

# **A Missed Opportunity**

**Continuing Flaws in the New Curriculum and  
Textbooks After Reforms**

**A study conducted for the Jinnah Institute Islamabad**

**By**

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## **Summary**

This study examines those new textbooks that are prescribed for Pakistani schools for the academic year 2013-14 and that follow the new National Curriculum 2006.

Many of the new textbooks are markedly better than the previous ones. This is especially true of English language books for primary grades, books on history and geography in the middle grades, and Urdu textbooks for secondary grades.

However, the new textbooks have several serious problems.

The foremost problem with the textbooks is that they clearly violate the Constitution of the country by forcibly teaching Islamic studies to non-Muslim students.

Textbooks of compulsory subjects that are to be learned by students of all faiths include Islamic teachings in two different ways: One, by integrating Islamic studies into the “General Knowledge” course for grades I and II, and, two, by including Islamic religious lessons in Urdu course books for grade I to grade VIII. Instances are extensively quoted in this report.

The textbooks have these problems because the National Curriculum 2006 specifically asks them to do so. Its specific instructions are listed in this report. Yet, in many instances, textbooks on their own include religious lessons, as shown by several examples of English language textbooks for grades III to grade VIII.

The second major problem is with the textbooks of Pakistan Studies of grades IX and X. They give a *raison d'être* of Pakistan based on the religious identity, little realizing that defining a nation on the basis of one religious identity can cause alienation among Pakistanis of other faiths, thus negating the nation building process. It also entails hate-filled narration, distortion of history, lies, etc.

The textbooks have this problem again because the national Curriculum 2006 requires narration of history of the foundation of Pakistan in a way that forces textbook writers to end up with negative contents.

The above two problems with the curriculum and textbooks are a continuation of the past practices that were widely criticized, and were held responsible for the growth of narrow-mindedness and extremism among the youth in the society.

In addition, in several places textbooks on their own choose a narrow and often distorted view of historical events, teaching lies to students. Significantly, even the words of the Quaid-i-Azam have been distorted.

Finally, the report identifies many other problems with the new textbooks including misinterpretation or misrepresentation of curricular guidelines, uncalled-for additions, poor use of English language, etc.

## Introduction

The national curriculum for school education was redesigned in 2006, and a national policy on textbooks and learning materials was formulated and approved in 2007. It was, however, not before 2012 that new textbooks following the National Curriculum 2006 (to be henceforth called NC2006) were printed and used in schools. The year 2013 is the first year when at least in one province, Punjab, most of the textbooks being used in public schools are those which follow NC2006.

The new curriculum was designed and new textbooks were created in view of some serious problems with the previous curriculum and textbooks. A study done 10 years ago<sup>1</sup> had found that

- The books on Social Studies systematically misrepresented events that had happened over the past several decades of Pakistan's history, including those which were within living memory of many people.

This history was narrated with distortions and omissions. The causes, effects, and responsibility for key events were presented so as to leave a false understanding of our national experience. A large part of the history of this region was also simply omitted, making it difficult to properly interpret events, and narrowing the perspective that should be open to students. Worse, the material was presented in a way that encouraged students to marginalise and be hostile towards other social groups and people in the region.

- The curricula and textbooks were insensitive to the religious diversity of the Pakistani society, consisting of over 5% people of non-Muslim faiths – Christians, Hindus, Parsis, Sikhs, and others. The entire education was heavily loaded with teachings of Islam only. On average over a quarter of the material in books to teach Urdu as a language was on Islam. The books on English had lessons with religious content. Islamiat was also taught in Social Studies classes. Religious teachings also led to exacerbation of the sectarian divide within the society.

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<sup>1</sup> The Subtle Subversion: The State of Curricula and Textbooks in Pakistan, Urdu, English, Social Studies and Civics, Edited by A. H. Nayyar and Ahmed Salim, Sustainable Development policy Institute, Islamabad, 2003.

<http://www.uvm.edu/~envprog/madrassah/TextbooksinPakistan.pdf>

- There was an undercurrent of exclusivist and divisive tendencies at work in the subject matter recommended for studies in the curriculum documents as well as in textbooks. Pakistani nationalism was repeatedly defined in a manner that excluded non-Muslim Pakistanis from either being Pakistani nationals with equal rights or from even being good human beings. Much of this material ran counter to any efforts at national integration.
- There was a clear violation of the country's Constitution when through textbooks on Urdu language non-Muslim students were forced to learn *Nazra Qur'an* with translation, and Islamic religious practices like *Namaz*, *Wuzu*, and other rituals. Similarly, under the scheme of integrated curriculum, early primary classes were prescribed textbooks strewn with Islamic learning.
- Besides severe pedagogical problems like uneven standards of lessons in books on English and Urdu languages and bad English even in the English language books, glaring contradictions existed in books on Social Studies, making student unable to be a critical learner.
- The curriculum as well as the books laid excessive emphasis on the "Ideology of Pakistan" which is a device used by those political forces which were initially inimical to the creation of Pakistan to sanctify their politics. The way the Ideology of Pakistan is described paints Pakistani society as destined to be exclusive of all except Muslims. The curriculum and textbooks sanctified the "Ideology of Pakistan", barring any debate on it. Students were never told that a majority of religious politicians among the Muslims of British India had opposed the creation of Pakistan.

After these problems were identified in 2003, the Government of Pakistan launched a reform program by appointing special task forces, one to formulate a national education policy and the other to design new curricula of studies for classes 1 to 12. Another group was tasked to draft a policy on textbooks and learning materials.

The group tasked with designing curriculum was able to finalize a new curriculum of studies by the year 2006. The Textbooks and Learning Materials Policy was finalized in 2007<sup>2</sup>, and the draft of the National Education Policy, prepared in 2008 was finally approved in 2009.

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<sup>2</sup>

[http://www.itacec.org/document/nep09/Textbook\\_and\\_Learning\\_Materials\\_Policy\\_and\\_Plan\\_of\\_Action280607.pdf](http://www.itacec.org/document/nep09/Textbook_and_Learning_Materials_Policy_and_Plan_of_Action280607.pdf)

The Textbooks and Learning Materials Policy 2007 turned provincial Textbook Boards from textbooks producing bodies to regulatory bodies, to assess textbooks produced by private publishers and select ones that are to be prescribed for public schools. The new curriculum and the new textbooks policy were not implemented in any province for several years. The provincial textbook boards continued to reprint and market older textbooks, or produced new textbooks under the old curricular guidelines.

Two further developments followed these a little later. Under the 18<sup>th</sup> Amendment to the constitution in 2010, pre-university education was completely devolved to provinces, and the prerogative of the central government to define and design school curricula was taken away and given to provinces. Also, under the new Article 25-A, education was declared a fundamental right, and the state was enjoined to provide free and compulsory education to every child between 5 and 16 years of age. Provincial legislatures and governments were required to implement the new constitutional provisions by making their own laws, devising their own curricula and printing new textbooks. Textbooks are now to be distributed free of cost to all the students in public schools. The progress in this regard has been uneven.

The National and Sindh Assemblies have passed laws implementing Article 25-A. Punjab and KPK governments have made laws, which have not yet been passed by their assemblies. The Balochistan government has yet to make the law.

After an initial hesitation, all the provinces agreed to adopt NC2006.

The Punjab government set up a provincial curriculum authority through the Punjab Curriculum Authority Act 2012<sup>3</sup> in order to, among others, review the curriculum, invite authors and private publishers to submit textbook manuscripts according to the approved curriculum, and select one book each for every grade and subject to be published as the sole authorized textbook for public schools in the entire province, and distribute them to all the students free of cost.

After a careful deliberation, the Punjab Curriculum Authority adopted NC 2006. It subsequently completed the task of selecting manuscripts, and granted approval to the publication of 103 textbooks. Earlier, the Punjab Textbook Board, now acting as a regulatory body, gathered subject specialists who, before the 18<sup>th</sup> Amendment, were working with the national Curriculum Review Committees to review the submitted textbook manuscripts.<sup>4</sup>

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<sup>3</sup> [Punjablaws.gov.pk/laws/2513.html](http://punjablaws.gov.pk/laws/2513.html)

<sup>4</sup> <http://punjabstudy.com/edu-news/curriculum-authority-okays-50-textbook-manuscripts>

The first group of such textbooks was supplied to students for the session 2012-13, and starting from the session 2013-14, nearly all the supplied textbooks follow the 2006 curriculum. For the remaining titles expressions of interest have been invited.

The other three provinces and the Capital area (ICT) have not done as well as Punjab. The better among the rest is KPK, though still short of covering all the titles. The National Book Foundation has also managed to publish a few titles for ICT, while market survey shows that Sindh and Balochistan have so far managed to produce very few books.

This report analyzes NC2006 and the new school textbooks for their soundness as teaching material.

## **The National Curriculum 2006**

In contrast to the earlier curriculum documents which seemed all aimed at indoctrinating students with religion and religious nationalism, NC2006 is, refreshingly, more focused on learning objectives and benchmarks for learning outcomes. It contains clear instructions to textbook writers on the theme, objectives and scope of each topic, and lists the contents to go in each book. It also contains instructions to teachers on teaching methodology and assessment tools.<sup>5</sup> The improvement this can bring about shows up in the new textbooks chosen by the provinces. A number of them have better and more attractive lessons and exercises, and enable teachers to teach better as well.

However, NC2006 suffers from three very serious flaws.

- It contains instructions that lead to a violation of constitutional protection available to the country's non-Muslim citizens;
- It demands a narration of ideological basis of the country and the history woven around it, which leads to several serious problems like distortion of history, creation of irrational hate and blinding prejudice against non-Muslim groups, and takes away from students any capacity to rationally analyze and understand historical events, seek and face realities, and determine their relation with other nations in an unprejudiced manner;
- It adds contents to the learning material that is contrary to facts.

Textbooks follow these curriculum instructions faithfully, resulting in learning material that is hugely problematic.

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<sup>5</sup> For a brief appraisal of NC2006, see  
<http://www.nbf.org.pk/uploaded/Key%20Aspects%20of%20New%20Curricula-2006.pdf>

In addition, textbook authors on their own include material that is either not prescribed by the curriculum, or at least, not prescribed in the manner in which textbook authors choose to include it. For example:

- They find it necessary to include lessons on religious teachings, especially on the various aspects of life of the Holy Prophet (PBUH) and other holy personages of Islam without realizing that by doing so they would be imposing Islamic learning on non-Muslim students;
- They misinterpret the curricular guidelines, present the prescribed material in religious colours, and go beyond the suggestions of the curriculum, and add religious material in textbooks.

This report is divided into 5 sections, numbered A to E, covering the above issues. Each of the problematic issues is quoted from the curriculum document, and in each case the way textbooks represent these curricular guidelines is shown in detail. Moreover, examples are also given from textbooks to show how they have at places misinterpreted the curricular guidelines or added contents not necessarily required by the curriculum. Finally a few glaring weaknesses of textbooks are listed, showing the carelessness exercised in selection of books by the provincial educational authorities. The list is not exhaustive by any means.

## **Section A: Violation of the Constitutional Provision**

Article 22(1) of the Constitution says:

“No person attending any educational institution shall be required to receive religious instructions, 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.”

This clearly means that religious teachings should not be a part of the curriculum that is meant for students of all faiths, or it would violate the Constitution.

This also means that if Islamic religious teachings are to be included in the school curriculum, they should be only for Muslim students in a separate subject like Islamic Studies (or *Islamiat*). Courses like Urdu, English, Social Studies should not contain teachings of Islam unless in a manner of studying comparative religions.

The 2006 National Curriculum contravenes this constitutional provision in two ways.

- It makes basic teachings of Islam an integral part of the grade I and II courses called General Knowledge<sup>6</sup>, and
- It requires inclusion of religious lessons in Urdu textbooks from grade I to grade VIII.

The details follow in this section

### **A.1 Integrating Basic Teachings of Islam in the Course on General Knowledge for Classes I and II**

#### **A.1.(i) Instructions of the National Curriculum 2006**

NC2006 prescribes a list of topics to form chapters in the General Knowledge textbooks for Grades I and II, each with themes to be covered under the topic and the learning outcomes to be expected. Many of the topics and themes are simply teaching of Islam. Each of such topics is highlighted in the following.

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<sup>6</sup> In a marked departure from the previous curricula, the NC2006 divides social studies for Classes VI to VIII into separate disciplines of History and Geography in each class. In another major departure from the old and much criticized practice, history lessons do not start history of Pakistan from the conquest of Sindh by Mohammad bin Qasim, but they start from the ancient civilizations inhabiting the region, include pre-medieval history of the great Hindu and Buddhist kings of North India before talking of the advent of Muslims in India.

## Grade I

- (a) The first chapter/theme is on the belief system. Under the title of Our Belief, the curriculum prescribes the following learning objectives<sup>7</sup>

<b>Themes</b>	<b>Students' Learning Outcomes</b>
<b>OUR BELIEFS</b> <ul style="list-style-type: none"> <li>• Oneness of Almighty 'Allāh.</li> <li>• Creator of Mankind and All Things.</li> </ul>	<i>All the students will be able to:</i> <ul style="list-style-type: none"> <li>• Recognise that Almighty 'Allāh has created us.</li> <li>• Recognise that everything in the world is created by Almighty 'Allāh.</li> <li>• Name the creations of Almighty 'Allāh (human beings, animals, plants, trees, stars, sun etc.).</li> <li>• Recite Kalimah Tayyibah with its meaning.</li> <li>• Recite Ta'awwuz and Tasmiyyah with their translation.</li> </ul>

Note that this is relevant to Muslim children only. Through this, the Curriculum is forcing the 5-year old non-Muslim children to recite and remember by heart the Kalima Tayyaba and Ta'awwuz and Tasmiyah with meaning.

- (b) Another theme prescribed by the Curriculum for Grade I students is on Prophets<sup>8</sup>

<b>PROPHETS</b>	
<ul style="list-style-type: none"> <li>• Names of Prophets (Hazart 'Ibrāhīm (A.S), Hazart Mūsā, (A.S), Hazart 'Isā (A.S) and Hazrat Muḥammad (ﷺ)).</li> <li>• Life of Hazrat Muḥammad (ﷺ).</li> </ul>	<ul style="list-style-type: none"> <li>• Name prophets (Hazart 'Ibrāhīm (A.S), Hazart Mūsā, (A.S), and Hazart 'Isā (A.S) and Hazrat Muḥammad (ﷺ)).</li> <li>• Recognize that Hazrat Muḥammad (ﷺ) is the last prophet of Almighty 'Allāh.</li> <li>• Narrate the biography/Seerat of Hazrat Muḥammad (ﷺ) (birth, early upbringing and character).</li> <li>• Recognize that they should recite ﷺ whenever they read, say, and hear name of Hazrat Muḥammad (ﷺ).</li> <li>• Recite with translation the short form of Darood.</li> </ul>

<sup>7</sup> National Curriculum for General Knowledge: Grades I-III, 2007, Government of Pakistan, Ministry of Education, Islamabad, p 12.

<sup>8</sup> National Curriculum for General Knowledge: Grades I-III, 2007, Government of Pakistan, Ministry of Education, Islamabad, p 14.

- Note that the prophets are all of Abrahamic religions. This lesson excludes non-Abrahamic religions like Hinduism, Sikhism, Buddhism, Zoroastrianism, etc., and would violate the constitutional right of children of non-Abrahamic religions;
- It forces children of non-Muslim faith recite Darood and Salam on the Holy Prophet (pbuh);
- It asks non-Muslim students to recite blessings on the Prophet, a duty of a Muslim and not of a non-Muslim;
- While the curriculum asks three other prophets to be mentioned, it asks the *seerat* (biography) of only one. This means that the non-Muslim students are forced to learn the *seerat* of only Prophet Muhammad (pbuh);
- Quite predictably, asked to write on four prophets, the textbook writers write more on Prophet Muhammad (pbuh).

(c) It prescribes another chapter on prayers, with the following themes and learning objectives.<sup>9</sup>

<p><b>Prayer</b></p> <ul style="list-style-type: none"> <li>• Mosque/Masjid.</li> <li>• Ḩāzān and Nāmāz.</li> <li>• Name of Five Prayers.</li> <li>• Places of Worship for Other Religions.</li> </ul>	<ul style="list-style-type: none"> <li>• Recognize that people pray to thank God for His blessings and bounties.</li> <li>• Recognize that people pray in different ways.</li> <li>• Name the five prayers that Muslims offer daily.</li> <li>• Recognize Ḩāzān as a call for Nāmāz.</li> <li>• Find out a Mosque/Masjid in their neighbourhood.</li> <li>• Inquire about other places of worship in their neighbourhood (church, temple etc.).</li> <li>• Recognize that they should respect all places of worship.</li> </ul>
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- The curriculum forces textbook writers to write about only Muslim ways of prayers;
- It is forcing non-Muslim students to remember the names of the five daily Muslim prayers;
- While it asks for respecting other places of worship, the textbook writers only do this in one sentence. How effectively teachers convey the message in a classroom can be easily imagined.

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<sup>9</sup> National Curriculum for General Knowledge: Grades I-III, 2007, Government of Pakistan, Ministry of Education, Islamabad, p 15.

(d) The curriculum prescribes a chapter on Holy Books with the following themes and learning objectives<sup>10</sup>

<b>Themes</b>	<b>Students' Learning Outcomes</b>
<b>HOLY BOOKS</b> <ul style="list-style-type: none"> <li>• Name of the Holy Books and their Prophets.</li> <li>• Qur`ān - the last Holy Book.</li> <li>• Qur`ān – the Guidance for Mankind.</li> <li>• Respecting all Holy Books.</li> </ul>	<ul style="list-style-type: none"> <li>• Name the Holy Books revealed by Almighty 'Allāh.</li> <li>• Identify the Prophet to whom Almighty 'Allāh revealed each Holy Book.</li> <li>• Recognize that Qur`ān is the last Holy Book revealed by Almighty 'Allāh.</li> <li>• Recognize that the Qur`ān and other Holy Books tell us how to live a good life.</li> <li>• Recognize the importance of respecting all Holy Books.</li> </ul>

- Although the lesson is meant to create a broader worldview on religion by including all the revealed scriptures, there is a bias in favour of one religion, forcing children of non-Muslim faith to believe in things contrary to their own faith.
- The holy books are all meant to be of the Abrahamic faith, excluding scriptures from other religions like Hinduism, Zoroastrian faith, Sikhism, etc.
- The curricular recommendation of respecting all the faiths gets translated into a one-liner: “We should respect all faiths”, and no more. In addition this gets restricted to respecting only the Abrahamic faiths.

## Grade II

(a) The curriculum prescribes that the textbook for Grade II start with a gratitude to the Almighty for His blessings with the following themes and learning outcomes<sup>11</sup>

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<sup>10</sup> National Curriculum for General Knowledge: Grades I-III, 2007, Government of Pakistan, Ministry of Education, Islamabad, p 18.

<sup>11</sup> National Curriculum for General Knowledge: Grades I-III, 2007, Government of Pakistan, Ministry of Education, Islamabad, p 20.

<p><b>BLESSINGS/Bounties of Almighty 'ALLĀH</b></p> <ul style="list-style-type: none"> <li>• Blessings/Bounties of Almighty 'Allāh.</li> <li>• Brief Connotations in Arabic and their Meanings.</li> </ul>	<p><i>All the students will be able to:</i></p> <ul style="list-style-type: none"> <li>• Recognize that Almighty 'Allāh gives us innumerable blessings/Bounties (home, family, food etc.).</li> <li>• Recognize that everyone should thank Almighty 'Allāh for His blessings/Bounties.</li> <li>• Recite brief connotations in Arabic that Muslims use in daily life with their meanings (<i>Inshā 'Allāh, Mā shā 'Allāh, 'al-Ḥamdu lillāh, Yarhamu kallāh</i>).</li> </ul>
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It is clear that in this lesson non-Muslim children of grade II are being forced into reciting Islamic ways of greetings and connotations, and to talk of God as Allah. This violates the constitutional protection they should enjoy.

- (b) One lesson is proposed to be on fasting and religious festivals, with the following themes and learning objectives<sup>12</sup>

<p><b>FASTING AND RELIGIOUS FESTIVALS</b></p> <ul style="list-style-type: none"> <li>• Fasting.</li> <li>• Ramazān.</li> </ul>	<ul style="list-style-type: none"> <li>• Recognize the importance of fasting for people of all faiths.</li> <li>• Recognize that people of all faiths fast at different times of the year.</li> <li>• Recognize that Ramazān is the month of fasting for Muslims.</li> <li>• Identify what Muslims do during the month of Ramazān.</li> </ul>
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While in this chapter, the curriculum asks to teach importance of fasting for all faiths, and the children to learn how people of different faiths fast at different time of the year, textbooks find no more than a line to say that people of all faiths fast at one time or another, and then spend the rest of the chapter on the Muslim ways of fasting, going in details which makes it necessary for non-Muslim students to learn and memorize important rituals and prayers that accompany fasting. The topic in fact is likely to introduce controversy among Muslims also on the description of *Taraveeh* as an essential part of Ramazan rituals.

<sup>12</sup> National Curriculum for General Knowledge: Grades I-III, 2007, Government of Pakistan, Ministry of Education, Islamabad, p 22.

(c) Another chapter is prescribed to be on religious festivals, with a special mention of Eid-ul-Fitr and Eid-ul-Azha. The curriculum does not say if it wants inclusion of cultural and religious festivals of other faiths also.<sup>13</sup>

<b>Religious Festivals</b> <ul style="list-style-type: none"> <li>• `Eīd-ul-Fitr &amp; `Eīd-ul-Azha.</li> <li>• Other Cultural and Religious Festivals.</li> </ul>	<ul style="list-style-type: none"> <li>• Describe how people celebrate `Eīd-ul-Fitr &amp; `Eīd-ul-Azha.</li> <li>• Identify other cultural and religious festivals celebrated in their village/ city.</li> </ul>
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(d) In another chapter, the curriculum prescribes description of learning good character from the lives of prophets, with the following learning outcomes.<sup>14</sup>

<b>DEVELOPING A GOOD CHARACTER</b> <p><b>Learning Good Character from the Lives of Prophets</b></p> <ul style="list-style-type: none"> <li>• Biography/ Seerat of Hazrat Muhammed (ﷺ).</li> <li>• Examples from the Lives of Hazarat Mūsā (A.S) and Hazarat `Isā (A.S).</li> </ul>	<ul style="list-style-type: none"> <li>• Narrate events from the Biography/ Seerat of Hazarat Muhammed (ﷺ).</li> <li>• Narrate events from the life of Hazarat Mūsā (A.S) and Hazarat `Isā (A.S).</li> <li>• Identify examples of good character from the life history of Hazarat Muhammed (ﷺ) (truthfulness, love, forgiveness).</li> </ul>
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This part teaches *Seerat-e-Nabavi*, and narration of events from the lives of Hazrat Isa and Hazrat Musa would become at best incidental and brief. This again amounts to teaching an essential component of Islamic Studies to students of all faiths.

The Prophets suggested are only from Abrahamic religions, which implies that other faiths do not offer examples of good character.

#### A.1.(ii) In Textbooks, as required by the NC2006

The way the above curricular guidelines get translated in textbooks is detailed below. The quotes from textbooks clearly show how non-Muslim

<sup>13</sup> National Curriculum for General Knowledge: Grades I-III, 2007, Government of Pakistan, Ministry of Education, Islamabad, p 23.

<sup>14</sup> National Curriculum for General Knowledge: Grades I-III, 2007, Government of Pakistan, Ministry of Education, Islamabad, p 27.

students are forced to learn Islamic religious contents and perform the required exercises.

It may be noted that the Punjab government had declared English as the medium of instructions from Class I. The approved textbooks are only in English. The Punjab books name chapters or lessons as units. Other provinces have General Knowledge books in both English and Urdu.

## (1) General Knowledge-1 for Punjab<sup>15</sup>:

### Unit 1: Our Beliefs

Allah Almighty is One.

Allah Almighty is our Creator.

Tasmiyyah: بسم الله الرحمن الرحيم In the name of Allah the most Beneficent and most Merciful

Kalimah Tayyabah: لا إله إلا الله محمد رسول الله [There is none worthy of worship except Allah, and Muhammad (pbuh) is His messenger]

Ta’awwuz: اعوذ بالله من الشيطان الرجيم [I beg Allah’s protection from the condemned Satan]

Activity-1: Colour the word Almighty Allah **الله**.

Activity-5: Recite the translation of Ta’awwuz.

Activity-6: Recite the translation of Tasmiyyah.

Activity-8: Learn the meaning of Kalimah Tayyabah by writing it.

### Unit 10: The Prophets

The lesson mentions only Hazrat Adam (AS), Hazrat Musa (AS), Hazrat Isa (AS) and Hazrat Mohammad (SAWS). Students of non-Abrahamic faiths are also required to learn this.

The lesson says: “**Our** beloved Prophet Hazrat Mohammad (SAWS) is the last prophet of Almighty Allah”, forcing non-Muslim students to also call Hazrat Mohammad (SAWS) as our beloved Prophet?

The lesson further says: “Whenever we say, hear, read or write the name of Hazrat Muhammad (صلی اللہ علیہ وآلہ سلم), we must recite and write the words صلی اللہ علیہ وآلہ سلم

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<sup>15</sup> General Knowledge-1: Urdu Book Stall, Lahore, approved and distributed by the Government of Punjab for 2013-14 in all government schools of Punjab, March 2013

The lesson then says nothing about the other prophets, and describes the *seerat* of Prophet Muhammad (صلی اللہ علیہ و سلم). It ends with  
Holy Darood صلی اللہ علیہ و آله سلم  
An its translation, May Allah shower peace on Him and His family.

**Unit 12: My Neighbourhood** contains pictures of only mosques

#### **Unit 14: Prayer**

“Prayer or Namaz is the most important practice of Islam”  
The lesson then lists the names of the five prayers. That is to say, children of non-Muslim faiths will be required to remember the names of the five daily Muslim prayers.  
The pages are full of pictures of mosques.

The lesson then describes Places of Worship of Different Religions:  
Mosque, Church, Temple, Gurdwara, and a one line statement: “We should respect the places of worship of all religions.”

#### **Unit 23: Good Manners**

“Recite Tasmiyyah before starting any work.” This is teaching Islam to non-Muslim students.  
“Whenever you meet someone, say “Asslama-o-Alaikum.””  
“Say “Wa-Alaikumus Salam” in its reply”

#### **Unit 24: Holy Books**

Mentions only four Books of Abrahamic religions: Zabur, Torah, Bible, Holy Quran.  
“Quran Majeed is the last Holy Book.”  
“We should respect all Holy Books.”

It is clear that the contents of the book violate the constitutional protection available under Article 22(1).

## **(2) General Knowledge 1: KPK<sup>16</sup>**

باب 1

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<sup>16</sup> معلومات عامہ، پبلیک جماعت، خیر پختو خواجیکست بک بورڈ، پشاور

## ہمارا اللہ

"سرگرمی: بچے کلمہ طیبہ، تعود اور تسمیہ ترجیح کے ساتھ یاد کریں اور سنائیں"

### Chapter no. 1: Our Allah

"Activity: Children should memorize and recite Kalma Tayyabah, Taawwuz, and Tasmiyah, with translation"

## باب 6

### ہماری غذا

#### Chapter 6: Our Food

"کھانا کھانے سے پہلے بسم اللہ الرحمن الرحیم پڑھنا چاہئے"

Before eating, one must say "Bismillah-i-rrahman-i-rrahim" (I start in the name of Allah who is most beneficent and most merciful).

"کھانا کھانے کے بعد الحمد لله رب العالمین پڑھنا چاہئے"

After finishing the meal, one must say, "Alhamd-o-lillah-e- rabbil Aleemeen". (All praise is for Allah Who is the provider for all the worlds).

## باب 10

### ہمارے پیغمبر

Although the lesson is for prophets, the entire lesson, except one line, is about Hazrat Muhammad (pbuh)

"جب آپ کا نام لیا جائے تو صلی اللہ علیہ وآلہ وسلم پڑھنا چاہئے۔"

When the name of the Holy Prophet is taken, one must also say, "sallallaho alaihe wa aalehi wa sallam", May Allah shower peace on Him and His family.

## باب 14

### عبدات

"مسلمان دن میں کتنی نمازیں پڑھتے ہیں؟ نام بتائیں۔"

How many prayers do Muslims offer in a day? Give their names.

### (3) General Knowledge-2, Punjab<sup>17</sup>

#### **Unit 1: Blessings/ Bounties of Almighty Allah**

The lesson is again unsuitable for non-Muslim students. It asks them to learn to say:

“In Sha Allah”  
“Ma Sha Allah”  
“Al-Hamdu Lillah”  
“Yarhamu Kallah”,

and know when to say them.

#### **Unit 7: Fasting and Religious Festivals**

It says: “Christians, Jews, and people of other religions also observe fasts. Hindus and Buddhist people also fast according to their own ways.”

It then goes on to describe Muslim ways of fasting in Ramadan-ul-Mubarak. The description is sectarian in the sense that it says: Muslims...”observe fast in the month of Holy Ramadan, and offer ‘Namaz-e-Isha’ along with Namaz-e-Traveeh’ which is an additional prayer of the Holy Ramadan.”

#### **Unit 8: Religious and Cultural Festivals**

The lesson does mention non-Muslim festivals like Christmas, Easter, Holi, Diwali, Besakhi together with Eid-ulFitr, Eid-ulAzha. Milad-un-Nabi, and does describe them, but the bulk of the lesson is devoted to describing the two Muslim Eids in detail.

#### **Unit 21: Developing a Good Character**

The subheadings of this lesson are:

Life and Teachings of Holy Prophet Hazrat Muhammad ﷺ

Some Noble Examples from the Life of Hazrat Muhammad ﷺ

Truthfulness

Love and Affection for Children and People

Pardon and Patience

Life and Teachings of Hazrat Musa عليه السلام

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<sup>17</sup> GFH Publishers, Lahore. The book was selected as the sole textbook and distributed by the Government of Punjab in all government schools of Punjab for the academic year 2012-13, April 2012.

#### (4) General Knowledge-2 for KPK<sup>18</sup>

سبق نمبر 1: اللہ کتنا مہربان ہے  
"ہمیں کو نسال کمہ کب کہنا چاہئے؟"

اپنے ساتھیوں کے ساتھ مل کر یہ کلمات یاد کریں  
الحمد لله  
ماشاء الله  
ان شاء الله  
يرحمك الله  
جزاك الله

پہلا کلمہ طیب۔ لا إله إلا الله محمد رسول الله

اللہ تعالیٰ کے سوا کوئی عبادت کے لائق نہیں اور حضرت محمد صلی اللہ علیہ وآلہ وسلم اللہ تعالیٰ کے رسول ہیں۔"

Translation:

[Lesson no. 1: How beneficent is Allah

"Which *Kalma* should we say when?

Join your fellow students to memorize the following phrases:

All praise be for Allah

By the will of Allah

If Allah wills

Be Allah's mercy on you

May Allah reward you

First *kalma Tayyab* There is none worthy of worship except Allah, and  
Muhammad (pbuh) is Allah's messenger.

#### سبق نمبر 7- روزہ

[Lesson no. 7: Fasting]

Only talks of the fasts during the month of Ramazan, although the curriculum requires learning about fasts in all the faiths. In the end it asks students to memorize the following prayers in Arabic and their Urdu translations.

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<sup>18</sup> معلومات عامہ۔ دوسری جماعت کے لئے۔ خیر پختونخوا ٹکسٹ بک بورڈ، پشاور

روزہ رکھنے کی دعا: و بصوم غد

[Prayer in Arabic for starting a fast]

مطلوب: "اور میں

[English translation: I vow to keep fast .... ]

روزہ کھولنے کی دعا: اللهم انی

[Prayer in Arabic to end the fast]

مطلوب: "اے اللہ میں نے

[English translation: O Allah, for you I kept the fast, ...]

سبق نمبر 20

پیارے نبیوں کے پیارے واقعات

[Lesson no. 20: Lovely stories of Dear Prophets]

## A.2 Religious contents in the courses on Urdu Language

### A.2.(i) Instructions of the National Curriculum 2006

#### Religious Contents in Urdu curriculum

Every textbook in Urdu starts with a Hamd and a Naat. This has been the practice for decades nearly all over South Asia wherever Urdu is taught. Not surprisingly, the 2006 National Curriculum of Urdu from Class I to XII requires textbooks to start with a Hamd and a Naat.

One can argue that these are an essential component of training in Urdu language because these two form distinct genres of Urdu literature, as do, Nazm, Ghazal, Marsia, Drama, etc. Hence, the fact that many non-Muslim writers in Urdu also wrote Hamd and Naat shows that these transcend faith insofar as literary value and teaching Urdu language is concerned. One can also dig out Urdu textbooks from the times of undivided India to show Urdu textbooks had always contained Hamd and Naat as essential components. In fact, one can also show that in the present day India these two are an essential part of Urdu textbooks.

But times change and the normative practices at a given time can lose their acceptability at another time. In these times of a greater emphasis on rights of citizens, it can be argued that teaching Hamd and Naat to non-Muslim students amounts to forcing them to learn a religion which is not their own, and hence a violation of Article 22(1) of the Constitution.

Even if the above point is taken to be arguable, and inclusion of Hamd and Naat to be not so unacceptable, another recommendation of the National Curriculum results in a definite violation of the Constitutional protection; asking textbook contents to include, in addition, at least one lesson with an Islamic touch that mentions an Islamic personality or event. Under the title of stories, there is a statement in the curricula of all the grades, which reads:

“... should also include two stories, one with an Islamic touch, be it in relation to a personality or an event, and the other should be about an eminent Pakistani personality or a *shaheed*”

This sentence is present in the curriculum of all the grades from I to VIII, and appears more as a later addition from someone keen on giving learning material an Islamic touch.

### A.2.(ii) Urdu textbooks, Classes I-VIII

As a result, in addition to Hamd and Naat, Urdu textbooks contain the following lessons:

Grade	Textbook	Islamic Lessons
I	Urdu ki Kitab, Class I, KPK Textbook Board, Peshawar	(a) Sab ka Malik; (b) Hamare Pyare Nabi (SAWS)
	Urdu ki Pehli Kitab, Balochistan Textbook Board	Aakhri Nabi
	Urdu 1, Urdu Book Stall, Urdu Bazar Lahore, approved as the sole textbook for the year 2012-13 by the Government of Punjab	Hamare Pyare Nabi
	Urdu for Class I, National Book Foundation, Islamabad	Hamare Nabi Hazrat Muhammad (SAWS)
II	Urdu ki Doosri Kitab, Balochistan Textbook Board, Quetta	(a) Pyare Nabi (SAWS) ki Bacchon se Mohabbat (b) Pehla Musalman Baccha
	Urdu ki Kitab, Ummi Socio-educational Service, Peshawar, approved by the KPK Government	(a) Hamare Pyare Nabi (SAWS) ki Zindagi (b) Hazrat Bibi Fatima (RA)
	Al-Faisal Publishers, Lahore, approved as the sole textbook by the Government of Punjab for 2013-14	(a) Hamare Pyare Nabi (SAWS) (b) Hazrat Umar Farooq (RA) (c) Eid-ul-Azha
	Urdu, Doosri Jamaat ke Liye, National Book Foundation, Islamabad	(a) Amare Pyare Nabi (SAWS) (b) (b) Hazrat Ibrahim (AS)
III	Urdu ki Kitab, Teesri Jammat ke Liye, Ummi Socio-educational Service, Peshawar, approved by the KPK Government	(a) Hazrat Muhammad (SAWS) ke Ikhlaq (b) Hazrat Umar farooq (RA)
	Urdu-3, Choudhry Ghulam Rasool and Sons,, Lahore, approved as the sole textbook by the Government of Punjab for 2013-14	(a) Rahmat-e-Alam (SAWS) (b) Hazrat Khadijat-ul-Kubra (RA) (c) Jashn-e-Milad-un-Nabi (SAWS) (d) Waade ki Pabandi (e) Masjid ki Taazeem
	Urdu ki Kitab, Teesri Jamaat ke Liye, National Book Foundation, Islamabad	(a) Sab se Accha Kaun? (b) Hazrat Umar bin Abdul Aziz (RA) ... (c) Islami Shear (d) Aqwal-e-Zarreen
IV	Meri Urdu ki Kitab, for class 4, KPK Textbook Board, Peshawar	(a) Ikhlaq-e-Rasool, Ahed ki Pabandi (b) Hazrat Ayesha Siddiqua (RA)

		(c) Sacchi Dosti (d) Hazrat Fatima (RA) (e) Imam Abu Hanifa (RA)
	Urdu 4, New College Publications, Lahore, approved as the sole textbook by the Government of Punjab for 2013-14	(a) Qaumi Parcham (b) Meethe Pani ka Kunwan
	Urdu for class 4, National Book Foundation, Islamabad	Hazrat Zainab (RA)
V	Meeri Urdu ki Kitab, Class 5, KPK Textbook Board	<ul style="list-style-type: none"> <li>• Fateh-e-Makkah (SAWS)</li> <li>• Saccha Khwab</li> <li>• Hazrat Usman Ghani (RA)</li> <li>• Yateem Vacche ki Eid</li> <li>• Hikayat</li> <li>• Paikar-e-Wafa</li> <li>• Imam Jaffar Sadiq (RA)</li> <li>• Niqab Posh Mujahid</li> </ul>
	Urdu 5, Qalat Stationers, Lahore, approved as the sole textbook by the Government of Punjab for 2013-14	(a) Yaar-e-Ghar (b) Hamare Rasm o Riwayaj
VI	Urdu, for class 6, KPK Textbook Board, Peshawar	<ul style="list-style-type: none"> <li>(a) Ummul Momineen Hazrat Khadijat-ul-Kubra (RA)</li> <li>(b) Mehnat ki Azmat</li> <li>(c) Adl o Masawat</li> </ul>
	Urdu for class 6, Choudhry Ghulam Rasool and Sons, Lahore, approved as the sole textbook by the Government of Punjab for 2013-14	<ul style="list-style-type: none"> <li>(a) Sehat –o- Safai</li> <li>(b) Mehnat ki Barkaat</li> <li>(c) Mehnat (poem)</li> </ul>
	Urdu for class 6, National Book Foundation, Islamabad	<ul style="list-style-type: none"> <li>(a) Rahem Dili ka Ajr</li> <li>(b) Mehnat ki Barkat</li> </ul>
VII	Urdu ki Kitab, for class 7, KPK Textbook Board, Peshawar	(a) Ghazi Ilm Din Shaheed
	Urdu ki Kitan, for class 7, National Book Foundation, Islamabad.	<ul style="list-style-type: none"> <li>(a) Acche Ikhlaq</li> <li>(b) Adaab-e-Maashrat</li> <li>(c) Yom-e-Azadi aur ham</li> </ul>
	Urdu 7, Urdu Book Stall, Lahore, approved as the sole textbook by the Government of Punjab for 2013-14	Hai Zindagi ka Maqsad Auron ke Kaam Aana
VIII	Urdu for Class 8, KPK Textbook Board, Peshawar	<ul style="list-style-type: none"> <li>(a) Hazrat Salman Farsi ka ek Khat</li> <li>(b) Hazrat Zainab binte Ali (RA)</li> <li>(c) Waadah</li> <li>(d) Hazrat Umar bib Abdul Aziz (RA)</li> <li>(e) Bete ki Qurbani (poem)</li> </ul>

		(f) Irshadat o Aqwal-e-Zarreen
	Urdu for class 8, Choudhry Ghulam Rasool and Sons, Lahore, approved as the sole textbook by the Government of Punjab for 2013-14	(a) Dard-e-Dil ke Waste Paida Kiya Insaan Ko (b) Hazrat Umar bin Abdul Aziz (RA)

It is clear that all of the above is a serious violation of the protection available under Article 22(1) of the Constitution. The source of this violation is the National Curriculum 2006.

The National Curriculum, on the other hand, does not ask for religious texts in English textbooks. Yet English textbooks contain lessons on Islamic holy personages as well as practices. Examples follow.

#### A.2.(iii) Religious Text in English Textbooks Not Required by the Curriculum

The English curriculum prescribes themes and subthemes to be covered in textbooks, and lays down the principles for writing textbooks. The table of themes and subthemes is given in Appendix-I. None of them includes lessons on religious themes. Yet the English language textbooks, which are to be read by students of all faiths contain lessons on Islamic religious topics, forcing non-Muslim students to learn things which should otherwise have been a part of an Islamiat book. The following comments after each title illustrates the problem.

#### Class III

English 3, Vcan Publishers, Lahore, approved by the Government of Punjab as sole textbook for all government schools in Punjab for 2013-14  
*One religious lesson (Hazrat Ali RTA)*

#### Class IV

**English Grade-IV**, National Book Foundation, Islamabad

##### **Unit 2: *The Prophets*.**

This is claimed to follow the theme of religion and values, while the Curriculum only asks for ethics and values. It covers only a few main prophets of the three Abrahamic religions, and does not even touch other religions.

The Oral Communication part of the exercises after this lesson asks students to greet each other with *Assalam-o-aliakum*.

The students are also taught a wrong meaning of this greeting. The book gives it as “*Allah bless you*”. It actually means ‘*peace be with you*’.

### **Unit 3: A Farmer and A Prince.**

The theme to be covered is courage. Item 2 in Writing Skills is a passage on Eid-ul-Azha, containing all that is relevant to Muslims only. But on the second page it gives pictures of several animals and birds and asks students to identify ***animals which are slaughtered*** on the Eid.

### **Unit 8: A Night of June.**

The theme is nature. Yet the oral communication part contains “Talking about Eid Milad-un-Nabi”, with the following contents:

- Why do we celebrate 12 Rabi-ul-Awal?  
On this day our Prophet Hazrat Muhammad (PBUH) was born.
- How do you celebrate it?  
We make dishes, wear new clothes and decorate our homes.
- Do you offer prayers and ***Durood-o-Salaam***?  
Yes, we offer prayers and ***Durood-o-Salaam***

## **Class V**

1. English 5, Apple Educational Press, Lahore, approved by the Government of Punjab as sole textbook for all government schools in Punjab for 2013-14  
This book contains a lesson on Islamic teaching  
*The Holy Prophet's (pbuh) journey to Taif*
2. Primary Stage English (Compulsory) for Class Five, Nadir Traders, Quetta, for Balochistan Textbook Board, Quetta

One lesson on Eid-ul-Azha, describing Hazrat Ibrahim's sacrifice, and detail on how Qurani is conducted

## **Class VI**

1. English 6, Ch Ghulam Rasul & Sons, Lahore, approved by the Government of Punjab as sole textbook for all government schools in Punjab for 2013-14  
One religious lesson: *The Fair dealings of the Holy Prophet, Hazrat Muhammad (صلی اللہ علیہ وآلہ وسلم)*
2. English Class 6, Leading Books Publisher, Peshawar, for KPK Textbook Board, Peshawar.  
One religious lesson: *Rahmatul-lil-Alameen*

## Class VII

1. English 7, Sh. Ghulam Rasul & Sons, Lahore, approved by the Government of Punjab as sole textbook for all government schools in Punjab for 2013-14

Contains two religious lessons.

Lesson 1: ***The last Sermon of the Holy Prophet*** (pbuh), with suggested reading, “Ask students to visit a library and read books on the life of Hazrat Muhammad ﷺ. Also share your knowledge about the Holy Prophet.

Lesson 2: *Eid-ul-Azha*

## Class VIII

1. Everyday English for Class VIII, Sh. Shaukat Ali & Sons, Karachi, for Sindh Textbook Board, Jamshoro  
This book contains First three lessons on the Holy Prophet (pbuh).

These lessons in a book compulsory for all students, forces non-Muslim students to have a lesson in Islamic Studies, violating their constitutional right.

## Section B: The Ideological Straitjacket

The second major flaw of the 2006 National Curriculum lies in its insistence on the narration of Pakistan's identity and history on the basis of the so-called Ideology of Pakistan. The following excerpts show the way the Curriculum for Classes IX and X demands a discussion of the Ideology of Pakistan.

### B.1 Ideological Basis of Pakistan

#### CHAPTER I IDEOLOGICAL BASIS OF PAKISTAN

Contents	Learning Outcomes
<ol style="list-style-type: none"><li>1. Definition, sources and significance of ideology</li><li>2. Basis of Pakistan Ideology with particular reference to the basic values of Islam and economic deprivation of Muslims in India</li><li>3. Two-nation theory: origin and explication</li><li>4. Pakistan ideology: Allama Iqbal's and Quaid-i-Azam's pronouncements</li></ol>	<p><b>Students will be able to:</b></p> <ul style="list-style-type: none"><li>• Define the term ideology.</li><li>• Identify the major sources of Pakistan ideology.</li><li>• Explain the ideology of Pakistan with reference to the basic values of Islam, and socio-cultural milieu of Muslim India.</li><li>• Trace the origins and evolution of Two-Nation Theory, with specific reference to economic and social deprivation of Muslims in India.</li><li>• Identify the concepts relating to Pakistan ideology in the pronouncements of Allama Iqbal and Quaid-i-Azam.</li></ul>

The first chapter sets the tone for defining the nation of Pakistan in a particular political way. It takes away the possibility of defining Pakistan along the lines of internationally accepted principles of humanism.

It is first step in telling non-Muslim citizen of Pakistan that this country is not theirs.

The Curriculum only requires giving the definition of ideology. It does not require giving a definition of the Ideology of Pakistan. Hence the KPK and Balochistan textbooks keep to the guidelines and only define the term ideology. The Punjab textbook on the other hand goes beyond this and defines the Ideology of Pakistan. It says the following:

*If we keep the definition of the ideology in view, we can easily understand the meanings of the Ideology of Pakistan.*

1. *The ideology of Pakistan is the name of creating a society based on the principles of Quran and Sunnah.*
2. *The ideology of Pakistan is the name of practicing the principles of Islam. It is also the name of a thinking to get the laboratory to test these principles.*
3. *The ideology of Pakistan is the name of steps that were taken for the security of political, social, cultural and economic values of the Muslims.*
4. *The ideology of Pakistan is the name of practical efforts for establishing the rule of Islam and strengthening the unity among the Muslims, without losing the national (Milli) identity.*
5. *The ideology of Pakistan is the name of a welfare state where welfare of the people is considered.*

The first four are clearly the political agenda of religious political parties of the country. The curriculum did not seem to have anticipated that by including this topic, it would open the door for establishing that these parties are the true heirs of the country.

By further asking textbooks to “*identify the major sources of Pakistan Ideology*” the curriculum forces the textbook writers to describe basic religious principles as the source of the ideology. The curriculum thus leaves no room for textbooks but to include Islamic religious texts that student of all faiths would be required to learn, memorize by heart if need be, and reproduce in examinations – again leading to a violation of the Constitutional protection that should be available to non-Muslim students.

New Pakistan Studies textbooks conforming to the 2006 National Curriculum have been published and made available in the provinces of Punjab, KPK and Balochistan this year. These are listed in Appendix III.

Quotes from the Punjab textbook:

"بر صغیر کے مسلمانوں نے ایک علمند ریاست اس لئے حاصل کی تاکہ اللہ تعالیٰ کے حقیقی اقتدار عالیٰ کے تصور کو عملی جامن پہنچایا جاسکے۔ اس ذاتِ عظیم کی بر تراور مطلق قوت کو نافذ کیا جائے اور ایک ایسا نظام راجح ہو جس میں قرآن پاک اور احادیث رسول مقبول صلی اللہ علیہ وآلہ وسلم پر بنی اصولوں کو پہنچایا گیا ہو اسلام مخصوص عبادات اور رسومات کے مجموعے کا نام نہیں بلکہ ایک مکمل ضابطہ حیات ہے جو انسانی زندگی کے تمام تقاضوں کو پورا کرنے کی مکمل صلاحیت رکھتا ہے۔ اس میں معاشرت، معيشت، اخلاقیات اور سیاست کے تمام مقاصد کو پورا کرنے کی صلاحیت موجود ہے۔ اسلامی نظام جدید تقاضوں سے ہم آہنگ ہے اور ہر دور کے لئے مکمل طور پر قابل عمل ہے۔" [صفحہ 4]

[Translation: The Muslims of the subcontinent gained a separate state in order to practically implement the concept of the ultimate and definite supreme authority of Allah, to impose the superior and definitive power of the Great Being, and to practice a system which is based on the principles laid down in Quran and the sayings of the Holy Prophet (pbuh).

Islam is not the name of mere prayers and rituals. Rather, it is a complete code of life, which is fully capable of meeting all the demands of human life. It is able to fulfill all the demands of social behaviour, economics, morality and politics. Islamic system is fully aligned with the demands of modernity, and is completely practicable at all times.] (page 4)

"توحید و رسالت اسلام کا پہلا رکن ہے۔ توحید سے مراد یہ ہے کہ اللہ تعالیٰ ساری کائنات کا خالق و مالک ہے۔ اس کا کوئی شریک نہیں اور نہ ہی کوئی چیز اس کے علم سے باہر ہے۔ انَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ۔ [بے شک اللہ تعالیٰ ہر چیز پر قادر ہے]"

[(Belief in)Tauheed (unity of God) and Risalat (prophethood) is the first element of Islam. Tauheed means Allah is the creator and master of the entire universe. He does not share this power with anyone else, and nothing is unknown to Him. Verily Allah is the master of everything.]

At the end of the chapter, the following questions are required to be answered by the students, whatever their faith:

توحید سے کیا مراد ہے؟

[What does Tauheed mean?]

انَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ کا ترجمہ لکھئے

[Write the translation of the verse (which means: Verily Allah is the master of everything)]

عقیدہ و رسالت کا کیا مطلب ہے؟

[What does the belief in prophethood mean]

اخوٰت کے بارے میں حضور اکرم صلی اللہ علیہ وآلہ وسلم کا کیا ارشاد مبارک ہے؟

[What has the Holy Prophet (pbuh) said on brotherhood?]

Including material of this kind in a textbook that is compulsory for students of all faiths clearly violate constitutional safeguard under Article 22(1).

## B.2 History of Making of Pakistan

The National Curriculum then suggests tracing the history of making of Pakistan. The list of topics it suggests all have historical importance, and every student ought to know them.

CHAPTER II		MAKING OF PAKISTAN
Contents	Learning Outcomes	
<p>1. Pakistan Movement (1940 – 47)</p> <ul style="list-style-type: none"> <li>• Pakistan Resolution (1940)</li> <li>• Cripps Mission (1942)</li> <li>• Jinnah-Gandhi Talks (1944)</li> <li>• Simla Conference (1945)</li> <li>• General Elections (1945-46)</li> <li>• Muslim League Legislators' Convention (1946)</li> <li>• Cabinet Mission Plan (1946)</li> <li>• Interim Government (1946-47)</li> <li>• 3rd June Plan (1947)</li> <li>• Partition and the creation of Pakistan (1947)</li> </ul> <p>2. British colonialism: Their objectives and strategies in British India</p> <p>3. Quaid-i-Azam's role in the making of Pakistan</p>	<p><b>Students will be able to:</b></p> <ul style="list-style-type: none"> <li>• Trace the antecedents of the Pakistan Resolution 1940.</li> <li>• Discuss the Congress alternative to Pakistan: C.R. Formula and Jinnah-Gandhi talks.</li> <li>• State the key features of the first Simla Conference (1945).</li> <li>• Describe the impact of the 1945-46 General Elections on the creation of Pakistan.</li> <li>• Compare and contrast the Cripps' offer and Cabinet Mission Plan.</li> <li>• Discuss the Muslim League Legislators' Convention in the light of Lahore Resolution and the Madras Amendment.</li> <li>• Discuss the role of Interim Government in advancing the Pakistan cause.</li> <li>• Analyse the 3rd June Plan and the creation of Pakistan.</li> <li>• Discuss the role of the Quaid-i-Azam in the making of Pakistan.</li> <li>• Define British colonialism and its impact on various aspects of life in Indo-Pakistan subcontinent.</li> </ul>	

However, having already defined the basis of Pakistan in ideology, it pushes the textbook authors toward being selective about facts to suit the ideological straightjacket.

A few examples:

1. Punjab textbook, p 19:

“The demand of Pakistan was raised by the entire Muslim nation after a careful deliberation.”

This statement fails to inform students that a majority of Muslims did not support this demand until 1946, and that very prominent Islamic scholars including the leaders of the Jamiat Ulama-e-Hind of Deoband, Abul Kalam Azad, Mufti Mahmood, Abul Ala Maudoodi, Majlis-e-Ahrar and others remained opposed to the demand of Pakistan]

2. Punjab textbook, p 20: Background of Pakistan Resolution:

“... Hinduism was constantly trying to merge Islam, like other faiths, into itself.”

This is a false statement. Even the Shuddhi and Saghtan movements, which tried to convert back some low caste people into Hinduism, never tried to merge Islam or any other faith into itself. No faith merges another faith into itself. It can only try to convert people of other faiths into itself. Muslims do it too, and have been doing so all over the world.

The above statement thus misinforms students, and creates hate against another faith.

3. Punjab textbook, p 21:

“Muslims wanted to have a state in the name of Islam, where they could freely organize their individual and collective lives according to the principles of Islam.”

This statement fails to inform students that before partition a number of Islamic political parties remained bitterly opposed to the creation of Pakistan till the end.

There are willful omissions too. For example, in describing the Indian government’s reluctance to pay the due amount to Pakistan out of the joint assets after the partition, no textbook mentions that Mahatma Gandhi went on a hunger strike to press the Indian government to release Pakistan’s share. Similarly, while the textbooks describe the Khilafat Movement in positive light as a movement of the ‘Islamic Ummah’, they fail to mention that the Quaid-i-Azam was never in its favour, and that Mahatma Gandhi had strongly supported the Movement.

## **Roots of the Two-Nation Theory**

The curriculum recommends giving economic reasons for the Muslims' urge to have a separate homeland. It suggests tracing the origins of the Two-Nation theory to economic and social deprivations of Muslims. But in doing so, it opens up a door for falsehoods at the hands of textbook writers. Examples follow.

Pakistan Studies, Punjab, gives the following reasons for the socio-economic deprivation of Muslims of India.

“Out of prejudice and enmity towards Muslims, the British expelled Muslims from government jobs and the military, and closed the doors of public service employment on them. ...”

The second reason it gives is:

“Feudal estates of a majority of Muslims were snatched away, their properties were confiscated, and some Muslim farmers were thrown out of their lands. Their feudal estates and lands were awarded away to non-Muslims, and the Muslims were reduced from land owners to land tillers.”

The Balochistan textbook says:

“In Hindu majority areas, Muslims could neither give call for prayers (Azan) openly, nor could they go to mosques fearlessly. Hindus used to irritate and disturb them while worshipping.”

Further,

“Particularly on Eid-ul-Azha, Muslims had to face unbearable torture at the hands of Hindus over slaughtering of cows.”

“After Pakistan was established, Hindu-Muslim riots were a routine in India due to severe enmity of Hindus against Muslims” (p 100, Punjab Pakistan Studies, 9)

But thankfully the description of the pre-independence politics is shown more as a Congress-Muslim League tussle than as a Hindu-Muslim rivalry.

Narration of history that suits the binary of Muslims and Hindus (or other non-Muslims) is more evident in the Class VI-VIII history textbooks.

## **Section C: Historical Narration**

In a marked departure from the previous curricula, the NC2006 divides social studies for Classes VI to VIII into separate disciplines of History and Geography in each class. In another major departure from the old and much criticized practice, the history of Pakistan in these textbooks does not commence with the conquest of Sindh by Mohammad bin Qasim. Textbooks sketch the history of this region from the ancient civilizations of Moen jo Daro and Harappa, include pre-medieval history of the great Hindu and Buddhist kings of the region before talking of the advent of Muslims in India.

### **C.1 Welcome changes**

It is only fair to start with an appreciation of the History textbooks. Class VI and VII History books that have come in the market are included in the lists in Appendix III. Class VIII textbooks were not available in the market at the time of writing this report.

The history textbooks are all very fine, as are all geography books. Narration of the ancient history of the region is unbiased, and the books give nearly all the major reasons for the downfall of the Mughal empire. The problems that persist in historical narration are listed in the following subsections.

#### ***Punjab vs. KPK textbooks***

A comparison of Punjab, KPK and NBF history textbooks shows that the KPK and NBF textbooks take a much deeper interpretation of curricular guidelines, whereas the Punjab selection is relatively narrow in outlook, tries to evade giving more than a very superficial picture, and gravitates back to a communal colour to the whole narration.

History of Class VII is all about Mughal kingdom from its inception to its decay, and the subsequent chaos and the rise of the British colonialism.

Punjab's History 7 textbook (published by Al-Faisal Nashran, Lahore) misreads the curricular guidelines on socio-cultural developments during the period of the Great Mughals. The curriculum desires highlighting the policy of the Mughal kings toward the religious diversity of India of the time.

Contents	Learning Outcomes
<p>1. Religious Tolerance</p> <p>2. Sufism</p> <p>3. Revivalist and Syncretic Movements: Bhakti, and Sikhism,</p> <p>4. Society and Culture</p> <p>5. Sciences, Arts, Architecture, and Education</p> <p>6. Administration</p>	<p>Students will be able to:</p> <ul style="list-style-type: none"> <li>• Describe the religious policy of the Mughals with special reference to social and religious pluralism.</li> <li>• Briefly describe the salient features of the following: Bhakti, Din-i-Ilahi and Mujadid Alf Sani.</li> <li>• Describe the salient features of Sikhism.</li> <li>• Describe the socio-cultural synthesis and the transformation of the society under the Mughals.</li> <li>• Describe the development of the sciences, the arts, and the architecture under the Mughals.</li> <li>• Highlight the salient features of the education system under the Mughals.</li> <li>• Describe the central and provincial administrative system under the Mughals.</li> <li>• Emphasize the Mughal contribution towards the writing of history.</li> </ul>

Bhakti and Deen-e-Ilahi were attempts at bridging gaps between religions, as was the emergence of Sikhism. The Punjab textbook paints a picture in which all the Mughal rulers come out very tolerant of non-Muslims, and non-Muslims continuing to be unfriendly and inimical to the Muslim population and their faith.

The textbooks also do not give any other example of respect of other religions, especially Hinduism, besides Akbar's Din-e-Ilahi. The books could have given many examples from Jahangir and Shahjahan's marriages, education of children, etc, to show that Akbar to Shahjahan, they were more inclined to accommodate Hindus in governance and family and develop respect for Hinduism as a faith by royal participation in Hindu rituals. No such examples have been given.

Statement like

“Because of Akbar's pro-Hindu policies, Hindus became so fearless that they started demolishing tombs and mosques, and constructed temples in their place. Muslims were facing hard times in Hindu majority areas. Muslims were not able to observe their religious obligations freely. Persistence of (sic) their faith could cost them their lives.”

are historically wrong, and are aimed at creating hatred against Hindus.

The Punjab textbook's chapter is mainly focused on Mujaddad Alf Thani, and hence highlights the Mujaddad's work against (i) the Hindu influence and (ii) attempts to accommodate non-Muslim ideas and rituals among Muslims.

The corresponding KPK textbook is much better in reading and does not convey the communal sense that the Punjab textbook does.

One minor mistake in the Class VII textbook of Punjab is that it wrongly names the Iranian invader king Nadir Shah Afshari as Nadir Shah Durrani on p101 (p88 in the Urdu version), and again on p107 (p93 in the Urdu version), confusing with the other invader Ahmed Shah Durrani, also known as Ahmed Shah Abdali, who had attacked India eight times.

## C.2 Persisting Historical Distortions

Some of the historical distortions that existed in old textbooks continue to persist in the new ones. Most glaring of these relate to the near history of Pakistan, especially the events around 1965 and 1971. Examples from Class IX-X pakistan Studies follow. Only Punjab, KP and Balochistan provinces have published Pakistan Studies textbooks; Sindh has not yet published them.

### 1. Pakistan Studies 9, Punjab<sup>19</sup>

#### Description of 1965 war

Reasons for the war:

- (a) "India committed an open aggression against Pakistan to materialize its expansionist intentions and attacked Pakistan on the night of 6<sup>th</sup> September." (p114)

ستمبر 1965 میں بھارت نے اپنے توسعہ پسندانہ عزم کی تکمیل کے لئے پاکستان کے خلاف کھلی جاریت کا مظاہرہ کیا  
اور 6 ستمبر کی رات پاکستان پر حملہ کر دیا

- (b) "Pakistan was established against the wishes of Hindus, so they never accepted Pakistan from the bottom of their hearts. Wonderful progress and

<sup>19</sup> Pakistan Studies 9, G.F.H. Publishers, approved by the Government of Punjab as the sole textbook for Government Schools in Punjab for the year 2013-14, March 2013.

stability of Pakistan constituted a major concern for them. So, they started launching aggressive actions against Pakistan.” (p114)

- (c) “As punishment for supporting Kashmiri people morally and raising Kashmir issue all over the world, India imposed war on Pakistan in 1965.” (p115)

## Events of 1971

The causes of separation of East Pakistan given in this textbook do not include two crucial things: (a) refusal of Yahya Khan to transfer power to the majority party as per the constitution, and (b) Army crackdown on the civilian population and mass murder, rape and loot the military men committed.

Instead, the reasons the book gives include:

- i. “Poor economic condition: East Pakistan had always suffered poor economic conditions. The cause of this economic suffering even before the partition was the Hindu industrialist and Hindu landlord of West Bengal. And now too Hindus dominated East Pakistan’s economy. ...” (p125)
- ii. “Negative role of Hindu teachers: Unfortunately, Bengali Muslim was always inferior to the Hindu in education, for which reason a majority of school and college teachers were Hindu, who poisoned the young minds with Bengali nationalism, and instigated it for a rebellion against the Ideology of Pakistan. This is what paved the way for separation of East Pakistan from West Pakistan.” (p126)
- iii. “Conspiracy of Big Powers: India signed a 20-year treaty with Russia. This treaty combined the interests of India and Russia in South East Asia. To launch these operations, India received equipment as well as technical support from Russia. America was also involved in these conspiracies, the proof of which was that when Israel supplied American equipment to India, America raised no objections. But as soon as Saudi Arabia and Jordan expressed desire to supply arms to Pakistan, America stopped them. Whatever, the separation of East Pakistan was also a result of conspiracy hatched by big powers.” (p127)
- iv. “The Six-point Formula of Sheikh Mujeeb-ur-Rahman proved fatal in the separation of East Pakistan. ... He told the economically deprived people of East Pakistan that you cannot prosper until the slavery of West Pakistan comes to an end. He succeeded in his drama of provincial autonomy.” (p127)

The book fails to inform students that Pakistan suffered a military defeat at the hands of India in 1971, and India took 90,000 prisoners of war.

## 2. Pakistan Studies for Class IX-X, Balochistan<sup>20</sup>

### Pak-India War 1965

“In the beginning of 1965, the freedom movement in Kashmir became so intense that India deployed troops on Pakistan’s border with the intent to attack. After facing setbacks in initial clashes, Indian army attacked Lahore from three sides on the night of 6 September 1965. It had hoped to occupy Lahore by the morning. .... Due to help from Allah, and the bravery of Pakistan’s army, India could not sustain the war for even a few days, and its representatives started to request United Nations for cease-fire. Finally the Security Council through a resolution on 20<sup>th</sup> September called for cease-fire in two days. In order to ensure a safe retreat of its forces, India asked for one more day. Cease-fire became effective on 23<sup>rd</sup> September.”

### Causes of the separation of East Pakistan

- i. The role of Hindu teachers, and control of Hindus over economy: [nearly the same narrative as in the Punjab textbook] (p82)
- ii. Indian intervention: Hindus were already bent upon breaking Pakistan since its creation. The Indian Ambassador in East Pakistan had always been conspiring against Pakistan with the support of local Hindus. ....

The book fails to inform students that Pakistan suffered a military defeat at the hands of India in 1971, and India took 90,000 prisoners of war.

Mutalea Pakistan for Class IX, Khyber Pukhtunkhwa Textbook Board Peshawar  
In contrast to the above, the KPK textbook describes both the events – the 1965 war with India and the separation of East Pakistan in a most objective form.

However, this book also fails to inform students that Pakistan suffered a military defeat at the hands of India in 1971, and India took 90,000 prisoners of war.

### C.3 Distorting the Words of Quaid-i-Azam

The 2006 National Curriculum itself commits a serious mistake in killing the true meaning of the speech of the Quaid-i-Azam on 11 August 1947 to the first Constituent Assembly of Pakistan. The Quaid’s famous words were:

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<sup>20</sup> Pakistan Studies for Class IX-X, New College Publications Quetta, Balochistan Textbook Board, Quetts, both English and Urdu versions

“You are free; you are free to go to your temples, you are free to go to your mosques or to any other place or worship in this State of Pakistan. You may belong to any religion or caste or creed that has nothing to do with the business of the State. ... We are starting with this fundamental principle: that we are all citizens, and equal citizens, of one State. ... Now I think we should keep that in front of us as our ideal, and you will find that in course of time Hindus would cease to be Hindus, and Muslims would cease to be Muslims, not in the religious sense, because that is the personal faith of each individual, but in the political sense as citizens of the State.”

The Curriculum asks:

- **Trace the role of minorities in Pakistan with specific reference to Quaid-i-Azam’s speech of 11 August 1947, defining their status.**

That is to say, the curriculum relegates Jinnah’s speech to a mere call for freedom of faith. Accordingly, the textbook writers have depicted the Quaid’s words to only mean that in the new state, religious minorities will enjoy the same rights as the majority, not telling young students that the Quaid did not want religion to have anything to do with the business of the state. It is known that people of a particular school of thought have been very uncomfortable with this vision of the Quaid. They have now found a very ingenious but deceitful way of killing the true meaning of his words.

A most interesting thing to note is that this speech has been distorted with abandon in the Pakistan Studies textbooks of Balochistan.

The English book quotes the Quaid-i-Azam in the following words:

“You are free, whether you want to go to temples, mosques or other places of worship, you are absolutely free. Whatever your religion or caste may be, the affairs of the state shall not be affected. We are heading forward with the basic principle that we are equal citizens of one state. I believe we must adhere to this principle, and you shall see that that there would be no discrimination between the Hindus and the Muslims in terms of equal political rights.”

The Urdu version of the book says, again in quotes:

"آپ آزاد ہیں؛ مندوں میں جائیں، مساجد میں جائیں، یاد گیر عبادت گاہوں میں، آپ کو مکمل آزادی ہے۔  
آپ کامنے ہب، نسل یاقبلہ جو بھی ہو، اس سے ریاست کے معاملات متاثر نہیں ہوں گے۔ ہم اس بنیادی  
اصول کے ساتھ آگے بڑھنے والے ہیں کہ ہم سب ایک ریاست کے برابر کے شہری ہیں۔ میرا خیال ہے کہ  
ہمیں اس اصول کو پیش نظر رکھنا چاہئے، اور آپ دیکھیں گے کہ ہندو سے ہندو ہونے کی وجہ سے اور مسلمان  
سے مسلمان ہونے کی وجہ سے امتیازی بر تائونہ کیا جائے گا۔ ان میں مساوات مذہب کے لحاظ سے نہ ہوگی،  
 بلکہ سیاسی معاملات میں ہوگی کیونکہ ان کے حقوق ریاست میں برابر ہوں گے،"

This is a most remarkable example of distortion of the historic statement of the Quaid. One can take a charitable view that the English version may be a translation of the Urdu version because the English book is in fact a translation of the book in Urdu, and the Urdu version is a poor translation of the Quaid's speech. Fair enough. But there is a clear attempt, both in the NC2006 and all the textbooks that have appeared so far, at giving a twist to the meaning of the famous words of the Quaid. The Quaid was clearly separating religion from state. The Curriculum wants it to only mean that the Quaid was merely asking for protecting the rights of religious minorities. The above specimens give the statement a further twist. According to them the Quaid was saying that the religion of a citizen would not affect the affairs of the state, not advocating separation of state and religion.

This reminds us of another notorious distortion in the words of the Quaid for ideological reasons: Unity, Discipline and Faith were changed to Faith, Unity and Discipline, and have continued to be remembered so now. The original order has been forgotten.

## **Section D: Other Problems in Curriculum and Textbooks**

### **D.1 Uncalled for Addition by NC2006**

The NC2006 in the chapter on Pakistan and World Affairs quite unnecessarily brings in ideological dimensions in Pakistan's foreign policy. It asks the objectives to be defined in terms of

- territorial sovereignty and security
- ideological
- economic development, and
- cultural enrichment

#### **CHAPTER VI**

#### **PAKISTAN IN WORLD AFFAIRS**

<b>Contents</b>	<b>Learning Outcomes</b>
1. Geo-political significance of Pakistan	<b>Students will be able to:</b> <ul style="list-style-type: none"><li>• Define the objectives of Pakistan's foreign policy.</li></ul>
2. Objectives of Pakistan Foreign Policy <ul style="list-style-type: none"><li>• Territorial sovereignty and security</li><li>• Ideology</li><li>• Economic development</li><li>• Cultural enrichment</li></ul>	<ul style="list-style-type: none"><li>• Narrate Pakistan's relations with immediate neighbouring states.</li><li>• Explain the genesis and development of the Kashmir problem.</li><li>• Comprehend Pakistan's relations with the Central Asian countries.</li></ul>
3. Pakistan's Relations with neighbouring countries	<ul style="list-style-type: none"><li>• Discuss Pakistan's relations with OIC countries.</li><li>• Explain Pakistan's relations with SAARC countries.</li></ul>
4. Pakistan and the Muslim World	<ul style="list-style-type: none"><li>• Describe Pakistan's relations with USA, China, U.K., EU, Russia and Japan.</li></ul>
5. Kashmir Dispute	<ul style="list-style-type: none"><li>• Discuss Pakistan's contribution towards peace keeping in the world.</li></ul>
6. Pakistan's relations with the major world powers	
7. Pakistan and the United Nations	

Compared to this list of objectives, the Foreign Office of the Government of Pakistan lists the following as the objects of the country's foreign policy:<sup>21</sup>

"In light of the guiding principles laid down by the founding fathers and the constitution as also aspirations of the people of Pakistan, the objectives of foreign policy can be summarized as under:

- Promotion [of] Pakistan as a dynamic, progressive, moderate, and democratic Islamic country.
- Developing friendly relations with all countries of the world, especially major powers and immediate neighbours.
- Safeguarding national security and geo-strategic interests, including Kashmir.
- Consolidating our commercial and economic cooperation with international community.
- Safeguarding the interests of Pakistani Diaspora abroad.
- Ensuring optimal utilization of national resources for regional and international cooperation."

Clearly, ***there is no ideological component in the objectives*** of Pakistan's foreign policy. This part was ***unnecessarily inserted*** by the makers of the NC2006.

As a result, students get another dose of the controversial Ideology of Pakistan, as shown in the following extracts from Class X Pakistan Studies textbooks.

1. **Mutalea Pakistan Class X**, Gohar Publishers, Urdu bazar Lahore, approved by the government of Punjab for the year 2013-14  
P 35: Objectives of Pakistan's Foreign Policy  
Ideological objectives  
"In Pakistan, ideology and foreign policy are intertwined. Pakistan is an ideological state, and is based on Islamic ideology. The important objective of Pakistan's Foreign Policy is the defence of ideological frontiers. Pakistan's stability is also implicit in the protection of the Ideology of Pakistan. It can protect its ideology by establishing good relations with Islamic countries. . ."
2. **Mutalea Pakistan, Class X**, Leading Books Publisher, for Khyber Pukhtunkhwa Textbook Board, p43  
"Since Pakistan was secured under an ideology, therefore Pakistan's foreign policy has been formed in view of the Ideology of Pakistan and the interests of the country.

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<sup>21</sup> <http://www.mofa.gov.pk/content.php?pageID=Foreign%20Policy>

Since Pakistan is an ideological country, therefore the fundamental objective of its Foreign policy is to protect Pakistan's ideological frontiers. Since the Ideology of Pakistan is based on Islam, therefore the Ideology of Pakistan can be best protected by good relations with Islamic countries. ....”

3. **Pakistan Studies for Class IX-X**, New College Publications, Quetta, for Balochistan Textbook Board, Quetta, p104

“As the main objective of the establishment of Pakistan was to safeguard and promote the Islamic ideology, this principle holds central position in our foreign policy.

Islam is the basis of Pakistan Ideology, and safeguarding our ideological basis is the important objective of our foreign policy. This can be achieved by promoting and establishing relations with those countries, which believe in the same ideology. ....

منفعت ایک ہے اس قوم کی، نقصان بھی ایک  
ایک ہی سب کا نبی، دین بھی قرآن بھی ایک

[A couplet of Iqbal which means that Muslims form a nation whose gains and losses are the same, as are the Prophet, religion and the Quran]

Thus by adding an unnecessary item in the national curriculum, a door is opened for religious indoctrination of students.

## D.2 National heroes

In Grade IV, the National Curriculum would like students to be told of national heroes, and why to take pride in them.

Grade-IV	
<b>Themes</b>	<b>Students' Learning Outcomes</b>
<ul style="list-style-type: none"> <li>• Personalities (Heroes/Heroism).</li> </ul>	<ul style="list-style-type: none"> <li>• Define heroism.</li> <li>• Identify the qualities of the personalities (social, political, religious) that we admire.</li> <li>• Understand the importance of heroism in our daily lives.</li> <li>• Explain how individual beliefs, culture, time and situations change our choices of heroes/heroines.</li> <li>• Identify how common people, male and female in different circumstances become heroes and ideas.</li> </ul>

The textbooks fail to take the description of national heroes in the spirit of the Curriculum in several ways:

- (a) The only heroes are either political heroes or military heroes, with only a few exceptions, as shown in the table below.
- (b) Had the books taken a broader definition of heroes and heroism, they would have been able to (i) elaborate on the importance of heroism in our daily lives, (ii) touch upon the more profound point of how our choices of heroes and heroines changes with time, etc., an (iii) the phenomenon of transformation of a common person into a national hero or heroine. All of these excellent points demanded by the curriculum stand ignored by the textbooks.
- (c) It is interesting that in early classes, the heroes are nearly all political persons, except for one or two literary persons, and in Class IV onwards the heroes are mostly military martyrs. Some Class VII and VIII books contain no civilian heroes at all. It is easy to see the skewed militaristic message this gives to young minds.
- (d) The female heroes are only two: Mohtarma Fatima Jinnah and Begum Raana Liaqat Ali Khan, the latter appearing only once, and the former four times.
- (e) It is sad that a KPK textbook shows Ilm Din as a hero, eulogizing extrajudicial vigilante killing on blasphemy.

### D.3 Misinterpretation of Curriculum

The Curriculum asks inclusion of the following

<b>Good Manners</b> <ul style="list-style-type: none"><li>• Greeting Every One.</li><li>• Practicing Good Qualities.</li></ul>	<ul style="list-style-type: none"><li>• Greet everyone by saying Salām, Hello, Good Morning etc.</li><li>• Use <i>please</i> and <i>thank you</i> when asking for and receiving something.</li><li>• Recognize the importance of telling the truth, being honest, speaking politely, being kind etc. to others.</li><li>• Identify the qualities of a good human being.</li></ul>
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Textbooks only talk of the Muslim ways.

Curriculum of General Knowledge for Class I has this item also.

Themes	Students' Learning Outcomes
<b>HOLY BOOKS</b> <ul style="list-style-type: none"><li>• Name of the Holy Books and their Prophets.</li><li>• Qur`ān - the last Holy Book.</li><li>• Qur`ān – the Guidance for Mankind.</li><li>• Respecting all Holy Books.</li></ul>	<ul style="list-style-type: none"><li>• Name the Holy Books revealed by Almighty 'Allāh.</li><li>• Identify the Prophet to whom Almighty 'Allāh revealed each Holy Book.</li><li>• Recognize that Qur`ān is the last Holy Book revealed by Almighty 'Allāh.</li><li>• Recognize that the Qur`ān and other Holy Books tell us how to live a good life.</li><li>• Recognize the importance of respecting all Holy Books.</li></ul>

This aspect has been criticized above for contravening Article 22(1) of the Constitution. There is another aspect to it. While the curriculum suggests that students be told to respect all faiths, it also wants students to be told that Quran is *the only unaltered holy book*. By doing so it has reduced respect for all others holy books. Forcing non-Muslim students to learn this, remember this and reproduce it in examinations would hurt their feelings.

One other thing to note about is that textbook writers completely ignore scriptures of faiths other than Abrahamic faiths.

Textbooks fail to cover important sections of the Curriculum, and hence lack in the quality that curriculum wishes to bring in. As an example, grade V History curriculum has this theme also.

<b>Themes</b>	<b>Students' Learning Outcomes</b>
<ul style="list-style-type: none"> <li>• Historical Problems, Effects and Solutions</li> </ul>	<ul style="list-style-type: none"> <li>• Identify problems and solutions from narratives of the past and the short and long-term effects of the solutions</li> <li>• Identify problems that started in the past and still exist today</li> <li>• Identify alternative solutions to problems of the past and recognize their possible implications.</li> </ul>
<ul style="list-style-type: none"> <li>• The Ideas or decisions of individuals effect history</li> </ul>	<ul style="list-style-type: none"> <li>• Recognize that particular individuals, ideas, events and decisions have had a great impact on history.</li> <li>• Predict how events might have turned out differently if specific individuals/groups had chosen their steps differently.</li> </ul>

Clealry this would have been a very enriching experience for students. But none of the books touches this part.

In the following section on exploration, quite a few items in the Curriculum have been left out, like imagining future explorations, ect that would make students fancy the future event in human quest of nature.

<ul style="list-style-type: none"> <li>• Explorers and Explorations</li> </ul>	<ul style="list-style-type: none"> <li>• Explain the reason for exploration.</li> <li>• Identify key past explorations and explorers Marco Polo, Ibn-e-Batuta, Neil Armstrong, Vasco De Gama, etc.).</li> <li>• Identify the effects of past explorations.</li> <li>• Trace the route of any voyager on a world map.</li> <li>• Identify what motivated past explorers to conduct exploration.</li> <li>• Construct a third person account of the experiences of any explorer.</li> <li>• Explain the successes and challenges faced by the explorer of their choice.</li> </ul>
	<ul style="list-style-type: none"> <li>• Predict areas of future exploration and changes that could result from these explorations.</li> </ul>

### Class V Social Studies

In the chapter on governance, textbooks have touched upon all the curriculum recommendations in a very cursory and superficial way, although they could make this part the most interesting aspect of the course on social studies.

### Class V Social Studies

In the chapter on economics, the books do not give the concept of public goods and services in any depth. This could be a good topic to increase major awareness about collective living, social contract, good governance, etc.

### Class V Social Studies Punjab

#### The last section

The section describing the characteristics of the economic system of Pakistan, it is all about Islamic economic system, never telling the students that Pakistan does not strictly follow the Islamic economic system. In fact it misleads (and lies to) students by saying that Pakistan's economic system is Islamic.

In contrast, the KPK book is very good, and more closely follows the curricular guidelines. It is less inclined to advocate and push ideological undertones.

#### **D4: Problematic Contents in Textbooks**

##### **Objectionable contents in English textbooks**

In addition to the problem of religious lessons, some English textbooks suffer from other problems, like bad English, poor pictures, unfamiliar (western) names, etc., even though many of them are a marked improvement over the previous textbooks. The following examples illustrate these problems:

- Enlish 1, Caravan Book House, Lahore, approved by the Government of Punjab as sole textbook for all government schools in Punjab for 2013-14  
Pictures in many places look like those of Caucasian children  
(Although the book is praiseworthy for carrying a commendable description of national diversity on p113)
- My English Book 1, Test edition, Orient Enterprises Karachi, for Sindh Textbook Board, Jamshoro  
Pictures of children on pp60-61 look like those of Caucasian children, although the book is excellent otherwise
- My English Reader for Class 2, Leading Book Publisher, Peshawar, for KPK Textbook Board, Peshawar  
It contains names like Tad, Joe and Jane, and the printing is poor
- English 3, Vcan Publishers, Lahore, approved by the Government of Punjab as sole textbook for all government schools in Punjab for 2013-14  
This book has wrong English on p118. No language textbook should be allowed that contains language mmistakes.
- My English Book 3, Test edition, Hamza and Hamza, Karachi, for Sindh Textbook Board, Jamshoro  
This is a good but short book. It does not cover all the prescribed material.
- English for Grade III, National Book Foundation, Islamabad  
Only the borrowed pictures are okay. Original pictures are of very poor quality
- English 4, Apple Educational Press, Lahore, approved by the Government of Punjab as sole textbook for all government schools in Punjab for 2013-14  
The book contains wrong English expressions, has several typos, and the drawings and pictures are poor.

- Primary Stage English (Compulsory) for Class Four, Balochistan Textbook Board, Quetta  
The contents are good, although look a little substandard. The choice of font is bad, making it difficult for young learners.
- English 5, Apple Educational Press, Lahore, approved by the Government of Punjab as sole textbook for all government schools in Punjab for 2013-14  
The book contains poor English in a few places; for example on p103, it says, “she was faint”.

### **Atrocious translation**

Class IX, Pakistan Studies textbook published by GFH Publishers, Urdu Bazar Lahore is in both Urdu and English. The English version of the book is a translation of the Urdu version. The translation is atrocious.

For example, on p26

- “At the end of the War, a commission would be appointed to demarcate the districts having a Muslim population in absolute majority and in those areas plebiscite would be conducted on basis of all would vote the inhabitants (including the non-Muslims) where adult.”

Or,

- “Gandhi invited Quaid-e-Azam to join the collective struggle but he was intelligent and far sighted enough to be trapped.”

### **Poor things in Urdu textbooks**

- Class 6 Urdu in KPK is wrong in ascribing invention of zero to Al Khwarizmi

**ہندسوں کے علاوہ محمد بن موسیٰ الخوارزمی نے دنیا کو صفر کا ہند سے اور صفر کا تصور دیا**

[Besides digits, Muhammad bin Moosa Alkhwarizmi gave the number zero and the concept of zero to the world.]

- Class 6 Urdu of Punjab for 2013-14 has an atrocious essay on mathematics, which generates irrationality about mathematics rather than creating reasoning skills. It is worth translating the part of the lesson:

“Take any number. Multiply it by 4 and add 2, and then multiply the sum by 5. Divide the product by 20, multiply the remainder by 9, and add 2 to the product. The answer will always be 92.”

This is fine, and indeed mind-boggling as well as amusing for young children. The mystery goes away if the children are told that the answer is 92 because the remainder, by construction, is always 10. The lesson then goes on to say

“If the art of numerology is used to find the number for Mohammad Sallallaho Alaihe wa Alehi wa Sallam, it comes to 92. Since the Holy Prophet’s (pbuh) person is a blessing and source of guidance for all the worlds, therefore the name of everything and person revolves around the number associated with His pious name.”

This is clearly killing the spirit of mathematics as a discipline based on pure reason. The above passage also commits the sin of dragging holy names in the mundane. For example, if you were to multiply the remainder by 8 and add 7, you would get 87. How would that connect with the name of the Holy Prophet, and the reason given above?

- Another example:

“259 and 39 are such intriguing numbers that if you multiply their product by any number, the answer will consist of the multiple three times. For example, if your age is 10, then multiplying the product of 259 and 39 with 10 gives you 101010. Using this you could surprise your friends by calculating their ages.”

The above is true only for two-digit multiples, that is to say, for numbers less than 100. Also the children ought to be asked to find the reason by seeing that the product of the ‘intriguing numbers’ 259 and 39 is 10101, and hence the trick. This would replace mystery with reason, as it should be with mathematics.

- Class 6 Urdu by NBF has a lesson on Mathematics, which contains several factual errors, e.g.,  
“Musa Al Khwarizmi’s Al Jabr wal Muqabla is till taught in several universities of the world”;

or that

“zero was first used by Muslims”.

Also, in a minor way, the lesson asserts that mathematics helps keep punctuality.

- Class 7 Urdu of KPK eulogizes Ghazi Ilm Din Shaheed, encouraging vigilante killing of blasphemers

- Class 7 Urdu of NBF: Two interesting things:
  - (i) The poem Sharif Bibian has a picture of hijabi women;
  - (ii) A remarkable statement:

دنیا گواہ ہے کہ اب تک دنیا کا کوئی معاشرہ مدینے کی معاشرت کا جواب لانے سے قاصر رہا ہے

[Translation: The world is witness to the fact that so far no society in the world has been able to match the society of Madina].

This is certainly a statement coming out of a deep faith, and should be respected as such. But can one expect a child to defend it at an international level?

- Class 8 Urdu published in 2013 by KPK TBB has the lesson on دشمن بواباز [Enemy pilot] which is a despicable example of hate mongering, containing extreme hate material for Hindus. This lesson used to be included in old pre-NC2006 textbooks, and was much criticized for carrying abject hatefulness.

## **Conclusions**

The two very serious problems with the National Curriculum 2006 need to be addressed urgently in a resolute manner so as to break from the old ways of using education for indoctrination: One, it must not let religious teachings be included in courses that are to be learnt by students of all faiths; and two, it must refrain from forcing an ideological straitjacket on the idea of Pakistan.

Since designing school curricula has now entered the provincial domain, one could expect the provinces to compete against each other to design more modern and improved curricula that follow international standards.

The new policy of inviting private parties to write and publish textbooks seems to have borne fruit in that many of the new textbooks are much better than the older ones. It appears, however, that the process of selecting textbooks needs to be strengthened. This requires ensuring that the curricular guidelines are being followed not only in letter but also in spirit. Many textbook authors seem to have remained superficial where curriculum demanded depth. Secondly, no material in textbooks, whether on mathematics or languages, must be wrong, because wrong contents harm the learning process. Hopefully, as the selection procedure improves, these problems would disappear.

Distorting history, especially of the embarrassing event in our national life, has become a compulsion and a habit that cannot seem to leave us. This tendency kills the purpose of compiling and narrating history, which is to understand rise and fall of kingdoms, societies and nations, and to learn from past mistakes. The only outcome of learning distorted history is repeating the mistakes of earlier generations. This can be fatal for nations. Hence no textbook that narrates obviously wrong history must be approved for teaching in schools.

On other persistent old habit is glorifying war and military heroes. A mention of non-military heroes remains mostly restricted to a few of the founding fathers, which does not help the purpose of including the topic of national heroes in textbooks. It is important for the future generations to know the people who have enriched our society in several ways, like the women and men of letters, of music, of art, of science and technology, etc.

## Appendix-I

Themes and subthemes given in the NC2006 for English textbooks Classes I-VIII.

### 4.2.1 Themes and Sub-Themes

Themes	I-II	III-V	VI-VII	IX-X	XI-XII
1. Ethics and Values Ethics (Moral character in accordance with rules of right and wrong)	<ul style="list-style-type: none"> <li>Honesty</li> <li>Bravery</li> <li>Sense of fair play</li> </ul>	<ul style="list-style-type: none"> <li>Truthfulness</li> <li>Courage</li> </ul>	<ul style="list-style-type: none"> <li>Humanism</li> <li>Patience</li> </ul>	<ul style="list-style-type: none"> <li>Tolerance</li> <li>Simplicity</li> <li>Justice</li> <li>Handling of trust</li> <li>Self discipline</li> </ul>	<ul style="list-style-type: none"> <li>Character building</li> <li>Austerity</li> </ul>
Values (established ideals of life, objects, customs, ways of acting that given members of a society regard as desirable)	<ul style="list-style-type: none"> <li>Respect for elders</li> </ul>	<ul style="list-style-type: none"> <li>Respect and regard for family, neighbours, peers</li> </ul>	<ul style="list-style-type: none"> <li>Respect for rules and laws</li> </ul>	<ul style="list-style-type: none"> <li>Respecting self and others</li> </ul>	<ul style="list-style-type: none"> <li>Respect for Pakistani values and those of other nations</li> <li>Tolerance, humanism, equity between groups and nations</li> </ul>
2. Peaceful co-existence / Peace education	<ul style="list-style-type: none"> <li>Making friends</li> <li>Sharing</li> <li>Co operating</li> </ul>	<ul style="list-style-type: none"> <li>Friendship</li> <li>Keeping promises</li> <li>Helping others</li> <li>Resolving quarrels</li> </ul>	<ul style="list-style-type: none"> <li>Friendship and co-operation</li> <li>Awareness of, and empathy with special people</li> </ul>	<ul style="list-style-type: none"> <li>Learning to live together in extended society; inter-culturally and at national level</li> </ul>	<ul style="list-style-type: none"> <li>Handling /sharing responsibilities</li> <li>Conflict resolution</li> </ul>
3. Self, people and places	<ul style="list-style-type: none"> <li>Myself</li> <li>My family</li> <li>My home</li> <li>My village / city</li> </ul>	<ul style="list-style-type: none"> <li>Knowing children from all provinces</li> <li>The market</li> <li>My country</li> </ul>	<ul style="list-style-type: none"> <li>Knowing children from other nations</li> <li>Places of historical and cultural importance and of interest in Pakistan</li> </ul>	<ul style="list-style-type: none"> <li>Understanding national cultural diversity</li> <li>Places of historical/cultural importance and of interest around the world</li> </ul>	<ul style="list-style-type: none"> <li>Understanding international cultural diversity</li> <li>The World</li> </ul>

Themes	Sub-Themes				
	I-II	III-V	VI-VII	IX-X	XI-XII
4. Patriotism / National Pride	<ul style="list-style-type: none"> <li>• Love for Pakistan</li> </ul>	<ul style="list-style-type: none"> <li>• Showing / exhibiting Patriotism through deeds</li> </ul>	<ul style="list-style-type: none"> <li>• Understanding national pride</li> </ul>	<ul style="list-style-type: none"> <li>• Practising patriotism</li> </ul>	<ul style="list-style-type: none"> <li>• Rise of nations through national pride</li> </ul>
5. Nature	<ul style="list-style-type: none"> <li>• Animate/inanimate</li> <li>• Animals/birds</li> <li>• Seasons</li> <li>• Colors</li> <li>• Fruits/ Vegetables</li> <li>• Flowers/trees</li> </ul>	<ul style="list-style-type: none"> <li>• Hills, rivers, lakes, plains, deserts, mountains etc</li> </ul>	<ul style="list-style-type: none"> <li>• Natural beauty in Pakistan</li> </ul>	<ul style="list-style-type: none"> <li>• Appreciation and preservation of Nature</li> </ul>	<ul style="list-style-type: none"> <li>• Appreciation and preservation of Nature</li> </ul>
6. Gender equality	<ul style="list-style-type: none"> <li>• Little boys and girls are equal</li> </ul>	<ul style="list-style-type: none"> <li>• Importance of female education</li> </ul>	<ul style="list-style-type: none"> <li>• Role of women in development of society</li> </ul>	<ul style="list-style-type: none"> <li>• Understanding / practicing gender equality</li> </ul>	<ul style="list-style-type: none"> <li>• gender inequality detrimental to society</li> </ul>
7. Festivals and cultural events	<ul style="list-style-type: none"> <li>• Enjoying festivals</li> </ul>	<ul style="list-style-type: none"> <li>• Religious/cultural festivals in Pakistan</li> </ul>	<ul style="list-style-type: none"> <li>• Festivals and cultural events around the world</li> </ul>	<ul style="list-style-type: none"> <li>• Festivals and cultural events around the world</li> </ul>	
8. Role models Male/female (Past and Present.)	<ul style="list-style-type: none"> <li>• Heroic deeds of children depicting personal bravery / courage / honesty</li> </ul>	<ul style="list-style-type: none"> <li>• Notable special people as role models; national and international</li> </ul>	<ul style="list-style-type: none"> <li>• Role models depicting noble cause, national cause</li> </ul>	<ul style="list-style-type: none"> <li>• Role models depicting integrity, professionalism</li> </ul>	
9. Environmental education	<ul style="list-style-type: none"> <li>• Knowledge / awareness of immediate natural environment</li> </ul>	<ul style="list-style-type: none"> <li>• Understanding and appreciation of natural environment</li> </ul>	<ul style="list-style-type: none"> <li>• Effects of man's actions on environment</li> </ul>	<ul style="list-style-type: none"> <li>• Effects of atmospheric pollution; noise pollution</li> </ul>	<ul style="list-style-type: none"> <li>• Environment and health</li> </ul>
10. Population education			<ul style="list-style-type: none"> <li>• Impact of population growth on health and nutrition</li> </ul>	<ul style="list-style-type: none"> <li>• Impact of population growth on environment, health and nutrition</li> </ul>	<ul style="list-style-type: none"> <li>• Population growth and its implications</li> </ul>

<b>Themes</b>	<b>I-II</b>	<b>III-V</b>	<b>VI-VII</b>	<b>Sub-Themes</b>	<b>IX-X</b>	<b>XI-XII</b>
11. Travel and Transport	• Different modes of transport	• Taking a tour	• Travelling Etiquettes	• Traveling through Pakistan; means and modes	• Tourism, its impact on society	
12. Technology		• Amazing inventions / discoveries	• True accounts of inventions, explorations and discoveries	• Technology in everyday life	• Technology and society of future	
13. Education and Employment (careers / occupations)	• My school	• Good study habits	• Exploring educational opportunities	• Understanding careers / occupations Equal opportunity for boys and girls	• Choosing careers / occupations	
14. Dignity of labor	• Doing small chores	• Helping at home and school	• Appreciating value of labor	• Understanding worth of different professions	• Respect for all professions. (Valuing disparity and equality among professions)	
15. Media	• Media as a source of learning and holistic development	• Media as a source of general information	• Media as a source of specialist knowledge	• Role and impact of media	• Media skills and communication	
16. Crisis awareness and management	• Avoiding accidents at home • Recognizing danger signs/signals	• Safety at school / play ground /streets	• Awareness of crisis, accidents and natural calamities	• Locating help in an emergency • First aid	• Role of youth in crisis management	

<b>Themes</b>	<b>I-II</b>	<b>III-V</b>	<b>VI-VIII</b>	<b>Sub-Themes</b>	<b>IX-X</b>	<b>XI-XII</b>
17. Participatory Citizenship	<ul style="list-style-type: none"> <li>• Simple traffic education</li> <li>• Making queues</li> <li>• Keeping the classroom clean</li> </ul>	<ul style="list-style-type: none"> <li>• Traffic education</li> <li>• Obeying rules and regulations</li> <li>• Effects of littering on surroundings</li> </ul>	<ul style="list-style-type: none"> <li>• Respecting Community resources</li> <li>• Using public facilities</li> <li>• Practising cleanliness</li> </ul>	<ul style="list-style-type: none"> <li>• Traffic education</li> <li>• Civic responsibilities</li> <li>• Importance of community living</li> </ul>	<ul style="list-style-type: none"> <li>• Avoiding accidents</li> <li>• Importance of community living</li> </ul>	<ul style="list-style-type: none"> <li>• Public behavior</li> <li>• Sense of individual and public responsibility</li> </ul>
18. Health, Safety, Drug education	<ul style="list-style-type: none"> <li>• Personal cleanliness</li> <li>• Healthy food</li> <li>• Playing games / exercising</li> <li>• Confiding in family members</li> <li>• Learning to say no</li> </ul>	<ul style="list-style-type: none"> <li>• Benefits of hygiene</li> <li>• Healthy food</li> <li>• Playing sports</li> <li>• Avoid befriending strangers</li> <li>• Knowing medicines</li> </ul>	<ul style="list-style-type: none"> <li>• Understanding physical well-being</li> <li>• Visiting a doctor</li> <li>• Knowing harmful medicines and dangerous drugs</li> </ul>	<ul style="list-style-type: none"> <li>• Practice and promotion of physical and mental well-being</li> <li>• Recognising crime</li> <li>• Learning to say no</li> <li>• Recognition of problems related to drugs, tobacco, intoxicants</li> </ul>	<ul style="list-style-type: none"> <li>• Prevention from crime</li> <li>• Youth's role in prevention of drug abuse, related diseases (HIV, AIDS, hepatitis)</li> </ul>	

## APPENDIX-II

### List of heroes in textbooks

Grade	Textbook	Military Heroes	Civilian Heroes
I	Urdu ki Kitab, Class I, KPK Textbook Board, Peshawar		Quaid-i-Azam and Fatima Jinnah
	Urdu ki Pehli Kitab, Balochistan Textbook Board		Allama Iqbal
	Urdu 1, Urdu Book Stall, Urdu Bazar Lahore, approved as the sole textbook for the year 2012-13 by the Government of Punjab		Qom ki Maan (Fatima Jinnah)
	Urdu for Class I, National Book Foundation, Islamabad		Quaid-i-Azam
II	Urdu ki Doosri Kitab, Balochistan Textbook Board, Quetta	<i>Nishan-e-Haider</i>	Quaid-i-Azam (twice in the same book, one essay (Azeem Rahnuma), one poem(Quaid-i-Azam))
	Urdu ki Kitab, Ummi Socio-educational Service, Peshawar, approved by the KPK Government	<i>Bahadur Pakistani Hawabaż</i>	Barha Aadmi (Quaid-i-Azam)
	Al-Faisal Publishers, Lahore, approved as the sole textbook by the Government of Punjab for 2013-14		(i) Sufi Tabassum, (ii) Liaqat Ali Khan
	Urdu, Doosri Jamaat ke Liye, National Book Foundation, Islamabad		(i) Quaid-i-Azam, (ii) Allama Iqbal
III	Urdu ki Kitab, Teesri Jammat ke Liye, Ummi Socio-educational Service, Peshawar, approved by the KPK Government		(i) Begum Liaqat Ali Khan, (ii) Quaid-i-Azam
	Urdu-3, Choudhry Ghulam Rasool and Sons,, Lahore, approved as the sole textbook by the Government of Punjab for 2013-14		(i) Quaid-i-Azam, (ii) Hakim Mohammad Said
	Urdu ki Kitab, Teesri Jamaat		(i) Quaid-i-Azam, (ii)

	ke Liye, National Book Foundation, Islamabad		Fatima Jinnah
IV	Meri Urdu ki Kitab, for class 4, KPK Textbook Board, Peshawar	<i>Tipu Sultan Shaheed</i>	(i) Allama Iqbal, (ii) Quaid-i-Azam
	Urdu 4, New College Publications, Lahore, approved as the sole textbook by the Government of Punjab for 2013-14	<i>Major Aziz Bhatti Shaheed</i>	-----
	Urdu for class 4, National Book Foundation, Islamabad	<i>Pakistan ka Pehla Nishan-e-Haider</i>	-----
	Social Studies 4, Urdu Book Stall, approved as the sole textbook by the Government of Punjab for 2013-14	A whole section on heroes and heroism, but the picture shows only recipients of <i>Nishan-e-Haider</i>	The same picture shows Quaid-i-Azam and Iqbal as heroes
	Muasherati Ulum, for class IV, KPCTBB		A lesson on important personalities of KPK: all civilian
V	Meeri Urdu ki Kitab, Class 5, KPK Textbook Board		(i) Khushal Khan Khattak, (ii) Syed Jamaluddin Afghani
	Urdu 5, Qalat Stationers, Lahore, approved as the sole textbook by the Government of Punjab for 2013-14	<i>Lalik Jan Shaheed</i>	Abdus Sattar Edhi
VI	Urdu, for class 6, KPK Textbook Board, Peshawar	<i>Ghazion aur Shaheedon ka Din</i>	-----
	Urdu for class 6, Choudhry Ghulam Rasool and Sons, Lahore, approved as the sole textbook by the Government of Punjab for 2013-14	<i>Yom-e-Difaa.</i>	Fatima Jinnah
	Urdu for class 6, National Book Foundation, Islamabad	<i>Yom-e-Difaa</i>	Fatima Jinnah
VII	Urdu ki Kitab, for class 7, KPK Textbook Board, Peshawar	<i>Paikar-e-Shujaat</i>	Ghazi Ilm Din
	Urdu ki Kitan, for class 7, National Book Foundation,	<i>Capt Sher Khan</i>	Quaid-i-Azam

	Islamabad.		
	Urdu 7, Urdu Book Stall, Lahore, approved as the sole textbook by the Government of Punjab for 2013-14	, (i) <i>Yom-e-Difaa-e-Pakistan</i> , (ii) <i>Shaheed ki jo Moat Hai, who Qom ki Hayat Hai</i>	-----
VIII	Urdu for Class 8, KPK Textbook Board, Peshawar	(i) <i>Capt. Sher Khan</i> , (ii) <i>Sultan Salabuddin Ayubi</i>	-----
	Urdu for class 8, Choudhry Ghulam Rasool and Sons, Lahore, approved as the sole textbook by the Government of Punjab for 2013-14	Lance Naik, <i>Lal Hussain Shaheed</i>	-----

## **Appendix-II**

### **List of Textbooks Reviewed**

#### **Urdu**

1. Urdu 1, Urdu Book Stall, Urdu Bazar, Lahore, approved by the Government of Punjab as the sole textbook for Government Schools in Punjab for the year 2012-13, April 2012.
2. Urdu ki Kitab, Pehli Jamaat, Khyber Pukhtunkhwa Textbook Board, Peshawar.
3. Urdu ki Pehi Kitab, for Class One, New College Publications, Quetta, for Balochistan Textbook Board, Quetta, 2013
4. Urdu for Class I, National Book Foundation, 2011
5. Urdu 2, Al Faisal Publishers, Lahore, approved by the Government of Punjab as the sole textbook for Government Schools in Punjab for the year 2013-14, March 2013.
6. Urdu ki Kitab, for Class 2, Ummee Socio-educational Services, Peshawar
7. Urdu ki Doosri Kitab, for Class 2, New College Publications, Quetta, for Balochistan Textbook Board, Quetta, 2013
8. Urdu for Class 2, National Book Foundation Islamabad, 2013.
9. Urdu 3, Ch Ghulam Rasul and Sons, Lahore, approved by the Government of Punjab as the sole textbook for Government Schools in Punjab for the year 2013-14, March 2013.
10. Urdu ki Teesi Kitab, for Class 3, Ummee Socio-educational Services, Peshawar
11. Urdu ki Kitab, for Class 3, National Book Foundation, Islamabad, 2012.
12. Urdu 4, New College Publications Lahore, approved by the Government of Punjab as the sole textbook for Government Schools in Punjab for the year 2013-14, March 2013.
13. Meri Urdu ki Kitab, Class 4, Khyber Pukhtunkhwa Textbook Board, Peshawar.
14. Urdu, for Class 4, national Book Foundation, Islamabad, 2013
15. Urdu 5, Qalat Stationers, Lahore, approved by the Government of Punjab as the sole textbook for Government Schools in Punjab for the year 2013-14, March 2013.
16. Meri Urdu ki Kitab, Class 5, Khyber Pukhtunkhwa Textbook Board, Peshawar.

17. Urdu for Class 6, Ch Ghulam Rasul and Sons, Lahore, approved by the Government of Punjab as the sole textbook for Government Schools in Punjab for the year 2013-14, March 2013.
18. Urdu for Class 6, Khyber Pukhtunkhwa Textbook Board, Peshawar.
19. Urdu for Class 6, national Book Foundation, Islamabad, 2013
20. Urdu 7, Urdu Book Stall, Urdu Bazar, Lahore, approved by the Government of Punjab as the sole textbook for Government Schools in Punjab for the year 2013-14, March 2013.
21. Urdu ki Kitab, for Class 7, Leading Book Publishers, Peshawar, Khyber Pukhtunkhwa Textbook Board, Peshawar.
22. Urdu ki Kitab, for Class 7, National Book Foundation, Islamabad, 2013.
23. Urdu, for Class 8, Elite Publications, Lahore, approved by the Government of Punjab as the sole textbook for Government Schools in Punjab for the year 2013-14, March 2013.
24. Urdu, for Class 8, Khyber Pukhtunkhwa Textbook Board, Peshawar.
25. Urdu for Class 9, Ch Ghulam Rasul and Sons, Lahore, approved by the Government of Punjab as the sole textbook for Government Schools in Punjab for the year 2013-14, March 2013.
26. Urdu (Compulsory), for Class X, Ilmi Kitab Khana, Lahore, approved by the Government of Punjab as the sole textbook for Government Schools in Punjab for the year 2013-14, February 2013.
27. Urdu (Compulsory), Class X, Leading Books Publisher, Peshawar, for Khyber Pukhtunkhwa Textbook Board, Peshawar.

## English

1. English 1, Caravan Book House, Lahore, approved by the Government of Punjab as the sole textbook for Government Schools in Punjab for the year 2013-14, March 2013.
2. My English Book 1, Orient Enterprises, Karachi, for Sindh Textbook Board, Jamshoro, May 2013.
3. Textbook of English for Class I, Khyber Pukhtunkhwa Textbook Board, Peshawar.
4. A Textbook of English, Grade 1, New College Publications, Quetta, for Balochistan Textbook Board, Quetta, 2013.
5. English 2, Caravan Book House, Lahore, approved by the Government of Punjab as the sole textbook for Government Schools in Punjab for the year 2013-14, March 2013.

6. My English Reader for Class II, Leading Books Publisher, Khyber Pukhtunkhwa Textbook Board, Peshawar.
7. A Textbook of English, Grade 2, New College Publications, Quetta, for Balochistan Textbook Board, Quetta, 2013.
8. English 3, Vcan Publishers, Lahore, approved by the Government of Punjab as the sole textbook for Government Schools in Punjab for the year 2013-14, February 2013.
9. My English Book 3, Hamza and Hamza, Karachi, for Sindh Textbook Board, Jamshoro, March 2013
10. English Reader for Class III, Leading Books Publisher, Khyber Pukhtunkhwa Textbook Board, Peshawar.
11. English for Grade III, National Book Foundation, Islamabad, 2013.
12. English 4, Apple Educational Press, Lahore, approved by the Government of Punjab as the sole textbook for Government Schools in Punjab for the year 2013-14, March 2013.
13. Primary Stage English (Compulsory) for Class 4, Fahad Publishing Company, Quetta, for Balochistan Textbook Board, Quetta, 2013
14. English, Grade-IV, National Book Foundation, Islamabad, 2013.
15. English 5, Apple Educational Press, Lahore, approved by the Government of Punjab as the sole textbook for Government Schools in Punjab for the year 2013-14, March 2013.
16. Primary Stage English (Compulsory) for Class 5, Nadir Traders, Quetta, for Balochistan Textbook Board, Quetta, 2010.
17. English 6, Ch Ghulam Rasul an Sons, Lahore, approved by the Government of Punjab as the sole textbook for Government Schools in Punjab for the year 2013-14, March 2013.
18. Everyday English 6, for Class VI, Ajaib Store, Sukkur, for Sindh Textbook Board, Jamshoro, March 2013.
19. English Class 6, Leading Books Publisher, Khyber Pukhtunkhwa Textbook Board, Peshawar.
20. English 7, Ch Ghulam Rasul an Sons, Lahore, approved by the Government of Punjab as the sole textbook for Government Schools in Punjab for the year 2013-14, March 2013.
21. Everyday English 6, for Class VIII, Sh. Shaukat Ali & Sons, Karachi, for Sindh Textbook Board, Jamshoro, April 2013.

## **General Knowledge/Social Studies/Pakistan Studies**

1. General Knowledge 1, Urdu Book Stall, Lahore, approved by the Government of Punjab as the sole textbook for Government Schools in Punjab for the year 2012-13, April 2012.
2. Maloomat-e-Aamma, Pehli Jamaat, Khyber Pukhtunkhwa Textbook Board, Peshawar.
3. General Knowledge 2, G.F.H. Publishers, Lahore, approved by the Government of Punjab as the sole textbook for Government Schools in Punjab for the year 2012-13, February 2012.
4. Maloomat-e-Aamma, Doosri Jamaat, Ummee Socio-educational Services, Peshawar, for Khyber Pukhtunkhwa Textbook Board, Peshawar.
5. General Knowledge, Grade II, national Book Foundation, Islamabad, 2012.
6. General Knowledge 3, West Pakistan Textbook Depot, Lahore, approved by the Government of Punjab as the sole textbook for Government Schools in Punjab for the year 2013-14, March 2013.
7. General Knowledge, Class-III, National Book Foundation, Islamabad, 2012.
8. Social Studies 4, Urdu Book Stall, Lahore, approved by the Government of Punjab as the sole textbook for Government Schools in Punjab for the year 2013-14, March 2013.
9. Muashrati Ulum 4: the Urdu version of no. 8 above
10. Muashrati Ulum for Class IV, Khyber Pukhtunkhwa Textbook Board, Peshawar.
11. Social Studies 5, Gohar Publishers, Lahore, approved by the Government of Punjab as the sole textbook for Government Schools in Punjab for the year 2013-14, March 2013.
12. Muashrati Ulum for Class V: the Urdu version of no. 11 above.
13. Muashrati Ulum for Class V, Leading Books Publisher, Peshawar, Khyber Pukhtunkhwa Textbook Board, Peshawar.
14. History 6, Kitabistan Publishing Company, Lahore, approved by the Government of Punjab as the sole textbook for Government Schools in Punjab for the year 2013-14, January 2013.
15. Tareekh 6; the Urdu version of no. 14 above.
16. Geography 6, Punjab Textbook Board Employees Welfare Society (Regd.), Lahore, approved by the Government of Punjab as the sole textbook for Government Schools in Punjab for the year 2013-14, March 2013.
17. Jughrafiyah 6; the Urdu version of no. 16 above.
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