

# The Role of the Secondary School Curricula in Promoting Social Peace in Mosul: “The Arabic Language and Islamic Education as a Model”

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**ABSTRACT:** The different ethnic groups, religions and sects live in Mosul. After the invasion of Iraq in 2003, the conflict intensified in Nineveh governorate in general and central Mosul in particular. These conflicts and instability reached a peak in 2014 when the terrorist organization Islamic State of Iraq and Syria (ISIS) took control of all these areas, which led to the largest humanitarian disaster in the city. Most of the people have been displaced, and many social and psychological problems have arisen in these areas. Therefore, after expelling ISIS and liberating the city, it is important to know the role of education in transforming conflict and promoting social peace. What is the extent of interest in concepts and values that serve coexistence and social peace in curricula, especially the Arabic language and Islamic education curricula? This study took the Arabic language and Islamic education as examples because they are two very important subjects that are given importance in all stages of education, and often a same teacher teaches both subjects. Due to conducting surveys with secondary school teachers as well as analyses and evaluations of the Arabic Language and Islamic Education curriculum content, the methodology of this research is a mixed method which is qualitative and quantitative approach. Through an analysis of the content of curricula in secondary schools and teachers surveys in the center of Mosul, this study will be an important field study to assess and analyze the educational situation in Mosul and its relationship to a peaceful resolution of conflicts. More significantly, this study focuses on building active citizenship in educational institutions and posits the question of whether education has played this role in Mosul, or not? The main objective of this study is to evaluate education policy and its role in promoting social peace and cohesion. Another objective is to reveal how curriculum affects social peace and coexistence.

KEY WORDS: (Social Peace, Mosul, Education, Curriculum, Coexisting).

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## 1. Introduction

Education is the key tool for building perpetuates peace (Kant, n.d., p. 3). John Galtung (1967, p. 13) stated that, education is an essential tool for building positive peace. Galtung described the absence of war as negative peace. He highlighted that all kinds of threats and contempt for the other and concepts that create or causes conflict can be removed, and then society will move from a state of negative peace to positive peace. Education can also be an important channel for democratic and political socialization to build democratic peace, as liberals believe (Majeed, 2021) .

The educational system and the political system also share a common goal which is to building good citizens for a decent life. A good life is fostered when human rights and dignity are protected, and of course human dignity and rights cannot be protected in an environment full of conflict, war and violence, however, it requires stability, peace and social peace and coexistence.

Therefore, the main purpose of this study is to focus on education and the role of education in promoting social peace and cohesion, especially in a secondary level of schools in Mosul.

The social structure in Iraq is divided into several components: religious communities, such as Muslims, Christians, Jews, Mandaean Sabians and Yazidis and sectarian components such as Shiites and Sunnis. There are also ethnic components, such as Arabs, Kurds, Turkmens, Chaldean-Assyrians, (Batatu, 1990). In Mosul, a large section of these components can be found. Therefore, this characteristic of Mosul must be taken into account when developing curricula. Moreover, it is necessary for education to focus on the issue of coexistence and mutual acceptance.

All curricula play a role in developing and maintaining social peace, but this study focuses on the Arabic language and Islamic education curriculum. The Arabic language curriculum as an important and fundamental curriculum is taught at all different levels, in all different schools, it is important to evaluate this curriculum to see the extent to which it pays attention to the values of respect, tolerance, love and democratic values to contribute teaching students civic values. And Islamic education, it is a very significant curriculum, and it is important that the Islamic education curriculum in schools pay attention to the issue of coexistence, respect for religions, love and intra-cultural understanding. Because students often learn their religious values in an extremist way outside of school, the Islamic education curriculum must play a role in spreading love, avoiding hatred, and correcting the opinions of students who misunderstand Islam. Religious education, religious authority and clergy can play an important role in peacebuilding (Amrushi, 2021).

The importance of this study lies in the fact that it examines the content of the curriculum in Arabic education department schools. It also tries to highlight the role of education in social peace and coexistence in Mosul by analyzing the curricula in secondary stage of education.

The value system is considered an important pillar of society, these values affect the general system of society, therefore this system must be organized, and thus basic task of education is to organize public values and morals (Hassina, 2022, p. 127). This demonstrates the importance of education in regulating values in Mosul. Has attention been paid to coexistence and social peace?

It poses the question of whether the role of education is positive or negative in the social peace and cohesion. In addition to the main question, this study attempts to answer the following questions:

Do the contents of the curricula serve peaceful coexistence? Does the content of Arabic language and Islamic education curricula focus on the values of love, mutual acceptance and tolerance? How do teachers deal with students? Do the teaching methods followed by teachers serve the building of social peace? Are there various activities in schools that serve coexistence and social peace?

The content of the Arabic language and Islamic education curricula does not pay much attention to the issue of coexistence and social peace. Curricula do not focus sufficiently on civic and democratic values. In general, schools and the teaching methods followed by teachers are not appropriate factors to promoting social peace and raise the level of awareness among students in this regard.

Methodologically, to achieve the study objectives, answer the questions, and to explore the role of curricula in promoting social peace, this study adopted mixed method, which is a both quantitative and qualitative method. Mixed methods research refers to a study strategy that integrates quantitative and qualitative data within a single research project (Bryman, 2014, p. 628). Qualitative and quantitative data together can provide more comprehensive results, and the data could be more precise or reinforce each other when using a mixed method (Creswell, 2009, p. 30). The mixed method is a triangulation tool that helps to use a set of method and approaches to collect important data to investigate a particular phenomenon (Jick, 1979).

In doing this, guides that make it easier to analyze curricula and textbooks within the context of peace or conflict were used. More specifically, from the "UNESCO Guide to Textbook Research and Textbook Revision" (Pingel, 2010) and the "Guide to Educational Planning. In the "UNESCO Guide to Textbook Research and Textbook Revision", it is recommended to use both quantitative and qualitative methods in the analysis of textbooks. With 'frequency' and 'area' analysis falling within the scope of quantitative methods, 'how many times a term is used or how many times a person is mentioned' and 'how much space is devoted to a country or subject' and the like, questions can be answered (Pingle, 2010, p.67). By applying this method, it gives an idea about where the emphasis of the textbook lies, for example, how much space is given to national history compared to world history. However, this analysis cannot say anything about the values and transmission of the content. Due to qualitative methods, answers to questions such as 'what does a text say' and 'what messages does it convey' can be found

(Pingle, 2010, p.68).

For this purpose, the content analysis approach was used to analyze the curricula. To obtain quantitative data, to know teachers' perspectives on issues related to coexistence and social peace and to find out what pedagogical methods teachers use to convey the values in Arabic and religion lessons, the quantitative method was used and a questionnaire was conducted with some secondary school teachers in the center of Mosul in Nineveh Governorate.

## **2. Definition of Curriculum**

Because they contribute different viewpoints to the task of defining what curriculum should be, descriptions of curriculum from the standpoint of scholars and educators have described curriculum in a variety of ways over the years. As a result, various definitions of curricula have been created, some of which include the following:

According to Dewey (1902, p. 11) a curriculum is "a continuous process of educational reconstruction that should assist the child in transitioning from his current experience into what is represented by the structured bodies of knowledge that we refer to as studies and expose the learner to new experiences". According to this definition, curriculum and curriculum development is an ongoing process. A curriculum should not be established for many years without considering whether a particular curriculum has achieved its objectives and affected student behavior.

While, Ralph W. Tyler explained that: "a curriculum is made up of all the educational experiences that the school plans and guides in order to achieve its educational objectives" (Ston, 1985, p. 20). It has a shortcoming in this definition is that the curriculum is not set by the school, however, by the political system through experts and through the so-called Ministry of Education. They want to influence students' thinking and behavior through the curriculum. Schools in general and school curricula in particular, are considered important channels for political socialization (Amr & Al-msri, 2013).

Print (1993, p. 9) defined a "curriculum as all the planned learning opportunities offered to learners by the educational institution and the experiences learners encounter when the curriculum is implemented". It's such a complete definition of curriculum, because curriculum is not random thing, hence, it is emphasized that curriculum is a set of planned subjects, delivered to students through educational institutions.

Education Curriculums are a set of programs and plans to reach students with specific goals and objectives, which of course they are directed by the authorities according to the goals and philosophy of education (Al-Sir, 2018, p. 34). This definition emphasizes planning, as well. It can be said that the educational philosophy of a society can be derived from the content of the educational curricula.

The curriculum, in general, is a collection of educational, cultural, social, athletic, and artistic experiences that the school arranges for students both inside and outside the school with the intention of fostering their holistic development and modifying their behavior in line with the educational objectives (Sayed & Others, 2011, p. 21).

This study believes that the curriculum is a set of programmed subjects and lessons, directed by the political system, that teach students different and important knowledge and skills. It tries to reorganize the value system in society through the values it gives to students. It also transfers different cultures and experiences from one generation to another, or attempts to bring about cultural change in society by introducing and teaching new and modern values.

Therefore, the curriculum can play a major role in spreading a culture of peace and good behavior, if the values contained in it serve coexistence, peace, understanding, and the protection of human dignity without discrimination. Therefore, school curricula must be designed in a way that reflects society and serves security social peace.

### **2.1 Elements of the Educational Curricula**

The curriculum consists of a group of elements that are closely and strongly linked to each other. All of them must be present in the whole curriculum, so any curriculum that does not contain an element of them can be judged as incomplete (Orniestn & Hunkins, 2017, p. 124) . And these elements are:

1- Goals (Al-sharbini & Tannawi, 2015, p. 22): Each curriculum seeks to achieve certain goals. The aim of the educational curriculum is to communicate certain information to the student in a specific way and to transfer

experiences and cultures to them so that the educational process becomes successful.

2- Content: The curriculum must include knowledge that advances the objectives it sets out to accomplish (Ahmed & Al-Shzli , 2017, p. 10).

3- Evaluation (Nasser, 2019, p. 203): One of the most important elements of the scientific method, because it helps in identifying the success of the method in achieving the required goals, and this element is built on the basis of many results (Johnson, 1969, p. 7).

4- Methods : And the associated activities that work to consolidate the content in the hearts of the students are the total procedures that the teacher follows to help students achieve the educational goals, and these procedures may be discussions, raising a problem, trying to discover, or other procedures (Zohrabi, 2011, p. 72).

## **2.2 The Importance of Educational Curricula**

The importance of educational curricula can be summarized as follows:

The curriculum gains its importance from the importance of the educational process, as the curriculum is one of its interdependent elements and has a mutual relationship with the other two elements, which are the teacher and the learner.

It is how nations grow and survive because it is influenced by social ideologies, way of life, the cultural legacy of earlier generations, and the dominant economic systems in each one (Al-asfar, 2020, p. 7).

The curriculum provides accurate information to students and is the first source of teachers and students.

The curriculum helps teachers improve their teaching methods (Al-sharbini & Tannawi, 2015).

It works to develop the individual within the framework of his capabilities, aptitudes, and inclinations, to strengthen his creative energies, and to direct all this for the benefit of the group in all economic, social, and political aspects, based on a philosophy and goals derived from the philosophy and goals of society.

It works to instill good citizenship in the hearts of individuals from the point of view of society, within the horizon of qualifying them to develop it and carry out its social services and vital functions (Ahmed & Al-Shzli , 2017, p. 9).

## **3. Social Peace**

It's crucial to understand what social peace is before talking about how educational curricula contribute to it. The provision of security, fairness, and protection of all individuals' rights in a particular society without discrimination is the essence of social peace (Almumni, 2018, p. 120). Social peace is the creation of love and tolerance among individuals in society without regard to any discrimination that causes division and conflict (Yilmaz, 2001, p. 332).

As for Smola A. Rodney, Dean of the College of Law at the University of Delaware in Wedder, USA, in his book "Freedom of Opinion and Expression in an Open Society," he argues that social peace is the result that democratic practices and freedom of expression have led to among segments of society in general within the state. It is a logical result on which the country's internal strength is based in many economic and developmental aspects. (Al-qaesi, 2017, p. 4). Likewise, by social or societal peace, it means "the state of peace and harmony within society itself and between its segments and forces. One of the most important basic criteria for evaluating any society is diagnosing the state of its internal relations (Asfar, 2020, p. 8). Social peace consists of four main components, which will consolidate the foundations of peace through the following components (Al-qaesi, 2017, p. 2):

- Educational System
- Advocating for the Principle of Citizenship
- Political Culture
- Belonging to the Community

## **4. The Role of Educational Curricula in Social Peace and Coexistence**

Children need fundamental guidance that should begin in the earliest stages of their development because people seek an ideal social order that is based on peace and harmony (Bhuttah & Others, 2020, p. 13609). This

statement is crucial for Nineveh. Nineveh is the home for numerous ethnic groups, faiths, and sects, in addition to being disputed areas. Therefore, it is important for those who design the educational curriculum to pay attention to issues that contribute to social peace and coexistence, which is a major principle of peacebuilding in society (Bhuttah & Others, 2020, p. 13610).

On the other hand, regarding the curriculum, the term "planned learning activities for students, run and monitored by schools in order to achieve its educational goals" can also be used to define curriculum. What is significant from a societal standpoint is conveyed to students through the curriculum. It functions as a kind of manual that instructs schools on how to instill in students particular attitudes, beliefs, skills, and information. A phase-by-phase reevaluation of the curriculum allows it to remain current with societal demands (Sani, 2013, p. 311). Therefore, the curriculum provides individuals with a set of values that have impact on their behavior, thus it is significant that these values and norms serve social peace and coexistence. Hence, it is important to include the values of tolerance, patriotism, and the principle of citizenship in the education curriculum to promote a peace culture (Al-asfar, 2020). In other words, the role of educational curricula is part of the role of education and the educational system in peacebuilding.

In general, it is important that educational curricula pay attention to the following issues to promote peace and coexistence:

- Purposeful and Planned Education
- Peace Education
- Civic and Democratic Education
- Love, Loyalty to the Country, and Pride in National Identity
- Principle of Citizenship

## 5. Analyzing the Arabic Language and Islamic Education Curricula

The Arabic language and Islamic education are two basic topics that are taught in Iraqi schools, and the Arabic language is considered an official language of the state along with other languages. Along with teaching students the grammar and literature of Arabic, it is crucial to focus on human values and provide students with civic and patriotic skills to reduce violence and extremism.

Yet religion is an important subject, especially after the emergence of extremist religious groups, especially after the emergence of ISIS, because ISIS and extremist groups carried out acts of violence and terror and killed innocent people in the name of Islam, so it is important to educate students against extremist thinking, terrorism, and violence based on religion in religion curricula in schools.

In this regard, all three Arabic language textbooks for the first, second, and third grades, along with three books of the Holy Qur'an and Islamic Education for the first, second, and third grades in the secondary stage, will be evaluated and analyzed in this study.

Several things are taken into account as the basis for analyzing the curricula:

- An accurate reading of the curricula.
- Setting several values and categories. The content of the Arabic Language and Islamic Education curricula will be analyzed based on the values and the degree of repetition in Table 1.
- determining the percentage of values in the curricula, the number of repeated values is divided by the number of pages in the curricula.

Table 1 : Concepts and values that are taken into account to analyze the content of the Arabic Language and Islamic Education curricula

Sequencing	Values	Sequencing	Values
1	Justice	8	Equality
2	National	9	Respect for

	identity		the law
4	Tolerance	10	Coexistence
4	Freedom	11	Plurality
5	Peace	12	Confronting extremism
6	Democracy	13	Human rights
7	Responsibility	14	Dialogue

[Prepared by the researchers]

### 5.1 Analysis of the Arabic language Curriculum

The Arabic curriculum is an important curriculum taught in schools in Iraq at all stages from primary school to high school. In this study, only the Arabic curriculum in the first, second and third grades of the secondary school are analyzed.

#### 5.1.1 Analysis of the Arabic language Curriculum for the Grade 1

The curriculum consists of two parts, the first part is 152, and the second part is 132 pages. The curriculum is divided into units, each of which consists of several lessons. The total number of units is 10 units in the first part. The first unit, which is about God's grace, runs from pages 4 to 20. None of the values listed in Table 1 are referenced in this unit (Al-Atabi-A & Others, 2019).

As for the second unit, it deals with the importance of science, information, and learning science, with a focus on some grammar topics. The third unit of this curriculum is devoted to the topic (of our greats). It makes the student proud of his ancestors. In one sentence, it says, "We must follow their path." But this is wrong because the present and the past are different. Students should be taught to be like their predecessors in good things but also to learn new and useful things and think differently (Al-Atabi-A & Others, 2019, p. 34).

In Unit 6, it focus is on making students aware of the heart, content and essence of people and things, not just being fooled by appearances. However, the seventh unit is devoted to crucial topic: Tolerance and Peaceful Coexistence (Al-Atabi-A & Others, 2019, p. 96). The introduction to this unit contains this statement:

"Tolerance and peaceful coexistence do not only mean the cessation of harming others, they also mean the acceptance of the other and the respect of his national, religious, intellectual, and cultural privacy. Rather, it is distancing from every idea or obsession that is not in harmony with the saying of Imam Ali (PBUH): (People are of two types: either your brother in religion, or your equal in creation) which should be a constitution for man in dealing with all human beings...."(Al-Atabi-A & Others, 2019, p. 96).

This statement is very important to help students pay more attention to understanding each other. The main focus of peacebuilding is on tolerance and coexistence, as stated in the statement.

On page 109, an article entitled "Iraq, everyone's tent". In this topic, it paid great attention to tolerance, and believes that Iraq is a country of coexistence and tolerance between different nationalities, religions and groups (Al-Atabi-A & Others, 2019).

In general, the unit presented a religious point of view on tolerance and coexistence, believing that Islam is against extremism and Islam is for coexistence and tolerance. This is important to prevent students from being influenced by extremist views against unity and coexistence in the name of Islam. However, in one sentence it stated that: "who is a believer is tolerant". There are two messages in this statement.

Their mission is to inspire tolerance among faiths. The second point they make is that someone who doesn't believe isn't tolerant. According to the second understanding, this is wrong creates a distinction between believers and unbelievers. Therefore, sentences and statements in programs must be handled very carefully and included in curricula.

The title of the ninth unit is: "Our Beloved Homeland" (Al-Atabi-A & Others, 2019, p. 112). This article gives special focus to Iraqi nationalism and love. There is a large picture of Tahrir Square and the Iraqi flag. Whereas in the previous unit it was pointed out that Iraq is everyone's homeland, here in this unit on the subject of our beloved homeland, the poetry of Atika al-Khazraji is dedicated to the Arab nation (Al-Atabi-A & Others, 2019, p. 113), just as Iraq should belong to the Arabs only.

Unit 9 focuses on the status of women. In the introductory topic, it was stated:

*"The woman is not only half of society, but they are the whole society, and they are the pillar of life, so if they are placed in the position they deserve, they will straighten the whole society and reform life, which would open the way for them to exercise their role in life alongside the man"* (Al-Atabi-A & Others, 2019, p. 127).

For peace to be established, it must be pay more attention to this issue. A developed society cannot be created without equality between men and women, and democracy depends on equality. As a result, it is crucial that the school concentrate on these principles and incorporate them into the curricula.

In general, the program relies on religious texts in Islam; it provides a religious perspective to explain the issues, for example, the verses of the Holy Qur'an and hadiths of the Prophet, except for some poems and broadcasts. In addition, it gave examples of several quotes from Imam Ali, that is, why only Imam Ali, and this may create a kind of sensitivity among students, especially those who are Shiites and Sunnis, and these issues need to be addressed more closely and comprehensively so that the curricula serve coexistence and express all the components. The values in Table 1 are repeated in this curriculum as following:

Table 2: Most Important Values in the Arabic Language Curriculum for Grade 1 (Part One)

Sequencing	Values	Number of Repetitions	Percentage
1	Justice	0	0.0%
2	Patriotic	13	0.08%
3	Tolerance	31	0.20 %
4	Freedom	0	0.0 %
5	Peace	5	0.03%
6	Democracy	0	0.00 %
7	Responsibility	0	0.00%
8	Equality	1	0.006%
9	Respect for the law	1	0.006%
10	Coexistence	11	0.07%
11	Plurality	1	0.006%
12	Confronting extremism	1	0.006 %

13	Human rights	0	0.00%
14	Dialogue	1	0.006 %

[Prepared by the researchers]

As mentioned, the part two of this program is 132 pages, and consists of 9 units.

The first unit is dedicated to the environment and environmental protection, trying to spread awareness about environmental protection among students (Al-Atabi-B & Others, 2019). In addition, in a sentence it stated that "Iraqis unite to defeat terrorism" (Al-Atabi-B & Others, 2019, p. 11). This is an important message for unity and fighting terrorism and extremism. It is true that this sentence is to explain a grammatical issue of Arabic. However, except the subject teacher explains the scientific aspect. The importance of teaching methods and pedagogy in the service of the principles of peace and coexistence will become clear if the teacher goes into more detail about countering extremism and terrorism and dedicates a portion of his lesson to discussing this topic.

The second unit focused on cooperation, thinking of others, and altruism. Through poems and short stories, it seeks to instill a culture of love and collaboration among students.

The third unit is devoted for Arab heritage (Al-Atabi-B & Others, 2019, p. 29). It discusses pre-Islamic Arab history, how to determine the months and how to write numbers in Arab history.

The fourth unit is devoted to interaction and compassion with the parish. Also the fifth unit is devoted to mothers and the importance of mothers. Here it focused on women's rights and Islam's attention to women (Al-Atabi-B & Others, 2019, p. 60).

The sixth unit is devoted to the importance of time in human life. The seventh unit is dedicated to (Baghdad) city. The importance of Baghdad as the capital of Iraq, an old city, and its history are covered in this unit (Al-Atabi-B & Others, 2019).

Baghdad is referred to as the "city of peace" on page 99, which also outlines the city's construction (Al-Atabi-B & Others, 2019). However, it would have been more meaningful if it had stated that Baghdad was the capital of Iraq, the city of all diverse ethnicities, religions, and components, and the city of peace and tolerance. Unfortunately, this point was not highlighted. In 8, it highlighted forgiveness. In unit 9, stated on topic "Our Creative" (Al-Atabi-B & Others, 2019, p. 116). It discussed that Iraq was the hub of civilization and that there were numerous poets, authors, and writers from Iraq who contributed greatly to the growth of human civilization. In general, the values are as follows if one has evaluated the program in accordance with the values in Table 1:

Table 3: Most Important Values in the Arabic Language Curriculum for Grade 1 (Part Two)

Sequencing	Values	Number of Repetitions	Percentage
1	Justice	1	0.007%
2	Patriotic	60	0.45%
3	Tolerance	4	0.03 %
4	Freedom	0	0.0 %
5	Peace	1	0.007%
6	Democracy	0	0.00 %
7	Responsibility	2	0.01 %



8	Equality	0	0.00%
9	Respect for the law	0	0.00%
10	Coexistence	0	0.00%
11	Plurality	0	0.00%
12	Confronting extremism	2	0.01 %
13	Human rights	1	0.007%
14	Dialogue	2	0.01 %

[Prepared by the researchers]

The national identity is used in this article to express love or loyalty for Iraq and Arabism. The majority of the examples in the curriculum are verses from the Holy Qur'an and hadiths of the Prophet, coupled with hadiths of Imam Ali who utilized them roughly ten times, in addition to poetry, stories, anecdotes, and information. Additionally, a quote from Christ was used on page 125 in one sentence.

### 5.1.2 Analysis of the Arabic language Curriculum for the Grade 2

The curriculum consists of two main parts, the first part consisting of 165 pages and the second part consisting of 136 pages. The first part of the textbook consists of nine units (Alwan-A & Others, 2019). The introduction to the curriculum states the following:

*"The book came in two parts, one for each semester, followed in the two parts by one theme. The book is based on a system of units; each unit has a title that represents a central topic around which the whole unit revolves. The book contains eighteen units. Its topics varied between national, social, humanitarian, and cultural" (Alwan-A & Others, 2019).*

The national message in the curriculum is thus the initial message. In the introduction, it affirmed that the main goal of this curriculum is to love the Arabic language, which is the language of the Qur'an. The student is the main focus and lessons should be discussed through dialogue and discussion in class (Alwan-A & Others, 2019).

The first unit is titled "God's Care" (Alwan-A & Others, 2019, p. 5). At outset, it narrated the story of the Prophet Moses and Pharaoh. It stated that conflict between wrong and right has existed since the beginning of humanity, and will continue to do so. This is a way of justifying the conflict, or talking about the conflict in a favorable light. Moreover, it does not mention that truth is relative, or that I am always right and everyone else is always wrong. The second unit of the curriculum is devoted to brotherhood. The introduction to this unit stated:

*"History gave examples of brotherhood: the approval of opinions, giving, and the abundance of a friend as if he were a brother. Islam urges the brothers to respect the community, to leave grudges, and to establish relationships based on goodness, righteousness, and affection stemming from a healthy heart and correct belief, because these traits represent the lifeboat in society for decent living and social integration" (Alwan-A & Others, 2019, p. 22)*

Thus, the second unit is totally devoted to the subject of brotherhood. For instance, on pages 23 and 24, nine hadiths from the Prophet are mentioned, underscoring the significance of Muslim brotherhood (Alwan-A & Others, 2019).

This unit is similar to the lessons of Islamic education. Additionally, it exclusively mentioned brotherhood between Muslim. A few phrases regarding coexistence, collaboration, and mutual acceptance of all sects and components could be included. To teach and socialize students for tolerance, acceptance, and coexistence, this message is crucial for Kirkuk, Nineveh, and all of Iraq.

However, in the paragraph (Analysis) on page 24, it mentioned that these hadiths encourage us not to abuse and persecute another person. The word "believer or Muslim" is not used here, but rather the word "human"

(Alwan-A & Others, 2019).

The curriculum's third unit is devoted to aspiration and tenacity, encouraged students to persevere in the face of challenges and difficulties in order to earn excellent grades and bright future. It focused on moral education, personal and psychological development.

The fourth unit of this curriculum is dedicated to the topic: A person is immortalized by his work and knowledge (Alwan-A & Others, 2019, p. 51). Nearly every aspect of this topic is a continuation of the one before it. This unit encourages students to study and work hard and sincerely without paying too much attention to the values listed in Table 1.

The fifth unit is about the importance of the Arabic language and its strength, with an analysis of some grammar issues.

The title of the sixth unit is "Our Glories and Our Civilization". It stated that in the preamble: *"Youth are the pillar of the homeland and its hope to reach its goal, to attain positions of elevation and advancement, and this can only be achieved through their search and sharpening their efforts to provide science and knowledge, to strengthen the bonds of brotherhood, to strengthen the spirit of citizenship, and to unite the ranks to face the challenges and overcome the difficulties"* (Alwan-A & Others, 2019)

Two crucial elements that support peaceful coexistence and peacebuilding are citizenship and unity. However, these issues require more detail.

There is a poem about patriotism by Lebanese poet Fawzi Maalouf on page 82. However, Fawzi Maalouf is a Lebanese poet. It would have been preferable if the poet were Iraqi (Alwan-A & Others, 2019).

It addressed the subject of "The goodness of the Arabs over the world (sciences among the Arabs)" on page 90 (Alwan-A & Others, 2019). And it talked about the historical contributions made by Arabs to the world, particularly Jaber bin Hayyan, Ibn Haitham, and Khawarizmi were mentioned. The aim is to enhance the pride of Arabism and the Arab spirit. In Unit 7, the focus is on animal life, without any attention to the values listed in Table 1.

The eighth unit is about "The River and Life" (Alwan-A & Others, 2019, p. 105), an important topic about the formation of civilizations in Iraq and Egypt because of the seas of the Tigris, the Euphrates, and the Nile. It also wants to spread awareness among students about the importance of preserving water and water resources through its messages. Although, it did not mention any relationship between water conservation and, peacebuilding in the unit, the relationship between nature, environmental protection, and peacebuilding is now very important. Environmental protection is an important factor in peacebuilding because climate change and environmental pollution currently pose a threat to humanity (United Nations Environmental Programme, 2021).

Children's rights are the topic of Unit 9 (Alwan-A & Others, 2019, p. 120), which also discusses the significance of the 1925 conference for the Protection of the Rights of the Child and its founding principles. It also draws attention to the UN General Assembly adopted the Declaration of the Rights of the Child in 1989. Although it is crucial that students understand this subject (Right of Children), it would have been preferable to include a few words regarding the United Nations and the circumstances behind its founding. It also emphasized that the holy religion of Islam has paid great attention to protecting children's rights.

The values listed in Table 1 receive little focus in this section. Additionally, human rights, which concern children's rights, are repeated 12 times, along with the value of national identity 19 times. The dialogue was repeated 5 times.

The second part of the Arabic language curriculum for the second grade consists of 136 pages, like the previous part, divided into nine units.

The first unit, consisting of pages 1-17, is devoted to (from the advice literature). It began by making reference to a poem by Badr Shakir al-Sayyab that advised and exhorted the Iraqi people to cherish their nation (Alwan-B & Others, 2019). The second section, however, focuses on goodness and the significance of upholding covenants and promises (Alwan-B & Others, 2019, p. 18).

The important subject of "Women at the Top" is covered in depth in the third unit. Its preamble stated the following:

*"Human societies cannot be living, active societies in human history and civilization. Unless women have space and status through which they can participate in building society and its civilization, perhaps ancient human history and Islamic history reveal*

*women who made brilliant and influential contributions to history. And if we look at the modern history of Iraq, we also find impressive pictures, and a prominent impact of the participation of women in building Iraq recently, which preceded its counterpart in other Arab countries” (Alwan-B & Others, 2019, p. 34).*

This is a positive start toward increasing students understanding of women-men equality and their confidence in the skills and rights of women.

On page 35, it details the rise to success of a woman called Nziha Jawdat Dlemi as well as her organizational skills. She started participating in events after initially joining the Iraqi Women's Network. She joined the World Health Organization and joined the Women's Development Project in order to educate women and end illiteracy among people everywhere. Iraqi Women is a book that she wrote (Alwan-B & Others, 2019, p. 36). There are some positive messages in this story:

- Paying attention to women's abilities.
- Women can educate themselves in all fields if they want.

It came in one of the activities: How the Iraqi Constitution deals with women (Alwan-B & Others, 2019, s. 37). This is a good activity; it creates a dialogue between students and teachers. However, it was important to refer to Article 14 of the Iraqi constitution, which states:

Iraqis are equal before the law without discrimination based on gender, race, ethnicity, nationality, origin, color, religion, sect, belief or opinion, or economic or social status (Parliament of Republic of Iraq, 2005). This article is a declaration against all forms of discrimination at all levels and on all grounds, as well as a constitutional affirmation of gender equality. Therefore, it was important to refer to this constitutional article.

The fourth unit in this curriculum is devoted to the wonder of springtime nature and its beauty (Alwan-B & Others, 2019, p. 49). The fifth unit discusses the treasures of knowledge, and the contributions made by the Arab-Islamic world to the world in terms of science and knowledge, focusing on the works of Jabir bin Hayyan (Alwan-B & Others, 2019, p. 61).

In the sixth unit, it highlighted hope, as stated in its preface:

“Hope is one of the most important elements in life, as it searches for joy and tranquility, motivates us to persevere and not give up, and keeps us away from laziness, depression, and frustration, If it were not for hope, we would sit in a dark room, looking at all the things around us in a negative light” (Alwan-B & Others, 2019, p. 80). This is a very important subject to create peace of mind, keep students away from mental upheavals and, teach them to be positive and never give up.

The seventh unit revolves around the theme of my country's beauty (Alwan-B & Others, 2019, p. 93). It discussed the love of the country and encourages students to be loyal only to the land and country. The images reflect the unity of the Iraqi lands, for example, there are several images in the cities of southern and central Iraq, as well as the Dalal Bridge in Zakho in the Kurdistan Region, while, the eighth unit is dedicated to the life of the Prophet Muhammad (PBUH).

Eventually, in the ninth unit, students were encouraged to perform good deeds and the unit generally focused on moral virtue (Alwan-B & Others, 2019, p. 121). In general, the second part of the Arabic language curriculum focuses on the values listed in Table 1, as follows:

Table 4: Most Important Values in the Arabic Language Curriculum for Grade 2 (Part Two)

Sequencing	Values	Number of Repetitions	Percentage
1	Justice	2	0.01%
2	Patriotic	44	0.32%
3	Tolerance	0	0.00 %

4	Freedom	0	0.00 %
5	Peace	1	0.007%
6	Democracy	0	0.00 %
7	Responsibility	0	0.00%
8	Equality	0	0.00%
9	Respect for the law	0	0.00%
10	Coexistence	0	0.00%
11	Plurality	0	0.00%
12	Confronting extremism	0	0.01 %
13	Human rights	0	0.007%
14	Dialogue	3	0.02 %

[Prepared by the researchers]

Civic values such as freedom, tolerance, equality, pluralism, and coexistence were not mentioned. This is not a good sign for Iraq in general, in Mosul in particular, where many different ethnic groups, religions, and sects live, so these curricula should be reviewed, to consolidate social peace and coexistence.

### 5.1.3 Analysis of the Arabic language Curriculum for the Grade 3

This curriculum consists of two parts: the first is 144 pages, and the second is 120 pages. As mentioned in its introduction, this curriculum, which focuses on national, social, cultural, and humanitarian issues, complements the previous two curricula (Al-Atabi- C & Others, 2019, p. 3).

In the first unit, it highlighted that different civilizations have served humanity without distinction (Al-Atabi- C & Others, 2019, p. 9). This message is very important for mutual acceptance and coexistence, so that there is no culture that says that only our culture serves society. Rather, all cultures have an advantage in serving society in some way.

In the second unit, it mentioned about that human is the brother of human (Al-Atabi- C & Others, 2019, p. 26). Once again, this is a message to deal with the other on the basis of humanity, and it is an significant message for social peace and coexistence.

The fourth unit focused on a crucial subject, the right to life as stated in the Universal Declaration of Human Rights, which is relevant to cohabitation and peacebuilding (Al-Atabi- C & Others, 2019, p. 55). In its introduction, it stressed that everyone has the right to life, regardless of race, religion, or color (Al-Atabi- C & Others, 2019, p. 55). This statement serves as a crucial foundation for promoting peace, fostering harmony, and eliminating hate speech based on religious, sectarian, ethnic, and color differences. On the same page, there are two activities:

First, it indicated that the ancient laws of Hammurabi paid attention to human rights. Students and teachers should discuss this issue. Second, it stated that the permanent Iraqi constitution is important for human rights; discuss it with your teacher.

These two ideas raise students' awareness of the law and the constitution in terms of human rights. However, there could have been more activities to teach students more about the Universal Declaration of Human Rights.

In the topic on pages 56-57, it referred a very important and essential issue for the social peace and peacebuilding process, especially in multi-ethnic, multi-religious and multi-group societies (Al-Atabi- C & Others,

2019). This is stressed on the subject that “the homeland is the right of every person”. It also underlined that everyone is entitled to equality and the freedom to live wherever they choose. No one shall have the authority to restrict this right. Moreover, it pointed out that the Universal Declaration of Human Rights stipulates that “Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance ”.

Although not written in the curriculum, this is Article 18 of the Universal Declaration of Human Rights. This is crucial for students to learn: to respect the opinions of others and not violate individual freedoms. This is crucial for students to learn: to respect the opinions of others and not violate individual freedoms.

The fifth unit discusses the value of working with sincerity, with regard for time, and without wasting it (Al-Atabi- C & Others, 2019, p. 72). The sixth unit deals with human will and power. It helps students to continue their efforts and not get discouraged in achieving their goals (Al-Atabi- C & Others, 2019, p. 86).

The subject of martyrdom is covered in the seventh unit. The significance of martyrdom for the sake of the nation, the homeland, and religion was the main theme (Al-Atabi- C & Others, 2019, p. 98). It is true that addressing this issue is crucial for boosting students' patriotism. Individual's loyalty for country can be increased through different issues, such as living for the country or the rebuilding and reconstruction of the country, instead of martyrdom and death for the country.

On page 121, it pointed out the life and poetry of Balend Haidari, indicating that he is a Kurdish poet (Al-Atabi- C & Others, 2019). It is good thing that there is highlighted a variety of poets and mentioned the Kurds name. From this point of view, it is a positive point for mutual acceptance, coexistence and elimination of nations nervousness. Nonetheless, when it stated that he is from a somewhere between Erbil and Sulaimani. "Northern Iraq" is used instead of the Kurdistan Region.

In the ninth unit, it focused brotherhood and in its introduction stated that we are all brothers, whether in humanity, religion, or homeland. However, the content of the curriculum is more devoted to religious brotherhood (Al-Atabi- C & Others, 2019, p. 123). As mentioned earlier in the Arabic language curriculum for the second grade, part one, the second unit is dedicated to the topic of brotherhood, so it was important to change the topic to something else here, for instance, citizenship, equality, the rule of law, and the like. The curriculum’s first part mentioning the values as follows:

Table 5: Most Important Values in the Arabic Language Curriculum for Grade 3 (Part One)

Sequencing	Values	Number of Repetitions	Percentage
1	Justice	0	0.00%
2	Patriotic	39	0.27%
3	Tolerance	0	0.00 %
4	Freedom	5	0.00 %
5	Peace	0	0.00%
6	Democracy	0	0.00 %
7	Responsibility	0	0.00%
8	Equality	1	0.006%
9	Respect for	0	0.00%

	the law		
10	Coexistence	0	0.00%
11	Plurality	0	0.00%
12	Confronting extremism	0	0.00 %
13	Human rights	4	0.02%
14	Dialogue	2	0.01 %

[Prepared by the researchers]

The second part of this curriculum contains 120 pages. It is designed in the same way as previous curricula. This part complements the first part and therefore starts from the tenth unit. Unit 10 begins with a very important topic: Moderation (Al-Atabi- D & Others, 2019, p. 5). It is very important to teach the student to be moderate, and moderation is a crucial basis for coexistence and avoiding extremism and violence. Hence, it is significant that this subject be included in all school curricula.

In the first lesson, on the subject of reading, it was stated that all the heavenly religions have commanded us to be moderate, especially since the Islamic religion has emphasized moderation. Additionally, It underlined that "we should be moderate with others and accept each other as long as we live together in society" (Al-Atabi- D & Others, 2019, p. 6).

After the topic of moderation, in the third lesson in the same unit, a poem by the Palestinian poet Samih Qasim\*was included the spirit of confronting and defending the enemy (Al-Atabi- D & Others, 2019, p. 17). Despite of pending on the curriculum, this poem helps students know when to be angry, when to defend, and when to be kind and moderate. The poem is an enthusiastic poem that increases the tendency of defense. Since the entire unit is about moderation, it was important that the poem be about moderation, or that the poem be changed to a theme about moderation and mutual acceptance.

Unit 11, devoted to the homeland, in its introduction pointed out that the homeland is a beloved place, that in the homeland the dignity and security of the individual will be protected, and that the progress of the homeland in all fields means the development of its individuals and members (Al-Atabi- D & Others, 2019, p. 19). An Iraqi map with various images that show the country's diverse population can be found on page 19. For instance, the northern portion of the map shows the Kurdish area in the Kurdistan Region. a photo of several boys and girls dancing in Kurdish clothing alongside the Gali Ali Bek waterfall (Al-Atabi- D & Others, 2019, p. 19). This is important in two respects: first, to preserve national cohesion and to teach students that the Kurds are an integral part of the Iraqi state, second, to explain to students that there are multiple nations that make up Iraq. As a result, we must coexist and accept one another. Unit twelve of the curriculum deals with the importance of faith in individual life, without paying much attention to the values listed in Table 1.

A significant subject is covered in unit fourteen: dialogue (Al-Atabi- D & Others, 2019, p. 64). Naturally, dialogue as a means of conflict resolution and peacebuilding is a crucial instrument. In its introduction, it stated that:

*"One of the most important etiquette that we have to learn and instill in the hearts of our children, from an early age, is the etiquette of dialogue. When we dialogue with each other, there is a set of etiquette that we must follow or respect, so that the dialogue is meaningful and beneficial. God created people different in their colors and races, as well as in their thinking and beliefs, and because of these differences there must be dialogue between them"* (Al-Atabi- D & Others, 2019, p. 64).

This is a message that is quite obvious about how to comprehend other cultures through communication, and stressing this point will help in peacefully resolving issues.

High moralities are emphasized in Unit fifteen (Al-Atabi- D & Others, 2019, p. 79). This unit focuses more on ethics than on political values. In the sixteenth unit, it stated: “The Obelisk of Hammurabi (The Constitution and Civilization)” (Al-Atabi- D & Others, 2019, p. 96). The laws of Hammurabi are discussed in the first lesson, with particular attention paid to some of its provisions regarding the judiciary, personal status law, and the organization of the army. It pointed out that the features of civilization appeared with the drafting of this constitution in Iraq (Al-Atabi- D & Others, 2019, p. 98). The purpose of this topic was to instill in the children a sense of pride in the ancient civilization of Iraq while also fostering a sense of legal and constitutional awareness. Thus, the question was posed on page 96: What are the advantages of the constitution? What is its importance to a person in any country in the world? The curriculum emphasized the values listed in Table 1 as follows:

Table 6: Most Important Values in the Arabic Language Curriculum for Grade 3 (Part Tow)

Sequencing	Values	Number of Repetitions	Percentage
1	Justice	2	0.01%
2	Patriotic	59	0.49%
3	Tolerance	1	0.008 %
4	Freedom	0	0.00 %
5	Peace	0	0.00%
6	Democracy	0	0.00 %
7	Responsibility	1	0.008%
8	Equality	0	0.00%
9	Respect for the law	0	0.00%
10	Coexistence	1	0.008%
11	Plurality	0	0.00 %
12	Confronting extremism	3	0.02%
13	Human rights	43	0.35 %
14	Dialogue	1	0.008%

[Prepared by the researchers]

As this part of the program focuses on national identity and loyalty to Iraq, one could be seen that national identity is repeated most often. As mentioned earlier, an entire unit was devoted to the value of dialogue and etiquette, thus, this value is the second in terms of repetition.

In general, the Arabic language curriculum in secondary schools focused on religious and moral values. Therefore, the Arabic language curricula are more like Islamic education curricula, and most of the examples in the

curriculum are verses from the Holy Qur'an or hadiths of the Messenger (PBUH). This raises a problem: although Christians and Yazidis have their own religious curriculum or lessons, they study all other curricula as they are, including the Arabic language curriculum. They feel that Islamic education is taught to their children through the Arabic language curriculum, in schools.

On the other hand, besides the verses of the Holy Qur'an and the hadiths of the Prophet, it cited the words of Imam Ali as examples in several places. However, these examples do not need to be present, or at least in order not to smell the smell of sectarianism in the curriculum, it can put the sayings of some other Muslim imams like Imam Abu Bakr and Omar and the like.

As a whole, the curricula focused on national values and the unity of Iraqi lands. The curricula does not pay much attention to civic and democratic values, which is of course have a negative reflection on the issue of coexistence, social peace, and creating a common civil culture for all components.

## **5.2. Analysis of Islamic Education Curriculum in Secondary School**

Islamic education is an important subject taught in schools in all grades.

### **5.2.1 Analysis of the Holy Quran and Islamic Education Curriculum for the Grade 1**

This curriculum consists of an introduction with five units. In its introduction, it stated that Islam built the civilization of the nation, and it is an important aspect in the formation of the personality and spiritual aspects of the individual. Thus, the curriculum aims to build the moderate person who avoids violence and extremism (A specialized Committee in the Ministry of Education, 2021, p.3). This is a good message to serve moderation and teach students about the dangers of extremist thought.

From page 6 to page 13, it discussed the importance of the science of Tajweed, or beautiful reading and the etiquette of reading the Quran (A specialized Committee in the Ministry of Education, 2021, Pp.6-13).

It makes reference to Surah Fajr on pages 14 to 21. The book's main takeaway, in addition to having faith and being patient in the face of hardship, was that oppression is bad and that other people's rights shouldn't be violated (A specialized Committee in the Ministry of Education, 2021, Pp.14-21).

It also focused about the importance of the Qur'an in human life, and how the Qur'an encourages individuals to be kind to parents, or to children, through a verse that indicates that we should be good to our families. Also, in another verse, it appears on how a Muslim deals with another Muslim. However, it does not mention how the Qur'an prescribes how Muslims should deal with non-Muslims. While the Qur'an states that no one should be forced to convert to Islam. The Qur'an also states that you should be kind and fair to non-Muslims.

The fourth lesson of the curriculum is about worship and the fruits of worshipping Allah (A specialized Committee in the Ministry of Education, 2021, p. 28). While the fifth lesson is about the biography of the Prophet Muhammad (PBUH) (A specialized Committee in the Ministry of Education, 2021, p. 35).

Lesson 6 in Unit 1 is about keeping honesty. It classified the trust into several types, including the trust in worship, the trust in action, the trust in responsibility, and the trust in repaying a loan (A specialized Committee in the Ministry of Education, 2021, p. 40). This is important for the moral education of students, and training them on honesty and integrity, which ultimately these good qualities are important to instill in the hearts of individuals to fight corruption in all fields.

The second unit begins with Surat Al-Buruj in the Holy Quran. The main subject of the curriculum, which runs from pages 45 to 60, is worship and the greatness of the Holy Quran, along with a few moral principles like honesty, trust, loyalty, and helping others (A specialized Committee in the Ministry of Education, 2021, Pp. 45-60).

The Prophet's (PBUH) life is covered in detail on pages 61-64, particularly following his migration to Madina or Yathrib. Furthermore, the curriculum highlighted the wars between Muslims and non-Muslims (A specialized Committee in the Ministry of Education, 2021, Pp. 61-64). The last lesson of the first unit is cleanliness, and he mentioned that Islam is the religion of cleanliness (A specialized Committee in the Ministry of Education, 2021, P. 65).

On pages 68-80, it discussed a number of religious issues and values that are important for organizing the life and faith of the Muslim individual, however, does not emphasize the values listed in Table 1 (A specialized Committee in the Ministry of Education, 2021, Pp.68-80).



It also focused on the lives of the companions of the Messenger (PBUH), and talked about the biography of Imam Abu Bakr vii, Yasir and Sumayaviii (A specialized Committee in the Ministry of Education, 2021, Pp.81-86). It stated that a Muslim should not be a slanderer and should not make fun of or smear others (A specialized Committee in the Ministry of Education, 2021, Pp.87-90).

On pages 91 -108, it discussed a number of religious topics, verses of the Qur'an and hadiths of the Prophet (PBUH) that are important for the Muslims. And does not emphasized the values listed in the table 1.

Lesson 6 in Unit 4 focused on collaboration, emphasizing that people need each other, and we should help each other (A specialized Committee in the Ministry of Education, 2021, Pp.113-115). The fifth unit focused on several issues that are important in terms of Islam, such as the importance of prayer, good treatment of people, belief in the doomsday, and the like. This unit did not pay much attention about the values listed in Table 1.

In general, the program has highlighted more on religious and moral values, not on confronting extremism thought, coexistence and peace building. Therefore, most of the values listed in Table 1 are not mentioned in this curriculum. For example, confronting extremism and responsibility is mentioned only twice. There is a positive point regarding of peacebuilding in this program that at the end of all lessons there is a topic for dialogue, That is why, the concept of dialogue are repeated 21 times.

### 5.2.2 Analysis of the Holy Quran and Islamic Education Curriculum for the Grade 2

The introduction of the book is the same as the previous curriculum. The curriculum's pages 1 to 19 included a variety of religious subjects, such as how to comprehend the passages of the Holy Qur'an, the miracles that the prophets and virtuous people performed, and the significance of praying in one's life (Jasm-A & Others, 2019, pp. 1-19).

Mecca's liberation by the Prophet (PBUH) and the Muslims is described on pages 20-22. The tolerance of the Prophet is being discussed here. They did not harm anyone when he entered Mecca; rather, they treated him well (Jasm-A & Others, 2019, pp. 20-22). In addition, it was important to emphasize the word peace and the messages of peace, not fight and war, the words "war" and "killing" are used five times in this topic, while the word "peace" is not mentioned.

The sixth lesson in this unit, which is about beautiful manners, it stated that Islam exhorts us to treat every member of society with the utmost respect (Jasm-A & Others, 2019, p. 26). Despite the fact that this is an important message for peace and coexistence, it could have been discussed in-depth and comprehensive, such as how to interact with those who practice a different religion than you. At another point, it stated that it is not permissible to violate the rights of others, and we must protect the environment, climate, state institutions and schools (Jasm-A & Others, 2019, p. 26).

The second unit discusses the interpretation and recitation of Surah Al-Qiyamah along with the miracles of the Prophet (PBUH) (Jasm-A & Others, 2019, pp. 30-37). The third lesson of this curriculum deals with enjoining good and forbidding evil (Jasm-A & Others, 2019, p. 38). At one point it pointed out that:

*"Enjoining good and forbidding evil do not contradict the freedom of the group or the freedom of the individual, and that it be used for the good of the individual and society, because freedom must be constructive and be used for the good of the individual and society, and to be within the limits of religion and the right and just law"* (Jasm-A & Others, 2019, p. 40)

It underlined that whenever something is bad, it must be prevented. This does not fall within the scope of interfering with the rights and freedoms of others; however, it did not explain what evil is. Although it provides a solution that is a just law, it did not mention what kind of law it is, Islamic or civil law. These issues are a little vague and require more detail.

On pages 41-43, it underlined the importance of congregational prayers and night prayers (Jasm-A & Others, 2019, pp. 41-43).

Lesson five, in second unit; it has discussed the morals of the Prophet (PBUH). It is mentioned among the characteristics of the Messenger that he was very merciful. And he said: "Have mercy on those on earth, and those in heaven will have mercy on you." In the explanation of this hadith in the curriculum stated that this hadith is universal, Muslims should be merciful to Muslims and non-Muslims. Of course, this is a kind of message of

coexistence and moderation (Jasm-A & Others, 2019, p. 45).

In another topic, it was underlined that we must follow the beautiful characteristics of the Prophet (PBUH) in order to show the beauty of Islam to the world. It stated that it is the enemies of Islam and the Prophet who cause Muslims to deviate from the beautiful qualities of the Prophet. It pointed out that the Jewish movement and the colonial powers are behind the abuse of religion that occurs among Muslims (Jasm-A & Others, 2019, p. 46). This statement contains a kind of hate speech and does not serve peacebuilding and coexistence in our society. This should be amended. This is a multidimensional issue. It cannot be said that there is only one reason for the misuse of religion: the Jewish movement and the colonial powers. On the other hand, is there any scientific research or data to prove this? If so, the curriculum does not mention any sources.

It mentions fourteen characteristics and morals of the Messenger, which is: (The dress was clean, he does not say slander or utter insults, does not interrupt anyone's speech, asks about friends, If he ends up with a people, he sits where the assembly ends, and the like). In all these characters, it did not mention in any way how Islam and the Prophet's manners were with non-Muslims, and how the Prophet treated non-Muslims in a way that serves the peace and coexistence of society. The Prophet (PBUH) showed very good qualities towards non-Muslims in many situations and events, for instance, when the Prophet and his companions were sitting, a corpse passed by them, and the Messenger stood by the corpse. His companions said, O Messenger of God, this is the corpse of a man who was a Jew. , He said, "Isn't he human?" In other cases, the Messenger would treat non-Muslims in the most beautiful way so that Muslims would look up to him and maintain coexistence, religious tolerance, and moderation in society.

In general, along with other issues, for the current situation in Iraq, especially Nineveh and Kirkuk, it is important to focus on those issues that serve peace, moderation and coexistence. The last lesson in the second unit deals with personality etiquette, which focuses on moral education in most areas (Jasm-A & Others, 2019, p. 50).

The third unit on pages 53–61 discussed Surah Al-Muzzammil in the Holy Quran as well as the miracles of Prophet Moses (PBUH) (Jasm-A & Others, 2019, pp. 53-61).

The third lesson in this unit underlined the hadith of the Prophet, may God bless him and grant him peace, as he said: "Every Muslim is forbidden to another Muslim, his blood, his wealth, and his honors" (Jasm-A & Others, 2019, p. 62). Of course, this hadith is important for maintaining peace and keeping Muslims away from war and killing each other. However, the speech is for Muslims only. Therefore, more interpretations or other hadiths of the Prophet should be added to the curriculum to make it clear that unjustly killing non-Muslims is also a crime.

On this topic as well, it pointed out to something good, saying: Islam has liberated people from the law of the jungle, killing and violence to the values of morals, love and tolerance (Jasm-A & Others, 2019, p. 64). These concepts mentioned in this statement are important concepts for coexistence and peace. To teach students that Islam does not condone violence and terrorism, more attention should be paid to the concepts of tolerance, love, and non-violence in the Islamic education curricula in education centers.

On pages 65-77, it focused on religious topics such as how to pray for solar and lunar eclipses, the lives of the mothers of the believers (Khadija bint Khuwaylid) and (Aisha bint Abi Bakr) . It also described the life of Imam (Omar bin Al-Khattab) and referred to spreading love and unity among Muslims (Jasm-A & Others, 2019, pp. 65-77).

The fourth unit generally focused on several religious issues and did not emphasize the values listed in Table 1 (Jasm-A & Others, 2019, pp. 87-99). Likewise, Unit 5 did not focus much on issues of coexistence and peacebuilding. Instead, it focuses on moral values, the lives of several figures in the history of Islam, issues of kinship, and other religious issues (Jasm-A & Others, 2019, pp. 100-118).

Like the previous curriculum, this curriculum did not pay much attention to the concepts and values listed in Table No.1. The table also shows that the most repeated concept and value is the concept of dialogue, which is repeated 30 times, because at the end of each lesson several topics for discussion are indicated.

Table 7: Most Important Values in the of the Holy Quran and Islamic Education Curriculum for Grade 2

Sequencing	Values	Number of Repetitions	Percentage
1	Justice	2	0.01%
2	Patriotic	0	0.00%
3	Tolerance	4	0.03 %
4	Freedom	4	0.03 %
5	Peace	1	0.007%
6	Democracy	0	0.00 %
7	Responsibility	2	0.01%
8	Equality	0	0.00%
9	Respect for the law	0	0.00%
10	Coexistence	0	0.00%
11	Plurality	0	0.008%
12	Confronting extremism	0	0.00 %
13	Human rights	0	0.00%
14	Dialogue	30	0.25 %

[Prepared by the researchers]

### 5.2.3 Analysis of the Holy Quran and Islamic Education Curriculum for the Grade 3

This curriculum's introduction is similar to that of the earlier curricula. The curriculum is 156 pages long. This curriculum's first unit is devoted to a variety of religious subjects, including Surat Al-Hashr, and it emphasized the importance of supplication in Muslims' daily life as well as the rain prayer. It also covered how significant the Prophet's family status is to Islam and Muslims (Jasm-B & Others, 2019, pp. 3-35).

Additionally, if we look at the topics of the second unit of this curriculum from the perspective of coexistence, peacebuilding, and positive peace, the values that are crucial for peacebuilding, which are listed in Table Number 1, are not mentioned in the themes of the second unit of this curriculum (Jasm-B & Others, 2019, pp. 37-66).

Regarding the third unit, it did not pay much attention about issues of coexistence, peacebuilding, and combating extremism, rather focused more on religious issues such as the interpretation of Surat Al-Qamar, the Quranic miracle, and many other religious topics. However, on the topic of martyrs and types of martyrs from the perspective of Islam, it stated that Islam respects human rights and freedom of belief (Jasm-B & Others, 2019, p. 83). This is important, but requires more detail. Meanwhile, to encourage students to feel responsible, which will serve the country's development and nation-building, the sixth lesson of this unit discussed the issue of responsibility.

On the other hand, it divided responsibility into two types: individual responsibility and collective

responsibility. It referred to the collective responsibility that the individual has toward all members of society without discrimination, which is important for good treatment with others. However, it should have been made more detailed and clear that individuals and groups who differ from our opinions, ideas, religion, or nationality should be treated responsibly (Jasm-B & Others, 2019, p. 91).

The unit fourth from the first lesson to the sixth, deals with a number of topics, including the performance of the pilgrimage (Hajj), the life of Fatima, the daughter of the Messenger (PBUH), and a number of other topics.

While in the sixth lesson of the story "The Sons of Our Neighborhood" (Jasm-B & Others, 2019), this curriculum against all kinds of religious differences, it tells the story of two families and school students who help, visit, and love each other regardless of their doctrine, as the curriculum stated that they will meet and agree under the umbrella of Iraqi nationality. Of course, this is a very important indicator for confronting extremist ideology based on groups, religions, and sects in a way that serves social peace and political stability. It also referred to freedom of expression and underlined that Islam believes that no one should be forced to convert to Islam. For instance, it quoted the verse (There is no compulsion in religion)xiii. These issues are significant to reduce sectarian conflict. The type of these topics should be increased in all curricula, especially in Islamic education curricula.

In the fifth unit, until the sixth lesson, the focus is not on issues of coexistence and peacebuilding, However, highlighted on how Muslim and Prophet succeed and the importance of charity to people, and biography of Imam Hussein son of Imam Ali. The last lesson of Unit 5 focused on freedom, believing that freedom is important within a good discipline and allowed by Islam. However, the rights of others must not be violated in the name of freedom (Jasm-B & Others, 2019, pp. 153-155).

It quoted with a Quran verse that says people are free to become Muslims or unbelieversxiv; this is one of the issues that play an active role in social peace in education. These issues should be given more attention.

In general, the concepts listed in Table 1, are repeated in this curriculum as follows:

Table 8: Most Important Values in the of the Holy Quran and Islamic Education Curriculum for Grade 3

Sequencing	Values	Number of Repetitions	Percentage
1	Justice	1	0.006%
2	Patriotic	7	0.044%
3	Tolerance	0	0.00 %
4	Freedom	26	0.166 %
5	Peace	0	0.00%
6	Democracy	0	0.00 %
7	Responsibility	27	0.17%
8	Equality	0	0.00%
9	Respect for the law	0	0.00%
10	Coexistence	0	0.00%
11	Plurality	0	0.008%
12	Confronting	0	0.00 %

	extremism		
13	Human rights	1	0.006%
14	Dialogue	25	0.160 %

[Prepared by the researchers]

Among the 14 values, only six were mentioned, the most important of which is the value of responsibility, as we mentioned earlier, in addition to the value of freedom, dialogue and discussion. In general, Islamic education curricula in high school have not paid much attention to the values listed in Table 1. Therefore, it need to review and change the content of the curricula to focus more on issues that serve social peace and coexistence.

**6. Results of Field Study with Teachers in Mosul Schools**

As mentioned, this study is a field analytical study. To determine the impact of schools and pedagogy methods by teachers and the impact of educational curricula values on students' behavior regarding the issue of coexistence and social peace in Mosul, a field study was conducted. For this purpose, the (Stratified Random Sampling Method) was used as the basis for field research sampling. This method is described as the best method for obtaining specific samples according to this method that contains the most accurate representation of the study community (Hanna, 1989, p. 33).

Thus, 30 teachers from schools were taken as a sample. The 30 teachers taken are all Arabs, 20 male and 10 female. They are all Muslims and teachers of Arabic. Twenty questions were asked of the teachers through the survey.

The survey form is semi-open. That is, the questions are formulated in two ways. Some of them have pre-written responses, and the teachers can only select them. Others are open-ended, that is, the teachers had to write their own responses bases on their opinion, which is very important for the accuracy and credibility of the answers. Following the reading of all the responses, the data and responses were analyzed using the SPSS program; as a result, each response is analyzed below:

- 1- (What issues should education focus on in Mosul?) the teacher's answers were as follows:

Table 9: Issues that education should focus on in Mosul

Value and Answers	Number of Repetitions	Percentage	Percentage of answered forms.
Benefit from the experiences of others	2	6.7	6.7
concentrating on the student	3	10.0	10.0
National identity	5	16.7	16.7
Love and respect	6	20.0	20.0
Ethical and Moral Education	6	20.0	20.0
Reform in the educational system	5	16.7	16.7
Coexistence	2	6.7	6.7
Awareness about the evils of racism and sectarianism	1	3.3	3.3

Total	30	100.0	100.0
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[Prepared by the researchers]

As shown in the table, teachers focused on several important issues that education in Mosul should focus on. 40% of teachers believe that education should focus on love, respect and moral education. Of course, emphasizing and upbringing students on love respect and human moral values will be a good help for coexistence and social peace.

16.7% of the teachers emphasize the value of national identity, and of course loyalty to the homeland, distancing individuals from sectarian, ethnic and religious divisions, and emphasizing the principle of citizenship, which is a crucial principle for building social peace.

On the other hand, 16.7% of teachers call for reforming the education system, which means that they are not satisfied with the current education system. After the emergence of the Islamic State of Iraq and the Levant (ISIS) and its occupation of Mosul, people were subjected to discrimination on the basis of religion, ethnicity and sect. Therefore, one of the answers should have been that education should prevent extremist beliefs. Education should emphasize the values of coexistence and peace.

However, only 10% of the teachers believe that education should focus on coexistence and carry a message against racism and sectarianism. This is a very small percentage because the people and city of Mosul were sacrificed at the hands of extremist groups.

2- Do you think that separating education on the basis of race and language serves peaceful coexistence in Mosul?

83.3% of teachers say no, it does not serve coexistence and peace. This is a difficult dilemma that needs to be resolved. For example, when student have been separated from different ethnic, religious and group groups in school from an early age, this does not serve understanding, love and coexistence.

On the other hand, the fall of the Ba'ath regime in 2003 has given non-Arab nations constitutional freedom to defend their identity and presence in the disputed areas (Shanks, 2013, p. 109).

All nationalities, groups, religions and sects have the right to obtain education in their own language according to the 2005 Iraqi constitution, see: (Constitution, Article 4., 2005).

Therefore, in order to solve this dilemma, especially in the context of Mosul, a different educational system (tools) should be created for Mosul, taking into account the presence of all ethnicities, religions and groups. It is important that there be various activities to integrate the students and introduce them to each other's culture, language, religion and thinking. For more see the table below:

Table 10: Examining the Impact of Segregated Education on Peaceful Coexistence in Mosul

Value and Answers	Number of Repetitions	Percentage	Percentage of answered forms.
Yes	5	16.7	16.7
No	25	83.3	83.3
Total	30	100.0	100.0

[Prepared by the researchers]

3- (Do you think it is good to have students of different nationalities, religions and sects in the class)?

93.3% Teachers prefer to include students of different backgrounds, religions, and ethnicities in the classroom. This question is related to the previous question. Of course, this topic may serve coexistence and social peace; on the other hand, different nations and religions have the right to study their own language, their religion, and their curricula; otherwise, they may feel alienated and unfair. As mentioned earlier, this dilemma should be addressed in the context of Mosul by the education authorities in Iraq and Nineveh in accordance with appropriate procedures, in order for the different components not to feel marginalized and to maintain unity, social integration, and national identity.

Table 11: Inclusion of Students from Diverse Nationalities, Religions, and Sects: Perspectives on Classroom Benefits

Value and Answers	Number of Repetitions	Percentage	Percentage of answered forms.
Yes	28	93.3	93.3
No	2	6.7	6.7
Total	30	100.0	100.0

[Prepared by the researchers]

- 4- Teachers defined democracy as follows. 46%, or 14 out of 30 teachers, said that democracy is the rule of the people. 7 other teachers say democracy is respect for others.

Table 12: The Meaning of the democracy?

Value and Answers	Number of Repetitions	Percentage	Percentage of answered forms.
Express an opinion freely	2	6.7	6.7
consider everyone's perspective on everything	2	6.7	6.7
Individual freedom within the law	2	6.7	6.7
Accept the other	3	10.0	10.0
People's Rule	14	46.7	46.7
Respecting the others	7	23.3	23.3
Total	30	100.0	100.0

[Prepared by the researchers]

- 5- (Dear teacher, do you listen to the opinions of students in class)? 20% of teachers answered that they do not listen to students' opinions, and 10% said they listen to students' opinions to some extent. 70% of teachers said they listen to students' opinions. The number of teachers who say they listen to students' opinions is high, but it should have been higher. Because new teaching methods emphasize dialogue and discussion according to problem-based learning method in order for students to think critically and creatively (Simone, 2014), 30% of teachers have problems with this subject.

Table 13: Listening to the Student Opinions in the Class

Value and Answers	Number of Repetitions	Percentage	Percentage of answered forms.
Yes	21	70.0	70.0
No	6	20.0	20.0
To some extent	3	10.0	10.0
Total	30	100.0	100.0

[Prepared by the researchers]

6- Teachers' views on freedom of expression are as follows:

57.6% of teachers believe that freedom of expression is to express your opinions without fear. This conviction is important for teachers to encourage students to express themselves without fear, promotes open discussion and creates a favorable atmosphere in school. Also 13.3% of teachers responded that freedom of expression is the acceptance of opinions. However, this definition is not very accurate because opinions do not have to be accepted, but the opinions of others must be respected.

Table 14: The Teacher Perspectives the freedom of expression

Value and Answers	Number of Repetitions	Percentage	Percentage of answered forms.
It is to express ideas that do not discrepancy with religions and hurt people's feelings.	3	10.0	10.3
Accepting opinions	4	13.3	13.8
Express your opinion without fear	17	56.7	58.6
Get everyone's opinion	2	6.7	6.9
Express your opinions in the context of the law	3	10.0	10.3
Total	29	96.7	100.0
Missing	1	3.3	
Total	30	100.0	

[Prepared by the researchers]

7- Does your school have any special activities to visit other religious and cultural centers that differ from your religion and culture?

In general, the teachers' answer was no. This is obviously detrimental to the educational system, particularly in Mosul, and lessens the role that schools play in fostering harmony, coexistence, and building social peace. The absence of these activities also deepens the dilemma which is mentioned above in the second and third questions.



Table 15: Exploring Diversity: School's Special Activities Visiting Religious and Cultural Centers

Value and Answers	Number of Repetitions	Percentage	Percentage of answered forms.
Yes	29	96.7	96.7
No	1	3.3	3.3
Total	30	100.0	100.0

[Prepared by the researchers]

8- (Do you discuss general societal problems with students in class in addition to the topic of the lesson?) The majority of teachers (66.7%) say to some extent. 30% of teachers say no at all. Of course, it is important to have discussions between teachers and students about general issues in society, to create awareness among students, or if a student has a negative opinion about a subject, the teacher can correct it through dialogue and understanding (Uddin, 2019, p. 110).

Table 16: Addressing Societal Issues: Enhancing Classroom Discussions beyond the Lesson Topic

Value and Answers	Number of Repetitions	Percentage	Percentage of answered forms.
Yes	1	3.3	3.3
No	9	30.0	30.0
To some extent	20	66.7	66.7
Total	30	100.0	100.0

[Prepared by the researchers]

9- With regard to the most important values in the Arabic language and Islamic education curricula, teachers see differently that the values emphasized by the two curricula are moral, religious, and national values. Therefore, according to the teachers, the two curricula in the study of Arabic do not focus on civic and democratic values, and this is a shortcoming in the curricula. It must be reconsidered in addition to paying attention to national, religious, and moral values, and it is necessary to pay attention to civic and democratic values, coexistence, and mutual acceptance.

Table 17: The Significance of Arabic Language and Islamic Education for Students

Value and Answers	Number of Repetitions	Percentage	Percentage of answered forms.
Patriotism	5	16.7	16.7
Ethics and Education	17	56.7	56.7
Religious values	5	16.7	16.7
patriotism and Ethic	2	6.7	6.7

Ethics and Religious Concept	1	3.3	3.3
Total	30	100.0	100.0

[Prepared by the researchers]

10- All teachers are in favor of students studying in their mother tongue.

Of course, education in the mother tongue is beneficial; it makes all components feel their existence and feel that their rights are protected. However, this answer contradicts the teachers' answer to the second question. In the second question, 83.3% of teachers said that separating schools on the basis of language and ethnicity does not serve coexistence. In answer to this question, they all agree that students should study in their mother tongue. If schools are not separated, how can all components study in their own languages?

This study believes that it is important to provide education for all segments in their mother tongue without adversely affecting social peace and unity. This can be done by revising the curriculum and schools should also focus on activities that promote love and mutual acceptance among communities.

11- In answer to a question whether human rights and democracy are discussed in your school?

All teachers answered no, of course this is a very negative point, and it shows that the role of schools in issues of democracy and human rights is very weak.

12- (What do you think human thought and behavior should be based on?)

Teachers had two answers, 56.7% said on the basis of humanity. 43.3% said it is based on religion. But the question is whether the evaluation of others on the basis of religion, which 13 out of 30 teachers said so, does not discriminate? Does this criterion serve peace and coexistence? It was important that the teachers' response was that they should treat each other on the basis of humanity and the principle of citizenship.

Table 18: Foundations for Human Thought and Behavior

Value and Answers	Number of Repetitions	Percentage	Percentage of answered forms.
on the basis of religion	13	43.3	43.3
On the basis of humanity	17	56.7	56.7
Total	30	100.0	100.0

[Prepared by the researchers]

13- With regard to discussing social and political issues with parents:

73.3% of teachers said they do not discuss these issues. While the school as an important institution and the teachers as the main symbol in the school should have a vision about the problems of the society and try to positively influence the mothers and fathers of the students.

14- How can you, as a teacher, prevent the spread of extremist ideas?

The majority of teachers, 20 out of 30, said it through advice. That is 66.7%. And, of course, the advice of teachers is important for students. 16.7% of teachers believe that they can prevent the spread of extremist ideas by focusing on Islam.

It is worth noting that no teacher mentioned that he\she tries to create understanding and acceptance among students through activities. No teacher indicates that he\she is trying to spread civic and democratic awareness among the students.

Table 19: Strategies for Teachers: Preventing the Spread of Extremist and Sectarian Ideas

Value and Answers	Number of Repetitions	Percentage	Percentage of answered forms.
Not discussing religions and sects in class	2	6.7	6.7
Advising student	20	66.7	66.7
Focusing on coexistence from the perspective of Islam.	5	16.7	16.7
Encouraging students to love and respect others	1	3.3	3.3
Encouraging them to love their country	2	6.7	6.7
Total	30	100.0	100.0

[Prepared by the researchers]

15- (As far as you know, what efforts are being made to support coexistence and peacebuilding in society?)

20 out of 30 teachers said they were not aware of any efforts. That is, 66.7% of the teachers According to the answer, the efforts of the education sector to build coexistence and social peace are not or very weak in Mosul, which is why most teachers are unaware of any efforts.

Table 20: Promoting Coexistence and Peacebuilding

Value and Answers	Number of Repetitions	Percentage	Percentage of answered forms.
Medium level efforts	4	13.3	13.3
I don't have any information	20	66.7	66.7
Providing education for all	1	3.3	3.3
very weak efforts	5	16.7	16.7
Total	29	96.7	100.0

[Prepared by the researchers]

16- (What is the basis of the educational theory that you teach your lesson? What is your teaching method?)

16 out of 30 teachers said they use classical teaching methods, which is 53.3%, which is not a good indication of teaching in the service of coexistence and peace, because only 16.7% of teachers say they use dialogue. Of course,

according to Paulo Feri's theories, dialogue-based teaching makes students think critically, which is a good tool for social peace (Uddin, 2019, p. 110).

Table 21: Teaching Method

Value and Answers	Number of Repetitions	Percentage	Percentage of answered forms.
communicative education	6	20.0	20.0
Presentation and dialogue	5	16.7	16.7
The classical approach because we have not participated in modern teaching courses.	16	53.3	53.3
Educational theory	3	10.0	10.0
Total	30	100.0	100.0

[Prepared by the researchers]

17- Regarding the important advice of teachers: Most teachers advise students to study and do their homework. However, 26.7% of teachers advise students about national identity, and 10.0% of teachers advise students about loving others.

Table 22: The Key Educational Advice for Students

Value and Answers	Number of Repetitions	Percentage	Percentage of answered forms.
Study and doing homework	12	40.0	41.4
Patriotism	8	26.7	27.6
Love of others	3	10.0	10.3
Guiding them to serve the community	5	16.7	17.2
Building morals	1	3.3	3.4
Total	29	96.7	100.0
Messing	1	3.3	
Total	30	100.0	

[Prepared by the researchers]

18- Dear teacher, if you are originally from Nineveh and Mosul and completed your secondary education in Mosul schools, I would like to know your experience in the education system when you were a student?

Some teachers believe that the educational situation was bad because of the sanctions on Iraq and the policies of the previous regime. While 60% of teachers believe that the education system was good at the time, in Mosul, while the entire education system was put at the service of the previous political system during the previous regime.

Table 14: Teachers General Comments

Value and Answers	Number of Repetitions	Percentage	Percentage of answered forms.
Educational conditions were very difficult at that time	11	36.7	36.7
It was a good and successful experience	9	30.0	30.0
We were safe and do not feel injustice and tyranny.	3	10.0	10.0
The educational system was good	5	16.7	16.7
The teacher was very cooperative with the students.	1	3.3	3.3
I did not finish secondary school in Mosul	1	3.3	3.3
Total	30	100.0	100.0

[Prepared by the researchers]

## 7. Conclusions

In general, this study reached the following conclusions:

- 1- From a theoretical point of view, education plays a significant role in building social peace and coexistence.
- 2- Educational curricula play an effective role in providing information, knowledge, and values to students. The values of tolerance, patriotism, and the spirit of citizenship should be included in the curriculum to promote a culture of peace.
- 3- The most important lessons in the Arabic language curriculum are tolerance and peaceful coexistence. This lesson should be given great attention and similar topics should be added to the curriculum, because it is very important for the context of Mosul.
- 4- In general, the Arabic language curriculum in the secondary school focuses on religious and moral values, followed by national values. It does not pay much attention to civic and democratic values.
- 5- The nature of the curriculum design, which is created in such a way that there is a section for discussion and questions at the end of each topic, is an important aspect of the Islamic education curriculum at the secondary level that promotes discussion and dialogue on topics and can broaden students' thinking outlooks.
- 6- The lack of emphasis on civic, democratic, and coexistence ideals in Islamic education curricula in secondary stage is cited as a weakness of the curricula.
- 7- In general, both curricula cannot serve social peace and coexistence in the current way, so they need to be seriously reviewed.

- 8- The teachers' teaching pedagogy is classical. Special courses should be opened for them, especially about new teaching methods.
- 9- There is a big problem in education in Mosul. Under the constitution, the components can have their own schools and in their own language. Therefore, most components send their children to schools in their mother tongue. Separating children at an early age makes it difficult to develop love and friendship between students of different nationalities and religions in schools. On another hand if all components are taught in a particular language, some components may feel alienated and marginalized and feel that their mother tongue will become extinct and they will not be able to preserve their language and culture. Therefore, this dilemma must be solved. This study believes that this dilemma can be solved through the following measures: Reviewing school curricula to emphasize coexistence and mutual acceptance. Developing a new curriculum called Civic Education, or Education for Peace, to teach students civic values, carrying out various activities inside and outside school, such as visiting religious places, various temples and centers, organizing artistic activities between schools, in order to create rapprochement and friendship between students, especially those who differ in religion and ethnic.
- 10- Teachers' responses also showed that there is little focus on democratic values and human rights in schools. Also, there are no activities in schools to visit religious and cultural institutions that differ from the religion and culture of the students. Therefore, the role of schools as an important educational institution in building social peace and coexistence is weak in Mosul.

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<sup>i</sup> The secondary stage of education is taken as an example in this study because it is the most important stage of political education and political socialization, which has a direct impact on the opinions and behaviors of individuals in society. This is based on the views of David Easton and Jack Denise in their book Children in the Political System. They talk about the importance of middle and late childhood and early adolescence and believe that the political values and norms that an individual receives during this stage remain in his life for a long time. For further information see: (Easton & Dannis, 1969) .

<sup>ii</sup> The Iraqi Constitution 2005 referred to the clear importance attached to the term "components", as it appears twice in its preamble, and five times in the text of the Constitution, Articles 125 and 142, Paragraph 1. (Republic of Iraq, 2005).

<sup>iii</sup> In addition, there is a large number of Kakai and Shabak components in Mosul. However, the education system in Iraq does not take into account the characteristics of these components. They do not have their own schools. In Nineveh, for example, the different components have their own schools. There

are Arab schools, Kurdish schools, Turkmen schools, and Syriac schools. For Yazidi students, although they do not have their own schools, they have their own religious curricula. These features are not available for the Kakai and Shabak components.

iv There is no special arts curriculum in all Iraqi schools.

\* Samih al-Qasim, is a Palestinian poet, was born in Zarqa city in 1939, and died in 2014 due to illness.

v For example, in Surat Al-Baqarah, verse 156, it says in the Holy Qur'an: (لا إكراه في الدين): There is no compulsion in religion...

vi Also in Surah Al-Mumtahna in the verse 8, Allah says in the Holy Qur'an: (لَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُعَاهِدُوا فِي الدِّينِ وَلَمْ يُخْرِجُواكُم مِّن دِيَارِكُمْ أَنْ تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ ( الْمُتَّقِينَ ) ) Allah will not prevent you from being kind and fair to those who do not fight you and do not expel you from your homes and cities, even if they are not Muslims . .

vii Abu Bakr Al-Siddiq: He is the first of the Rightly Guided Caliphs, and one of the ten who were given the glad tidings of Paradise. He is the companion of the Messenger Muhammad, and his companion when he migrated to Medina. The name of Abu Bakr is usually appended to the title of Al-Siddiq, and it is a nickname that was given to him by the Prophet Muhammad because he believes him a lot.

viii Sumaya, her husband Yasser , and her son, Ammar bin Yasser, were among the first to convert to Islam.

ix For more detail see: (Al-Sarjani, 2010)

\* Khadija bint Khuwaylid : She was the first wife of the Prophet, and she was a wealthy woman engaged in trade.

xi Aisha bint Abi Bakr :, She was the wife of the Prophet. She was very knowledgeable in Shari'ah science and narrated many hadiths from the Prophet (PBUH).

xii Omar bin Al-Khattab : One of the companions of the Prophet, he was the second Khalifa of the Muslims, who ruled for more than 10 years after Khalifa Abu Bakr.

xiii "لَا إِكْرَاهَ فِي الدِّينِ سَدَّدْتُبَيِّنَ الرُّشْدَ مِنَ الْعَمَى" , Holy Quran, Surah Al-Baqarah, verse 256 .

xiv "فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفِرْ" , Holy Quran, Surah Al-Kahf, verse: 29.