

**Peace Education in Afghanistan: A Comparative Study of
Conflict and Post-Conflict School Textbooks**

By

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List of Abbreviations

AIRG	Afghanistan Islamic Republic Government
AMoE	Afghanistan Ministry of Education
ISAG	Islamic State of Afghanistan Government
PDPA	People’s Democratic Party of Afghanistan
PECA	Peace Education Curricular Analysis
UNESCO	United Nations Educational Scientific Cultural Organization
UNECF	United Nations Children’s Fun
USA	United States of America

Preface

“Lasting peace may depend on educating future generations into the competencies, prospective, attitudes, values, and behavioural patterns that will enable them to build and maintain peace” (Johnson 2010, 223). I am grateful that my research is a small contribution to maintaining peace within future generations in Afghanistan.

I offer sincere thanks to my supervisors, Dr Heather Devere and Dr Katerina Standish and colleagues who supported me at the National Centre for Peace and Conflict Studies in the University of Otago. Beyond their huge and tireless support and willingness to offer me guidance and motivation to continue the PhD journey, I am particularly grateful to and thankful of Dr Heather Devere for her belief in the potential of this research and her belief in my ability to pursue it to completion. I have been fortunate to have Dr Devere who guided, supported, inspired, encouraged, and motivated me at all stages of writing this thesis. I admit that without her help, it would not have been possible for me to undertake this research. Dr Heather guided me technically and motivated me to start and complete this research.

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Abstract

Afghanistan has experienced numerous educational curricula supporting its different governments' policies regarding the establishment of formal education. Afghanistan's school textbooks were published in support of alternate ideological regimes or governments during the years 1979 to 2002. From 2003 to 2014, the Afghanistan Islamic Republic government, with support from international donor agencies, worked to change the direction of education towards peace, free from political intervention and favouritism. The purpose of this research is to evaluate three different approaches to education in Afghanistan by examining a range of school textbooks, from three distinct political and cultural regimes, from a peace education perspective. This thesis focuses in particular on the extent to which the objectives of peace education appear in Afghanistan's newly developed school textbooks between the years 2004 and 2014. There has not previously been a systematic investigation of peace education qualities in national curriculum in Afghanistan from the three distinct ideological regimes that comprise political modernity in the region—the People's Democratic Party of Afghanistan (Communist), the Islamic State of Afghanistan (Jihadi) and the current Afghanistan Islamic Republic and this doctoral thesis presents an historic and comparative appreciation for education as a vehicle of nationalism from a peacebuilding perspective.

Using components of the Peace Education Curricular Analysis Project, an analytical framework developed by peace scholar Katerina Standish, three objectives of peace education are surveyed in the Afghanistan data: 1. recognizing violence, 2. resolving conflict non-violently, and 3. fostering an environment of positive peace. School textbooks from the Communist People's Democratic Party of

Afghanistan (PDPA), the Islamic State of Afghanistan (ISAG), and the current Afghanistan Islamic Republic Government (AIRG) were analysed using directive qualitative content analysis (Krippendorf 2004). Illustrative statistics derived from summative or quantitative content analysis (Neuendorf 2002) have also been used as the methodology for this research. This analysis finds that Afghanistan school textbooks from 1980 to 2002 (regime 1 and 2) were largely ideological support mechanisms for the People's Democratic Party of Afghanistan (PDPA) and Islamic State of Afghanistan (ISAG), whereas textbooks that were developed from 2004 to 2014 under the Afghanistan Islamic Republic Government (AIRG), have somewhat met peace education objectives. This original research demonstrates that the Afghanistan Ministry of Education, in contrast to the two prior political-cultural regimes in the country, is exhibiting more explicit peace education intentions in order to recognize and transform violence and contribute to positive peace, but that many opportunities exist to further strengthen peace education content in the school textbooks in the country.

As peace education theory implies that education systems can help to transform society (Harris 2004), this study's findings illustrate how one post-conflict nation is embracing peacebuilding via the national curriculum. This analysis of current school textbooks in Afghanistan demonstrates that students are, to some extent, receiving education towards peace, and that the integration of information relevant to peace education is an attempt to empower students towards sustainable peace in Afghanistan.

Chapter 1

1.1 Introduction

This chapter contains the background to the study, rationale and objectives of the thesis and where the two main research questions are identified. This is followed by a literature review and the study's theoretical framework. Discussion of the significance of the research and its strengths and limitations is followed by an outline of the structure of this thesis.

1.2 Background to the Study

The effectiveness of education for the growth of individuals and society depends on how the education system in a country develops and how it directs students' growth towards progress both within and beyond the country (UNICEF 2011). It is generally accepted that education's function is positive and essential for transmitting knowledge and skills from generation to generation (Durkheim 1956; UNESCO 1996; Bajaj and Chiu 2009; Cardozo 2008), but scholars also argue that education can play a negative role as well, particularly in conflict areas¹ (Davies 2010; Spink 2005; UNICEF 2011). According to UNICEF,

[E]ducation is perhaps one of the most important tools for human development and the means by which successive generations develop the values, knowledge and skills for their personal health and safety as well as for future political, economic, social and cultural development. This is one of the reasons for the global

¹ Countries or states where clashes and struggles occur between opposing forces.

emphasis on achieving universal, free and compulsory primary education (UNICEF 2011, 17).

As such, education systems are important facets of social stability and individual development. Sociologist Emil Durkheim, discussing the importance of education in society, argued that education socializes individuals to become citizens, leading to social solidarity and stability (Durkheim 1956; Sharepour Mahmoud 2009). The educational theorist Freire noted that the quality and methods of education are important for educating students towards change. Similarly, Paulo Freire emphasised the need to raise the critical consciousness of learners as a means for social change (Freire 2005; Akhoondi, Emam-Jom'eh and Sarmadi 2011; Bartlett 2008). Drawing from education scholarship international bodies such as the United Nations Educational Scientific Cultural Organization (UNESCO) focus on and recognize the importance of education for development, promotion of human rights and maintaining peace, stating that

[E]ducation shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace (UNESCO Education Report 2000, 74).

Despite education's positive role in the development of an individual's personality and society's progress towards peace and stability, scholars also raise the issue of its negative role in supporting influential political groups, particularly in conflict areas. Scholars have begun discussing the role of education in creating or

sustaining conflict (LeThanh 1999; Davies 2010; Jones 2008; Jones 2009; Spink 2005; UNICEF 2011; Cardozo 2008). Davies states that “education can build resilience and opportunity for individuals, but it does not on its own create peace” (Davies 2010, 496). Davies discusses education’s different functions in conflict situations: supporting political interests towards conflict or maintaining peace with no messages of harm. He argues that conflict can be maintained through education reproducing the status quo, but also that attention to the school curriculum can help towards peace (Davies 2010). In a conflict zone, political groups try to utilize the education system and train students to speak or act against opposition ideologies. As Spink argues “Once an ideology has been instilled in the minds of the youth, it cannot be simply ‘switched off’ when the war ends” (2005, 204). Because education is fundamental to conflict, both in ways that maintains it but also because education has the potential to support peace, it is crucial to assess educational structures, such as curricula and textbooks, to understand their role in a conflict and post-conflict context.

Afghanistan has a long history of conflict and manipulation of its education system by internal and external powers for political purposes (Spink 2005). Afghanistan as a country with a history of conflict offers insight into the use of education for both negative and positive purposes since 1979. For more than two decades, education has played a conflict-supporting role, promoting certain political ideological purposes and educational structures have been used to deliberately and explicitly turn students against the political opposition. Since 1979, Afghanistan has experienced several different power regimes, each of which has dominated the country’s education system, particularly the school curriculum, to reflect its

preferred political ideology, and school textbooks have been used to provide preferred information for students (Husham 2015).

Between 1979 and 1992, Afghanistan was under the control of two main opposition parties: 1 - the government of the People's Democratic Party of Afghanistan (PDPA)² that had more control in cities, and 2 - the Islamic Jihadi³ Groups (Jihadi Groups) as opposition groups which were active at the provincial level (Husham 2015). These groups comprise the Mujahedeen. The Afghanistan Ministry of Education under the PDPA, with the support of the Soviet Union's experts, integrated Communist ideology into the education curriculum, school textbooks and teacher education programs. They believed that a fundamental change in education was important in the process of a democratic revolution in the country, and so students received large amounts of information about communist beliefs and principles (Baiza 2015). Similarly, the Jihadi groups, as the resistance groups, used the school and education institutions as propaganda, encouraging people to join Islamic Jihadi Groups. The Jihadi groups, with the support of the United States of America, developed school textbooks disseminating violent messages against the People's Democratic Party of Afghanistan government and the Soviet Union. The school textbooks in areas under the control of Jihadi groups were all about being Mujahed⁴ and the use of weapons, firearms, and killing (Baiza 2015; Jones 2009; Kamgar 2002). For instance, "[M]aths textbooks included questions such as: if three mujahedeen need 3000 bullets, 2 needs 2000 bullets, how many bullets do 9

² The People's Democratic Party of Afghanistan PDPA was supported by the Soviet Union and believed in Communist ideology and was thus known as the Communist regime in Afghanistan. I used Communist Regime for PDPA government in this research as well.

³ Islamic Jihadi groups (Jihadi groups) or Mujahedeen groups were the groups of Afghan people who came together and fought against the People's Democratic Party of Afghanistan for the purpose of protecting Islam during years 1979 to 1992. The Jihadi Groups were supported by many countries, particularly by the United States of America.

⁴ Mujahed is singular and mujahedeen is the plural form of the name.

mujahedeen need?” (Interim Curriculum 1987, grade 8. cited in Jones 2009, 115). From 1978 to 1992, Afghanistan experienced two contradictory education streams. The government maintained a special education program disseminating preferred political information to students in areas of their control, while at the same time the Jihadi Groups implemented special education programs that were anti-PDPA and anti-Soviet, in areas that were under Jihadi control inside Afghanistan, as well as in Afghan refugee schools in Pakistan (Kamgar 2002).

The Mujahedeen overthrew the PDPA government and gained control of the country from 1992 to 1996 (Kamgar 2002). They named their government the ‘Islamic State of Afghanistan’, also known as the Mujahedeen regime. Educational institutions and schools were utilized for armed conflicts, particularly in Kabul (Kamgar 2002; Husham 2015). Following the Jihadi Groups or Mujahedeen regime, the Taliban,⁵ the extremist group, took over Kabul and control of the country from 1997 to 2002. During this period, the education sector in Afghanistan almost collapsed and schools were closed for girls. The education curriculum under Taliban government upheld the language of resistance, reinforcing the political purpose of jihad and violence (Jones 2009).

After the Taliban was defeated in 2001, education in Afghanistan, then regarded as a post-conflict country, became the centre of attention for the new government, the Afghanistan Islamic Republic Government, and the international community promised its full support for reconstruction of the country. The education system was highlighted as one of the key areas needing support, and the Afghanistan Ministry of Education, with support from international organizations, completely changed the direction of education and developed a new school

⁵ Taliban is the fundamentalist political and extremist belief movement in Afghanistan.

curriculum and textbooks committed to peace education, unity, human rights and democracy. New school textbooks incorporated peace messages and were cleared of references to war (Jones 2009; Spink 2005), supporting the initiative of education as a tool of post-conflict reconstruction. In addition to the new curriculum and school textbooks, the Ministry of Education introduced new education laws in support of Afghanistan constitutional law. According to the Afghanistan Ministry of Education, both the new education laws and objectives of the school curriculum were committed to peace education (Husham 2015; Spink 2005).

The general purpose of peace education is to promote human values, human rights, understand and respect diversity, teach conflict resolution skills, nonviolence and peace during conflict as well as changing mindsets from war education towards a culture of peace (Harris and Morrison 2013). The new Afghanistan education laws and new school curriculum strove to comprise peace education, respecting the religion of Islam, promoting human rights, a commitment to national unity, conveying knowledge towards peaceful individuals for leading an ideal social life, training individuals to be responsible, strengthening student creativity, and promoting a culture of peace, all of which were designed to support the purpose of peace education (Husham 2015).

1.3 Research Rationale and Objective

From 1979 to 2002 Afghanistan's school curriculum was utilized for political purposes during this period of conflict and instability. Students were encouraged to behave violently and aggressively, both within the family and within society. In addition to the school curriculum, the school environment encouraged identification with powerful fighters, either supporting Jihadi or opposition groups

against them. Such an educational environment has a lifelong psychological impact on students and the whole community.

More recently, the Afghanistan Ministry of Education and the international community have made an effort to reform the education system with a peace education objective. Work between 2004 and 2014 particularly, and still in progress, has been undertaken on the school curriculum and on the development of new school textbooks (Spink 2005; Husham 2015). However, at the time of the research for this thesis there had been no evaluation or review of the curriculum or textbooks that purport to lead students toward peace and socialization from a peace education perspective. No evaluation had taken place to see whether the joint efforts of the international community and the Afghan Government had changed the direction of education towards peace, that is if educational institutions were incorporated and contributed to the peace efforts. No individual or group from the government or the international community had evaluated the Afghanistan education system to see how this change has affected the curriculum and no comparison with prior curricula had taken place. In order to help fill this gap, this thesis has undertaken a comparative study of the Afghanistan School Curriculum through the analysis of Dari Language and Algebra subject textbooks under three governments, in order to feature changes and improvements in the current school curriculum. Not only is this the first analysis of this kind, this work will contribute to the efforts to encourage peace education efforts post-conflict and to inform plans and programs for policy implementation.

Afghanistan is still in a transitional period from conflict towards peace, and reforms are still in progress, particularly at the program and policy levels. In this way this study's results should help the Afghanistan Ministry of Education to meet its peace education and global education objectives. Moreover, Tina Robiolle-Moul

recommended in her PhD thesis “Peace Education in Fragile States” under directions for the future research: “First, it would be helpful to investigate to what extent the peace education elements currently present in some textbooks in the national curriculum in Afghanistan are actually taught in schools and evaluate their impact” (Robiolle-Moul 2016, 351). This study will contribute to addressing this research recommendation.

This study examines peace education core objectives (1-3) to investigate and observe to what extent these appear in the textbooks. While there are other forms of content relevant in education (teaching, learning exercises, structural factors) there are a number of reasons why the main focus of the study will be school textbooks. In Afghanistan the school textbook is the main item of educational material, as the entire education system focuses on textbooks. The Ministry provides school textbooks as the basis for the teaching program. School teachers use the textbooks to teach students and students learn the textbooks’ contents. While in other nations there are many forms of educative materials, in Afghanistan there are no programs other than textbooks for teaching and learning in the school classroom environment. During the People's Democratic Party of Afghanistan (PDPA) and the Islamic State of Afghanistan (the Mujahedeen regime) there was no specific school curriculum, and only school textbooks were available. As such, this study is a comparative one and evaluates the textbooks that have been used in school in the three different regimes of the PDPA, the Mujahedeen regime, and the Afghanistan Islamic Republic Government from 1979 to 2014.

The purpose of this original study is to offer comparative insight into school textbooks, which has not yet been undertaken in Afghanistan. Furthermore, as no analysis of peace education content has been completed this research seeks to

demonstrate changes and improvements in the current textbooks towards peace education. By looking at the extent to which the core objectives of peace education appear in Afghanistan's current school textbooks the study will answer the following two specific questions:

- Do Afghanistan's newly developed school textbooks (2004 – 2014) meet peace education objectives in comparison to the previous school textbooks, which were in use from 1980 to 2002?
- How is peace education reflected in the school textbooks in Afghanistan?

1.4 Literature Review

This research is a comparative study of conflict and post-conflict school textbooks and explores to what extent Afghanistan school textbooks contents meet peace education objectives. The findings of this study will make a contribution to peace education literature and lessons learned will provide information for future peace education programs. As peace education scholar Synott says:

[A]n important feature of peace and knowledge is its emphasis on praxis- the dialectic between theory and practice. Peace Education is construed as a knowledge whose validity is achieved in its applied dimension, that is peace education is not an abstract and objective realm of knowledge, being the view of knowledge with practical/utilitarian outcomes and, in fact, one could argue that without the praxis dimension there is no true peace education (Synott 2005, 11).

Thus, the outcome of this study will contribute to the research on applied peace education through knowledge gained about aspects of peace education curriculum.

The result of this study aims to begin an initial exploration of how peace education theory functions in practice, in a conflict area such as Afghanistan.

I will first discuss the literature and definitions of peace and peacebuilding, before looking at peace education as one aspect of the field of peacebuilding. After considering academic commentary of peace education objectives and the transformative role of peace education, I will discuss the challenges and limitations that peace educators are faced with, such as the nature of the content of peace education, questions around short term or long term programming, and finally the political dimensions of peace education. I am particularly interested in the lack of significant evaluation of peace education programs which reveals a large gap in research on peace education in Afghanistan in particular.

The following section provides some key terms used in the exploration of peace, peace education and national curriculum in Afghanistan. While there are alternative definitions that are possible among these social and disciplinary concepts the following section will briefly communication how these terms are understood in this thesis.

Key Terms

Education is a tool for human development that transmits knowledge, cultural values and behavioural expectations from generation to generation with the purpose of initiating children into the adult world of meanings (UNICEF 2011; Bajaj and Chiu 2009; Burns and Aspeslagh 1996). Education systems socialize individuals to become citizens, leading to social solidarity and stability (Durkheim 1956).

Curricula (singular is curriculum) express educational ideas in practice, which include a set of values and beliefs about what students should know and how

they come to know it (Prideaux 2003). A curriculum can be considered the result of human effort that includes three levels of attention: what is planned for the students, what is delivered to the students, and what the students experience (Prideaux 2003; Young 2014; Pinar 2011).

Peace is stated as absent of war and violence and includes respecting human dignity, satisfying basic needs, honouring human rights and enabling justice (Harris and Morrison 2013; Burns and Aspeslagh 1996; UNESCO 2005).

Conflict, in this thesis is comprised of a confrontation between two opposing groups or individuals. Most often, incompatibility of views, opinion or access to shared resources are the underlining reasons behind conflicts (Miller, Christopher E. 2005).

Violence is an act of harm or threat of harm done to others, allowing harm to happen to others and the legitimization of harming others that leads to future harm (Page 2008; Galtung 1990; Standish 2016; Cremin and Bevington 2017).

Post Conflict is the situation that conflict, and violence cease in a country or a society. Although Brinkerhoff argues that “post-conflict rarely means that violence and strife have ceased at a given moment in all corners of a country’s territory” in this thesis post conflict refers to suppressed conflict (2005, 4).

Peacebuilding is generically understood as external interventions that are intended to reduce the risk of conflict and violence (war). Peacebuilding includes strategies used to create cultures of peace and do not depend upon the use of violence. Peacebuilding promotes nonviolence and a sustainable world as a way to avoid the horror of war (Johnson and Johnson 2010; Harris and Morrison 2013; Cremin and Bevington 2017).

Peace Education is defined as the educational policy, planning, pedagogy and practice that develop awareness, skills, and values towards peace (Bajaj and Chiu 2009; Kester 2010; Salomon 2004). Peace education empowers students with a knowledge of conflict resolution, an understanding of conflict dynamics, and communication skills to manage relationships peacefully (Harris 2004; Johnson and Johnson 2010; UNESCO 2008).

1.4.1 Peace and Peacebuilding

Before defining the objectives of peace education, it is crucial to examine the terminology of peace and peacebuilding before looking at the transformative role of peace education within peacebuilding. As peace scholars have established, peace is more than merely the absence of war. Harris and Morrison define peace as respecting standards of justice, satisfying basic needs, and honouring human rights and the dignity of each human being without discrimination (Harris and Morrison 2013). Satisfying basic needs means availability of food, shelter, clothing, drinkable water, electricity, etc (Burns and Aspeslagh 1996). Kevin Kester describes “peace as the absence of physical and structural violence and the presence of justice” (2010, 1). However, Johnson and Johnson add the word ‘relationship’ in their definition of peace. These scholars define peace as the “absence of war and violence in a mutually beneficial, harmonious relationship among relevant parties (individual, group or countries” (2010, 2) then they add that:

Peace as a relationship cannot be maintained by separation, isolation or building barriers between conflicting parties, all of which may temporarily reduce violence but may not establish the relationships required for long-term peace (Johnson and Johnson 2010, 2).

Despite these definitions peace remains a difficult and contentious concept that often tends to remain undefined (Burns and Aspeslagh 1996; Reardon 1988). In speaking about peace, it can be difficult to comprehend the meaning of the term. Renowned peace and conflict studies theorist, Johan Galtung made a major distinction between positive and negative peace (Galtung 1990). Negative peace refers to the absence of direct physical violence such as abuse, gun violence and fighting. Here the physical violence refers to the infliction of bodily harm and destruction of material goods necessary for human survival (Page 2008; Burns and Aspeslagh 1996; Johnson and Johnson 2005). Negative peace addresses direct physical violence, whereas, positive peace is the absence of both physical and structural violence. Structural violence is covert and indirect. The direct violence as result of the harm caused by bombing, for example, is clear because of the death, injury and environmental destruction that happen immediately. Structural violence refers to where people are systematically prevented from meeting their basic needs or developing their full potential which also addresses social injustice (Page 2008; Burns and Aspeslagh 1996; Harber and Sakade 2009; Cremin and Bevington 2017; Eslami-Somea and Movassagh 2014).

It is argued that positive peace can be achieved by long-term conflict resolution and responses to structural violence, systematic inequities and unjust structures embedded in society (Galtung 1990; Grewal 2003; Bajaj and Chiu 2009; Kester 2010; Reardon 1988; Burns and Aspeslagh 1996; Cremin and Bevington 2017). Positive peace is about the development of cooperation and harmonious relationships between individuals and groups (Page 2008; Burns and Aspeslagh 1996; Harber and Sakade 2009). In addition, peace can be conceptualized in relation to various forms of violence, operating at different levels, international, national and individual. At the international level, peace represents a balance of forces and at the

national level “peace implies law and order, self-control, a respect for others, and guarantee of human rights” (Harris and Morrison 2013, 15; UNESCO 2005). Peace at the individual level or inner peace means the absence of fear and the belief that individuals can satisfy basic needs and resolve conflicts within friendships, at the workplace, and in families and communities that promote the well-being of all (Koylu 2014; Harris and Morrison 2013; UNESCO 2005). Thus, peace includes nonviolence, justice, the fulfilment of basic needs and respect for human rights and accepting diversity. It is a humanizing process where individuals control their violent tendencies (Harris 2009).

Three facets of peace that address violence are peacekeeping, peacemaking and peacebuilding (Cremin and Bevington 2017). Peacekeeping aims to respond to violence immediately and stop it from escalating. At the macro level, military forces control violence by acting as peacekeepers, and at the micro level, for example, school security guards break up fighting and work as peacekeepers in the community. Peacekeeping suppresses the conflict, but does not address the cause of conflict, nor does it establish long-term peace among disputants (Johnson and Johnson 2010; Cook 2008; Cremin and Bevington 2017). According to Galtung, peacekeeping is the negative peace that does not last long (Galtung 1990; Grewal Baljit Singh 2003). The goal of peacekeepers is to end violent behaviour by separating disputants (Johnson and Johnson 2005; Cook 2008; Cremin and Bevington 2017).

The first approach, peacemaking, aims to resolve conflicts without the use of force and involves communication, persuasion and dialogue, mediation, empathy and reconciliation. Peacemaking is a consensual approach to peace and is based on an agreement between disputants. This aims to end violence and hostilities in a way

that all parties accept as legitimate and beneficial, achieving mutual goals (Harris and Morrison 2013; Johnson and Johnson 2005; Cremin and Bevington 2017).

The second facet, peacebuilding, aims for long-term peace. Peacebuilding strategies are used to create cultures of peace and do not depend upon the use of violence, but rather promote nonviolence and a sustainable world as a way to avoid the horror of war. Peacebuilding is intended to address the root causes of violence and works at the structural level to create conditions for positive peace (Johnson and Johnson 2010; Harris and Morrison 2013; Johnson and Johnson 2005; Cremin and Bevington 2017). One important aspect of peacebuilding is peace education which is concerned with the root causes of all forms of violence and its subsequent eradication via education systems and organized learning units. According to Johnson and Johnson:

Peace education may focus on building mutuality among all citizens and teaching them the competencies, attitudes, and values needed to build and maintain cooperative systems, resolve conflicts constructively, and adopt values promotive of peace (Johnson and Johnson 2005, 283).

In other words, peace education is a transformative approach that transmits knowledge and skills that have relevance for keeping, making and building peace (Salomon 2004; Johnson and Johnson 2005). Just as the scholarship on peace and peacebuilding has grown and changed overtime so has scholarship on peace education.

1.4.2 Peace Education

As an education program, peace education is considered by some scholars to be systematic, with planned activities to lead individuals and groups, with the purpose of supporting the development of thinking and feelings and gaining

knowledge and skills towards building peace (Salomon 2004). Peace education claims to empower students with a knowledge of conflict resolution, an understanding of conflict dynamics, and communication skills to manage peaceful relationships (Harris 2004; Johnson and Johnson 2010; UNESCO 2008). Students learn to take a social perspective, involving decision-making, solving social problems, peer negotiation, conflict management, valuing diversity, and social resistance skills and effective communication (Harris 2004). Peace education is broadly defined as the educational policy, planning, pedagogy and practice that develop awareness, skills, and values towards positive peace (Bajaj and Chiu 2009). The ultimate goal is to bring peace to the community by working with students as mediating agents (Salomon 2004), and to help students learn how to be peaceful (Kester 2010).

Peace education has short- and long-term impacts. Students acquire knowledge about strategies they can use to stop violence with immediate effect. In the long term, peace education as an education program responds to the problems of war and social justice, hopes to build in students' minds a commitment to nonviolent alternatives and provide knowledge about how to behave peacefully when facing conflicts. These efforts aim to counteract violent images of popular culture and the bellicose behaviour of politicians (Harris 2004; Salomon and Rosen 2010). As such, peace education is both a philosophy and a process: the process is related to empowering people with the skills, attitudes and knowledge to create a safe world and build a sustainable environment. The philosophy provides knowledge of nonviolence, love and compassion, and harmonious relationships (Salomon 2004; Kester 2010; Harris and Morrison 2013; Cook 2008).

Peace education theory and practice involves pedagogies that include dynamic roles for teachers and students, as well as educational institutes. Peace education is a humanizing process, and teachers and peace educators contribute to this process by teaching skills and modelling how to create peaceful environments. Peace educators teach the values of respect, understanding and nonviolence and knowledge of analysing conflict. Peace education has a participatory pedagogy, where learners communally and cooperatively grapple with issues of conflict in local and global contexts and act non-violently with ideas for resolution (Kester 2010; Harris 2009; Harris 2004; Cremin and Bevington 2017). Finally, peace education is comprised of multiple subfields including global security, human rights education, international education, development education, environment education and conflict resolution (Kester 2010; Bajaj and Chiu 2009; Harris 2004; Cremin and Bevington 2017).

1.4.3 Peace Education Objectives and the Transformative Role of Peace Education

Peace education includes a clear transformational purpose. By recognizing violence and injustice in society its aim is to work towards educating for change and overcoming violence and injustice. As Harris and Morrison claim “peace education attempts to transform society by nurturing a peaceful consciousness that condemns violent behaviour” (2013, 30). According to Standish three main goals of peace education are “recognizing violence, resolving conflict non-violently, and working towards outcomes congruent with positive peace” (2016, 20). Positive peace requires the transformation of conflict non-violently. This can be achieved by understanding the root cause of conflict, resolving conflict through communication, dialogue, mediation, reconciliation and building commitment for long lasting peace

by maintaining mutually beneficial, harmonious relationships (Kester 2010; Page 2008; UNESCO 2008). The essential concerns of peace education are generally on the macro level to help prevent the suffering and wastage of warfare, and at the personal level to create self-understanding of how we react with each other at a personal level (Page 2008; Cook 2008). The ultimate objective of peace education is to build structures that foster the unity of people and create justice, harmony and respect for diversity (Koylu 2014).

UNESCO discusses the role of peace education at different levels from individual, to school or community, and national and global level. Individuals need to have knowledge and skills like positive thinking, empathetic listening and communication, assertive behaviour, decision-making and critical thinking etc. At school, students need to learn these skills in order to be peaceful individuals in the society. A peaceful environment or culture in school helps to develop attitudes and behaviour of appreciation, co-operation, belonging, trust and spirit of learning. By way of developing a mutually respectful relationship between teachers and students, schools introduce a living system of peace values, norms and practices into the individual's daily life. At the national level, peace education is entrusted to produce good and productive citizens to the nation. Focusing on learning and understanding the current socio-political and economic problems and issues and teach student accordingly as future citizens to develop realistic perspectives to view problems in the society and globally. Schools can generate discussions and debates on world issues to raise the global awareness in the students (UNESCO 2005).

In practice, the key focus of peace education is capacity building: the development of knowledge and skills of conflict resolution and of personal attitudes and respect for human rights, and a positive culture of valuing peace. However,

content and formulation of peace education continues to be debated (Burns and Aspeslagh 1996; Page 2008; Cremin and Bevington 2017). The development of peace education curricula, contents and the methodology of peace education are seen as progressive, promoting an egalitarian learning environment that is proactive and centred on learner participation (Kester 2010; Ardizzone 2001). Therefore, an inclusive formulation of peace education generally includes three aspects: 1- desire for peace 2- nonviolence 3- skills for critical analysis of the structural arrangement that legitimate injustice and inequality (Page 2008; Cook 2008). While these key aspects are important to peace education programs, peace education has taken different forms around the world (Harris 2009). Peace education programs have been implemented in different countries with a variety of content, according to context and the local population's needs and desires (Ardizzone 2001; Cook 2008; Cardozo 2008). Harris claims that peace education content needs to be flexible in order to address concerns of peace at the national or international levels, and in both formal and informal settings to focus on particular aspects of structural violence and poverty, human rights or domestic forms of violence as needed (Harris 2009).

Peace education in Latin America uses a flexible pedagogy that incorporates the promotion of critical consciousness, while in Cyprus and Northern Ireland it addresses intercultural understanding. In African countries, peace education's specific goals have been focussed on resolving conflict and raising consciousness. In Sierra Leone peace education was developed for the promotion of international cooperation and peaceful solutions to conflict (Harris 2009; Cook 2008; Cardozo 2008). According to Ardizzone, "Peace education programs throughout the world illustrate that peace education and education in general can thrive in localized settings" (2001, 22). But peace education does not only take place in formalized

settings and has in fact been practiced informally throughout history. The concept was only formally introduced to schools and colleges in the twentieth century. In fact, peace education is not limited to schools and students. It addresses both children's and adults' knowledge and awareness of peace. There is emphasis on peace education practice in the formal education system (Burns and Aspeslagh 1996; Synott 2005; Cook 2008; Rosen and Bar-Tal 2009). Peace education curricula have been designed for schools as long-term tutorial classes, but it is also applicable for short term training programs such as conferences, workshops, and seminars at community level (Harris 2009).

1.4.4 Challenges related to Peace Education

1.4.4.1. Divergence on Peace Education Content

One of the curious aspects of peace education is the wide variety of content. Peace education programs have been implemented worldwide, but they differ considerably in terms of objectives, content, focus, and curriculum (Cardozo 2008; Robiolle-Moul 2016). There is no absolute formulation and definitive content of what constitutes peace education (Page 2008; Harber and Sakade 2009; Cardozo 2008; Burns and Aspeslagh 1996; Hicks 2004; Ben Porath 2003). Furthermore, peace education programs carry different names and merge with other education models, including education for human rights, education for conflict resolution, education for international understanding, global education, environmental education, and life skills education (Cardozo 2008; Cook 2008; Hicks 2004).

Cardozo argues that “there needs to be some consensus on what peace education is or should be in a certain context” (2008, 21). While there is a general agreement on the suitable peace education teaching and learning methods that stimulate reflective

and critical dialogue in the class, a firm consensus on a clear conceptualization of peace education is missing in the literature (Cardozo 2008).

Scholars such as Harris and Ardizzone argue that peace education needs to address violence very explicitly. This involves different forms of violence in different contexts and at interpersonal, national and international levels (Harris 2009; Ardizzone 2001; Haavelsrud 1983). Violence is caused or exacerbated by many factors, including the media, cultural norms, government policies, educational programs and individual behaviour. To address violence, peace education programs must take a holistic approach to find the root cause of violence at different levels (Kester 2008; Harris 2009). Harris says peace education content is flexible to address the concerns of peace in different contexts, focused on structural violence and poverty, human rights or domestic forms of violence as concerns of the local people (Harris 2009; Ardizzone 2001). In addition, Page raises the issue of scope and highlights how the field “has been growing and changing in recent years and becoming progressively more inclusive in [its] scope” (2008, 1) considering the needs and requirement of different contexts (Page 2008). Hence considering the different forms of violence to address, the development of peace education curricula, contents and the methodology of peace education are diverse (Kester 2010; Ardizzone 2001).

Cremin and Bevington argue that “peace education needs to evolve to fit with postmodern times” (2017, 41). They say that wars take different shapes and are waged over different time spans. The victims of violence are not just those involved directly in conflict, but also those who suffer from war indirectly such as from terrorism and forced migration. So, peace in response to violence requires new ways of thinking or strategies. Thus, peace education as an important peacebuilding

strategy that was developed in the aftermath of the Second World War, is no longer fit for the postmodern era since warfare today has changed from warfare in the past. With the changing face of war and war technologies peace education content needs to develop and adapt itself to the requirements of the 21st century (Cremin and Bevington 2017).

1.4.4.2. Short Term or Long-Term Peace Education Programs

Most scholars acknowledge that sustained changes of perception, attributions and attitudes of particular importance in socio-political contexts requires a long-term peace education program and needs continued efforts (Rosen and Bar-Tal 2009). So if the aim is to resolve conflict and create sustainable peace, short term peace programs may not result in the desired sustainable change. Students acquire knowledge about strategies they can use to stop violence with immediate effect as a short time outcome, but in order to maintain these outcomes for long term change, there is need for continuity (Salomon and Rosen 2010; Rosen and Bar-Tal 2009; Cardozo 2008). Short term peace education programs provide knowledge to stop violence with immediate effects, but cannot address the change of mind-set long term towards nonviolence or maintain nonviolent strategies in case of violence over a life time (Cardozo 2008). As Salomon and Rosen argue the current challenge facing peace education is not just about how to change beliefs, but also how to sustain these changes over time (Salomon and Rosen 2010). Thus, peace education with short term training program curricula such as conferences, workshops, and seminars, particularly at school level, may have limited outcomes (Harber and Sakade 2009; UNESCO 2005). However, if peace education were to be an intrinsic part of the school curriculum, this may produce better results towards meeting peace

education objectives (Harber and Sakade 2009) because schools offer longer term opportunities for learning.

In relation to time and timeframes for peace education scholars have also discussed where to best place peace education programs (Salomon and Rosen 2010; Rosen and Bar-Tal 2009; Harber and Sakade 2009; Ben Porath 2003). Ben Porath ask “where does peace education occur? Where should it be practised?” (Ben Porath 2003, 526). For many scholars the answer has been to include peace education as part of the formal education program (Salomon and Rosen 2010; Rosen and Bar-Tal 2009; Harber and Sakade 2009; Ben Porath 2003) because peace education’s goal is to transform society by condemning violence and strengthening nonviolent responses that condemns violent behaviour (Harris and Morrison 2013; Standish 2016) and schools are considered to be an appropriate place for long term peace education programs (Rosen and Bar-Tal 2009; Harber and Sakade 2009; Ben Porath 2003).

1.4.4.3. Peace Education and Political Challenges

Theoretically, peace education is concerned with positive peace and addresses all three forms of violence, direct, structural, and cultural violence (Galtung 1990; Kester 2010; Reardon 1988; Harris 2009; Harris and Morrison 2013; Harber and Sakade 2009; Standish 2016). UNESCO’s peace education framework suggests that it operates at different levels: individual level, school or community level, national and international level (UNESCO 2005). However, according to some scholars it is problematic for peace education to address all three forms of violence at once, particularly structural violence (Ben Porath 2003; Cardozo 2008; Rosen and Bar-Tal 2009). Cardozo mentions in her article that one of the challenges for peace education programs is in addressing power structures and political issues

and having feasible alternatives to counteract violence in all its forms (2008, 31; Ben Porath 2003). She says it is a major challenge for peace education to address structural inequalities and power relations particularly in conflict regions. According to her, peace education cannot succeed on its own and needs to be incorporated into a multilevel process of peacebuilding that can address structural inequalities and the root causes of conflict (Cardozo 2008). There is emphasis on the importance of a multilevel approach to peace education, at the interpersonal, inter-group, national, regional and international level rather than focusing on only one or two levels (Cardozo 2008; Ben Porath 2003).

In a similar vein, Ben Porath points to political issues as a challenge for peace education programs. “Peace education field fails to address the direct political aspects of peace education” (2003, 531), here Ben Porath notes a significant shortcoming of peace education, neglecting the response to the political aspect of war, and desire for peace. Peace education, she argues, must respond to the politics of war by comprising a contextual and effective definition of war and peace (Ben Porath 2003, 533). For her, war is politics by other means and a clear definition of war and peace is needed to support peace education programs (Ben Porath 2003). It can be argued that in order for peace education to be successful requires political support. In this way, political actors may use peace education as peace-oriented policy (Rosen and Bar-Tal 2009), and political support puts peace education right to the front of societal objectives. This communicates a high commitment and a priority for peace to the public (Rosen and Bar-Tal 2009).

Page talks about peace education programs and the culture of violence. He says a peace education program aims to inculcate student into the values of a society, as an enculturation function of education. However, the existing social

values of some societies may support a culture of violence based on structural violence and political interests rather than a culture of peace (Page 2008). In this case the cultural values do not support the values necessary for peace education. Political challenges to peace education are especially complex in context with ongoing violence as these present particularly fragile states.

1.4.4.4. Peace Education in Fragile States

According to Robiolle-Moul there are three types of challenges that can impede the implementation of peace education in fragile states: technical, political and institutional. Technical challenges may include lack of classrooms and teaching materials due to war damage and poor economic conditions; a lack of teachers because of no or low pay, lack of training, poor working conditions, poor morale and motivation; competition in the curriculum for other subject areas to be covered; organisation problems related to competencies in the subjects. Political challenges include the political connotations of the word peace that might not be universally shared; the use of education as a propaganda tool; suspicions and resistance from different groups, including government, political and armed groups, and local communities and parents. Institutional challenges include a lack of political will to fund education; lack of serious impact evaluation; lack of prioritizing of peace education programs (Robiolle-Moul 2016).

1.4.5. Peace Education Program Evaluation

While peace education initiatives are now officially accepted globally and particularly supported by international institutions such as UNESCO and UNICEF as an important aspect of social education (UNESCO 2005; Page 2008; UNICEF 2011; UNESCO 2016; UNESCO 2018), coherent evaluations of peace education program are required to understand how these program contribute to peacebuilding

in practice (Cardozo 2008; Lin et al. 2015). Although peace education programs are taking place all over the world in both formal and informal education systems, there has been little research and evaluation and few empirical studies of peace education programs (Salomon and Nevo 2001; Harber and Sakade 2009; Cardozo 2008; Harris and Morrison 2013; Lin et al. 2015). As Salomon points out peace education has been practised, but not often systematically studied and evaluated particularly in conflict regions (Salomon and Nevo 2001). Many peace education intervention programs are initiated and operated globally without being subjected to research validation. (Harris and Morrison 2013). “What is lacking are peace education program based on theories validated by research that can be operationalized into practical procedures” (Johnson and Johnson 2010, 223). Therefore, as Kester argues “to end violence, a peace education program must take a holistic approach to addressing the root causes of violence and to this end the implementation and practice of peace education needs to be properly and continually evaluated to ensure effectiveness” (2008, 19). A continuous evaluation is required to find out what kinds of peace education programs are efficient and effective at school level (Rosen and Bar-Tal 2009, 562). This research is an initial attempt to contribute towards an evaluation of peace education objectives in the conflict and post-conflict context of Afghanistan.

1.4.6 Peace Education in Afghanistan

Exploring peace education in Afghanistan is a very big challenge, given the lack of research, literature, resources, limited access to official documents and dangers to the researcher both physical and political. So, the gap in the research is very significant. Despite the extensive work that has been carried out on military and civilian levels in Afghanistan little has focused on matters of education and

peace. For example, there is a short (half page) commentary on ‘advancing peace education in Afghanistan’ (Moore 2011) that references a training session on peace education in 7 schools. Another more recent reference mentions a Peace Education Curriculum, introduced in three schools in 2003 and subsequently expanded to 62 schools, that reports on behavior change in classroom and schoolyard, reduced fighting and teacher’s physical punishment (WISE Summit 2019 website).

The most extensive research so far on peace education in Afghanistan is the doctoral research of Robiolle-Moul published in 2016. The thesis is focused on the influences of global discussions of peace education in conflict settings on national education policy and local NGO efforts in Afghanistan. The study demonstrates “how challenging it is for the international community to coordinate and harmonize its discourse on peace education – let alone to influence significantly a fragile state’s national education policy and practice” (Robiolle-Moul 2016, iv). Robiolle-Moul’s research used a ‘vertical case study approach’ and examined the case of Afghanistan from 2002 to 2015. Looking at the origins and contents of recommendation at the global level related to international standards and guidance on peace education on education policy and practice, the author investigated their influence at the national level, and used the work of a local non-governmental organization to assess what was implemented at the local level. The local Afghan NGO, Help the Afghan Children, was used as the case study, and while it was initially successful, the lack of resources and political will mean that it is unlikely it will be able to be scaled up to the national level. Robiolle-Moul also claims that the critical factors that challenge the implementation of global recommendations on peace education “are not specific to Afghanistan and can be found in other fragile states” (Robiolle-Moul 2016, v). She suggests that if these factors are not addressed “the international

community will face similar obstacles to the integration of peace education in other fragile states” (Robiolle-Moul 2016, v). This points to the need for more resources to be allocated to peace education.

1.5 Theoretical Framework

My research takes an empirical social science approach based on the assumption that education can be used by governments as a tool for changing and moulding the behaviour and attitudes of students that will continue to influence them as adults. Peace education links the disciplines of Education and Peace and Conflict Studies (PACS). As we have seen, PACS is concerned with identifying violence and exploring ways for non-violent solutions to decrease the harm caused by violent conflict (Galtung 1990; Kester 2010; Reardon 1988; Harris 2009; Harris and Morrison 2013).

1.5.1. Peace Education and Socialisation

Peace education makes the assumption that individuals are shaped by the culture and the society within which they are living, and that education can be used as a socialising tool. Socialisation theory claims to help us to understand individual perspectives, and the processes whereby individuals adopt the standards and values of society needed for successful social interaction. For socialisation theorists “the focal outcome is one in which individuals take over or make values their own” (Grusec 2011, 345). Socialisation occurs through family, education, peers, religion and the media. It is a combination of values and skills that peace education theorists advocate. Peace education theorists identify numerous elements that are required in order to achieve peace objectives. According to Harris and Morrison the general purpose of peace education is to promote human values, human rights, understanding and respect for diversity as well as teaching conflict resolution skills,

nonviolence and peaceful conflict resolution and to promote cultures of peace (Harris and Morrison 2013). “Non-violence, human rights, social justice, world-mindedness, ecological balance, meaningful participation, and personal peace” are therefore key peace education values (Hicks 2004, 165) while non-violent conflict resolution and peacefulness constitute skills required and promoted by peace education (Ardizzone 2001; Kester 2010). In addition, peace education also recognizes the importance and value of emotions and emotional development in students. Kester points to knowledge, values, skills and behaviour as key points that are necessary for transforming conflict non-violently, and for understanding the root cause of conflict in order to resolve it (Kester 2010). Salomon discusses the development of thinking, feelings, knowledge and skills towards peace as the primary purpose of peace education (Salomon 2004). These values and skills thus offer both content and process of how peace education is offered. Ardizzone discusses capacity building, developing knowledge and skills as peace education’s key focus to resolve conflict non-violently, respect human rights and create a positive culture of valuing peace (Ardizzone 2001).

Brock-Utne (2009) identifies differences between content and process by distinguishing between educating *for* peace and educating *about* peace. While education for peace deals with the affective way of learning, educating about peace deals more with the cognitive side. While educating for peace deals with attitudes and a change in behaviour, educating about peace has more to do with presentation of information and building of knowledge (Brock-Utne 1994, 1998, 2007, 2009)

The UNESCO peace education framework can be seen as a comprehensive approach that combines both education for and about peace. According to UNESCO

peace education the following objectives should be included across the school curriculum and subjects:

- To create in the learner the awareness, knowledge and sensitivity regarding issues that deal with war and peace; power and justice, gender and race; ecology and environment; conflict, etc.
- To develop skill in critical thinking and problem solving/conflict resolution, empathy, assertiveness, sharing and cooperation.
- To instil in the learner the attitude of self-respect and self-esteem, respect for others, open-mindedness and vision, environment concern, commitment to justice, etc.
- To develop pro-peace attitudes, skill and competences in the learner (UNESCO 2005,16).

Building on this framework, Standish (2016) developed her own framework and identifies distinct elements that need to be incorporated into a school curriculum in order for peace education values and skills to be implemented. She categorises these elements into three distinct areas: recognizing violence, resolving conflict non-violently and creating environments for positive peace (Standish 2016, 20).

According to Standish it is imperative to first recognize violence (as violence). Here, she defines violence is as an intentional human act causing harm or the threat of harm. Violence is a barrier to creating positive peace. Secondly, resolving conflict non-violently means that instead of resolving conflict through violent means, for example, using weapons or the use of force, it is more effective to achieve the desired result by understanding the root cause of conflict, resolving conflict through communication, and building commitment for long-lasting peace, together with maintaining mutually beneficial, harmonious relationships (Standish 2016; Cook 2008). Thirdly, creating environments for positive peace requires a focus on peace that she describes as including: peace zone, peace bond, social justice, ecological mind, link mind, gender mind, resilience, wellbeing and prevention (Standish

2016)⁶. In the following I will briefly outline how this particular framework approaches curricular assessment and why it was deemed most appropriate for the Afghanistan case study.

1.5.2. Peace Education Curricular Analysis Framework.

Standish created the Peace Education Curricular Analysis or PECA project with the aim to analyse the school curricula of different countries related to the peace education content and offer international comparison. Studies carried out so far include the National Curricula of Australia, England, Scotland, Sweden, Saudi Arabia, Mexico and New Zealand, looking for peace education elements within the curriculum (Standish 2015; Standish and Kertyzia 2015; Standish and Joyce 2016; Standish 2016; Standish and Talahma 2016; Standish and Nygren 2018; Kertyzia and Standish 2019). These studies so far published demonstrate some interesting findings and provide initial information that could be used to evaluate peace education programs that are being operated globally without “being subjected to any act of empirical validation” (Harris and Morrison 2013, 219).

In the Scottish Curriculum for Excellence, released in 2009, was found the presence of three elements of peace education: recognition of violence, nonviolent conflict transformation tools and nine elements of positive peace. The PECA investigation revealed that all three forms of violence (cultural, structural and direct) were recognised and that collaboration, dialogue, and wellbeing were highlighted, although other facets of positive peace received less emphasis or were absent (Standish and Joyce 2016).

The Swedish PECA study found that the curriculum “supports teaching and learning which may help pupils to identify violence in society and internationally”

⁶ Six of the nine facets of positive peace which are relevant in the Afghanistan context have been selected for the use in my study.

(Standish and Nygren 2018, 92). However, it lacks many aspects of non-violent conflict transformation (especially conflict resolution) and emphasises positive peace “in numerous but limited ways”. Peace education was a concern for only a few teachers (Standish and Nygren 2018, 92).

In New Zealand, the PECA study showed progress in educating students about peace and non-violence. It contained more references on positive peace that encourage students to create warm and positive relationships, practice empathy and act supportively in society. However, there are opportunities to strengthen the New Zealand school curriculum content more towards peace education with a focus on the elements of recognition of violence and prevention of violence (Standish 2015).

The Mexican PECA study looked at the Plan de Estudios Educación Básica 2011 to review the national curriculum. This study found that there was “limited content that recognises violence, some evidence of techniques used in transforming conflict non-violently and only select content that is concerned with contributing to positive peace” (Kertyzia and Standish 2019, 50).

The PECA study of the Saudi Arabian national curriculum has particular relevance for this thesis on Afghan education. This is the first inquiry of an Arab country in the Middle East and the authors claim that “it is possible to assess *non-peace education* curricula for peace education qualities” (Standish and Talahma 2016, 26). The documents investigated as part of the Saudi curriculum included a general policy statement, the teachers’ guide and also the *Shari’a* statement that is mandatory for elementary and preparatory stages of the education. *Shari’a* refers to Islamic law as a divine legislation from the *Quran* (Islam’s holy book) and *Hadith*, the sayings of the prophet Mohammad. The PECA study found references related to the three elements of peace education. However, the terms related to peace, conflict,

violence and nonviolence were not clearly described as in accordance with peace theory but were more related to religious (Islam) obedience and practice. The mandatory education of the Kingdom of Saudi Arabia only “minimally teaches peace” (Standish and Talahma 2016, 27).

1.5.3. Application of Standish’s PECA framework to Afghanistan.

Standish’s PECA framework has been chosen as the basis for analysis in this thesis. It is considered as useful and relevant for the study of textbooks that form the basis of the school curriculum in the Afghanistan context. The PECA framework has been used for the study of a number of school curricula in other countries and therefore my work will contribute to a body of knowledge on school curricula and peace education. Afghanistan is a developing country that has experienced three decades of war and is now in a transitional period towards development. The country is still in a fragile and insecure state, and the development of education has been highlighted as a key area during this transitional period (Baiza 2015). While Afghanistan is not a Western nation, many of the donor agencies providing support and advice for Afghanistan’s peacebuilding and education make recommendations consistent with Western values (Husham 2015; Spink 2005). Therefore, Standish’s theoretical framework can be used to look at the extent to which the new Afghanistan school curriculum and textbooks developed with the help of international education experts addresses peace education concerns. The use of PECA for looking at the curricula of different regimes is a new application of the Standish model, that allows for a comparative analysis of different eras of education.

The limitations to applying social scientific analytical frameworks in unstable contexts must be acknowledged. The Standish PECA framework analyses national curricular statements that are created and mandated from government

ministries and has primarily been used in nations that are not experiencing active violent conflict. Afghanistan is still experiencing violent conflict across the country. The history of education in the countries where the PECA analysis has been applied is very different to the educational developments in Afghanistan. In particular the opportunities for peace education in a fragile state are limited. The influence of religion and culture on the educational possibilities is also very varied. In addition, access to wider curriculum material in the Afghan case is very restricted. In fact, other than textbooks, there was no curriculum documentation for two of the regimes of my study. Interviews with educators and officials in Afghanistan were also precluded from the study because of ethical and safety concerns. Nevertheless, because some textbooks (and some of these rare) were able to be obtained, the PECA project was a model that could be applied to the data available.

So, while it is acknowledged that it is expected that there will not be a lot of references that can be identified as peace education elements, it is important to see whether an improvement can be identified in the peace education content in the new curriculum.

1.5.4. PECA Project Theoretical Rationale and Definitions of the Concepts

The three main areas of peace education content according to the PECA analysis are: recognizing violence, resolving conflict non-violently and creating environments for positive peace.

1.5.4.1. Recognizing Violence

Galtung identified three forms of violence: Direct violence such as abuse, gun violence, physical fighting. Structural violence refers to systematic inequities and unjust structures embedded in society as part of the social process. Cultural violence refers to the way in which a society legitimizes and accepts direct and

structural violence as part of its worldview (Galtung 1990; Standish 2016; Cremin and Bevington 2017). According to Page, direct violence is simply where we do harm to others, and indirect violence is where we allow harm to happen to others which make it structural violence where individuals cannot reach their full potential (Page 2008). To address violence, peace has also been categorised into direct peace, structural peace and cultural peace. In direct peace, the direct violence has stopped or been eliminated. Structural peace is where there is justice and equality in the society, and cultural peace, where there is understanding and cooperation (Page 2008). Thus, in order for violence to be resolved, it first needs to be recognized and identified. Peace education includes drawing attention to acts or conditions of violence, defining these and being aware of the consequences of different forms of violence.

1.5.4.2 Non-violent Conflict Resolution

Once there is knowledge of violence, then peace education teaches us how to manage, resolve and transform conflict non-violently in order to build long lasting peace (Johnson and Johnson 2005). Peace education promotes the knowledge, values, skills and behaviours required to transform conflict non-violently (Kester 2010; Cook 2008; UNESCO 2008). Nonviolence means that instead of resolving conflict through violent means, the nonviolent way is more effective for achieving the desired result (Standish 2016; Salomon 2004; Kester 2010; Cook 2008; UNESCO 2008). In other words, a non-violent communication process is one with the aim of peace that guides us to reframe how we express ourselves and hear others by focusing our consciousness on what we are observing, feeling, needing, and requesting (UNESCO. 2002; King and Christopher 2006). Dialogue, collaboration and conflict resolution skills are the tools for nonviolent conflict transformation.

Dialogue refers to the capacity to discuss and negotiate rules, rights and fairness and the ability to express opinions assertively towards peace. Collaboration is the technique of building social capacity to work collaboratively with others and to learn to appreciate different ideas, perspectives and insights from others. Conflict resolution refers to skills and techniques used as intervention to settle disputes (Standish 2016; King and Christopher 2006).

1.5.4.3. Positive peace

Peace education emphasises creating positive peace or long-lasting peace free from the three forms of violence: direct, structural and cultural violence (Harber and Sakade 2009). In order to achieve positive peace, it is necessary to understand the nature of violence (Harris and Morrison 2013) and transform the conflict into a lasting peace. Positive peace aims at long-term resolution and responds to towards accomplishment of equity and social justice (Galtung 1990; Grewal 2000; Bajaj and Chiu 2009; Kester 2010; Reardon 1988; Burns and Aspeslagh 1996). Positive peace implies a deep change in the structure of a society, addressing the causes of conflict and war. Education and positive peace contribute to understanding the nature and causes of conflict, the consequences of conflict and violence, and developing awareness of how to prevent violent conflict (Harris and Morrison 2013). As such, positive peace seeks to create conditions in which individuals have the fullest possible opportunity to meet their potential unrestricted by political, social and economic inequality (Burns and Aspeslagh 1996; Cremin and Bevington 2017).

In the PECA project Standish identifies nine facets of positive peace; peace zone, peace bond, social justice, eco mind, link mind, gender mind, resilience,

wellbeing and prevention (Standish 2016), in this study five of the nine facets of positive peace which are relevant in the Afghanistan context have been selected.

1. Peace bond (positive relationships characterized by kindness and empathy)
2. Wellbeing (individual wellbeing, and feeling responsible for one's own and others' health)
3. Social justice (presence of equality and human rights)
4. Gender mind (awareness of gender or that humans comprise men and women with equal rights and equal roles)
5. Prevention (skills and techniques to resolve conflict non-violently or before violence starts).
6. Ecological responsibility (positive interaction and connection of humans with natural resources and the environment)

Peace zone, link mind and resilience were not considered relevant to Afghanistan's context. I also changed the term "eco mind" to "ecological responsibility". Eco mind is defined in Standish and Kertyzia as "harmonious living between humanity and nature" (2019, 54), while ecological responsibility has been defined for this study as positive interaction and connection of humans with natural resources and the environment. Ecological responsibility is more relevant to Afghanistan's situation rather than eco mind, because decades of war and violence have impacted on human as well environmental and natural resources in this country. Maintaining natural resources and particularly the natural forest in Afghanistan is one of the country's big challenges (Saba 2009; Emadi 2011). Harris says peace education content is flexible to address the concerns of peace as concerns of the local people (Harris 2009; Ardizzone 2001) therefore I changed eco mind to ecological responsibility to

consider the Afghanis problems and concerns and how they are currently prioritizing these concerns. With the UNESCO peace education framework (2005) and the work of Bajaj and Chiu (2009) in mind I consider ecological responsibility more appropriate as a category. “Peace with nature implies stopping the violation of her dignity through environmental and ecological degradation, exploitation, etc.” (UNESCO 2005, 14) and Bajaj and Chiu mentioned in their article “peace—both positive and negative—cannot be achieved without environmental security and ecological responsibility. It also underscores the need for an integrated approach to education that will encourage the development of a set of values and behaviors to empower each individual to take personal responsibility for his or her interaction with nature, use of natural resources, and connection with the environment (Bajaj and Chiu 2009, 10). In the following I will briefly outline what each category contains.

Peace Bond

Caring for others is vital for achieving positive peace. After the home, school is the second institution that transforms students socially (Durkheim 1956). Human beings are social beings; so, for the social peaceful life it is necessary to learn to live together within diversity with respect, love and care. Students need to build ability of sharing, mutual help and care as responsibility (UNESCO 2005). As for positive peace, it is important that students learn to be helpful to each other and empathize with the plight of diverse human beings (Harris and Morrison 2013).

Wellbeing

Individual health and wellbeing contribute to behaving non-violently, which is very important for the achievement of positive peace. Taking responsibility for oneself and the wellbeing of others and caring about the health of others contributes

to the development of social values necessary for peace (Harris and Morrison 2013). Well-being is the experience of feeling happy, healthy, socially connected, and purposeful. Individual wellbeing contributes to inner peace and means the absence of fear and the belief that person can satisfy basic needs and resolve conflicts within friendships, at the workplace, and in families and communities, and that contributes to promote the wellbeing of others around (Koylu 2014; Harris and Morrison 2013; UNESCO 2005).

Social Justice

Education and positive peace contribute to equality and justice. Social justice is described as a response to structural and cultural violence and aims for equality and honouring human rights without discrimination or prejudice. It helps with appreciation of the diversity of the human community and respect for different cultures (Harris and Morrison 2013). Social justice means that all people have their rights protected and have a full and equal participation in a society that meet their needs and able to develop their full capacities, and capable of interacting democratically with others without discrimination (Adams et al. 2007).

Gender Mind

Positive peace is about equality, justice and respect for all human beings, so recognition of gender, gender equality and gender roles are a core aspect of positive peace (Harris and Morrison 2013; Standish 2016). There is concern from peace educators that women tend to be invisible in the learning material available to children. As Brock-Utne points out, even though women frequently,

build the backbone of peace organisations, they are seldom given credit for their work...Conflicts which are solved non-violently or the work for peace, especially the work of women for peace, do

not find their way into history books. This naturally has consequences for peace education. It is difficult to educate about peace when the textbooks youngsters are required to read are mostly on war (2009, 105).

While there is a range of gender identities, these studies focus on the male and female genders, and will look at the visibility or invisibility of girls and women.

Ecological Responsibility

Environmental and ecological consequences of war and violence are deleterious. The use of land mines, as well bombs, unexploded submunitions (bomblets), leads to a long-term impediment and cause extraordinary levels of environmental devastation (Milanovic and Bakrac 2017). Peace education's concern is the devastating impact of violence upon the earth and its environment and for achieving ecological justice, recommends humans accept personal responsibility uphold the environment and preserve resources for future generations (Bajaj and Chiu 2009; Mische and Harris 2010). In addition, positive peace is about caring for others as human beings and caring for our environment as a natural resource. Positive peace cannot be achieved without environmental security and ecological responsibility, involving interaction with nature, positive use of natural resources and positive connections with the environment (Bajaj and Chiu 2009; Mische and Harris 2010).

Prevention

The ultimate goal of positive peace is to manage and prevent conflict before it reaches the stage of violence. Positive peace insists on teaching skills and techniques to resolve conflict non-violently. Communication, persuasion and

dialogue, promoting empathy and reconciliation, are some core techniques to prevent violence (Harris and Morrison 2013).

PECA in Afghanistan

As we have seen, this categorization of peace education objectives has been the framework developed for the Peace Education Curricular Analysis (PECA) project and used to assess school curricula in Australia, New Zealand, Sweden, Mexico, Scotland, England and the Kingdom of Saudi Arabia (Standish 2015; Standish and Kertyzia 2015; Standish and Joyce 2016; Standish 2016; Standish and Talahma 2016; Standish and Nygren 2018; Kertyzia and Standish 2019). The PECA project's theoretical framework is closely aligned with the UNESCO peace education framework but offers an analytical framework for operationalizing a study of school curricula by identifying the three crucial categories of recognizing violence, resolving conflict non-violently and creating environments for positive peace. The application of the PECA project's theoretical framework to this study of Afghanistan school textbooks will thus add to the peace education literature and contribute as peace education program evaluation which will be helpful in Afghanistan's on-going peacebuilding process.

1.6 Significance of This Research

This study will contribute to peace education theory as well as to the implementation of educational policy in Afghanistan in the following ways. The concept of peace education is well received and meaningful for the education sector with implementation of programs throughout the world. However, there is still research needed to validate this. This comparative study of school textbooks in different eras will contribute to peace education literature in general and provide a case study of the application of peace education in a country in conflict, as well as

illustrating the inclusion of peace education as a strategy for peace building in a fragile state.

The textbooks are written in the Dari Language, so an additional contribution of this study will be to make the information available in English. The research findings will be accessible for international peace education scholars and peace activists, thus contributing to the international debate.

This study will also provide an analysis relevant for the implementation of Afghanistan's Ministry of Education Policy. The Ministry of Education, with support from the international community, has made considerable investment, between 2004 and 2014, in revising the school curriculum and developing school textbooks. The commitment to incorporate peace education objectives into the standard education system continues. However, no evaluation has yet been undertaken to review the peace education content of the school curriculum or textbooks. As Afghanistan is still in a transitional conflict period, and reforms are still in progress at the program and policy level, this study will assist the Ministry in future planning, program and policy implementation. More specifically, this comparative study of the school textbooks from 1979 to 2014 will help to track the progress of including content that improves students' knowledge of peace, and might assist in socialising students, educators and the general public towards peaceful interaction.

1.7 Limitations and structure of thesis

One of the main strengths of this thesis is the originality of the study. As an Afghan citizen, I am able to share the research undertaken on Afghanistan with the international community. I am a native speaker of the local language Persian and am able to analyse school textbooks in Persian and to translate the research findings into

English. This is the first study focussing on school textbooks in Afghanistan from a peace education prospective and will support the Afghanistan Ministry of Education in reflecting on its educational objectives.

Because Afghanistan is still experiencing violent conflict means that there were physical dangers associated with completing this study. The University of Otago's ethics committee decided not to allow me to conduct interviews in Afghanistan on the grounds of lack of safety. However, documentary research was able to be carried out. Nevertheless, there were also difficulties in accessing textbooks for all three regimes., The school textbooks of the current school curriculum are available on the Afghanistan Ministry of Education's website, but the previous school textbooks used during the years 1980 to 2002 in schools are not easily accessible due to political sensitivity. I used my personal networks to look for these books and researched private libraries through friends, colleagues and family members.

As Afghanistan is considered by some commentators to be still be experiencing intractable conflict, the application of the PECA framework in this context, is also an original approach. Other PECA studies are in countries, mostly Western, that are not experiencing unresolved physical violence.

Another significant limitation has been the lack of existing research on this topic, however the limited access and existence of textbooks and lack of access to educational expertise in the country has been by far the most challenging obstacle to this research.

Despite these limitations this research has been able to produce an original analysis of previously unavailable material. The thesis is structured in 7 chapters

comprising an introduction, background information, research methodology, data analysis, discussion and conclusion.

Chapter 1 introduces the background, rationale and objectives of the thesis, a literature review and the study's theoretical framework. Chapter 2 provides background information about Afghanistan and its education system. Chapter 3 covers the research methodology, and Chapters 4 and 5 comprise data analyses and the research findings. Chapter 4 contains three main sections covering analysis of textbooks under three different regimes of Communist/Soviet, Mujahedeen, and Afghanistan Islamic Republic Government. Chapter 5 presents the findings of the comparative analysis of the school textbooks for the three governments. Chapter 6 is the discussion chapter and discusses the data analysis findings of the three textbooks. Finally, chapter 7 comprises recommendations and conclusions.

1.9 Conclusion

Education is one of the most important areas of development for any society. It is through education that knowledge, skills, cultural and social values continue from generation to generation, and this is the reason for the global emphasis on achieving universal, free and compulsory primary education. It is generally accepted that the function of education is positive (Durkheim 1956; UNESCO 1996; Bajaj, Chiu 2009), but it can play a negative role, particularly in regions experiencing conflict, and can support influential political groups (Davies 2010; Spink 2005; Smith et al. 2001). In a conflict area, political groups try to utilize the education system and train students as resources against opposition ideologies (Spink 2005). Afghanistan has a long history of conflict and manipulation of its education system by internal and external powers for political purposes (Spink 2005). For more than two decades, education has played a negative role supporting certain political

purposes and deliberately and explicitly turning students against the political opposition. After the Taliban was defeated in 2001, the education system was highlighted as one of the key areas for development in the country. The Afghanistan Ministry of Education, with support from international organizations, significantly changed the direction of education and developed a new school curriculum and textbooks committed to peace education, unity, human rights and democracy. New school textbooks incorporate peace messages and are cleared of references to war (Jones 2009; Spink 2005).

This thesis is a study of the Afghanistan Education School Curriculum mainly through an examination of textbooks from a peace education perspective, to determine whether these texts are committed to peace education and meet peace education objectives. For this purpose, peace education literature and objectives have been presented and a theoretical framework to undertake this research has been identified. This chapter covers the research purpose, research questions, literature review, the study's theoretical framework and an elaboration of its important aspects which can contribute to the implementation of Afghanistan's educational policy, thus adding to the literature on peace education. The following chapter provides background information on Afghanistan's education system. It will elaborate on the history of Afghanistan's formal education and present information on how formal education was established in the country and how it become important for the government after the Taliban was defeated in 2001.

Note: This is a clarification note on Afghanistan in conflict and post-conflict position

According to the Uppsala Conflict Data Program (UCDP), “an armed conflict is a contested incompatibility which concerns government and/ or territory where armed force is used between two parties, of which at least one is the government of a state, results in at least 25 battle-related deaths” (Strand and Dahl 2010, 16). According to this definition, Afghanistan remains in an armed conflict situation: the Afghan government is in armed conflict with the Taliban, an extremist group. Some literature describes Afghanistan as post-conflict state since 2002 (Cramer and Goodhand 2002), “post-conflict rarely means that violence and strife have ceased at a given moment in all corners of a country’s territory” (Brinkerhoff 2005, 4). For this particular study, Afghanistan is identified as a country in conflict from 1979 to 2002 and post-conflict from 2002 to the present.

Between 1979 and 1992, Afghanistan was under the control of two main opposition parties which were in armed conflict throughout those years. The government (People's Democratic Party of Afghanistan, or PDPA) had more control in cities and the opposition Islamic Jihadi Groups were active at the provincial level (Husham 2015; Baiza 2015). From 1992 to 1996 Jihadi groups gained control of Afghanistan during this period of conflict and physical war among the Jihadi Groups that continued with the Taliban from 1996 to 2001. In those years Afghanistan was not recognized as a government internationally. Some countries including the United State of America supported the Jihadi Groups and the Soviet Union supported the PDPA government, and the Taliban has been recognized a terrorist group. It was not until 2002 that Afghanistan’s government was recognized internationally as a reliable administration (Baiza 2015). In fact the international recognition of

Afghanistan's government is the rationale for identifying Afghanistan as a country in conflict from 1979 to 2002 and post-conflict from 2002 onwards, for the purposes of this study.

Note: This is a clarification note on the name of the three different governments/regimes have been used in this research

The People's Democratic Party of Afghanistan (PDPA) government ruled from 1979 to 1992, was supported by the Soviet Union and believed in Communist ideology, so was known as the Communist regime in Afghanistan. The Communist regime and the abbreviation PDPA have been used to identify this government in this research.

The Islamic State of Afghanistan government included Jihadi groups who collaborated and fought against the People's Democratic Party of Afghanistan as opposition groups from 1979 to 1992. These groups ruled from 1992 to 1996. The term Mujahedeen regime and the abbreviation ISAG have been used for this government.

The current Afghanistan government is the Afghanistan Islamic Republic, and the abbreviation AIRG has been used for the current government from 2002 to the present (2018).

Chapter 2

Background Information on Formal Education in Afghanistan

2.1 Introduction

The first chapter of this study introduced the background, rationale and objectives of the thesis. It included the literature review and the study's theoretical framework. For this study, it is important to show the changes and improvements in the current school textbooks compared to school textbooks that were utilised under the PDPA and Mujahedeen governments. As the purpose of this doctoral thesis is to systematically review educative curriculum developed from 2004 to 2014 to determine the range and scope of change in education this chapter provides background information on Afghanistan's formal education system.

It provides a summary of Afghanistan's population, culture and political status, and then presents detailed information on the country's formal education system from 1868 to 2014. It provides brief information on Afghanistan's history and political instability from 1747 to 2014 and covers the development of the modern education system from 1919 to 1929, a setback and the revival of formal education from 1929 to 1973. The progress of formal education in the country from 1973 to 1978 and education losses from 1978 to 2001 are described. In addition, it discusses the history of women's formal education in the country. A timeline of the different regimes or governments and educational changes in Afghanistan can be seen at the end of this chapter.

2.2 Afghanistan's Population and Culture

Afghanistan is a landlocked and mountainous country of 700,000 square kilometers, surrounded by Iran in the west, Pakistan in the south, Turkmenistan, Uzbekistan, Tajikistan in the north and China in the northeast, which gives it a strategic location in the region. Among its thirty-four provinces the most well known are Kabul, Kandahar, Bamiyan, Herat, Balkh and Nangarhar which are also the names of the country's main cities. Kabul is the largest city and the country's capital. Kandahar is the second largest city, followed by Herat, Balkh and Nangarhar (Dupree 1977; Azimi 2015). Afghanistan has large unexploited energy and mineral resources. The major mineral resources include chromium, copper, gold, iron ore, lead and zinc, lithium, marble, precious and semiprecious stones, sulphur and talc, among many other minerals. The energy resources consist of natural gas and petroleum (Dupree 1977; United States Military Academy 2001; Samadi 2001).

Afghanistan has a multi-ethnic population, with the main ethnic groups being Pashtun, Tajik, Hazara and Uzbek. Pashtun is the dominant ethnic group in the country and makes up 38% of the population. Those of Pashtun ethnic origin mostly inhabit the southern and eastern part of the country and speak the Pashto language. Tajik is the second largest ethnic group, at about 25% of the population (United States Military Academy 2001). This group lives in the north and northeast of Afghanistan and speaks the Persian language (Dari or Farsi).⁷ The third ethnic group is Hazara that comprises less than 20% of the population, and this group lives in the central part of the country and also speaks Persian. Uzbek is the fourth group at less than 10% of the population and they tend to live in the northern part of Afghanistan and they speak Uzbeki

⁷ The Persian language is known in Afghanistan as 'Dari' and in Iran as 'Farsi'.

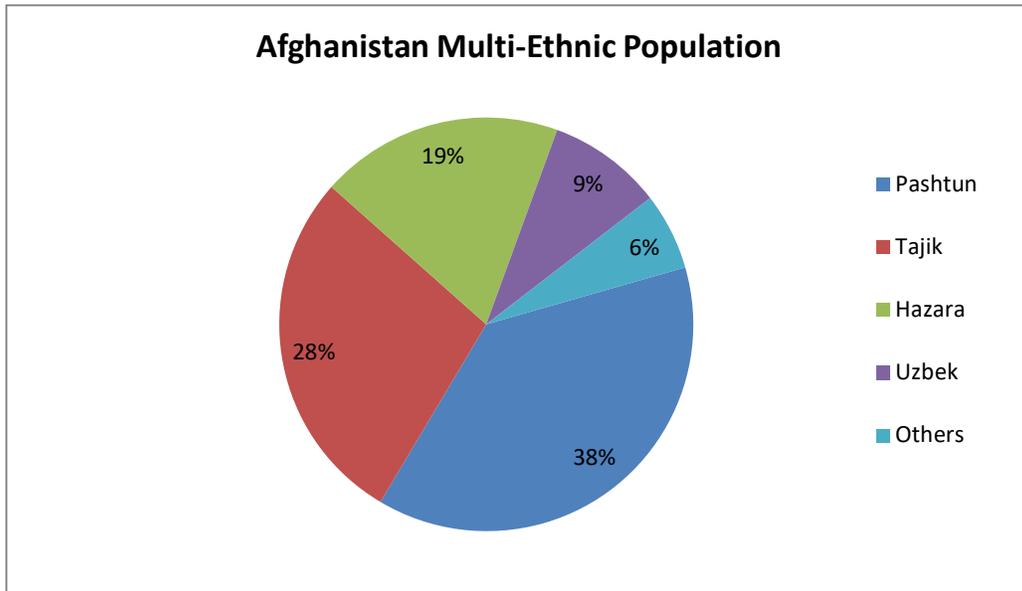


Figure 2.1: Afghanistan Multi Ethnic Population

Other Afghan minority ethnic groups are Turkmen, Nuristani, Baloch and Hindu (Dupree 1977; United States Military Academy 2001). These ethnic groups speak their own specific tribal languages. This Afghan population statistic is an estimate, as no source is yet able to produce accurate calculations of the country's population due to insecurity challenges in the last three decades.

Afghanistan's official languages are Dari and Pashto, and they are used in all official government bodies and education institutes (Dupree 1977; United States Military Academy 2001; Karlsson and Mansory 2002). The total population of Afghanistan was estimated to be 29 to 30 million (Afghanistan Statistical Information, 2015-2016) in 2015. Afghanistan is primarily a Muslim country with 99 percent of the population followers of Muhammad's Peace Be Upon Him (PBUH) teaching in the two sects of Shi'a and Sunni. There is no accurate information about the percentage of Shi'a and Sunni yet. There are very small

minorities of Hindus and Sikhs. Muslim teachings in Afghanistan influence dietary habits, clothing, architecture, holidays, the working week, schooling, criminal justice and almost all aspects of the daily life of people (Karlsson and Mansory 2002).

Map 1 Afghanistan Geographic Map

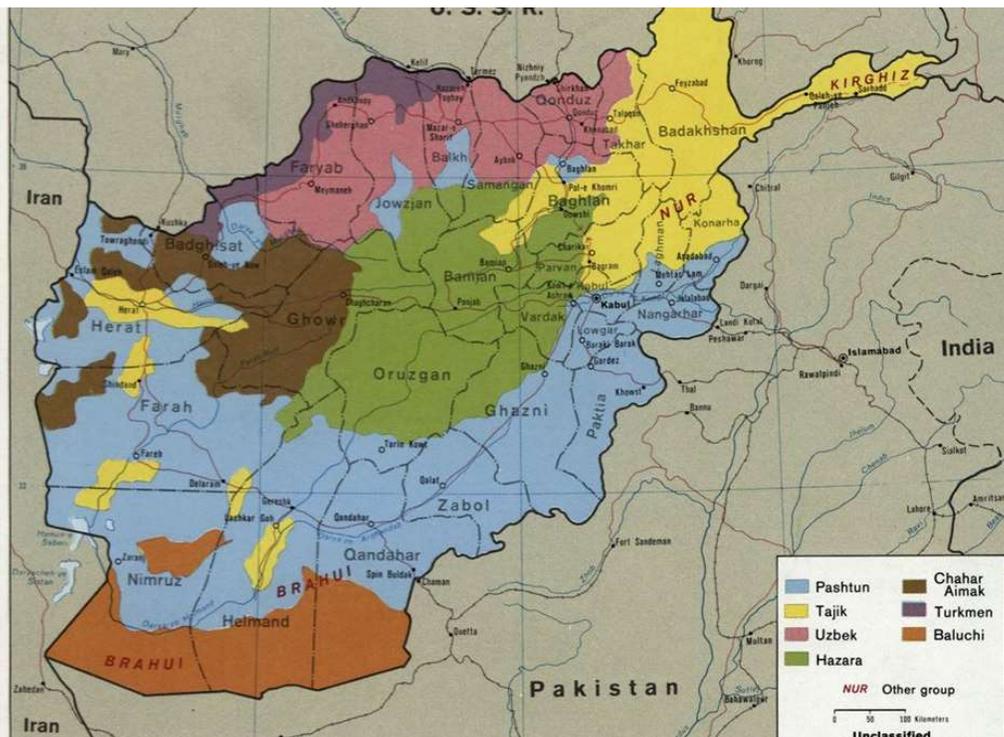


Figure 2.2: Map of Afghanistan from Central Intelligence Agency 1979

Afghanistan’s rich history dates back thousands of years. The country is connected with the old Persian and Turkic empires, the Ghaznavid dynasty, Genghis Khan and the Mogul dynasty and the Timurid Empire that ruled India from Kabul, the current capital of Afghanistan. Civilizations have flourished during many eras of Afghan history and Afghan philosophers and poets have contributed to the region’s culture, enriching its civilization. Afghan’s famous poets and philosophers, such as Ibn-i-Seena Balkhi, Abu Rayhan Biruni, Hakim Sanai, Khwaja Abdullah Ansari,

Maulana Jalaludin Rumi, Kushal Khan Khattak, Rahman Baba, and Sayed Jamaludin Afghani have advanced knowledge of civilizations of the region from the tenth to the nineteenth century (Samadi 2001; Husham 2015). Historically, Afghanistan has included some parts of neighbouring countries Iran and Central Asia, although these were known by different names. Until the fifth century Afghanistan was known by the name of Ariana, followed by Bakhter and then Khorassan until the eighteenth century (Baiza 2015). The current geographic state known as Afghanistan was established by Ahmad Shah Durrani, who also changed the territory's name from Khorassan to 'Afghanistan' in 1747 (Tanin 2005; Dalrymple 2013).

2.3 Afghanistan's History and Political Instability

2.3.1 Clan Rule 1747 – 1973

Ahmad Shah⁸ Durrani was the first Afghan king selected by the Afghan National Council in 1747. The Durrani clan ruled Afghanistan for almost a century, after which the Barakzai clan came to power and controlled the country until 1973 under a monarchy (Thomas. 2010; Baiza 2015; Tanin 2005). Britain had control over India and wanted to gain political control of Afghanistan. Great Britain made three attempts to invade Afghanistan (in 1839, 1878 and 1919). The British Empire had influence over the Afghanistan government until Amanullah Khan became king of the country in 1919 (Baiza 2015; Tanin 2005). Shah Amanullah Khan, the leader who defeated the British in 1919-1929, was an important figure in Afghanistan (Tanin 2005; Thomas 2010; Ewans 2002; Dupree 1997). King Amanullah Khan, from the Barakzai clan, was an exception among other Afghanistan sovereigns, as

⁸ Shah is a Dari word for King.

he believed in developing Afghanistan and attempted to modernize the country (Javid 2002; Dupree 1997). King Amanullah Khan introduced advanced reforms in the country concerning development, the rule of law and regulation, enhancing the education system and girls' school enrolment, as part of his agenda of reform. Generally, Amanullah Khan started the movement of Afghanistan towards modernization. However, Afghanistan was not in a position to absorb all the rapid reform projects in the short period that Amanullah Khan wanted (Tanin 2005; Thomas 2010; Ewans 2002). People were conservative and resisted revolutionary reform, particularly the social changes. In the face of this resistance, Afghanistan's development slowed and attempts to achieve modernization had failed by 1929, when Amanullah Khan was forced to leave Afghanistan's leadership. Habibullah Kalakani, from the conservative group took control of the country for over nine months in 1929 by means of a coup. This was a period of civil war between conservative tribal leaders and the modernists (Baiza 2015; Tanin 2005; Javid 2002; Thomas 2010)

Nader Shah became king of Afghanistan from 1929 to 1933. The first priority for Nader Shah's government was to manage the tribal leaders' expectations and control the conflict between the conservative tribal leaders and modernists (Baiza 2015; Thomas 2010; Ewans 2002; Tanin 2005). Nadir Shah, who ruled for four years, began a clan dynasty that ruled for almost half century. Nadir Shah was murdered in 1933 and his young son Mohammad Zahir Shah became king of Afghanistan from 1933 to 1973 (Husham, 2015; Kamgar 2002; Baiza 2015; Thomas 2010; Dupree 1997).

2.3.2 Republic of Afghanistan 1973-1978

The monarchy of Afghanistan became a republic in 1973 when Daoud Khan became the country's President. He was Prime Minister and became the first President of the Republic of Afghanistan. President Daoud Khan endeavoured to follow Ahmanullah Khan's development agenda during his presidency (Baiza 2015; Tanin 2005; Ewans 2002; Dupree 1997). He made efforts regarding the country's economic improvement, building infrastructure and enhancing educational institutions. During his leadership there was notable change. Women's education and employment improved, many educational institutes were built, the number of students in schools and universities increased remarkably, people and particularly students, became more politically aware, there was progress in the media's freedom of expression, and many political parties were established (Kamgar 2001; Husham 2015; Javid 2002). In fact, Afghanistan's people had some experience of living in a democratic environment in this era. However, external pressures interrupted this progress (Baiza 2015).

2.3.3 The People's Democratic Political Party (PDPA) 1978 - 1992

Despite the progress during Daoud Khan's administration, Afghanistan faced political disruption. Internal disputes and external political interference from Afghanistan's neighbouring countries Pakistan and Iran, as well as the United States of America and the Soviet Union created instability in the country (Tanin 2015; Baiza 2015). It was the time that the People's Democratic Political Party⁹ (Khalq and Parcham), supported by the Soviet Union, took power in 1978, when President Daoud Khan was assassinated, and Noor Mohammad Taraky, the leader of People's Democratic Party of Afghanistan (PDPA) became the president (Baiza 2015; Tanin 2005; Ewans 2002; Dupree 1997).

⁹ People's Democratic Party of Afghanistan (PDPA) comprised two separate groups: Khalq and Parcham.

Noor Mahammad Taraky's administration, with intervention from the Soviet Union, applied new reforms based on communist ideology (Tanin 2005; Ewans 2002). In response, the Afghanistan Islamic Jihadi Groups become active as opposition groups. Islamic Jihadi groups (or Mujahedden parties) were groups of Afghan people who came together and fought the People's Democratic Party (Khalq and Parcham followers of communist ideology) for the purpose of protecting Islam in Afghanistan. Islamic Jihadi Groups refused to accept the government's reforms and Russia's invasion of the country, and the armed conflict that began between the government and Afghanistan Jihadi Groups over almost all the country continued for more than a decade (Baiza 2015; Javid 2002 Ewans 2002). The People's Democratic Party that followed communist ideology ruled from 1978 to 1992, with the challenge of fighting against Jihadi opposition groups (Tanin 2005; Baiza 2015).

2.3.4 Islamic State of Afghanistan (Islamic Jihadi Groups) 1992-1996

Eventually the Soviet Union's invasion of Afghanistan was defeated, and the Islamic Jihadi groups came to power in 1992 and controlled the country to 1996. The situation deteriorated further when Jihadi groups took over Afghanistan's administration. Internal war among the Jihadi groups started in Kabul and other cities in a battle over power sharing (Javid 2002; Baiza 2015; Tanin 2005; Ewans 2002; Nojumi 2002).

2.3.5 The Taliban, the Extremist Group 1996-2001

In 1996, the Taliban, the fundamentalist political and extremist movement in Afghanistan, took control of the country until 2001 (Ewans 2002; Nojumi 2002). The Taliban imposed extremist reform that impacted on infrastructure, economic development, education and human rights (Baiza 2015). This has been seen as a dark era and a very difficult experience for Afghanistan's people, particularly for

women who were confined at home with no access to education, employment, and were banned from undertaking social activities. During the Taliban regime, women were not allowed to take care of their health or medical issues without being accompanied to the hospital by a male family member (Javid 2001; Husham 2015; Baiza 2015; Ewans 2002).

The Taliban was defeated and removed from Afghanistan government authority in 2001 by the invasion by the United States of America. However, the Taliban still maintains power in some provinces of Afghanistan and serious fighting continues with the government alliance army (Husham 2015; Nojumi 2002; Baiza 2015).

Afghanistan suffered immensely from war and conflict from 1978 to 2001 with a loss of peace, harmony and stability. Thousands of people have been displaced or lost their livelihoods inside and outside the country, or have lost their lives. In terms of development, the entire infrastructure and all institutions were seriously affected, and the country's economic framework was devastated (Tanin 2005; Baiza 2015; Nojumi 2002). Educational institutions were utilized for political propaganda and encouraged conflict, which was a strong barrier for the progress of individual and social development (Husham 2015; Baiza 2015). The justice sector's functionality was replaced by the Taliban wilderness court and judgment, with any punishment for crimes administered in public in front of hundreds of people (Baiza 2015; Tanin 2005; Javid 2001).

2.3.6 Islamic Republic of Afghanistan from 2002 to 2014

After the 9/11 attack in the United States of America, and following the demise of the Taliban regime in 2001, Afghanistan became a centre of attention for the United States of America and the international community (Baiza 2015; Husham

2015; Ewans 2002; Amiri 2016). At the International Conference in Bonn, Hamid Karzai, the Pashtun leader, was selected to serve for six months as Chairman of the Interim Administration of Afghanistan and following the Afghan National Grand Assembly he was designated Interim President of Transitional Islamic State of Afghanistan for two years. In 2004, Afghanistan's people experienced their first presidential election after decades of war. Hamid Karzai succeeded in winning the first and second presidential elections and became President of the Islamic Republic of Afghanistan from 2004 to 2014 (Mohammadi 2015; Fazilyar 2015; Ewans 2002). The international community offered the new Afghan government full support for the reconstruction and renovation of institutions towards development and peace (Baiza 2015). Since 2002, Afghanistan received tremendous support from the international community to rebuild and retrieve institutions under the new government framework. The education system was highlighted as one of the key areas of support (Mohammadi 2015; Husham 2015). The Afghanistan Ministry of Education continues to receive tremendous support from the international community to work on school curriculum and textbooks (BBC News).¹⁰

2.4 Education in Afghanistan

From the tenth to the nineteenth century, Afghanistan had a rich culture and advanced education (Kamgar 2002; Husham 2015). At the beginning of the twentieth century, Islamic tradition influenced every aspect of Afghan society including education at all levels. Education was provided at home, in the mosques and madrasas (informal schools) and the tutors were the religious scholars (Samadi 2001). These education programs were supported by private sources, parents,

¹⁰ BBC reported this information in the Dari language in this link on July 1, 2017. URL <http://www.bbc.com/persian/afghanistan-40466637>.

communities, and religious and tribal leaders (Samadi 2001; Husham 2015). Within these education programs young men prepared to for religious leadership, as community guides and teachers. There were opportunities for creative writing (poetry and literature); history, science and traditional medicine were available through private tutoring in small informal circles (Samadi 2001). Although informal education has continued in Afghanistan from the tenth century until the present, formal education was only established between 1868 and 1878 (Kamgar 2002). Formal education, comprising the official educational institutes and well-structured school programs, with a grading system, different forms, specific timetables, separate modules, annual examinations and uniforms, was launched in Afghanistan by Amir Sher Ali Khan in 1868 (Baiza 2015; Samadi 2001; Husham 2015; Kamgar 2002).

Formal education received its formal shape and structure in Afghanistan during Amir Sher Ali Khan's reign from 1868 to 1878 (Kamgar 2002). Amir Sher Ali Khan established a formal education classroom-based school system for boys that is noted as a major accomplishment in his leadership. Amir Sher Ali Khan, who ruled the country twice, established two schools, one military and one civilian, during the second part of his rule (Baiza 2015; Husham 2015; Kamgar 2002). He initiated significant developments in education and humanitarian services for the Afghan nation, aimed at a new civilization (Kamgar 2002). The Military School located in Kabul had three hundred students who lived in a dormitory financed by the government. In this school, students were taught practical and theory lessons, writing, history, religion, and military knowledge and skills (Kamgar 2002). The Civil School, also located in Kabul, did not have live-in facilities, and most of the students came from high-ranking government families (Kamgar 2002; Husham

2015). The main courses of this school were law, diplomacy and literature, and classes were taught by foreign teachers. Notably, Amir Sher Ali Khan himself oversaw the schools' administration and even controlled the examination process (Kamgar 2002; Husham 2015). In addition to the two initial schools, the first publication, *Shamsonahar*, in Afghanistan was published during Amir Sher Ali Khan's reign. This publication included news, articles, poetry, and advertisements of that period. This publication represented a major step, initiating the advancement of Afghan culture and signalling the availability of opportunities for intellectual and academic progress (Kamgar 2002; Tanwir 2000).

After Amir Sher Ali Khan, his son Mohammad Yaqub Khan and grandson Amir Abdul Rahman Khan ruled as kings for over twenty years from 1879 to 1901, but paid no attention to the formal education system (Javid 2002). Abdul Rahman Khan ruled with a ruthless hand, for which he acquired the name, the 'Iron' Amir Abdul Rahman, as he focused on military forces and the suppression of tribal leaders (Javid 2002; Kamgar 2002).

After the death of Abdul Rahman Khan and what was considered a gloomy era, his son Habibullah Khan took over for eighteen years, from 1901 to 1919 (Kazim 2005). Habibullah Khan, who was a liberal man compared to his father, made a fundamental effort to revive the formal education system in Afghanistan, reconstructing the two schools and also establishing the first college, *Habibia High School* (Kazim 2005). Saif Rahman Samadi, who was the first Deputy Minister in the Ministry of Education from 1967 to 1971, stated in his article on education in Afghanistan that modern¹¹ education in Afghanistan began with the establishment of the *Habibia High School* in 1903 (Samadi 2001, 2). Establishing the first college to

¹¹ 'Modern education' means Western-style education.

train government personnel for a better civil service, Habibullah Khan made an attempt to build capacity towards development. Habibia College (or High School) was inaugurated in 1903 and had ten Indian and Afghan teachers with four hundred students (Kamgar 2002). Since then, this high school has been one of the leading schools in Afghanistan, and early central political movements were led by people from this school. Later, six branches of this high school and three branches of the military school were established in different parts of Kabul (Kamgar 2002). Soon after, many primary schools and teacher training institutions were established. In 1909, a Board of Education was organized to supervise education activities in the country and to work on school curricula and textbooks (Samadi 2001; Husham 2015). Habibullah Khan's personal commitment to the development of the education system played an important role, and his educational policies were influenced by educational reforms in India around that period and Tarzi's¹² modernist ideas (Baiza 2015). Mahmud Tarzi, journalist, politician, intellectual and Afghan liberal who was educated in Turkey, was Minister of Foreign Affairs during Habibullah Khan's leadership. The political and educational reforms in Turkey and India became sources of inspiration for modern education in Afghanistan (Baiza 2015). It is important to point out that these schools were for boys only, and girls were not able to enrol. With the establishment of formal education in Afghanistan and for over fifty years, schooling was only for boys from the families of high-ranking government officials. In fact, formal schooling was for the sons of high-ranking government officials only (Kazim 2005; Baiza 2015).

2.4.1 Development of Modern Education in Afghanistan, 1919 - 1929

¹² Suraya Tarzi, daughter of Mahmud Tarzi married Amanullah Khan. Having influence and a vital role within government authority under Habibullah Khan and Amanullah Khan, Mahmud Tarzi contributed to establishing modern education in Afghanistan (Baiza 2015).

Habibullah Khan was assassinated, and his son Amanullah Khan took control of the country from 1919 to 1929. Educational development was a high priority for Amanullah Khan's government (Baiza 2015). He believed in Afghanistan's development and attempted to implement significant changes in the country (Baiza 2015; Samadi 2001). He succeeded in establishing Afghanistan's independence from the United Kingdom in 1919, and introduced momentous reforms in the country pertaining to development. Enhancing the education system and establishing the first girls' schools in Afghanistan were significant achievements of Amanullah Khan's government (Samadi 2001; Husham 2015; Baiza 2015). During Amanullah Khan's leadership, the Ministry of Education was established and the first Minister of Education was appointed in 1921. A number of schools, including girls' schools, were founded in Kabul and more than a hundred schools for boys in the provinces (Kazim 2005; Javid 2002). Vocational institutes were established for the purpose of improving economic resources and increasing the supply of skilled labour (Husham 2015). Students of both sexes were sent abroad for higher education to study medicine, engineering, agriculture, economics, law and political science, as well as military studies (Tanin 2005). Two libraries were established in Kabul. Foreign teachers from different countries were invited to work in Kabul. Elementary education became free and compulsory for all Afghan citizens (Baiza 2015). Amanullah Khan himself taught literacy courses and encouraged people to undertake education (Kamgar 2002). He expanded diplomatic and cultural relations with foreign countries, including Turkey, France, Germany and Egypt, which also contributed to the improvement of the education system (Samadi 2001; Husham 2015; Baiza 2015; Kamgar 2002; Kazim 2005; Tanin 2005). The budget for the Ministry of Education was increased and was the third largest budget in the

government after the Ministry of Defence and the Ministry of Justice. The development of modern education was set in place in this era (Baiza 2015).

Generally, Shah Amanullah Khan was an ambitious leader, keen to modernize Afghanistan so it would be the equal of developed countries (Baiza 2015; Tanin 2005). However, there was opposition from conservative groups to Amanullah Khan's modernist ideas for social change (Baiza 2015; Tanin 2005; Thomas 2010). Conservative groups eventually influenced the situation against the modernization program. These groups of conservatives viewed the modernization programs as a coordinated attempt to change the established social order (Baiza 2015). They generally disagreed with all the changes and reform agenda that included educational development and girls' education (Baiza 2015; Tanin 2005). A letter was sent to Amanullah Khan, expressing their disagreement with the implementation of the changes and particularly with the modernization of education and girls' schooling in Afghanistan and abroad. The conservative groups claimed that girls' schooling was against Islamic religious principles and Afghan cultural norms (Baiza 2015; Thomas 2010). Girls' outfits at school were western style and that was a strong point for conservatives to criticize and argue on the basis of cultural norms and reputation (Javid 2012). In Afghanistan, an Islamic state, women were required to wear Islamic outfits covering their head and hair, particularly outside the home in public, but female school students during Amanullah Khan's rule did not follow this norm, and this was an issue for the Mullahs (Baiza 2015).

Although the king defended his position with a rationale that supported education for both boys and girls, unity between the modernists and the conservatives collapsed and Amanullah Khan was forced to give up the throne and leave the country in 1929 (Baiza 2015; Kazim 2015; Thomas 2010). He did not want

civil war and bloodshed within the nation, and so left the country for Italy (Kazim 2005; Husham 2015; Baiza 2015; Tanin 2005; Javid 2002).

According to Baiza, the following four main factors contributed to the development and destruction of modern education in Afghanistan during and following Amanullah Khan's government:

First, the achievement of independence created a crucial momentum for the country to move forward independently and modernize its political and public institutions. Second, Amanullah's personal support and, third, economic growth were major factors that influenced the development of modern education. Fourth, modernists and conservative elements at times affected key developments in education (2015, 89).

Amanullah Khan's personal enthusiasm for the development of modern education caused problems for both modernist and conservatives in the country. He did not secure support from either faction, which eventually led to his downfall (Kazim 2005; Baiza 2015; Tanin 2005; Javid 2002; Thomas 2010).

2.4.2 Setback to Education in Afghanistan 1929

Habibullah Kalakani from the conservative group took control of the country for over nine months in 1929 by means of a coup. This was a period of internal war between the conservative tribal leaders and the modernists in Afghanistan (Kazim 2005; Baiza 2015). Habibullah Kalakani was illiterate and totally disagreed with modernization and social changes in Afghanistan (Baiza 2015). During his rule schools were closed, and women were absolutely prohibited from access to

schooling (Kamgar 2002; Kazim 2005; Samadi 2001). This period was a setback for the development of education in Afghanistan (Samadi 2001). After this period of conflict, Nader Shah became king of Afghanistan from 1929 to 1933 (Baiza 2015; Kamgar 2002; Thomas 2010). Nader Shah, who was Defense Minister during Amanullah Khan's government, had Habibullah Kalakani executed and ruled for four years (Baiza 2015; Thomas 2010). The first priority for Nader Shah's government was to manage the tribal leaders' expectations and control the conflict between the conservative tribal leaders and the modernists. He was cautious to keep peace in the country (Baiza 2015). He had begun to develop good foreign relations, particularly with Britain, which supported his strong authority in the country (Husham 2015; Kamgar 2002; Baiza 2015).

2.4.3 Revival of Formal Education in Afghanistan 1930 - 1973

Although Nadir Shah was subject to ethnic and political pressures, he managed to gradually improve the educational environment (Baiza 2015). He made efforts for educational development cautiously, considering the influence of conservative groups in the country, who disagreed with modern education, and education was initially politicized in this era (Baiza 2015; Husham 2015). Primary and secondary schools were reopened for students and attention was given to higher education: the first medical college was established in Kabul (Husham 2015; Baiza 2015). Afghanistan's education system once again revived, and primary education became mandatory for all citizens under the constitution including all Afghanistan ethnic groups (Baiza 2015). In the third year of his leadership, Nadir Shah sent a number of male students to the United States and European countries for higher education (Husham 2015; Kamgar 2002). On the other hand, Nader Shah was very cautious about reopening schools, as he feared political opposition from old students

of schools who supported Amanullah Khan's reform. He was afraid that the students' movement might support Amanullah Khan's bid for leadership of the country. Therefore, he was selective about which schools were reopened; he categorized school students and expelled some students from school under various allegations that linked education with politics (Baiza 2015). This was first obvious and direct political influence by the Afghanistan government on education.

Girls' education also remained restricted from 1931 to 1946. According to Baiza, "girls' education was ignored until 1948. The former girls' school from Amanullah Khan's period was converted into a midwifery school in 1941" (Baiza 2015, 104). With Afghanistan's admission to the United Nations in 1946 the country was obligated to improve the education system and focus on girls' schooling, respecting international conventions (Baiza 2015).

Nadir Shah, who ruled for four years, led a clan dynasty rule for almost half a century. He was murdered in 1933 and his young son Mohammad Zahir Shah became the king of Afghanistan (Baiza 2015; Thomas 2010). Zahir Shah was only nineteen, not having adequate political knowledge and experience when he inherited the country's leadership, and his government from 1933 to 1973 was influenced by his two uncles, Mohammad Hashim and Shah Mahmud and his cousin Mohammad Daoud (Baiza 2015). Zahir Shah remained in power for forty years and his government worked for education development gradually and systematically (Husham2015; Kamgar 2002; Baiza 2015). Many schools were built in Kabul and in the provinces, the number of students increased remarkably, schooling became accessible for students at the provincial level, teacher training institutes were built in Kabul and Afghanistan's first university was established in Kabul comprising many faculties: Science, Law and Political Science, Medicine, and Literature (Samadi

2001). Many students were sent abroad for higher education. Girls were encouraged to attend school and were offered educational opportunities, but with a difference, as they were required to wear the veil at school (Husham 2015; Kamgar 2002; Samadi 2001). Over a period of years, a considerable budget was earmarked by the Ministry of Education to focus on the quality of education, the improvement of textbooks, and the launch of a development plan for the expansion of primary and secondary schools all over the country (Samadi 2001). The main reason behind this effort was Afghanistan's admission to the United Nations in 1946 (Samadi 2001).

The critics of Zahir Shah's government and educational developments highlight two points. The first criticism was that Zahir Shah had a 40-year peaceful period of leadership when more could have been achieved with the country's development, particularly education development (Baiza 2015). In other words, Zahir Shah's government worked on education development, but the achievement was not significant over this long period of 40 years. Zahir Shah's reign was a peaceful era compared to prior and subsequent regimes—it was a golden opportunity for the country's development (Baiza 2015).

The second criticism concerned the resources and time allocated by Zahir Shah's government to changing the school instruction language from Dari to Pashto, which was seen as a big mistake (Durani 2014; Baiza 2015). During Zahir Shah's administration, and generally throughout the monarchy leadership period, preference was given to Pashtun ethnic students to study at university, and higher education was limited for other Afghan ethnic groups (Baiza 2015). It was the intention of Nadir Shah's administration to improve the Pashto language and make it the official language of the country. The implementation of this policy had begun during Zahir Shah's Government between 1937 and 1943 (Baiza 2015). Mohammad Naiem,

Zahir Shah's cousin, who was Minister of Education, operationalized this concept as government policy. Mohamad Naiem began the efforts to change the language of school instruction, based on a royal decree that it be changed from Dari to Pashto (Durani 2014). All school textbooks were rewritten in Pashto and even teachers who did not know Pashto were obligated to teach students in Pashto. This led to chaos in the education system and threatened national unity. The school textbooks became a political device used to promote Pashto traditions and suppress non-Pashto cultural identities (Baiza 2015). The Ministry of Education allocated resources and budgets for the development of textbooks over a three to ten-year period of implementation, but the efforts failed, apparently for the following reasons: besides the political influence, there was a shortage of teachers who spoke Pashto, an unwillingness on the part of teachers to learn Pashto and teach in it, as well as opposition to the use of the Pashto language as the academic language (Durani 2014; Baiza 2015). In fact, removing the Farsi (Dari) Language as the country's official language did not prove possible. In addition to Farsi being the first language for most of the country's population, this language has a rich history over many centuries and strong academic use in the region, and additionally a great deal of research has been carried out on the Farsi language and literature throughout history (Durani 2014, Baiza 2015). This was influence from the political domain and put pressure on the education system in Afghanistan that threatened national unity.

2.4.5 Afghanistan, Civil War and Education Losses 1978 - 2001

After the assassination of President Daoud Khan in 1978, Noor Muhammad Taraki, leader of the People's Democratic Party of Afghanistan (PDPA), who was supported by the Soviet Union, became the new president, and this period marked the beginning of another downturn for education in the country, as it became a field

of conflict during the war (Samadi 2001; Baiza 2015). The Communist-supported Government (PDPA) used education as the political platform for continuation of the Communist political tradition and a mechanism for achieving its political goals. The Afghan Ministry of Education and the Ministry of Higher Education, with support from Soviet Union experts, integrated Communist ideology into the education curriculum, and school textbooks and teacher education program. Afghanistan universities' curricula and structure were changed as part of the government reform. They believed that a fundamental change in the field of education was important in the process of democratic revolution in the country (Matsumoto 2008; Giustozzi 2010; Baiza 2015; Amiri 2016). Similarly, the resistance groups used the school and education institutions as propaganda centres encouraging people, particularly students, to join Islamic Jihadi Groups. These opposition groups, with support from the United States of America (USA) and other international experts, also developed school textbooks disseminating violent messages against the Soviet Union and government (PDPA) (Baiza 2015; Jones 2009; Amiri 2016). The school textbooks were all about being Mujahed¹³ and the use of weapons, firearms and killing. For instance, "Math textbooks included questions such as: if three mujahedeen need 3000 bullets, two need 2000 bullets, how many bullets do nine mujahedeen need?" (Interim Curriculum 1987, grade 8. cited in Jones 2009, 115).

From 1978 to 1992, Afghanistan experienced two contradictory education streams. The Government conducted an education program disseminating preferred political information to students in areas under their control, and at the same time, the Jihadi Groups implemented education programs that were anti-Soviet and anti-PDPA in areas they controlled inside Afghanistan as well as in Afghan refugee

¹³ Mujahed is singular and mujahedeen is the plural form of the name.

schools in Pakistan (Jones 2009; Samadi 2001; Baiza 2015; Tanin 2005; Matsumoto 2008; Amiri 2016). Besides the indoctrination of students through the educational curriculum and school textbooks, the government began recruiting teenage students into military service. As armed resistance continued and there were insufficient soldiers to fight, the government started recruiting graduates of secondary schools for military service (Baiza 2015). Interest in higher education declined among students, and many students chose PDPA military service or joined the Jihadi groups. The third option for students was to leave the country and immigrate to Pakistan or Iran. Very few students had the opportunity to study at universities in Afghanistan during the PDPA government. Students graduating from secondary school had to do service in the government fighting resistance Jihadi groups (Husham 2015; Kamgar 2002; Baiza 2005).

The Mujahedeen overthrew the PDPA government in Afghanistan and took control of the country from 1992 to 1996 (Kamgar 2002) and announced their government as the Islamic State of Afghanistan. But civil war between the Jihadi groups ensued, and educational institutes and schools were utilized for armed conflict, particularly in Kabul and other major cities (Tanin 2005 Baiza 2015). Following the Mujahedeen, the Taliban took over Kabul and were in control of Afghanistan from 1997 to 2001. It was at this point that the education sector almost completely collapsed and schools were closed for girls. The education curriculum continued with the language of resistance, reinforcing the political purpose of Jihad (Jones 2009).

2.4.6 Discussion

According to scholar Kelly “education and politics are inextricably interwoven with each other” (2011, 161), and definitely in any country political

power has influence on a country's education system and particularly countries that are in conflict situation. Of course, Afghanistan is no exception (UNESCO 2016). Afghanistan's different governments influenced the education system in different ways. King Amanullah Khan wanted to reform the education system and establish a modern education system based on the western style in Afghanistan. Nadir Shah's government supported a conservative education style. Nadir Shah was afraid of the opposition groups from the older school students who supported Amanullah Khan's reform, and this was the reason that he expelled some students from school under various allegations. Zahir Shah's government reformed schooling teaching language and make efforts to change instruction language from Dari to Pashto in support of Pashto traditions (Durani 2014; Baiza 2015). The political interference and influence during these governments was relatively mild in the political environment when Afghanistan was in relatively peaceful time with no physical war. Conversely, when Afghanistan was in physical war during the PDPA and Mujahedeen governments, the war situation and the country's political atmosphere impacted negatively on the education system, as both opposition groups, PDPA and Mujahedeen, used education material directly for their own political platforms (Jones 2009; Baiza 2005; Amiri 2016;). Both PDPA and the Mujahedeen/Taliban governments from year 1978 to 2001 used the school environment particularly via textbooks as a tool to provide political propaganda to students. These political ideologies directly impacted the school, students, teachers and generally the whole education system and environment. Taking peace education theory in consideration, during the PDPA and Mujahedeen governments, students were provided information in school which was in support of conflict, disunity and war (Baiza 2015; David 2005). School textbooks are a powerful means through which students learn social and cultural

information (Kumar Shah 2016; UNESCO 2018; UNESCO 2016). Teaching information in support of a culture of violence guided students in Afghanistan toward violent behaviour which effected students throughout their lives. This method of teaching aimed at training people to be warlike in Afghanistan which impacted on generations (David 2010; UNESCO 2018).

It is important to mention that during the Mujahedeen time the Islam religion related lessons were central for education programs. The school textbook contained lessons related to religious information (Baiza 2015), and this may include relevant information somehow allied with peace education, because Islamic principles insist on peace. However, even in the religious lessons more attention was give to information about Jihad (Baiza 2015).

2.4.7 Post-Conflict Era and Education Status in Afghanistan, 2002-2014

After the Taliban was defeated in 2001, education in Afghanistan as a post-conflict country became the centre of attention for the new government of the Islamic Republic of Afghanistan and the international community that had promised its full support for the country's reconstruction. The education system was highlighted as one of the key areas needing support (Samadi 2013; Jones 2009; Husham 2015; Baiza 2015; Amiri 2016; Robiulle-Moul 2016). The government and the international community resumed working on the development of education and made significant efforts to retrieve schooling after the period of wars (Husham 2015; Amiri 2016).

The constitution stipulates that basic education from classes one to nine will be compulsory for all the country's children, higher education will be expanded, education from school level to bachelor degree level will be free of charge, special

reference is made to the elimination of illiteracy and the promotion of education for women, and the initiation of private education was approved for the first time (Samadi 2013; Husham 2015; Afghanistan Constitution Law; Robiolle-Moul 2016). The Ministry of Education and Ministry of Higher Education both separately developed new education laws in support of Afghanistan's constitutional law (Husham 2015; Spink 2005).

Besides the development of education laws, there was enhancement of the education system; the establishment of new faculties within government universities; the establishment of many private schools and institutes in Kabul and other cities; the improvement of vocational institutions; and the building of new schools all over the country (Baiza 2015, Husham 2015, Samadi 2013; Robiolle-Moul 2016).

In addition, and importantly for this thesis, the Afghanistan Ministry of Education with support from international organizations completely changed the direction of education and developed a new school curriculum and textbooks committed to peace, national unity, human rights and democracy. New school textbooks incorporate peace messages and are cleared of references to war (Jones 2009; Spink 2005; Amiri 2016). The new Afghanistan Education laws and new school curricula comprised peace education in general, respecting the Islamic religion, promoting human rights, commitment to national unity, conveying knowledge towards being peaceful individuals for an ideal social life, training to be responsible citizens, strengthening student creativity, and promoting a culture of peace, all of which support the purposes of peace education (Husham 2015; Robiolle-Moul 2016; Amiri 2016).

2.4.8 Discussion

The revival of Afghanistan's education system since 2001 is essential work. The Afghanistan government with support of the international community undertook a significant re-establishment of the education system and development of education material for schools. The revival of the education system, which had almost completely collapsed during the internal war from 1978 – 2001 in Afghanistan, involved immense effort. Both government and the international community made substantial efforts to ensure that new school textbooks were developed with new ideas and texts to convince students that peace is necessary and possible for Afghanistan. Although, there are many challenges and constraints that affect the education system in Afghanistan in the attempt to meeting education standards, the new changes and progress in education sector is notable, especially given that Afghanistan is still suffering from insecurity and an economic crisis. More details are mentioned in the following section on education challenges in Afghanistan (Baiza 2015; Husham 2015; Robiolle-Moul 2016; Jones 2009). However, it is important that research is undertaken to evaluate or review the new curriculum or textbooks that purport to lead students toward peace and socialization from a peace education perspective. This research is looking to find out whether the joint efforts of the international community and the Afghan Government have changed the direction of education towards peace. It is crucial for this study to feature the changes and improvements in the current school textbooks compared to school textbooks that were utilised under the PDPA and Mujahedeen governments.

2.5 Education Challenges in Afghanistan

Afghanistan is still in a transitional period from conflict towards peace and development, and educational development has been affected by many continuing challenges and constraints in the country such as insecurity, political instability, the

existence of high levels of corruption in the government system, high illiteracy rates among the population, poverty, and challenges within the education sector such as insufficient educational facilities to respond to demand, insufficient technical or professional human resources in the education sector, ineffective management, inadequate budgets for the Ministry of Education, and dependency of the Ministry of Education on donor support for technical and financial assistance (Baiza 2015; Samadi 2013; UNESCO 2011; Robiolle-Moul 2016). There are also many constraints on educational development in Afghanistan as a fragile state (UNESCO 2011). A prolonged commitment is therefore needed to further improve the education system (Samadi 2013; Baiza 2015; Holland 2010). Insecurity is always a strong threat to education in the country: there are attacks on schools in rural areas, murders of teachers and staff of education institutes, banning women and girls' access to school and education in remote areas by the Taliban, and ISIS forces have recently challenged educational progress (Adkins 2016). Educational facilities are not sufficient to meet educational demands in the country, and this is a most significant challenge at present for the Afghanistan Ministry of Education. "Many of the existing schools do not have suitable buildings, safe drinking water, or sanitation of facilities. The key factor inhibiting the growth of educational infrastructure is funding" (Adkins 2016, 106). There are not sufficient numbers of schools in rural areas, particularly for girls, and girls are more disenfranchised from education in this situation (The World Bank 2008).

2.6 Women's Education in Afghanistan, 1919 - 2014

There is no doubt that education is a remarkable sign of civilization and human development, even at the primary level. History is the witness of human progress and great personalities throughout education. Nonetheless, brave and

brilliant Afghan women like Rabia Balkhi, the first female poet who lived in the seventeenth century in Balkh, Afghanistan, and others made great contributions towards the enhancement of knowledge and Afghan civilization. They did not have an opportunity to participate in formal education institutes. Their examples show the interest of Afghan women in education, and their willingness to contribute to civilization and the improvement and development of their environment, even before formal education began in Afghanistan (Javid 2002; Kazim 2005). Formal education was established in the country between 1868 and 1878, but Afghan girls could only access formal schooling in 1921, almost fifty years later. When formal education started in Afghanistan, schooling was only for boys. The first girls' school was opened in Afghanistan in 1921 (Kamgar 2002; Baiza 2015).

In addition, Afghan women have experienced both progress and setbacks with regard to education, due to political instability as well as cultural issues during the history of formal education (Kazim 2005). Structural discrimination between men and women has existed in this country for over a century: throughout the period of monarchy from 1747 to 1973, the only king who supported women's education was Amanullah Khan (1919-1929). Afghanistan's liberal King Amanullah Khan and his wife, Suraya Tarzi, established the first school for girls, and supported female students' higher education in Afghanistan and abroad, but Amanullah Khan faced conservative resistance that halted women's education for years (Javid 2002; Samadi 2001; Baiza 2015). After Amanullah Khan, the next Afghan ruler who supported women's education was Daoud Khan. Daoud Khan changed women's social status during his leadership, ensuring that women's opportunities in education and employment were improved, girls' schools were established in Kabul, and the

numbers of female students in schools and at university increased (Kazim 2005; Javid 2002).

The Taliban, the extremist group that ruled in Afghanistan from 1996 to 2001 banned women's education absolutely. For five years women were not allowed to leave their houses unless they were accompanied by a male family member (Ghosh 2003). This was a period of severe violation of human and women's rights in Afghanistan (Kazim 2005; Human Rights Watch 2006).

Post-Taliban, the poor situation for Afghan women became more obvious internationally. International donor agencies supported projects to improve the situation of Afghan women. Afghan women and girls once again gradually gained access to education and employment. Women participated in culture, social and political life. Millions of girls enrolled in schools and universities, women started to run businesses, became Parliamentarians, were appointed as ministers, and found positions in which they could contribute to development programs (Intili et al. 2006). The important achievement regarding women's progress in Afghan society is the National Constitution that was passed in January 2004. It states "any kind of discrimination and privilege among the citizens of Afghanistan is forbidden. Citizens of Afghanistan, men and women, have equal rights and responsibilities before the law" (Afghanistan Constitution Law. Article Forty-Three).

2.7 Informal Education in Afghanistan

Beside the formal education system in Afghanistan, there is an informal education program that takes place mostly in mosques and madrasas (religious centres). In informal education programs students learn about the Quran, jurisprudence and Islamic principles as well as the Arabic language and literature. This type of education is more about Islamic education that began with the arrival of

Islam in the seventh century and is still common and important in both urban and provincial areas, although in the cities, people access formal rather than informal education. Today, each village and every town has at least one to three mosques, often many, and virtually all children, particularly boys, of pre-school age who live in the neighbourhoods go to the mosque school and get a basic Islamic education. Pre-school aged students start learning alphabets and reading the holy book (Quran), and continue to read many books related to Islam. Formal education also includes an Islamic education program up to degree level in Afghanistan universities (Samadi 2013; Karlsson and Mansory 2002; Majroh 1987).

2.8 Timeline of Different Regimes/Governments and Education Changes in Afghanistan

Table 2.1 Timeline of Different Regimes/Governments and Education Changes in Afghanistan

Date	Government	A Summary of Government Changes	Summary of Educational Changes	Summary of Women's Education
1747-1973	Afghanistan Monarchy	Durani clan, Barakzai clan and Mohammadzai sub-clan of Durani who were of Pashto ethnicity ruled in Afghanistan from 1747-1973. They were mainly involved with clan power sharing conflicts, but Sher Ali Khan, Habibullah Khan and Amanullah Khan initiated development in Afghanistan.	Sher Ali Khan and Habibullah Khan established formal education in Afghanistan 1868-1878 and Amanullah Khan worked hard on educational development in Afghanistan 1919-1929.	First school for girls established during leadership of Amanullah Khan in 1921. When formal education started in Afghanistan, schooling was only for boys. The first girls' school was opened in Afghanistan in 1921, 50 years later. Formal education established between years 1868-1878 in Afghanistan.
1973-1978	Republic of	Daoud Khan who was from	Daoud Khan believed in	Daoud Khan supported women's

	Afghanistan	Mohammadzai sub-clan of Durani and Pashto ethnic ruled for 7 years. He changed the monarchy to a republic.	Afghanistan's development and expanded education accessibility all over the country.	education and changed women's social status. Women's educational opportunities and employment were improved, girls' schools were built in Kabul, and the number of female students increased at schools and at university level (1973-1978).
1978-1992	People's Democratic Party of Afghanistan (PDPA)	People's Democratic Party of Afghanistan (PDPA) had two separate groups of Khalq and Parcham, was in favor of Communist ideology and was supported by Soviet Union. It was an era of Communist Regime in Afghanistan. This party was involved in conflict and war with Islamic Jihadi Groups. This party was a mix of different ethnic groups.	Education was in favor of the regime ideology in this era.	No progress on women's education.
1992-1996	Islamic State of	Islamic Jihadi groups/Mujahedden parties fought with People's Democratic Party	This period was a setback for educational development in	Education was restricted for women.

	Afghanistan (Islamic Jihadi groups)	(Khalq and Parcham follower of communist ideology) for purpose of protecting Islam in Afghanistan. Islamic Jihadi groups were a mix of different ethnic groups.	Afghanistan.	
1996-2001	Islamic Emirate of Afghanistan (Taliban)	Taliban, the fundamentalist political and extremist belief movement in Afghanistan has been involved in war with Afghanistan's Government. This group is mostly of Pashtun ethnicity and ruled four years.	Educational development collapsed in Afghanistan during this time.	Education was banned for girls and limited for boys in this period of time.
2001-2015	The Islamic Republic of Afghanistan	Islamic Republic of Afghanistan was formed through election process and the presidents were of Pashto ethnicity. This government has been involved in reconstruction as well as fighting with the Taliban group.	Education in this era became central for the government and the international community that had promised its full support for reconstruction of Afghanistan after downfall of the Taliban.	Women's education has been supported by the Afghan government and international community in Afghanistan.

2.9 Conclusion

Educational development in Afghanistan has experienced a circuitous path of progress. A lack of historical continuity in state policies and national plans from one era to another has been a characteristic feature of state-building which affected educational development in the country from 1878 to 2014. Regardless of the efforts of Sher Ali Khan, Habibullah Khan and King Amanullah Khan, and president Daoud Khan, educational development was not important for some governments, or education was used as a key tool for political purposes of the particular regime. In addition, women's education has had limited consideration during the history of the formal education system in Afghanistan. Afghan women have experienced structural discrimination regarding education. Conversely, in the post-Taliban era from 2002 to 2014, the Afghanistan Ministry of Education and the international community have made many efforts in the education sector, with a commitment to provide a standard education system and to meet peace education objectives.

The purpose of this study is to make a contribution to a review of the curriculum that was developed from 2004 to 2014, in order to determine whether the joint efforts of the international community and the Afghan Government have changed the direction of education towards peace. This study will be a comparative study and evaluate the textbooks that have been used in schools in the three different regimes of PDPA, Mujahedeen regime, and Afghanistan Islamic Republic Government from 1979 to 2014.¹⁴ The next chapter will explain the research methodology. It gives details of the three regimes, and school textbooks to be studied from a peace education perspective, and the findings of the study will be presented in the following chapters.

¹⁴ The period from 1996-2001 when the Taliban Islamic Emirate of Afghanistan was in power is not covered in this study because of the collapse of the formal education system over this period.

Chapter 3

Research Methodology

3.1 Introduction

In this chapter, we now turn to a more detailed account of the methodology used to analyse peace education in Afghanistan. Researching in a country where there is still violent conflict occurring poses lots of physical restrictions and dangers to the researcher. The disruption to the infrastructure and the loss of information makes it very difficult to locate consistent documentation to form the basis for rigorous research.

The University of Otago was unable to grant me ethics permission to interview anyone in Afghanistan, or to ask officially for documentation, even though I was from Afghanistan. This was based on the University's policy of not granting ethics approval to students who were unable to get travel insurance for their fieldwork. Travel insurance was not available for travel to Afghanistan from New Zealand where I was studying. The University made it clear that I was not to use interviewing without ethics approval.

Early in my doctoral studies, I had to return to Afghanistan for personal reasons. This gave me the opportunity to collect some research data while I was staying in Kabul with my family. I had to redesign my research to rely on information that I was able to gather without approaching officials, even though I had personal contacts in the Afghan Ministry of Education. It was decided that the most relevant and manageable data would be the school textbooks that were used under different governments, if comparative data could be obtained. However, it was very difficult to gain access to material from some of the regimes.

In the initial collection phase, I could not find school textbooks for either the Communist or Mujahedeen governments in bookshops, libraries or schools. Two reasons that these textbooks are not available in public bookshops and libraries are, firstly, school

textbooks from the Mujahedeen period contain politically sensitive texts about the Mujahedeen as an opposition group of the Communist government. People therefore criticize these textbooks now, and regard them as poor quality teaching material, particularly for children. Secondly, bookshops and also libraries attempt to build their collections of material which have value for readers based on their needs; students did not buy books during the Mujahedeen time and those books are not considered currently relevant. These reasons also applied to the situation of school textbooks under the Communist government.

Since I had no official permission from Otago University, I could not approach the Afghanistan Ministry of Education for these textbooks, if these books were in the Ministry library, so I used my social networks to search for these books. I researched private libraries through friends, colleagues and family members. Finally, one of my colleagues, whose uncle¹⁵ has a private library in his home, managed to find me three textbooks, which are for Class 4. Two of these were from the Mujahadeen period for Dari language and Algebra, and the third one was an Algebra textbook for Class 4 under the Communist government. I found the fourth Dari language textbook for Class 4 from the Communist period in the old public library in Kabul based on a friend's advice and network.

Once I was able to locate these school textbooks for the Communist and Mujahedeen governments, I was easily able to access the school textbooks under the current government, the Islamic Republic of Afghanistan, through the Afghanistan Ministry of Education website. Thus, I was able to analyse six textbooks at the same class level, two from each regime, in two main school subjects – Dari Language and Algebra - that would provide the opportunity for a legitimate comparative analysis.

This chapter explains the research methodology employed in this study. It begins with an overview of social science research and the interpretive content analysis method chosen.

¹⁵ My colleague's uncle is employee of Afghanistan Ministry of Education. He has been working in the Ministry of Education for long time.

Definitions of content analysis will be presented, and then a brief overview will be provided of the application of content analysis as a research method that incorporates both qualitative and quantitative approaches. The strengths and weaknesses of content analysis research method are discussed and the rationale for choosing content analysis for this study will be provided. The research design, based on the Standish PECA project, and how the data is analysed will also be presented.

3.2 Research Questions

As we have seen in Chapter 2, formal education in Afghanistan has been based primarily on school textbooks that were published alternately in support of different regimes or governments during the years 1979 to 2002. Afghanistan experienced various educational curricula supporting the different governments' policies.

Since 2003, the government of the Afghanistan Islamic Republic, with support from international donor agencies, has worked hard to change the direction of education towards peace, free from political intervention and favouritism, with a good standard of education system, that meets peace objectives. The purpose of this study is to review the curriculum that was developed from 2004 to 2014, in order to determine whether the joint efforts of the international community and the Afghan Government have changed the direction of education towards peace.

In this study, I am interested in evaluating these different approaches to education, by examining a range of schools' textbooks from a peace education perspective. This research intends to study and evaluate the school textbooks used from 1979 to 2014 in schools under the three different regimes of People's Democratic Party of Afghanistan (PDPA),¹⁶ the

¹⁶ The People's Democratic Party of Afghanistan (PDPA) which governed from 1978 to 1992. The Mujahedeen government was Islamic State of Afghanistan, which was in power from 1992 to 1996. The Afghanistan Islamic Republic Government has ruled from 2001 to the present (2019). The Islamic Emirate of Afghanistan (Taliban) was in power from 1992 to 1996, a period not covered by this study. Education in Afghanistan during the Taliban's time virtually collapsed, and no textbooks were produced.

Mujahedeen regime, and the Afghanistan Islamic Republic. It focuses in particular on the extent to which the core objectives of peace education appear in Afghanistan's newly developed school textbooks between the years 2004 and 2014.

The following are the specific research questions this study will attempt to answer:

1. How do Afghanistan's newly developed school textbooks (2004–2014) meet peace education objectives in comparison to the previous school textbooks, which were in use from 1980 to 2002?
2. How is peace education reflected in school textbooks in Afghanistan?

The results of this study should assist the Afghanistan Ministry of Education to reflect on its recent work developing new textbooks and educational objectives of peace education. In addition, the findings of this study will contribute to the peace education literature and provide information for future peace education programmes.

3.3 Overview of Social Science Research

Social science research attempts to study human behaviour and experience systematically and make sense of the social world. The majority of social science aims to represent one of the following research types: exploratory, descriptive or explanatory. With these aims, many paradigms and methods have been developed in recent decades, but three popular philosophical paradigms are positivism, constructivism and interpretivism (Bhattacharjee 2012). The appropriate research approach depends on the nature, purpose and questions of the research as well on the personal conviction of the researcher (Ritchie 2014; Bhattacharjee 2012; Punch 2014). Much social science research applies empirical methods, often associated with statistics. These methods derive from the positivist philosophical paradigm that regards knowledge as based on observation and uses both quantitative and qualitative data collection processes. The constructivist or interpretive philosophical

paradigms attempt to understand human experience, culture and society from the insider's perspective and use primarily qualitative methods of research (Ritchie 2014; Bhattacharjee 2012; Punch 2014).

The positivist philosophical paradigm accepts the existence of a reality external to and independent of human perception and gathers research data objectively. The constructivist philosophical paradigm sees reality through human perception, which means that human beings actively construct knowledge. Interpretivism emphasizes the importance of meaning. The research aim in the interpretive approach is to understand the meaning of reality. Positivism is concerned with discovering facts and interpretivism emphasising the meaning of facts (Ritchie 2014; Bhattacharjee 2012; Punch 2014; Tracey and Durand 2014; Miles, and Huberman 1994).

Max Weber tried to form a bridge between the positivist and interpretivist approaches, in the form of post-positivism. He proposed observational understanding as well as explanatory understanding (Ritchie 2014; Bhattacharjee 2012). Weber argued that observation is not sufficient to understand people's lives, and that "the researcher must understand the meaning of social actions within the context of the material conditions in which people live" (Ritchie 2014, 12).

The distinction between qualitative and quantitative research methods was developed in the late nineteenth and early twentieth centuries (Tracey and Durand. 2014). Methods that were used in the natural sciences were applied to topics of human social life (Ritchie 2014; Tracey and Durand. 2014). Qualitative methods are best used for research related to the meaning of people's experiences, while quantitative methods are best used for counting and measuring phenomena. These research approaches are viewed as distinct, and have come to be associated with different philosophical positions. Quantitative research methods are linked more closely with positivist ontology and epistemology. Interpretivism relies on qualitative

methods, but the quantitative approach has also been used as mixed method within interpretive research to understand the meaning of data (Berg 2012; Bhattacharjee 2012). Some social science researchers influenced by the pragmatist school of thought accept the flexibility of using mixed methods, both qualitative and quantitative. In this view, qualitative and quantitative can both be used in social research as complementary, and not contradictory. However, some commentators suggest that using mixed methods in a study produces data that may result in a lack of analytical clarity (Ritchie 2014). The debate about quantitative versus qualitative research and positivism versus interpretivism is also reflected in the content analysis method upon which this study is based.

3.4 Content Analysis

Content analysis is described as the scientific and systematic study of the content of communication, including books, documents, letters, diaries, newspaper articles, stories, messages, radio and television programs, and symbols (Krippendorff 2004; Bowen 2009; Berg 2012; Weber 1990). It is also defined as a “technique for making inferences by systematically and objectively identifying specified characteristics within text” (Neuendorf 2002, 10). Berg describes content analysis as a systematic research method in social science that employs an interpretive approach looking at the meaning of communication. Berg defines content analysis as “a careful, detailed, systematic examination and interpretation of a particular body of material in an effort to identify patterns, themes, biases, and meanings” (Berg 2012, 349).

Content analysis is a method that has come into wide use in various research studies relatively recently. This method has been in use since the eighteenth century and was further recognized in the twentieth century (Hsieh and Sarah 2005). It is perhaps the fastest-growing method in scientific research over recent decades (Neuendorf 2002; Hsieh and Sarah 2005). It

has been used in various disciplines including sociology, psychology, education, business, journalism and political science (Berg 2012). It began by analysing newspapers and printed matter of a nonreligious nature when the Church became worried about nonreligious printed information in the eighteenth century. Content analysis then found its place in communication research and was used as a research method for the understanding of mass media (Krippendorff 2004). Content analysis was further recognized in political science during World War II and was utilized to analyse texts in order to identify political propaganda. Social sciences recognized this method as useful for research into educational materials. It continued to be used in psychology and sociology and spread to numerous other disciplines (Krippendorff 2004). Major themes such as prejudice, discrimination and changing cultural symbols have been studied in the social studies utilizing the content analysis method (Krippendorff 1989).

In the beginning, the data process technique in content analysis was more quantitative, but recently both quantitative and qualitative approaches have been applied in this research method (Neuendorf 2002). In fact, the implication of quantitative content analysis during recognition of this method in social science research provided the needed scientific ground for further progress and discussion of quantitative and qualitative analysis (Krippendorff 2004).

3.4.1 Content analysis: Quantitative or Qualitative Approaches

Some methodologists assert that content analysis is merely quantitative or qualitative (Neuendorf 2001; Krippendorff 2004). Neuendorf defined content analysis “as the systematic, objective, quantitative analysis of message characteristics” (Neuendorf 2002, 1). She stated, “content analysis has as its goal a numerically-based summary of a chosen message set” (Neuendorf 2002, 14). Here content analysis is described as a systematic and

objective means of describing and quantifying phenomena with the focus more on frequency and numerical results of text analysis (Mayring 2000; Steve 2001; Weber 1990).

However, Krippendorff raised the question of text meaning rather than frequency, and insists on content analysis as a qualitative method to understand the meaning of text rather than frequency, and states, “text is produced by someone to have meanings for someone else” (Krippendorf 2004, 19). He defines content analysis as a research technique for making replicable and valid inferences from texts (Krippendorf 2004). Krippendorf elaborates six key points as defining the content analysis research method:

- Texts have meanings that entail an invitation to readers to make sense of them. This means that text has purposeful meanings.
- Texts do not have a particular single meaning to readers. Texts can be read from numerous perspectives, and symbols present different meanings.
- “The meanings invoked by the texts need not be shared” (Krippendorf 2004, 23). The content analyst reads the text’s meanings in a different way from other readers.
- The content of text may speak of something other than what the overt text says. Content can inform readers, invoke feelings or cause behavioral changes and may provoke different responses at one time. The task of the content analyst is to determine the text’s different meanings.
- Messages appear in particular situations and can be read with particular intents. Readers from varied disciplines may have their biased reasons for interpreting texts differently. Content analysis requires a specified context within which texts are read and examined. The content analyst constructs or explains a context, within which the text makes sense and answers the research question.
- Messages do not speak for themselves. Texts inform the reader, and information allows the reader to select among alternatives. Content analysts draw specific

inferences from a body of texts within their chosen context. Content analysts read the text systematically allowing for possible inferences to answer the research question. In referring to the meanings, contexts and intentions contained in a message, Krippendorff asserts that the meaning of text is the reason that researchers engage with content analysis, rather than other kinds of research methods (Krippendorff 2004).

Using both qualitative and quantitative methods together as a mixed method for content analysis is advocated by other researchers (Shannon and Hsieh 2005). Steve, for example, says the common notion is that content analysis means a word-frequency count, with the assumption of word repetition reflecting the text's major concerns, but content analysis extends far beyond simple word counts (Steve 2001). Thus, content analysis contains aspects of both quantitative and qualitative methods. It focuses on word counts, which gives it quantitative features, while also focusing on word meanings to provide the cultural context in which texts are produced, giving it qualitative features too. Morgan (1993) recommends that while content analysis is a method that can be qualitative or quantitative, the research purpose determines the research data collection approach, whether it be qualitative or quantitative. The research questions should guide the data collection approach (Elo and Kyngas 2008; Ritchie 2014). Using both qualitative and quantitative approaches in content analysis research simultaneously can bring the benefits of both to the results (Elo and Kyngas 2008; Standish 2016).

Whether content analysis research is numerical in results or to comprehend the meaning, its ultimate purpose is to provide knowledge and understanding of the phenomenon. More precisely, the objective of the content analysis research method is to analyze the content and convert the data into a possible body of knowledge in a scientific manner. Thus, content analysis is about forming valid, replicable and reliable inferences from text examination based on explicit rules.

3.4.2 Components of Content Analysis

In the content analysis method, while there need to be steps established for managing texts, there is no single and simple right way of planning a research design, which is more related to the analyst's decisions about how to design it to process the data (Krippendorf 2004; Weber1990; Harris 2001). Commonly, content analysis as a research technique relies on several steps for managing texts, and applying these steps as tools for designing a proper analysis (Krippendorf 2004; Neuendorf 2002). Krippendorf identified these steps as an important component of content analysis that needs to proceed from texts to results; selection of the unit of analysis, categorization and recording, drawing references and checking validity and reliability (Krippendorf 2004, 83). These important steps are also described as a content analysis coding system that guides the researcher in how to process the data towards a result or to answer research questions (Harris 2001; Shannon and Hsieh 2005).

- **Selection of units of analysis:** Generally, after the formulation of research questions and the location of relevant content to answer the questions, identification of units of analysis is the initial step. A unit of analysis is an organized segment of text, document, images, voices and observables to be analysed, and this might be a single word, a sentence, paragraph or text (Weber1990; Krippendorf 2004). This is also the stage for data sampling. In the case of larger content to analyse, a sampling plan allows the researcher to reduce the data to manageable subsets of units that statistically or conceptually represent the set of all possible units (Krippendorf 2004).
- **Development of categories:** This involves classifying the body of text or any observables to be analysed. Categorization is an important element in the content analysis technique and needs to be defined prior to recording that a word, a paragraph or a theme belongs in a particular category. Sometimes, category schemes already developed by other researchers may also prove to be useful (Harris 2001).

- **Recording or coding:** Categorization is followed by recording or coding that requires that a specific part of the content is placed and recorded in a classified order (Harris 2001; Krippendorf 2004).
- **Pilot study and revise:** Using a sample or pilot study of the coding scheme and revising the categories and recoding may be required. This is related to the reliability of the coding (Harris 2001).
- **Drawing inferences:** The research questions provide direction about how to analysis the coded data and obtain the required knowledge. This step relies on the analytical construct that has been selected. It concerns stable knowledge from the coded data related to the phenomena the researcher wants to know about (Krippendorff 1989; Steve 2001).
- **Checking validity and reliability:** Validity is the assurance that what the research intended to measure has in fact has been measured through the content analysis process. It provides assurances that claims emerging from the research are borne out in fact. Reliability is the assurance of content analysis procedures or coding system consistency, which can be trusted to respond to research questions. It means that the results of coding or classification of data is replicable and consistent over time (Harris 2001; Shannon and Hsieh 2005; Krippendorf 2004; Weber1990).

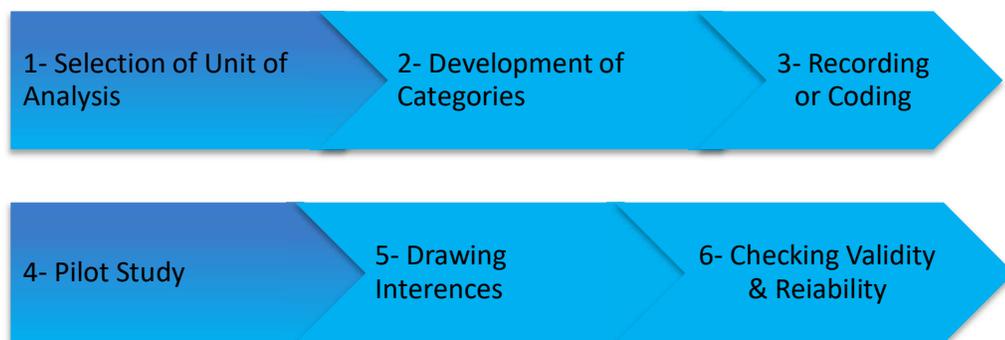


Figure 3.1 Analysis Trajectory

Although these steps are not the only way of coding and there are many ways of carrying out this stage, the success of a content analysis depends on the coding processes. Content analysis is accomplished through the use of coding frames, which are used to organize the data and identify findings. Thus it is important in content analysis that the coding scheme includes the process and rules of data analysis, and that it is systematic, logical and scientific (Krippendorff 2004). Several computer programs have been recently developed to assist with coding and the analysis of data. These programs help with recoding and data process and can prove their worth in this area (Mayring 2000).

Shannon and Hsieh state that “the development of a good coding scheme is central to trustworthiness in research using content analysis” (2005, 1285), and they distinguish between three kinds of approaches in qualitative content analysis based on coding schemes. According to Shannon and Hsieh, the key difference among conventional, directed and summative approaches to qualitative content analysis is how the initial coding is developed. In a conventional content analysis, the categories are derived from data during data analysis. In a directed approach, an existing theory or prior research guides the initial coding scheme. Directed content analysis efficiently extends or refines an existing theory. In a summative approach, “content analysis starts with identifying and quantifying certain words or content in text with the purpose of understanding the contextual use of the words or contents” (Shannon and Hsieh 2005, 1283). Here the attempt is not only to infer meaning but also explore usage (Shannon and Hsieh 2005).

3.4.3 Strengths and Weaknesses of the Content Analysis Research Method

Content analysis can be an important part of a larger social research effort (Krippendorff 1989), analysing secondary sources of data (Harris 2001). Content analysis is useful when analysing in-depth interview data, but is also used non-reactively. There is no need to interview people or fill out questionnaires, forms or enter a laboratory. Rather,

documents, newspapers, books, libraries, television shows, movies and content materials allow researchers to conduct content analysis (Berg 2012).

Content analysis provides a means to study a process which occurs over extended periods of time, thus reflecting trends in a society. For example, the portrayal of women in the media in different years can be studied with a content analysis method to reveal changes over time (Berg 2012). It is a useful method for studying sensitive research topics, for instance, sexual behaviour, women's role in a conservative society, health or violence can all be explored in television and radio or text content materials (Elo and Kyngas 2008; Shannon and Hsieh 2005). In addition, the content analysis method organizes large amounts of textual data into much fewer content categories, and different sources can be classified into much smaller content (Shannon and Hsieh 2005). Furthermore, content analysis is a cost-effective method. Generally, the research materials for content analysis are not overly expensive (Elo and Kyngas 2008; Berg 2012).

However, content analysis has received critiques related to the validity and reliability of inferences or the results of analysis (Krippendorf 2004; Standish 2016). The content analysis method is limited to the researchers' judgment and decisions on appropriate ways of finding answers to the particular research questions. There are no simple guidelines in this method for analyzing data, and each research result depends on the skills, insights, analytic ability and style of the investigator (Shannon and Hsieh 2005; Elo and Kyngas 2008; Morgan 1993).

3.4.4 Content analysis and Rationale for This Study

As shown above, as part of a larger social science research, content analysis is seen as a valid research method for studying communication material and to systematically analyse text (Krippendorf 1989). This research method is particularly appropriate for analysing secondary sources of data such as books, documents, newspapers and diaries (Harris 2001).

Krippendorff explains that text is produced by someone to have meaning for someone else, and reading, using and analysing text serves as a convenient metaphor in content analysis (Krippendorff 2004, 19).

Similarly, the present study intends to investigate and analyse the content of school textbooks in order to understand their meaning from a peace education perspective. The main purpose of this study is to explore to what extent peace education is integrated in Afghanistan school textbooks. It is a comparative study and evaluation of textbooks which have been used in schools in three different governments in this country. School textbooks as part of the education curriculum have been developed by educators (education actors in a country) with the determination to teach students knowledge, cultural values and behaviour (Smith et al. 2001; Bajaj and Chiu 2009).

For this reason, it is significantly relevant to use content analysis as the research method for this particular study analysing school textbooks as items of cultural value. In addition, content analysis has been used as a research method in education to analyse how the depiction of wars in educational textbooks differs from that in history books (Krippendorff 1989). Content analysis was chosen as the research method for the Standish Peace Education Curricular Analysis (PECA) project, which has studied the school curricula of multiple countries for peace education content (Standish 2015; Standish and Kertyzia 2015; Standish 2016; Standish and Joyce 2016; Standish 2016; Standish and Talahma 2016; Standish and Nygren 2018; Kertyzia and Standish 2019). The PECA project is used as the basis for the present study.

Furthermore, the content analysis method organizes large amounts of textual data into fewer content categories (Shannon and Hsieh 2005). This study is a comparative study and evaluation of textbooks that have been used in schools in three different governments in Afghanistan, and there were textbooks located (with some difficulty) to analyse for this

purpose. Content analysis research was appropriate for locating and classifying the data that is relevant for peace education.

3.5 Research Design

As has been signalled Standish's work on the PECA project will serve as a model for the research design for this thesis. To date, the school curricula of Australia, England, Mexico, New Zealand, Saudi Arabia, Scotland and Sweden have been analysed (Standish 2015; Standish and Kertyzia 2015; Standish and Joyce 2016; Standish 2016; Standish and Talahma 2016; Standish and Nygren 2018; Kertyzia and Standish 2019).¹⁷ This is the only framework that analysis peace education qualities systematically from the point of view of three clear main peace education objectives: recognizing violence, resolving conflict non-violently, and creating an environment for positive peace (Standish 2016). For each country elements of peace education were located in the curriculum, but for each country there were aspects that had limited or no content that could be counted as related to peace.

As Afghanistan is a Middle Eastern country where there is a cultural-religious transmission of values, the example of Saudi Arabia is very pertinent for my thesis. The study of the curriculum of Saudi Arabian schools is the only one to look at an Arab country in the Middle East, and demonstrates the importance of Islamic law, the *Quran* and the *Hadith* in the education system (Standish and Talahma 2016). While the authors conclude that the mandatory education of Saudi Arabia teaches peace only minimally, and that most terms that could be counted as peace-related emphasised religious obedience and practice, the study also demonstrated that it is possible to find peace education qualities within the documentation of curricula that are not specifically peace focused.

The categorization of peace education into these three main objectives forms the basis for the design of a coding scheme and guides this study analyzing Afghanistan school

¹⁷ For a summary of these studies see Chapter 1, 1.5.2.

textbooks, by examining to what extent peace education objectives are reflected in Afghanistan school textbooks. Recognizing violence, resolving conflict non-violently and creating an environment for positive peace are the key aspects of peace education that can be identified in school textbooks individually and collectively. Using this theoretical framework, this study contains aspects of qualitative and quantitative methods. As the relevant references to each of the three peace education objectives will be counted numerically, it has quantitative implications. As this research focuses in addition on the meaning of the texts to examine the integration of peace education content in the school textbooks, so it also comprises qualitative analysis.

3.5.1. Selection of Units of Analysis and Sampling

The research data for this project comprise a selection of school textbooks under three different governments: PDPA, Mujahedeen regime and Afghanistan Islamic Republic Government from 1978 to 2014. The research data comprised six textbooks in total, two from each government period.

Subjects covered in the curricula of all three regimes include: Islamic studies; Languages; Mathematics; Natural sciences; Social studies; Life skills; Arts, Practical work and Technological education; Physical education (Afghanistan Curriculum Framework 2003). Dari¹⁸ Language and Algebra were the subjects available in textbooks and provide a contrast between an arts subject and a science subject.

3.5.1.1. Rationale for the Selection of the Dari Language and Algebra¹⁹

Dari Language Subject Textbook

¹⁸ Dari is the name used in Afghanistan for the Persian language ('Farsi' in Iran)

¹⁹ Before proceeding with data selection rationale, it is worth mentioning that since 1979 Afghanistan has experienced several different power regimes and each of these power regimes has dominated the country's education system, to reflect the preferred political ideology and school textbooks were used to provide preferred information for students (Jones 2005; Baiza 2015).

- The Dari²⁰ language has been one of the main subjects in schools from Class 1 elementary school to Class 12 of high school in Afghanistan for the three regimes. This subject thus represents a major part of the school curriculum throughout the education of all children (Afghan Ministry of Education 2017).
- The teaching of the Dari language reflects the culture and social values of the nation and contains texts related to the importance of social and moral behaviour. As an example, the importance of family respect, respect for others in the community such as neighbours, respect for elders as a cultural value, good social behaviour, and honesty, integrity and trust as social and cultural values are some lesson titles included in this subject. This subject is appropriate for investigating how peace education is integrated in the textbooks.
- The Dari language as a subject is one of the main subject textbooks in which Afghanistan's governments (Communist/Soviet and Mujahedeen) integrated messages to support their particular ideology (Baiza 2015). This subject is suitable for analysing how the current government has changed the content of textbooks to promote peace.

Algebra Subject Textbook

- Algebra is also one of the main subjects in school from Class 1 in elementary school to Class 12 of high school in Afghanistan. Therefore, this subject is also representative of the school curriculum (Afghanistan Ministry of Education 2017).
- Algebra deals with numeration and counting formula, but the short text of this book is used to support a particular ideology. For instance, during the Mujahedeen rule, textbooks included questions such as, “ If three mujahedeen need 3000 bullets, 2 need 2000 bullets, how many bullets do 9 mujahedeen need?” (Interim Curriculum 1987, grade 8. cited Jones 2009. 115). It is worth seeing how this subject content has been

²⁰ Dari is the first language subject of school according to the new curriculum.

transformed to content free of ideology in the new textbook.

3.5.1.2 Rationale for Selection of Textbooks for Class 4

The Afghani school system goes from Class 1 to Class 12. For this study Class 4 was selected for the following reasons.

- I wanted to investigate and reflect on the information that Afghan children are provided with near the beginning of their schooling at age 9 or 10. Dari language teaching is integral to local culture and social values, and there is a need to assess whether there is any reflection of peace in the teaching of these values. Classes 1 to 3 are a little too early to concentrate on content, so Class 4 was selected for this subject.
- In Algebra, it was found that during the Mujahedeen regime, relatively early on in schooling in Class 4, students were required to engage with calculations for the use of armaments (Baiza 2015; Jones 2009). Since this was an interesting finding and of particular relevance to peace education, it was decided to explore the Algebra texts for Class 4 across the three governments in order to make a comparative assessment.

3.6 Translation

The units of analysis for this study are sentences and paragraphs. As all six textbooks are only available in the Dari language, I have personally made translations into English of the relevant passages (See Appendix A, B and C). These translations were checked by a language expert.²¹

3.7 Development of Categories

These six books were studied and analysed based on defined elements of peace education. Based on a theoretical framework, three objectives of peace education have been

²¹ A professional translator checked and verified the translation of the relevant text of the school textbooks which are used as data for this research. The relevant texts were translated from Dari Language to English Language.

defined, and data in the form of sentences and paragraphs were coded and placed into these elements' categories.

Three main objectives of peace education in the distinct areas of recognizing violence, resolving conflict non-violently, and creating an environment for positive peace formed the framework for developing the categories. Categorization was based on these three main elements: recognizing violence, non-violent conflict transformation, and positive peace. Positive peace has six elements, so in total there are eight elements of classification.

3.8 Recording or Coding

The content of six school textbooks was examined based on the definition of the elements of peace education. Sentences or paragraphs of the selected textbooks which have related information were recorded under the following specific elements:

3.8.1 Recognizing violence (intentional acts that cause harm and threat to positive peace). Violence is considered to be avoidable human behaviour and includes the three forms of violence identified in Chapter 1: cultural violence which is part of a world view that causes harm to particular groups because their culture is under attack; structural violence that is part of the institutional and social process; and direct violence which is a more obvious incident or long-term event.

Text information related to cultural, structural and direct violence was recorded in this category.

3.8.2. Non-violent conflict transformation (knowledge, values, skills and behaviours that transform conflict non-violently). This represents the process for a conflict to be transformed via non-violent means. Tools of non-violent conflict transformation can include dialogue, mediation, negotiation and collaboration.

Any passage of the books that treats nonviolence and speaks against violence was recorded in this category. Texts that empower students or teach students to transform conflict non-violently was included in this category.

3.8.3. Positive peace in this study includes peace bond, wellbeing, social justice, gender mind, ecological responsibility and prevention. Positive peace is a term used in opposition to negative peace and provides the opportunity for people and societies to live not only from threat and harm of direct violence, but in a state where their other needs can be fulfilled.

Positive peace aims at long-term resolution and responds towards accomplishment of equity and social justice (Galtung 1990; Grewal 2000; Bajaj and Chiu 2009; Kester 2010; Reardon 1988; Burns and Aspeslagh 1996) and implies a deep change in the structure of a society, addressing the causes of conflict and war. Positive peace is a condition in which individual have the fullest possible opportunity to meet their potential unrestricted by political, social and economic inequality (Burns and Aspeslagh 1996; Cremin and Bevington 2017).

In the PECA project there are 9 facets of positive peace; peace zone, peace bond, social justice, eco mind, link mind, gender mind, resilience, wellbeing and prevention (Standish 2016), in this study five of the nine facets of positive peace which are relevant in the Afghanistan context have been selected. Peace zone, link mind and resilience are not relevant to Afghanistan's context, and I changed eco mind to ecological responsibility. Eco mind is defined as "harmonious living between humanity and nature" (Standish and Kertyzia 2019, 54), while ecological responsibility has been defined for this study as positive interaction and connection of humans with natural resources and the environment. Ecological responsibility is more relevant to Afghanistan' situation rather than eco mind. War and violence for more than three decades in Afghanistan have impacted on humans as well on the

environment and natural resources in this country. More importantly, the culture of maintaining the green area and natural forests in Afghanistan is missed and become a big issue now (Saba 2009; Emadi 2011). Maintaining natural resources and particularly the natural forest in Afghanistan is one of the country big challenges (Saba 2009; Emadi 2011). In addition, Harris says peace education content should be flexible to address the concerns of peace as concerns of the local people (Harris 2009; Ardizzone 2001). I changed eco mind to ecological responsibility to consider more the problems and concerns of relevance to the people of Afghanistan. With reference to UNESCO's peace education framework and the article on "Education for Sustainable Development as Peace Education" by Bajaj and Chiu, I find better rational using ecological responsibility for this study instead of eco mind as a value of positive peace and have included it in this study framework (UNESCO 2005; Bajaj and Chiu 2009). The following five facets of positive peace from PECA, plus ecological responsibility were selected for this study:

1. **Peace bond** (positive relationship characterized by kindness and empathy).
Texts which are about kindness, empathy and care for others were recorded under this element.
2. **Wellbeing** (self-wellness, importance of health in life and feeling responsible for one's own and others' health and caring about the health of others).
Passages concerning health and wellness, self-wellbeing and feeling responsible for self and others' health and the importance of health were coded in this category.
3. **Social justice** (presence of equality and human rights). Contents of the textbooks about fairness and equality and respecting human rights were coded in this category.

4. **Gender mind** (awareness of men and women as equal human beings or that humans comprise men and women with equal role and rights). Passages about men and women as equal human beings and gender as a human identity and equal roles of men and women or girls and boys were recorded here.
5. **Ecological responsibility** (positive interaction and connection of human with natural resources and the environment). Content that communicates the importance of natural resources and their benefits were recorded in this category.
6. **Prevention** (skills and techniques to resolve conflict non-violently or before violence starts). Texts that communicate notions of the prevention of violence or techniques about how to prevent violence were recorded here.

3.9 Checking Validity and Reliability

Content analysis addresses reliability and validity as credibility. In content analysis, credibility increases with a persistent scientific engagement involving prolonged observation (Standish 2016). Shannon and Hsieh state that “Credibility can be established through activities such as peer debriefing, prolonged engagement, persistent observation, triangulation, negative case analysis, referential adequacy and member checks” (Shannon and Hsieh 2005, 1280). Prolonged engagement with the research data has helped me to ensure research credibility in this research. I have read the research data (the six selected school textbooks) comprehensively three times for coding purposes. I have reviewed the textbooks three times with time pauses in order to assure accurate coding. I have tested and retested the coding process. I have read the textbooks for the second and third times after some time has elapsed and then recoded the data.

3.10 Limitations

This study represents some of the difficulties of working in a country where there is ongoing conflict, and where the results of years of war mean that documentation is difficult to source. This research has been limited by the availability of documentation, and the restrictions on interviewing people in Afghanistan. Documentary and content analysis was chosen as the method to overcome some of these limitations. The heavy reliance on textbooks rather than on further curricular documentation is also a limitation. Nevertheless, the reliance on textbooks by the different governments to some extent justifies this focus. The content analysis of textbooks from only two subjects and only one school class level limits the generalizability of the findings. The application of a method used primarily for Western democracies also provides some challenges for research in a Middle Eastern country. Nevertheless, this research does provide a unique opportunity to address a huge gap in the knowledge about teachings related to peace and conflict in a fragile state.

3.11 Conclusion

This chapter has outlined the research methodology employed in this study. It covered relevant issues concerning the research method and data collection process for this study. An overview of social science research and the choice of the content analysis method were discussed first, followed by information about the content analysis method.

It has provided a definition of content analysis, and an overview of the history of the application of content analysis as a research method. This chapter also provided information about qualitative and quantitative approaches to content analysis. It added illustrations of the strength and weakness of the content analysis research method. Additionally, it justified the content analysis research method for this study with an elaboration of the data analysis process, following steps of the content analysis process.

The following chapter focuses on the research data analysis process based on the theoretical framework. It elaborates findings of selected textbooks related to the three governments.

Chapter 4

Research Data Description and Analysis

4.1 Introduction

The third chapter of this thesis explained the research methodology in detail. It discussed content analysis research that incorporates both qualitative and quantitative approaches and explained how the data will be analyzed. In addition, the research design was discussed, followed by the research questions and theoretical framework.

The main purpose of this thesis is to study and analyze school textbook content in order to understand their meaning from a peace education perspective, and to investigate to what extent peace education is integrated into school textbooks in Afghanistan. Using content analysis to locate and account for peace education material within the textbooks involves both quantitative and qualitative methods. The quantitative aspect of content analysis refers to the itemizing of occurrences where topics relevant to peace education are identified within the text. Qualitative content analysis techniques are used to discover and understand the meaning of the data (Krippendorff 2004). The content in the textbooks analyzed needs to be interpreted as it is often not explicitly and expressly related to peace. This interpretation can be challenged and so the actual wording (translated into English) of each occurrence is provided.

This chapter presents the data analysis process covering the school textbooks of three regimes in three main sections. The first section presents the findings from the Afghanistan Islamic Republic Government (AIRG) school textbooks for the subjects of Dari Language and Algebra (the current curriculum). The second section discusses the findings of school textbooks under the People's Democratic Party of Afghanistan Government PDPA (the Communist regime) and the third is on the findings of the school textbooks from the Islamic

State of Afghanistan Government ISAG (the Mujahedeen regime). The data of this research is the Dari Language and Algebra textbooks of the three governments, two textbooks from each government (Dari Language and Algebra) covered under each section. In total there are six textbooks studied in this research.

The textbooks for the Dari language and Algebra subjects for Class 4 of school for each of the three regimes have been carefully reviewed and comprehensively analyzed for coverage of aspects related to peace education.

In each of the three sections empirical evidence shows semantic information that contains three elements of peace education. The first element is recognition of violence, which includes cultural, structural and direct violence. Element two shows text that communicates tools or techniques utilized in the nonviolent transformation of conflict. Element three demonstrates findings relative to positive peace which comprises six values; peace bond, wellbeing, social justice, gender mind, ecological responsibility and prevention.

Exemplary quotations from the textbooks are provided in each of the three sections to demonstrate elements of peace education in each textbook. A single reference composed of a sentence or a paragraph and italics are used to indicate extracts from the textbooks and page numbers are shown in brackets.

4.2 Section 1: Findings of School Textbooks under the Afghanistan Islamic Republic Government (AIRG), 2001-2014

This section covers the analysis of two school textbooks (Dari Language and Algebra) under the AIRG.

4.2.1 Findings of Dari Language Textbook

The analysis of the Dari language textbook of Afghanistan Islamic Republic Government (AIRG) for Class 4, dated 1390²² (2011), involves a comprehensive and detailed examination of 154 pages, which contain 77 lessons, with each lesson followed up by instructions for both teachers' and students' activity. The main part of the lesson is the discussion point for teacher and students. According to the Dari language subject instructions, the teacher teaches the lesson text, then repeats the main idea of the lesson and discusses it with students. After the lesson and discussion from the teacher's standpoint, students discuss the lesson's theme in groups and also write sentences or paragraphs about the lesson's topic or main idea. This practice structure is designed to reinforce the information for students.

4.2.1.1 Element One: Recognition of Violence

Peace education includes drawing attention to acts or conditions of violence. The theoretical argument is that in order for violence to be resolved, it first needs to be recognized and identified. Recognition of violence means identifying violence considered to be intentional human acts causing harm, three forms of which are identified:

- Direct violence such as abuse, gun violence, physical force.
- Structural violence refers to systematic inequities and unjust structures embedded in society as part of social process.
- Cultural violence refers to the way in which a society legitimizes and accepts direct and structural violence as part of its worldview (Galtung 1990; Standish 2016).

²² Afghanistan uses the Solar Hijri Calendar. This is the traditional Iranian and Afghani calendar. The difference between this calendar and the Gregorian calendar is 621 years.



Figure 0.1: Recognition of Violence in Dari Language under AIRG

The Dari language textbook of AIRG contains no reference to recognition of cultural or structural violence, but one lesson is devoted to direct violence (100, 101) and includes six (N=6) specific references to direct violence. The passages give students information about direct violence and how to keep themselves safe from violence. The lesson is about mine explosion and instruction how to keep oneself and others safe from the danger of unexploded mines.

Arash is a clever and cautious boy. One day early in the morning he went to the village and wanted to walk to the hill, but on the way he saw two dead sheep. Arash recalled what his teacher had told them in class; his teacher informed them if you see a dead body in the hills or pastures be cautious as there may be a landmine. You step back and return from the same way you came to that place. Arash returned the same way he went and arrived at a public street. When he reached the public street, he

informed the police and they went to the hill and found that there were landmines. The police thanked Arash for informing the police in time and said to Arash, if we have clever boys like you in the country we are always successful in our work (100).

Below is the lesson picture.

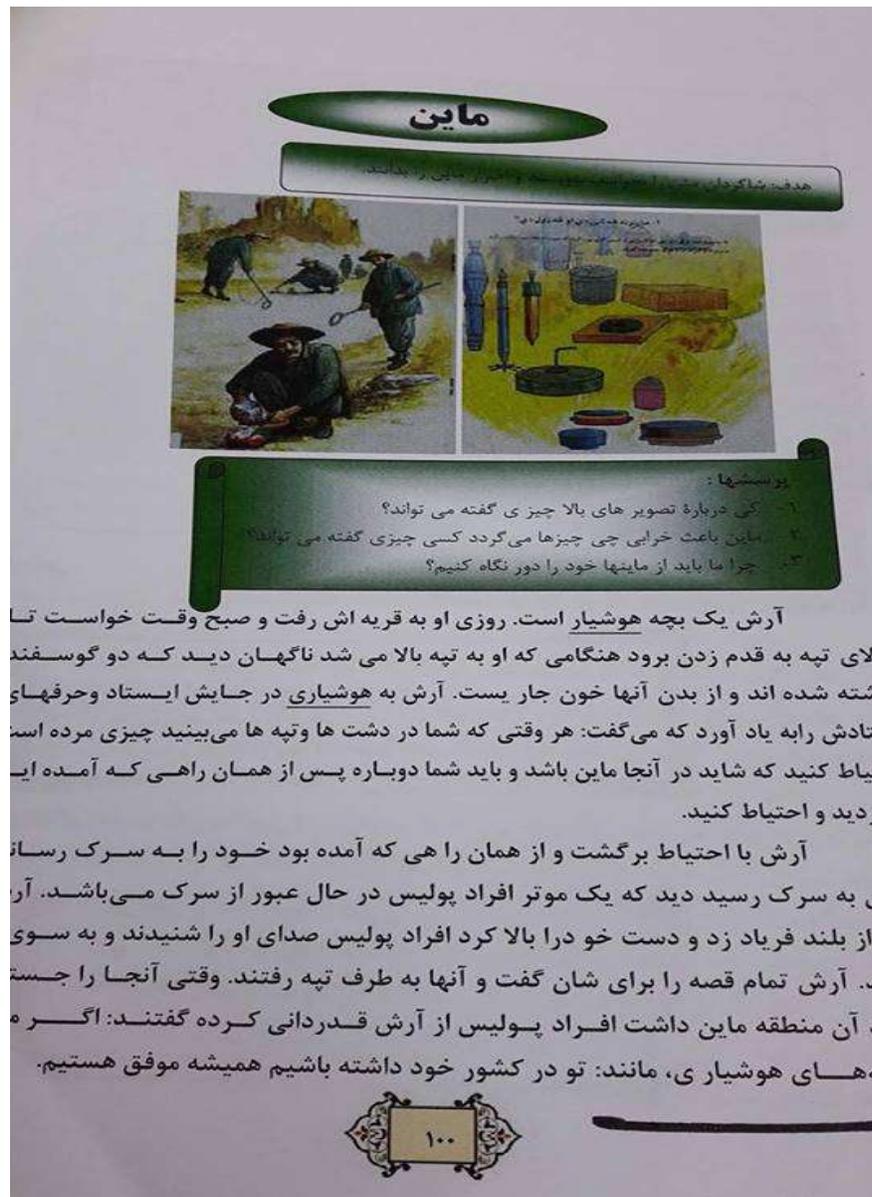


Figure 0.2: Textbook Image (Unexploded Mine)

After the narrative, there are discussion questions to brainstorm the topic, “How can we keep ourselves away from landmine danger”?(101) This is followed by teacher and students’ activity:

Teacher activity: teacher reads the text aloud and gives necessary information about the danger of mines.

Student activity: students in groups of five discuss mine danger.

Evaluation question: do students understand about the harm that can be caused by landmines?

Coding Note: This is a clarification note on coding this text. During the coding process there was debate about whether this should be coded as direct violence or hazard. I have decided to code this as direct violence. The placing of landmines is deliberately intended to cause harm to particular groups of people. In Afghanistan they have been used as effective battle instruments by military or armed groups on the battlefield to kill or harm opposition groups. Mujahedeen groups, PDPA (Communists regime) and the Taliban have all utilized mines in the war in Afghanistan. Hundreds of people, both military and civilian, lost their lives or were badly injured as a result of mine explosions in wartime from 1978 to 2002. However, harm is not limited to these years: people still experience these explosions, particularly in the distant residential area of the provinces. These unexploded mines either remain from those years of war or have been newly placed by the Taliban where they gain control. They have been placed in provincial residential areas or around areas which people use as pasture, or in connecting pathways from one place to another in the forest, hills or nearby mountains. Information about the danger of landmines and danger for students is thus highly relevant and a result of direct violence.

I have coded this text under direct violence for the following reasons:

Landmines are harmful instruments used to endanger human life. Used on the battlefield they cause death or serious injury. A group of people intentionally placed mines in the ground to harm other people, so it is an intentional act designed to cause harm, and a mine explosion is a very potent and serious form of violence. It causes serious injury; people have lost part of their bodies, entire hands or legs, eyes, or have lost their lives. There continues to be reference in the international news about the harm caused by landmines in Afghanistan and the impact on the lives of people who are victims of landmines. (see footnote²³), the international news link reference.

4.2.1.2 Element Two: Nonviolent Conflict Transformation

Nonviolence refers to the resolution of conflict through non-violent means, as a more effective way for achieving the desired result (Standish 2016; Salomon 2004; Kester 2010; Cook 2008; UNESCO 2008). Dialogue, collaboration and conflict resolution skills are the tools for nonviolent conflict transformation. Dialogue refers to the capacity to discuss and negotiate rules, rights and fairness and the ability to express opinions assertively towards peace. Collaboration is the technique of building social capacity to work together with others and to learn to appreciate different ideas, perspectives and insights from others. Conflict resolution refers to skills and techniques used as intervention to settle disputes (Standish 2016).

²³ <https://www.aljazeera.com/news/2019/11/children-killed-afghanistan-landmine-blast-191102131906010.html>

<https://www.france24.com/en/20190402-landmines-take-growing-toll-afghanistan-conflict>

<https://www.voanews.com/south-central-asia/landmine-victims-afghanistan-increase-taliban-plants-explosives>

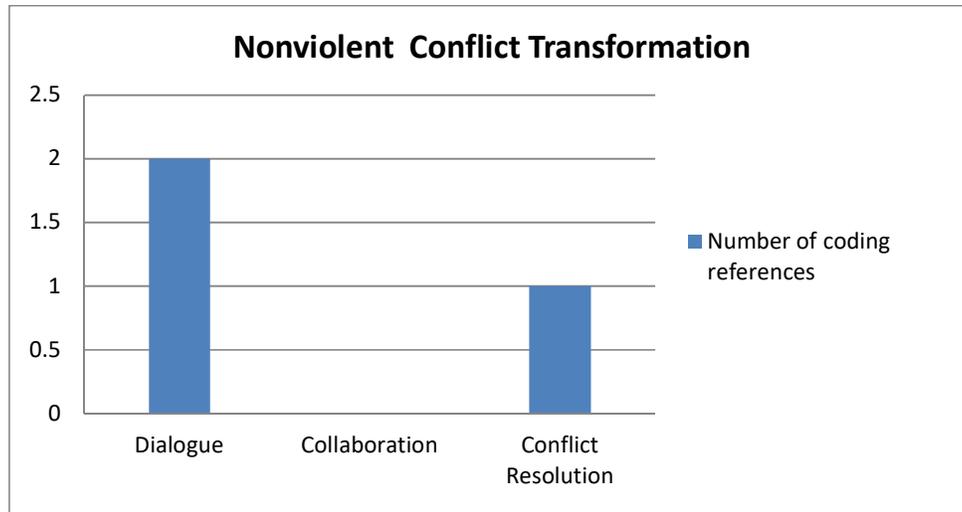


Figure 0.3: Nonviolent Conflict Transformation in Dari Language under AIRG

The Dari language textbook of AIRG contains three references (N=3) to nonviolence (1, 115, 146). These references concern dialogue (N=2), and one reference relevant to conflict resolution (N=1), but no references relevant to collaboration (N=0).

On page 1 and 115, two sentences are about helping people and also encourage students to consider dialogue when required:

Students in a group of five talk about mine danger (1).

Students in a group discuss helping people and share their conclusions with other students in front of the class (115).

Another sentence on page 146 tells students about respecting the law and the prevention of conflict. It says when we respect others' rights, we support the prevention of conflict.

We should respect others' rights. Since our rights and wellbeing are important for us, it is the same for others, who also value their rights and wellbeing. Therefore we should not do anything that harms others' rights or causes conflict and clashes (146).

This passage is coded under prevention of violence rather than under social justice as it talks about general rights and is more about respecting the law and the prevention of

conflict. For the purposes of this analysis, social justice, concerned with fairness, equality and human rights, but not rights in general, will be coded separately under Positive Peace.

4.2.1.3 Element Three: Positive Peace

Peace education emphasises creating positive peace (Harber and Sakade 2009).

Positive peace contributes to understand the nature and causes of conflict, the consequences of conflict and violence, and developing awareness about how to prevent violence (Harris and Morrison 2013). Positive peace aims at a long-term response to violence towards the accomplishment of equity and social justice in society (Galtung 1990; Grewal 2000; Bajaj and Chiu 2009; Kester 2010; Reardon 1988; Burns and Aspeslagh 1996). Content related to positive peace in school textbooks contributes to training students toward peaceful-mind and information. As mentioned in the theoretical framework session of this thesis, positive peace for this research includes six facets of positive peace which include wellbeing, peace bond, ecological responsibility, social justice, gender mind and prevention.

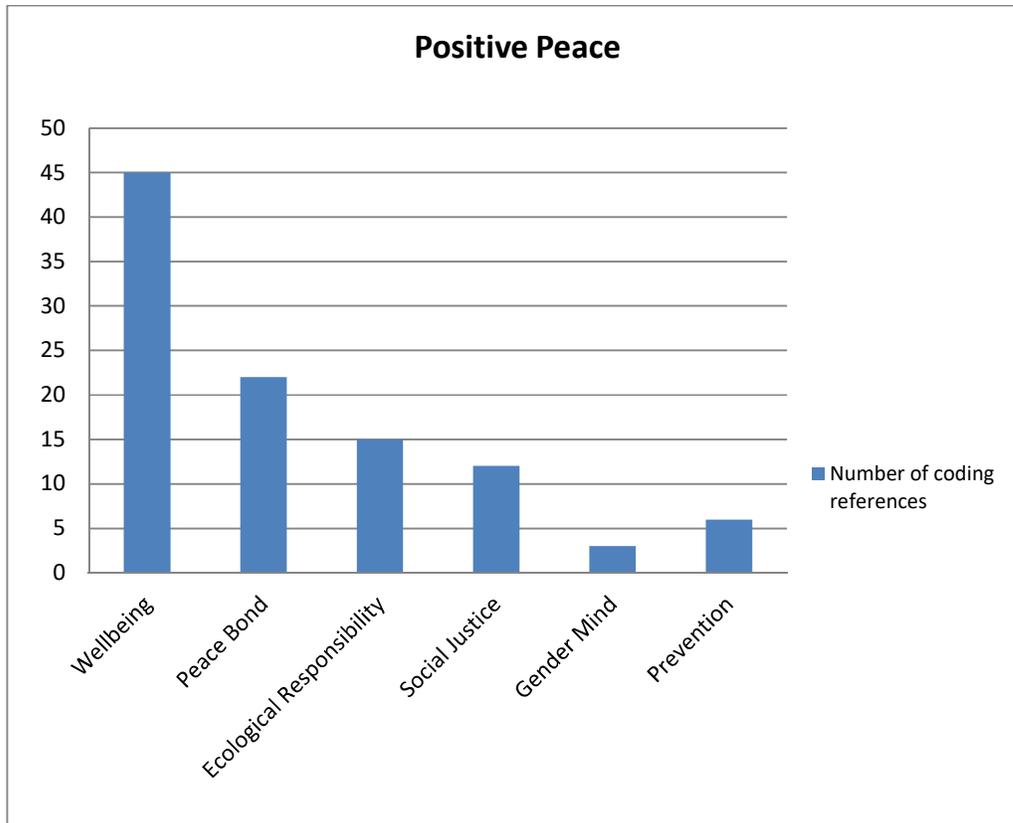


Figure 4.4: Positive Peace in Dari Language under AIRG

The Dari Language textbook of AIRG presents narrative content relevant to positive peace. There is information in this textbook that is relevant to all six elements of positive peace. Most of the references are to wellbeing (N=45), peace bond (N=22) and ecological responsibility (N=15), social justice (N=12), prevention of violence (N=6), with gender mind having the least coverage (N=3).

The graph above shows the number of coding references relevant to six positive peace facets. The references to wellbeing have been further analyzed to distinguish between four values; responsibility for oneself and the health of others, importance of health, caring and helping others' health, and physical exercise (see graph below).

Wellbeing

Wellbeing helps individuals to behave non-violently and contribute to harmonious relationship with others. Harmonious relationships and non-violent interaction among people play a significant role in the development of social values necessary for peace and the achievement of positive peace in a society (Kester 2010; Harris and Morrison 2013).

Wellbeing in this coding means self-wellness, and feeling responsible for one's own and others' health, the importance of health and caring about the health of others which contributes to the development of social values necessary for positive peace. In the context of Afghanistan where war has destroyed a lot of the infrastructure, caring about one's own and others' health needs is an important aspect of safety.

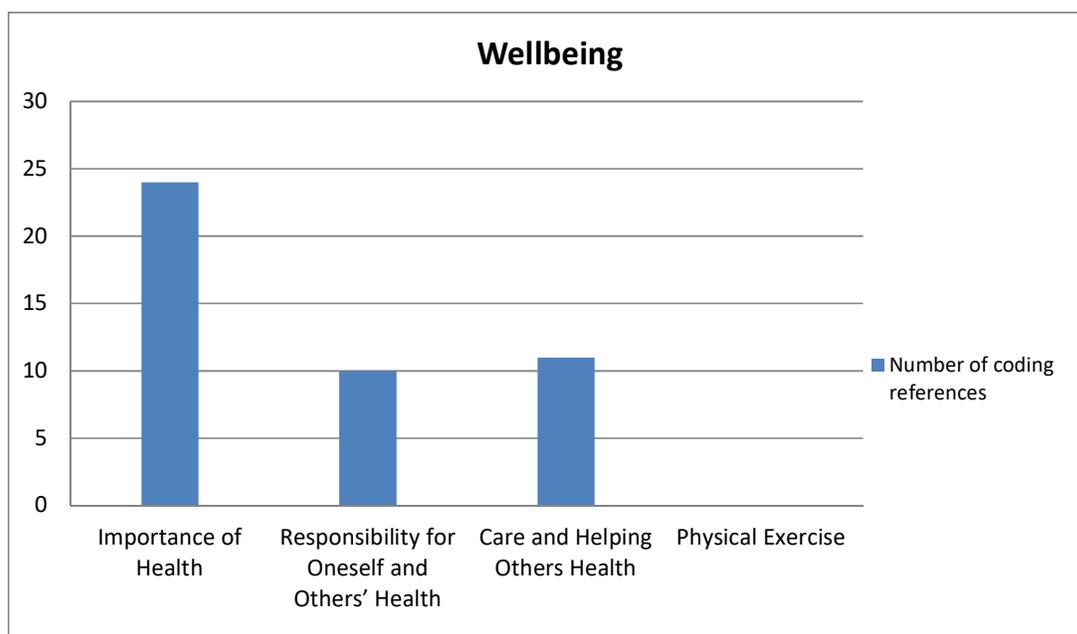


Figure 0.5: Wellbeing in Dari Language under AIRG

The highest number (N=45) of references to positive peace related to the value of wellbeing (25, 79, 80, 81, 82, 83, 84, 96, 98, 99, 114, 126, 127, 150). The references to wellbeing include taking responsibility for oneself and others' health (N=10), the importance

of health in life (N=24), caring for and helping with others' health (N=11), but there were no references to physical exercise as an important component of wellbeing.

Coding Note: There is an overlap between wellbeing and peace bond, particularly when it comes to elements of caring for and helping others. I have coded information about caring for and helping others related to health under wellbeing and caring for and helping others as kindness and empathy, not specifically related to health, is recorded under peace bond.

The importance of health is shown in the passage on the harmful effects of tobacco on page 150. It provides very useful and necessary information for students about the dangers of tobacco and similar addictive substances since childhood.

One day Farid's uncle who was busy with his business got sick. He had a cough and was very tired. His family was worried about his illness and arranged for him to see a doctor. The doctor understood that Farid's uncle was addicted to cigarette smoking. The doctor hospitalized Farid's uncle in one of the city hospital and prescribed the necessary medicine. Farid and his father went to the hospital to visit his uncle. The doctor shared information about Farid's uncle illness with Farid and his father. The doctor said that his illness is because of smoking tobacco consistently. Tobacco contains poison that through smoking infects the human body. Smoking tobacco causes mouth cancer, tuberculosis, and teeth stains. Today people know about the disadvantages of tobacco and smoking is not allowed in banks, hospitals, hotels, in buses, schools and offices.

This passage follows with discussion questions, which are designed to raise students' awareness of the dangers of smoking and addiction.

Teacher activity: read the text aloud and provide information about the disadvantages of tobacco to students.

Students activity: talk about the disadvantages of tobacco in groups.

Evaluation: do students understand the disadvantage of tobacco?

The narrative on page (71) teaches students about the importance of health. It tells students how important health is and mentions it as God's blessing.

Health and wellness is one of God's blessings. A healthy mind is in a healthy body. If a person does not have good health, he or she will face various problems. For example, if a person is sick, their mind will not work properly, they will not be able to distinguish between bad and good decisions, and cannot work or serve the family and community. So it is necessary for every individual to take care of their own health. Every individual has to keep their body, clothes and environment clean.

Another passage guides students to be mindful of nutrition and consider it a part of their responsibility:

Eating fruit and nuts maintains a person's good health; for example, an apple is one of the most valuable fruits for improving heart function. Dried fruits and nuts, just like fresh fruit, play a role in health: for example, almonds improve the nervous system. If these fruits and nuts are prepared

in a healthy way, eating fruits is very good for health. However, consuming spoiled fruit can be detrimental to health (81).

Fresh fruits like strawberries, grapes, apricots, peaches, pears, apples and figs, watermelons and melons and dried fruits and nuts, like raisins, walnuts, pistachio are good for health. Eating healthy fruit is advantageous for health (81).

The passage on page (126) instructs students to keep the home clean and also to be responsible for the outdoor environment, as well as caring for their own and others' health:

We all love to live in a clean environment. We should keep our home, street and our city clean. Some people do not pay attention to city cleanness; for example, they drop or throw waste into streams and along the side of streets, which makes the city unclean and causes various diseases in the environment. Therefore, we should not drop waste in the streams and streets. The teacher thanks the students and said, 'Dear students I am happy that you know about the importance of a clean environment and place a high value on this issue' (126).

Students are also taught to be responsible for their own and others' health in relation to the importance of water for health and hygiene:

Human and animal life depends on water and without water life is not possible for both humans and animals. We should keep water clean. If we

drink unclean water, it will be our enemy. Dirty water causes various diseases. Therefore, it is necessary to boil water before drinking. When the boiled water has cooled then it can be given to children. One other thing to keep in mind is that germs and dirt can easily be in water and makes it unclean for drinking. We have to keep the water supply clean (98).

Peace Bond

Peace bond means positive relationships characterized by kindness and empathy. Caring for and helping others out of kindness and empathy contributes to creating environment towards positive peace.

The Dari Language textbook of AIRG contains twenty-two (N=22) references to the value of peace bond (10, 75, 114,115, 130, 131). Texts discuss caring for others and encourage students to be kind and helpful to others. The narratives teach students how important parents, relatives, neighbors and community members are and that they should be cared for.

On page (10) the lesson is about respecting and caring for parents, and mothers in particular. The lesson encourages students to be compassionate to parents;

Care for and respect your mother, students learn how to care for and respect their mothers (10). Never forget your parents, whatever you have now is due to their efforts (75). In addition, discussion questions require students to present their ideas about parents' rights; *do you know (students) why mothers work hard for you?*

This discussion encourages students to consider that parents work hard for their children, have concern for their children's wellbeing, and what the responsibilities of parenthood are.

The narratives on page (114) promote students' understanding of the situation of others and encourage them to help needy people when required.

Objective of the lesson: students learn about ways of helping others and avoiding deception. In a city people faced a severe shortage of grain. After consultation, the older people of the city reached an agreement to seek support from benevolent people. Some supportive people helped to buy enough grain from other cities and distributed it among the needy people. A greedy person heard this news and he wanted to buy grain and sell it at a high price to the needy people and gain money in this deceptive way. The people who donated the grain became aware of the deception and told the greedy man; we bought the grain to help the needy people and not to make a profit (114).

Teacher activity: - encourage students to help people.

Students activity: students in a group discuss helping people, and sharing their conclusions with other students in front of the class (115)

These follow-up discussion questions by teacher and students in class are designed to empower students to talk about alternative ways of helping needy people.

The narrative on pages (130 and 131) encourages students to take care of the lives of others:

Always and everywhere, helpful and dedicated people sacrifice their lives to help others and rescue them from danger. Names of these dedicated people remain impressive for forever. In every country such honorable men

are seen. In our country Afghanistan, we have seen dedicated men and women, and also young people whose lives are exemplary models for us. Mohammad is a dedicated teacher who rescued his students from a fire incident.

When the class heater caught fire and some students were threatened by the fire, the brave and dedicated teacher risked his life and saved the students' lives. He survived but he got badly burnt. Such people make our nation proud. If we look to cities and villages we can see the names of these kind and dedicated people. We respect these honorable people and we try to be like them.

After the narrative, there are discussion questions to brainstorm the topic (131):

- *Teacher activity: read the text and talk to students about bravery, dedication, commitment and sacrifice.*
- *Discuss with students how the lives of dedicated people guide our lives.*
- *Students activity: read the text and have discussion on dedication in groups.*
- *In a group discuss empathy and dedication.*
- *Evaluation: do students learn about dedication and commitment?*

Social Justice

Social Justice means the presence of equality and human rights. Social justice is described as a response to structural and cultural violence and aims for equality and honouring human rights without discrimination or prejudice which is an essential prerequisite for achievement of positive peace (Harris and Morrison 2013; Galtung 1990). It contributes to diversity and respect for different cultures.

The Dari Language textbook under the AIRG contains twelve (N=12) references to social justice (6, 11, 146,147). The passages are on human rights, women's rights and respecting justice and equality in general. One entire lesson is related to human rights (146):

Objective of the lesson: students read, write about and understand human rights and how to respect human rights.

***Narrative:** Ahmad is a clever boy. If he does not have information about something, he asks his father. One day he heard about human rights from the radio, but did not understand the meaning. He asked his father during teatime what human rights are. His father, who is an educated person, listened to Ahmad carefully and praised his son for the good question and said: listen to me carefully, my son. Rights are the plural form of right and means justice and equality. Humans as social creatures have individual rights and social rights. We should respect others' rights. Since our rights and wellbeing are important for us, it is the same for others. They also value their rights and wellbeing. Therefore, we should not do anything that harms other's rights and causes conflict and clashes.*

This passage follows with discussion questions (147):

- *Teacher activity: give students information about human rights.*
- *Student activity: talk about rights in groups and say what rights are.*
- *In groups talk about parental rights, elder rights, neighbor rights and teacher rights.*
- *Evaluation: do students understand all about rights? Do students learn how to respect the rights of others?*

There are also sentences that refer to justice, equal rights and respecting human rights (6, 11). These passages are designed to improve students' understanding of human rights and encourage them to accept equality between men and women and also provide further information about justice:

- *Objective of the lesson: students read and write texts in order to learn about being an honest and faithful person and respecting justice and equality.*
- *God created all human being with equal rights (6).*
- *When we are assigned to any job and position, we should be honest and committed to justice and respect human rights (6).*
- *Teacher activity: Please give comprehensive information on mothers' and women's rights to students (11).*

Coding Note: These above passages are on human rights, women's rights and respecting justice and equality in general, and are coded under social justice rather than gender mind. Gender mind in this study means gender language and focuses more on the equal role of men and women or girls and boys.

Gender Mind

Awareness of gender or that humans comprise men and women with equal rights and equal roles without discrimination contributes as a response to structural discrimination and violence. Positive peace requires an environment where men and women are able practice their essential rights and roles equally with no discrimination. Gender for this code means gendered language and the equal rights and roles of men and women or girls and boys.

Other than the references above under social justice relating to women's rights, the Dari Language textbook of the AIRG has only three (N=3) sentences relative to gender mind in total (86, 138, 104).

On page (86) there is a sentence on the role of men and women.

In villages, men and women are working together on the farm.

On page (138) there is a reference to education for both men and women.

Learning knowledge is obligatory for men and women.

On Page (104) both a boy and a girl are named.

Hameed's father bought three books for Nazia and Hameed. (Nazia is a female name and Hameed is a male name).

Although there are only these three sentences relevant to gender mind in the textbook, there is some other evidence that schooling for both girls and boys is being considered. For example, the image on page (46) of the Dari language textbook demonstrates that there is an assumption that going to school is necessary for both girls and boys. The image shows a boy and a girl with their books and school bags.

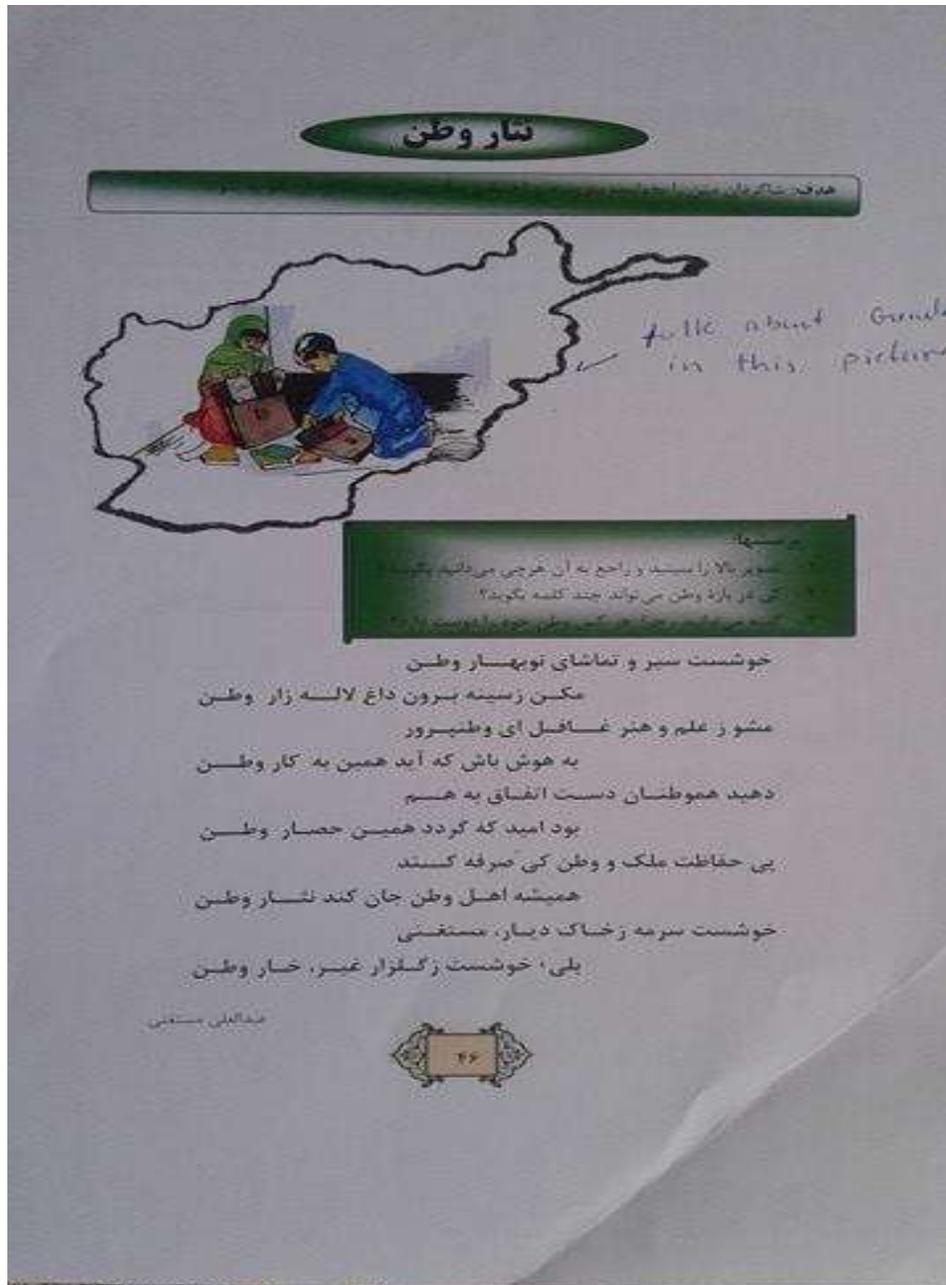


Figure 0.6: Textbook Image (Gender in Schooling)

Besides the above picture, one lesson of this textbook provides an example of a letter from a female student to her parents (110). Considering that a letter from a girl student to their parents generally means that schooling is considered essential for both girls and boys,

this shows there is an intention by education actors in Afghanistan to include girls in the education. In this context, this lesson of the textbook is generally relevant to gender mind.

P110:

Letter to mother,

Objective of the lesson: students read and write the text, learn how to write a letter.

Question: Have you ever written a letter to anyone?

Date:

Dear Mother,

Greetings.

I kiss your hand from far way and send you my respects with all my heart. I hope you are well and happy. I am well till writing this letter.

Dear Mother, I assure you that I am trying my best to study hard. I attend school on time. I try to learn the lessons very well, and make myself and you proud. Our final exams will be soon, hopefully after the exams and announcement of the result I will come home to see you. Please do not worry about me.

Your daughter

The following image is the Dari text of this letter.

نامه به مادر

هدف: دانش‌آموزان را به نوشتن نامه تشویق و ترویج دهد و مهارت‌های نگارش را در آنان تقویت کند.



پرسش:
۱- آیا شما گاهی به کسی نامه نوشته‌اید؟

مادر عزیز و مهربانم السلام علیکم،

تاریخ: _____

از راه‌های دور دست‌هایت را میبوسم و احترامات قلبی خود را تقدیم می‌کنم. امید، زنده‌گی شما به خوشی و خوبی بگذرد. من هم تا تحریر این نامه صحت کامل دارم.

مادر عزیز!

خاطر جمع باشید که من در در سهای خود کوشش زیاد می‌کنم. در اول وقت به مکتب حاضر می‌باشم. من تلاش دارم درس‌های خود را خوب یاد داشته باشم تا باعث سربلندی خود و شما گردم. امتحان سالانه ما نزدیک است انشاءالله بعد از اعلان نتایج به دست بوسی شما حاضر خواهیم شد از طرف من خاطر جمع باشید.

(دخترتان)



Figure 4.7: Textbook Image (Female Student)

The cover page of this textbook also pictures a class of female as well as male students. It shows that education for both boys and girls is important, and schools are for both sexes to receive education equally.

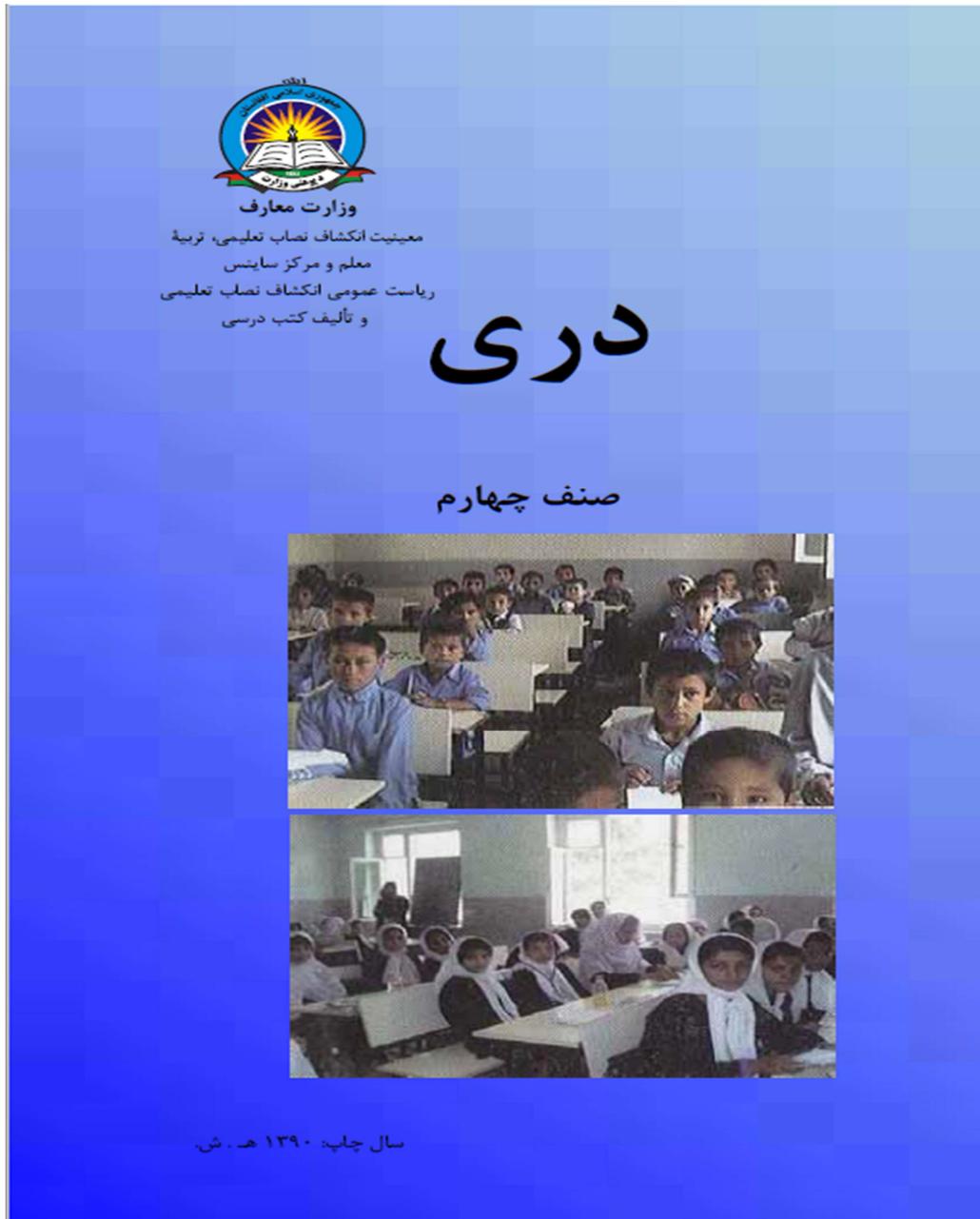


Figure 4.8: Textbook Image (Boys and Girls in School)

Ecological Responsibility

Ecological responsibility and positive use of natural resources and care about environment is an important part of positive peace (Bajaj and Chiu 2009). If students in school learn to care about their environments and natural resources as their responsibility, they can contribute to this aspect of positive peace from childhood.

Three lessons of this textbook are relevant to ecological responsibility and positive interaction of humans with natural resources and the environment.

A lesson of the textbook of the AIRG is about the benefit of trees in human life and the maintenance of trees (20), a lesson on natural resources and maintenance of forests (48), and a lesson on tree plantations and students' contribution to the plantation process (120). These lessons include fifteen references (N=15) to ecological responsibility. The lesson narratives enhance students' awareness of natural resources and their benefits for human life. The text also provides information on human responsibility for maintaining natural resources.

The lesson on the benefits of trees discusses the advantages of trees for human life that include the contribution of trees to clean air, trees and fruit, and the uses of wood:

Trees are very good for human life. In a place where there are trees there is clean air. Clean air is good for human health. The leaves of trees clean the air, which is necessary for human and animal health.

In addition, places where there are many trees are green and have much rain, which prevents drought. The other benefits of trees are their harvests that produce different kinds of fruits. From the wood of trees people make chairs, desks, doors and windows and it is also important to mention the use of wood for making paper (20).

Another lesson narrative is based on forests as a natural resource and the need to maintain them.

The objective of the lesson is to give students information about natural resources and maintaining forests (48).

This story gives students information about the country's natural resources and their benefits.

Forests are one of the best resources of the country and people use forest fruits and wood. In regard to this topic, read Shela and her uncle's story: Shela's uncle works in a forestry project in Paktika province. He was on vacation in Kabul and brought some pine nuts for his niece as a gift. Shela asked her uncle for information about natural forests and pine nuts in Paktika Province. Shela's uncle said that Zadran, Mangle, Jaji, Samcanai, Jani Khil, Orgon and Jaji Maidan Mountains have natural forests in Paktika province. These forests have pistachios, pine nuts, and oak trees. These forests contribute to clean air and the beauty of the province. People in Paktika decided whenever they cut down a tree, to plant more trees to replace it and ensure that natural resources are well maintained.

Prevention

Prevention refers to skills and techniques to resolve conflict non-violently or before violence starts. The Dari Language textbook of the AIRG includes six references (N=6) relevant to the prevention of harm (100, 101). A lesson narrative discusses the danger of mines and how to keep oneself and others safe from this danger.

Arash is a clever and cautious boy. One day he went to the village and he wanted to walk to the hill, but on the way he saw two dead sheep. Arash recalled what his teacher had told them in the class; his teacher informed them if you see a dead body in the hills and pastures be cautious as there may be a mine. You step back and return the same way you came to that place. Arash returned the same way he went there and arrived at a public street. When he reached the public street, he informed the police and they went to the hill and found that there were mines. The police thanked Arash for informing the police in time and said to Arash, if we have clever boys like you in the country we will always be successful in our work (100).

This lesson is also followed by teacher and student discussion (101).

Teacher activity: read the text aloud and give necessary information about the danger of mines.

Coding Note: As mentioned on page 3, I recorded this narrative on mine explosion under recognition of direct violence. I record the same narrative here under prevention, as it deals with how to keep oneself and others from mine danger. It talks about preventing mine explosions, which are regarded here as violence. It teaches students to inform the police when they recognize a mine and how to prevent mine explosions.

4.2.1.4. Discussion of Dari Language Textbook of AIRG

The content of the Dari language textbook of the AIRG as part of the current school curriculum for Class 4 has references related to all eight elements of peace education that have been defined in the theoretical framework of this thesis. Some of the text content demonstrates more thorough coverage of certain elements of peace education. For example,

there is an entire lesson on ecological responsibility, and three lessons²⁴ on wellbeing, which shows consideration of these aspects of peace education in the curriculum.

However, the element of positive peace that receives the least coverage in the text in comparison to the other five elements of positive peace (peace bond, wellbeing, social justice, ecological responsibility and prevention) is that of gender mind, or equality for girls and boys, women and men. While some of the images show girls and boys, there is very little reference in the text. This means that the notion of gender and education for girls and boys has been considered but not operationalized well into the book's content. So while there is some reference to women's and girls' rights, there is little else that indicates that females are considered throughout the rest of the textbook. The implication is that education is mainly intended for boys.

The content of the Dari textbook of AIRG relevant to the peace education elements are not covered comprehensively. However, it should be born in mind that this is the first effort to develop new textbooks with narrative about peace education values that are part of a practice in developed countries globally. The content on wellbeing in the Dari textbook of AIRG is primarily narratives, but provides practical information for students in Class 4 of school in Afghanistan. For example, the textbook contains good narratives on wellbeing which includes importance of health, importance of clean environment and being mindful of nutrition. Similar content related to prevention of harm, nonviolence, peace bond, social justice and ecological responsibility are presented in basic stories but are targeted at the relatively young children of Class 4. For instance, a girl in Class 4 learns to be responsible for a clean environment or to be mindful of nutrition. This can be a practice in the family with her siblings or with her illiterate mother which contribute to whole family wellbeing.

²⁴ A lesson of this textbook covers two pages of text including discussion questions.

Similarly, if a boy learns good things about keeping natural resources at school, he can practice it in his house. While these can be seen as gender specific lessons, it is also necessary learning for students in Afghanistan. As Harris claims, peace education content needs to be flexible in order to address concerns of peace at the national or international levels (Harris 2009). These lessons even with basic narratives are appropriate for students and can contribute to positive peace in long-term in Afghanistan.

4.2.2 Findings of the Algebra Subject Textbook

The analysis of the Algebra textbook of the AIRG for Class 4, dated 1390 (2011), involves a comprehensive and detailed examination of 104 pages, which contains 39 lessons.

This textbook consists of main calculation lessons with follow up practices, evaluation questions and homework questions. These homework questions are phrasal questions (questions in the form of narrative). The content of these questions addresses different topics. For example, the first question on page 9 of the Algebra textbook is about a pilgrimage (Hajj),²⁵ and the third question on the same page is about the immunization of children.

***First question:** In the year 1383 (2004), 18540 people and in year 1384(2005), 21250 people from the country went to Mecca for Hajj. How many people from our country went to Mecca for Hajj in the two years of 1383 and 1384? (9)*

²⁵ Hajj is the Muslim pilgrimage to Mecca at Saudi Arabia that takes place once every year.

***Third question:** A group of vaccinators immunize 25980 children in the first week and 28645 in second week. Please calculate how many children have been immunized in two weeks? (9)*

This empirical evidence or narratives of algebra questions could have been an opportunity to integrate peace education elements, but there is very little such content. The only peace education elements identified throughout this textbook relate to wellbeing and gender mind.

4.2.2.1 Element One: Recognition of Violence

The Algebra textbook of the AIRG Class 4 for the current curriculum contains no references (N=0) related to recognition of violence. There is no text related to recognition of cultural, structural or direct violence.

4.2.2.2 Element two: Nonviolent Conflict Transformation

The Algebra textbook of the AIRG also contains no references (N=0) to nonviolent conflict transformation. There is no reference in the text that relates to nonviolence in the content of algebra narrative questions.

4.2.2.3 Element Three: Positive Peace

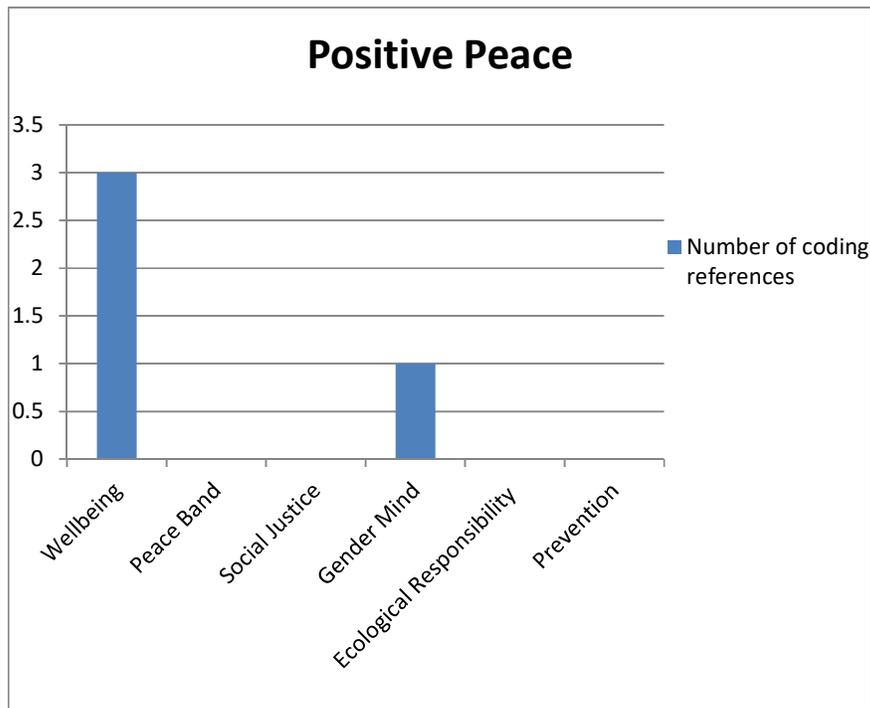


Figure 4.9: Positive Peace in Algebra under AIRG

The Algebra textbook of AIRG does present four references (N=4) to positive peace. There are 3 (N=3) that are relevant to wellbeing (9, 12, 15), and one reference (N=1) to gender mind (12). This textbook has no references to the other four elements of positive peace: ecological responsibility, prevention, social justice and peace bond.

Wellbeing

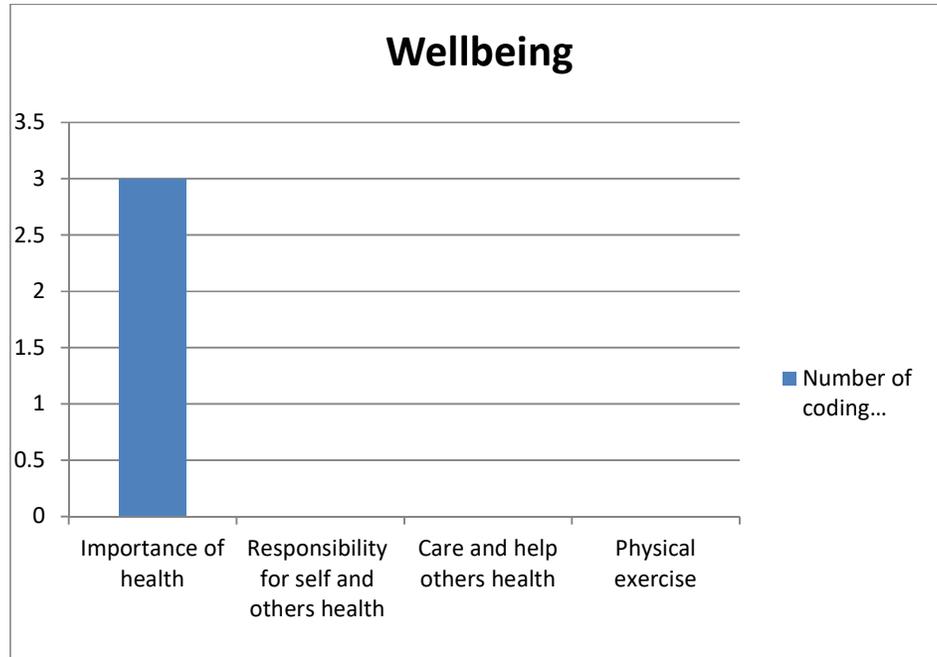


Figure 4.10: Wellbeing in Algebra under AIRG

The references to wellbeing include the importance of health (9, 12, and 15), but there is no reference to responsibility for self and others' health (N= 0), no references to caring or helping others' health (N= 0) and no references to physical exercise (N=0).

References to the importance of health are the questions that provide information on child immunization.

A group of vaccinators immunize 25980 children in first week and 28645 in second weeks. Please calculate how many children have been immunized in two weeks? (9)

In a village 24720 children should be immunized. If the vaccinators immunized 13199 of them, how many are left? (12)

A group of vaccinators immunized 540 children in one day. Please calculate how many children will be immunized in 15 days? (15)

Gender Mind

The Algebra textbook of the AIRG has one question related to gender mind (12). A question on page 12 of this book deals with boys' and girls' admission to school:

4340 students received admission in a primary school. If 1350 of them are boys, how many of them are girls?

Besides the calculation, this question narrates the integration of boys and girls in schooling, providing students with the idea that education is important for both girls and boys.

4.2.2.3 Discussion

The Algebra textbook of the AIRG dated 1390 (2011) contains questions for students' practice. These question narratives are an opportunity to integrate aspects of peace education into the content of the textbook, but this textbook has only three brief references related to wellbeing as one element of positive peace. There is one brief reference to boys' and girls' education that reflects the gender mind value.

This analysis demonstrates that peace education is integrated into the Dari Language textbook used for the current Afghanistan school curriculum, and all eight elements of peace education are covered to some extent. However, the textbook for the subject of Algebra has very limited reference to topics that relate to peace education. So while there has been an attempt by the Afghanistan Islamic Republic Government (AIRG) to incorporate peace

education related content into the school curriculum, this is not reflected in all subjects, and there is certainly room for improvement. The content of questions narratives could quite easily have texts related to the importance of fruits for health which is relevant to wellbeing value. For example, “there are 10 apples on the table for 5 children, if we divide the 10 apples to the 5 children, please calculate how many apples are there per child?” This is an example and this question can be elaborated more in follow up question, like why is it important for children to have an apple almost every day etc. Another example for environmental responsibility could be to question narratives on the importance of trees and forests, and there could be more text related to gender that would be helpful for children’s learning about positive peace.

4.2.3 Summary

The Dari language textbook under the AIRG has references relevant to all eight elements of peace education that have been defined for this study’s theoretical framework, but the Algebra textbook has very limited reference to topics that relate to peace education

4.3 Section 2: Findings of School Textbooks under People’s Democratic Party of Afghanistan Government PDPA 1978 - 1992

This section covers the analysis of two school textbooks (Dari language and Algebra) under the PDPA.

4.3.1 Findings of Dari Language Subject Textbook of the PDPA Government (Communist Regime)

The analysis of the Dari language textbook dated 1363 (1984), used as part of the school curriculum of PDPA government, involved a comprehensive and detailed examination of 147 pages, containing 40 lessons. Each lesson of this textbook starts with a grammar lesson on the Dari language, followed by practice of the lesson by reading and writing of sentences relevant to the grammar lesson.

Every lesson has a follow-up section for students to practice the main idea of the new lesson which includes students' assignments. The lesson and follow-up part contain sentences and a short narrative, story or poems. Each sentence and narrative is on a different topic, such as information about the country's culture, an introduction to a local poet, the importance of health and nutrition, or advice on good behavior and character.

4.3.1.1 Element One: Recognition of Violence

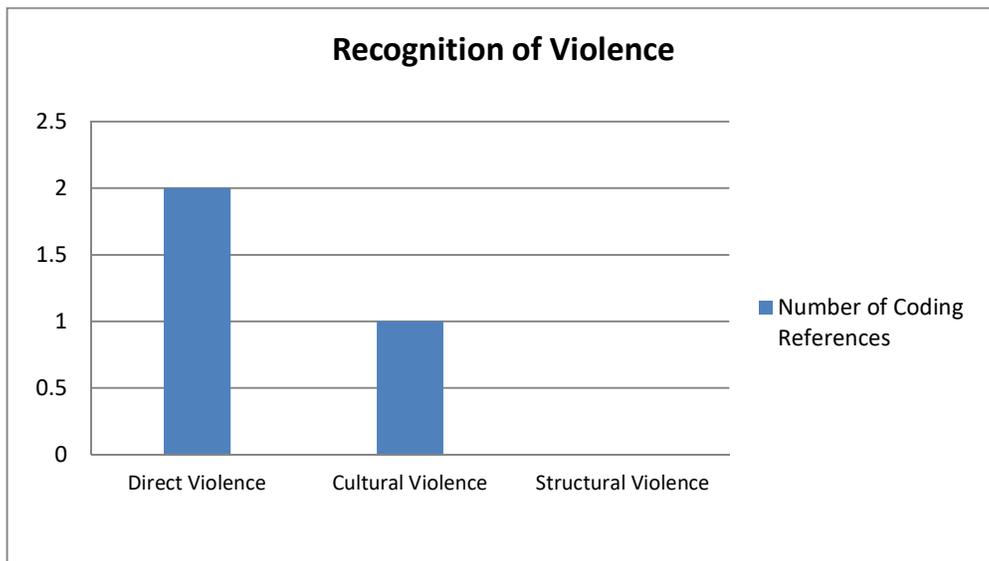


Figure 4.11: Recognition of Violence in Dari Language under PDPA

The Dari language textbook of the PDPA contains no references relevant to recognition of structural violence, but there is a short paragraph that refers to direct violence in the passage on page (56), and also a sentence as an example of cultural violence on page (101), that informs students about oppression and truth. In total, there are three (N=3) references to recognition of violence, with two references relevant to direct violence (N=2) and one relevant to cultural violence (N=1).

Salma's mother beat Salma and said, why did you beat your sister? Your sister is younger than you, and you should not beat her. Salma was crying and said to her mother, I am younger than you. Why you are beating me?
(56)

Mazdak disliked oppression and was courageous in teaching about the truth (101).

4.3.1.2 Element two: Nonviolent Conflict Transformation

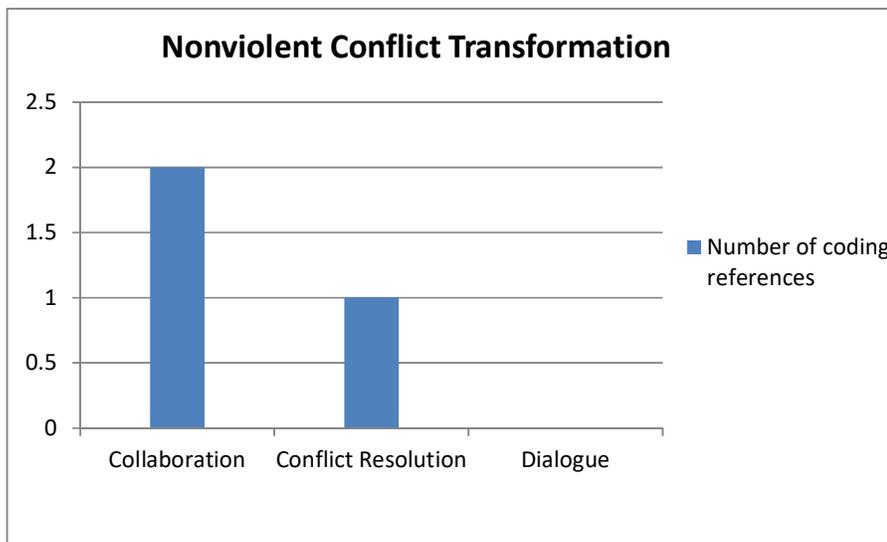


Figure 4.12: Nonviolence Conflict Transformation in Dari Language under PDPA

The Dari language textbook of the PDPA contains three references (N=3) related to nonviolent conflict transformation (1, 93, 132). These references are in a general passage that encourages nonviolence, as in collaboration (N=2) and conflict resolution (N=1). There are no (N=0) references to dialogue.

A sentence on page (1) talks about cooperation with classmates with the statement: *Cooperation with classmates is good.*

The passage on page (132) urges peace and collaboration for development among countries to help with development worldwide: *Peace and solidarity among countries provides development and progress in the world.*

On page (93) of the textbook a statement urges students to be nonviolent in their life when faced with problems: *Those who struggle well with problems in their life will have a good and happy life.* (In the Dari language, ‘struggle’ refers to non-violent struggle)

4.3.1.3 Element Three: Positive Peace

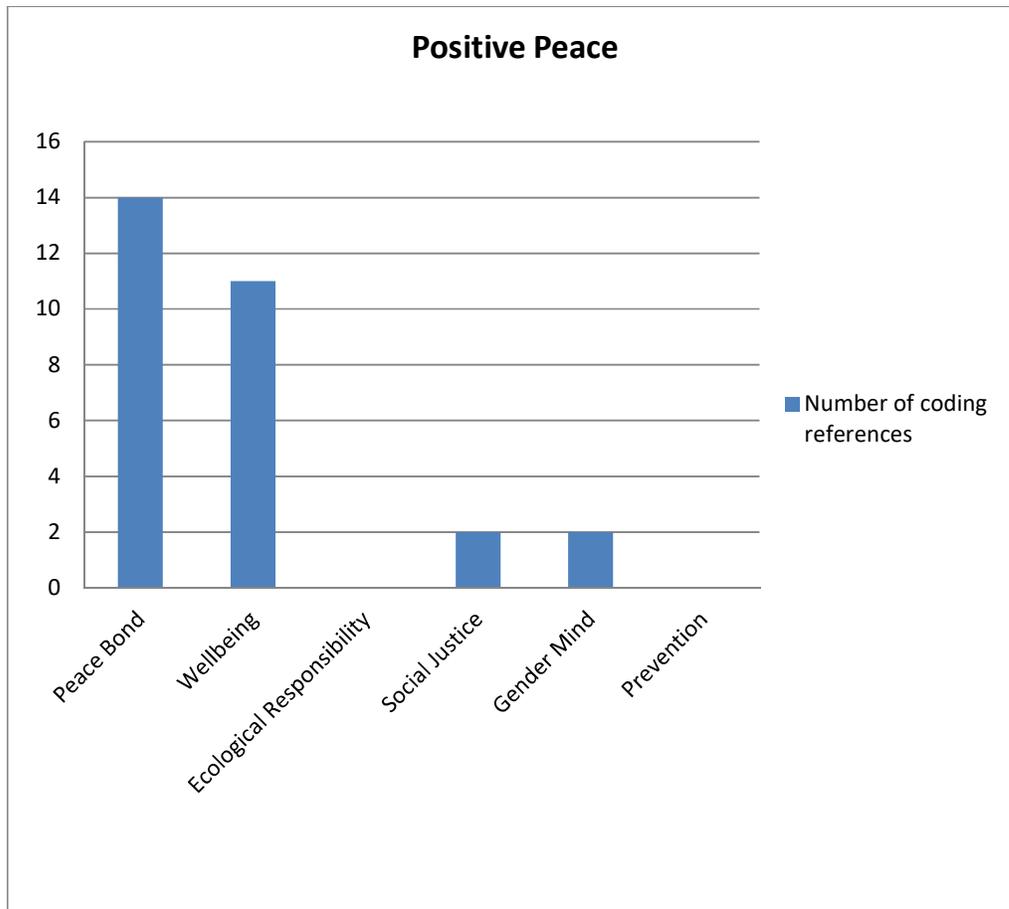


Figure 4.13: Positive Peace in Dari Language under PDPA

The Dari Language textbook of the PDPA presents narrative content relevant to positive peace, with a total of thirty references (N=30). The narratives contain references relevant to four elements of positive peace. Most of these references are related to peace bond (N=14), followed by wellbeing (N=12), with only two (N=2) references for each of social justice and gender mind. There are no references (N=0) to prevention or ecological responsibility.

The graph below shows the number of coding references relevant to the six positive peace values: wellbeing, peace bond, social justice, gender mind, ecological responsibility and prevention. A separate graph will provide details on wellbeing's four values: responsibility for oneself and health of others, importance of health, caring for and helping others and physical exercise.

Wellbeing

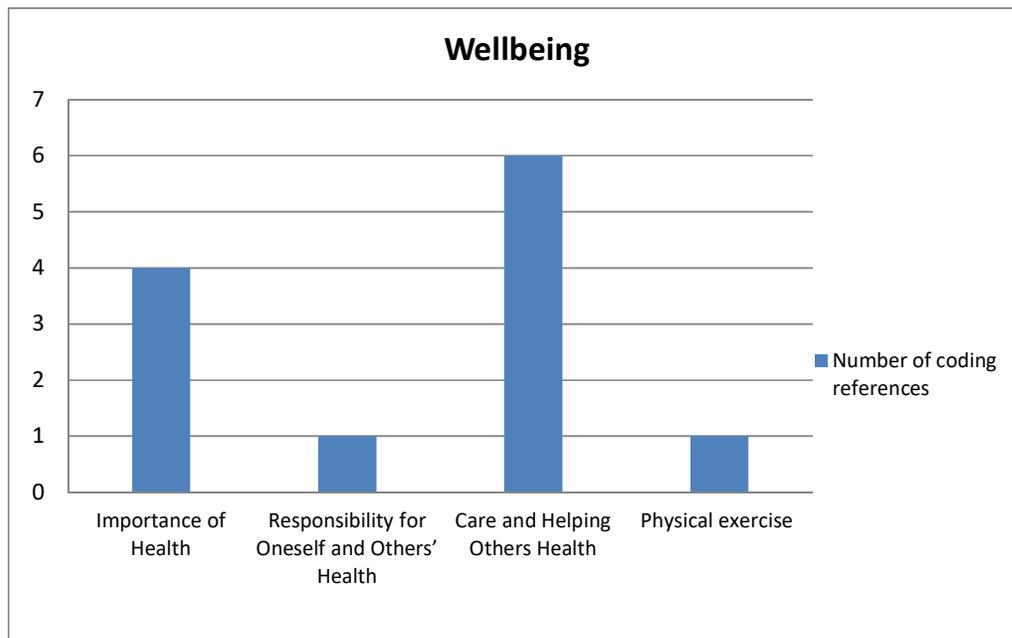


Figure 4.14: Wellbeing in Dari Language under PDPA

The Dari Language textbook of the PDPA contains twelve references (N=12) relevant to wellbeing (5, 14, 68, 77, 42, 79, 22, 36, 47, 81, 108) that include taking responsibility for

oneself and others' health (N=1), the importance of health (N=4), caring and helping others (N=6) and one reference to physical exercise (N=1).

Pages 5, 14, 68, and 77 contain sentences that remind students of the importance of health.

- *The eyes are a very important part of the body.*
- *If you experience insomnia you need to see a doctor immediately.*
- *I go to hospital because I have eye pain.*
- *Chewing your food well is good for digestion.*

Passages on pages (42, 79, 22, 36, and 47) guide students to be mindful of nutrition and hygiene and consider it as their own responsibility.

- *Eating vegetables is good, but they should not be eaten unwashed.*
- *Drinking unclean water make us sick.*
- *Do not drink unclean water.*
- *Eating vegetables is good for the health.*
- *Some girls and boys are not cautious with hygiene and eat unwashed fruit that make them sick.*
- *Eating fresh food is good for health.*

The passage on page (81) urges students to do cleaning at home as a responsibility to themselves and in order to care for the whole family's health.

Cleaning: Dear Students! Cleanliness is good. Please keep your home clean, open your windows for fresh air and sunshine. Sunshine is very good for health. There is a saying; in a room that sun comes in, the doctor will not come. In addition, you need to take care to prevent mosquitoes from coming through the open window.

Physical exercise is an important part of wellbeing value and there is one reference (N=1) to this on page 108 of the Dari language textbook.

- *Sport and exercise make people strong.*

Peace Bond

There are fourteen (N=14) references relevant to peace bond, more than any other element of positive peace, in the Dari language textbook of PDPA (2, 4, 11, 15, 17, 19, 99, 101, 103, 123, 133, 134). The texts encourage students to be kind and helpful to others. The narratives teach students how important it is to take care of parents, relatives, neighbours and people in the community.

On pages 11, 15 and 123, the passages are about respecting and caring for parents, teachers and siblings.

- *A good girl helps her mother at home.*
- *Please help your parents at home.*
- *Manizha helps her mother*
- *Students must respect their parents and their teachers.*
- *Hoshang is kind to his brothers.*

The narratives on pages (99 and 133) promote students' understanding other people's situations and helping them when required.

Waheed and Farid are close friends. One day they wanted to walk along a crowded street and noticed that a blind man was standing in the middle of the street. Waheed is a kind and caring boy. He ran and helped the blind man to cross the street, and asked him where he wanted to go. The blind man said that he was going to his home and appreciated Waheed's help.

The statements on pages (2, 17, 19, and 134) encourage students to be kind and supportive to their classmates and friends. These sentences also include information on honesty and social responsibility. Students are urged to care about others as acts of social responsibility, and as a contribution to society's development.

- *Friendship is like a precious gem and it keep hearts bright. Whenever the light of love goes off in our hearts, life will be tragic. Someone who has no good friend will feel lonely. Life is nothing but friendship and love.*
- *In friendship disloyalty is not good.*
- *Honest people always get respect.*
- *Helping and supporting each other is our social responsibility.*
- *Helping each other contributes to development and progress in our society.*

On page 101, there is an article about the good behavior and compassionate personality of a famous man, Mazdak. This is a model of good character for students to study.

Mazdak was a wise and clever man. He displayed good behavior with people: he helped farmers, was generous to women and loved children. People also loved Mazdak because he was a kind and brave man. Mazdak disliked oppression and was courageous about teaching about the truth.

Social Justice

The Dari Language textbook of the PDPA contains two (N=2) references to social justice (102). The passages are about respecting equality and justice, equal rights for all humans, and are against oppression.

Mazdak said: Work is the principle of life so anyone who works has the right to live in peace and those who do not work should not make problems for others' rights. All people are equal and brothers to each other, and one person should not be a burden to another (102).

Gender Mind

The Dari Language textbook of the PDPA has only two references relevant to gender mind in the whole book (N=2). This textbook has one short story and one sentence concerning women's rights and roles (13, 103). Although the two references to gender mind are not adequate for an entire book, they present a meaningful understanding of women's rights and equal rights for men and women.

On page (13) there is a sentence on the role of men and women in work. It is one short sentence, but the meaning of this short text is the recognition that women can work, like men. *Our sisters are working besides their brothers.*

Page (103) contains a passage on equal rights of men and women. This is a very clear and strong statement on women's rights. In a male-dominated society like Afghanistan, addressing woman's rights with a clear and strong message is significant.

Mazdak was saying: Women and men have equal rights. So women should not be men's servant, and men should not consider women as their servant. Mazdak's words stirred up farmers, woman and youth, and they spoke with one voice.

Ecological Responsibility

The Dari Language textbook of the PDPA includes no references relevant to ecological responsibility. The entire book does not have any content related to ecological responsibility.

Prevention

There are no references (N=0) in the Dari Language textbook of the PDPA government relevant to prevention. Prevention is an important aspect of positive peace, but it is not considered in the content of this textbook.

4.3.1.4 Discussion on Dari Language Textbook

The content of the Dari language textbook for the school curriculum for Class 4 under the PDPA government touches on six of the eight elements of peace education that have been defined in the theoretical framework for this study; two references to the recognition of violence, three references to nonviolence, fifteen references to peace bond, eleven references to wellbeing, two references to social justice, and two references to gender mind. The empirical evidence demonstrates very few references to the six elements of peace education and no references to the elements of positive peace, ecological responsibility or prevention.

However, in addition to the peace education elements there was a lot of discussion that provided explicit political messages and ideological instruction to the students, which is contrary to peace education. There were eleven (N=11) references (13, 50, 53, 54, 105, 106, 109, 138) throughout the book that are political statements in favor of the PDPA government. The People's Democratic Political Party, supported by the Soviet Union, took over power in 1978 through a military coup, and Nour Mahammad Taraky, the leader of People's Democratic Party of Afghanistan (PDPA) became the president of Afghanistan (Baiza 2015; Tanin 2005). This regime change was called the "Saur Revolution" by the PDPA government, and there are many statements in the Dari language textbook regarding this

revolution. These statements do not seem to have any particular relevance to the content, but seem to be imposed or inserted into the textbooks.

The sentences on pages 17, 52, 105, 50, 54, and 138 provide students with statements pertaining to the Saur Revolution.

- *All revolutionary youth are together in strength.*
- *This year we celebrate the revolution's anniversary.*
- *Long live the revolution!*
- *Revolutionary youth keep your ranks tight.*
- *A new stage of development of the Saur Revolution started on Jadi 6th 1358(1980).*
- *The second stage of the Saur Revolution started on Jadi 6th 1357 (1979).*
- *We do not forget the memory of Jadi 6th of 1358 (1980).* (Memory of Jadi 6 means the Saur Revolution).

On pages (106, and 109) are references to the memorial of martyrs of the Saur Revolution.

- *Eternal Glory to the brave martyrs of the homeland who in the fight against the enemy of Saur Revolution sacrificed their lives.*
- *Long live the memory of martyrs of the revolution.*

On page (106) women are encouraged to contribute to the Saur Revolution.

- *Brave homeland women, participate in social, political and economic affairs in the country and solidify the achievement of the Saur Revolution.*

So although there are references that can be counted as peace education in the Dari textbook under PDAP government, these 11 very explicit political references demonstrate that PDPA used the textbooks also for political propaganda, to encourage students to support the PDPA regime and its ideological teachings.

4.3.2 Findings of the Algebra Subject Textbook of PDPA Government

The analysis of the Algebra textbook of the PDPA government dated 1361 (1982) for the school curriculum of PDPA government involves a comprehensive and detailed examination of 216 pages, which contain 173 lessons.

This textbook consists of main calculation lessons with follow-up practice. Each lesson contains questions for students to consider. The content of these questions relates to topics that are relevant for knowledge about growing food, but this has not been coded as peace education elements for this thesis framework.

For example, for lesson 6 on pages (10 and 11) of the textbook the narrative questions are about calculation.

Question 2: A farmer harvested 4 tons of corn from his land. 1300 kg of it is wheat and the amount of barley is 500 kg less than that of the wheat, and the rest of it is rice. Please calculate the amount of rice and barley (11)

Page (14), lesson 9, question 4: A farmer harvested 3 tons of potatoes and 675 kg of tomatoes from his land. He sold potatoes for 4 Afs per kg and tomatoes for 3 Afs per kg. He paid 220 Afs in tax from the total amount. Please calculate how much money the farmer has?

4.3.2.1 Element One: Recognition of Violence

The Algebra textbook of the PDPA for Class 4 contains no references (N=0) to recognition of violence. This textbook has no text related to the recognition of cultural, structural or direct violence.

4.3.2.2 Element two: Nonviolent Conflict Transformation

The Algebra textbook of PDPA contains no references (N=0) to nonviolent conflict transformation, or text related to nonviolence in the content of algebra narrative questions.

4.3.2.3 Element Three: Positive Peace

The Algebra textbook of the PDPA presents no references (N=0) relevant to positive peace. This textbook has no references to the six elements of positive peace: peace bond, wellbeing, social justice, gender mind, ecological responsibility and prevention.

4.3.2.4 Discussion of the Algebra Textbook

The Algebra textbook under the PDPA was completely free of any references that could be considered relevant to peace education.

4.3.3 Summary

The content of the Dari Language textbook Class 4 under the People's Democratic Party of Afghanistan (PDPA) government has very few references to six elements of peace education, but there are references throughout the book that are statements in favor of the PDPA government. The Algebra textbook under the PDPA government contains no references related to peace education elements.

4.4 Section 3: Findings of School Textbooks under the Islamic State of Afghanistan Government ISAG 1992-1996

This section covers the analysis of two school textbooks (Dari Language and Algebra) under the ISAG.

4.4.1 Findings of the Dari Language Subject Textbook of ISAG (Mujahedeen regime)

The analysis of the Dari language textbook dated 1370 (1991) for the school curriculum for Class 4 under the Islamic State of Afghanistan Government (ISAG) involves a comprehensive and detailed examination of 143 pages, which contain 46 lessons.

In each lesson there is a follow-up part as students' practice, repeating the lesson's theme and evaluation questions for students and teacher discussion. In addition, each lesson includes questions and writing assignments or homework for students. This textbook also contains group activity for students for some of the lessons.

According to the Dari language textbook instructions, the teacher teaches the lesson text and then repeats the main idea of the lesson through students' practice questions and evaluation questions. Students also repeat the lesson's main idea through written homework assignments.

4.4.1.1 Element One: Recognition of Violence

The Dari language textbook of ISAG for Class 4 contains no references (N=0) to recognition of violence. This textbook does not have any text related to the recognition of cultural, structural or direct violence.

4.4.1.2 Element two: Nonviolent Conflict Transformation

The Dari language subject of ISAG contains no references (N=0) relevant to nonviolent conflict transformation. This textbook's entire content does not include any passage on nonviolence.

4.4.1.3 Element Three: Positive Peace

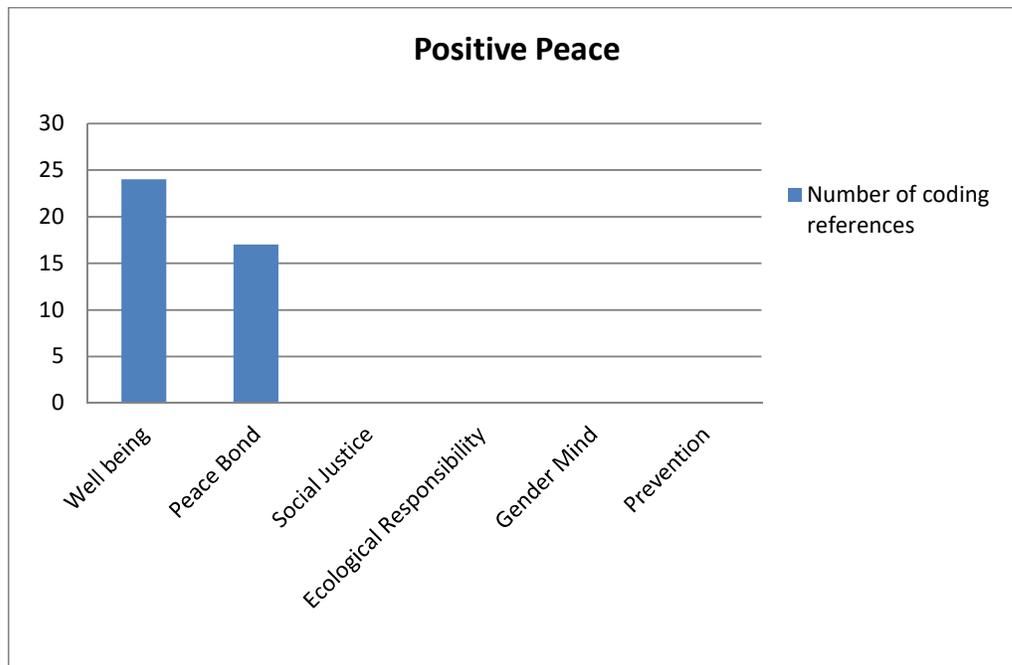


Figure 4.15: Positive Peace in Dari Language under ISAG

The Dari Language textbook of the ISAG does present narrative content related to positive peace. There are forty one (N=41) references to positive peace, covering only two of its elements, wellbeing (N=24) and peace bond (N=17). More of the references are related to wellbeing.

The above graph shows the number of coding references relevant to six positive peace values: wellbeing, peace bond, social justice, gender mind, ecological responsibility and prevention. A separate graph will provide details on wellbeing's four values: responsibility for oneself and others, importance of health, caring and helping others and physical exercise.

Wellbeing

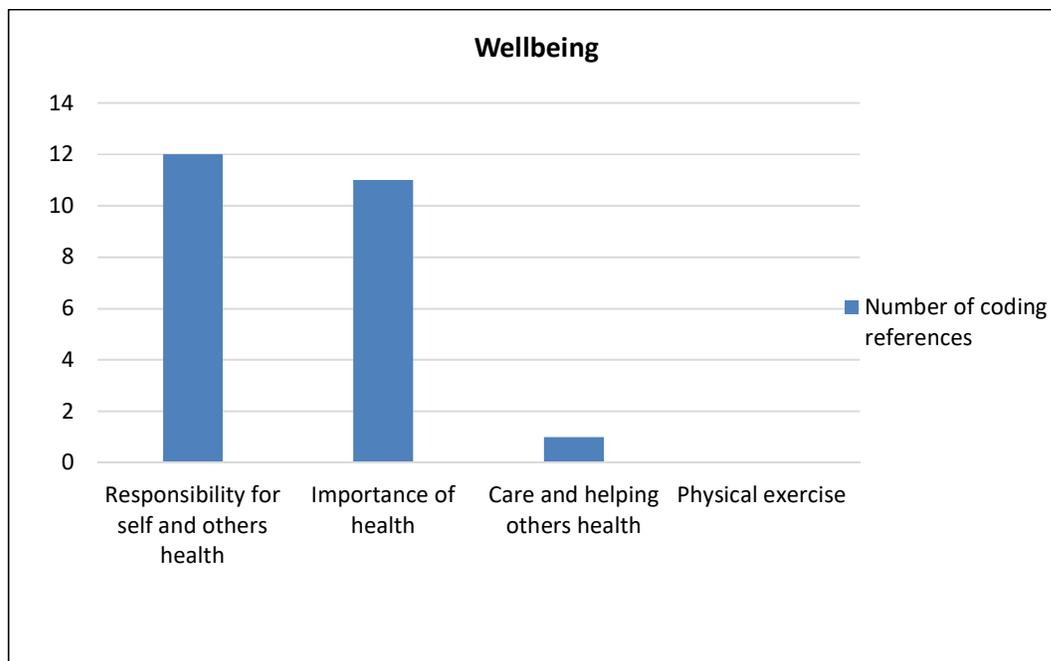


Figure 4.16: Wellbeing in the Dari Language under ISAG

Most of the references (N=24) in the Dari language subject textbook of the ISAG are relevant to wellbeing (34, 103, 113, 30, 49), including taking responsibility for one's own and others' health (N=12), and the importance of health (N=11), but there is only one reference to caring for and helping others with health issue (N=1), and no references to physical exercise (N=0).

From the narrative on page (103) students are taught to be responsible for themselves and others in relation to health, hygiene and nutrition.

This passage reminds students to be mindful about nutrition and careful of hygiene.

There are many different types of vegetables like spinach, lettuce, carrots, coriander, leeks, cucumbers, potatoes, onions, tomatoes. We can eat raw and cooked vegetables. We have to wash fresh vegetables well with saline or potash for 10 minutes and then wash again with clean water. Unclean or

unwashed vegetables cause various diseases and diarrhea. Eating unclean vegetables also causes stomach disease in children. Our beloved country Afghanistan has lots of vegetables that are good for health, but they should be washed and clean before using.

This narrative is followed by discussion questions:

- *Evaluation questions: What is the benefit of vegetables?*
- *How do we clean vegetables?*
- *From what do children get stomach disease?*
- *How can we use vegetables?*

A passage on (49) provides information on influenza and urges students to be responsible and be careful of their health. In this passage students also learn how to keep themselves safe from catching influenza.

Cold or flu: The flu is a common disease, which occurs more in cold weather. Flu is contagious and easily spread from person to person. We should wear warm clothes in cold weather and not move too quickly from a warm place to a cold place to keep ourselves safe from flu. If we get the flu, to prevent infection, we should keep ourselves away from other people, go to the doctor, and follow the doctor's advice. We should not be careless about flu. There is a saying that the flu is the mother of diseases.

Passage follows by discussion questions:

- *Evaluation questions: What causes the flu?*
- *What should a person who has the flu do?*

- *Why does a person who has the flu keep himself away from others?*
- *What should we do to prevent getting the flu?*
- *Have you had the flu? If so, what did you do for treatment?*

Two lessons on the importance of health appear on pages (30 and 113). These two narratives provide information to students about the importance of health and how important it is to keep oneself healthy. The lesson on page (113) recommends students to keep themselves clean, which is important for health.

Health and cleanliness: Health is one of God's blessing that everyone needs. A healthy mind is in a healthy body. If people do not have good health they will face various problems, their minds will not work properly, and they will not be able to distinguish bad from good decisions. They cannot work and serve their family and community. So it is necessary for everyone to take care of their health and not use things which are harmful for health. Individuals have to keep themselves, their clothes and their environment clean. The religion of Islam highly supports maintaining and respecting cleanliness in all daily life. Individuals who do not care about cleanliness will not receive respect among the community as a good Muslim.

The lesson contains evaluation questions for students' practice and group discussion:

- *What are the benefits of health?*
- *What kind of work are ill people not able to do?*
- *What causes sickness?*
- *Group activity: Students in groups talk about the benefits of cleanliness.*

The lesson on page (30) of the textbook, aims to convince students to keep their teeth clean. This text discusses the importance of teeth in life.

Some people do not keep their teeth clean and maintaining healthy teeth is not important for them. These people do not have healthy teeth when they are young. Teeth are one of God's blessings and we should keep our teeth clean and healthy.

Provided we keep our teeth clean, they remain healthy and strong. Clean teeth add to our facial beauty and also prevent various diseases. Those who have unclean teeth get sick sooner, and people dislike them because of their bad breath.

Dear students, in order to have healthy and strong teeth, please brush your teeth regularly and keep them clean. In order to prevent bad breath, every day during the prayer time do not forget to brush your teeth. Mohammad (PBUP) brushed his teeth twice a day; before going to bed and at morning pray time. Mohammad (PBUP) recommended followers maintaining healthy teeth and brushing regularly in the morning and evening to help keep gums healthy.

These discussion questions explore the main idea of the lesson on healthy teeth.

- *Evaluation question: Why would teeth not be healthy when people are young?*
- *What helps to keep teeth clean and healthy?*

A sentence on page (34) encourages students to take care of others' health.

- When a teacher gets sick or has a difficult time or needs help, we students should be with the teacher.

Peace Bond

The Dari Language textbook of ISAG contains references (N=17) to peace bond (34, 55, 81, 181) that discuss parents' rights and taking good care of them.

Coding Note: this is a clarification note on the word "rights" and its coding under peace bond value. The word "rights" has been used many times in the following text, and may lead to the question, 'Why is it not coded under the social justice value?' Social Justice is concerned with fairness, equality and human rights. Peace bond in this study coding means positive relationships characterized by kindness and empathy. Since parents' rights, teachers' rights and neighbours' rights are included under general rights, and also the text is more about positive relationship with teachers and neighbours and discusses parents' rights and taking good care of them, the texts are coded under peace bond.

The lesson encourages students to be compassionate to parents, and respect and take care of them well. There are also passages on teachers' and neighbours' rights. One entire lesson is on teacher's rights and another is on neighbour's rights.

- Please appreciate your parents for all the hard work they do for their children, and do not deny dedication to help parents. Please respect your parents' rights, because pleasing parents is pleasing God. Anyone who respects their parents will be happily rewarded forever. (81)

A lesson of the book on teachers' rights (34) reminds students to respect their teacher and understand the teacher's role in their education. This lesson persuades students to respect their teacher and have a healthy relationship with their teachers.

Teachers' Rights:

Teachers teach us knowledge and guide us with worthwhile information.

Every country needs scholars for development purposes, and teachers educate and train the scholars. If we do not have empathetic teachers and their efforts, we do not have scholars, and the country will not become developed. For this reason, we should respect teachers.

Good students respect their teachers, listen to their advice and make efforts in their studies and assignments. The teacher is with students at times of joy and sorrow and the student is with the teacher in times of joy and sorrow.

When a teacher gets sick or has a difficult time or needs help, we students should be with the teacher. We should show good behavior towards the teacher and talk to him politely.

The lesson is followed by evaluation questions:

- *What does the teacher do for us?*
- *What does the teacher train students to do?*
- *If we did not have scholars, what would happen to the country?*
- *How should we behave towards the teacher?*
- *What do we do with a teacher in times of joy and sorrow?*

On page (55) the lesson discusses neighbour's rights and aims to convince students to respect their neighbour's rights. It encourages students to be empathetic towards their neighbour and help them when required. It says to students to behave well towards their neighbours and treat them as close people to you in your community.

Neighbours' rights: Those who live near our residence are our neighbours.

Neighbours have rights. We should behave well towards our neighbours and be helpful to them. We should be with neighbours in their times of joy and sorrow and help them in hard times.

Almighty Allah will be happy with us if we show good behavior to our neighbours and do not create problems for them.

Almighty Allah will not be happy with us if our neighbours are unhappy with us. In addition, good behavior with neighbours brings love and solidarity among us. Everyone and every Muslim should behave well to those who live nearby his residence, or with those who travel together, or study together, or if they are in the same camp for jihad, and we should not deny them any help.

The narrative follows with questions for students and teacher discussion.

- *Evaluation questions: Who are our neighbours?*
- *What are a neighbour's rights? If we do not behave well towards our neighbour, what will happen?*
- *If we do not show good behaviour what will happen?*

Social Justice

The Dari language textbook of ISAG contains no references (N=0) relevant to social justice.

Gender Mind

The Dari language textbook of ISAG contains no references (N=0) relevant to gender mind. This textbook's entire content does not include a single reference to gender issues.

Ecological responsibility

The Dari language textbook of ISAG contains no references (N=0) relevant to ecological issues or responsibility.

Prevention

The Dari language textbook of ISAG contains no references (N=0) relevant to the prevention of harm.

4.4.1.4 Discussion of Dari Language Textbook

The Dari language textbook under the ISAG has references relevant to two positive peace values, wellbeing and peace bond, but no references to recognition of violence, nonviolence, gender mind, social justice, ecological responsibility or prevention.

The references relevant to wellbeing and peace bond values of peace education in the Dari textbook of ISAG are important information for students that learn in a time of war and conflict in Afghanistan. As mentioned in the chapter two of this thesis, during Mujahedeen power as opposition groups to PDPA or as government of Afghanistan, schools were place of physical war. There was no attention in the textbook's content to improvement or improvement to education generally. So, finding text relevant to wellbeing and peace bond values of peace education can be viewed as positive considering the war situation.

The text or narratives in the Dari language textbook under ISAG relevant to wellbeing and peace bond are very much connected to Islamic values. The narratives demonstrate what the personality and character of good Muslim is and uses the example of the Prophet Mohammad's (PBUH) behavior and good character regarding wellbeing. Information relevant to peace bond referred to the context of Muslim brotherhood with reference to jihad. The information is linked to religious references. On page (55) the lesson discusses

neighbour's rights and encourages students to be empathetic with their neighbor as something that is pleasing to Allah.

Almighty Allah will be happy with us if we show good behavior to our neighbours and do not create problems for them.

4.4.2 Findings of the Algebra Subject Textbook of ISAG

The analysis of the Algebra textbook for the school curriculum for Class 4 under the Islamic State of Afghanistan (ISAG) involved a comprehensive and detailed examination of 183 pages, comprising 18 lessons.

This textbook consists of main lessons on calculations with follow-up practices. Each lesson contains questions for students' practice, some of which are narrative questions. The content of these questions covers different topics, most of them related to the Mujahedeen fighting with Russian forces and internal PDPA government forces.

This book has no references relevant to peace education elements. The entire textbook does not have a single element that could be seen as reflecting peace education elements as they have been defined in this study's theoretical framework.

4.4.2.1 Element One: Recognition of Violence

The Algebra subject textbook of the ISAG Class 4 contains no references (N=0) to recognition of violence. This textbook has no texts related to recognition of cultural, structural or direct violence.

4.4.2.2 Element two: Nonviolent Conflict Transformation

The Algebra textbook of ISAG contains no references (N=0) to nonviolent conflict transformation. This textbook does not have any text related to nonviolence in the content of algebra narrative questions.

4.4.2.3 Element Three: Positive Peace

The Algebra subject presents no references (N=0) relevant to positive peace. This textbook has no references to any of the six elements of positive peace; peace bond, wellbeing, social justice, gender mind, ecological responsibility, prevention.

4.4.2.4 Discussion of Algebra Textbook

The Algebra textbook for Class 4 of the school curriculum under the Islamic State of Afghanistan government (ISAG) contains no references relevant to any of the peace education elements: recognition of violence, nonviolent conflict transformation and positive peace.

However, there are fourteen (N=14) narrative questions in this textbook that promote violence. There are texts that speak favorably about the Mujahedeen in general and support fighting with Russian forces and PDPA government forces (26, 33, 34, 35, 48, 57, 60, 61). These 14 questions have content that relates to Mujahedeen attacks on Russian forces, calculation of bullet numbers and killing of Russian soldiers.

The following are the questions:

In a Mujahedin camp, from 446 people 44 Mujahed per night work as security guards to watch the camp, and 320 Mujahed have been deployed to attack the Russian forces at midnight. Please calculate how many Mujahed are on duty per night. (26)

In a Mujahedeen camp during the night 1926 Mujahed perform prayers, 540 Mujahed attack the atheist state forces and 423 Mujahed work as security guards of the camp. Please calculate how many Mujahed are awake at night. (26)

The Mujahedeen had a total of 90,090 bullets for the Kalashnikov (gun). 8095 of them were used in an attack on Russian forces, and they seized 40,549 Kalashnikov bullets as booty. Please calculate how much bullets they have now? (33)

A group of Mujahedeen had 5,009 bullets for the Yazdateera (type of gun) and 5,196 bullets for the Kalashnikov. They used 2,085 Yazdateera bullets and 5,196 Kalashnikov bullets in an attack on Russian forces. As a result of the attack, the Mujahedeen seized heavy weapons and 21,095 Yazdateera bullets and 25,965 Kalashnikov bullets as booty. Please calculate how many Yazdateera bullets and how many Kalashnikov bullets the Mujahedeen have now. (34)

A group of 35 Mujahedeen attacked a Russian force. As a consequence if every individual Mujahed killed 12 Russian soldiers, how many Russian soldiers have been killed? (35)

Mujahedeen in an attack to Russian forces and Communist internal forces killed most of the Russian soldiers, and got 500 boxes of bullets as booty. If

*there are 720 bullets in each box, how many bullets did they get as booty?
(48)*

*The distance between the Mujahedeen group and Russian forces trench is 25km, if the Mujahedeen move 5km forward during the night, after how many hours walking can the Mujahedeen start attacking the enemy force?
(57)*

In a Mujahedeen camp, a person donated 94,500Afs for purchasing bullets. If the price of a bullet is 30Afs, how many bullets can be purchased for this amount? (57)

The speed of a Kalashnikov bullet is 800 meters a second. If a Russian soldier is 3200 meters away from the location of a Mujahed and the Mujahed targets the Russian soldier in the head, after how many seconds would the Mujahed bullet hit the Russian soldier? (57)

A Mujahed prepares an ambush at a distance of 1,200 meters to explode a bomb in the path of the Russian forces. If the length of a wire loop is 4 meter, for this distance how many meters of wire are needed? (60)

Two Mujahed together carry out 10 boxes of bullets to the trench. If there are 7,200 bullets altogether, first calculate how many bullets are in a box, and second, how many bullets does each Mujahed carry out. (60)

The Mujahedeen need 22,3400g of gunpowder to make a bomb. If a box has 300g of gunpowder, how many boxes of gunpowder are needed? (61)

The Mujahedeen attacked Russian forces and got 124 boxes of bullets as booty. If every box has 550 bullets, and these boxes were divided among 9 groups of Mujahedeen, how many bullets does each group receive? (61)

These questions are obviously not relevant to peace education elements, but rather are relevant to war education. According to Lynn Davies, teaching about struggle, war and violence prepares children mentally for war (Davies 2005). In wartime, school curriculum textbooks are often utilized for political purpose (Spink 2005; LeThanh 1999; Davies 2010; Jones 2008; Jones 2009; Spink 2005; UNICEF 2011; Cardozo 2008). These lessons narratives convince students to get familiar with war physical tools; guns, bullets etc. Students were encouraged to admire the Mujahedeen ideology and to become fighters to support them. These lessons are likely to have an impact on students' thought patterns for life and to affect the behavior of students behaviors among themselves, with family, community and society. Rather than encouraging non-violence as advocated in peace education, these textbooks are teaching students very explicitly to accept violence, war and killing of others regarded as enemies.

4.4.3 Summary

The Dari language textbook under the ISAG has only references relevant to two positive peace value wellbeing and peace bond, and the Algebra textbook contains no references relevant to any of the peace education elements. However, there are 14 questions in this textbook that promote violence.

4.5 Conclusion

This chapter was the study's data analysis and findings, which covered three main sections. The first section was the data analysis findings related to the Afghanistan Islamic Republic Government (AIRG) school curriculum textbooks for the subjects of Dari Language

and Algebra. The analysis of the Afghanistan Islamic Republic Government school curriculum textbooks Dari Language and Algebra demonstrated that information related to elements of peace education is integrated into the Dari Language subject to some extent. However, the Algebra textbook has very limited reference to topics that relate to elements of peace education: recognition of violence, nonviolent conflict transformation and positive peace.

The second section discussed the data analysis finding of school curriculum textbooks in Dari Language and Algebra under the People's Democratic Party of Afghanistan (PDPA) government. The empirical evidence demonstrated few references to elements of peace education: recognition of violence, nonviolent transformation and positive peace including wellbeing, peace bond, and social justice and gender mind. However, references were found throughout the Dari language textbooks that were statements in favor of the PDPA government.

Section three presented findings from textbooks for the Dari language and Algebra subjects for Class 4 under the Islamic State of Afghanistan ISAG (Mujahedeen regime). The empirical evidence demonstrated very limited references to elements of peace education in the Dari language textbook, which includes positive peace values wellbeing and peace bond, and no references in the Algebra textbook content. However, there were many references were found throughout the Algebra textbook content in favor of the Mujahedeen regime that support violence and fighting with Russian and communist government forces.

The next chapter of this study will discuss the comparative data analysis process of the three regimes' textbooks in Dari language and algebra. The three curriculum textbooks will be analyzed comparatively by each element of peace education.

Chapter 5

Comparative Data Analysis

5.1 Introduction

Chapter four of this thesis presented the data analysis process covering the three curriculum textbooks for the subjects of Dari language and Algebra. Following the study's theoretical framework, the textbooks were analysed based on three elements of peace education: recognition of violence, nonviolent conflict transformation, and positive peace, the element which includes six values: peace bond, wellbeing, social justice, ecological responsibility, gender mind and prevention.

The analysis of the Dari Language and Algebra textbooks demonstrated that under the Afghanistan Islamic Republic Government (AIRG) peace education is integrated to some extent into these textbooks. However, under the People's Democratic Party of Afghanistan (PDPA) government there were a few references to the six elements of peace education, and under the Islamic State of Afghanistan Government ISAG while the Dari language textbook included a few references to peace education, the Algebra textbook, on the contrary, contained text that supported violence against Russian and communist government forces.

This chapter provides a detailed comparative data analysis of the school textbooks under the three governments. A comparison of the coverage of the three elements of peace education in the school curriculum textbooks for the Dari language and Algebra under the three governments (Afghanistan Islamic Republic Government, People's Democratic Party of Afghanistan and Islamic State of Afghanistan Government) will be presented in three sections. The first section is a comparative analysis of Dari language textbooks under the three governments. The second section is a comparative analysis of Algebra textbooks under

the three governments. The third section integrates the two subjects for a comparative analysis of both Dari language and Algebra textbooks.

Based on the three elements of peace education: recognition of violence, nonviolence conflict transformation and positive peace, the six textbooks are analysed to see to what extent the current school textbooks meet peace education objectives in comparison to the previous school textbooks. The findings of this chapter's comparative data analysis contribute towards fulfilling this study's purpose, and attempt to address the main research question of this thesis: Do Afghanistan's newly developed school textbooks (2004 – 2014) meet peace education objectives in comparison to the previous school textbooks, which were in use from 1980 to 2002?

Exemplary quotations from the textbooks are provided in each of the three sections to demonstrate elements of peace education for each textbook. A single reference consists of a sentence or a paragraph, italics are used to indicate extracts from the textbooks and page numbers are shown in brackets.

5.2 Comparative Finding of Dari Language Textbooks by Peace Education Elements

The Dari language subject has been an important subject of the school curriculum for all the three governments; AIRG, PDPA and ISAG. This subject's textbooks reflect the culture and social values and contain texts related to the importance of social and moral behaviour. This analysis compares the findings of the three regimes' school curriculum textbooks in the Dari language for Class 4.

5.2.1 Element One: Recognition of Violence

There are very few references that recognise violence as undesirable in any of the three Dari language textbooks. There is no reference to structural violence in any of the textbooks. With just six references, the Dari language textbook under the AIRG has the most

references to direct violence. The PDPA government textbook contains only two relevant references to direct violence and the one reference to cultural violence is the only reference in any of the textbooks. There is no recognition of violence as undesirable or harmful in the textbook under the ISAG.

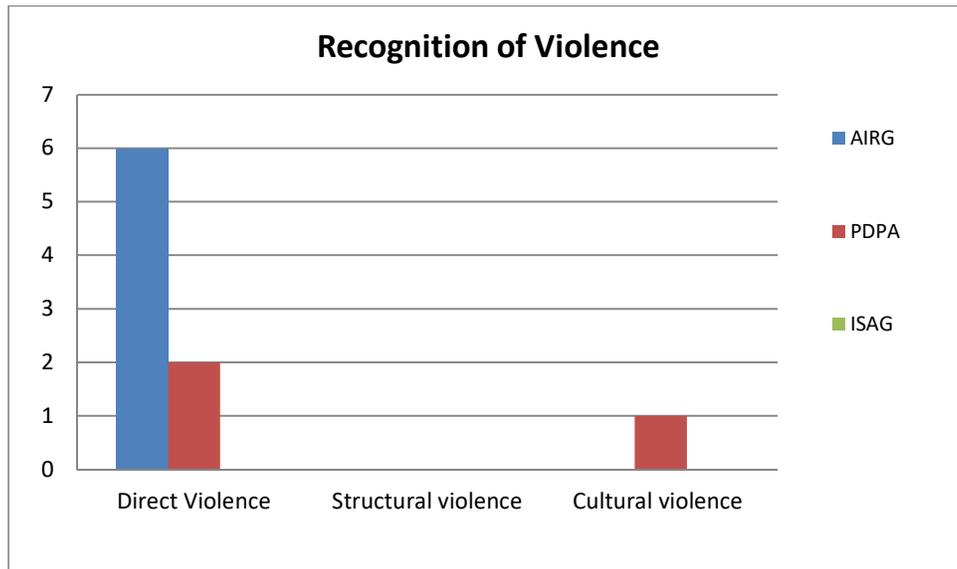


Figure 5.1: Recognition of Violence in Dari Language under AIRG, PDPA, ISAG

- The Dari language textbook for the current school curriculum under the AIRG contains six references (N=6) to recognition of direct violence as undesirable, including an entire lesson with discussion of questions and answers by teacher and students on the topic (100, 101), but there are no references to recognition of cultural or structural violence.
- The Dari language textbook used as part of the school curriculum of the PDPA government contains two references (N=2) on direct violence, which is a short passage, and one reference on recognition of cultural violence (N=1), but no references to structural violence.
- The Dari language subject textbook for the school curriculum under the ISAG has no references (N=0) relevant to recognition of violence.

The two Dari language textbooks of the school curricula under the AIRG and PDPA governments have references to the recognition of direct violence that differ in length and amount of information. The Dari language textbook for the current curriculum has an entire lesson on recognition of direct violence and suggests discussion of questions and answers between teacher and students on the topic. The lesson focused on the danger of unexploded landmines, warning students about how to recognize areas where they might be. So, while this lesson covers the topic quite thoroughly, with six references contained in the lesson, it is the only topic covered where violence is acknowledged as being harmful.

The Dari textbook of the PDPA government has one reference to recognition of direct violence in a short paragraph related to question of whether it is right to beat someone younger than oneself. This is the only reference in any of the textbooks examined to interpersonal violence. The Dari language textbook of the PDPA government also contains the only reference throughout any of the textbooks to cultural violence, which is a single sentence about someone with a dislike of oppression and concern about truth telling. Under the ISAG there was no text relevant to recognition of violence as undesirable or harmful.

5.2.2 Element Two: Nonviolent Conflict Transformation

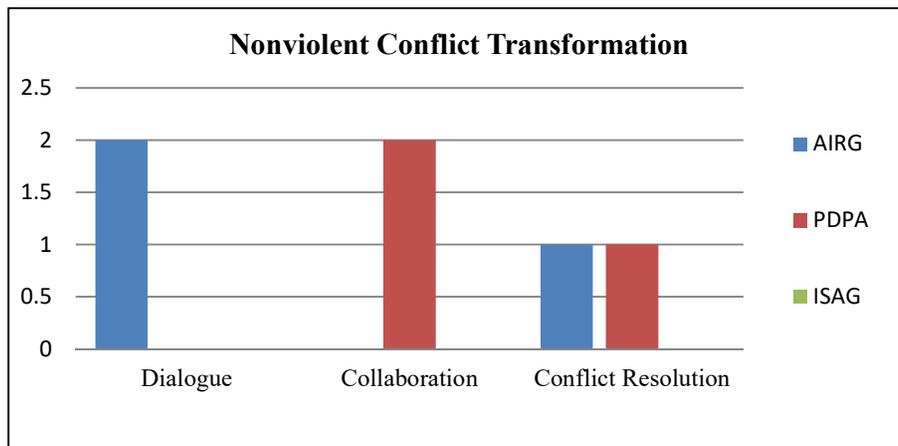


Figure 05.2: Nonviolent Conflict Transformation in Dari Language under AIRG, PDPA and ISAG

For the element of nonviolent conflict transformation, the Dari Language textbooks for both the AIRG and PDPA contain some references.

- The Dari language textbook for AIRG contains three references (N=3) relevant to nonviolence (1, 115, 146). These references have been coded as concerned with dialogue and conflict resolution and there is nothing coded as being relevant to collaboration. In fact, the references relate mainly to instructions for teachers about getting students to discuss in groups the topics of the danger of landmines, and about helping people. Another sentence refers directly to supporting the prevention of conflict, as well as respecting the law.
- The Dari language textbook under the PDPA government also contains three references (N=3) related to nonviolent conflict transformation. These references are three sentences (1, 93, 132) that encourages nonviolence, as in collaboration (N=2) and conflict resolution (N=1). These are mainly short sentences, but they are written to point out to the students what is regarded as good or important, including cooperating with classmates, the benefits of peace and solidarity among nations, and the personal benefits of ‘non-violent struggle’.
- The Dari language textbook for the ISAG contains no references (N=0) relevant to nonviolent conflict transformation.

Both the Dari language textbooks of the AIRG and PDPA governments contain sentences relevant to nonviolence, while the Dari language textbook under the ISAG contains no references related to nonviolence. Under the AIRG the aspect of nonviolence is provided in guidance to the teachers about how to get students to discuss issues with one affirmative statement to the students. Under the PDPA, all references are admonishing the students about the correct sort of behavior and attitudes.

5.2.3 Element Three: Positive Peace

The element of positive peace is covered much more extensively and all three text books contain some elements that are relevant. The AIRG has the greatest coverage, followed by the ISAG, with the lowest number of references being for the PDPA.

Positive peace includes six values: wellbeing, peace bond, social justice, gender mind, ecological responsibility and prevention. The texts and graphs below show the number of coding references relevant to these six positive peace values.

5.2.3.1 Wellbeing

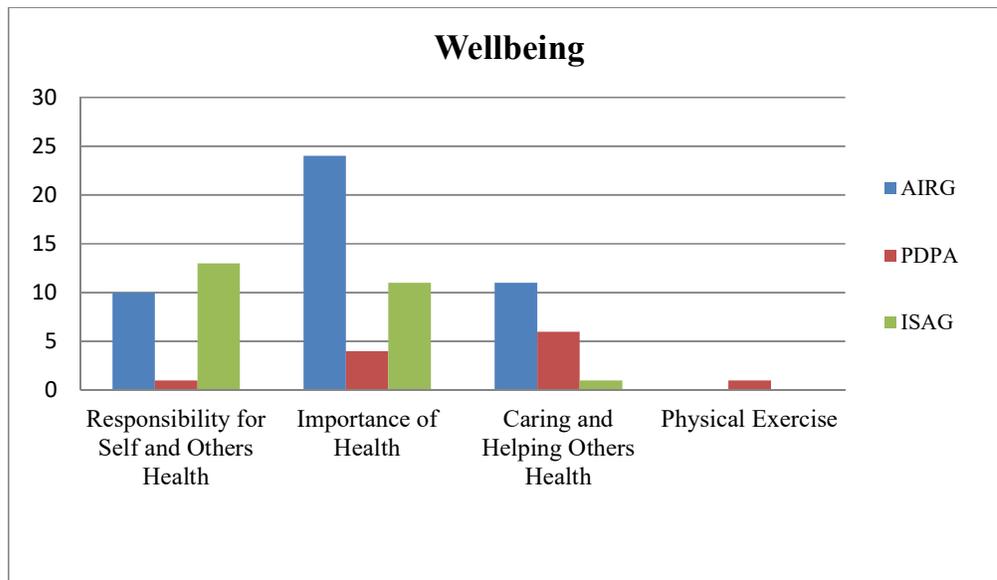


Figure 5.3: Wellbeing in Dari Language under AIRG, PDPA, ISAG.

The elements of wellbeing are covered fairly extensively in all three Dari language textbooks, with the textbook of the AIRG providing the most references, followed by the ISAG. The textbook under the PDPA provides the only specific reference to physical exercise.

The Dari language textbook under the AIRG has forty-five references (N= 45) to positive peace related to the value of wellbeing (25, 79, 80, 81, 82, 83, 84, 96, 98, 99, 114, 126, 127, 150). These references to wellbeing include taking responsibility for oneself and others (N=10), the importance of health (N=24), caring and helping others (N=11), but there were no references to physical exercise. The importance of health as an issue is covered fairly extensively, and there are detailed passages that refer to the harmful effects of tobacco and smoking; the advantages to health of eating fruit and nuts; keeping a clean environment and not dropping waste; the importance of clean water and the ill effects of drinking polluted water. Also good health is described as one of God's blessings, whereby a healthy mind that

enables people to make good decisions is dependent on having a healthy body. The students are urged to take responsibility for their own health and keeping themselves well by not smoking, eating healthily, and boiling drinking water. Attending to waste and maintaining a clean water supply also describe a duty of care for the environment and the benefits to the community. The lesson also urges the students to be responsible for the health of others as well, and to keep a clean environment whereby they contribute to the whole community's health.

- The Dari Language textbook under the PDPA government contains twelve references (N=12) relevant to wellbeing (5, 14, 68, 77, 42, 79, 22, 36, 47, 81, 108) that include taking responsibility for oneself and others (N=1), the importance of health (N=4), caring and helping others (N=6), and one reference to physical exercise (N=1). The references to health and nutrition are mainly in short exhortations to the students. These include taking health issues to a doctor, (eye pain and lack of sleep); eating fresh food and washed fruit and vegetables; chewing food well, not drinking unclean water; being cautious about hygiene. There is also a passage where students are urged to do housework as a responsibility and to help care for the health of the whole family. Fresh air and sunshine are praised as being good for health, but there is a warning about letting mosquitoes come through open windows. The sole reference to physical exercise is a statement that 'sports and exercise make people strong' (p.108).

- The Dari language textbook under the ISAG contains (N=24) references relevant to wellbeing (34, 103, 113, 30, 49) that include taking responsibility for self and others (N=12) and importance of health (N=11), and one reference to caring and helping others (N=1), but no references to physical exercise (N=0). Like the other two textbooks, there are references to the importance of eating fresh and clean vegetables. There is also a lesson on health and cleanliness. Similarly to the AIRG, the ISAG textbook refers to health being one of God's

blessings, and the idea of a healthy mind being in a healthy body, along with the consequence of being able to make good decisions. But in this textbook there is an additional emphasis on the importance of cleanliness for gaining respect from the community “as a good Muslim” (p.113). The part of the body of most concern in the ISAG textbook is the teeth, with a full lesson on the importance of keeping teeth (another of God’s blessings) clean and healthy. There are references to the importance of good teeth for general health, preventing bad breath, keeping gums healthy, and adding to facial beauty. The prophet Mohammad (PBUP) is used as an example of someone who brushed his teeth regularly, and recommending teeth brushing to coincide with prayer time. One sentence urges students clearly to help others with their health in terms of caring for a teacher when the teacher is sick.

As the chart demonstrates, the highest number of references to wellbeing is in the Dari language textbook of the AIRG, in comparison to the other two Dari language textbooks, with the textbook for the PDPA having the least coverage.

The Dari language textbook for the AIRG contains texts on each wellbeing value, with the exception of physical exercise, and there are entire lessons that comprise simple stories addressing the topic quite thoroughly and reinforcing students’ learning. For example, a lesson on “harmful effects of tobacco” (150) is a story about a businessman who is addicted to tobacco. The story clearly elaborates how tobacco affected the businessman’s health and work, in a simple way that is understandable for students to learn to be careful of their health. In addition, there is general information on wellbeing that teaches students to be mindful of their health. In the Dari language textbook of the ISAG this information stresses Islamic values, and uses the example of the Prophet Mohammad’s (PBUH) behavior and good character in regard to wellbeing. For example, on page (30) there is a passage related to

maintaining healthy teeth and the text describes how Mohammad (PBUH) kept his teeth clean.

Mohammad (PBUH) brushed his teeth twice a day; before going to bed and morning prayer time. Mohammad (PBUH) recommended that his companions maintain healthy teeth and brush regularly to help keep gums healthy.

The references to wellbeing in the Dari language textbook of the PDPA government are short sentences and general information.

All the three Dari Language textbooks under the three governments contain texts that teach students to be responsible of their health and also feel responsible for others' health, but more of the text urge students to be responsible for their own health. It is good that students learn to be responsible of their own health, but in the Afghanistan context, where people give more value to family rather than individuals, to be responsible for others' health, particularly to family and people around them such as community members, is also important. In this way students learn to be responsible for their own and others' health equally, which contributes to peace education more meaningfully. Peace education recommends wellbeing to take responsibility of one's own and others' health and this contributes to positive peace.

5.2.3.2 Peace Bond

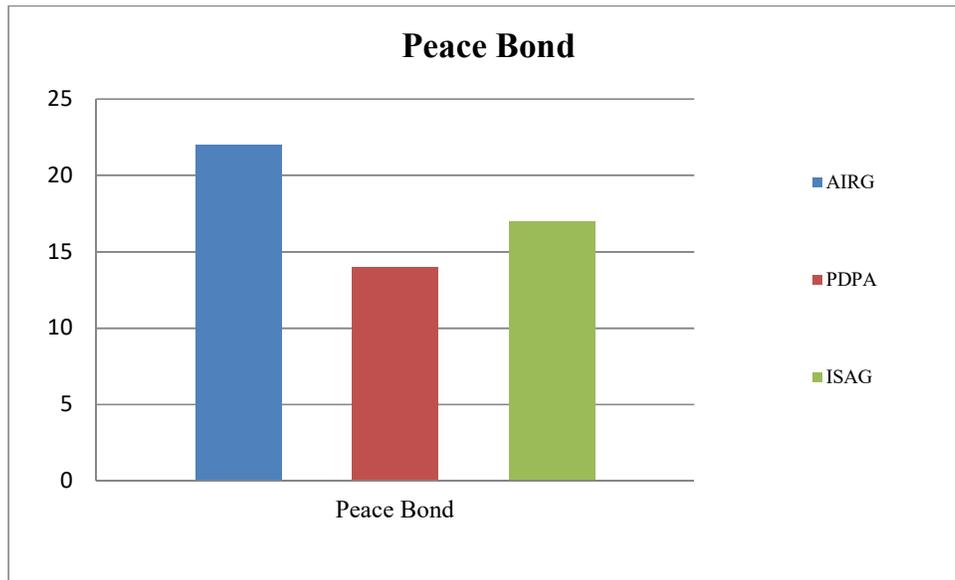


Figure 05.4: Peace Bond in Dari Language under AIRG, PDPA, ISAG

All three Dari Language textbooks contain a number of references to peace bond, which is concerned with positive relationships that are characterised by kindness and empathy. There is not a big difference in the amount of coverage in all three Dari language textbooks of the three different governments and all make reference to respect for parents. However, there are differences in the kinds of relationships that are emphasised, with the AIRG concerned with care of the needy and bravery; the PDPA stressing friendship, love and care generally; and the ISAG placing emphasis on respect for teachers and neighbours.

- There are twenty two (N=22) references to peace bond in the Dari language textbook for the school curriculum for the AIRG (10, 75, 114, 115, 130, 131). Several of the references relate to care and respect for mothers specifically and parents more generally, with students urged to consider how hard parents work for their children and demonstrate concern for their

wellbeing. There is a passage that brings to students' attention the plight of needy people and the impact of greed on their situation, with examples about ways to help alleviate hunger.

Another passage provides an account of bravery, dedication, commitment and sacrifice as an example of how to be an honourable person who will make the nation and the people proud.

- There are fourteen (N=14) references relevant to peace bond in the Dari language textbook for the school curriculum of the PDPA government (2, 4, 11, 15, 17, 19, 99, 101, 103, 123, 133, 134). The element of peace bond is covered more extensively than any other element in the textbook of the PDPA. There are references to the importance of respecting parents and teachers, helping mothers at home, and being kind to one's brothers. There are several statements about the importance of friendship, including it being 'like a precious gem' and 'life is nothing but friendship and love' with an emphasis on loyalty. Other values such as honesty, social responsibility, being brave and kind, and providing help and support for others are also urged.

- The Dari Language subject textbook of the ISAG contains seventeen references (N=17) to peace bond (34, 55, 81, 181). Just as with the textbooks of the other two regimes, respect and care for parents and appreciation for the hard work that they do for their children is urged. In this case, a reward from God is promised. The importance of teachers for the development of the country and their dedication is provided as a rationale for students needing to help the teachers, show good behaviour and talk politely to them. Again, good behaviour towards neighbours is also claimed to be pleasing to Allah. Students are urged to help their neighbours, which will also encourage 'love and solidarity'. This is also seen to be compatible with being a good Muslim who should 'behave well to those who live nearby his residence, or with those who travel together, or study together, or are in the same camp for jihad...' (p.55).

Information relevant to the peace bond value of positive peace has been integrated in the Dari language textbooks of the three governments, with differences in text length and relevance of information. The Dari language textbook of the AIRG has a passage on peace bond that can strengthen students' learning about the topic, but the Dari language textbook of the PDPA government has only short sentences on this topic. Information relevant to peace bond in textbooks under the ISAG referred to this in the context of Muslim brotherhood and jihad.

5.2.3.3 Social Justice

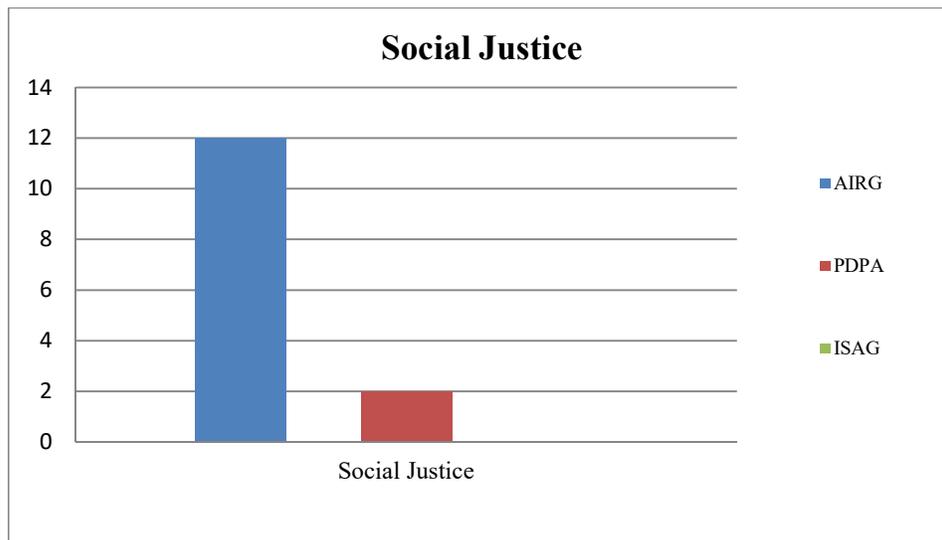


Figure 05.5: Social Justice in Dari Language under AIRG, PDPA, ISAG

The number of references to social justice is more substantial under the AIRG than for the PDPA, and there are no references to social justice under the ISAG. References related to social justice under AIRG focus on general information of human rights. The passages discuss the importance of human rights. The Dari Language textbook under the PDPA provided brief information about equality and justice in society that comes from a leader's speech.

- The Dari Language textbook under the AIRG contains twelve (N=12) references to social justice (6, 11,146,147). The passages are on human rights and respecting justice and equality in general.

One entire lesson story on human rights gives students information about what human rights and how to respect them. This information increases students' knowledge and understanding of the importance of human rights, and behaving in a way that respects the rights of people in their community. There are short sentences that discuss mothers' rights, teachers' and neighbours' rights and honesty and justice at work in terms of justice. All of this information gives students general information about justice and equality.

- The Dari Language textbook school textbook for the PDPA government contains two (N=2) references to social justice (102). The passage is about respecting equality and justice. The short text is a leader's speech that addresses equality and justice among the people. It says that all people have equal rights and should be treated equally in the society.
- The Dari Language textbook under the ISAG contains no references (N=0) to social justice.

The Dari language textbooks of the curricula of the AIRG and PDPA governments contain lessons on human rights and equality and justice in society relevant to the social justice values of positive peace, but the Dari language textbook for the ISAG contains no passage relevant to social justice.

5.2.3.4 Gender Mind

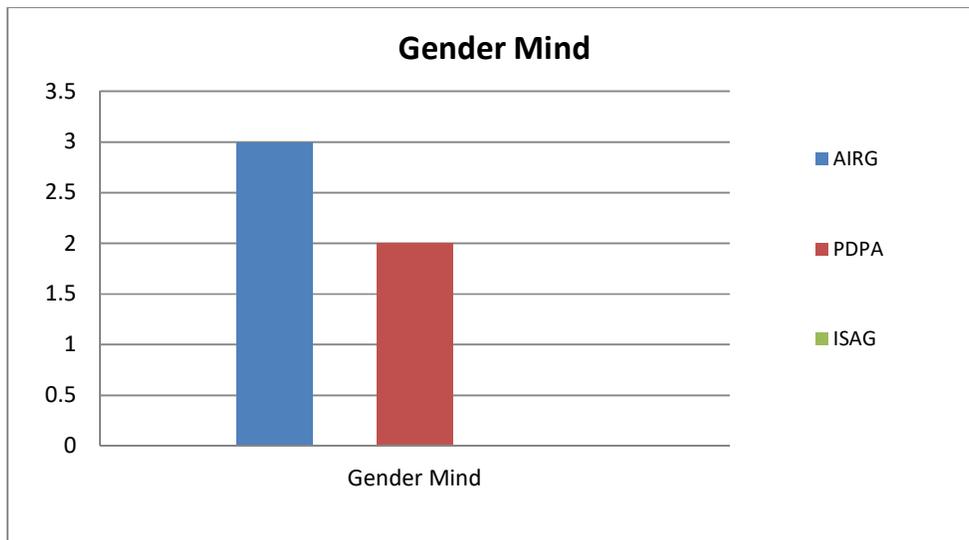


Figure 5.6: Gender Mind in Dari Language under AIRG, PDPA and ISAG

There is only a small number of references to gender mind in the Dari language textbooks under the AIRG and the PDPA, and none under the ISAG. Gender mind in the sense that humans comprise men and women with equal rights and equal roles is not covered well in the Dari Language textbooks of the three governments. The Dari language textbooks of the school curricula under the AIRG and PDPA governments have a few sentences on gender mind. The sentences of the textbook under the AIRG discuss the role of men and women in as workers and also insist on education for both men and women. The references in the textbook under the PDPA also discuss the role of men and women in work and contain information related to gender equality, which is important for Afghanistan society.

- The Dari Language textbook under the AIRG has only three (N=3) sentences relative to gender mind (86, 138, 104). The first sentence is about men and women joining in work on farms, and the second sentence insisted on education for men and women. The third sentence named both a boy and a girl whose father bought them books.

These short sentences were the only specific references on gender mind in the whole book, whereas it contains many references to other values of positive peace. However, in addition to the written text there were some images that portray both boys and girls learning together.

- The Dari Language textbook for the PDPA government contains two references (N=2) relevant to gender mind (13, 103). The first reference talks about the equal roles of women and men in public work, and the second reference discusses equality among men and women, which is a significant message in Afghanistan society. It says very clearly that women should not be men's servants.

Mazdak was saying: Women and men have equal rights. So women should not be men's servants, and men should not consider women as their servants (103).

- The Dari language textbook for the ISAG contains no references (N=0) relevant to gender mind.

Gender mind as one of the positive peace values has not been well reflected in any of the three textbooks. All three Dari Language textbooks of the three governments contain very little information relevant to gender mind when compared to the other five values of positive peace.

5.2.3.5 Ecological Responsibility

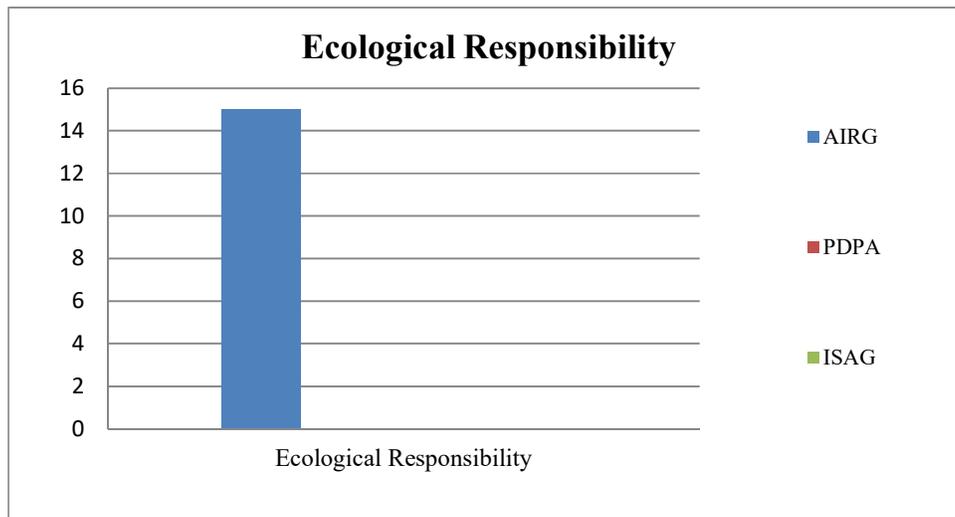


Figure 5.7: Ecological Responsibility in Dari Language under AIRG, PDPA and ISAG

The textbook with the only references to ecological responsibility is that for the AIRG, whereas the textbooks for PDPA and ISAG have no references relevant to this topic.

Ecological responsibility as positive interaction and connection of humans with natural resources and the environment is covered well in the textbook under the AIRG. Three lessons' texts and contents are relevant to ecological responsibility, discussing the benefits of trees in human life, maintenance of forests and students' contribution to tree plantation process.

- The Dari Language textbook for the AIRG has three lessons relevant to ecological responsibility that include (N=15) references (20, 48, 120). One lesson of this textbook is about the benefit of trees in human life and the maintenance of trees (20), and this enhances students' awareness of natural resources and their benefits for human life. A second lesson concerns natural resources and maintenance of forests and the benefits of forests in human life (48), and a third on tree plantations and students' contribution to the plantation process (120). The lesson on forest maintenance gives students information about kinds of forests,

the place of forests and forest fruits in Afghanistan and the benefits of forests in human life. The lesson on tree plantation and students' contribution to the plantation process gives students information about the benefits of plantations in the environment, and also encourages students to take part in the plantation process. These lessons' narratives enhance students' awareness of natural resources and also provide information on human responsibility for maintaining natural resources.

- The Dari Language textbook for the PDPA government has no references (N=0) relevant to ecological responsibility.
- The Dari language textbook for the ISAG contains no references (N=0) relevant to ecological responsibility.

As the chart shows, ecological responsibility as a value of positive peace is covered to any significant extent only in the Dari language textbook of the Afghanistan Islamic Republic of government. There are three lessons related to ecological responsibility which demonstrate that this aspect is covered well in this textbook, compared to the other two textbooks under PDPA and ISAG, the latter having no references related to ecological responsibility.

5.2.3.6 Prevention

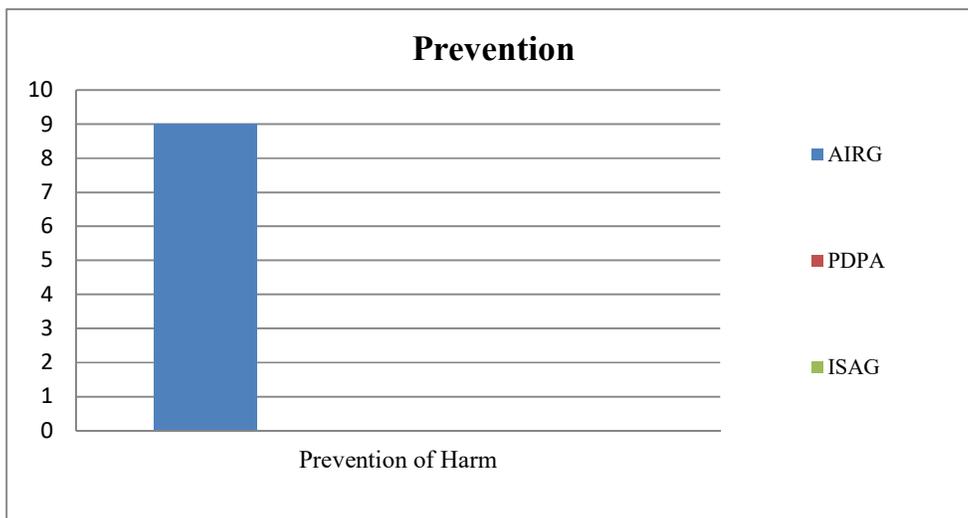


Figure 5.8: Prevention in Dari Language under AIRG, PDPA, ISAG

It is only the textbook under the current AIRG that has references to the prevention of

harm. The Dari Language textbook of the AIRG covered prevention of harm in one lesson.

- The Dari Language textbook under the AIRG includes six references (N=6) relevant to the prevention of harm (100, 101). The book has a lesson narrative discussing the danger of landmines and how to keep oneself and others safe from the dangers created by having unexploded mines. The lesson talks about preventing mine explosions, and teaches student how to prevent mine explosions. The lesson teaches students to inform the police when they recognize a mine, and how to prevent mine explosion.

- The Dari Language textbook under the PDPA government includes no references (N=0) about the prevention of harm

- The Dari language textbook under the ISAG contains no references (N=0) relevant to the prevention of harm.

The Dari language textbook under the Afghanistan Islamic Republic government is the only one that has lessons relevant to prevention of harm as compared to the other two textbooks that have no texts relevant to this topic.

5.3 Comparative Findings of Algebra Textbooks by Peace Education Elements

Algebra is one of the main school subjects from Class 1 of elementary school to Class 12 of high school in Afghanistan. This has been an important school subject for the three governments, AIRG, PDPA and ISAG. For this reason, this subject has been selected for this study's comparative analysis.

The three Algebra subject textbooks of the three governments consist of main calculation lessons with follow-up practice. Each lesson contains questions for student practice that are mostly narrative questions. The content of these questions discusses different topics that are suitable for comparative analysis from a peace education perspective.

The following information are the comparative analysis findings of the three regimes' school textbooks for Algebra for Class 4 based on peace education's three elements: recognition of violence, nonviolent conflict transformation and positive peace.

5.3.1 Element One: Recognition of Violence

None of the Algebra textbooks of Class 4 for the three governments AIRG, PDPA and ISAG contain any references (N=0) related to recognition of violence. There is no text related to recognition of cultural, structural or direct violence in the three Algebra textbooks.

5.3.2 Element two: Nonviolent Conflict Transformation

The three Algebra textbooks of the three governments, AIRG, PDPA and ISAG also contain no references (N=0) relevant to nonviolent conflict transformation. There is no reference in the text that relates to nonviolence in the content of the algebra questions.

5.3.3 Element Three: Positive Peace

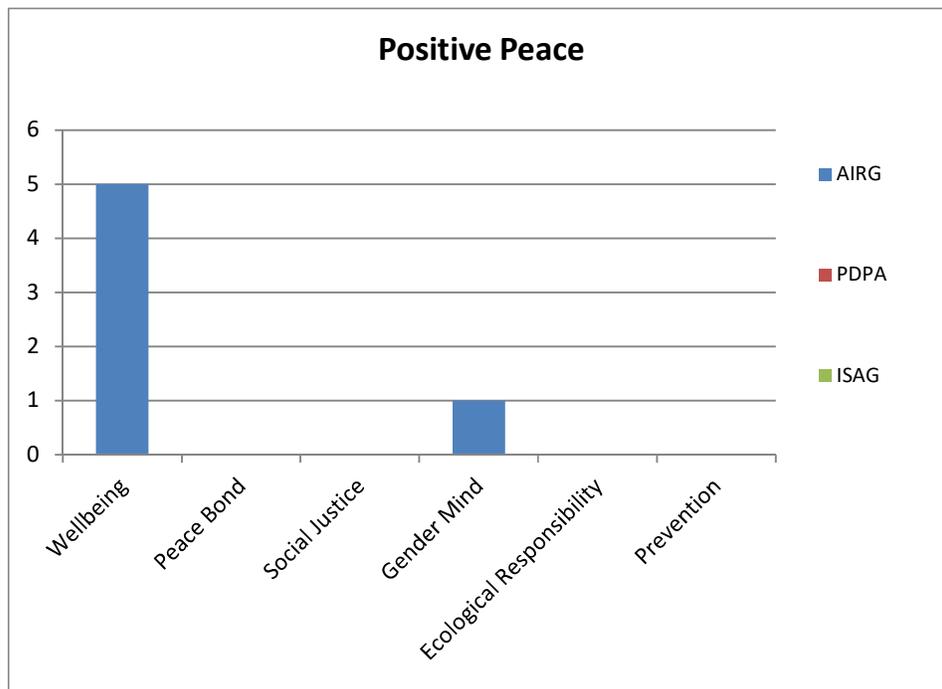


Figure 05.9: Positive Peace in Algebra under AIRG, PDPA, ISAG

The only Algebra textbook to reference positive peace is the current school curriculum of the AIRG that contains five references (N=5) on positive peace that are relevant to wellbeing (9, 12, 15) and one reference (N=1) to gender mind (12). This textbook has no references to the other five elements of positive peace: peace bond, social justice, ecological responsibility and prevention. Neither of the Algebra textbooks of the PDPA and the ISAG have references relevant to positive peace. These textbooks do not have references related to any of the six values of positive peace: wellbeing, peace bond, social justice, gender mind, ecological responsibility and prevention.

5.3.3.1 Wellbeing

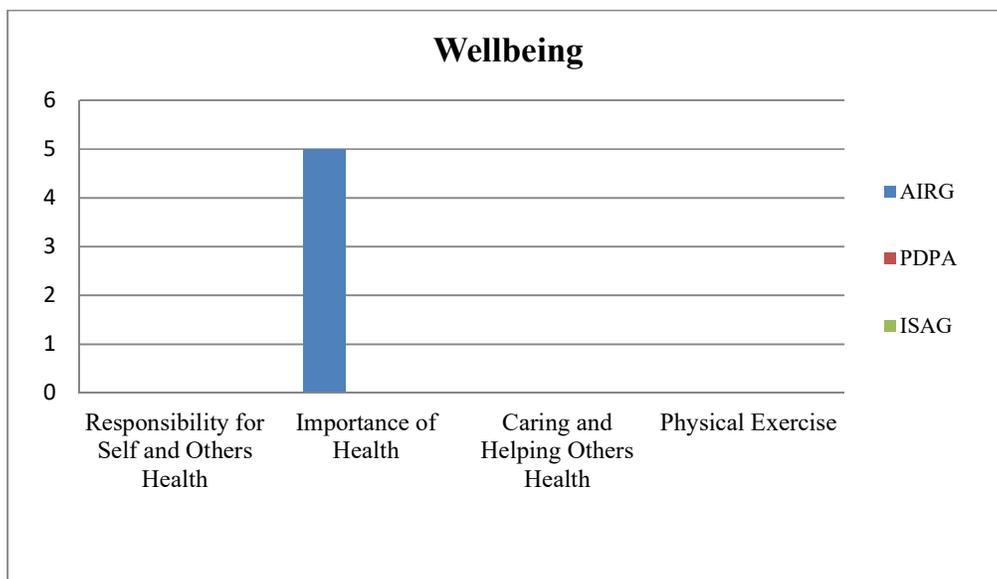


Figure 5.10: Wellbeing in Algebra under AIRG, PDPA, ISAG

The only references to wellbeing in any of the text books is in the Algebra textbook of the current school curriculum of the AIRG. This includes references (N=5) to wellbeing in the importance of health (9, 12, and 15), but there are no references to responsibility for oneself and others, caring and helping others or physical exercise. The references on the

importance of health relates to the issue of immunization for children. The references are questions in narrative form providing information about the immunization of children.

5.3.3.2 Gender Mind

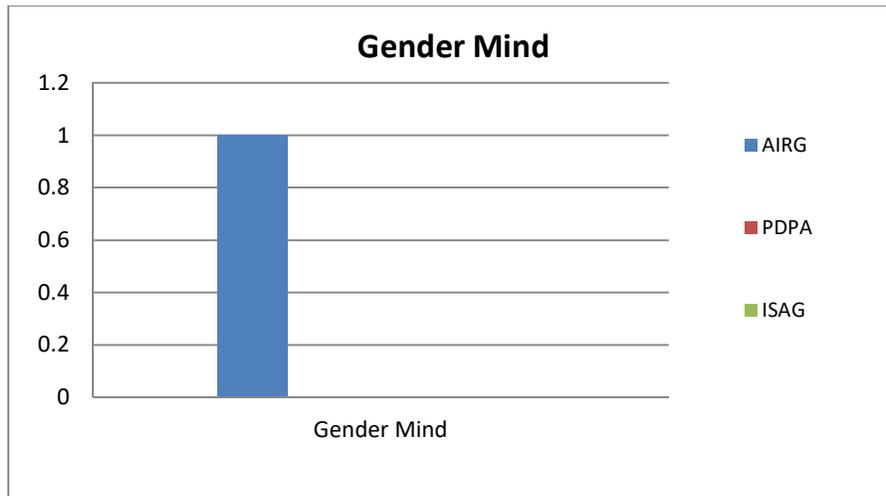


Figure 5.11: Gender in Algebra under AIRG, PDPA, ISAG

Again, the only the Algebra textbook that contains reference to gender mind is for the current school curriculum under the AIRG and here there is only one question related to gender mind (12), which focuses on education for both boys and girls. A question on page 12 of this book speaks about boys' and girls' admission in school: *4,340 students gained admission to a primary school. If 1,350 of them are boys, how many are girls?*

5.3.4 Summary

The Algebra textbooks of the three governments contain questions for students' practice. These narrative questions could be an opportunity to integrate aspects of peace education into the content of the Algebra textbook. However, the Algebra textbook of the current curriculum of the AIRG has only three brief references related to wellbeing as one element of positive peace. There is also one brief reference to boys' and girls' education that reflects the gender mind value. Neither of the other two Algebra textbooks under the PDPA

nor the ISAG contains any references relevant to any of the eight elements of peace education.

Overall, there is barely any information in any of the three Algebra textbooks of the three governments that is relevant to peace education. Of the eight elements of peace education that have been defined for this study's analysis, only two are briefly touched on in the Algebra textbooks throughout the terms of these three governments.

5.4 Comparative Finding of Textbooks by Curriculum

It is the Dari language textbooks that have the most coverage of peace education. The Algebra textbooks contain no reference to peace education under two regimes and very little reference to peace education under one government. On the other hand, the Algebra textbook was used by the ISAG to promote its ideological messages, and promote violence. The regime under which there is the most thorough coverage of peace education elements is the current government of the AIRG, and this applies to both the Dari language and Algebra textbooks.

- Textbooks for the Algebra and Dari language subjects for the school curriculum of the Afghanistan Islamic Republic Government (AIRG)

This analysis demonstrates that peace education is integrated into the Dari Language textbook under the AIRG, and that all eight elements of peace education are covered to some extent, and there are more references than in the textbooks for the other two regimes. In total, there are 112 references relevant to the elements of peace education as they are defined for this study's theoretical framework. However, the Algebra textbook has very limited reference to topics that relate to peace education. In total there are six references (N=4) covering two values of positive peace, wellbeing (N=3) and gender (N=1). So, while there has been an attempt by the AIRG to incorporate peace education into the school curriculum textbooks, this is minimal in the subject of Algebra.

- **Textbooks for Algebra and Dari language subjects for the curriculum of the People's Democratic Party of Afghanistan (PDPA)**

This analysis shows that under the PDPA references to peace education appear only in the Dari Language textbook. The content of the Dari Language textbook for the school curriculum under the PDPA government touches on six of the eight elements of peace education that have been defined in the theoretical framework for this study. In total, there are 35 references relevant to six elements of peace education. However, there are eleven references (13, 50, 53, 54, 105, 106, 109, 138) throughout the book that are statements in favour of the PDPA government. These statements do not seem to have any particular relevance to the book's content, but seem to be imposed or inserted into the textbooks. Analysis of the Algebra textbook of the PDPA revealed that there is no content relevant to aspects of peace education.

- **Textbooks for Algebra and Dari language subjects, for the school curriculum of the Islamic State of Afghanistan Government (ISAG)**

Only the Dari language subject textbook under the ISAG has references to peace education. There are 24 references to wellbeing and 17 references to peace bond, but no references to recognition of violence, nonviolent conflict transformation, social justice, gender mind, ecological responsibility or prevention. In total, therefor, there are 41 references relevant to three elements of peace education. The Algebra textbook under the ISAG contains no reference relevant to the peace education elements: recognition of violence, nonviolent conflict transformation and positive peace.

However, in the Algebra textbook under the ISAG there are fourteen questions where the content promotes violence. These texts speak favorably about the ISAG and supports fighting with Russian forces and PDPA government forces (26, 33, 34, 35, 48, 57, 60, 61).

These 14 questions relate to Mujahedeen attacks on Russian forces, calculation of bullet numbers and killing of Russian soldiers.

5.5 Total References by Curricula Including Dari Language and Algebra Textbooks

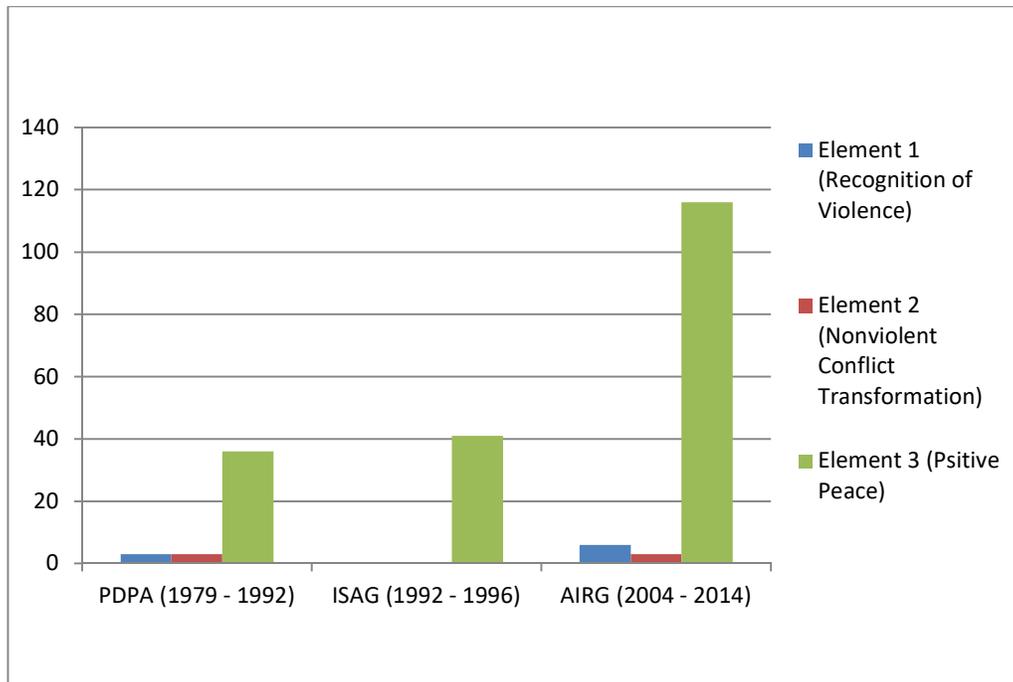


Figure 5.12: Total References of Elements 1, 2, 3 under AIRG, PDPA, ISAG

It is very evident from the above graph that the textbooks under the AIRG contained the most coverage of the element of positive peace. For this element, both the ISAG and PDPA coverage was similar. For the other elements, the AIRG covered slightly more than PDPA for recognition of violence, and was the same for non-violent transformation. Only the ISAG had no coverage of the recognition of violence, nor of non-violent transformation.

The Dari language subject textbook of the ARIG contains six references to the recognition of violence, three references to nonviolent conflict transformation, forty-five to wellbeing, twenty-two to peace bond, twelve to social justice, fifteen to ecological responsibility, three to gender mind and six to prevention. In total, there are 112 references

relevant to eight elements of peace education. Most of the references are long paragraphs or an entire lesson text and discussion questions and answers as teacher and students' activities, showing some material in the lessons reinforcing students' learning. The references to gender mind are three short sentences, the lowest number compared to the other seven elements. In addition, the texts related to peace education are more related to positive peace, and there are very few messages relevant to the recognition of violence and nonviolent conflict transformation. This is despite the fact that the recognition of violence and understanding the root causes of violence, and knowledge and skills to transform it non-violently are significant elements of peace education toward peacebuilding, and are necessary for a more comprehensive peace education curriculum.

The Algebra textbook of the current school curriculum of the AIRG presents 4 references on positive peace that are relevant to wellbeing and gender mind. This textbook has no references to recognition of violence, nonviolent conflict transformation, peace bond, social justice, ecological responsibility or prevention.

The Dari language textbook of PDPA government has three references to the recognition of violence, three references to nonviolence, fourteen to peace bond, twelve to wellbeing, two to social justice, two relevant to gender mind, but no references to ecological responsibility or prevention. In total, there are 36 references relevant to six elements of peace education. Most of the references are short sentences. There are also eleven references (13, 50, 53, 54, 105, 106, 109, 138) throughout the book that are statements in favor of the PDPA government. These references provide students with information pertaining to the Saur Revolution. The Algebra textbook under the PDPA government has no references relevant to any of the three elements of peace education.

The Dari language textbook under the ISAG has twenty-four references to wellbeing and seventeen references to peace bond, but no references to recognition of violence,

nonviolence conflict transformation, gender mind, ecological responsibility or prevention. In total, there are 41 references relevant to two elements of peace education.

The Algebra textbook of the ISAG has no references relevant to the three elements of peace education; on the contrary, this book has fourteen questions where the content promotes violence. These texts speak favorably about the ISAG and support fighting with Russian forces and PDPA government forces.

Most of the references in the Dari language textbook of the AIRG (the current curriculum) are long paragraphs or an entire lesson text and discussion of questions and answers as teacher and student activities. In contrast, the Dari language textbooks of the PDPA government contain short sentences on peace education values. Some of the references in the Dari language textbook of the school curriculum for the ISAG provided information about the Prophet Mohammad's (PBUH) behaviour and good character. These aspects are not covered in the other two textbooks.

Gender mind as one of the positive peace elements is covered very sparsely in the three Dari language textbooks under all three governments. Some pictures and illustrations in the Dari language textbook under the AIRG demonstrate that the government and education actors have made attempts to consider gender, and show awareness that education is important for both girls and boys, but this is not in terms of written text in the textbook. There are few references relevant to the recognition of violence and nonviolent conflict transformation, which shows the shortage of coverage of these elements in the Dari Language under the AIRG as well. Overall, the Dari language textbook under the AIRG covers the topic more fully and more frequently than do the other two Dari language textbooks.

Table 5.1: references to peace education in all the textbooks

	DARI LANGUAGE						ALGEBRA						
	Recognizing Violence		Non-violent transformation		Positive Peace		Recognizing Violence		Non-violent transformation		Positive Peace		
AIRG	Direct	6	Dialogue	2	Wellbe Peace bo	45 22	Direct	0	Dialogue	0	Wellb Peace bo	3 0	
	Structural	0	Collab	0	Eco S Justice	15 12	Structural	0	Collab	0	Eco S Justice	0 0	
	Cultural	0	Con Res	1	GenderM Prevent	3 6	Cultural	0	Con Res	0	GenderM Prevent	1 0	
	Total	6	Total	3	Total	103	Total	0	Total	0	Total	4	116
PDPA	Direct	2	Dialogue	0	Wellbe Peace bo	12 14	Direct	0	Dialogue	0	Wellbe Peace bo	0 0	
	Structural	0	Collab	2	Eco S Justice	0 2	Structural	0	Collab	0	Eco S Justice	0 0	
	Cultural	1	Con Res	1	GenderM Prevent	2 0	Cultural	0	Con Res	0	GenderM Prevent	0 0	
	Total	3	Total	3		30	Total	0	Total	0	Total	0	36
ISAG	Direct	0	Dialogue	0	Wellbe Peace bo	24 17	Direct	0	Dialogue	0	Wellbe Peace bo	0 0	
	Structural	0	Collab	0	Eco S Justice	0 0	Structural	0	Collab	0	Eco S Justice	0 0	
	Cultural	0	Con Res	0	GenderM Prevent	0 0	Cultural	0	Con Res	0	GenderM Prevent	0 0	
	Total	0	Total	0		41	Total	0	Total	0	Total	0	41
Total	9		6		174		0		0		4	193	

5.6 Learning points

Considering peace education's core objectives, it is worth sharing two learning points from this study's findings that provide practical and effective content relevant to peace education, helping students learn about sustainable peace:

1. Development or integration of texts relevant to peace education with consideration of the society's needs will be helpful and practical for students to learn, and apply their learning in their daily lives. For example, the Dari language of the current curriculum of the AIRG in Afghanistan contains a lesson on "Harmful Effects of Tobacco" [page (150)] relevant to the well-being value of peace education. This lesson is useful and helps students learn realistically about the harmful effects of tobacco on health. Many people are addicted to tobacco in Afghanistan and it is important that students increase their awareness and learn the negative effects of tobacco and similar substances on health. Addiction to narcotics in general is a big challenge in Afghanistan that students need to know the risk of on individual as well as community health levels. Information on such an important issue in the school and textbooks is very important.

Another example is a lesson story on natural resources and maintenance of forests relevant to ecological responsibility, a value of peace education on page (48) of the Dari language textbook of the current school curriculum. Maintaining natural resources is a vital issue in Afghanistan, and people do not have much information about maintaining forests as natural resources. There is a need for society, particularly students, to get information about forests and their benefit for the country. Including such information in school textbooks and class discussion reinforces students' learning

and information. Such information helps students to become advocates for the protection of forests in their community.

2. Text or textbook content relevant to peace education that is free of political orientation. The Dari language and Algebra books of the current school curriculum are free of explicit political issues. There is a lesson talking about human rights which is valuable information for students, not supporting a particular group but talking about universal human rights. The data analyses of these two textbooks show that there are more than one hundred references relevant to peace education elements, and no references in support of a political party. The content of these textbook could be an example for a peace education curriculum.

As with other countries where Islam is the dominant religion, the references that have been counted as peace education may differ from Western Christian or secular educational curricula. As Standish and Tahlama (2016) point out, respecting teachers and families is very important under Islam. The references to the prophet Mohammed (PBUH), also highlight the importance of the lesson – important enough to evoke the name of the prophet.

5.7 Conclusion

This chapter is a comparative data analysis of the Dari language and Algebra subject textbooks for the three governments of Afghanistan Islamic Republic Government, People's Democratic Party of Afghanistan and Islamic State of Afghanistan. Based on three elements of peace education, the textbooks were analysed comparatively by elements, by subject and by curriculum in three sections. The comparative analysis of the Dari language and Algebra textbooks demonstrated that the

current school curriculum textbooks under the Afghanistan Islamic Republic Government has by far the most references to peace education compared to the textbooks under the other two regimes. There is integrated texts and quality information relevant to all eight elements of peace education, with a total of one hundred and sixteen references (N=116), in comparison to the two other textbooks, the Dari language and Algebra of the PDPA and the ISAG. The Dari language and Algebra textbooks of the PDPA contained information relevant to six elements of peace education with thirty-six references (N=36), and these textbooks also included eleven references that provided information pertaining to the Saur Revolution in favour of the PDPA government. The Dari language and Algebra textbooks of the ISAG contained information relevant to three elements of peace education with forty-one references (N=41), and also fourteen references in favour of the Mujahedeen. These texts speak favourably about the Mujahedeen and support fighting with Russian forces and the PDPA government forces.

Chapter 6

Discussion

6.1 Introduction

Chapters four and five of this thesis presented the data analysis covering the three curriculum textbooks for each of the subjects of Dari language and Algebra of 4 Class, following the study's theoretical framework. Chapter four was an analysis of the Dari and Algebra textbooks based on three elements of peace education - recognition of violence, nonviolent conflict transformation, and positive peace which includes six values: peace bond, wellbeing, social justice, ecological responsibility, gender mind, and prevention. Chapter five covered the comparative data analysis process of the same textbooks under the three governments.

This chapter provides information on the data analysis findings. It discusses the research findings in detail and provides information on how these findings from school textbooks relate to the politics and culture of Afghanistan. It reveals how peace education content is integrated in the school textbooks in Afghanistan, discusses inadequacies and suggests how this situation can be improved. It also elaborates on some facts as lessons learned from this research that can contribute to peace education theory in practice. This chapter also discusses the contribution of this thesis to peace education theory and practice, as well as to Afghanistan's education policy.

This thesis highlights both the negative and positive roles that education has played in Afghanistan since 1979. In Afghanistan, the education system has been under the control of different political groups, whereby different influences have attempted to

affect students' mindsets towards peace and national unity (Baiza 2015; Kamgar 2002; Husham 2015). The empirical evidence of this study exhibits the different content that has been used to try to influence children through the education system. The description of data analysis in Chapters four and five and background information in Chapter 2 outlined the different education systems implemented by different regimes in Afghanistan. In this study, there is evidence that particular dominant political groups have utilized education for their interests, and in some cases students have been educated to embrace violence rather than peace. Such educational content is clearly contrary to peace education, which aims to provide students with learning that contributes to peace, and lead students to work towards national unity and stability.

6.2 Political Influence, and School Textbooks During PDPA and ISAG Governments

The People's Democratic Party of Afghanistan (PDPA) reformed the school textbooks and integrated content to support the government's political agenda during their leadership in Afghanistan, from 1978 to 1992. The ISAG (Mujahedeen regime), in opposition to the PDPA government, produced its own school textbooks to support its political interests, which were opposed to both the PDPA and Communist political ideology. Education, particularly the school curriculum, played a pivotal political and oppositional role under both these governments in the country. According to Young, curriculum as a 'social fact' is never reducible to the acts, beliefs or motivation of individuals; it is a structure that constrains not only the activities of those involved – primarily teachers and students, but also those who design curricula or attempt to achieve certain goals with them. However, curricula are not only

constraints on our actions. They make some things possible to learn that most of us would find impossible to learn without them; at the same time they set limits on what is possible to learn in schools or other educational institutions. In this way curricula are like other ‘specialised’ institutions – families and businesses, for example – they have particular purposes (2014, 7).

The PDPA government with purpose used education as a political platform for the continuation of a communist political tradition and a mechanism towards achieving its political goals. This government believed that fundamental changes in the field of education were important in the process of democratic revolution in the country. School textbooks were reformed accordingly, and content that supported communist ideology was integrated into the education curriculum, (Matsumoto 2008; Giustozzi 2010; Baiza 2015). The content analysis of the Dari language subject textbook under the PDPA government identified eleven references (13, 50, 53, 54, 105, 106, 109, 138) throughout the book that are statements promoting the PDPA government. These references provide students with information pertaining to the Saur Revolution.²⁶ The references do not seem relevant to the book’s teaching content, but appear to be included in the text as political messages. In the Dari language textbook, where grammar lessons use sentences and narratives for student practice, text is inserted that relates to the Saur Revolution as part of sentences for practising grammar, and seem to be unrelated to what is being learnt. These imposed sentences provide evidence that the PDPA

²⁶ The People Democratic Political Party, supported by the Soviet Union, took power in 1978 through a military coup, and Nour Mohammad Taraky, the leader of the People's Democratic Party of Afghanistan (PDPA) became the president of Afghanistan (Baiza 2015; Tanin 2005). This regime change was called the “Saur Revolution” by the (PDPA) government and there are many statements regarding this revolution in the Dari language textbook.

government utilized school textbooks for political purposes and attempted to teach students about communist ideals through propaganda and ideological rallying calls. For example:

-
- *Revolutionary youth – keep your ranks tight.*
 - *Eternal Glory to the brave martyrs of the homeland who in the fight against the enemy of Saur Revolution sacrificed their lives.*
 - *Brave homeland women, participate in social, political and economic affairs in the country and solidify the achievement of the Saur Revolution.*
-

Spink argues that “Once an ideology has been instilled in the minds of the youth, it cannot be simply ‘switched off’ when the war ends” (Spink 2005, 204). The education actors in the PDPA government have used the education system and textbooks in particular to try to instil a communist ideology in the minds of the children.

This study also demonstrates that the Mujahedeen regime utilized school textbooks to support their political messages against the PDPA and communist political schooling in general. These messages also contained explicit reference to violence in the text. The content analysis of the Algebra textbook for Class 4 under the Mujahedeen regime identifies fourteen questions that promote violence. There are texts that speak favourably of the Mujahedeen regime and support fighting with Russian forces and PDPA government forces (26, 33, 34, 35, 48, 57, 60, 61). These fourteen questions

include content related to Mujahedeen attacks on Russian forces, calculation of numbers of bullets and the killing of Russian soldiers.

For example, page 48 of the Algebra textbook had the following question:

Mujahedeen in an attack on Russian forces and communist internal forces killed most of the Russian soldiers, and gained 500 boxes of bullets as booty. If there are 720 bullets in every box, how many bullets do they get as booty? (48)

According to Lynn Davies, teaching about struggle, war, and violence prepares children mentally for war (Davies 2005). There is evidence that the Mujahedeen deliberately “used education as a weapon in order to achieve their respective goals” (Matsumoto 2008, 66). They promoted and advocated fighting with the communist government. Such an education system supports all three kinds of violence. It supports direct violence, stimulating students to become familiar with gun violence and the usage of guns, bullets and killing the enemy. It maintains structural violence, educating students to discriminate, and advocates disunity among people in Afghanistan by encouraging preference for either the Mujahedeen or the PDPA. This education system, by legitimizing direct and structural violence, contributes to a culture of violence (Galtung 1990; Standish 2016; Mukerji 2014; Page 2008; Cremin and Bevington 2017), which is not just undesirable for peace or peace education, but is promoting the opposite message. School textbooks are a powerful means through which students learn social and cultural information (Kumar Shah 2016; UNESCO 2018;

UNESCO 2016). Teaching information in support of a culture of violence can be said to have guided students in Afghanistan toward violent behaviour which will affect students throughout their lives. This method of teaching aimed at training people to be warlike in Afghanistan will have impacted on generations (David 2010; UNESCO 2018).

The general purpose of peace education is to promote human values, human rights, understanding and respecting diversity, teaching conflict resolution skills, and nonviolence in conflict situations (Harris and Morrison, 2013; UNESCO 2005). Encouragingly there have been improvements regarding political trends in the textbooks under the AIRG, the current government, which contributes a positive role of education in the country. This means that throughout this study I did not find any explicit political text in either the Dari language or the Algebra textbooks under the AIRG. I found that the Dari language textbook content was more relevant to positive peace, as it did not promote any exclusive political ideology. It can be claimed that the current AIRG government has made an effort to change the direction of education from political propaganda towards content that promotes peace, national unity and stability. The coverage of human rights in the textbooks of the current government indicate that the curriculum is not completely free of reference and issues that could not be interpreted as political, but there is not explicit support for a political position that excludes others. In terms of peace education content in the Dari textbooks there is improvement to some extent, but there are certainly areas that still need to be addressed to ensure that the content of school textbooks is directed more towards peace and unity.

6.3 Politics and the History of Formal Education in Afghanistan

In any country political power has influence on a country's education system and particularly countries that are in conflict situations (Kelly 2011). Afghanistan is no exception (UNESCO 2016). To place this study in its historical context, Chapter 2 provided information on the history of formal education in Afghanistan. It indicated that Afghanistan's different governments influenced the education system in different ways, varying between conservative to more liberal modern western approaches, as well as changes in the language of instruction.

King Amanullah (1919 – 1929) wanted to reform the education system and establish a modern education system based on the western style in Afghanistan. Nadir Shah's government supported a conservative education style (1930 – 1933). Nadir Shah was afraid of the opposition groups from the older school students who supported Amanullah Khan's reform, and this was the reason that he expelled some students from school under various allegations. Zahir Shah's government (1933 to 1973) reformed schooling teaching language and make efforts to change instruction language from Dari to Pashto in support of Pashto traditions (Durani 2014; Baiza 2015).

This indicates how school textbooks were specifically utilized as a political device during the years 1933 to 1973. During these years Afghanistan was in a peaceful situation while Zahir Shah was the king of Afghanistan. During Zahir Shah's leadership, the Afghanistan Ministry of Education focussed on the quality of education, improvement of textbooks, and the launch of a development plan for the expansion of primary and secondary schools throughout the country (Baiza 2015). These were the focus areas of the education sector during Zahir Shah's reign.

These developments were accompanied by huge resources and time devoted to changing the language of instruction in schools from the Dari language to Pashto. During Zahir Shah's administration, and generally throughout the monarchy, preference was given to Pashtun ethnic students to study at university, and higher education was more limited for other Afghan ethnic groups (Baiza 2015). Throughout the monarchy the government leadership group was of Pashto ethnicity and thus preference was given to the Pashto group (Baiza 2015; Durani 2014). It had been the intention of Nadir Shah's administration to improve the Pashto language and make it the official language of the country, but the implementation of this plan occurred during Zahir Shah's Government. Mohammad Naiem, Zahir Shah's cousin, who was Minister of Education, operationalized this concept as government policy. Mohammad Naiem began efforts to change the language of instruction, based on a royal decree that it be changed from Dari to Pashto (Durani 2014). All school textbooks were rewritten in the Pashto Language, and even the teachers who did not know Pashto were obligated to teach students in Pashto. This led to chaos in the education system and risked national unity. The school textbooks became a political device used to promote Pashto traditions and suppress non-Pashto cultural identities (Durani 2014). The Ministry of Education allocated resources and budgets for the development of textbooks over a three to ten-year period of implementation (Durani 2014; Baiza 2015). This meant that political interference was evident in the education system in a milder manner than the subsequent PDPA and Mujahedeen governments in Afghanistan.

Kelly distinguished between direct and indirect political influence on the education system. Kelly says, "we must, however, distinguish direct political

intervention from influences of an indirect, less overt and thus possibly less effective kind” (Kelly 2004,162). This research finding shows that there was direct political influence on Afghanistan education system during PDPA and ISAG governments, and indirect political influence has been practiced in history of formal education system in Afghanistan.

6.4 Culture of Violence and School Textbooks During PDPA and Mujahedeen Government

From 1978 to 1992, Afghanistan experienced two contradictory education systems implemented concurrently. The PDPA government maintained a special education program, disseminating its preferred political information to students in areas of their control, and at the same time the Islamic Jihadi Groups implemented special education programs that were anti-Soviet and anti-PDPA (Kamgar 2002). In both cases education was being used as a tool to provide political propaganda to children.

In addition, the explicit reference to violence in the Mujahedeen school textbooks encouraged students to accept violence and aggressive behaviour, both within the family and society (Spink 2005). Using the curriculum and textbooks to encourage identification with powerful fighters, and either supporting jihadi or opposition groups against them affects the whole school environment (Spink 2005; Davies 2005). This education prepares students for conflict and war education (Davies 2005). Such an educational environment can have a lifelong psychological impact on students and the whole community, and leads students’ learning towards a culture of violence rather than peace. “Culture of violence involves aspects of cultures that legitimize either or both direct and/or structural violence” (Young 2010, 1). By this means both direct and

structural violence were legitimized and adapted as cultural norms in schoolbooks and students' mindsets. The learning outcomes can have a negative effect on students' behaviour. For years, students in Afghanistan have learned about the names of gangs, bullets, fighting camps, killing enemies, causing disunity. This mindset affected the lives of a generation. The war between the PDPA and Mujahedeen not only involved many years of armed conflict for soldiers at the military fortifications, but also directed the country towards a culture of violence that remained with them for years. In fact, a generation received education towards violence as legitimate fact.

6.5 School Textbooks and Integration of Peace Education in AIRG:

Recognition of Violence and Nonviolent Conflict Transformation

As described in Chapters 4 and 5, the Dari language textbook under the AIRG has much more content related to peace education and more positive approaches which can contribute to a culture of peace. Positive peace encourages students to create warm and positive relationships, practice empathy and act supportively in society (Standish 2015). The Dari language textbook content relevant to positive peace supports students generally in learning about the importance of health, having healthy relationships with others and caring about others in society, being responsible for the environment and respecting justice and fairness. Information on these aspects of peace education directs students towards a culture of peace. "Peace culture refers to a cluster of attributes that enables peaceable behaviour to take place in a society" (Boulding 2008, 1453; [Kester 2012](#)) and the current AIRG school textbooks contain appropriate content that encourages students to acquire attributes and behave in ways that contribute to such a culture. Thus, the Ministry of Education of the AIRG government has made efforts in

recent years from 2004 to 2014 to change the direction of education from undesirable towards desirable schooling from a peace education perspective.

The data analysis process of school textbooks shows that the Ministry of Education under the AIRG has incorporated peace education content into the school textbooks, particularly in the Dari language, which covers all eight elements of peace education as defined in this study's theoretical framework. However, the texts related to peace education are strongly related to positive peace, and there are very few messages relevant to the recognition of violence and nonviolent conflict transformation.

Peace education as a strategy for peacebuilding requires the recognition of violence and nonviolent conflict transformation. Peacebuilding strategies are used to create a culture of peace through nonviolence and avoiding the horror of violence and war (Salomon 2004; Kester 2010; Harris and Morrison 2013). A culture of peace emphasises “the skill, processes and institutions that enable nonviolent solutions in the face of serious differences and on the attitudes and values that make peaceful behaviours possible” (Boulding 2008, 1453; Boulding 2002). Peace education needs to address the root cause of violence and transform it with knowledge and skills relevant to peacebuilding (Salomon 2004; Page 2008). Thus recognition of violence and understanding the root causes of violence, and knowledge and skills to transform it non-violently are significant elements of peace education toward peacebuilding (Kester 2010; Cook 2008; UNESCO 2008; Standish 2016; UNESCO 2005). The very few references relevant to the recognition of violence and nonviolent conflict transformation in the Dari language textbook of the AIRG indicate that there is inadequate coverage for peacebuilding, even during the period when there has been the

most emphasis on peace education. The current reality of violence in Afghanistan is largely ignored and an opportunity for learning about how to respond to violence non-violently has been lost.

Nonviolence is an essential aspect of peace education for students in Afghanistan, a country with a long history of violence and war that has severely affected the way people interact. For the purpose of changing students' behaviour and knowledge, students need to learn the skills of conflict resolution, negotiation, and collaboration in order to resolve conflict in nonviolent ways, or to learn to be nonviolent in difficult situations and resolve conflict through communication (Standish 2016; Salomon 2004; Kester 2010; Cook 2008; UNESCO 2008; UNESCO 2005). This need could be addressed by the Ministry of Education in Afghanistan. The Ministry of Education of the AIRG in another round of reform of the school textbooks should focus on integrating more information on the recognition of violence and nonviolent conflict transformation in schoolbooks and teaching methodology, as well as in the education system generally.

6.6 Gender Mind

Another element that is inadequately covered in all three regimes is gender mind. Analysis of textbooks for the curriculum of the People's Democratic Party of Afghanistan (PDPA) shows references in the Dari language textbook to six of the eight elements of peace education that have been defined in the theoretical framework for this study. However, gender was not covered. Similarly, under the Mujahedeen regime there were references to three elements of peace education: peace bond, social justice and wellbeing. Again, information related to gender mind was not covered.

The data analysis demonstrates that gender mind as an element of peace education is included in both the Dari language and in Algebra textbooks under the AIRG. One reference in the Algebra and three references in the Dari language textbooks are relevant to gender mind. However, the Dari language textbook content shows that the Afghanistan Ministry of Education placed more emphasis on positive peace, covering peace bond, wellbeing, social justice and ecological responsibility, but with scarce reference to gender mind and prevention of harm. This means that the Dari language textbook contains meaningful information on some elements of positive peace. For example, there is an entire lesson on ecological responsibility and three lessons on wellbeing. However gender mind as an important element of positive peace has been barely covered. The Dari language textbook has only three sentences relevant to gender mind in comparison to the other five elements of positive peace that are covered with entire lessons or information in paragraph form. There are some images in the Dari language textbook demonstrating that going to school is necessary for both girls and boys (46). The notion of gender and education for girls and boys has been considered but not well operationalized into the textbook's content.

Gender equality as a social value is still a new concept in Afghanistan and people have doubts about equal rights of men and women and equal roles for men and women in society. Political instability, war and conflict for long periods and insufficient educational opportunities in this country have contributed to people ignoring women's role as contributing equally to that of men in the country's development (Heinrich Böll Foundation 2006).

Chapter 2 of this thesis on the history of formal education in Afghanistan illustrated that Afghan women and girls have experienced both progress and setbacks regarding education, due to political instability as well as cultural issues during the history of formal education (Kazim 2005; Javid 2002). Structural discrimination between men and women has existed in this country for over a century. During the period of monarchy from 1747 to 1973, the only king who sincerely supported women's education was Amanullah Khan (1919-1929). Formal education was established in the country between 1868 and 1878, and Afghan girls could only access formal schooling in 1921, almost fifty years later. When formal education began in Afghanistan schooling was only for boys. The first girls' school was opened in Afghanistan in 1921 (Kamgar 2002; Husham 2015; Baiza 2015).

The Taliban, the extremist group that ruled in Afghanistan from 1996 to 2001, banned women's education absolutely (Husham 2015; Baiza 2015; Shayan 2015; Adkins 2016). In contrast, from 2002, Afghan women and girls gradually accessed education and employment. Millions of girls enrolled in schools and universities and found the opportunity to study abroad in specialized areas. Importantly, women's and girls' education has been supported by the country's constitution, in law and education (Intili et al. 2006; Adkins 2016; Shayan 2015; Husham 2015). Generally, since 2003, the government of Afghanistan and the international community, civil society, local NGOs and women activists have worked hard to deepen the understanding of gender in Afghanistan, and have made efforts to provide equal opportunities for girls and boys, particularly in education. Many projects have been implemented related to gender and the inclusion of men and women, boys and girls in the education sector in this country

(Husham 2015; Samadi 2013; Heinrich Böll Foundation 2006; The World Bank 2008).

This represents notable progress and advancement in education in this area.

However, acknowledging all these efforts, Afghan girls still face huge obstacles to receiving education in practice. Insecurity in the county, poverty at the family level and social and cultural constraints are the major obstacles that challenge women's and girls' education in Afghanistan. The Taliban retains power in many provinces where women and girls do not have access to school and education. Schools and education centres, and students and teachers in areas under the control of the Taliban continue to be at risk of attack (Adkins 2016). Half of the country's population are struggling with poverty, and thousands of families, due to poor economic situations in both urban and rural areas, cannot afford to support their daughters' education (Shayan 2015; SIGAR 2017). In addition, social and cultural beliefs limit women and girls' education. Many girls have to marry at an early age and cannot attend school after marriage; some girl students have to leave school after primary level due to cultural issues in their environments; in some families boys have the priority for education rather than girls; or families do not accept male teachers for female students in school and female teachers are not available in remote areas of Afghanistan (Shayan 2015). These social and cultural issues are a huge constraint on girls' education. Educating students from the early grades about boys' and girls' equal education rights and access is essential in order to address social and cultural limitations on gender.

Education provides key opportunities to educate students on gender equality from an early age (Brock-Utne 2008; Kirk 2010). This helps to improve and change the negative mindset of a generation's attitude to gender discrimination to a better

understanding of the roles of men and women and boys and girls, and for females to participate in education, as well as more broadly in development programs (Brock-Utne 2008; Kirk 2010). Educating children from the early grades will help address the social and traditional beliefs of stereotypes which oppose women's education in general. Besides, training students from the early classes of school about men and women as equal human beings and having equal rights and equal roles is a vital aspect of peace education (Krik 2010; Brock-Utne 2008; Boaz Yablon 2009).

Gender mind is an important element of peace education (Standish 2016; Harris and Morrison 2013; Brock-Utne 2009). Disregarding gender or discounting equal access to education for girls and boys contributes to gender discrimination (UNICEF 2011). Discrimination contributes to structural and cultural violence, which is not desirable for peace building (Harris and Morrison 2013). Peace education aims at positive peace in the long term to address direct, structural and cultural violence, and to empower students with a peaceful consciousness that condemns discrimination and violence by respecting all human beings equally (Galtung 1990; Grewal 2000; Bajaj and Chiu 2009; Kester 2010; Reardon 1988). Gender mind as an important element of positive peace is about equality, justice and respect for all human beings, including both men and women. Recognition of gender and gender equality and gender roles is a core aspect of positive peace (Harris and Morrison 2013; Standish 2016; Webel and Johan 2007).

Thus, information on gender mind is a societal need in Afghanistan as well as an important element of peace education. Integration of adequate text related to gender mind in the form of stories or simple narratives would be very helpful additions to

possible school textbooks at all levels of schooling. For example, on page (46) of the Dari Language textbook under the AIRG, an image of a girl and a boy with school bags and books shows that the idea of gender and education for girls and boys has been considered, but the narrative is not about gender. The narrative is a poem on the country as homeland.

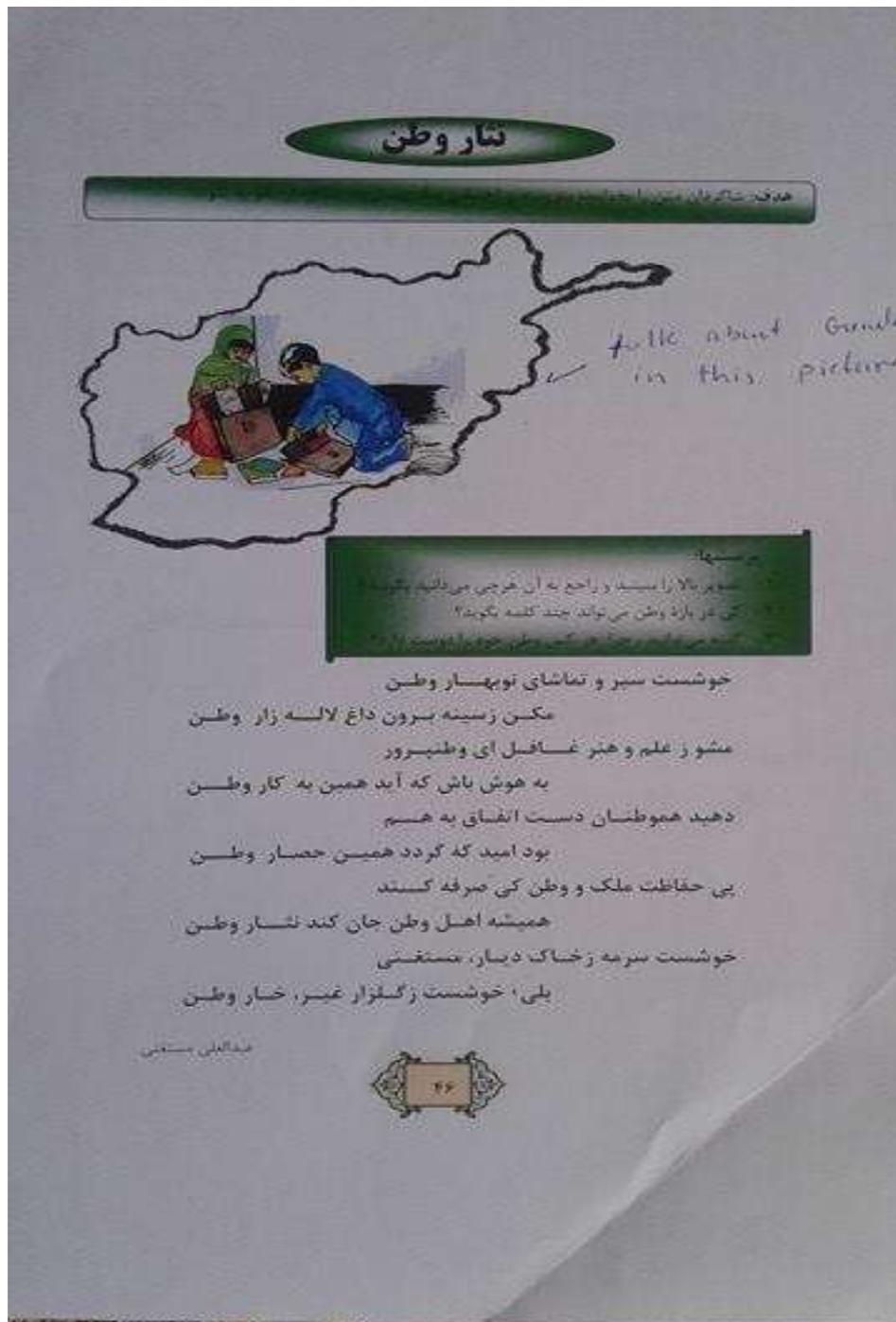


Figure 6.1: Textbook Image of opportunities to add Gender

This picture could be accompanied by a narrative on the importance of schooling for girls and boys. In this way the idea of gender could be operationalized explicitly into the book's content.

In addition, a separate study of current school textbooks on gender mind or gender integration could help further knowledge and understanding of this gap. This research only studied two textbooks, the Dari language and Algebra subjects. A study of more school textbooks should provide further evidence of the need for the Afghan Ministry of Education to better integrate gender equality in school textbooks and overall teaching of this concept. Reviewing the coverage of gender mind from the curriculum of other countries could help improve this integration of gender equality.

6.7 Integration of Positive Peace and Lessons Learned

Positive peace addresses the structural violence, systematic inequities and unjust structures embedded in society towards development of cooperation and harmonious relationships between individuals and groups (Galtung 1990; Grewal 2000; Bajaj and Chiu 2009; Kester 2010; Reardon 1988; Burns and Aspeslagh 1996; Cremin and Bevington 2017; Page 2008; Harber and Sakade 2009).

Positive peace as one of important objectives of peace education (Standish 2016) integrated well in the Dari language textbook under AIRG. The content relevant to positive peace that appears in the Dari language textbook under the AIRG also reflects the local context and local population's needs and desires that are vital for peace education (Ardizzone 2001; Harris 2009).

The Dari language textbook for Class 4 of the current school curriculum contains lessons that are relevant to ecological responsibility, wellbeing and social

justice, elements of positive peace which focus on the Afghan population's needs and concerns. For example, an entire lesson on page (48) of the Dari Language textbook about maintaining forests as a natural resource is relevant to ecological responsibility, a value of positive peace addressing the needs of the society. Maintaining natural resources is a challenging issue in Afghanistan, especially after the destruction of much of the natural environment during the armed conflict (Emadi 2011; Groninger 2012; Saba 2009). The country's population, particularly its students, needs to receive information on the benefits of forests and positive interaction with natural resources and environments, and the need to regenerate the forests in particular.

Forests are one of the best resources of the country and people use forest fruits and wood. In regard to this topic read the story of Shela and her uncle: Shela's uncle works in a forestry project in Paktika province. He was on vacation in Kabul and brought some pine nuts for his niece as a gift. Shela asked her uncle for information about natural forests and pine nuts in Paktika Province. Shela's uncle said, Zadran, Mangle, Jaji, Samcanai, Jani Khil, Orgon and Jaji Maidan Mountains have natural forests in Paktika province. These forests have pistachios, pine nuts, oak and arce trees. These forests contribute to clean air and the beauty of the province. People in Paktika decided that whenever they cut down a tree to plant more trees to replace it and ensure that natural resources are well maintained.

Another entire lesson on human rights on pages (146, 147) of the Dari language textbook, reflecting the social justice element of positive peace, discusses Afghan society's needs as well. Afghanistan has been experiencing war and conflict for a long period, and now students through such lessons learn about justice, equality and fairness, which is essential information for them (Kouve and Mazooriy 2011). It is encouraging education towards peace.

Objective of the lesson: students read and write about, and understand human rights and how to respect human rights.

Ahmad is a clever boy. If he does not have information about something, he asks his father. One day he heard about human rights from the radio, but did not understand the meaning. He asked his father during teatime what does 'human rights' mean? His father, who is an educated person, listened to Ahmad carefully and praised his son for the good question and said: 'Listen to me carefully, my son. Rights are the plural form of 'right' and this means justice and equality. Humans as a social creature have individual rights and social rights. We should respect others' rights. Since our rights and wellbeing are important for us, it is the same for others. They also value their rights and wellbeing. Therefore we should not do anything that harms others' rights and causes conflict and clashes (147).

This passage follows with discussion questions to reinforce the information in more detail (147).

- *Teacher activity: give students information about human rights.*
 - *Student activity: talk about rights in groups and ask, 'What are rights'?*
 - *In groups talk about parental rights, elders' rights, neighbours' rights and teachers' rights.*
 - *Evaluation: do students understand about rights? Do students learn how to respect others' rights?*
-

Similar information is integrated into the Dari language textbook on wellbeing. An entire lesson on the harmful effects of tobacco on page (150) addresses a challenging issue in Afghanistan. Addiction to drugs has recently become a huge problem in Afghanistan. Afghanistan is one of the highest producers and consumers of drugs in the world (Byrd and Ward 2004; How et al. 2014). Teaching students about the harmful effects of addiction to tobacco or the danger of similar substance addiction on individual and community health at school is an attempt to provide information that addresses these issues.

Harmful Effects of Tobacco

*One day Farid's uncle who was occupied with his business got sick.
He had a cough and was very tired. His family became worried about*

his illness and arranged to see a doctor. The doctor realized that Farid's uncle was addicted to smoking and hospitalized Farid's uncle in one of the city hospitals, prescribing the necessary medicine. Farid and his father went to the hospital to visit his uncle. The doctor shared information about Farid's uncle's illness with Farid and his father. The doctor said his illness is because of smoking tobacco consistently. Tobacco contains poison that through smoking damages the human body. Smoking tobacco causes mouth and lung cancer, tuberculosis, and teeth stains. Today people know about the disadvantages of tobacco and smoking is prohibited in banks, hospitals, hotels, buses, schools and offices.

This passage is followed by discussion questions, which are designed to raise students' awareness of the dangers of smoking and addiction.

Teacher activity: Read the text aloud and provide information on the disadvantages of tobacco to students.

Students' activity: talk about the disadvantages of tobacco in groups.

Evaluation: Do students understand the disadvantages of tobacco?

It is helpful and constructive learning to consider information related to peace education that addresses society's needs. These texts contribute to peace education as a

step in the peace-building process. They give information on crucial issues that support students' learning in the very early classes of school and might help to contribute resolving these challenging issues later. Assessing how society's needs might be addressed through introducing peace education content is necessary for peacebuilding and the development of further peace education programs.

6.8 Reflection of Peace Education Content in all Possible School

Subjects

As we have seen, under the AIRG, there has been some attempts by the Afghan Ministry of Education has attempted to incorporate peace education into the school curriculum, but even in this small study, we can see that this is not reflected equally in different subjects. The Dari Language textbook under the AIRG contains more information relevant to peace education than the Algebra textbook of the same class level, which has very limited content on this topic. The Algebra textbook's narrative questions does provide an opportunity to integrate aspects of peace education into the content of the textbook, and there are six references relevant to peace education in this book. For example, the first question on page 9 of the Algebra textbook is about the Hajj pilgrimage and the third question on the same page is about the immunization of children.

First question: In the year 1383 (2004), 18,540 people and in the year 1384 (2005), 21,250 people from the country went to Mecca for Hajj. How many people from our country went to Hajj in the two years of 1383(2004) and 1384 (2005)?(9)

Third question: A group of vaccinators immunize 25,980 children in the first week and 28,645 in second week. Please calculate how many children have been immunized in two weeks. (9)

These examples from the Algebra textbook provide evidence that there is information relevant to peace education, but there would need to be more examples to reflect a more committed approach to peace education.

So while there has been an attempt by the Afghanistan Islamic Republic Government (AIRG) to incorporate peace education related content into the school curriculum, this is not reflected in all subjects, and there is certainly room for improvement. The content of questions narratives could quite easily have texts related to the importance of fruit for health which is relevant to wellbeing value. For example, “there are 10 apples on the table for 5 children, if we divide the 10 apples to the 5 children, please calculate how many apples are there per child?” This is an example and this question can be elaborated more in follow up question, like why is it important for children to have apple almost every day or etc.

Peace education content analysis has not been undertaken for all school subject textbooks, and this is a gap to be filled by further research on the integration of peace education content into school textbooks in Afghanistan. This thesis covers only two subject textbooks for one class, and research that reviews the current curriculum and more textbooks for different classes is needed for the Ministry of Education in Afghanistan to reflect on their peace work, and the teaching of students towards sustainable peace and unity in the country and its contributions to global peace.

6.9 Application of Peace Education in Afghanistan as a Fragile Country

The Ministry developed the new school curriculum and school textbooks with peace education content during the years 2004 to 2009. By not explicitly supporting their own political interests, the school textbooks of the AIRG can contribute towards sustainable peace and is good practice in a fragile country like Afghanistan. It is over a decade now since the Afghanistan Ministry of Education developed, published and used the school textbooks with information related to peace education.

Afghanistan, as a fragile and unstable country, has weak state-building capacity, legitimacy issues that hinder human and economic development, and is still in a conflict situation. The government of Afghanistan continues to fight the Taliban, the extremist group that has been recognized as an international terrorist organization (SIGAR 2017). The Taliban has control in many provinces of Afghanistan: Badakhshan, Baghlan, Farah, Faryab, Helmand, Kunar, Kunduz, Laghman, Sar-e Pul, Zabul, and Uruzgan (SIGAR 2017). Generally, education institutes and schools, particularly girls' schools and educators are at risk in these provinces under Taliban control. The Taliban shut down schools and have attacked or burned schools for many reasons to suit their political purposes. However, there are still schools operating in the Taliban-controlled provinces and there have been no objections raised to the textbooks (which are the same as those used over the rest of the country) regarding peace education content disseminated by the Afghanistan Ministry of Education. This may be because these textbooks do not contain any passages with text that criticizes the Taliban. Previously, during the PDPA and Mujahedeen regimes, this aspect of peace education (keeping the content politically neutral) was not in evidence. School

textbooks had been used by the two governments to oppose each other and to promote their own ideology. It had therefore not been possible to use the PDPA school textbooks in a school under control of the Mujahedeen, or use the school textbooks of the Mujahedeen in an area under control of the PDPA government (Husham 2015; Baiza 2015). The empirical data analysis in this thesis demonstrates that there is the potential for peace education to contribute to peace building strategies in Afghanistan.

6.10 Peace Education Contribution to Sustainable Peace

The Afghanistan Islamic Republic Government's current school curriculum textbooks meet peace education objectives to some extent, and it has been established that meeting peace education objectives contributes to sustainable peace. Integration of peace education information into the school curriculum, and particularly textbooks, supports sustainable peace in the long term in the country. The core objective of peace education is that students learn approaches to fulfil their needs in a nonviolent way, and gain knowledge to analyse situations and solve problems constructively through collaboration and dialogue. Students learn approaches to support establishing a culture of peace, a sense of caring for themselves and others, and respect fairness and justice in the country (Harris and Morrison 2013). Sustainable peace means that cooperation, collaboration and dialogue solve problems and promote social justice and wellbeing in a society (Bond 2013; UNICEF 2011). Sustainable peace as long-lasting peace means reconstructing structures, situations and relationships that support peace and prevent oppression and violence (UNESCO 2016; Bond 2013). Peace education objectives emphasise and teach cooperation and nonviolent constructive conflict resolution and fairness and justice and contribute to creating environments for sustainable peace

(Harris and Morrison 2013). These main peace education objectives have been considered in the content of the Dari language textbook under the Afghanistan Islamic Republic Government as significantly different from the previous two regimes, and they contribute to sustainable peace.

Information relevant to the three main objectives of peace education in the distinct areas of recognizing violence, resolving conflict nonviolently and creating environments for positive peace has been integrated in the Class 4 Dari language textbook, and this is an important attempt to contribute to sustainable peace.

In addition, the comparative analysis process of the Dari Language textbook of the Afghanistan Islamic Republic Government shows that the content of this textbook is free of politically explicit messages. The content of this book does not advocate a particular political stance, and also discusses peace education content in the context of society's need and desires. The Dari language textbook of 4th class of the current school curriculum contains lessons that are relevant to ecological responsibility, wellbeing and social justice elements of positive peace, in which the content focused on the Afghan population's needs and concerns. Maintaining natural resources is a challenging issue in Afghanistan (Emadi 2011; Groninger 2012). Addiction to drugs has become a huge problem in Afghanistan recently. Afghanistan has become a major producer and consumer of drugs worldwide (Byrd and Ward 2004; How et al. 2014). The country has been experiencing war and conflict for a long period and information on justice, equality and fairness is essential for students now. These issues are addressed in the Dari Language textbook under the AIRG. This government is encouraging education towards peace. It is helpful and constructive to consider information related to peace

education that addresses the people's needs. It reinforces student knowledge and awareness towards peace in the long term, contributing to sustainable peace. This is a lesson for future peace education programs globally.

6.11 Conclusion

This chapter discussed the research findings and their connection to politics and culture in Afghanistan. It provided information about the education system and specifically that school textbooks utilized for political purposes in Afghanistan influenced the country's culture negatively during the PDPA and Mujahedeen governments.

It elaborated how information related to peace education has been integrated to some extent in the school textbooks of the AIRG, but there are shortages on two elements of peace education. There are fewer references related to the recognition of violence and nonviolent conflict transformation in the Dari language textbook, and gender mind as a value of positive peace is not covered well in the textbook's content. This chapter presented some thoughts on ways to improve and operationalize peace education in all textbooks of the current school curriculum.

It explained some facts as lessons learned in support of peace education theory in practice. This chapter generally presented the thesis' contribution to the theory and practice of peace education, as well as to Afghanistan education policy.

The next chapter is the conclusion that covers the summary of the research results, considers the research questions and provides recommendations for further research and courses of actions related to the school curriculum and textbooks in Afghanistan.

Chapter 7

Conclusion and Recommendations

7.1 Introduction

Throughout the history of its education systems, Afghanistan has experienced various educational curricula supporting the different governments' policies. Afghanistan school textbooks were published alternately in support of different regimes or governments during the years 1979 to 2001. From 2003 to 2014, the Afghanistan Islamic Republic government, with support from international donor agencies, has worked hard to change the direction of education towards peace and free from political propaganda and favoritism. The purpose of this study was to evaluate these different approaches to education by looking at a range of school textbooks from a peace education perspective. The aim was to study and evaluate the school textbooks used in schools under three different regimes of the People's Democratic Party of Afghanistan (PDPA), the Islamic State of Afghanistan (Mujahedeen regime), and the Afghanistan Islamic Republic Government from 1979 to 2014, with a focus on the extent to which peace education's core objectives appear in Afghanistan's newly developed school textbooks between the years 2004 and 2014.

An existing definition of peace education and description of three main objectives of peace education in the distinct areas of recognizing violence, resolving conflict non-violently and creating an environment for positive peace (Standish 2016) was used as the theoretical framework for this research. This has been described in the first chapter of this thesis as directing the research design. Content analysis, as

explained in Chapter 3, has been chosen as the research method, and Chapters 4, 5 and 6 presented the data analysis, findings and discussion respectively.

This final chapter as the conclusion begins with a summary of the key findings of this study in light of the research questions. The trustworthiness of the findings, and the strengths and limitations of this research process are then discussed. The contribution of the research findings to the Afghanistan Ministry of Education in tracking the progress of peace education content towards improving students' knowledge of peace follows. This study also adds to the peace education literature. The chapter concludes with recommendations for further improvements in the integration of peace education content into all possible school textbooks in Afghanistan, and also identifies potential research on school curriculum and textbooks from a peace education perspective.

7.2 Summary of Key Findings

The findings resulting from the analysis of six textbooks for the school curriculum of three different governments during conflict and post-conflict eras in Afghanistan provide details related to the research questions addressed in this study. The research questions are restated below for clarity.

The first research question asked, “Do Afghanistan’s newly developed (2004 – 2014) school textbooks meet peace education objectives in comparison to the previous school textbooks, which were in use from 1980 to 2002?”

The current school curriculum textbooks under the Afghanistan Islamic Republic Government do meet peace education objectives to some extent. The comparative analysis and empirical evidence demonstrate that the Dari language and

Algebra textbooks for the current school curriculum of the Afghanistan Islamic Republic Government contain appropriate content from a peace education perspective, covering all eight elements of peace education, as compared to the other two school curricula of the People's Democratic Party of Afghanistan and the Islamic State of Afghanistan Government. The Dari language and Algebra textbooks under the Afghanistan Islamic Republic Government have integrated texts and quality information relevant to the eight elements of peace education that have been defined in the theoretical framework, with a total of **116 references**. There is a greater focus on positive peace, and less reference to the recognition of violence and nonviolent conflict transformation.

The Dari language and Algebra textbooks as part of school curriculum under the two governments of the People's Democratic Party of Afghanistan and the Islamic State of Afghanistan (Mujahedeen Regime) have limited text on peace education, but contain information that is explicitly in favor of the ruling political party and government.

The Dari language and Algebra subject textbooks under the communist People's Democratic Party of Afghanistan contained information relevant to six elements of peace education with a total of **35 references**, but also eleven references that provided information in favor of the People's Democratic Party of Afghanistan government.

The textbooks for the Dari language and Algebra subjects under the Islamic State of Afghanistan (Mujahedeen regime) contained information relevant to only two elements of peace education with a total of **41 references**, but also 14 references that speak favourably of the Mujahedeen regime and support fighting Russian forces and

communist-supported government forces. This represented war education rather than peace education.

The second research question asked, “How is peace education reflected in the school textbooks in Afghanistan?”

Peace education-related content is strongest in the Dari language textbook under the Afghanistan Islamic Republic Government, and all eight elements of peace education as defined in this research’s theoretical framework are covered. However, the Algebra textbook has only limited text related to peace education. The Algebra textbook’s narrative questions provide an opportunity to integrate text related to topics of peace education, but there are only six references relevant to peace education in this book. This means that peace education content is unevenly incorporated in the textbooks, depending on subject.

In addition, analysis of the Dari Language textbook shows that the Afghan Ministry of Education and other education actors place uneven emphasis on different peace education objectives, with more on positive peace information in the school textbook related to peace education. There is more information relevant to positive peace and less recognition of violence and nonviolent conflict transformation. Recognition of violence, nonviolent conflict transformation and positive peace are the main peace education objectives that have been defined in this study’s theoretical framework, so this is an important area that needs to be improved

The Dari language textbook contains substantial information on some elements of peace education, for example, an entire lesson on ecological responsibility, or three lessons of the book on wellbeing. However, the coverage of gender mind, an important

element of peace education, is very limited. The Dari language textbook has only three sentences relevant to gender mind, in comparison to five other elements of positive peace that are covered with an entire lesson or paragraphs of information. Nevertheless, in addition to the text, there are some images in the Dari language textbook indicating that going to school is necessary for both girls and boys (46). So, the concept of gender and education for girls and boys has been considered but not operationalized well into the book's content. In regard to wellbeing, there is more information related to self-care than care for others, but nothing or very little on physical exercise.

7.3 Conclusion

The Afghanistan Ministry of Education considered information relevant to peace education in the current school textbooks that were developed in the years 2004 to 2014. The information related to peace education is more relevant to positive peace, while there are limited references to recognition of violence and nonviolent conflict transformation. The analysis of the Dari language textbook shows that the Afghanistan Ministry of Education considered information about peace education with a focus on society's needs, but this has not been well operationalized in all textbooks. Further attention is required to integrate information about peace in all possible school textbooks, particularly in the social science area.

By contrast, the previous school textbooks that were in use in schools from 1980 to 1996 contained less information relevant to peace education. The previous textbooks also contained information that clearly favored political party influence and supported undesirable education or even education for war. Textbooks under the People's

Democratic Party of Afghanistan, the Communist regime from 1978 to 1992, provided information in favour of this government.

The school textbooks of the Islamic State of Afghanistan, the Mujahedeen regime from 1992 to 1996, contained information that supported both the Mujahedeen regime and fighting Russian forces and communist-supported government forces.

7.4 Strengths of This Research

The strengths of this research include using a proven framework to provide reliability and trustworthiness of the data, providing reliable data that can be used for comparative purposes, providing an analysis of material that is difficult to access, and creating a benchmark for further research and evaluation. An existing framework by Katerina Standish on assessment of peace education leads this study's research design. Standish has used the framework looking for peace education elements within the curriculum in the school curricula of countries such as Australia, England, Scotland, Sweden, Saudi Arabia, Mexico and New Zealand, (Standish 2015; Standish and Kertyzia 2015; Standish and Joyce 2016; Standish 2016; Standish and Talahma 2016; Standish and Nygren 2018; Kertyzia and Standish 2019).²⁷

Using this framework and looking for peace education in the Afghanistan school textbooks validates the research design and confirms the reliability and trustworthiness of this study's findings. My research using the same content analysis categories adds data about the Afghanistan school curriculum that will be available for

²⁷ There is a new initiative to create a Global Peace Education Index (GPEI)

<https://educationforglobalpeace.org/call-for-book-chapters/> Accessed 24 April 2020.

further comparative research with other countries. The school textbooks from the three governments in Afghanistan have been difficult to access, and are written in a language other than English, so providing this information in English has made it accessible for other scholars. The comparative aspect of this study also provides a benchmark for assessing progress within the education system of Afghanistan, and can be used for further evaluation of the inclusion of peace education in school curricula. It also contributes to the discipline of Peace and Conflict studies, where peace education is often a neglected subject.

7.5 Limitations of This Research

The main challenge of this research was that the situation in Afghanistan deteriorated during the time of my research and access to materials and people became very difficult. There are main two points to mention related to limitations for this study. Firstly, the study was based on only six school textbooks collected for analysis under three different governments. The data collection phase was very challenging. Current textbooks were readily available. As I explained earlier, initially, I was unable to find any school textbooks for the People's Democratic Party of Afghanistan (the Communist regime) or the Islamic State of Afghanistan (the Mujahedeen regime) in bookshops, libraries or schools. The textbooks under these two governments have political sensitivity, so they are not available in public bookshops or libraries. I was restricted, too, by having no official permission from Otago University to conduct interviews because of the perceived dangers in Afghanistan, so I could not approach the Afghanistan Ministry of Education to find out if these books were in the Ministry library. For this reason, I used my social network to search for these textbooks and was

able to locate four books through friends and social connections, enabling a comparative analysis.

The challenges in obtaining even relevant available printed material and the restrictions of a thesis project, means that the study has been limited to only one level of schooling, Class 4 in only two subjects. While this was an appropriate level to assess, given that children aged 9 or 10 are able to process and understand some of the implications of the material to which they are exposed, it is a limitation in the assessment of an overall curriculum, and can only be used as a guide to what is probably available at other levels of schooling. The subjects chosen also provided two very different elements of an educational programme, but a full range of subjects would have given far more insight into the opportunities available for reform.

Secondly, this research is limited to the analysis of printed material only. It would have been very beneficial to have combined the documentary research with some interviews. Interviews with some education actors and educational experts in Afghanistan would have strengthened this research finding, but since Afghanistan was still classified as a state in conflict, and there are still current outbreaks of violence, there were physical dangers associated with this project. I was unable to obtain permission from Otago University to do field work in the country nor interview education actors in the Ministry of Education or schools and relevant organizations. The research has been designed to provide an in-depth analysis of only the school textbooks.

7.6 Contribution of This Thesis to Peace Education Literature

This is the first study of textbooks in Afghanistan from a peace education perspective, and its findings contribute to peace education theory, as well as to the implementation of education policy in the country.

The concept of peace education is well received and meaningful for the education sector throughout the world. This study's findings contribute to validating this theory and its practical implementation. The analysis of school textbooks in Afghanistan demonstrates that students receive some limited education towards peace, and there is evidence of improvement over previous textbooks. Integration of increased information relevant to peace education in school textbooks is an attempt to empower students towards sustainable peace in this country.

This research in the form of a comparative study of the content of school textbooks in different governments contributes to peace education literature in general and provides information on the way in which peace education can be incorporated into children's learning particularly in an insecure country, as well as illustrating the inclusion of peace education as a strategy for peacebuilding in a fragile state. Afghanistan is a country engaged with many challenges that make it unstable, but inclusion of peace education programs at the school level is a strategy making a worthwhile contribution to peacebuilding. In addition, this study's findings also provide information as lessons learned for peace education program design and operation in a post-conflict society. Furthermore, as this study is in English rather than the local languages of Afghanistan, the research findings provide accessible information for international peace education scholars and peace activists.

7.7 Contribution of This Thesis to Afghanistan Ministry of Education

Policy Implementation

The Afghanistan Ministry of Education, with support from the international community, has made considerable investment in notable work on the school curriculum and the development of school textbooks between 2004 and 2014. This study and evaluation of selected school textbooks from the peace education perspective makes a practical contribution to assist the Ministry to reflect on its work in regard to development or reform of textbooks and consideration of peace education objectives in future potential planning, program and policy implementation. More specifically, this comparative study of the school textbooks from 1979 to 2014 supports the Ministry in tracking the progress of content that improves students' knowledge of peace, and might assist in socialising students towards peaceful interaction.

The Ministry, with the support of UNESCO, would like to review the current textbooks and possibly reduce the number of school textbooks and subjects. BBC²⁸ News reported this information and UNESCO announced related information on the ACBAR²⁹ website. It is thus a relevant time for the Ministry and education actors in Afghanistan to consider this study's findings towards the inclusion of peace education information in the school curriculum.

²⁸ BBC reported this information in Dari language and this is the link:
<http://www.bbc.com/persian/afghanistan-40466637>.

²⁹ ACBAR, the Agency Coordinating Body for Afghan Relief & Development, is an Afghan independent body bringing together 135 national and international NGOs working in Afghanistan and abiding by the humanitarian principles of independence, neutrality, impartiality and humanity.
<http://www.acbar.org/page/18.jsp?title=Who-we-are->
the announcement is no longer available in the website as the closing date 17 May 2017 has passed but a copy of the announcement paper is attached to this thesis.

7.8 Further Recommendation and Course of Actions

Peace education content incorporated into the school textbooks under the AIRG, particularly the Dari language subject that covers all eight elements of peace education, has been defined in this research's theoretical framework. However, the information related to peace education is more relevant to positive peace, and fewer references are relevant to the recognition of conflict and nonviolent conflict transformation.

Recognition of violence, nonviolent conflict transformation and positive peace are the main peace education objectives that have been defined in this research. The Dari language textbook of the AIRG contains few texts relevant to recognition of violence and nonviolent conflict transformation.

Peace education is a strategy for peacebuilding, in which the core elements include recognition of violence and nonviolent conflict transformation. The Afghanistan Ministry of Education in another round of reform of the school textbooks should focus on integration of more information on recognition of violence and nonviolent conflict transformation in school textbooks, as well as in other sectors of the education system. There is an opportunity for skills in conflict resolution to be taught at all levels of the school, with appropriate instructions for the teachers and exercises for the students to be provided in the textbooks. Some more practical and applied instructions would be of value here.

Gender mind as an important element of peace education has also not been adequately covered in the textbooks under the AIRG. The Dari language textbook of the AIRG has only three sentences relevant to gender mind as a value of positive peace. Gender is an important aspect of positive peace, and positive peace cannot be

considered to be comprehensively covered without further consideration of gender equality.

The Afghanistan Ministry of Education plans to reform school textbook as per the above mentioned BBC news link. It is thus a suitable time for the Ministry and education actors in Afghanistan to consider gender as an important element of peace education and integrate information on gender mind into school textbooks' content. Information on gender is not only important for peace education but is essential for social cohesion.

Simply, there needs to be more information on gender included in the textbooks. The example given previously of the image on page (46) of the Dari language textbook showing a girl and a boy with school bags and books means that the idea of gender and education for girls and boys has been considered, but this could also include a narrative on the importance of schooling for girls and boys, or the inclusion of both boys and girls in education programs. It would give students further knowledge of gender equality and important roles for girls and boys, and men and women, in a nation state and in the world. In this way the idea of gender could be operationalized into the book's content. A separate study of school textbooks on gender inclusion could support the Ministry to better understand the gender gap at the school level.

The comparative analysis demonstrates that the Algebra textbook of the school curriculum of the Afghanistan Islamic Republic Government has limited text related to peace education. While there were opportunities to integrate more content relevant to peace education into Algebra textbook, there are only six references related to the wellbeing value of positive peace in the entire book. Based on this research finding, I

recommend further inclusion of peace education content into the Algebra textbook. The content of the Algebra textbook questions is an opportunity to integrate text related to the topic of peace education. For example, the third question on page 9 of the Algebra textbook of the current school curriculum is about immunization of children. This question is relevant to the wellbeing value of positive peace. More examples and exercises could be provided that bring to children's attention the place for girls in the education system, to cover the gender mind element. More integration of text relevant to all elements of peace education, is possible in the Algebra textbook.

It is necessary to operationalize peace education content into all school subject textbooks, not only Dari language and Algebra textbooks. It is essential to integrate information related to peace education in all possible subject textbooks.

Under the Afghanistan Islamic Republic Government, the Dari textbook content relevant to positive peace as an element of peace education discusses the society's needs, which is very supportive of peace education practice. The Dari language Class 4 textbook of the current school curriculum contains lessons that are relevant to ecological responsibility, wellbeing and social justice elements of positive peace, focussing on the Afghan population's needs and concerns. It is helpful and constructive learning to consider information related to peace education that addresses the people's needs. These texts in the school textbooks contribute to peace education in practice towards peace-building. The Afghanistan Ministry of Education should maintain this practice, addressing the society's needs and further reinforcing them.

7.8.1 Further Research on School Textbooks in Afghanistan

The education system, particularly the school curriculum, has served political purposes during years of war and conflict in Afghanistan. More recently, the Afghanistan Ministry of Education and the international community have made an effort to reform the education system with consideration of peace education objectives. However, there has been no evaluation or review of the curriculum or textbooks that purport to lead students toward peace and socialization from a peace education perspective. No evaluation has taken place to assess whether the joint efforts of the international community and the Afghan Government have changed the direction of education towards peace. No individual or group from the government or the international community has evaluated the Afghanistan education system to see how this change has affected the curriculum.

This is the first study on school textbooks from a peace education perspective, and is a contribution to fill this gap. This study as an evaluation and review of the school textbooks from a peace education framework is a small contribution to this gap. This study's findings show that peace education information has been considered in the school textbooks, but there is a need for further research to fulfil this huge gap. More research is certainly required on the Afghanistan school curriculum, particularly school textbooks.

This research is a comparative study of current and previous school textbooks and addressed peace education information in two subject textbooks, Dari language and Algebra. More research to review all current curriculum textbooks is needed, and possibly research on textbooks in comparison to other countries' school textbooks would be helpful for the Ministry of Education to ensure quality education towards

peace. A comparative study of the Afghanistan school curriculum or textbooks with other countries' school curricula may support the Ministry of Education to reflect on their work towards a standard education system, for example, a comparative study of Afghanistan and Indonesia would be useful to reflect on the standard of education in Afghanistan or see how other countries with a similar culture provide education for their school students.

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Appendix A Coding Information for Dari language and Algebra textbooks of AIRG

Appendix A contains the coding information for Dari Language and Algebra textbooks under AIRG.

Coding Information

This is the English translation of texts of Dari Language and Algebra school textbooks relevant to three elements of peace education. The Dari Language and Algebra school textbook of Class 4 under AIRG is in Persian language and the extracts below are the English translation of the specific texts that are relevant to three elements of peace education and recorded in the coding system below.

Dari Language Subject for Class 4, Afghanistan Islamic Republic Government

AIRG (current curriculum) 1390:

Recognizing violence (recognition of violence means identifying violence as human intentional acts that cause harm and threat to positive peace).

Text information related to the cultural, structural and direct violence and also encourage to conflict and violence recorded in this category.

P 100:

- Mine explosion: students read the text and write about danger of mine.
- How can we keep ourselves away from mine?
- Arash is a clever and cautious boy. One day he went to village and he wanted to walk to hill, but on the way he saw two dead sheep. Arash recalled what his teacher told them in the class; his teacher informed them if you see a dead-body in hill and pasture be cautious there is mine, in that case you take step back and return from the same way you came to that place. Arash returned back from the same way he went to there and arrived in Public Street. When he reached the public street, he informed the police

and polices went to the hill and found out that there were mines. The police appreciated that Arash informed police on time and told him that if we have clever boys like you in the country we will always be successful in our work.

P101:

- Teacher activity: read the text aloud and give necessary information about the danger of mines.
- Students in groups of five discuss mine danger.
- Evaluation question: Do students understand mine danger?

Coding Note: This is a clarification note on coding this text. During the coding process there was debate about whether this should be coded as direct violence or hazard. I have decided to code this as direct violence. The placing of landmines is deliberately intended to cause harm to particular groups of people. In Afghanistan they have been used as effective battle instruments by military or armed groups on the battlefield to kill or harm opposition groups. Mujahedeen groups, PDPA (Communists regime) and the Taliban have all utilized mines in the war in Afghanistan. Hundreds of people, both military and civilian, lost their lives or were badly injured as a result of mine explosions in wartime from 1978 to 2002. However, harm is not limited to these years: people still experience these explosions, particularly in the distant residential area of the provinces. These unexploded mines either remain from those years of war or have been newly placed by the Taliban where they gain control. They have been placed in provincial residential areas or around areas which people use as pasture, or in connecting pathways from one place to another in the forest, hills or nearby mountains.

Information about the danger of landmines and danger for students is thus a highly relevant and a result of direct violence.

I have coded this text under direct violence for the following reasons:

1. Landmines are harmful instruments used to endanger human life. Used on the battlefield they cause death or serious injury. A group of people intentionally placed mines in the ground to harm other people, so it is an intentional act designed to cause harm, and
2. Mine explosion is a very potent and serious form of violence. It causes serious injury; people have lost part of their bodies, entire hands or legs, eyes, or have lost their lives. There continues to be reference in the international news about the harm caused by landmines in Afghanistan and the impact on the lives of people who are victims of landmines. (see footnote²³), the international news link reference.

Non-violent conflict transformation (knowledge, values, skills and behaviours that transform conflict non-violently). Any passage of the books dealing with nonviolence and against violence are recorded in this category. Texts that empower students or teach students to transform conflict non-violently are included in this category.

Note: Dialogue, collaboration and conflict resolution skills are the tools for nonviolent conflict transformation. Dialogue refers to the capacity to discuss and negotiate rules, rights and fairness and the ability to express opinion assertively towards peace.

Collaboration is the technique of building social capacity to work collaboratively with

others and to learn to appreciate different ideas, perspectives and insights from others.

Conflict resolution refers to skills and techniques used as intervention to settle disputes.

Page 1:

- Students in a group of five talk about mine danger.

Page 115:

- Students in a group discuss about helping people and share their conclusions with other students in front of the class (115).

Page 146:

- We should respect others' rights. Since our rights and wellbeing are important for us, it is the same for others – they also value their rights and wellbeing. Therefore, we should not do anything that harms others' rights or causes conflict and clashes.

Peace Bond (positive relationship characterized by kindness and empathy). Texts which are about kindness, empathy and caring for others are recorded under this element.

P 10:

- Care and respect mothers, students learn how to care for and respect their mother.
- Students, do you know why do mothers work hard for you?
- Students, do you know who we should respect and care for? It is mother.

P 75:

- Advice: Always helps others and you will receive rewards.

- Never do bad to those who have helped you.
- Never forget your parents. Whatever you have now is due to their efforts.
- If you want to receive good behaviour, you should behave well towards others.

P 130: -

- Dedication. Objective of the lesson: students read and write about, and understand the concept and meaning of dedication.
- Questions: can you say what dedication is?
- Do dedicated people live in cities?
- Is a person who rescues others from danger or death a dedicated person?
- At all times and places helpful and dedicated people sacrifice their lives to help others and rescue them from danger. The names of these dedicated people remain impressive forever. In every country such honorable men are seen. In our country, Afghanistan, we have seen dedicated men and women, and also young people, whose lives are good examples for us. Mohammad is a dedicated teacher who rescued his students from a fire incident. When the class heater caught fire and students were caught, this brave and dedicated teacher risked his life and saved the students' lives. He survived but he was badly burnt. Such people do our nation proud. If we look to cities and villages we can see the names of these kind and dedicated people. We respect these honorable people and try to be like them.

P 131:

- Teacher activity: read the text and talk to students about bravery, dedication, commitment, and sacrifice.
- Discuss with students how the lives of dedicated people guide our lives.
- Students' activity: read the text and have a discussion on dedication in groups.
- In groups, discuss empathy, and dedication.
- Evaluation: Do students learn about dedication and commitment?

P 114:

- Objective of the lesson: students learn about ways of helping others and avoiding deception.
- Questions: Who can say whether helping people is good or not?
- Why do we help others?
- In a city people faced a grain famine. After consultation the elder people of the city reached an agreement to seek support from benevolent people. Some supportive people helped them buy enough grain from other cities and distribute it among the needy people. A greedy person heard this news and he wanted to buy grain and sell it at a higher price to the needy people and make money in this deceptive way. Supportive people became aware of the deception and told the greedy man, "We bought the grain to help the needy people and not for profit. Afterwards people informed the relevant government office about the greedy man's plan and he was arrested and punished.

P 131:

- Students in groups discuss empathy and dedication.

P 115:

- Teacher activity: Encourage students to help people.
- Some supportive people purchased enough grain from other cities and distributed it among the needy people.
- Students in a group discuss helping people and share their conclusions with other students in front of the class.

Wellbeing (personal health, and feeling responsible for one's own and others' health). Passages that discuss health and wellness, personal health and feeling responsible for one's own and others' health are coded in this category.

P 25:

- When you come to school please keep your clothes, your body and your environment clean.

P 79:

- **Health:** Health and wellness is one of God's blessings. A healthy mind is in a healthy body. If a person does not have good health, he or she will face various problems. For example, if a person is sick, his mind will not work properly, he will not be able to distinguish between bad and good decisions, and he cannot work or serve his family or community. So it is necessary for every individual to take care of their health and sanitation, and avoid anything that negatively affects health. Every individual has to keep himself, his clothes and his environment clean. The religion of Islam highly recommends maintaining and respecting cleanliness in all daily life. Individuals who do not care about cleanliness will not receive respect among the community as a good Muslim. Therefore, we have to keep ourselves clean.

P 80:

- Teacher activity: The teacher gives students information about health and encourages them to keep their bodies, clothes and environment clean.
- Students' activity: In a group of five talk about health and what can we do to be healthy.
- Evaluation: Do students talk about health?
- Take "A healthy mind is in a healthy body" as a topic of discussion and talk about it.

P 81:

- **Fruit:** One day Rahmat asked his brother about fruit. Rahmat's brother said, "Our beloved country is rich in fruit. There is dried and fresh fruit in our country. Fruit is one of the foods that maintain human health. Eating fruit maintains people's good health. Apples are an example of a fruit that regulates heart function. Dried fruit, like fresh fruit, also plays an important role in our health, for example, almonds regulate the nervous system. Fruit prepared in a healthy way is very good for health. Consuming spoiled fruit has disadvantages for health. People who think about themselves, their families and community health eat fruit and observe fruit hygiene". Rahmat said this is the reason doctors advise their patients to eat fruit, and says it is more important than medicine. Now I know fresh fruit like strawberries, grapes, apricots, peaches, pears, apples, figs, water-melons and melons and dried fruit like raisins, walnuts and pistachios are good for health. Eating fresh and healthy fruit is advantageous for health.

P82:

- Teacher activity: Read the text aloud and encourage students to eat clean and washed fruit.
- Give information about the benefits of fruit to students.
- Fruit is one of the foods that maintains human body health.
- Almonds are helpful for the nervous system.
- Eating unclean fruit has disadvantages for our health.
- Do students learn about the benefits of fruit for health?

P 96:

- Eating raw fruit is not healthy.
- We should always drink clean water.

P 98:

- **Water:** Water is one of the most important and valued of God's blessings to us. There are different types of water in nature like fresh water, sea water, and water in wells and canals. Human and animal lives depend on water, and without it life is not possible for both humans and animals. We should keep water clean. If we drink unclean water, in that case it will be our enemy. Children and adults need clean drinking water. If water is not clean it can make us sick.

Dirty water causes various diseases like diarrhea and twisting diseases. For this reason it is necessary to boil water before drinking. When the boiled water cools then give it to children. Another thing to bear in mind is that germs and dirt can easily be in water and make it unclean for drinking. We

have to keep the water supply clean, and these resources can be dams wells, springs and canals.

P 99:

- Give information about clean water
- Agriculture and horticulture are not possible without water.
- One way to clean water is to boil it.
- Another thing to keep in mind is that germs and dirt can easily be in water and make it unclean for drinking.
- Dirty water causes various diseases.

P 83:

- Objective of the lesson: Students understand the importance of vegetables and how to eat them. People know our names. It is good that you also understand our names. First, let us introduce our family members. Our brothers are spinach, lettuce, carrots, coriander, leek and cucumbers. We say can talk about our work and then you will know us better. We do a lot for your health. If we could talk, we would tell you to eat us more and eat less oily food. By eating us you will always be healthy. If you eat us a lot, this is good food, and you face less illness. We have important advantages, but remember do not eat us unwashed. If you eat us unwashed or unclean we will be harmful for your health and you will get sick.

P 84:

- Teacher activity: Give students information about the benefits of vegetables and the disadvantages of oily food.
- Student activity: Students in groups talk about the benefits of vegetables.
- Students activity: Write about the words health, benefit, vegetables, and disadvantages of oily food.

P 126:

- Clean environment
- Objective of the lesson: Read and write the text and also learn about a clean environment.
- Questions: What causes pollution and illness?
- Why is a clean environment important?
- Can you tell the difference between city and village weather?
- Last week our class with teacher went on a field trip to the hillside with our teacher. The teacher divided the students in groups and asked every group to observe their environment carefully and note everything they heard and saw, and also talk about their observations together in a group and write a report collectively. After a few days students prepared their reports to present in class. The teacher asked the first group's representative to read their report.
- One student read the report accordingly: "Dear classmates, we all love to live in a clean environment. We should keep our home, street and our city clean. Some people do not pay attention to city cleanliness; for example they drop or throw the waste into streams and in the street, which makes the city unclean and causes various diseases in the environment. Therefore, we should not drop waste in streams or streets." The teacher thanked this student and said: Dear students, I am happy that you realize the importance of a clean environment and that you value this issue".

P 127:

- Teacher's activity: Read the text aloud and give information to students about a clean environment.
- Tell students what can be done to keep our city clean and beautiful.

- Students' activity: Read the text and talk about the importance of a clean environment.
- Evaluation: Did students understand the importance of a clean environment?

P 150:

- Disadvantages of tobacco
- Objective of the lesson: Students read and write about, and understand the disadvantages of tobacco.
- Question: Do you know what is contained in tobacco that makes a man who smoke it get sick?
- One day Farid's uncle who was occupied with his business got sick. He had a cough and was very tired. His family was worried about his illness and took him to see a doctor. The doctor realized that Farid's uncle was addicted to smoking tobacco and cigarette, hospitalized him in one of the city's hospitals and prescribed the necessary medicine. Farid and his father went to the hospital to visit his uncle. The doctor told Farid and his father about Farid's uncle's illness. The doctor said that his illness was caused by chain smoking tobacco. Tobacco contains poison that, through smoking, infects the human body. Smoking tobacco cause mouth and lung cancer, tuberculosis, and teeth stains. Today people know about the disadvantages of tobacco, and smoking is prohibited in banks, hospitals, hotels, buses, schools, and offices. Even animals, including birds, sense the disadvantages

of tobacco and do not go close to it. Farid's uncle was lucky that he went to hospital and his health improved.

- Teacher's activity: Read the text aloud and give information on the disadvantages of tobacco to students.
- Students' activity: Talk about the disadvantages of tobacco in groups.
- Evaluation: Do student understand the disadvantage of tobacco?

Social Justice (presence of equality and human rights). Contents of the textbooks, which discuss fairness, equality and respecting human rights, will be coded in this category.

P 6:

- Objective of the lesson: Students read and write text in order to learn to be honest and faithful and respect justice and equality.
- God created all human beings with equal rights.
- When we are assigned in any job or position, we should be honest and committed to justice and respect human rights.

P 11:

- [As of teachers' activity and addressed to the teacher] Please give comprehensive information on mothers' and women's rights to students.

P 146:

- What are human rights?
- Objective of the lesson: Students read and write about and understand human rights and how to respect them.
- Question: Do you know what rights are to be respected?

P 146:

- We should respect others' rights, since our rights and benefits are important for us, it is the same for others: they also value their rights and benefits.
- Therefore, we should not do anything that harms others' rights and causes conflict.
- Ahmad is a clever boy. If he does not have information about something, he asks his father. One day he heard about human rights on the radio but did not understand its meaning. He asked his father during teatime, 'What are human rights?' His father, who is an educated person, listened to Ahmad carefully and praised his son for the good question and said: 'Listen to me carefully, my son. "Rights" is the plural form of "right" and this means justice and equality. Humans are social creatures and have individual rights and social rights.' Ahmad said, 'What rights does one person have over another?' His father said, 'One person to another person or a Muslim to another Muslim has many rights that Mohammad Peace Be Upon Him said: if we see each other, we should make a greeting or say sallam, if someone invites us for tea or a meal we should accept it. If someone gets sick, the other should visit the ill person, if one dies, others should attend the funeral, if one works, others should help him or her. We should respect others' rights, since our rights and benefits are important for us, it is the same for others. They also value their rights and benefits. Therefore we should not do anything that harms others' rights and causes conflict.

P 147:

- Teacher's activity: Give students information about human rights.

- Students' activity: Talk about rights in groups and say what rights are.
- In groups talk about parents' rights, elders' rights, neighbours' rights and teachers' rights.
- Evaluation: do students understand all about rights? Do students learn how to respect others' rights?

Gender Mind (Awareness of men and women as equal human beings, or that humans are composed of men and women with equal rights). Passages about men and women as equal human beings, gender as human identity, and equal rights and roles of men and women or girls and boys are recorded here.

P 86:

- In villages, men and women work together on farms.

P 138:

- Learning and knowledge are essential for both men and women.

P 104:

- Hameed's father bought three books for Nazia and Hameed. (Here a boy and a girl are at least named in a sentence)

Ecological Responsibility (positive interaction and connection of humans with natural resources and the environment). Content that communicates about the importance of natural resources and their benefits is recorded in this category.

P 20:

- Benefits of trees. Five questions about trees: There is a picture of trees. Give students some information about trees.
- What do we do first in order to plant a tree?
- If we do not water a tree what will happen to it?
- So why should we give water to trees?
- What are the benefits we get from trees?
- Trees are very good for human lives. Places where there are trees have healthy weather, which is good for human health. The leaves of trees clean the air, which is necessary for humans' and animals' health. Polluted air causes sickness. In addition, places where there are many trees are green and this causes a lot of rain, which prevents drought. The other benefits of trees are their harvests, producing different kinds of fruit. From tree wood people make chairs, desks, doors and windows, and it is also important to mention that wood is used for making paper. Furthermore in wintertime, people use wood to warm their homes.

P 22:

- Pistachios, pine nuts and oak trees are in forests in Paktia and Badghis.

P 48:

- Objective of the lesson: To give students information about natural resources and maintaining forests.
- Four questions about forests:
- Have you seen a forest?
- If we cut down a tree, what should be done instead?

- What are the advantages of forests?
- Forests are one of the best resources in the country and people get fruit and wood from forest trees. Regarding this topic, read Shela and her uncle's story: Shela's uncle works in forestry project in Paktika province. He was on vacation in Kabul and brought some pine nuts for his niece as a gift. Shela asked her uncle about natural forests and pine nuts in Paktika province. Shela's uncle said, Zadran, Mangle, Jaji, Samcanai, Jani Khil, Orgon and Jaji Maidan Mountains have natural forests in Paktika province. These forests have pistachios, pine nuts and oak trees. These forests contribute to clean weather and the beauty of the province. People in Paktika decided that whenever they cut down a tree, they would plant more trees and maintain the forests' natural resources well.

P 49:

- Teacher activity: Give information to students about natural resources and forests and the relation of forests to a clean environment.
- Students' activity: students have discussion about maintaining forests in groups.
- Evaluation question: Do students learn how to maintain forests?
- Assignment: Students write three sentences on maintaining forests in their notebooks.

P 120:

- One day Farid and Hameed went to Jalalabad city to plant of saplings. They saw that more than 100 students participated in the gathering for this

planting. Farid said to Hamid, more than 2000 students participated in the plantation party last year in Jalalabad city, and 320 of them were from our school. The students brought 400 saplings from the garden for planting in the school garden. Hamid asked, ‘What were these saplings?’ Farid said, 100 of them were orange, 70 of them were apple, 40 of them were pear, and the rest were cherry and all of them were planted in the school grounds. Two months later these saplings grew leaves and our schoolyard became beautiful.

P 121:

- Teacher activity: Teacher encourages students to take part in the plantation gathering.

Prevention (skills and techniques to resolve conflict nonviolently or before violence start). Texts about the prevention of violence or techniques about how to prevent violence will be recorded here.

P 100:

- Mine explosion: Students read the text and write about the danger of mine.
- How can we keep ourselves away from mines?
- Arash is a clever and cautious boy. One day he went to the village and wanted to walk to a hill, but on the way he saw two death sheep. Arash recalled what his teacher had told them in class; his teacher had informed them that if you see a dead body on a hill or in a pasture, be cautious, as there is mine. In that case you take step back and return the same way you

came to that place. Arash returned from the same way he went there and arrived at a public street. When he reached the public street, he informed the police, who went to the hill and found out that there were mines there. The police appreciated Arash for informing them on time and said to Arash, if we have clever boys like you in the country, we will always be successful in our work.

P 101:

- Teacher's activity: Read the text aloud and give necessary information about the danger of mines.
- Students in a group of five talk about mine danger.
- Do students understand about mine danger?

Discussion Points

P 110:

- A letter from a girl to her parents

P 110:

- Letter to mother
- Objective of the lesson: Students read and write the text, learn how to write and read the text aloud accurately.
- Question: Have you written a letter to anyone yet?

Date:

- Dear Mother,

Greetings. I kiss your hand from far way and give you my respect with all my heart. I hope you are well and happy. I am happy till I am writing this letter.

Dear Mother, I assure you that I am trying my best to study hard. I attend school on time. I try to learn the lessons very well, and gain pride for myself and you.

Our final exam will be soon, hopefully after the exam and the announcement of the results I will come to see you. Please do not worry about me.

Your daughter,

Algebra Subject, AIRG (current curriculum) 1390 (2011)

Recognizing violence (intentional acts that cause harm and threats to positive peace).

Text related to cultural, structural and direct violence are recorded in this category.

Nonviolent conflict transformation (knowledge, values, skills and behaviours that transform conflict nonviolently). Any passage of the books that discusses nonviolence and is against violence will be recorded in this category. Text that empowers students or teaches students to transform conflict nonviolently is included in this category.

Peace Bond (positive relationships characterized by kindness and empathy). Texts which are about kindness, empathy and caring for others is recorded under this element.

Wellbeing (personal wellness, and feeling responsible for one's own and others' health). Passages that are about health and wellness, personal wellbeing and feeling responsible for one's own and others' health is coded in this category.

P 9:

- A group of vaccinators immunize 25,980 children in the first week and 28,645 in the second week. Please calculate how many children have been immunized in two weeks.

P 12:

- In a village 24,720 children should be immunized. If the vaccinators immunized 13,199 of them, how many are left?

P 15:

- A group of vaccinators immunized 540 children in one day, please calculate how many children will be immunized in 15 days?

Social Justice (presence of equality and human rights). Contents of the textbooks about fairness and equality, and human rights, will be coded in this category.

Gender Mind (awareness of men and women as equal human beings, or human are composed of men and women with equal rights). Passages about men and women as equal human being and gender as human identity and equal rights and equal role of men and women or girls and boys are. recorded here.

P 12:

- 4,340 students gained admission to a primary school. If 1350 of them are boys, how many of them are girls?

Ecological Responsibility (positive interaction and connection of human with natural resources and environment). Content that communicates the importance of natural resources and their benefits is recorded in this category.

Prevention (skills and techniques to resolve conflict nonviolently or before violence start). Texts that communicate the prevention of violence or techniques about how to prevent violence are recorded here.

Appendix B Coding Information for Dari Language and Algebra Textbooks of PDPA

Appendix B contains the coding information for Dari Language and Algebra textbooks under People's Democratic Party of Afghanistan Government (PDPA).

Coding Information

This is the English translation of texts from the Dari Language and Algebra school textbooks relevant to three elements of peace education. The Dari Language and Algebra school textbook of Class 4 under the PDPA Government was in the Dari language, and these extracts are the English translation of the specific texts that are relevant to three elements of peace education that were recorded under the coding system below.

Dari Language subject textbook of Class 4 dated 1363 (1984), PDPA Government

Recognizing violence (Recognition of violence means identifying violence.

Intentional acts that cause harm and threats to positive peace).

Text information related to cultural, structural and direct violence is recorded in this category.

P56:

- Salma's mother beat Salma and said, 'Why are you beating your sister, your sister is younger than you, and you should not beat her.' Salma was crying and said to her mother, 'I am younger than you, why you are beating me?'

Nonviolent conflict transformation (knowledge, values, skills and behaviours that transform conflict nonviolently).

Any passage of the books that talks about nonviolence and is against violence is recorded in this category. Text that empowers students or teaches students to transform conflict non-violently is included in this category.

Note: Dialogue, collaboration and conflict resolution skills are the tools for nonviolent conflict transformation. Dialogue refers to the capacity to discuss and negotiate rules, rights and fairness and the ability to express opinions assertively towards peace. Collaboration is the technique of building social capacity to work collaboratively with others and to learn to appreciate different ideas, perspectives and insights from others. Conflict resolution refers to skills and techniques used as intervention to settle disputes.

P 1:

- Cooperation with classmates is good.

P 93:

- Those who struggle beneficially with problems in their lives have good and happy lives. (This means struggling with problems non-violently)

P 132:

- Peace and solidarity among countries cause development and progress in the world.

Peace Bond (positive relationships characterized by kindness and empathy). Texts which are about kindness, empathy and care for others is recorded under this element.

P 2:

- Friendship is like a precious gem and keeps hearts bright. Whenever the light of love goes out in our hearts, life will be tragic. Someone who doesn't have good friends will feel lonely. Life is nothing but friendship and love.
- Students must respect their parents and their teachers.

P 4:

- Honest people always get respect.

P 11:

Good girls help their mothers at home.

P 15:

- Please help your parents at home.

P 19:

- Disloyalty is not good in friendship.

P 99:

- Waheed and Farid are close friends. One day they wanted to walk along a crowded street and noticed that a blind man was in the middle of the street. Waheed is a kind and caring boy, and he ran and helped the blind man to cross the street, and asked him where he wanted to go. The blind man said he was going to his home and appreciated Waheed's help.

P 101:

- Mazdak was a wise and clever man. He behaved well towards people; he helped farmers, he was generous with women and loved children. People also loved Mazdak because he was a kind and brave man. Mazdak disliked oppression and was brave to talk about the truth.

P 103:

- Hoshang is kind to his brothers.

P 123:

- Manizha helps her mother.

P 133:

- Helping and appeasing poor people is good work.

P 134:

- Helping and supporting each other is our social responsibility.

P 17:

- Helping each other contributes to development and progress in a society.

Wellbeing (personal wellness, and feeling responsible for one's own and others' health). Passages that talk about health and wellness, personal wellbeing and feeling responsible for one's own and others' health is coded in this category.

P 5:

Eyes are a very important part of the body.

P 14:

- If you are sleepless immediately meet doctor.

P 22:

- Eating vegetables is good for our health.

P 36:

- Some girls and boys are not cautious with hygiene and eat unclean fruit that makes them sick.

P 47:

- Eating fresh food is beneficial for our health.
- Do not drink unclean water.

P 68:

- I am going to the hospital because I have a pain in my eye.

P 77:

- Eating a small amount of food is good for digestion.

P 79:

- Drinking unclean water makes us sick.

P 81:

- Cleaning: Dear Students,
- Cleanliness is good. Please keep your home clean, open your windows for fresh air and sunshine. Sunshine is very good for health. There is a saying: in a room where the sun comes the doctor will not come. In addition, be careful that mosquitoes do not come in open windows and make sure you prevent this.

P 42:

- Eating vegetables is good, but we should not eat them unclean or unwashed.

P 108:

- Sport and exercise make us strong.

Social Justice (presence of equality and human rights). Contents of the textbooks which talks about fairness, equality and human rights is coded in this category.

P 102:

- Mazdak was saying: Work is the principle of life so anyone who works has the right to live in peace, and someone who does not work should not make problems for others' rights. All people are equal and brothers to each other, and one should not be a burden to others.

P 101:

- Mazdak was a wise and clever man. He had good behavior with people; he helped farmers, was generous with women and loved children. People also loved Mazdak because he was a kind and brave man. Mazdak disliked oppression and was brave to talk about the truth.

Gender Mind (Awareness of men and women as equal human beings, or that humans comprise men and women with equal rights and roles). Passages about men and women as equal human beings and gender as human identity and equal rights, and equal roles of men and women or girls and boys are recorded here.

P 13:

- Our sisters are busy working besides their brothers.

P 103:

- Mazdak was saying women and men have equal rights. So, women should not be men's servants, and men should not consider women as their

servants. Mazdak's words aroused farmers, women and youth, and they became one voice.

Ecological Responsibility: (Positive interaction and connection of humans with natural resources and the environment). Content that communicates the importance of natural resources and their benefits are recorded in this category.

Prevention (skills and techniques to resolve conflict nonviolently or before violence start). Texts communicating messages about the prevention of violence or techniques how to prevent violence will be recorded here.

Discussion Points

P 17:

- All revolutionary youth are together in strength.

P 23:

- White doves are a symbol of peace and harmony.

P 50:

- A new stage of development of the Saur Revolution started on Jaldi 6th 1358.

P 52:

- This year we celebrate the anniversary of the revolution.

P 54:

- The second stage of the Saur Revolution started on Jaldi 6th 1357.

P 100:

- Long live peace in the world.

P 105:

- Long live the revolution!
- Revolutionary youth, make your ranks more compact.

P 106:

- Eternal Glory to the brave martyrs of the homeland in the fight against the enemy of the Saur Revolution, who sacrificed their lives.
- Brave homeland women, participate in the social, political and economic affairs in the country and solidify the achievement of the Saur Revolution.

P 109:

- May the memory of martyrs of the revolution last long.

P 132:

- Long live peace and freedom in the world.

P 138:

- We do not forget the memory of Jadi 6th, 1358.

Algebra Subject Textbook Class 4 dated 1361 (1982), PDPA Government

Recognizing violence (intentional acts that cause harm and threat to positive peace).

Text related to cultural, structural and direct violence is recorded in this category.

Nonviolent conflict transformation (knowledge, values, skills and behaviors that transform conflict non-violently).

Any passage of the books that talks about nonviolent and against violence is recorded in this category. Text that empowers students or teaches students to transform conflict nonviolently is included in this category.

Peace Bond (positive relationships characterized by kindness and empathy). Texts which are about kindness, empathy and care for others are recorded under this element.

Wellbeing (self-wellness, and feeling responsible for self and others health). Passages that talk about health and wellness, self-wellbeing and feeling responsible for self and others health will be coded in this category.

Social Justice (presence of equality and human rights). Content of textbooks which are about fairness and equality and human rights, will be coded in this category.

Gender Mind (awareness of men and women as equal human beings, or that humans comprise men and women with equal rights). Passages about men and women as equal human beings, and gender as human identity and equal rights, and equal roles of men and women or girls and boys will be recorded here.

Ecological responsibility (positive interaction and interaction of humans with natural resources and the environment). Content that communicates the importance of natural resources and their benefits will be recorded in this category.

Prevention (skills and techniques to resolve conflict nonviolently or before violence starts). Texts about the prevention of violence or techniques of preventing violence will be recorded here.

Discussion

P 11:

- Lesson 6, question 2: A farmer harvested 4 tons of corn from his land. 1300kg of it is wheat and 500Kg less of wheat is barley, and the rest is rice. Please calculate the amounts of rice and barley.

P 14:

- Lesson 9, question 4: A former harvested 3 tons of potatoes and 675 kg tomatoes from his land. He sold the potatoes for 4 Afs per kg and the tomatoes for 3 Afg per kg. He paid 220 Afs tax from the total amount. Please calculate how much money the farmer has.

Appendix C Coding Information for Dari language and Algebra Textbooks of ISAG

Appendix C contains the coding information for Dari language and Algebra textbooks under Islamic State of Afghanistan Government (ISAG).

Coding Information

This is the English translation of texts of Dari Language and Algebra school textbooks relevant to three elements of peace education. The Dari Language and Algebra school textbook of Class 4 under the ISAG was in the Persian language and this is the English translation of the specific texts that are relevant to three elements of peace education that were recorded in the coding system.

Dari Language subject Class 4 dated 1370 (1991), ISAG (Mujahedeen Regime):

Recognizing violence (Recognition of violence means identifying violence.

Intentional acts that cause harm and threats to positive peace). Text related to cultural, structural and direct violence will be recorded in this category.

Nonviolent conflict transformation (knowledge, values, skills and behaviours that transform conflict nonviolently). Any passage of the books that discuss nonviolence and are against violence are recorded in this category. Texts that empowers students or teaches students to transform conflict nonviolently are included in this category.

Note: Dialogue, collaboration and conflict resolution skills are the tools for nonviolent conflict transformation. Dialogue refers to the capacity to discuss and negotiate rules, rights and fairness and the ability to express opinions assertively towards peace. Collaboration is the technique of building social capacity to work

collaboratively with others and to learn to appreciate different ideas, perspectives and insights from others. Conflict resolution refers to skills and techniques used as intervention to settle disputes.

Wellbeing (self-wellness, and feeling responsible for self and others health).

Passages that talk about health and wellness, self-wellbeing and feeling responsible for self and others health coded in this category.

P 34:

- When a teacher gets sick or has a difficult time or needs help, we students should be with the teacher.

P 103:

- There are different types of vegetables, like spinach, lettuce, carrots, coriander, leeks, cucumbers, potatoes, onions, tomatoes and others. We can eat vegetables fresh or cooked. We have to wash fresh vegetables well with saline or potash for 10 minutes and then wash them again with clean water.
- Unclean or unwashed vegetables cause various diseases like diarrhea and twisting disease. Eating unclean vegetables also causes stomach worms in children.
- Our beloved country Afghanistan has many vegetables that are good for our health, but they should be washed and clean before consumption.
- Evaluation questions: What are the benefits of vegetables?
- How do we clean vegetables?
- From what can children get stomach worm?
- How do we use vegetables?

P113:

- Health and Cleanliness: Health is one of God's blessings that everyone needs. A healthy mind is in a healthy body. If people do not have good health they will face various problems, their minds will not work properly, they will not be able to distinguish bad from good decisions, and cannot work and serve their family and community.
- So, it is necessary for everyone to take care of their health and not use things which are harmful for health. Every individual has to keep themselves, their clothes and their environment clean. The religion of Islam highly recommends maintaining and respecting cleanliness in all daily activities. Individuals who do not care about cleanliness will not receive respect among the community as a good Muslim.
- Evaluation Question: What are the benefits of health? What kind of work are ill people not able to do? What causes sickness?
- Group activity: Students in groups talk about the benefits of cleanliness.

P 30:

- Some people do not keep their teeth clean and maintaining healthy teeth is not important for them. These people do not have healthy teeth at a young age. Teeth are one of God's blessing and we should keep our teeth clean and healthy.
- As long as we keep our teeth clean, they will remain healthy and strong. Clean teeth add to our facial beauty and also prevent various diseases. Those

who have unclean teeth soon get sick, and people dislike them because of their bad breath.

- Dear students, in order to have healthy and strong teeth, please brush your teeth regularly and keep them clean. In order to prevent bad breath , every day during the prayer time do not forget to brush your teeth. Mohammad (PBUH brushed his teeth twice a day: before going to bed and at morning pray time. Mohammad (PBUH recommended that his followers maintain healthy teeth and brush regularly to help keep their gums healthy.
- Evaluation question: Why are teeth not healthy in the early years?
- What does keeping your teeth clean and healthy help?

P49:

- Cold or influenza: Influenza (the flu) is a common disease, and is more frequent in cold weather. Flu is contagious and easily spreads from person to person. We should wear warm clothes in cold weather and not suddenly move from a warm to a cold place, in order to keep ourselves from flu. If we have flu and want to prevent the infection spreading, we should avoid other people, see a doctor, and follow the doctor's advice. We should not be careless about flu: there is a saying that flu is the mother of diseases.
- Evaluation questions: What causes flu?
- What should a person who has flu do?
- Why should a person who has flu keep away from others?
- What should we do to prevent flu?
- Have you ever had flu? If so, what did you do for treatment?

Peace Bond (positive relationships characterized by kindness and empathy). Texts which are about kindness, empathy and care for others are recorded under this element.

P 34:

- Teachers' Rights: Teachers teach us knowledge and guide us with valuable information. Every country, for its development, needs scholars, and teachers educate and train the scholars. If we do not have empathetic teachers and their efforts, we do not have scholars, and the country will not develop. Therefore, we should respect teachers.
- Good students respect their teacher, listen to their teacher's advice and make efforts in their studies and assignments. Teachers and students share times of both joy and sorrow together. When our teacher gets sick or has a difficult time or needs help, we students should support our teacher. We should behave well towards our teacher and talk to him or her politely.
- Evaluation: What do teacher do for us?
- Who do teachers train?
- If we do not have scholars, what happens to the country?
- How should we behave towards our teacher?
- What do we do with our teacher in times of joy and sorrow?

P 55:

- Neighbours' rights: Those who live near our homes are our neighbours. Neighbours have rights. We should behave well towards our neighbours and be helpful to them. We should share with our neighbours in their joy and sorrow and help them in hard times.
- Almighty Allah will be happy with us if we behave well towards our neighbours and do not create problems for them.
- Almighty Allah will not be happy with us if our neighbours are unhappy with us. In addition, good behaviour towards our neighbours brings love and solidarity among us.
- Everyone and every Muslim should behave well towards those who live near them, or those who travel together, study together, or are in the same camp for jihad, and we should not deny helping them.
- Evaluation questions: Who are our neighbours?
- What is a neighbour's right?
- If we do not behave well towards our neighbours, what will happen?
- If we do not have good behaviour with others who we share experiences with, what will happen?

P 81:

- Please appreciate your parents for all the hard work they do for their children, and do not deny dedication to helping your parents. Please respect your parents' rights, because pleasing parents means pleasing God. Anyone who respects his parents will be happy forever.

Social Justice (presence of equality and human rights). Contents of the textbooks which talk about fairness and equality and human rights, will be coded in this category.

Gender Mind (awareness of men and women as equal human beings, or humans are composed of men and women with equal rights and role). Passages about men and women as equal human beings, and gender as human identity and equal rights and the equal roles of men and women or girls and boys will be recorded here.

Ecological responsibility (positive interaction of humans with natural resources and the environment). Content that communicates the importance of natural resources and their benefits are recorded in this category.

Prevention (skills and techniques to resolve conflict nonviolently or before violence starts). Texts communicating the prevention of violence or techniques about how to prevent violence will be recorded here.

Algebra Subject Textbook Class 4, ISAG (Mujahedeen Regime):

Recognizing violence (intentional acts that cause harm and threats to positive peace).

Text related to cultural, structural and direct violence will be recorded in this category.

Nonviolent conflict transformation (knowledge, values, skills and behaviours that transform conflict nonviolently).

Any passage of the books that talks about nonviolence and is against violence will be recorded in this category. Texts that empower students or teach them to transform conflict nonviolently will be included in this category.

Peace Bond (positive relationships characterized by kindness and empathy). Texts which are about kindness, empathy and care for others will be recorded under this element.

Wellbeing (personal wellness, and feeling responsible for one's own and others' health). Passages that talk about health and wellness, personal wellbeing and feeling responsible for one's own and others' health will be coded in this category.

Social Justice (presence of equality and human rights). Contents of the textbooks which talk about fairness and equality and human rights will be coded in this category.

Gender Mind (awareness of men and women as equal human beings or that humans are composed of men and women with equal rights). Passages about men and women as equal human beings, and gender as human identity and equal rights, and the equal roles of men and women or girls and boys will be recorded here.

Ecological responsibility (positive interaction and connection of humans with natural resources and the environment). Content that communicates the importance of natural resources and their benefits is recorded in this category.

Prevention (skills and techniques to resolve conflict nonviolently or before violence starts). Texts communicate information about the prevention of violence or techniques about how to prevent violence will be recorded here.

Discussion:

P 26:

- In a Mujahedin camp, out of 446 mujahed, 44 mujahed work as security guards each night to watch the camp, and 320 mujahed have been deployed to attack Russian forces at midnight. Please calculate how many mujahed are on duty each night?
- In a Mujahedeen camp during night 1,926 mujahed perform prayer, 540 mujahed attack the atheist state force, and 423 mujahed work as security guard of the camp. Please calculate how many mujahed are awake at night.

P 32:

- In a Mujahedeen camp, there are 3089kg wheat, of which 189kg has been sent to a guerrilla group, and 245Kg to people supporting the group. Please calculate how many kg of wheat there are in the camp now.

P 33:

- From a total of 90,090 Kalashnikov (a type of gun) bullets, 8,095 were shot in an attack on Russian forces, and they got 40,549 Kalashnikov bullets as booty. Please calculate how many bullets they have now.

P 34:

- A group of Mujahedeen had 5,009 Yazdateera (a type of gun) bullets and 5,196 Kalashnikov bullets. They used 2,085 Yazdateera bullets and 5,196 Kalashnikov bullets in an attack to Russian forces. As result of the attack, Mujahedin got heavy weapons and 21,095 Yazdateera bullets and 25,965 Kalashnikov bullets as booty. Please calculate how many Yazdateera bullets and how many Kalashnikov bullets the Mujahedin have now.

P 35:

- A group of 35 Mujahedeen attacked a Russian force, and as a consequence if every individual mujahed killed 12 Russian soldiers, how many Russian soldiers have been killed?

P47:

- In a Mujahedeen trench, there are 200 groups of guerrilla. If every group committed to teach 121 children in a village area, calculate how many children receive education in the Mujahedeen trench?

P48:

- Mujahedeen in an attack on Russian forces and communist internal forces killed most of the Russian soldiers, and got 500 boxes of bullets as booty. If there are 720 bullets in every box, how many bullets do they get as booty?

P 57:

- The distance between a Mujahedeen group and a Russian forces trench is 25km. If Mujahedeen travel 5km forward during the night, after how many hours walking can Mujahedeen start attacking the enemy force?

- In a Mujahedeen camp, a person contributed 94,500Afs for purchasing bullets. if each bullet costs 30Afs, how many bullets can be purchased by this amount?
- The speed of a Kalashnikov bullet is 800 metres per second. If a Russian soldier is 3,200 metres away from the location of a Mujahed, and the Mujahed targets a Russian soldier's head, after how many seconds does the Mujahed bullet hit the Russian soldier?

P60:

- A Mujahed sets up an ambush at a distance of 1,200 metres for the explosion of a bomb where Russian forces are travelling. If the length of a wire loop is 4 metres, how many metres of wire are needed for this distance?
- Two Mujahed together carry out 10 boxes of bullets to trench. If all bullets total 7,200 shots, first calculate how many bullets are in a box, and second how many bullets does every Mujahed carry out?

P 61:

- Mujahedeen need 22,340g gunpowder to make a bomb. If a box has 300g gunpowder, how many boxes are needed for this amount of gunpowder?
 - Mujahedeen attacked Russian forces and got 124 boxes of bullets as booty. If every box has 550 bullets, and these boxes were divided among 9 groups of Mujahedeen, how many bullets does each group receive?