

Inclusive Education for a United and Harmonious Pakistan

A thorough analysis of discriminatory content in Punjab Primary Level Textbooks was initiated, researched, and compiled by **Action for Impact and Weaving People to Grow Foundation**, under the initiative of Parenting Matters for a Tolerant Society

Research Year: 2024-2025



Table of Content

04

About AFI & WPTGF

05

Details of the
Research Team

07

Overview and
Background

08

Need for the Analysis

09

Overview of Curriculum

10

Rationale

11

Research
Methodology

17

Recommendations





Introduction



Action for Impact

Action for Impact is a social enterprise and local organization focused on innovative initiatives that advance social justice and restore peace by impacting people's lives across Pakistan. The organization is focusing on innovative and creative solutions to any existing inequality in the country by fully aligning it with the United Nations' sustainable development goals in Pakistan through long-lasting programs.

AFI is highly prioritizing the local community and local people and ensuring highly inclusive approaches in all of its programs without discriminating against people based on cast, creed, religion, race, gender, or place of birth.

AFI is highly aggregating the voices of local champions and boosting their morale to take innovative initiatives at the local level for bringing change in their respective areas for a cohesive, peaceful, and collective society. The social enterprise is fully registered by the Securities and Exchange Commission of Pakistan (SECP) under the Companies Act 2017.

Weaving People to Grow Foundation

Weaving People to Grow Foundation (WPTG Foundation) is a non-profit organization (NPO) founded on January 1, 2022, in the Rawalpindi district of Pakistan. It is registered under the Societies Registration Act, XXI of 1860, under the Registrar of Joint Stock Companies on September 23, 2024, and the Punjab Charities Act 2018 with the Government of Pakistan on January 22, 2025. The organization's vision is to promote peaceful coexistence among diverse communities through their social and economic well-being. Our mission is to end injustice and poverty through socioeconomic humanitarian development and advocacy. We believe development and advocacy on peace and interfaith harmony can bring peace to people's lives in Pakistan.

Research Team

The research was mainly the initiative of Action for Impact and Weaving People to Grow Foundation, where Ms. Zartasha Niazi, CEO of Action for Impact, and Ms. Kiran Peter, Executive Director of Weaving People to Grow Foundation, took the lead. Ms. Kiran Peter engaged her team for the compilation along with experts. Action for Impact organized several webinar sessions and took the opinion of experts on inclusive education.



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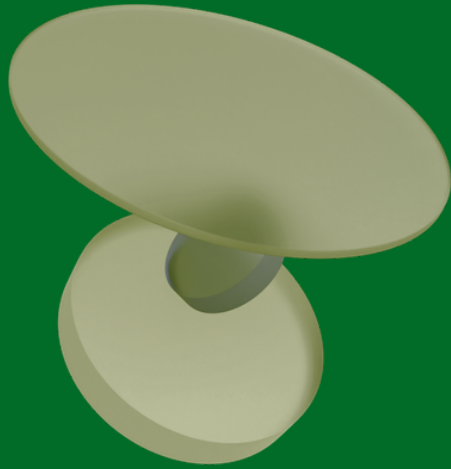
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Overview & Background

Overview and Background

In 2023, Action for Impact launched “Parenting Matters for a Tolerant Society,” Pakistan’s first dedicated initiative focusing on parenting to address population growth and foster youth engagement for a more tolerant society. Before this, little attention had been paid to the role of parenting in promoting social harmony within Pakistan.

The project was designed to work inclusively with parents from all religious and ethnic backgrounds, regardless of education level. It successfully engaged over 60 parents from Christian, Hindu, and Muslim communities in Islamabad and Rawalpindi, training them on inclusion, interfaith harmony, and conflict resolution at the community and national levels. Participants developed year-long action plans to promote peace within their local contexts.

To scale up impact, Action for Impact partnered with Weaving People to Grow Foundation to launch deeper, community-rooted interventions focused on healthy parenting, youth guidance, and combating hate speech, discrimination, and prejudice, along with any kind of confrontations at the community and household level.

One of the most significant joint efforts was a thorough review of Pakistan’s existing educational curriculum, identifying key gaps in inclusivity for faith-based and minority communities.

This process included focus group discussions, key informant interviews, and webinars with subject experts, along with an in-depth study of available material and curriculum to develop practical recommendations for inclusive education reforms currently for the province of Punjab along with the recommendations for whole nation.



Need for the Analysis

Pakistan is home to over 207 million people, comprising 96% Muslims and 4% religious minorities, including Christians, Hindus, Sikhs, Parsis, Baha'is, Ahmadis, Buddhists, Kalash, and other scheduled castes.¹ Alarming, non-Muslims made up 23% of Pakistan's population at the time of independence in 1947—a figure that has drastically declined to 4%.² This demographic shift reflects the growing marginalization of minorities and highlights the urgent need for interfaith and intra-faith harmony.

Pakistan's rich cultural, religious, and ethnic diversity has often been overshadowed by conflict, driven by intolerance, hate speech, and a lack of social inclusion. Religious minorities face systematic challenges, including socioeconomic discrimination, forced conversions, violence, blasphemy accusations, and unequal access to rights and representation. The roots of these inequalities can be traced back to the Objectives Resolution of 1949, which framed nationhood under Islam, institutionalizing religious supremacy and embedding exclusionary practices in the constitution—such as the requirement that only people of the major religion may hold the offices of President and Prime Minister.³

One tragic example of this intolerance is the Jaranwala incident of August 16, 2023, when two Christian brothers were falsely accused of blasphemy. A mob of thousands, incited by mosque loudspeakers, attacked over 20 churches and vandalized 85 Christian homes. While no fatalities were reported, the incident revealed the vulnerability of minorities and the failure of law enforcement to protect them. Notably, most perpetrators were young men, demonstrating how susceptible youth are to religious propaganda and mob incitement.

Youth, especially uneducated and economically marginalized young men, are often drawn to such violence due to a lack of critical thinking, social belonging, and exposure to inclusive values. The role of radical clerics, lack of accountability, and delayed state response further exacerbate the issue. Repeated incidents of forced conversions, particularly among Hindu girls in interior Sindh, continue to threaten minority existence and harmony in society.

In response to these realities, Action for Impact and Weaving People to Grow Foundation recognized the need to start change at the grassroots within households and communities by empowering parents and educating children to resist extremism and foster mutual respect. The organizations began by organizing training sessions with parents from Christian, Hindu, and Muslim communities in Islamabad and Rawalpindi. These sessions focused on conflict resolution, transformation, inclusion, and interfaith harmony, by engaging participants to develop year-long peace action plans.

Recognizing that long-term change must begin at home (community premises) and be reinforced in schools, the organizations initiated a curriculum review process. The goal was to make the Punjab Textbook Board's primary-level curriculum more inclusive by engaging representatives of all faiths and identities. The efforts included consultations with teachers, students, activists, and subject experts/academicians to identify and bridge content gaps. The initiative marks a critical step in combating religious intolerance, fostering peaceful coexistence, and building a generation that values diversity and empathy.

[1] Pakistan Bureau of Statistics, Government of Pakistan: <http://www.pbs.gov.pk/search/node/Religion%20wise%20census>

[2] Religious Freedom in Pakistan: A Case Study of Religious Minorities, MDPI, [Religions | An Open Access Journal from MDPI](#) (2021)

[3] Study on Challenges in Exercising Religious Freedom in Pakistan, A Research Report by Najum-u-Din and Reviewed by Peter Jacob.

Overview of Curriculum

Pakistan's current curriculum lacks inclusivity, heavily reflecting the majority religion across textbooks and learning materials, while underrepresenting other faiths and belief systems. This imbalance deprives children from both majority and minority backgrounds of the opportunity to learn about, understand, and respect religious diversity in an informed and meaningful way.

The country's education system is deeply fragmented, with a mix of public, private, missionary, and madrassah schools operating under varied curricula and standards. While the Single National Curriculum (SNC) was introduced to bring uniformity, its implementation remains inconsistent, and it falls short in addressing key gaps, especially around religious representation, critical thinking, and inclusion. Despite constitutional provisions that promote equality, equity, and inclusive education, schools in Pakistan continue to struggle to reflect these ideals in practice. Action for Impact (AFI) believes that respect for diversity and the fight against hate speech must begin at home and be reinforced in educational institutions. Without targeted efforts, biases and discrimination take root early in life, making it harder to reverse societal divides later.

The need for reforms became especially evident after the Jaranwala incident, where over 85 Christian homes and more than 20 churches were attacked and vandalized. This deeply disturbing incident not only exposed the fragile status of religious minorities in Pakistan but also highlighted the urgent need to address the societal mindset that fuels such intolerance. Following this, similar incidents involving the Ahmadi, Hindu, and other minority communities further revealed the systemic nature of religious discrimination. In response, Action for Impact initially and later took on board Weaving People to Grow Foundation and worked together on the project focused on conflict resolution, transformation, interfaith harmony, and peacebuilding. A core component of the initiative involves reviewing and improving the Punjab Textbook Board's primary curriculum, aiming to make it more inclusive and representative of all communities.

Equally important is the recognition that parents play a pivotal role in shaping children's worldviews. The project, therefore, emphasizes the need to educate and support parents across all age groups so they can teach tolerance, empathy, and acceptance at home. This balanced approach—targeting both families and formal education—aims to fill a critical gap by fostering environments where diversity is valued, and prejudice has no place.

Major Points for Consideration for Analysis:

The analysis was done on the following basis, as the current syllabus lacks the points that are highly essential for inclusive education in Pakistan for all faiths. The need is to stress more on inclusive education, where all religions and ethnicities must be highlighted by the aspects mentioned below

- More emphasis on including and showing the example of other faith leaders, along with Muslim leaders of the country and the globe
- Need to focus more on less religious content or balancing it by adding more substance on values, morals, ethics, and on peace, so young brains can be nourished on constructivism
- Curriculum needs to be revisited in a way that there should be more chapters on humanity, human values, peace education, and survival of living and non-living things, along with different elements of the environment and earth protection
- More inclusion on interfaith harmony, accepting diversity, appreciating unity, and introducing the principle of do no harm

Rationale

In the Punjab province of Pakistan, the total number of children between the ages of 5-16 is 35.5 million, out of which 24.2 million from Pre-primary to Higher Secondary level are enrolled in schools. The children studying in the primary level are 39,220 (41%). These percentages decrease to 3,959 (4%) in Higher Sec. Schools. According to PSLM 2023, the average literacy rate of the country is 60.7%; however, the literacy rate in minorities is low: Christians 34%, Upper Caste Hindus 34%, and Scheduled caste Hindus 19%, while Sikhs, Bha'ts, and other religions' statistics are not officially recorded. The low literacy rate among minorities is due to their discrimination and exclusion through textbooks and teachers' behaviors. The majority of the subjects contain Islamic content and images, which the minority children are not liable to study, and it is a breach of Article 25-A of the Constitution of Pakistan.

However, accurate, national-level primary-level literacy rates specifically broken down by religion (Muslims vs. minority children) are not publicly available in Pakistan. Official surveys like the Pakistan Social and Living Standards Measurement (PSLM) and the census do not report literacy by religion, but we can infer disparities using broader data on overall literacy and minority literacy. In addition, there is hardly any data available in recent and past census related to the overall population of faith-based communities in Pakistan. According to Article 25-A of the Constitution of Pakistan, "The State shall provide free and compulsory education to all children of the age of five to sixteen years in such manner as determined by law." In Pakistan, there are a total of 313,418 public (government) and private schools, while in Punjab, 231,929 (74%) and 12.1 million children are enrolled in government schools, while 20 million are in private schools between the ages of 5-16. The public schools and low-level private schools have an issue of low quality of education due to low allocation of the national budget, PKR 673 billion, for the education sector in Pakistan.⁵

The substandard practice in the educational system includes insufficient training along with minimum wages, missing elements related to monitoring and evaluation of schools, and a weak curriculum. The biggest issue in the curriculum is the tendency to enable one religion (Islam) in Pakistan to dominate the textbooks, which creates a sense of superiority among the children of the majority religion (Islam) and suppresses children belonging to other religions, as their religious knowledge is not inculcated in the way it needs to be. Moreover, the students have to read the Islamic content in the books of Urdu, English, History, Geography, and Pak Studies, which violates Article 22 "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". The chapters containing Islamic content in different subjects should be part of the book of Islamiyat, or the information must be given in a balanced way, so there shouldn't be a reflection of superiority at different levels. In the books of Urdu, English, and other subjects, the chapter exercises contain Islamic teachings even if the lesson text is not based on them.

Moreover, it is highly recommended that the curriculum be balanced for children from both the majority and minority groups. When Islamic content is included, then there should be content from other religions as well, and students from all backgrounds should respect each other's religion and be highly appreciative and acknowledge diversity at all levels. The constitution guarantees the rights of both Muslims and non-Muslims at all levels. According to Article 27, "No citizen otherwise qualified for appointment in the service of Pakistan shall be discriminated against in respect of any such appointment on the ground only for race, religion, caste, sex, residence or place of birth". According to this article, there should not be any discrimination in the hiring of Muslim and non-Muslim teachers. As the subject expert should be hired from all faiths, the teachers of different faiths can create an environment for all students where they promote and appreciate diversity at all levels. There is a higher need to revisit the curriculum and the curriculum designing and approving committee from the Federal and Punjab Education Department must be inclusive (representation from all religions/faiths). In addition, there is a need to improve and introduce an inclusive environment in the educational institution related to the festivals and significance of other religions, so that the children can better understand differences and accept them by all means.

[4] Express Tribune, April 13, 2025, Schools hit by dry spell; https://tribune.com.pk/story/2539583/schools-hit-by-enrolment-dry-spell?utm_source=chatgpt.com

[5] Dawn Newspaper

Research Methodology

This brief research has been conducted by Action for Impact and Weaving People to Grow Foundation, along with youth, education experts, and practitioners. Two consultations have been held with youth and teachers to review primary-level Punjab textbooks, while 3 consultations have been held with development sector professionals. More than 4 webinar sessions were conducted where experts from different faith-based communities were invited to throw light on the critical questions related to education reforms.

The youth, teachers, and subject experts have identified the discriminatory content, while the development sector professionals have provided their valuable feedback to further strengthen the research. The consultations concluded the identification of critical areas needing improvement in the primary level textbooks. The textbooks were downloaded from the Punjab Curriculum and Textbook Board (PCTB) website.⁶

The critical areas identified in the textbooks highlight several problems. The design of the study has been adopted from the Center for Social Justice Publication “Quality Education vs. Fanatic Literacy, An Analysis of Textbooks, Policies and Curriculum in Pakistan.”⁷ The other literature has also been reviewed, as given in the footnotes of this study. The content analysis has been conducted based on the following seven problems found in the textbooks.

1. Material that violates the right of non-Muslim students under Article 22 (1) (Religion in non-religious subjects)
2. Lack of Interfaith harmony and accepting diversity for a united world
3. Historical Falsehoods
4. Material signifying hate and discrimination
5. Inciting content related to conflict, wars, and martyrdom
6. Misleading information along with insufficient explanation
7. Discrimination on religious grounds
8. Positive inclusions

1. Material that violates the right of non-Muslim students under Article 22 (1) Religion in non-religious subjects

As mentioned, Article 22 of the Constitution of Pakistan ensures that 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. However, during the review, 51 places in the textbook violate this Article of the Constitution by adding Islamic content. Secondly, Tajweedi Qaida and Nazra Quran Majeed should not be taught to non-Muslim students as a compulsory subject. This is a compulsory subject for all to learn Arabic for reading the Quran. This book is essential for Muslim students only; therefore, it should not be a compulsory subject for all. Secondly, Urdu, English, and other subjects contain content relating to Islam; the Islamic religious content should be added in Islamiyat, or it must be given in a balanced way, like the books other than Islamiyat.

2. Lack of Interfaith harmony and accepting diversity for a united world

After carefully reviewing the ethics subject, it is highly recommended that ethics be compulsory for all students as it fully explains the diverse religions, and all students must learn about each other's religions. While looking at the books of Urdu, there are more than 4 chapters which are given on Islamic content in the books of Grade I to Grade V. There is a higher need to minimize the Islamic content, or it needs to be balanced with the chapters related to manners, respect for elders, environment protection, and humanity and human values by giving references to the different religions. In chapter 4 of the Grade II Waqfiyat-e-Aama book, the details are given related to religious festivals, as there are details about other religious festivals, but it would be good if they mentioned all of the religious festivals of different religions in bullet points.

[6] https://pctb.punjab.gov.pk/download_books

[7] <https://csjpak.org/publication.php>

In the Urdu Grade 3 book, there are 6 chapters on Islamic content, and among the 6, there is one chapter which is called "Hum Sab Ek Hain" as its title is misleading because the whole chapter is talking about the Muslim world unity, as it needs to say more about the unity of the entire globe. In addition, there is one chapter on martyred soldiers and Quaid-e-Azam to balance out, so there should be some good examples of the visionary leaders from the other religions as well. In the Grade 3 English book, there is a chapter on kindness to children where the example of Prophet Muhammad is given, so that chapter can be inclusive, as there should be more examples of different religious leaders, as we can also add Mother Tressa and any other examples as well.

In the Grade IV Urdu book, there are 5 chapters on Islamic content. As in the Urdu book, there should be more chapters on moral values, unity, cohesive living in society, ending war, and restoring peace. There should be knowledge that by accepting each other, we can save the entire world. In the Grade IV English book, there is a chapter on the colors of Pakistan, where there is only a mention about the different provinces and their 2 religious festivals of the Islamic religion, as there is no mention of other religions and other faith-based communities. To give a complete picture of Pakistan, where all the faiths must be included, as there is a need to amend the chapter. In the same book, there is a chapter related to the Pride of Pakistan. In that chapter, there should be a reflection of the leaders from the other faith-based community, as we can mention Dr Abdus Salam, who belongs to the Ahmadi community, or any other leader of a different faith in the country.

In the Geography book of Grade IV, we highly appreciate mentioning the names of other faith leaders who performed a prominent role in creating Pakistan. In the Grade V geography book, there is a chapter on historical personalities of Pakistan, and in that chapter, there is no explanation of other faith leaders. There should be more explanation about the other faith leaders.

3. Historical Falsehood

The historical falsehood has been found in the class 4 book of ethics, chapter 1, page 8. In this book, a chapter is written on Judaism, but it seems to depict less content on real Judaism. Firstly, in the Jewish religion, the reference to Moses is given as Hazrat Musa, which is an Islamic term. Moreover, in the Christianity section, Jesus is referred to in Islamic terminology. The name of Faro's wife is written as Asia, which is also an Islamic interpretation; in the Jewish religion, the name of Faro's wife is Bilhah. We would like to recommend that when we teach children about any religion, we should provide true knowledge according to the believers or religious leaders of that religion. For instance, the above-mentioned example is of the Jewish religion; to provide true knowledge of this religion, a Jewish individual should have written this chapter to avoid providing false interpretation and education of this religion to children. False interpretation increases confusion and ambiguity regarding a religion.



Figure 1: Ethics Book: Class 4, page # 8

4. Hate Material against Non-Muslims

In the Ethics book of class 3 in chapter 1, "Nature Worship" (Quarto Masher Ki Pooja), pages 2 to 6. The information about ancient religions is given, but it is written in a way that indicates it is worthless. This chapter explains that some religious worship nature's resources or things such as the sun, moon, fire, earth, water, and trees, while others worship gods and goddesses. The chapter has explained about Egyptian religion and their worship of deities such as Demeter and Geb, as ancient gods and goddesses, and referred to this religion as redundant. However, the Geb (Egyptian God) is not worshiped in mainstream religions today but honored by neo-pagan or Kemetic (modern Egyptian-inspired pagan) spiritual paths. These are small communities that aim to revive ancient Egyptian religion. Similarly, Demeter, the Greek goddess of agriculture, fertility, and the harvest, is honored in rituals or seasonal festivals around harvest time by Wicca. However, at present, Hinduism also worships the sun, the moon, trees, and water, but nothing has been written about them, and the reason why they worship them. The knowledge about other religions is written in a way to demonstrate that their false worship is a type of hate material. This makes children's minds radicalized against other religions, and since childhood, they learn to consider other people inferior and wrong.

ایک ایسے سکول سے گھر آئے ہیں آج ہمارے اسے اپنی اہلی جان کو بتایا کہ آج ہمارے آستا صاحب نے ہمیں ایک مضمون لکھنے کو دیا ہے، ہمیں کہے کہ ہمارے میں وہی ہم سے پوچھیں گے۔ اسی نے یوسف سے مضمون کے عنوان کے بارے میں پوچھا۔ یوسف نے جواب دیا "قدوسی مگر یہی کیا" اسی نے جاننے کا اس سے سراویہ ہے کہ قدیم انسان جس چیز سے ڈر محسوس کرتا اس کی پوجا شروع کر دیتا اور اپنی خواہشوں کو پورا کرنے کے لیے ان مٹا پر کو خوش کرنے کی کوشش کرتا تھا۔ قدیم انسان اپنے آپ کو ان چیزوں کے سامنے بے بس اور مگر درمخت تھا۔

آستا صاحب نے حریف بتایا کہ قدیم لوگ آگ کی پوجا کرتے تھے۔ ان کے خیال میں آگ انہیں سردی سے بچاتی تھی اور شکر تاکہ جانوروں کو ان کے کھانے کی آگ سے دہاتی تھی۔ اس لیے آگ کی پوجا کرتے تھے۔ انہیں جتنی بھی آگ کی پوجا کا دعوت ان سے کسی زبردستی نہیں ہوگا اور آگ انہیں کسی بھی انسان کو ہلاک نہیں کرے گی۔

آخر میں آستا صاحب نے ایک اہم بات بتائی وہ یہ ہے کہ جب انسانوں کے علم میں اضافہ ہوا تو اس کے ساتھ ساتھ لوگوں کی سوچ میں بھی تبدیلی آئی تھی۔ انہیں پتہ چلا کہ اگر یہ تمام چیزیں انسانوں کے لیے پیدا کی گئی ہیں۔ اس لیے لوگوں نے آہستہ آہستہ ان سے خوف کھانا اور ان کی پوجا نہ کرنا شروع کر دیا۔ آخر میں انہوں نے علم سے مطمئن ہو کر آستا صاحب کا نظریہ اور کیا۔

Figure 3: Ethics Book: Class 3, Chapter 1, page #4

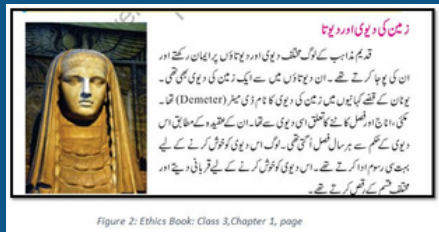


Figure 2: Ethics Book: Class 3, Chapter 1, page

In Figure 3, the teacher tells students that in ancient times, people used to worship fire, which is not true. Many religions in the world worship fire today as well, such as Zoroastrianism (Parsis), which is unique in its reverent use of fire in worship, while other religions, such as Hinduism, Wicca, Paganism, and Shinto (Japan), also symbolically use fire in their rituals. Hinduism calls fire sacred fire (Agni), which is invoked in yajnas (fire sacrifices), weddings, and cremations. Wicca and Paganism use fire in their classical rituals and seasonal festivals. Similarly, the Shinto religion believes fire rituals are part of purification, especially during the New Year in Japan.

5. Inciting content related to conflict, wars, and martyrdom

In the textbooks, there is a lot of inciting material related to wars, conflict, and martyrdom. It includes stories that glorify wars and martyred soldiers of the Muslim religion, aimed probably at generating patriotism in students. In the English book of class 4, chapter 4, and on page 37, the pictures of Muslim martyred soldiers have been given, but other religions are missing there. However, there have been soldiers from non-Muslim religions as well who have sacrificed their lives and served the country; their efforts have not been mentioned anywhere in the curriculum.

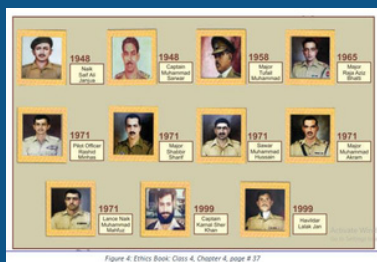


Figure 4: Ethics Book: Class 4, Chapter 4, page #37

The non-Muslim martyred soldiers' details are given below that need to be included in the syllabus.

Major Sarmus Rauf Shaheed (Army)

Major Sarmus Rauf Shaheed served in the Pakistan Army's 44th Frontier Force Regiment and later with Bajaur Scouts. He died on 13 September 2007, during Operation Al Mezan in South Waziristan. He was awarded the Tamgha-e-Basalat for gallantry.



Figure 5: Major Sarmus Rauf Shaheed

Lieutenant Daniel Utarid (Air Force)

Lt Daniel Utarid: Died in the 1971 war, urging the removal of a bullet from his chest and kept it as a memento for his mother, earning high honors.



Figure 6: Squadron Leader Peter Christy

Squadron Leader Peter Christy (Air Force)

Sqn Ldr Peter Christy: Shot down over Indian during the 1971 war, awarded Sitara-e-Jurat posthumously; previously earned Tamgha-e-Jurat in 1965.

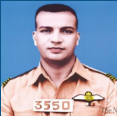


Figure 7 Wing Commander Mervyn Leslie Middlecoat

Wing Commander Mervyn Leslie Middlecoat (Air Force)

Known as the “Defender of Karachi” in the 1965 Indo-Pakistani War, awarded the Sitara-e-Jurat twice. Martyred in action during the 1971 war.

Chapter 15 in class 3 Urdu book page 102 “Who Kon Tha” (Who was he?) only explains the hijacking of the plane by a Pakistani-led pilot (Matee-ur-Rehman) and taking it to India, and Rashid Minhas stopped it and crashed it within the boundaries of Pakistan. It is not mentioned why Matee-ur-Rehman was hijacking and why the plans were hijacked. The story is incomplete, which leads to many questions in children’s minds. The focus of the story is martyrdom.



They are, on the other hand, rarely seen to leave an impression in the minds of students that fighting wars is not the only act of patriotism, and that all those actions of citizens that contribute to the well-being, progress, and prosperity of fellow citizens and the society are also patriotic. Textbooks barely condemn such actions as unpatriotic and uncivilized that cause harm to fellow countrymen, or bring disunity and disharmony in society. There is a need to discourage the operations in a country who retaliate against a State and blasts bombs in trains, shopping malls, or targets law enforcement agencies.

6. Misleading information along with insufficient explanation

The misleading information and false explanations have also been found. For instance, in the Ethics book of Class 1, chapter 1 on page 8, the Bible, a religious book of Christians, is mentioned as Anjeel-e-Maqadas, while the entire bible is not Anjeel-e-Maqadas or the New Testament. Christians believe in the entire bible, the Old Testament and New Testament. This correction needs to be made.

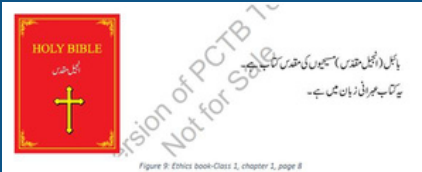


Figure 8: Ethics book-Class 1, chapter 1, page 8

Secondly, Ethics has been made compulsory for Non-Muslims only. However, it should be a compulsory subject for all children. Ethics and General Knowledge can be merged together as one book and it should be made compulsory subject for all.

7. Exclusion on Religious Grounds

In the book of Social Studies in class 5, chapter 2 “Culture’ under the section of festivals at page 15 showed only one festival, Eid in Pakistan. It has excluded other religious festivals like Easter, Diwali, Christmas, and Basakhi, which are celebrated in Pakistan.



Figure 10: Ethics Book- Class 5, Chapter 2 and page 15

8. Positive Inclusions

The ethics book is good with knowledge about the religions present in our country for all primary classes. Ethics should be a compulsory subject for all. In the English book of class 3, in the chapter “My Culture My Pride,” it is good that different religious festivals have been added, like Christmas, Holi, Eid-ul-Fitr, and Eid-ul-Adha. It would be more inclusive if two more religious festivals were added there. The addition of many religions’ festivals in Ethics and General Knowledge books indicates their inclusion in the nation of Pakistan.

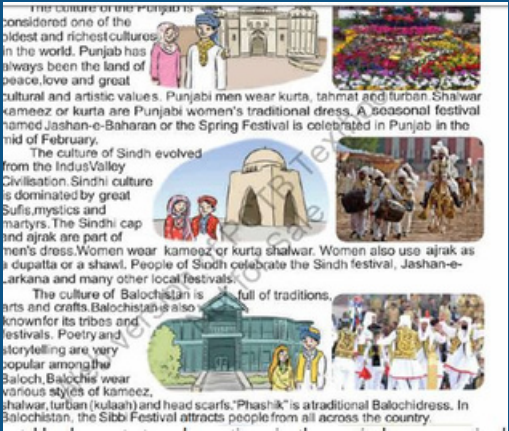


Figure 12: English book-Class 3, Chapter 9, page 89

16

Table 1

S.NO	Problem	Code	Frequency
1	Material that violates the right of Non-Muslim students under Article 22 (1) (Religion in non-religious subjects)	A	51
2	Lack of Interfaith Harmony and accepting diversity for a united world	B	7
3	Historical Falsehoods	B	1
4	Hate material against non- Muslims	C	1
5	Glorification of war and Shahadat	D	2
6	Wrong information, False explanation	E	1
7	Discrimination on religious grounds	F	1
8	Positive inclusions	G	3

Content Analysis of Punjab Single National Curriculum 2020

Class	Subject	Textbook & Title	Chapter Title	Chapter	Problematic Content	Page No.	Code
Pre-I	Urdu	Urdu Primer	Hamd	1	Hamd is an essential component of a book on Islamiat. This lesson therefore belongs to Islamiat.	1	A
			Naat	2	Naat is an essential component of a book Islamiat. This lesson therefore belongs to Islamiat.	2	A
Class I	Urdu	Urdu Jemaat Awal	Islam Arkan	3a	Islam Arkan are an essential component of a book on Islamiat. This lesson therefore belongs to Islamiat.	18	A
			Hamd	1	A paragraph has been added on page 72 with Islamic content. This paragraph is an essential component of a book on Islamiat. This paragraph therefore belongs to Islamiat.	72	A
			Hamd	1	Hamd is an essential component of a book on Islamiat. This lesson therefore belongs to Islamiat.	74	A
			Hamd	1	The exercise on Hamd belongs to a book on Islamiat.	77	A
			Naat	2	Naat is an essential component of a book on Islamiat. This lesson therefore belongs to Islamiat.	79	A
			Naat	2	The exercise on Naat belongs to a book on Islamiat.	80	A
			Naat	2	The exercise on Naat belongs to a book on Islamiat.	81	A
			Ashri Rasool (The Last Prophet) PBH	3	This chapter is an essential component of a book on Islamiat. This lesson therefore belongs to Islamiat.	84	A
			Ashri Rasool (The Last Prophet) PBH	3	The exercise on Ashri Rasool (PBH) belongs to a book on Islamiat.	85	A
			Ashri Rasool	3	The exercise on Ashri Rasool (PBH) belongs to a book on only, therefore, it should not be a compulsory subject for all.	86	A
Class 3	Islamic Education	Nazam Quran Majed Parjaat 3-8			This is a compulsory subject for all to learn Arabic for reading Quran. This book is essential for Muslims students only, therefore, it should not be a compulsory subject for all.		A
	Urdu	Urdu Jemaat System	Hamd	1	Hamd is an essential component of a book on Islamiat. This lesson therefore belongs to Islamiat.	1,2,3,4,5,7	A
			Naat	2	Naat is an essential component of a book Islamiat. This lesson therefore belongs to Islamiat.	8,9,10	A
			Ba Misaal hai Zaat-e-Rasool-e-Karim PBH	3	This chapter is an essential component of a book on Islamiat. This lesson therefore belongs to Islamiat.	11,12,15,16,17,18,20	A
			Agar Mein Na Hoon Tu	4	The exercise of the chapter contains Islamic content which belongs to the subject of Islamiat.	29	A
			Sab Hamd Khos	5	The chapter talks about different occupations and professions and the Islamic content belongs to the book of Islamiat.	31, 32, 33	A
			Alah Yallah Ka Inam	9	This chapter is an essential component of a book on Islamiat. This lesson therefore belongs to Islamiat. It explains about Eid-ul-Fitr.	56, 57, 58, 59, 60, 62, 63	A
			Hum Hamd Aik	12	This chapter is an essential component of a book on Islamiat. This lesson therefore belongs to Islamiat. It explains about preaching of Islam.	81, 82	A
			Hazrat Khadija	14	This chapter is an essential component of a book on Islamiat. This lesson therefore belongs to Islamiat. It explains about preaching of Islam.	93, 94,95,96,97,98	A
			Wahid Kon	15	In the chapter glorification of war and shahadat is done.	104	A
			Semda Fatima ul Zuhra			1,104,106	
	Islamic Education	Nazam Quran Majed Parjaat 9-18					
	English	The Great Caliphs of Islam					
	Ethics	Bilqiate Gurnayat Charam					
	Social	Musharraf Culture					

[illegible]

Recommendations

The policy-level recommendations are given below for the relevant department of the Punjab government.

01 — **Integration and Balance in Religious Content**

Islamic content currently included in subjects such as Urdu, English, and Social Studies should be consolidated within the Islamiyat curriculum to ensure equitable religious instruction. Alternatively, a balanced and inclusive approach should be adopted when discussing religion across all subjects.

03 — **Inclusive Curriculum Development**

Curriculum development committees should include representatives from all religious communities in Pakistan to ensure diverse perspectives and inclusivity in educational content.

05 — **Elimination of Bias and Harmful Content**

Curriculum content that promotes hate, discrimination, extremism, or religious bias should be critically reviewed and removed.

02 — **Optional Religious Instruction**

Tajweedi Qaida and Nazra Quran Majeed should not be compulsory for non-Muslim students, as these are specific to Islamic practice. Instead, Ethics should be introduced as a mandatory subject for all students to promote interfaith understanding, respect, equality, and social cohesion

04 — **Teacher Training and Sensitization**

Teachers across public, private, and missionary institutions should receive training to promote interfaith harmony, respect for diversity, and inclusive classroom practices.

06 — **Age-Appropriate Content**

Educational material should be tailored to students' developmental stages. Sensitive topics such as war and martyrdom (Shahadat) should be carefully designed to avoid negative psychological impacts on younger learners.

07 — **Emphasis on Values and Citizenship**

Greater focus should be placed on teaching universal values such as humanity, empathy, environmental stewardship, and responsible citizenship at the household, community, and national levels.

Recommendations

08

Representation of Diverse Role Models

In addition to Islamic figures, textbooks should include leaders and contributors from various religious backgrounds—both within Pakistan and globally—to broaden students' perspectives.

10

Expanded Teacher Development Programs

Regular and enhanced teacher training initiatives should be implemented to reinforce interfaith harmony, diversity acceptance, and tolerance in educational settings.

12

Encouraging Diversity in Enrollment

Policies should be introduced in both public and private institutions to encourage enrollment from diverse religious communities.

14

Balanced Curriculum Content Across Subjects

Subjects such as Urdu, English, and Geography should incorporate balanced content emphasizing environmental protection, health, nutrition, hygiene, and ethical development, drawing from teachings across religions.

16

Respect and Empowerment

Curricula should promote respect for all individuals—especially elders—and emphasize the empowerment and education of women, children, and marginalized groups.

09

Promotion of Peace and Non-Violence

Textbooks should include content that encourages kindness, peace, and non-violence toward all living beings and the environment.

11

Inclusive School Environments

School administrations should foster inclusivity by acknowledging and respecting different religious festivals and ensuring that morning assemblies are conducted in a manner respectful to all faiths.

13

Recognition of Religious Festivals

Provincial and federal governments should consider formally recognizing or providing holidays for significant festivals of various religious communities.

15

Co-Curricular Activities for Peacebuilding

Schools should organize activities and discussions that promote peace, global harmony, and awareness of human-made and natural disasters, encouraging collaborative solutions.

17

Experiential Learning for Interfaith Understanding

Schools should arrange educational visits to various places of worship and institutions working on interfaith harmony and peacebuilding to provide students with practical exposure to diversity.

Making a difference for a peaceful society, taking an action for humankind

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