activities related to peace, and 30 stated that they were unaware.

Figure 5. 18 Question 19: "If yes, how?"



Students who answered yes, the majority (25 percent) stated that they want to be involved in peace activities by joining international and national organizations that work for peace. A very interesting distinction can be seen here- respondents who want to participate in "anti-war" projects are approximately half (13 percent) of those who wish to participate in peace projects (23 percent). Additionally, 9 percent of the respondents want to participate in peace activities but are unaware of the activities that they could do.

Figure 5. 19 Question 20: “If no, why not?”



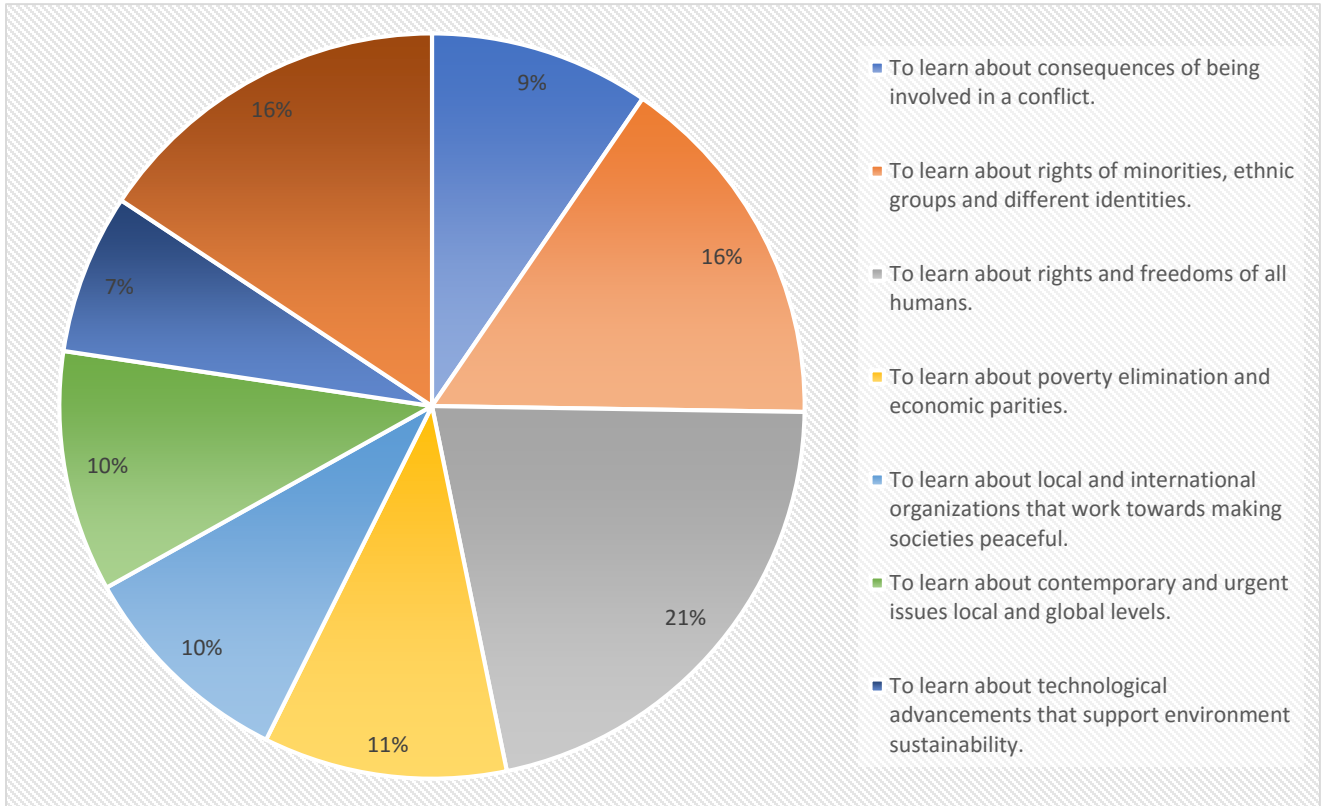
A vast majority (26 percent) of the respondents believe that if there is no direct form of violence in society, there is peace. The second majority of students simply have not thought about it. The third majority of students, 26 percent, believe that they simply don't know what they could do about it. Additionally, a small percentage (1 percent) of students believe that individual efforts cannot make a substantial difference. The responses to this question show that students who chose not majorly tend to believe that it is not one man's job to make a huge difference or stand against violence. In summary, in the responses to both the questions, a vast majority wants to be involved in peace activities but with the help of collective effort. A considerable percentage (26 percent) of respondents also answered that if violence/conflict is absent, there is presence peace, ultimately reflecting the majority answers in the question Q.7 which asked the students if they think that peace is the absence of violence and the majority (63 percent) responded with yes. This ultimately reflects those students in Gilgit Baltistan who consider the absence of violence as the presence of peace.

5.3.3. Perception surrounding peace education

Like peace action, this section also asks students five questions related to peace education. The study sheds light on the students' perception of peace education, whether they

think universities can play an integral role in disseminating peaceful means of living and lastly, what do these students think are the viable and significant methods to impart teachings related to peace.

Figure 5. 20 Question 21: “What is your understanding of peace education?”



The majority (21 percent) of students believe that learning about human rights and freedom is peace education. The second most recorded responses (16 percent each) include learning about minority rights, ethnicities, and identity and learning about ways of making peace. Only 9 percent of the students chose learning about the costs and consequences of war to respond to their understanding of peace education. These responses mirror the responses in question 15 for which the majority of the students chose respect for human rights, religious tolerance, and good relations with neighboring countries. Similarly, the responses to the question are also linked with the responses of question 14 that asked the students about proponents necessary for a peaceful society the majority chose mutual respect and coexistence and equal opportunities for all.

Figure 5. 21 Question 22: “Do you think Universities in Pakistan have adopted curriculum which promotes values of Peace?”

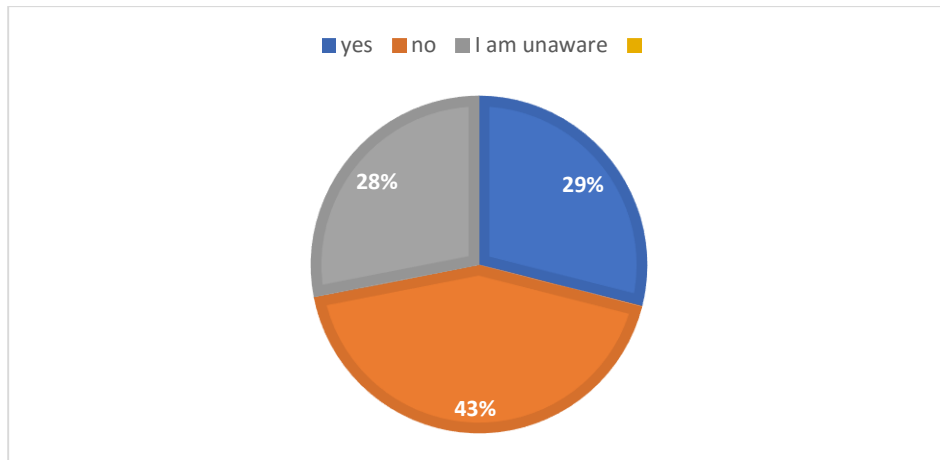
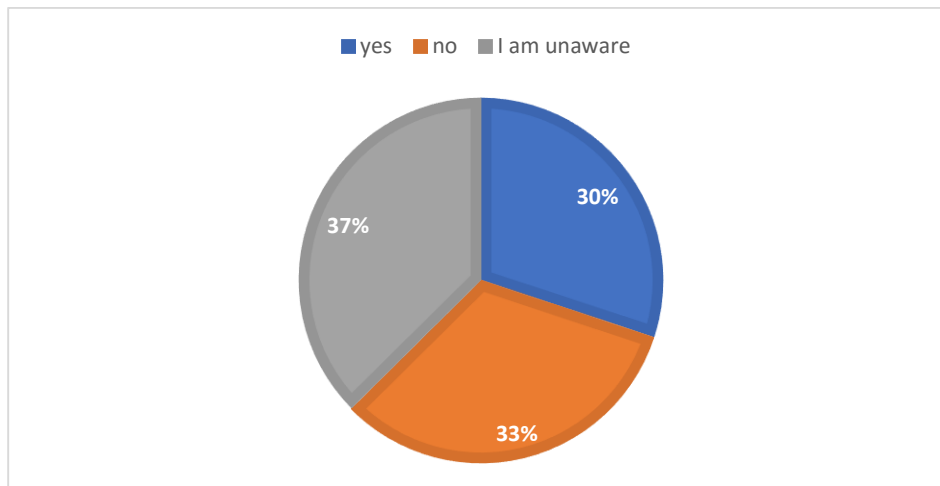


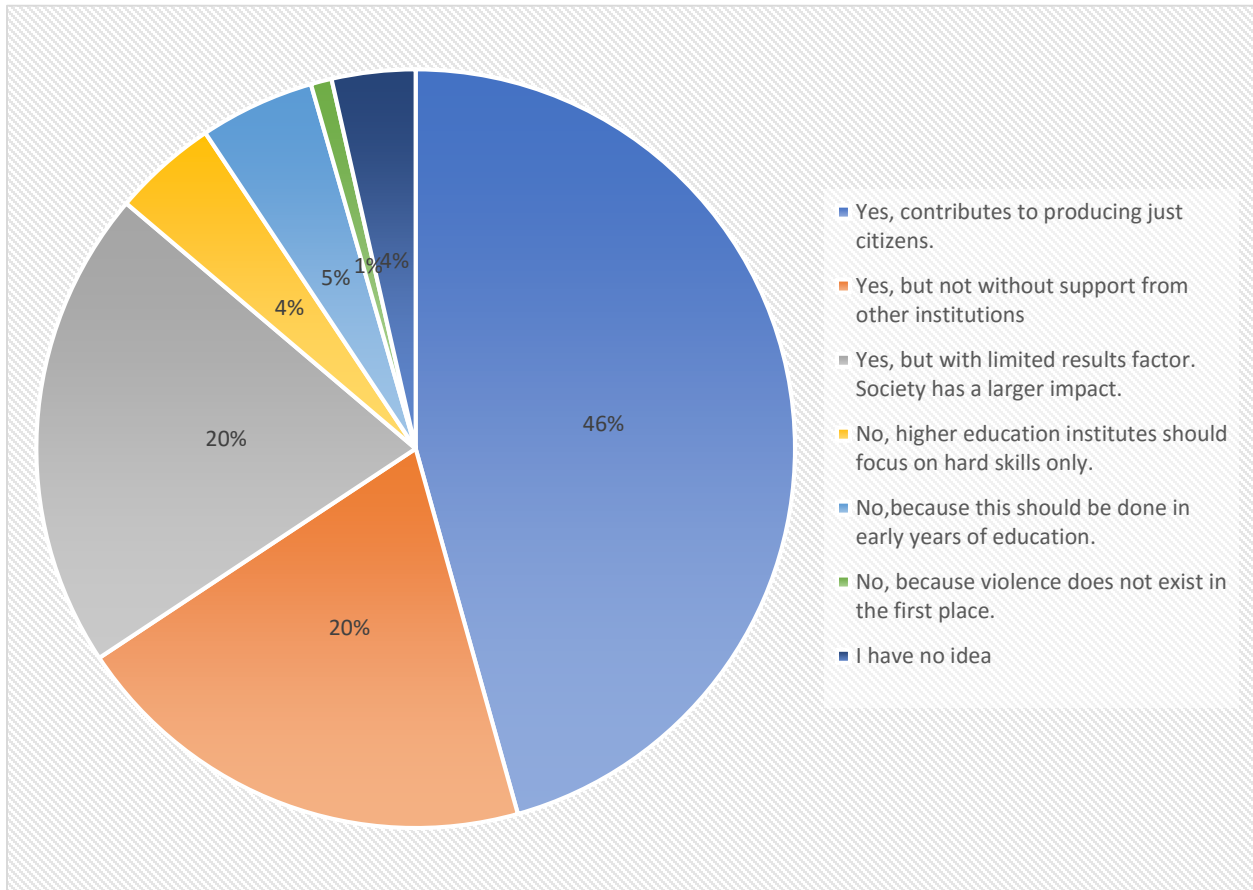
Figure 5. 22 Question 23: “Do you think Universities in Gilgit Baltistan have adopted curriculum which promotes values of Peace?”



For both the questions related to whether students think Pakistan and Gilgit-Baltistan have adopted curriculums that teach peace, most students either chose no or are unaware of any such programs. For Pakistan, 43 percent of the students responded no; for Gilgit-Baltistan, 33 percent responded no. For Pakistan, 28 percent answered that they are unaware, and for Gilgit-Baltistan, 37 percent responded that they are unaware, which is equal to the respondents who answered no. Although it is a widely accepted fact that academia in Pakistan has not fully integrated peace education into the curriculum, it is alarming to find out that a large number of respondents are unaware of whether these

programs exist or not. It further strengthens the premise of this study that there is a lack of peace education in Pakistan.

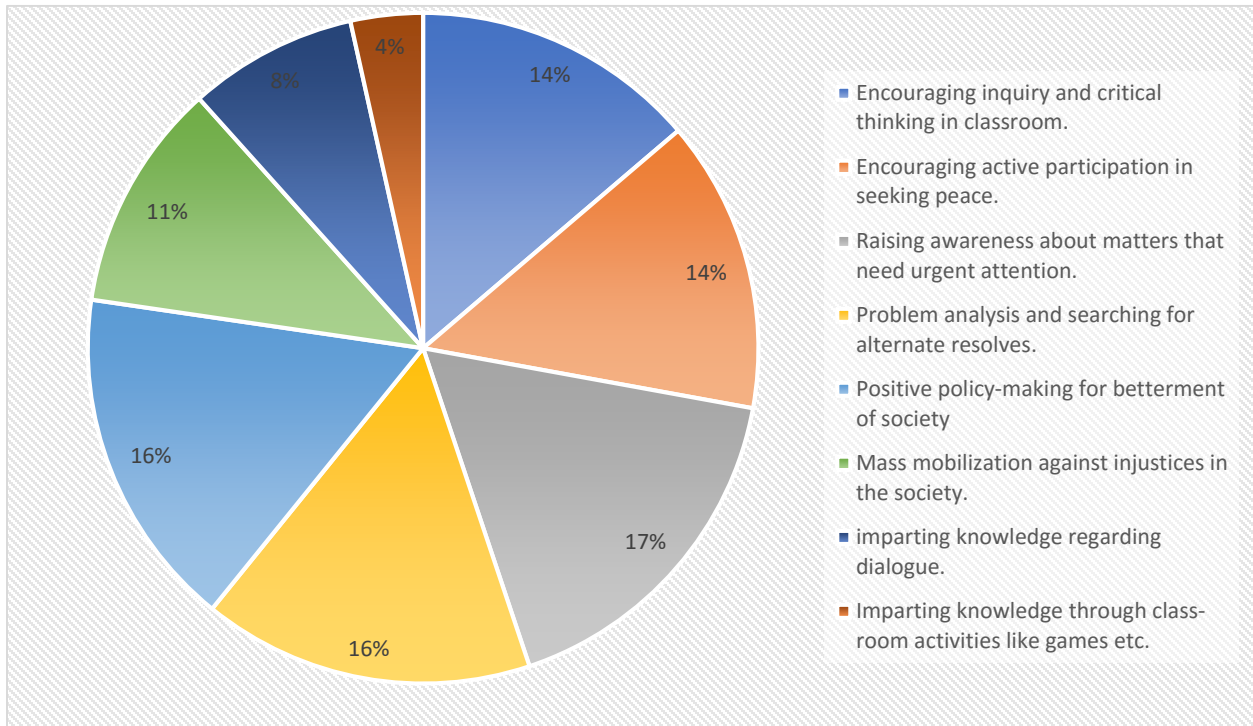
Figure 5. 23 Question 24: “Can higher education institutions be a channel to enhance the potential existence of peacefully co-existing societies in the future? (Please choose an answer you believe is most relevant to the question)”



46 percent of the respondents believe that universities can prepare good citizens, supporting the question statement. A second majority (20 percent each) believe that other institutions also have a role to play and that universities can only achieve limited results, showing a correlation. A minimal number of students (1 percent) are of the idea that violence does not exist. Minor percentages are divided between the options of “no, schools should only focus on technical education”, “peace should be imparted in early years of

education”, and “I have no idea”. A common consensus can be drawn that most students see universities as an effective instrument in teaching peace.

Figure 5. 24 Question 25: “According to your opinion, what is the best method of teaching peace?”



17 percent of the respondents (majority) believe that raising awareness about urgent matters is the best method of imparting peace education. 16 percent of the students believe that the best methods are problem analysis and working on alternate resolutions, and policymaking that can positively affect society. Only 4 percent of the respondents supported simulations in classrooms as the best method. It is important to note that role plays, and simulations are not a common method of teaching across Pakistani universities. Hence, students who participated in this study might have been unaware of what the option meant. The literature underscores that raising awareness is one of the main objectives of peace education.

5.4. Summary of the findings- concluding remarks

Peace education and peace-related research significantly underscores that the definitions of peace are not singular, peace does not have a single facet, and therefore, it cannot be analyzed using a singular perspective. Throughout the development of peace studies, a great emphasis has been placed on developing theories of peace that revolve around war and conflict to theories that revolve around society. This chapter served to understand how students in Gilgit-Baltistan perceive the concept of peace and peace education, and whether the majority views the absence of violence as peace itself. Overall, the results showed that yes, the majority agree that peace is the absence of violence and war. However, they think Gilgit-Baltistan is more peaceful than Pakistan as a whole.

Looking back at history, especially that much of the 20th century was spent fighting wars and rebuilding states, much of peace studies have revolved around militarization, weaponry, disarmament, and armed forces. In Pakistan, a greater focus is placed on terrorism, nuclear abilities of the state, military muscle, and war strategy, making much of the topics of peace, about war. It is surprising to summarize that majority of the students attribute peace with human development, human rights and equality. The approach of human rights was added to the concept of peace in the 1990s followed by the Vienna World Conference, 1993. A common theme was raising awareness about human dignity, and the theme made its way into the positive peace approach.

Peace education and a positive peace approach also emphasize on cultural pluralism. The majority of respondents answered that mutual respect, coexistence and acceptance are central to bringing peace in the society. Additionally, 21st century has viewed terrorism as the biggest threat to humanity. However, this study finds out that a very small percentage of students believe that terrorism is the reason for the lack of peace. Lastly, 43 percent of students are in accordance with the fact that peace education is not integrated into academia across Pakistan, and that they are unaware of existing peace education.

Chapter 6: Concluding Remarks

Gilgit-Baltistan has not been threatened by any form of direct violence in the 21st century. Yet, the region has its share of misfortunes- uncertain constitutional rights, lack of political integration with the rest of Pakistan, rapid urbanization, environmental degradation, lack of the rule of law, religious and ethnic clashes and so on. Stating that the region is in a state of “positive peace” would be an exaggeration.

Peace is a matter of urgency and requires a collective effort from both the local governing bodies, the federal government, as well as requires the immediate attention of the international community. The purpose of this study was to place a particular emphasis on peace education, which the literature has proved to act as a connection between peace action and peace research. Peace education brings applicability to both.

The literature also outlines that the definitions of peace are dependent on the context they are being discussed *within*. Consequently, how one practices peace is directly proportional to the time and space, it is being discussed in. Therefore, this study has focused on the specific needs and cultural contexts of Pakistan and Gilgit-Baltistan in particular, respectively. An inclusive peace education agenda encourages learning but also alters actions and views towards peace concerns.

The study had three main parts of analysis

1. Measuring how students in Gilgit-Baltistan perceive peace and peace education.
2. Analyzing University activities that might contribute to their understanding of peace.
3. Analyzing variables such as political, socio-economic, and religious factors that may be affecting how students perceive peace.

Based on this approach, three hypotheses were derived:

1. Students from both universities perceive peace as the absence of conflict.

2. The activities inside universities do not contribute to the development of perception and understanding of peace among the students because of the absence of curricula that overtly encourage students to hold and contribute to peace practices in society.
3. Political, socio-economic, and religious differences are drastically affected students' perception of peace in Gilgit-Baltistan.

The first and second assumptions are supported by the data collected. The majority of students believe that peace is the absence of war. At the same time, this study also proves that the students' perception of peace is derived from varying factors and not from peace education curricula or activities since most students believe that peace education themes are not integrated into the educational system. On the other hand, many students are also unaware if peace education is implemented in educational institutions across Pakistan. Lastly, the third assumption is not supported by the data collected. The researcher did not explore the political, socio-economic, and religious differences due to time limitations, however, it is significant at this stage to highlight that majority students consider mutual respect, coexistence and acceptance as key dimensions of a peaceful society.

6.1. Limitations

Certain limitations were noticed throughout the course of this research. Foremost, the central theme of the study was exploring peace education themes and perceptions of students. This, however, is not sufficient to contribute to studies related to peace action or research. Secondly, this study's data collection was done from students and students of Gilgit-Baltistan only. Thus, peace perception of the entire population of Gilgit-Baltistan or the entire population of students of Pakistan cannot be concluded from this study. An effective country-wide educational framework incorporating peace education will require various cultural contexts from all over Pakistan. Lastly, this study focuses on definitions of peace and peace education and not on methodology, which is an integral part of peace education, as much as definitions are.

6.2. Conclusion

The importance of peace education is highlighted in different areas of the world from different perspectives. However, in Pakistan, the security developments in the last 20 years of using violence in different contexts created a unique image of peace in Pakistani society. The students at higher educational institutes are one of the categories that reflect the understanding of peace.

Students' perception of 'peace' and 'peace education' students in higher education in Pakistan is one of the most complicated issues to explore specifically because the topic wasn't considered important enough to be included in the curriculum nor it was offered as part of university mandatory or elective courses. On the other hand, extracurricular activity's role in explaining peace concepts or promoting peace-related skills and awareness is limited and not sustainable.

According to the sample explored in this study, more than half of the students (63 percent) who participated in the survey understand peace as "the absence of war", while over 50 percent of the participants stated that they believe there is peace in Gilgit-Baltistan, more than peace in the rest of Pakistan. Changing contexts changed the responses of students which can be easily observed from the difference between responses about how peaceful they see Pakistan and how peaceful they see Gilgit-Baltistan which supports the argument about how cultural and sub-cultural factors play a role in forming perception of peace.

One of the eye-opening responses was 32.7 percent of the surveyed students thought that the concept of peaceful society does not exist in contemporary times, which again highlights the lack of understanding for basic concepts related to peace. The majority of respondents considered the abundance of injustice in the society as the prime reason for the lack of peace in Pakistan, followed by poverty and people living in hunger. On the other hand, 30 percent of respondents chose "ongoing political crisis in the region that risks people's lives and security" followed by environmental risks as the main reasons for the lack of peace in Gilgit-Baltistan.

These responses can't be considered conclusive to represent the perception of youth or students at both universities in Gilgit –Baltistan. However, they certainly indicate the

understanding of peace and the perception of peace among the students at both universities. The most important conclusion from the data collected in this study is how the lack of clear concepts causes misunderstandings and misperceptions among students at universities, especially students of less developed areas like Gilgit-Baltistan which hardly got the status of a province after decades of debate.

Perceiving peace as the absence of violence is one of the common examples, but the study indicated the negative impact is the lack of peace education among the students at both universities. One of the alarming but not surprising indicators is that majority of the survey participants (36 percent) answered that religious faction have the right to initiate violence, which can be interpreted in many ways. However, it is a clear indicator of the authority of religious teachings which is understandable in the cultural context but believing that religious factions have the right to initiate violence is the grey area between the authority of state and religious leaders.

Another urgent and exigent question on the table of policymakers and higher-ups in the government is a national plan to curtail the effects of terrorism on the most vulnerable category, i.e. the youth. The need for a national plan to promote a clear understanding of peace concepts, skills and attitudes through students of universities to empower them to contribute to building peaceful societies is essential to protect society from any local or foreign attempts to destabilize the societies in different areas in Pakistan. The need for a national plan to promote a clear understanding of peace concepts, skills and attitudes through students at universities to empower them to contribute towards sustainable peace in Pakistan.

6.3. Recommendations:

- More research about the perception of peace among students at universities should be conducted addressing more aspects of peace understanding and the role of educational institutions in promoting peace.
- A national plan for teaching peace concepts in schools and universities on a national level should be developed and implemented.
- Training about peace concepts and practices should be conducted for faculty members teaching university compulsory courses like the English language, oral communication, and

Pakistan studies to enhance their ability to include concepts of peace in class assignments and activities.

- Particular focus on teaching peace concepts and skills to youth in less economically developed provinces to protect future generations from exploiting their vulnerability.

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Appendices

Appendix 1: Student's Survey

Hello. My name is Laraib Zehra. I am currently enrolled in Centre for International Peace and Stability (CIPS) at NUST, Islamabad. I am conducting my MS thesis on the topic of peace perception with a special focus on students from Gilgit Baltistan. Please take a few minutes to fill out this survey on peace and peace education. Your responses will be used for research purposes only. All data will be kept strictly confidential. Thank you for your participation.

PERSONAL INFORMATION

1- Gender:

- Male
- Female

2- Age- Group

- 18-20
- 21-23
- 24-26
- 27-29
- 30+

3. Place of Birth:

4. Name of University:

- Karakorum International University (Gilgit)
- Karakorum International University (Hunza)
- Karakorum International University (Diamer)
- Karakorum International University (Ghizer)
- University of Baltistan (Skardu)

5. Institution of Education: Government, Semi Government, Private,

6. Department and Year of Study:

YOUR UNDERSTANDING OF PEACE AND VIOLENCE

This section has 4 questions related to the concepts of peace and violence. Please make sure that you answer with the best of your understanding.

1- How often do you think about peace?

- Very Frequently
 - Frequently
 - Occasionally
 - Rarely
 - Very Rarely
2. How often do you think about conflict?
- Very Frequently
 - Frequently
 - Occasionally
 - Rarely
 - Very Rarely
3. Do you think this statement is true? “Peace is the absence of war”?
- Strongly Agree
 - Agree
 - Neutral
 - Disagree
 - Strongly Disagree
4. In your opinion is there currently peace in Pakistan?
- Yes, there is. (Please answer question 5)
 - No there is not. (Please go to question 6)
 - I am unaware. (Please continue from question 7)

REASONING SECTION

In this section, you will have to choose answers according to how you prioritize based on reasoning.

5. If yes, why? (Please select according to your priority)
- Because there are very few conflicts currently in Pakistan
 - Because there are many socio-economic opportunities present.
 - Because people are more interconnected to each other today than they were before.
 - Because human rights are equally available to all regardless of ethnicity, race, caste or creed.
 - Because the justice system is strong in Pakistan
 - Rule of law in Pakistan is practiced justly.
 - Political making decisions in Pakistan are inclusive of all

6. If no, why? (Please select according to your priority)
 - Because there is a lot of violence in Pakistan.
 - Because there is a lot of injustice in Pakistan.
 - Human rights are not equally available to all.
 - Many people in Pakistan are poor and do not have adequate food resources
 - Human values are lacking in the system
 - Terrorism is a threat in Pakistan.
 - There is a wide gap between the rich and the poor people in Pakistan.
7. In your opinion is there currently peace in Gilgit Baltistan? ..
 - Yes, there is. (Please answer question 8)
 - No there is not. (Please go to question 9)
 - I have no idea. (Please continue from question 10)
8. If yes, why? (Please select according to your priority)
 - Because currently there is no violence in GB.
 - Because people in GB live in freedom
 - Because human rights are equally available in GB regardless of ethnic, race, sectarian, caste differences
 - Because people feel safe in GB.
 - Because many socioeconomic and political opportunities are available.
 - Because there is religious tolerance in GB.
 - Because all locals of GB cooperate for a common future of their region.
9. If no, why? (Please select according to your priority)
 - Because there is violence in GB.
 - Because there are a lot of ongoing political crisis in GB that risk people's lives and security.
 - Because there is advanced weaponization and militarization in the region.
 - Because many people in GB live in poverty.
 - Because political parties in GB have polarized (divided) the society.
 - Because in GB there is a lack of enforcing laws
 - Because resources in GB are not distributed in an equal way.
 - Because the terrorists threaten GB.
 - Because women and men do not have equal rights.
 - Because the environment in GB is being destroyed
10. What are significant factors that make a society peaceful? (Please select according to your priority)
 - Co-existence, mutual respect, mutual acceptance
 - A culture of economic development and equal socio-economic and political opportunities

- Ensuring human security
- The absence of violence
- Governance through Rule of Law
- There is no such concept today

11. Please choose the options that you think are related to “Peace”? (3 of the following)

- Good relations with the neighboring regions
- Ability to dialogue
- Equal sharing of resources
- Low levels of corruption
- Democracy
- Freedom of media/ press
- Environmental protection
- Multicultural education
- Respect of human rights
- Safe business environment
- Demilitarization
- Religious tolerance

12. Who has the right to initiate violence? (Please choose one relevant option)

- Head of the state/government
- Non- Governmental Organizations
- Religious factions
- The Army
- The common man
- No one
- I am unaware

13. In your opinion, can violence be abolished completely?

- Yes, because now more than ever, intellectuals and scholars are focused on looking for peaceful solutions to resolve issues across the country.
- Yes- the current government of Pakistan is taking security measures to tackle sources of violence nationwide.
- No, because advancement in technology has made resorting to violence very accessible.

- No, because there are unequal socioeconomic and political opportunities which lead to violence in the society.
- No, because violence does not exist.
- I am unaware

14. To what extent do you agree with the following statement: “In order to assure national security, military budget should exceed budget for health and education combined”.

- Strongly Agree
- Agree
- Neutral
- Disagree
- Strongly Disagree

15. Would you want to engage in peace activities?

- Yes, I would. (Please answer question 16)
- No, I would not. (Please go to question 17)
- I have no idea. (Please continue from question 18)

16. If yes, how? (Please choose all relevant options)

- I would like to engage, however, I have no knowledge.
- I would like to be involved by working in local and/or international organizations of peace.
- I would like to engage in a peace project.
- I would like to engage in an anti-war/conflict project.
- I would like to engage in a demonstration related to peace.
- I would like to engage in peace activism networking

17. If no, why? (Please choose all relevant options)

- I have not thought about it.
- I don't know what I could do.
- As an individual, I cannot make a difference alone.
- My efforts for peace might result in more violence.
- As long as there is no violence, there is peace.
- Efforts should be made by politicians and not the common man.

18. What is your understanding of peace education? (Please choose all relevant options)

- To learn about consequences of being involved in a conflict.
- To learn about rights of minorities, ethnic groups and different identities.
- To learn about rights and freedoms of all humans.
- To learn about poverty elimination and economic parities.
- To learn about local and international organizations that work towards making societies peaceful.
- To learn about contemporary and urgent issues national and international level.
- To learn about appropriate technologies that preserve environmental resources and stimulate sustainable development.
- To learn about ways of making peace or live-in peace with an adversary or unfavorable group.

19. Below is a list of peace programs adopted across Pakistan and NGO's working towards incorporating Peace Education on various education levels. Choose the ones you have heard of previously.

- Parh ke barh
- National Seminar on human rights education
- The International Center for Religion and Diplomacy (ICRD)
- Bargad Organization
- Sadako foundation
- Ravi foundation
- harmony foundation
- Peace Education Welfare Organization (PEWO)
- World Learning Grammar School (Lyari)
- Peace Education and Development Foundation (PEAD)
- None.

20- Do you think Universities in Pakistan have adopted curriculum which promotes values of Peace?

- Yes

- No
- I am unaware.

21- Do you think Universities in Gilgit Baltistan have adopted curriculum which promotes values of Peace?

- Yes
- No
- I am unaware.

22- Can higher education institutions be a channel to enhance the potential existence of peacefully co-existing societies in the future? (Please choose an answer you believe is most relevant to the question)

- Yes, it can prepare good citizens for the society
- Yes, however other institutions should be part of it as well.
- Yes, but it can achieve only limited results because of time factor. Society has a greater affect because people spend more time with their family and friends.
- No, because university must provide only technical skills needed or jobs and professions.
- No, because peace education should be imparted to students during early years of education.
- No, because violence does not exist in the first place.
- I am unaware

23. According to your opinion, what is the best method of teaching peace? (Please choose up to 3 options you believe are most relevant to the question)

- Encouraging inquiry and critical thinking in classroom.
- Encouraging active participation in

seeking peace.

- Raising awareness about matters that need urgent attention.
- Analyzing problems and working for alternatives to resolve them.
- Making policies that can positively transform the society.
- Mobilizing people to speak against injustices.
- Teaching how to dialogue.
- Teaching through simulations, role plays or games.

Thank you for taking the time to fill out this survey. The research relies on your feedback to complete the Thesis. Your input is greatly appreciated.

Appendix 2: Permission from Universities/ University Consent Forms



Centre for International Peace & Stability (CIPS)
National University of Sciences & Technology,
(NUST) Sector H-12, 44000, Islamabad

Informed Consent Form

Theme of Project	The study is focused on understanding perception of peace among University students in Gilgit Baltistan, how they perceive "peace" as a concept and how relevant is peace education to the region.
Researcher	Laraib Zehra MS-PCS19 Centre for International Peace and Stability National University of Sciences and Technology

Date: 8th July 2021

The following considerations have been made regarding participation in the research upon insights received from the project information sheet and the research investigator(s):

1. I acknowledge that complete details, methods and nature of this research have been explained to the institution, and have been given a written research project information sheet to keep.
2. I understand that our participation will involve interview(s) and survey(s) I agree that the researcher may use the findings as described in the information sheet.
3. I have been informed that with institution's consent the data provided will be treated strictly confidential and will be safely stored in locked office premises.
4. I understand that organization's name and the designations of respondents will be mentioned in the research.
5. I understand that the responses in this study are not anonymous or confidential and will ONLY be used for the purpose of this study.
6. I understand that our institution's participation in this research project is completely voluntary and that our institution can withdraw participation at any stage of the project without any penalty or prejudice from the researcher.
7. I have been informed that there is no financial benefit for my participation in this research.

I hereby agree for our institution to be involved in the above research project as respondents. I have read the research information sheet pertaining to this research project and understand the nature of the research and our institution's role in it.

Name: Dr. Safar Ali

Signature: 

NB: This study adheres to the guidelines of the ethical review process of the Centre for International Peace and Stability, National University of Sciences and Technology, Islamabad.

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National University of Sciences & Technology,
(NUST) Sector H-12, 44000, Islamabad

Informed Consent Form

Theme of Project	The study is focused on understanding perception of peace among University students in Gilgit Baltistan, how they perceive "peace" as a concept and how relevant is peace education to the region.
Researcher	Laraib Zehra MS-PCS19 Centre for International Peace and Stability National University of Sciences and Technology

Date: 15th August 2021

The following considerations have been made regarding participation in the research upon insights received from the project information sheet and the research investigator(s):

1. I acknowledge that complete details, methods and nature of this research have been explained to the institution, and have been given a written research project information sheet to keep.
2. I understand that our participation will involve interview(s) and survey(s) I agree that the researcher may use the findings as described in the information sheet.
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6. I understand that our institution's participation in this research project is completely voluntary and that our institution can withdraw participation at any stage of the project without any penalty or prejudice from the researcher.
7. I have been informed that there is no financial benefit for my participation in this research.

I hereby agree for our institution to be involved in the above research project as respondents. I have read the research information sheet pertaining to this research project and understand the nature of the research and our institution's role in it.

Name: Tasawar Balg, PhD

Signature: 

NB: This study adheres to the guidelines of the ethical review process of the Centre for International Peace and Stability, National University of Sciences and Technology, Islamabad.

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Appendix 3: Project Information Sheet



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Master's Thesis Research

Topic: Understanding perception of Peace among university students of Gilgit Baltistan: Case studies of University of Baltistan and Karakorum International University.
Centre for International Peace & Stability (CIPS – NUST)

Theme	To identify peace and peace education concepts widely understood and accepted in Universities of Gilgit Baltistan.
Institution	Centre for International Peace and Stability (CIPS) at the National University of Sciences and Technology (NUST)
Funding Body	Higher Education Commission (HEC) Pakistan
Researcher	Research Lead: Larab Zehra Research Supervisor: Dr. Muhammad Makki

Introduction

After more than seven decades of independence, Pakistan still faces a lot of domestic and external challenges to peace and stability. Global Peace Index ranked Pakistan at 152 out of 165 countries in 2020. Pakistan had the second highest number of civil unrest incidents, at 165. 75% of these were nonviolent. More than 50 anti-government demonstrations took place in 2016, but civil unrest has fallen 64% since then. Overall score of Pakistan is 2.973/5. Pakistan is one of the least peaceful states with an overall score of 3.350 as compared to Botswana's 1.0 in terms of international and domestic conflict domain. In terms of societal safety and security, Pakistan is ranked 2.966 as compared to most peaceful Iceland's score 1.164. In terms of militarization domain, Pakistan's score is 2.553 against the most peaceful country score of 1.029 (Iceland). In comparison, Pakistan lacks in the domain of internal and international conflicts. In a 2017 special report to USIP, Zahid Ahmed (2017) emphasizes that peace education is one great way of resolving conflicts and determining roots causes of

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conflicts. He goes on to add that education is a critical tool in decreasing discrimination and hate and increase tolerance in the society. In times like such that peace is a concept which differs based on social, religious, or economic biases, this thesis aims to evaluate how students of a certain segment in the Pakistani society perceive peace.

The segment under evaluation is Gilgit Baltistan (GB), Northern Areas of Pakistan. Gilgit Baltistan has been one of the vulnerable parts of the country, formerly being a princely state and then still striving for provincial status. GB plays significantly in maintaining peace in the country because of many factors which have led to many steps of reforms for the province from constitutional and representation perspectives. However, this equal representation of GB has still not fairly translated particularly in the share of budget allotted for development, hence, it is still in initial steps.

Understanding the early concepts of peace

Often, peace is referred to absence of war. However, Hoglund and Kovacs (2010) argue that absence of widescale conflict does not necessarily say much about prevalence of peace. Traditionally, peace was studied as present in the presence or absence of war, but more recent scholarly research is multidimensional and goes beyond this limitation.

Peace as a concept has developed over decades, starting from Galtung's definitions to contemporary definitions. Firstly, comes the distinction between inner and outer peace. Reina Shehi (2016) refers to inner peace as a state of eternal harmony and understanding among each other, whereas, outer peace relates to international affairs, foreign ties, politics, the environment etc. But the concept mainly contested throughout late 70's and onwards is that of Johan Galtung- the concept of negative and positive peace. In his famous book "Theories of Peace: A synthetic approach to peace thinking" (1967), Galtung explains negative peace as the absence of violence of war and refers to integration and cooperation of human society as positive peace. A clear-cut distinction, however, has been contested for decades. If negative



peace is absence of violence, point in question is how do categorize human rights violations, environmental hazards, street crimes. All of these and many examples could be happening, and societies could still be cooperating.

To argue against this, are the concepts of Boulding. Kenneth Boulding, also known as the torchbearer of American Peace Research. In 1978, Boulding used the terminology “stable peace.” He argued that peace and war are aggressive ideas which are part of a continuing process. He defined stable peace as a condition when the chances of war are minimum or equal to zero in the minds of people. Simply put, Boulding viewed war as a concept not only inter-state but on all societal levels.

A more contemporary approach is presented by Ian Harris in “Peace Education Theory” in which he explains that definition of peace in modern times depends on the cultural context it is used in, especially in the 21st century where each conflicts holds a different meaning in different societies. It is important to outline that away from culture, peace definitions are also categorized along the lines of gender, society, environment, psychology, and sustainable peace. Like this approach is the Integrative Peace Theory which expresses peace as touching interpersonal, intrapersonal, intergroup, and international areas of human life.

Peace is generally referred to as a state of stability, integration, cooperation, and development dependent upon the cultural interpretations of the context in which it is used. Among various definitions of peace, the thesis uses the most popular distinction of peace that comes from one of the most prominent scholars of peace studies, Johan Galtung defines negative peace as “the absence of violence, absence of war” and positive peace as “the integration of human society” (Galtung, 1967, p.12). The rationale behind choosing this definition is not only because of its popularity among early and contemporary peace research, but also because of its broad nature. The most interesting part of the ‘positive peace’ definition is that it has a preventive nature which means that peace research shouldn’t deal with the process of reducing violence but also explore conditions that prevent it. Preventive conditions require an understanding of individual, group, and societal, state and world development

(Brewal, 2003). Our case study fits the best to this approach as Gilgit Baltistan is not threatened by direct violence or war but it lacks a lot in the process of structural integration.

Aims and Objectives.

This study intends to explore the perceptions and leadership practices of peace education by two governmental universities' faculty members in the multi-dialectical and multi-cultural context of Gilgit Baltistan Pakistan. The participant faculty members from two different districts with different socio-cultural backgrounds thus providing useful insights into the influence of cultural and contextual influences on peace education.

Research Significance

The concepts and perception of peace among young generation can be a significant indicator about the future of peace in different provinces of Pakistan. Differences of class, economics, political affiliation, ideologies, religion, are all reasons of possible conflicts in different levels. Younger generation, particularly university students are products of those differences which makes them either helping hands in maintaining peace or tools to disturb peace. The thesis will further explore how peace is taught and then understood by students through education- how different variables such as economy, ethnicity, previous education, domestic conflicts are affecting the input of the educational institutions in GB in terms of peace culture. GB, still striving for full provincial status, basic constitutional rights and with a history of sectarian conflicts, is a potential region for future conflicts. Additionally, GB borders China which makes it more significant to be peaceful for the rest of Pakistan. Moreover, this thesis research study will prove beneficial in recommending policies related to peace education and preventive measures through education to the local and federal government.

Methodological Approach and Activities

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Data collection will be done through both qualitative and quantitative means to understand perception of peace among students of KIU and UoB. With the current COVID-19 Pandemic, for the health safety of the research lead and the respondents, surveys will be conducted via online channels with the use of Google Forms. The students will be surveyed with close ended questions for the researcher to understand how students are perceiving peace and peace education in the region. The survey has been developed using the Likert Scale so that questions are precise, and the language is understandable by the students at all university levels. Further, case study method is implied between University of Baltistan and Karakorum International University students, respectively. Lastly, the quantitative evaluation will be done by using Student T-Test Sampling. Given the challenging nature of quantitative evaluation, the tool in use is subject to change depending on survey results.

In view of the sensitivities and limitations associated with this research undertaking, the research lead and relevant institution from the University have ascertained that all pertinent ethical considerations were thoroughly assessed before commencing the project. Moreover, any further sustainable research engagement(s), with individuals or institutes/ organizations shall be contemplated upon certain parameters and will be formalized through declaration(s) of the parties involved.

Please feel free to contact the undersigned in need of any further information regarding the detailed project.

Sincerely,

Laraib Zehra | MS-PCS 2019
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