

# **Education**

**Vs**

# **Fanatic Literacy**

**A Study on the Hate Content in the Textbooks in Punjab and Sindh Provinces**



**National Commission for Justice and Peace**

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Provinces

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# Preface

## Between art of living and art of possible

In the seventh year of identifying religious discriminations, one can say with confidence that there are several layers of religious discrimination in the education system, policy and text books used in Pakistan. From discriminatory policies e.g. giving preference to one faith group, excluding others by way of providing inappropriate alternative to studying religion, the education policy at hand is responsible for the monolithic and undemocratic norms the society was made to follow. The textbooks, on the other hand, maintain religious bias by omitting the mention of role of religious minorities in creation and progress of the Motherland.

The text books are not only blind to the fact that Pakistan is a multi- religious country but also carry several distortions, angling and twisting of history. In this booklet we are presenting an evidence of negative portrayal and stereotyping in the text books used in Punjab and Sindh however the situation is not any different in other provinces. Except, Khyber Pakhtoonkhwa where a process of removing some of the discriminations, was underway in 2008-2013.

Despite efforts during past seven years, about engaging at law and policy levels for substantive reforms, the National Commission for Justice and Peace has only succeeded in bringing the issues to surface. The fact that Urdu version of this study in 2012 received a little more media attention than earlier works on the subject, lends hope that the continued efforts might bring the required attention of authorities some day.

Till March 2013 the powers at the helm have yet to realize that our survival as a nation at this point in time and respectable living in the days to come; is largely dependent on our ability to remove all motivations for hatred against anyone. The urgency is there though it is not felt by the quarters that finally decide. Considering a growing consciousness against wide spread violence in the society, a convenient time for the 'art of possible' has already arrived and ideas need to be put to practice. A concrete action on part of the state agencies for reforms will receive a welcome fit for heroes. Nevertheless heroism is born out of conviction and ability to dispense the duties that signs of the time bring.

NCJP would appreciate any feedback from readers and welcome all efforts to make education free of religious biases and prejudices.

**Peter Jacob**  
March 20, 2013

## Education in Pakistan: The Unpleasant Facts

The state of education in Pakistan is far beyond satisfactory having disastrous human, social and economic consequences and threatens the security of the country. Pakistan has been spending roughly around 2% of the budget on education while *UNESCO*<sup>1</sup> recommends to States to spend 6% of GDP for education. A study by Mazhar (2010) describes that the highest public expenditure on education in Pakistan was 2.80% of GDP in 1987-88. During the years 2009, 2010, and 2011 educational expenditures have decreased significantly. The Human Development Reports of UN routinely assign Pakistan the lowest "education index" of any country outside Africa.<sup>2</sup> One in every ten of the world's out-of-school child is a Pakistani. The current literacy rate of Pakistan is estimated to be 49.9% reading and writing being the criteria. In Pakistan only 35 per cent of school children, aged 6-16, can read a story, while 50 percent cannot read a sentence. Pakistan ranks 185 out of 204 countries in terms of our literate population.<sup>3</sup>

## A Historical Overview:

In 1970 General Yahya Khan's cabinet adopted the first Education Policy in Pakistan but the political turmoil and the Indo-Pak War of 1971 virtually guaranteed an early demise of it. In 1972, Zulfikar Ali Bhutto ushered in a new Education Policy; a government-led shift towards Agro- technical education and Nationalization of educational institutions were the two drivers of this policy. In 1979 General Zia-ul-Haq conscripted his National Education Policy with a mission of manufacturing of 'Good Muslims, Good Pakistanis' and the drivers were 'jihadist Islam' and the 'Ideology of Pakistan'. General Zia's education policy (1979) stated that "the highest priority would be given to the revision of the curricula with a view to reorganizing the entire content around Islamic thought and giving education an ideological orientation so that Islamic ideology permeates the thinking of the younger generation and helps them with the necessary conviction and ability to refashion society according to Islamic tenets"<sup>4</sup>

In April 1991, newly formed Nawaz Sharif's government held a National Conference on Education in Islamabad to formulate the parameters of a new education policy and in December 1992, a 10-year National Education Policy 1992-2002 was announced. 'Teachings of Islam' remained the primary driver the secondary being 'Universal Primary Education'. Within few months of the announcement of the National Education Policy, Nawaz Sharif's first government was thrown over. On 17 February 1997, Nawaz Sharif took office once again and a new 12-year National Education Policy 1998-2010 was announced in March. Educating and training

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<sup>1</sup>The United Nations *Educational, Scientific and Cultural Organization*

<sup>2</sup><http://ilm.com.pk/pakistan/pakistan-information/pakistan-literacy-rate/>

<sup>3</sup><http://blogs.tribune.com.pk/story/11777/education-must-not-be-ignored-in-the-next-budget/>

<sup>4</sup>[Http://www.islamopediaonline.org/country-profile/pakistan/islam-and-education-system/post-1971-%E2%80%9Cislamic%E2%80%9D-national-identity-0](http://www.islamopediaonline.org/country-profile/pakistan/islam-and-education-system/post-1971-%E2%80%9Cislamic%E2%80%9D-national-identity-0)

citizens as true practicing Muslims were the main objective of this policy. The 1998-2010 National Education Policy describes “We are not the country founded on its territorial, linguistic, ethnic or racial identity. The only justification for our existence is our total commitment to Islam for our sole identity.”

In 2001, Education Sector Reforms Action Plan 2001-2004 was announced by General Pervez Musharraf to start the process of curriculum reforms. In December 2006 'Education in Pakistan: A White Paper' was introduced which recommends under its section 'Policy Recommendations’, “it should be the purpose of education to inculcate in the child the Muslim value system”. In 2007 this document was revised where Paragraph 3 of Chapter 10 states “As stated earlier, Islamic ideology must determine the education policy”.

The National Education Policy 2009 is the latest in a series of education policies which added a new chapter on Islamic values. These recent initiatives to reintroduce ideology and religion into policy and curriculum could push back the moderate pluralist agenda in education.

### **Distortion of History : Sowing Seeds of Hatred**

Over the past 33 years (1970-2013), at least eleven different governments have come up with their National Education Policies, Education Sector Reform Action Plans, Policy Review Teams and a whole host of White Papers. Somehow, statements of prejudice, descriptions of biases, bulletins of violence and cannonballs of hate have remained in every National Education Policy, every Education Sector Reform Action Plan, every Policy Review Team and every White Paper. Education has been at the centre of ideological and social construction and strengthening of the nation state (Saigol, 1995, 2002 & 2004; Hoodbhoy & Nayyar, 1985; Nayyar & Saleem, 2003; Jamil, 2011). The academia and civil society has been raising critical voice against biased syllabus and struggling for quality education in Pakistan.

According to Professor Syeed Vali Reza Nasr (1994) Indophobia and Anti-Hinduism were the driving factors behind the re-writing of school textbooks in Pakistan in order to promote a biased and revisionist historiography of the subcontinent. Dr. Mubarak Ali criticizes the introduction of Pakistan Studies and Islamic Studies in 1971 into the national curriculum as a compulsory subject. He emphasizes that the Pakistani establishment taught their children right from the beginning that this state was built on the basis of religion that's why they don't have tolerance for other religions and want to wipe-out all of them.<sup>5</sup>

According to Dr. Pervez Hoodbhoy the Islamist revisionism of Pakistan's schools began in 1976 when schools were forced by an act of parliament to follow a

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<sup>5</sup>The threat of Pakistan's revisionist texts, The Guardian, 2009-05-18

curriculum that included learning outcomes for the federally approved social studies such as, 'Acknowledge and identify forces that may be working against Pakistan,' 'Make speeches on Jihad,' and 'Collect pictures of policemen, soldiers, and national guards'.<sup>6</sup> Dr Rubina Saigol (1994) in her book 'Locating the Self' demonstrated how textbooks in Pakistan incite hatred, bigotry and alienation. In her two works (1995, 2002) she argued that the state ideologies of hate and a violent, negative nationalism are getting out there where madrassas cannot hope to reach. She (1995) further explained that "Almost all the official sites of the production of knowledge were put to the task of re-imagining an Islamic nation in an exclusionary exercise, which involved the diminution of the citizenship of non-Muslim and female citizens of Pakistan". Yvette Rosser (2005) criticizes Pakistani textbooks for being negationist in its depiction of political Islam and the treatment of minorities in Pakistan. Irredentism is manifested through narrow and sectarian interpretation of Islam, downplaying the tolerant aspects of the religion and focusing on fundamentalist interpretations, and making accusations of dual loyalty on minority Hindus and Christians in Pakistan.

Aziz (2004) argued in the Murder of History that the textbooks supported military rule in Pakistan, promoted hatred for religious minorities, glorified wars and distorted the pre 1947 history of Pakistan. He stated that textbooks were full of historical errors and suggested that mandatory study amounted to teaching prescribed myths. According to Professor Tariq Rahman, Pakistani textbooks cannot mention Hindus without calling them cunning, scheming, deceptive or something equally insulting.<sup>7</sup>

A study by SDPI (2003) revealed that there were systematic issues with the textbook contents and the underlying curriculum guidelines such as gross inaccuracies of facts and omissions that served to distort the nature and significance of actual events in our history; a lack of insensitivity to the existing religious diversity; incitement of militancy and violence; perspectives that encouraged prejudice, bigotry and discrimination towards fellow citizens, especially women and religious minorities, and other nations; and a lack of concepts, events and material that could encourage critical self-awareness among students. The report showed that the educational material violated constitutional provisions on fundamental rights by including Islamic teachings in the subjects like Urdu and Social Studies.

The Center for Research and Security Studies (CRSS) argued in their research report the Curriculum of Hate (2008) that our primary and secondary schools have produced three generations of Pakistanis brimming with militancy, animosity and fanaticism. They emphasized that our primary and secondary school environment has been consciously manufactured to nurture terror, promote prejudice and breed extremism.<sup>8</sup>

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<sup>6</sup>Pakistan: Do school texts fuel bias?, Christian Science Monitor, 2009-01-21

<sup>7</sup>Cohen, Stephen. The idea of Pakistan. Retrieved 9 April 2011

<sup>8</sup><http://crss.pk/downloads/Reports/Research-Reports/Curriculum-of-Hate.pdf>



Jamil (2011) summarized that “The persistent charges against the curriculum in use have been that it is: exclusionary, ideologically driven, bigoted, generating negative stereotypes with outmoded content and resistance to change; all of which, leads to irrelevance and poor learning levels.” She further lamented that “The separation of religion from education and the state is long due in all South Asian countries. The citizens deserve better.”

### **Standpoint of National Commission for Justice and Peace (NCJP):**

Chapter 1 of the Constitution of the Islamic Republic of Pakistan guarantees citizens their 'Fundamental Rights' while education was not a fundamental right until 2010; primary, middle and secondary education was into the “Concurrent List” making education a joint responsibility of the federal as well as the provincial governments. The 18th amendment in the constitution of Pakistan added Article 25A that obligates the state to provide free and compulsory education to children of the age group 5 to 16 years.<sup>9</sup> For further providing implementation mechanism to Article 25A another law for Free and Compulsory Education was passed by the Parliament in December 2012 and by February 13, 2013 the Provincial Assembly of Sindh also passed a law to put free and compulsory education to effect.

NCJP has been specially focusing the issue of biased syllabus/ education policy since 2006 when the National Education Policy was being framed (approved in September 2009). NCJP is deeply concerned about the issue of religious biases in the education system/text books in Pakistan. In August 2012 the Commission published a study in Urdu language (Taleem Ya Nafrat ki Abyari?) that highlighted biased education syllabus and system in Pakistan. The current state of affairs depicting a declining education standard, commoditization of education and radicalization of society, is result of a narrow understanding of rights and utilitarian approach towards education. Education must be understood as a means of building responsible citizenship.

The whole arrangement of textbooks is visibly discriminatory against non-Muslim citizens, it is the violation of Articles 20 and 25 of the Constitution of Pakistan, guaranteeing religious freedom and equality of citizens respectively, but particularly Article 22 of the Constitution which states: “No person attending any educational institution shall be required to receive religious instruction, or take part in any religious ceremony, or attend religious worship, if such instruction, ceremony or worship relates to a religion other than his own.”

Islamic Studies is made a compulsory subject for all students from grade 1 to 12 in the public schools by all five education policies since 1972. The students belonging

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<sup>9</sup><http://www.pakistani.org/pakistan/constitution/part2.ch1.html>

to religious minorities do not have the option of studying their own religion. The subject of Ethics, a substitute given for Islamic studies is no choice for hundreds of thousands non-Muslims (Hindu, Christian and Sikh) students as it describes the Islamic perspective. The unavailability of books and teachers for Ethics is also a serious problem. In practice, taking Ethics in lieu of Islamic studies would result in increased religious discrimination; a majority of non-Muslim students are forced to study Islamic Studies to get good grades. The subjects other than Islamic Studies also have about 40% lessons and exercises based on majority religion. The text books carry a lot of hate material especially in subjects of Islamic Studies, languages (Urdu, English), History and Pakistan Studies. Moreover preferences, such as extra marks, on the basis of learning Holy Quran by heart are discriminatory against student belonging to religious minorities.

The biased material in text books obviously encourages prejudice, bigotry and discrimination towards other religions and nations. Non-Muslims are addressed as Kafirs (infidels and idolaters) in the text books along with the statements that the heaven is only for Muslims. Other religions are portrayed as false and believers of other religions as antagonists. Knowing the fact the Pakistani society, especially the youth has been radicalized and the curriculum is one of the chief sources, the education policy can be catastrophic. The selection of material and its thematic sequencing in the textbooks presents Islam not simply as a belief system but a worldview that must be accepted by all citizens. Although the vocabulary in the textbooks underscores Islamic virtues, such as piety, obedience, and submission, little is mentioned about critical thinking, democratic values, equality, inclusion, co-existence and respect for religious diversity.

The biased material in syllabus is not only a major cause of growing religious intolerance/ extremism, it is in contradiction with the Constitution of Pakistan. There are several other discriminations in the education system on the basis of religion. The table on next page shows that the syllabi and education policy in Pakistan disregards the international obligations and commitments under the ratified treaties and UN declarations.

## Violation of Rights

Discrimination	Violation of
<p><b>a)</b> Religions other than Islam, when mentioned, are dealt with contempt and biases. (Educationists, intellectuals and civil society organizations have time and again identified lessons reflecting religious biases, hatred and twisting the history, this critique has been absolutely ignored. Hate materials and religious discriminations are still part of curricula in languages, social studies, geography and history.)</p>	<p><b>Article 20</b> of <i>the Constitution of Pakistan</i> guaranteeing freedom of religion for all citizens.</p> <p><b>Article 26</b> (2 and 3) of <i>Universal Declaration of Human Rights</i> describing objectives of education.</p> <p><b>Article 29</b> of <i>Convention on the Rights of the Child</i> guaranteeing the development of child's personality in the spirit of understanding, peace, tolerance, equality and friendship.</p> <p><b>Article 1</b> of <i>Declaration on the Elimination of All Forms of Intolerance and of Discrimination Based on Religion or Belief</i> guaranteeing freedom of religion.</p>
<p><b>b)</b> A Hafiz-e-Quran (person who has learnt the Quran by heart) is eligible for 10 - 20 extra marks for admissions in professional colleges and jobs at the Public Service Commission since 1992.</p>	<p><b>Article 25</b> of <i>the Constitution of Pakistan</i> guaranteeing equality of citizens.</p> <p><b>Article 2</b> of <i>Declaration on the Elimination of All Forms of Intolerance and of Discrimination Based on Religion or Belief</i> guaranteeing elimination of discrimination on the basis of religion or faith.</p>
<p><b>c)</b> Islamic Studies is a compulsory subject for Muslim students in each class at School, College levels and at most of the Universities and non-Muslim students are theoretically given the option to take up Ethics, (a majority of non-Muslim students are also forced to take Islamic studies due to fear of enhancing discrimination against themselves and other technical difficulties involved in taking the option of Ethics. Besides the compulsory subject, Islamiyat is an Elective subject too.)</p>	<p><b>Article 22</b> of <i>the Constitution of Pakistan</i> under heading Safeguards as to educational institutions in respect of religion, etc. states <sup>(10)</sup> "No person attending any educational institution shall be required to receive religious instruction, or take part in any religious ceremony, or attend religious worship, if such instruction, ceremony or worship relates to a religion other than his own."<sup>10</sup></p> <p><b>Article 4 and 5</b> of <i>Declaration on the Rights of Persons Belonging to National or Ethnic, Religious and Linguistic Minorities</i> obliging the states to make favorable policies and take appropriate measures for minorities to ensure</p>

<sup>10</sup><http://www.pakistani.org/pakistan/constitution/part2.ch1.html>

	<p>the states to make favorable policies and take appropriate measures for minorities to ensure their human rights and fundamental freedoms without any discrimination.</p> <p><b>Article 4 and 5</b> (2 and 3) of <i>Declaration on the Elimination of All Forms of Intolerance and of Discrimination Based on Religion or Belief</i> guaranteeing effective measures to eliminate discrimination on the grounds of religion.</p> <p><b>Article 14</b> of <i>Convention on the Rights of the Child</i> guaranteeing freedom of religion to every child in member states.</p>
<p><b>d)</b> Subjects other than Islamiat, especially social studies and languages have 20 -40% of material on the subjects related to Islam, which students from religious minorities cannot avoid studying.</p>	<p><b>Article 22</b> (1) of the <i>Constitution of Pakistan</i> guaranteeing freedom to a person in school not to study the religion other than his own.</p> <p><b>Article 13</b> (1 and 3) of <i>International Covenant on Economic, Social and Cultural Rights</i> guaranteeing religious freedom and religious education to the children in conformity with their parents' convictions.</p>

## **UN Human Rights Council discusses hate material and discrimination in Education**

During the Universal Periodic Review of Pakistan (October 30, 2012) the government delegation (Pakistan) made high claims with regard to addressing different human rights issues along with Right to Education. Several countries raised question on this and strongly recommended to remove biased material from education curriculum to promote equality, religious harmony, tolerance, acceptance for diversity and human rights. For instance, the draft report<sup>11</sup> of the UPR working group, on its page 23 and 24 respectively contained the following recommendations:

122.148. Review public school curricula in order to eliminate prejudice against religious and other minorities (Germany);

122.149. Improve the education system and school textbooks and promote the full safeguarding of religious freedom and other human rights by programs which, beginning in primary school and within the context of religious instruction, will educate everyone to respect their brothers in humanity (Holy See);

122.150. Take all appropriate measures to combat and prevent discrimination against children belonging to religious or other minority groups, including by removing educational material which could serve to perpetuate discrimination (Ireland);

122.151. Include human rights education in school curricular (Palestine)

## **The Comparison of Textbooks for 2009-11 with 2012-13 in the Public Schools of Punjab Province**

In the wake of curriculum approved in 2006/2009, it was expected that the changes in the textbooks in 2012 be free from the hate material. However, the printed textbooks not only retained the hate material but it was increased comparatively. There were 45 lines of hate material in the syllabus books for 2009, whereas the number increased to 122 in 2012. The larger increase was in the books of Urdu language and Pakistan Studies for grades 10, 9, 8 and 7. In these books there were 15 lines containing hate material in 2009 which increased to 86 later on.

In the book of Urdu Grammar and Punctuation for class 9 & 10 there was no chapter with the hate material in 2009, while there are three containing it in 2012. The book of Pakistan Studies for grade 9 had no hate material in 2009 however it has three chapters with it in 2012. The History book for grade 6 was free of hate material in 2009 while it is included in one chapter in 2012. In 2009, there was no chapter

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<sup>11</sup><http://www.ohchr.org/EN/HRBodies/UPR/Pages/PKSession14.aspx>

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containing hate material in the Social Studies book for 8th grade, however Urdu book contained one. In 2012, hate material was found in 4 chapters in Social Studies and 3 chapters in Urdu book for grade 8.

Class/ Grade	Subject	Chapters with Hate Material in 2009-11	Chapters with Hate Material in 2012-13
10 <sup>th</sup>	Urdu	01	01
	Pakistan Studies	-	03
9 <sup>th</sup>	Pakistan Studies	-	03
10 <sup>th</sup> & 9 <sup>th</sup>	Urdu Grammar & Punctuations	-	03
8 <sup>th</sup>	Urdu	01	03
	Social Studies	-	04
7 <sup>th</sup>	Social Studies	03	02
	Islamiat	02	-
6 <sup>th</sup>	History	-	01
	Urdu	01	03
	Islamiat	-	03
5 <sup>th</sup>	Islamiat	-	03
	Urdu	-	01
<b>Total</b>		<b>08</b>	<b>30</b>

### Hate Material in Textbooks of Academic year 2012-2013 (Punjab) Class: 9<sup>th</sup> -10<sup>th</sup> Subject: Urdu Grammar and Composition

Chapter	Page #	Line #	Content
History of Pakistan	77	21-20	Englishmen and Hindus committed atrocities against Muslims.
Essay writing (Allama Iqbal)	80	20	Due to mistreatment by Hindus in Kashmir, the life became difficult for the Muslims.
Essay writing (Quaid-e-Azam)	82	4	Englishmen were the ruler and Hindus were the enemy.
Essay Writing (Independence day)	82	26-27	Sub-continent was governed by British. As they had snatched the rule from Muslims. They considered Muslims as their enemy and they did not sphere a single opportunity to slender and disgrace them. Flatters Hindus also sided with them.
-	83	5	Due to British Hindu conspiracies, the condition of Muslims had become pathetic.
-	83	11	Hindus got enraged after Allama Iqbal made this declaration (demand for Pakistan) and ridiculed calling his preposition, a poet's dream.
-	83	13	Hindus got enraged and started genocide of Muslims.

**Class: 10<sup>th</sup> Subject: Bahar-e-Urdu (Language, Compulsory)**

Chapter	Page #	Line #	Content
Pakistan Ideology	7	1-3	But when infidels and atheists want to dominate, the Muslims' firmly stand against it. Due to involvement of Hindus in national politics, paganism became popular.
-	8	15-16	In the same time Hindus launched two movements: namely Shuddhi and Sangathan to convert and to eliminate Muslims.
-	9	16-18	The fact is that, South Asia in which people of different religions, colors and caste lived ; Muslims did not want to live as a minority under the domination of a nation (Hindus) whose practices are opposite to Islamic teachings, caste system, social discrimination and idol worship etc.
-	10	2-3	Hindus got offended by the decision to create Pakistan, and tried hard to undermine the plan.

**Class: 10<sup>th</sup> Subject: Pakistan Studies**

Lesson	Page #	Line #	Content
Basic Ideology of Pakistan	2	17-18	Soon Allama Iqbal was forced to demand a separate homeland due to narrow mindedness and prejudiced attitude of Hindus.
-	5	8-10	These steps emboldened Hindus and they began to conspire against Muslims.
Creation of Pakistan	11	19-20	Supported the oppressive behavior of Hindu landlords against farmers.
-	11-12	25-1	Muslims as nation (literal translation) became victim of hatred and revenge of British.
-	14	14-15	Hindus left the Muslims alone representing their narrow mindedness.
-	16	4-7	In this regard, Hindus tried to impose restrictions on Muslim's religion, started making noise outside the mosques. Muslims had jobs closed on them. Tried to replace Urdu by Hindi in schools and forced to worship Gandhi's statue. Muslims children were asked to put Tilak (mark worn on the forehead representing Hinduism.). They were forced to chant the Bande -Matrum anthem which maintained incitement against Muslims.
-	19	12-13	Hindus could not bear the freedom of Muslims for a single moment; therefore they demanded the cancellation of the separation of Bengal (East and west Bengal).
Constitution of Islamic Republic of Pakistan	30	23-24	In East Pakistan, trade and government jobs were largely dominated by Hindus. They hatched a plan sowing seeds of separation amongst the people.
-	31	5-6	In East Pakistan, education sector was completely under the control of Hindus. They prepared Bengalis against Pakistan and provoked their sentiments.

**Class: 9<sup>th</sup> Subject: Pakistan Studies**

<b>Chapter</b>	<b>Page #</b>	<b>Line #</b>	<b>Content</b>
Basic Ideology of Pakistan	3	19-20	When British rule in Sub -Continent was about to end, it was clear that Hindu majority would rule and Muslims would face perpetual slavery of the Hindus after getting rid of the temporary slavery of the British.
-	8	4	Due to prejudice and enmity against Muslims, the British expelled Muslims from civil services especially from the military.
-	8	7-8	Many Muslims estates and properties were confiscated and some Muslim farmers were thrown out of their lands.
Creation of Pakistan	20	18	Muslims wanted to be protected from domination of Hinduism.
-	19	20	Hinduism was persistent to absorb Islam in itself like it had done with other systems (of belief).
-	21	2-3	Muslims could not live a dignified life in Hindu society of caste, color and creed and were never ready to give Muslims an equal status.
-	21	4-5	In the second half of 19 <sup>th</sup> century and through 20 <sup>th</sup> century, Hindus tried to eliminate language, culture and civilization of the Muslims.
-	22	11-12	Hindu leaders started expressing their opinion against the resolution (about demand for Pakistan), ridiculed the resolution. Gandhi and Hindus specifically opposed and rejected the resolution absolutely.
-	46	21	He (Jinnah) brought the conspiracies of Hindus and British to an end
History of Pakistan (part 1)	94	11-12	Hindus stole the official record when they moved to India.
-	95	9-10	India wanted to weaken Pakistan so that the later was forced to rejoin India.
-	99	21	Indian leadership was constantly conspiring against Pakistan.
-	100	15-16	After the creation of Pakistan, Hindu -Muslim riots became a commonplace in India, due to animosity of Hindus against Muslims.
-	102	20-21	But due to the collusion of Hindu Raja with India the Indian forces entered the Kashmir valley.
-	114	4-6	The creation of Pakistan was against the will of Hindus, therefore they never accepted Pakistan in their heart; the progress and stability of Pakistan irked them. Thus they used aggressive steps to destroy Pakistan.



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### Class: 8<sup>th</sup> Subject: Urdu

Chapter	Page #	Line #	Content
Quid-e-Azam and National Unity	25	9	If they (Muslim) are not united, they have to face Hindu imperialism after the slavery of Englishmen.
-	25	18-19	If we want to prosper, then we have to get rid of Hindu concepts of caste, color, and creed.
-	26	20-21	Motivation for the demand for Pakistan was neither the narrow mindedness of Hindus nor the British conspiracy.
Allama-Iqbal and Pakistan Ideology	43	10-11	When they felt that Hindus wanted to destroy the Muslim cultural and civilizational heritage at all cost.
A Glorious Day	58	23-24	Hindus considered establishment of Pakistan as an insane person's dream and made fun of Lahore resolution calling it Pakistan Resolution.

### Class: 8<sup>th</sup> Subject: Social Studies

Chapter	Page #	Line #	Content
Pakistan Movement	70	11	But Hindus succeeded in making Englishmen believe by their deception.
-	70	24	Englishmen seized all lands and gave to the Hindus.
-	73	7	Hindu landlords and civil servants were cruel to them (Muslims).
Political awareness in Muslims of South Asia	77	15	After this movement ended Hindu enmity against Muslim was revived.
-	77	15	Hindu called two movements i.e. Shuddhi and Sangathan to break the strength of Muslims.
-	77	24	The country's environment had become tense due to extremist movement of Hindus.
-	79	21	With the passage of time, the enmity of Congress with Muslims was becoming obvious.
-	80	22-23	Hindu thugs started killing Muslims and burned their properties with the patronage of the government.
-	80	24-25	"Bande-Matrum" the song based on hatred against Muslim was declared as the national anthem. This anthem was based on the concept of rivalry and idolatry and preached hatred for Muslims.
Struggle for Pakistan	83	17-18	Hindus and Englishmen continuously placed hindrances in his way.
-	84	7-8	In Hindu majority provinces Congress activists created law and order situation; railway tracks were ripped off, telegraph were cut off and several building were burned.
United Nation	95	11	Most Non -Muslims nations of the world have always been against the Muslims.

**Class: 7<sup>th</sup> Subject: Social Studies**

Chapter	Page #	Line #	Content
Islamic Society	12	9	Because they were fed up with the Hindu society established on caste system.
-	13	3-4	Because Christian rulers were led by fanatic Priests; that war with Muslims is necessary for the protection of Cross.
-	13	6-9	But in European Christian governments and especially Priests had hatred against Islamic Sultanate. They were anxious to destroy the power of Islam. The false stories of Christian pilgrims were the major cause of crusades. The Christian pilgrims who were looted by the burglars. On their return to Europe, used to exaggerate the stories and falsely accused Muslims; stating that non -protection for Christians in Islamic governments.
-	13	18-19	Christians martyred Imad uddin Zengi (R.A.)through a conspiracy.

**Class: 6<sup>th</sup> Subject: History**

Chapter	Page #	Line #	Content
Era of Aryans	16	3-4	Division of caste system caused many social issues in Hinduism.
	17	11	Contrary to Hinduism, Jainism and Buddhism emphasized on the principal of “Aahinsa” which means non-violence.

**Class: 5<sup>th</sup> Subject: Islamiat**

Chapter	Page #	Line #	Content
Pakistan an Islamic country	45	11-12	Muslims considered becoming slaves of Hindus worse than becoming slaves of the Englishmen and they do not want to live under Hindus’ as masters
-	45	21	Hindus also harmed Muslims in every possible way.

**Class: 5<sup>th</sup> Subject: Social Studies**

Chapter	Page #	Line #	Content
Islamic Republic of Pakistan	2	9-13	Hindus worship idols. They have many gods and goddesses, while Muslims believe in one God as the creator of the Universe and worship Him only. Hinduism has divided humanity into superior and inferior through caste system. Women have low status in Hinduism.
-	2	16	Muslim properties had gone to Hindu agents.
-	3	6	Hindus strongly opposed the creation of Pakistan.
-	3	7-8	Hindus did not accept the existence of Pakistan whole heartedly.
-	3	17-18	Hindu Raja of Kashmir colluded with Hindus and contracted its accession to India.
-	6	3-4	Anti-Islamic forces are always incessant to end Islamic domination which is a threat to existence of Islam.
Sir Syed Ahmad Khan	83	2-4	Hindus and Englishmen corroborated to deprive, Muslims of government jobs and were not given business opportunities.
-	83	16	Hindus can never become the true friends of Muslims.

**Class: 5<sup>th</sup> Subject: Urdu**

Chapter	Page #	Line #	Content
Pakistan Resolution	19	15	Hindus created hue and cry against the resolution, when it was passed.

**Class: 1<sup>st</sup> Subject: General Knowledge**

Chapter	Page #	Line #	Content
Prayer/worship	56	8	Hindu worship idols in temples.

## The Comparison of Textbooks of 2009-11 with 2012-13 in the Public Schools of Province Sindh

After evaluating the textbooks used for class 5 to 10 in the public schools of province Sindh, 11 chapters were found with hate material in 2009 while there were 22 chapters in 2012. The book for Urdu and Islamiat for 5th class were free of hate material in 2009-11; however, three chapters are containing hate material in Islamiat and one in the Urdu in 2012.

Looking at the books for grade 6, the Social Studies book had three chapters and Urdu had one with the hate material while Islamiat was free from it in 2009-11. However, for the same grade, there were three chapters containing hate material in Urdu and Islamiat both, while Social Studies was made free from it in 2012.

Evaluation of the books of grade 7 showed that Social Studies had three and Islamiat had two chapters with hate material in 2009-11. It kept two chapters of Social Studies while one got removed from Islamiat in 2012.

For class 8th the Social Studies book had one chapter containing hate material, while Urdu book was free from it in 2009-11. In Social Studies, the hate text remained where as the hate material was included in seven chapters of Urdu in 2012.

There was one chapter in the Pakistan Studies for class 9th & 10th which remained in 2012 text books. The Urdu book for Class 9th & 10th did not contain any hate material in 2009-11 while one chapter was added in 2012.

Class/ Grade	Subject	Chapters with Hate Material in 2009-11	Chapters with Hate Material in 2012-13
9 <sup>th</sup> & 10 <sup>th</sup>	Pakistan Studies	01	01
	Urdu	-	01
8 <sup>th</sup>	Social Studies	01	01
	Urdu	-	07
7 <sup>th</sup>	Social Studies	03	02
	Islamiat	02	-
6 <sup>th</sup>	Social Studies	03	-
	Urdu	01	03
	Islamiat	-	03
5 <sup>th</sup>	Islamiat	-	03
	Urdu	-	01
<b>Total</b>		<b>11</b>	<b>22</b>

**Hate Material in Textbooks of Academic year 2012-2013 (Sindh)**  
**Class: 9th 10th Subject: Pakistan Studies**

Chapter	Page #	Line #	Content
Pakistan formation	15	14-15	They came to a conclusion that Islamic zeal, values and spirit is being destroyed due to effects of non-Muslims.
-	18	22	The Englishmen had seized leadership of in Sub -continent from Muslims therefore they considered Muslims as their rival and enemy.
-	24	12	Hindu's enmity for-Muslims were exposed.
-	25	18	Hindus would become ruler due to their numeric strength and make Muslims their dependents.
-	31	6	But joint conspiracies and connivance of Englishmen and Hindus had oppressed the people.
-	32	12	Although Baluchistan was the largest province by area but Englishmen always tried to keep it under developed.
-	36	8-9	It was wishful thinking of Hindu leaders that Pakistan would not survive.

**Class: 9<sup>th</sup> -10<sup>th</sup> Subject: Urdu**

Chapter	Page #	Line #	Content
Pakistan Ideology	41	3-7	Then, Nawab Moshin -ul-Malik a colleague of Sir Syed, established All India Muslim League, a separate organization for Muslims in 1906. This organization was established in Dhaka where Muslims formed a majority but Hindus had the separate province of Assam and East Bengal abolished to damage the Muslims.
-	42	1-4	But in the same era Hindus launched Shudhi movement to convert Muslims to Hinduism and Sangathan movement to eliminate them.
-	42	8-10	Since their belief and culture is different from non -Muslims, therefore cooperation with Hindus in any situation is impossible.
-	44	17-18	The decision to create Pakistan offended Hindus; they tried hard to stop the creation of this country.

**Class: 8<sup>th</sup> Subject: Social Studies**

Chapter	Page #	Line #	Content
Pakistan Ideology	97	7-8	Sir Syed Ahmad Khan laid the foundation of Pakistan Ideology by presenting the Two -Nation Theory due to prejudiced attitude of Hindus.
-	97	16-17	Hindu racists wanted to eliminate not only Muslims but all non-Hindus; Christians and other minorities become victims of the racist and biased policies on regular basis.
-	98	2-3	Amongst them Englishmen not only succeeded in dominating other nations through conspiracies, but also occupied India ultimately by weakening the Muslims.
-	99	1-2	The influence of Christian pastors had increased immensely and they were openly preaching their religion aided by their rule. They freely visit the cities and villages, organized gatherings to describe the qualities of Christianity and degraded other religions.
-	100	11	Englishmen and Sikh soldiers' harassed women and killed innocent children.
-	100	14-15	Some English newspapers wrote that mosques should be turned into churches.
-	101	19	But as I was their habit, Hindus deceived Muslims at every step.
-	107	13-17	On assuming power, Congress ministries enforced Hindi as official language; started a strong campaign against Urdu language. Although Urdu was the common language of Hindus and Muslims but Gandhi irked it. He clearly said that Urdu is Muslim's language and written in Quranic script. It is up to Muslims to keep it or not. Bande -Matrum was adopted as national Anthem, which manifested animosity against Muslim thoroughly.

**Class: 8<sup>th</sup> Subject: Urdu**

<b>Chapter</b>	<b>Page #</b>	<b>Line #</b>	<b>Content</b>
Contribution of Ulema in Pakistan Movement	13	11-13	By co-inhibiting with Hindus, Muslims adopted several of their practices and beliefs and began deviating from Islamic teachings.
Quaid-e-Azam and National Unity	23	14-16	Muslims were forced to embrace Hinduism. The Muslim school children were forced to sing Hindu national anthem "Bande-Matrum" in schools that contained concepts of idolatry.
-	23	20	Hindus are trying to establish their rule and subjugate Muslims therefore prejudices and selfishness of Hindus forced Muslims to think that a separate country was necessary.
-	24	3	To whip up communal prejudice and hatred Hindus also made the language an issue.
-	24	7-9	Now getting rid of British alone was not the real freedom for Muslims. The real freedom was to try getting rid of Hindu domination along with the British rule.
Pakistan defense day	38	1-2	But India never accepted the existence of Pakistan whole heartedly. Soon after the Englishmen left the Sub-Continent, Hindus occupied many 'Islamic states' due to its military might.
Childhood of Sir Syed	41	17-19	This was the era when India was ruled by British. Since the British had seized power from Muslims therefore they wanted to keep them backward in all the matters.
Maulana Shibli Naumani	46	8-9	The charges against Aurangzeb about being prejudiced to Hindus leveled by the narrow-minded Hindus and wicked British are totally false.
Freedom movement of Palestine	51	4-6	You must be thinking what Zionism is? It is the International Jewish organization aimed to occupy the whole Arabs territories and establish an empire from Rome to Persian Gulf.
National Unity	63	4-5	Despite the combined oppositions of Hindus and Englishmen, the Muslims achieved an independent country.
Captain Carnal Sher Khan	65	6	These are the words uttered by servicemen of India, the enemy country of ours. (national bias)

**Class: 7th Subject: Islamiyat**

<b>Chapter</b>	<b>Page #</b>	<b>Line #</b>	<b>Content</b>
Auswa-e-Hasna	18	2	Jews from the first day had enmity for Islam.
Equality	38	12-14	Most of the leading nations and religions of the world make a loud claim about equality but do not act upon it. Everyone is familiar with the caste discrimination among Hindus. A person born as Shudra is untouchable and will always be

**Class: 7<sup>th</sup> Subject: Social Studies**

<b>Chapter</b>	<b>Page #</b>	<b>Line #</b>	<b>Content</b>
Islamic Society	13	1,2,3	Leaders of European Christian enraged people against Muslims and the highest religious leader called Pope, declared religious war against Muslims.
-	13	6-8	They committed brutal atrocities on Muslim community, mosques were martyred and houses were set on fire. Looting and killings were was commonplace and streets were filled with bloodshed.
Muslim world and colonial system	16	3-4	But European and Christian governments did not like it. They were reluctant to change the situation because of their narrow mindedness and prejudice.
	28	1-2	Muslims opposed the British proposal; however British and Jews conspired to create a Jewish land.
Pakistan Movement/ Struggle (1937-1947)	46	5-6	Therefore it is difficult to lead Islamic way of life in a country under the control of other religions or live among people who maintain hatred and enmity against Muslims.
-	46	8-10	Englishmen seized power from them; therefore encouraged Hindus and supported them to eliminate and annihilate Muslims. Hindus happily joined hands with them.
-	47	5-6	Whereas caste discrimination is widely practiced in Hinduism. A hero of one's nation is the enemy of others. Their food, clothing, customs, rituals, traditions and life style are starkly self contradictory.
-	48	15-18	After coming to power, Hindus began to destroy Muslim's civilization. Tried tooth and nail to eliminate Urdu language. Tri color flag of Congress party was forcibly hoisted on all the government buildings. Musical instruments were played during prayer times, in front of the mosques. At some places helpless and isolated Muslims were murdered.
-	50	2-5	With the presentation of resolution, Hindus were upset .Hindu leaders and newspapers tried very hard and opposed it till the creation of Pakistan. Hindus forced British ruler to reject the demand of Pakistan and should not divide the Sub-Continent.



**Class: 6<sup>th</sup> Subject: Urdu .**

<b>Chapter</b>	<b>Page #</b>	<b>Line #</b>	<b>Content</b>
Pakistan Movement and Students	12	1-2	The Englishmen and Hindus tried to stop the continuous effort of students to progress; and suppressed them violently. Moreover many Muslim students were also martyred.
Great sister of a Great Brother	22	4	During the conference (Quaid -e-Azam, Jinnah) was so much aggrieved by the bigoted Hindus, that he cancelled his plan to return back home.
-	22	6-7	And were preparing to get rid of Hindu domination.
-	22	20	The bigoted Hindus started persecuting Muslims in India after the creation of Pakistan.
Islamic Unity	39-40	11,1,3	Non-Muslim nations created conflicts between Muslims by their conspiracies and gradually Muslim were weakened and divided. In August 1967, Jews set Masjid-e-Aqsa, (Jerusalem) on fire which Muslim treated as first Qaaba.

**Class: 6<sup>th</sup> Subject: Islamiat**

<b>Chapter</b>	<b>Page #</b>	<b>Line #</b>	<b>Content</b>
Khaber Conquest	26	2	Jews were the enemy of Islam and did not leave a single opportunity to injure Muslims.
-	26	9	Jews of Khyber and other anti-Islam people were busy in conspiracies against Muslims.

**Class: 5<sup>th</sup> Subject: Islamiat**

<b>Chapter</b>	<b>Page #</b>	<b>Line #</b>	<b>Content</b>
Importance of Sunnah (the way) Holy Prophet	10	14-16	If we were unaware of the noble ways of Holy Prophet (PBUH) then we would have wondered in wilderness like other religions. For example, Christians cannot follow Jesus Christ, even if they wanted to because they lack authenticity.
Eids (Muslim Festivals)	15	3-4	Other (religious) communities usually keep engaged in useless activities during religious events. There is no concept of worship and relationship with God in their midst.
Pakistan an Islamic state	59	13-15	Muslims of Sub-Continent offered countless sacrifices for the creation of Pakistan. They tolerated the cruelty of British government. Hindus also harmed Muslims by every possible ways. Millions of Muslims were martyred during the partition.

## Recommendations:

This study endorses the independent researches done earlier on the subject of biases, hatred and discrimination especially those based on religion. The effects of these discriminations and hatred on Pakistani society, in the form of colossal incidence of sectarian and religion based violence and growing extremism, are well known.

Therefore to achieve the goal of quality education and build a peaceful society, NCJP would like to make following recommendations:

- Besides imparting knowledge, the textbooks and teaching at schools should focus educating young minds on universal humanity, dignity of human beings and responsible citizenship.
- The current curriculum and education policy should be reviewed to remove policies, teaching materials and practices that are discriminatory and inflammatory especially against the minority faiths / religions.
- Ideally, the public education should be separated from religious education however, if not possible, following Article 22 of the Constitution, the students belonging to minority religions should get equal opportunity to study their own religion(s). This should be a substitute of Islamiyat instead of Ethics, enabling students to avail grades in their own religious learning.
- Arrangements should be made for students belonging to Hindu, Christian, Sikh and other religious groups to study their own religions as a substitute for Nazrah also.
- Classes and the subjects other than Religious Studies should not have lessons on any particular religion.
- The role of religious minorities in creation and development of Pakistan should be incorporated in appropriate parts of syllabus.
- The teachers' training, school environment and co-curricular activities should be designed to maintain respect for all religious traditions and values.

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*There is no doubt that the future of our State will and must greatly depend upon the type of education and the way in which we bring up our children as the future servants of Pakistan. **Muhammad Ali Jinnah, speaking at Pakistan Educational Conference, Karachi on November 27, 1947.***

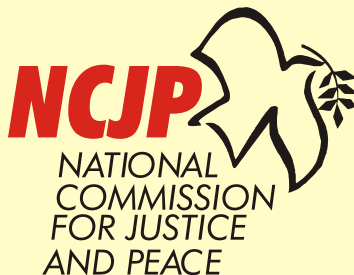
*(1) Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages...*

*(2) Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace. **(Article 26, Universal Declaration of Human Rights, 1948)***

*(1) States Parties agree that the education of the child shall be directed to:...*

*(d) The preparation of the child for responsible life in a free society, in the spirit of understanding, peace, tolerance, equality of sexes, and friendship among all peoples, ethnic, national and religious groups and persons of indigenous origin **(Article 29, Convention on the rights of child, 1989)***

*(1) No person attending any educational institution shall be required to receive religious instruction, or take part in any religious ceremony, or attend religious worship, if such instruction, ceremony or worship relates to a religion other than his own. **(Article 22, the Constitution of Pakistan, 1973)***



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