

Monday, August 31, 2009

CONSTITUTION OF PAKISTAN AND MINORITIES
CONSTITUTION OF PAKISTAN AND MINORITIES

written by: Professor Anjum James Paul


Article 25 (1) of the Constitution of Pakistan describes” All citizens are equal before law and are entitled to equal protection of law.”

Constitution of any state is a sacred book and it is for the entire nation. It is without any bias, prejudice or discrimination against any individual, caste, gender or religion etc. There cannot be discrimination with any citizen on any basis. Unfortunately constitutions in Pakistan have been formulated against the vision of the father of the nation the Quaid-e-Azam Muhammad Ali Jinnah. The vision that he presented in the First Constituent Assembly of Pakistan on August 11, 1947. There was no need of to promote the concept of two nation theory that is why he negated it and promoted nationalism in maiden address. It is sorry that his masterpiece address could not become a blue print for the Pakistani nation by some certain conspiracies. He very clearly said. “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.....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. “ On August 1, 2009 in Gojra when I saw the dead bodies of Musa 4, Ummaya 9, Asiya 22, Asifa 30, Akhlas Hameed 42, Perveen 50 and Hameed Masih who were set on fire and gave their in the hands of the terrorists just because they were Christians. They were all innocent children, men and women who were put to death without any crime. 68 houses were looted and burnt to ashes including seven precious lives. Local administration and police was just seeing this all but was unable to take any action against the extremists and terrorists. Only a day before on July 30, 2009 sixty four houses were first looted and then burnt to ashes. There was desecration of the Holy Bibles and the Christian literature. People in both of the places flee to escape their lives. It is very easy to excuse and assure that such incidents will not take place in future. Three such incidents took place only in two months in the province of Punjab which has become the most insecure province in Pakistan for Christians as the tragic incidents of Shanti Nagar 1997, Sangla Hill 2005, Bahmniwala 2009 and these most recent terrorist attacks have shaken the entire world when innocent people were burnt in Pakistan. Unfortunately all these incidents have taken place when there has been regime of Pakistan Muslim League (Nawaz) or (Quaid-e-Azam).

According to the minorities, Constitution of Pakistan has failed to provide them shelter, protection and equal status as it has been declared an Islamic state that promotes only Islamic teachings and values. Islamic Ideology Council, Federal Shariat Court (FSC). Articles 29, 30, 33, 36, 37 and 40 include the need for Muslim children to be provided instructions in Islamiyat to enable them to develop themselves. National education policies are formulated keeping in mind the majority religion and minorities are kept aside in consultation and writing of the textbooks. There are biases and propagation

against the minority religions and their civilizations in the textbooks and reason is simply that there is intolerance, unacceptability and violation of human rights. There is disrespect of the followers of the other religions. Their Holy Books are disrespected openly in the textbooks. Government of Pakistan, Ministry of Education has admitted in a letter to the Chairman Pakistan Minorities Teachers' Association (PMTA) that there are biases in the Pakistani textbooks. PMTA has rejected the new discriminatory education policy 2009. Students of the minorities have to face many hardships in acquiring education. There is discrimination of 20 marks of Nazra (reciting the holy Quran by heart) and students of minorities are failed to get admission in higher education due to these discriminatory marks. These students can take examination directly for grade 8 after passing grade 5 examination. They are fully exempted to pay the tuition fee at college level as notified by the government. The role of minorities is not mentioned deliberately in the textbooks though they have played vital role in the creation and construction of Pakistan. During the assembly in the public educational institutions there is sermon and recitation of a particular religion while students of other religions are there too. Sense of segregation and inferiority complex is promoted in minorities' students and most recent example is of celebrating the "Minority Day". Instead of providing equal rights to them according to the address of the father of the nation they are denied of their rights. Spirit of the Quaid is in unrest due to the celebration of this day. Minorities demand equal citizenship of Pakistan but instead of their genuine demand they are segregated by this act which has never been their demand. There is not sanctity of their marriages. They are mostly offered menial jobs and are treated as untouchables. There are discriminatory articles and sections in the Constitution of Pakistan which violate fundamental rights. They are deprived of to take oath as the president, prime minister and speaker of the National Assembly of Pakistan. There are reserved seats for the Muslim clerics in the Senate but minorities have been totally deprived of their right. Government says that there is 5% representation of minorities in the Senate if it is so then why not is there proper representation. There are only two female senators nominated by PPP and PML (Q). Reserved seats of the minorities have not been increased in the national and provincial assemblies but on the other hand seats of the Muslims have been increased many times. Minorities have been demanding for the right of double votes but they are denied of it and instead political parties select their favorite persons who do not represent their respective communities. They simply play in the hands of those parties which has caused serious damages to their communities. The building of the national assembly draws attention of a particular religion outside. There is prayer service before the commencement of the session of the assemblies and Senate while representatives of other religions are also present there.

After all of this brief discussion can we still say "All citizens are equal before law and are entitled to equal protection of law." If "yes" then it is great fraud. So, let us all be united as a nation throwing away all the above mentioned discriminations and biases in the Arabian Sea making Pakistan a real paradise on earth.

Posted by Anjum James Paul at [1:57 AM](#) [0 comments](#) 

[Letter from Ministry of Education, Punjab](#)



Posted by Anjum James Paul at [1:53 AM](#) [0 comments](#)

Sunday, August 30, 2009

[A White Paper on Education in Pakistan, Prepared by Pakistan Minorities Teachers' Association \(PMTA\)](#)

EDUCATION IN PAKISTAN

A WHITE PAPER

DOCUMENT TO DEBATE RELIGIOUS BIAS, GENERAL STANDARD OF
TEXTBOOKS AND EDUCATION POLICIES IN PAKISTAN

September 2007

Prepared by
ANJUM JAMES PAUL

PAKISTAN MINORITIES TEACHERS' ASSOCIATION

This White Paper is a document to discuss Religious bias in the educational system and general standard of textbooks. It is expected that the recommended Education Policy will be formulated according to the vision of Quaid-i- Azam Muhammad Ali Jinnah.

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CONTENTS

PART ONE

S. No CONTENTS PAGE

1 Preamble	6
2 Background	6
3 Vision of PMTA	7
4 Objectives	7
5 Constitution of Pakistan 1973	8
6 Universal Declaration on Human Rights	8
7 The United Nations International Covenant on Civil and Political Rights	9
8 Convention on the Rights of the Child	9
9 Education in Pakistan, A White Paper , Document to Debate and Finalize the National Education Policy , December 2006	11
10 Education in Pakistan, A White Paper Revised, Document to Debate and Finalize the National Education Policy , February 2007	13
11 Reservations	16
12 Recommendations	19
13 A Glimpse of identification of Religious bias, Recommendations and Corrections in the 52 textbooks from 7 different subjects	21
14 Correspondence with the esteemed offices of the government of Pakistan	
14.1 Chairman Punjab Textbook Board, Lahore	34
14.2 Secretary Education, Govt. of the Punjab, Lahore	35
14.3 President, Islamic Republic of Pakistan, Islamabad	36
14.4 Chairman Punjab Textbook Board, Lahore	38
14.5 Prime Minister, Islamic Republic of Pakistan, Islamabad	39
14.6 Chief Minister, Punjab, Lahore	41
14.7 Federal Minister for Education, Islamabad	42
14.8 Provincial Governor of Punjab, Lahore	44
14.9 Joint Educational Advisor, Ministry of Education, Curriculum Wing, Islamabad	45
14.10 Federal Minister for Education, Government of Pakistan, Islamabad	47
15 Response from the esteemed offices of the government of Pakistan	
15.1 Secretary, Punjab Textbook Board, Lahore	48
15.2 Chief Minister's Secretariat, Punjab, Lahore	49
15.3 Government of Pakistan, Ministry of Education, Policy and Planning Wing, National Education Policy Review Team ,Islamabad	50
15.4 Government of Pakistan, Ministry of Education, Curriculum Wing, Islamabad	51

PART TWO

Research work on 52 Textbooks in the following subjects, please start from the right side.

Sr. No. CONTENTS Page

1 CIVICS

- 1.1 Civics for class 11, Edition, January 2006 1
- 1.2 Civics for Class 12, Edition June 2005 13
- 1.3 Civics for Class 12, Experimental Edition 50
- 1.4 Civics for Intermediate classes (For non- Muslim students) 70

2 ENGLISH

- 2.1 English STEP 1 74
- 2.2 English STEP 2 74
- 2.3 English STEP 3 75
- 2.4 English STEP 4 75
- 2.5 English STEP 5 76
- 2.6 English STEP 6 77
- 2.7 English STEP 7 80
- 2.8 English for class 8 82
- 2.9 English for class 9 83
- 2.10 English for class 10 87
- 2.11 Intermediate English Book 1 94
- 2.12 Intermediate English Book 11 96
- 2.13 Intermediate English Book 3 97

3 ETHICS

- 3.1 Ethics for Class 9 99
- 3.2 Ethics for Class 11-12 101

4 ISLAMIC STUDIES

- 4.1 Islamic Studies for Class 1 106
- 4.2 Islamic Studies for Class 2 107
- 4.3 Islamic Studies for Class 3 109
- 4.4 Islamic Studies for Class 4 111
- 4.5 Islamic Studies for Class 5 114
- 4.6 Islamic Studies for Class 6 115
- 4.7 Islamic Studies for Class 7 116
- 4.8 Islamic Studies for Class 8 117
- 4.9 Islamic Studies for Class 9-10 123
- 4.10 Islamic Studies for Class 11 125

5 PAKISTAN STUDIES

- 5.1 Pakistan Studies for class 9 131
- 5.2 Pakistan Studies for class 12 143

6 SOCIAL STUDIES

- 6.1 Social Studies for Class 1 165
- 6.2 Social Studies for Class 2 167
- 6.3 Social Studies for Class 3 168
- 6.4 Social Studies for Class 4 170
- 6.5 Social Studies for Class 5 173
- 6.6 Social Studies for Class 6 179
- 6.7 Social Studies for Class 7 189
- 6.8 Social Studies for Class 8 192

7 URDU

- 7.1 Urdu for Class 1 198
- 7.2 Urdu for Class 2 201
- 7.3 Urdu for Class 3 206
- 7.4 Urdu for Class 4 214
- 7.5 Urdu for Class 5 219
- 7.6 Urdu for Class 6 224
- 7.7 Urdu for Class 7 235
- 7.8 Urdu for Class 8 239
- 7.9 Urdu for Class 9 252
- 7.10 Urdu for Class 10 257
- 7.11 Urdu for Class 11 264
- 7.12 Urdu for Class 12 268

PREAMBLE

The purpose of this White Paper is to draw your kind attention on the biased educational policies in Pakistan. These educational policies are against the teachings of the Father of the Nation, Quaid -i- Azam Muhammad Ali Jinnah who founded a moderate and democratic state of Pakistan on August 14, 1947. It is a Right of all Pakistanis to receive education for the progress of Pakistan but immediately after his death in 1948 there were some elements who opposed his ideas and weakened the foundations of Pakistan for their selfish motives. They did not even spare education and constantly brought hatred, bias and discrimination in the educational policies especially against the religious minorities in Pakistan.

The Quaid -i- Azam Muhammad Ali Jinnah was much concerned about the education of Pakistani nation. In his message to the first Educational Conference in November 1947 he said, "If we are to make real, speedy and substantial progress, we must bring our educational policy and programme on the lines suited to the genius of our people, consonant with our history and culture and having regard to the modern conditions and vast developments that have taken place all over the world. The future of our state will and must accordingly depend upon the type of education we give to our children, and the way in which we bring them up as future citizens of Pakistan. We should try, by sound education, to instill into them up the high sense of honour, integrity, responsibility and selfless service to the nation. There is an immediate and urgent need for giving scientific

and technical education to our people in order to build up our future economic life and to see that our people take the science, commerce, trade and particularly well planned industries. We should not forget that we have to compete with the world which is moving very fast in this direction.”

Pakistan minorities Teachers’ Association wants such education policy which is formulated according to the message and vision of the Father of the Nation, the Quaid -i- Azam Muhammad Ali Jinnah.

There has been research on 52 textbooks in 7 different subjects. It is sorry to say that the purpose of the Curriculum Wing, Ministry of Education, Government of Pakistan is to convert books and readers to Islam.

An example is presented here from the book of Islamic Studies which is compulsory for the students of other faiths as well

CLASS 7

Code No Edition Impression

XLV/AL Ist 23rd

PUBLISHER: Punjab Textbook Board, Lahore

Page. 21 Line .14 “Write a letter to any of your non-Muslim friend, conveying him/her the message of Islam.”

Purpose of this white Paper is to struggle for the formulation of “National Education Policy” but not the “Islamic Education Policy”.

BACKGROUND

It has been observed that there is religious bias and discrimination against the religious minorities in the curriculum. It is obvious from the present National Education Policy 1998-2010 where in the aims and objectives of education and Islamic education it expresses, “Education and training should enable the citizens of Pakistan to lead their lives according to the teachings of Islam as laid down in the Qur'an and Sunnah and to educate and train them as a true practising Muslim. To evolve an integrated system of national education by bringing Deeni Madaris and modern schools closer to each stream in curriculum and the contents of education. Nazira Qur'an will be introduced as a compulsory component from grade I-VIII while at secondary level translation of the selected verses from the Holy Qur'an will be offered.”

A White Paper, December 2006 and A White Paper, Revised, February 2007 published by National Education Policy Review Team where a new name is given to ‘Islamic Education’ as ‘Religious Education’ but content is mostly the same .The purpose is to provide Islamic education to Muslim students and depriving the students of other faiths. There is propagation, disinformation and attacks on the faiths of other religions. Students of other faiths are openly invited to convert to Islam through textbooks. There is preaching of Islam in the subjects of social and physical sciences. Due to this, students of other faiths have to suffer and go through mental and physical persecution. There innocent minds are often confused when they are forcibly taught teachings of Islam which vary the teachings of their own faiths. Teaching and imposing another religion is the violation of fundamental Human Rights.

Curriculum Wing, Ministry of Education, government of Pakistan is held responsible which is spreading bias, hatred, disharmony and intolerance against other faiths. Pakistan is cultivating what has been sown by the Ministry of Education in the shape of violence

which is on its peak. It has not introduced a value based curriculum. There are partial, biased and narrow minded educationists and policy makers who are problem creators for the entire Pakistani society.

OUR VISION

Pakistan Minorities Teachers' Association has a dream that the religious minorities of Pakistan will one day live as a part of Pakistani nation where they will not be judged by their faiths but by the content of equality.

OBJECTIVES

- To struggle to safeguard the Rights of a child as mentioned in the Articles 20 and 22 of the Constitution of Pakistan 1973, Article 1 and 26 of the Universal Declaration of Human Rights , Article 18,26 and 27 of the United Nations International Covenant on Civil and Political Rights and Article 2 and 14 of the Convention on the Rights of the Child
- To struggle for the formulation of a value based and unbiased national curriculum.
- To struggle for the elimination of bias from the textbooks and educational institutions against the students of minorities.
- To struggle for the subject of 'Religion' for the students of other faiths as it is in the case of Islamic Studies (Compulsory) for Muslim students and students of other faiths have been deprived of their this fundamental Human Right.
- To promote socio-religious harmony, peace, tolerance and social justice.

CONSTITUTION OF PAKISTAN 1973, Article 20 and 22

20. Freedom to profess religion and to manage religious institutions.

Subject to law, public order and morality:-

- (a) every citizen shall have the right to profess, practice and propagate his religion; and
- (b) Every religious denomination and every sect thereof shall have the right to establish, maintain and manage its religious institutions.

22. Safeguards as to educational institutions in respect of religion, etc.

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

(2) In respect of any religious institution, there shall be no discrimination against any community in the granting of exemption or concession in relation to taxation.

(3) Subject to law:

(a) no religious community or denomination shall be prevented from providing religious instruction for pupils of that community or denomination in any educational institution maintained wholly by that community or denomination; and

(b) No citizen shall be denied admission to any educational institution receiving aid from public revenues on the ground only of race, religion, caste or place of birth.

(4) Nothing in this Article shall prevent any public authority from making provision for the advancement of any socially or educationally backward Class of citizens.

UNIVERSAL DECLARATION OF HUMAN RIGHTS

Article 1.

All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood

Article 26.

(1) Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit.

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

(3) Parents have a prior right to choose the kind of education that shall be given to their children.

The United Nations

INTERNATIONAL COVENANT ON CIVIL AND POLITICAL RIGHTS

Article 18

1. Everyone shall have the right to freedom of thought, conscience and religion. This right shall include freedom to have or to adopt a religion or belief of his choice, and freedom, either individually or in community with others and in public or private, to manifest his religion or belief in worship, observance, practice and teaching.

2. No one shall be subject to coercion which would impair his freedom to have or to adopt a religion or belief of his choice.

3. Freedom to manifest one's religion or beliefs may be subject only to such limitations as are prescribed by law and are necessary to protect public safety, order, health, or morals or the fundamental rights and freedoms of others.

4. The States Parties to the present Covenant undertake to have respect for the liberty of parents and, when applicable, legal guardians to ensure the religious and moral education of their children in conformity with their own convictions.

Article 26

All persons are equal before the law and are entitled without any discrimination to the equal protection of the law. In this respect, the law shall prohibit any discrimination and guarantee to all persons equal and effective protection against discrimination on any ground such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status.

Article 27

In those States in which ethnic, religious or linguistic minorities exist, persons belonging to such minorities shall not be denied the right, in community with the other members of their group, to enjoy their own culture, to profess and practice their own religion, or to use their own language.

CONVENTION ON THE RIGHTS OF THE CHILD

Article 2

2. States Parties shall take all appropriate measures to ensure that the child is protected against all forms of discrimination or punishment on the basis of the status, activities, expressed opinions, or beliefs of the child's parents, legal guardians, or family members.

Article 14

1. States Parties shall respect the right of the child to freedom of thought, conscience and religion.

EDUCATION IN PAKISTAN

A WHITE PAPER

DOCUMENT TO DEBATE AND FINALIZE THE NATIONAL EDUCATION POLICY

December 2006

PREPARED BY

JAVED HASAN ALY

NATIONAL EDUCATION POLICY REVIEW TEAM

Page 51-53

10 Islamic Education

As we have stated in earlier chapters, Islam is the ideological base of Pakistani society. Therefore, this ideology must determine the education policy as such and provide for options that will enable the Pakistani Muslim to develop himself or herself as a true Muslim, following the fundamentals of the religion and concerning himself or herself in a continuing application of true Islam to his or her life. The problem of Muslims in the last some centuries has been that we shied away from research based seeking of knowledge and divested ourselves of the spirit of enquiry that alone permits breaking of new grounds and reaching higher levels of enlightenment. We have to unburden ourselves of the weight of centuries of nostalgia, suffocating our capacities to find our way out from the darkness of ignorance. The level of research based- knowledge in the Muslim world got capped several hundreds years back. Now when the Muslims find themselves confronted with latest developments in the world outside Islam, we are forced to resort to medieval answers to modern problems. This is why the Muslim youth in Pakistan today is baffled and stunned and finds no alternative to fighting the ghosts of modern evils. He is more like medieval knights in shining armour, fighting windmills with their swords like Don Quixote. The spirit of Ijtihad having been lost due to lack of inquiry, the Pakistani youth is drowned in a sea of bigotry.

Islamic education must cater to the needs of the modern Muslim, interpreting the letter of the law without disturbing the spirit of the religion in the least, as a response to modern environmental pressure. Islamic education must produce Muslims who are pro-active thinkers and not reactive incrementalists, whose beliefs degenerate into dogma.

Islamic education must be compelled by individual and social needs, to produce a Muslim recognizable by his tolerance, by his commitment to social obligations and fit, willing and able to meet modern challenges with modern responses .There is nothing un-Islamic about modernism as a concept and there is not necessarily anything Islamic about

autocratically compelled interpretations of Islamic political thought, as demonstrated by the politics of knowledge in pre modern Islam.

The responsibility of the state is to provide its Muslims citizens with sufficient and satisfactory sensitization and awareness of knowledge of individual and social values as ordained in the Quran. Divisionary aberrations or sectarian differences should not be focus of attention in the education provided by the state. The higher purpose of education as such is to develop a tolerant and conflict free society in any case.

The importance of Madrassas as a supplement to state efforts in the field of education cannot be over-emphasized. What we need is not to deride the Madrassas, or require its so called mainstreaming, but to ensure that providers of religious education are converted to the cause of true Islam with a purpose to unite and purify people ,and not for the purpose of widening the gulf between various schools of religious thoughts and in producing an individual divorced from reality and living in a fantast world. Vast majority of the Madrassas are now incorporating subjects other than Islamic sciences also in their curricula and the equivalence granted to them for the purpose of the participation in economic activity should be in proportion to the level of such incorporations.

10.1 Policy Recommendations:

1. The quality and access of publicly funded schools should be raised to the level that there is no compulsion for parents and pupils to be driven to parallel streams of education; be in private tuition, English medium schools or Madrassahs.
2. Similarly individuals desiring to pursue higher education in Islamic sciences should be encouraged till such time these seminaries are providers of education and not as indoctrination grounds for any divisive or destructive activities.
3. Islamic education in public schools must be seriously overhauled, particularly in the manner that it is phased through the first 10 years of a child education.
4. Between classes 1 to V, it should be the purpose of education to inculcate in the Child the Muslim value system. This could be done through stories from Quran which can form part of lessons in language courses or separately at later stages .from Class-VI,more formal instructions to Islamic practices, which are common to all Muslim beliefs, should form the basis of the content in the courses of Islamic studies.
5. More learning Quranic verses by rote in themselves do not improve the moral or social attitudes of the individuals. Without undermining the need for learning some Quran by rote for the purpose of fulfilling ritualistic obligations, it must be recognized that the duty of society and state is to help the individual in acquiring the attitudes and views of life that the injunctions of Islam requires from all Muslims.
6. Courses should not emphasize on procedural details if they are known to be divisive in character. This function must be considered as obligation of the family.

EDUCATION IN PAKISTAN

REVISED WHITE PAPER

DOCUMENT TO DEBATE AND FINALIZE THE NATIONAL EDUCATION
POLICY

February 2007

PREPARED BY

10. Religious Education

Religious Education is an important part of any education system as it essentially sensitizes and nurtures in citizens a value system and also develops in the pupils a consciousness of their relationship with the Creator. It is principally the duty of the family to bring up its child with awareness of the religious injunctions which form his/her earliest environment. It is, therefore, primarily the duty of the parents to provide sufficient education in the child's religion to influence the receptive mind to the demands of that religion. The responsibility of the State is essentially to support the family in as far as religious education is concerned. But the State does not replace the family. We should be mindful of the experiences of totalitarian political dispensations in communist states where the State took over the entire ethical and moral upbringing of the child. The State can only add to the efforts of the family and the State's role in replacing family met with little success. Therefore, efforts by the State in providing religious education directly should be mindful of the family's obligations and privileges in this regard. It should be the function of the State to help the family as far as possible without replacing the family itself. The State should ensure that publicly provided religious education should not be divisive in implications and should lead to cohesion amongst all peoples. Religious education should be so formulated that it nurtures a respect and tolerance for all faiths/denominations.

Religious Education should be easily available to the citizens and there should be no compulsion for believers in one faith to pursue religious education of another one. Therefore, civil society organizations like Madrassahs should be facilitated and encouraged to provide prejudice-free religious education to their followers. There should be no compulsion for minorities to pursue Islamic studies in all schools at any levels. This right is also provided by the Constitution of the Islamic Republic of Pakistan which guarantees freedom of practice of any faith without coercion from any quarter. As stated earlier, Islamic ideology must determine the education policy as such and provide for options that will enable the Pakistani Muslim to develop himself or herself as a true Muslim, following the fundamentals of the religion and concerning himself or herself in a continuing application of true Islam to his or her life. The problem of Muslims in the last some centuries has been that we shied away from research-based seeking of knowledge and divested ourselves of the spirit of enquiry that alone permits breaking of new grounds and reaching higher levels of enlightenment. We have to unburden ourselves of the weight of centuries of nostalgia, suffocating our capacities to find our way out from the darkness of ignorance. The level of research-based knowledge in the Muslim world got capped several hundreds years back. Now when the Muslims find themselves confronted with latest developments in the world outside Islam, we are forced to resort to medieval answers to modern problems. This is why the Muslim youths in Pakistan today is baffled and stunned and finds no alternative to fighting the ghosts of modern evils. They are more like medieval knights in shining armour, fighting windmills with their swords like Don Quixote. The spirit of Ijtihad having been lost due to lack of enquiry, the Pakistani Muslim is drowned in a sea of bigotry.

Islamic education must cater to the needs of the modern Muslim, interpreting the letter of the law without disturbing the spirit of the religion in the least, as a response to modern environmental pressure. Islamic education must produce Muslims who are pro-active thinkers and not reactive incrementalists, whose beliefs degenerate into dogma.

Islamic education must be compelled by individual and social needs, to produce a Muslim recognizable by his/her tolerance, by his/her commitment to social obligations and fit, willing and able to meet modern challenges with modern responses. There is nothing un-Islamic about modernism as a concept and there is not necessarily anything Islamic about autocratically compelled interpretations of Islamic political thought, as demonstrated by the politics of knowledge in pre modern Islam.

The responsibility of the State is to provide its Muslim citizens with sufficient and satisfactory sensitization and awareness of knowledge of individual and social values as ordained in the Quran. Divisionary aberrations or sectarian differences should not be the focus of attention in the education provided by the State. The higher purpose of education as such is to develop a tolerant and conflict free society in any case.

The importance of Madrassahs as a supplement to State efforts in the field of education cannot be over-emphasized. What we need is not to deride the Madrassahs, or require its so called mainstreaming, but to ensure that providers of religious education are converted to the cause of true Islam with a purpose to unite and purify people, and not for the purpose of widening the gulf between various schools of religious thoughts and in producing an individual divorced from reality and living in a fantasy world. The vast majority of Madrassahs are now incorporating subjects other than Islamic sciences also in their curricula and the equivalence granted to them for the purposes of participation in economic activity should be in proportion to the level of such incorporations.

Like the Madrassahs, schools for religious education of any faith, should not be handicapped by any prejudice or fear.

10.1 Policy Recommendations

1 The quality and access of publicly funded schools should be raised to the level that there is no compulsion for parents and pupils to be driven to parallel streams of education; be it private tuition, English medium schools or Madrassahs.

2 Similarly individuals desiring to pursue higher education in Islamic Studies should be encouraged till such time that these seminaries are providers of education and not as indoctrination grounds for any divisive or destructive activities.

3 Islamic education in public schools must be seriously overhauled, particularly in the manner that it is phased through the first 10 years of a child's education.

4 Between Classes I to V, it should be the purpose of education to inculcate in the Muslim child the Muslim value system. This could be done through stories from Quran. From class-VI, more formal instructions in Islamic practices, which are common to all Muslim beliefs, should form the basis of the content in the courses of Islamic Studies. For Non-Muslims courses in values/morals drawn from recognized sources should substitute Islamic Studies.

5 Learning Quranic verses by rote in themselves do not improve the moral or social attitude of the individuals. Without undermining the need for learning some Quran by rote by Muslims for the purpose of fulfilling ritualistic obligations, it must be recognized that the duty of society and State is to help the individual in acquiring the attitudes and views of life that the injunctions of Islam require from all Muslim.

6 Courses should not emphasize on procedural details if they are known to be divisive in character. This function must be considered an obligation of the family.

7 Courses in religious education should specifically inculcate in the pupils respect and tolerance for all faiths.

RESERVATIONS

1. There is Islamization of textbooks as Islamic prayer is written almost on each and every textbook while these books are for all the students regardless of any creed.
2. There is biased message of the President of Pakistan in the textbooks .He has invited the attention of only Muslim students to acquire knowledge as he says, “The progress and development of a country depends on the quality of education of its people. It is a historical fact that the Muslims ruled the world for hundred of years on the basis of the knowledge acquired by their intellectuals, philosophers and scientists .The books written by them were of such a high standard that they served as reference books in the western universities for centuries. As long as the Muslims acted upon the Hadith,"to acquire knowledge is the duty of each Muslim male and female”. they ruled the world”. Reference English Step 5, Code No. XLIV/AD, Edition Ist, Impression 19th.This message is on each and every textbook.
3. The Chairman Punjab Textbook Board, Lahore says in his biased appeal, “Punjab Textbook Board is your own organization and has the mandate of providing high quality but less expensive books, with the approval of Federal Ministry of Education, Government of Pakistan in accordance with national curricula. These books project Islamic values, defend ideological boundaries of the country and help acquaintance with other fields of life”. Reference. English Step 5, Code No. XLIV/AD, Edition Ist, Impression 19th. This appeal is published on each and every book published by the Textbook Board, Lahore.
4. Curriculum in Pakistan has promoted bias, hatred, prejudice, discrimination, disharmony and intolerance against the other faiths except Islam. There is bias against the other faiths in the textbooks, electronic and print media. Culture of intolerance is on its peak and the Ministry of Education is held responsible for this all. There is so much bias that incidents like Shanti Nagar, Sangla Hill, Bahawalpur, Texila, Toba Tek Singh, Islamabad, Sukkar ,Multan, Lahore, Faisalabad, Peshawar and Charsada etc take place where churches, Holy Bibles and houses are turned to ash with dynamites. Religious Minorities are segregated and treated as untouchables. They are harassed, threatened, kidnapped, fake cases are registered against them and sometimes they are put to death illegally. It seems the main objective of education in Pakistan is only to preach Islam.
5. The attitude of the academic staff is mostly biased against the students and employees of other faiths.
6. Individuals and groups of academic staff and students not only preach to the students and employees of other faiths to convert them to Islam as their religious obligation to invite the followers of other faiths to Islam. And if one doesn't convert to Islam then is harassed and threatened. The tool of Section 295 C of Pakistan Penal Code is misused against such a person which is as under “Use of derogatory remarks, etc., in respect of the Holy Prophet: whoever by words, either spoken or written, or by visible representations, or by any imputation, innuendo, or insinuation, directly or indirectly, defiles the sacred

name of the Holy Prophet (peace be upon him), shall be punished with death, or imprisonment for life, and shall also be liable to fine.” Many innocent followers of other faiths have been martyred. A large number is behind the bars and some had to flee.

Reference No.1. Mr. Naimat Ahmer, a school headmaster was martyred. Reference No.2 Sattar Masih and Reference No 3 is Catharine Gulzar, a school teacher.

7. There is preaching of Islam in almost all the subjects. Dignity of Islam and Muslim heroes is expressed in the lessons while there is negation, degradation and attacks on the other faiths and the heroes of those faiths. Sometimes derogatory language is used against other faiths in the textbooks.

8. Students of other faiths have been so much brain washed that they fear to appear in the subject of Ethics or Civics due to bias against them by the Muslim examiners. That is why they give priority to appear in the subject of Islamic Studies and have to hide their faith/s.

9. There is biased and intolerant material against the other faiths in the subject of Islamic Studies. Muslim students are provoked against the other faiths. Such words and terms are used that create disharmony among human beings. The antonym of ‘Muslim’ is ‘Kafir’ (non-believer). Textbooks are playing the role of clerics and are busy in preaching Islam to non-Muslims by all means. This can be simply observed from the following statement which is taken from the book of Islamic Studies, Grade 7, page 29 and line 12, “Write a letter to any of your non-Muslim friend conveying him/her the invitation of Islam.”

10. There is the use of Islamic terms in the subjects of Social Sciences and languages .There are lessons of Arabic and Islamic teachings in the subjects of Urdu language especially and students belonging to other faiths are forced to study them.

11. There is use of pronouns like I, we, our and us in the textbooks considering in mind that all the students belong to one and only religion which is Islam.

Ref No. 1 “1- I likeMecca.....” P. 27 L. 14, CLASS 4,

Date of Printing

January 2005, PUBLISHER: Punjab Textbook Board, Lahore

Note: Mecca is a sacred place for Muslims.

Ref. 2 “It is for man to choose the right path. It leads us to Allah. In our daily prayers, five times a day, we the Muslims, pray to Allah to show us the right path.” ENGLISH STEP 9, PUBLISHER: Punjab Textbook Board, Lahore

Code No Edition Impression

XLV/AL 2nd 8th

12. Subject of Islamic Studies is taught even in the Social Sciences as well, while students belonging to other faiths are deliberately kept unaware of their faiths. Students of one faith are taught religion while the others are deprived of it. They will be taught the subject of Ethics according to the New Scheme of Studies when it is implemented.

Teaching the subject of Ethics to the students of other faiths is to keep them in inferiority complex. This clearly indicates as if there is no ethics in other faiths. This dual standard is the violation of Human Rights. It is the responsibility of the state to make arrangements for the subject of religion according to one’s faith as it is in the case of Muslim students.

13. Students of other faiths other than Islam have to face biased and discriminatory attitude of the teachers in the practical of Home Economics. Muslim teachers mostly do not taste the cooking of these students and menial establishment is asked to taste their cooking and to report the teacher/s

14. There is discrimination with the students of the other faiths in the assembly in the public educational institutions. There is recitation from the Quran, Naat (a poem in Praise of Prophet Muhammad (PBUH) and sermon delivered from the teachings of Islam. Students of other faiths are forced to attend the assembly that is held for the Muslim students.

15. Students and teachers of other faiths face problem to pronounce or write the exact names of Islamic terms which are mostly in Arabic. There is sometimes hard time for them and Section 295 C of Pakistan Penal Code can be applied against them and they can be put to death either by the court or hardliners. There is no need of any proof for this allegation.

16. Students of other faiths are deliberately ignored in the classes. They are treated as untouchables and are segregated. They cannot use utensils in which Muslim students eat or drink. There is inhuman treatment with them. They are called as “Choorā” (Untouchable).

17. There is discrimination of 20 marks with the students of other faiths in NAZRA (reciting the Quran by heart). This discrimination entirely goes against the students of other faiths in Pakistan and it becomes very difficult for them to get admission in higher education.

18. People of other faiths sometimes have degree in Islamic Studies but are not allowed to teach this subject being non- Muslims. Reference, Cecelia Arseen who has Master Degree in Islamic Studies but being a non-Muslim was refused the job to teach in the relevant subject.

19. Public and private educational institutions are a source of preaching Islam as verses of Quran, quotations of Muslim scholars and general knowledge about Islam is displayed but nothing is mentioned about the other faiths. Students of other faiths are in inferiority complex due to this as public institutions are asset of all but not of a single sect or religion.

RECOMMENDATIONS

1. Curriculum must be value based.
2. The Message of the President of Pakistan General Pervez Musharraf and appeal of the Chairman, Punjab Textbook Board, Lahore must be deleted or thoroughly revised. Purpose of the textbooks must be to create the atmosphere of social and interfaith harmony among the students of all faiths and races.
3. Biased material against the other faiths in the textbooks must be removed. There should be such a material that may bring harmony, tolerance, acceptance and universal brotherhood.
4. Pronouns like ‘I, we, us and our’ must be used only in the subject of Religion when using in the sense of religion. These pronouns must invite the attention of Muslims students only.
5. Teachings of other faiths must not be discussed in any form because it is highly sensitive issue as in the case of Islam. The followers of other faiths cannot even defend their faiths due to the discriminatory laws such as Section 295 B and C of Pakistan Penal Code. Negation of other faiths in the textbooks must be abolished because educationists from the other faiths are deliberately kept aside. There is disinformation and propagation

against the other faiths by such biased Muslim educationists who are unluckily the authors of the textbooks. Curriculum Wing (Ministry of Education) is held responsible for this all because textbooks are written under the instructions of this wing.

6. Teachings and preaching of Islam, Islamic heroes and Islamic ways of life must be only for the Muslim students in the subject of Islamic Studies.
7. The subject of 'Religion' should be compulsory for the students of all faiths as it is in the case of Muslim students or it should be abolished altogether. There should be proper arrangement of the academic staff and subject of 'Religion' instead of 'Ethics' for the students of other faiths. Recruitment of the academic staff must be from the religious minorities.
8. Paper/s in the subject/s of 'Ethics' and 'Civics' for the students of other faiths must be set and examined by the academic staff of those faiths on all levels. So that there may not be bias and discrimination with the students.
9. Academic staff and students of Muslim faith must be refrained to invite the people and students of other faiths to convert to Islam. There should be religious freedom to all people at all levels.
10. There must be lectures on human values, interfaith and social harmony in the assembly as students of all faiths attend it.
11. If it is very necessary then verses of the Holy Scriptures of all the religions that exist in Pakistan and the quotations of scholars belonging to all faiths must be displayed.
12. Degradation, propagation, derogatory language and false stories about the other faiths must be removed from the textbooks. As they are written with biased approach and if it is very necessary then they must be written by the educationists and religious scholars of other faiths.
13. There must be lessons on harmony, peace, tolerance, human rights and interfaith harmony in the curriculum.
14. There must be teachings on ethics in the assembly regardless of any religion, sect or creed.
15. Students and people of other faiths must be respected as human beings. This can be only possible when textbooks will be published without any bias or discrimination.
16. All of the nationalized Missionary schools and colleges be denationalized which were nationalized in 1972 .This was a deliberate conspiracy to deprive religious minorities and especially Christians to receive education.
17. 20 extra marks of Nazra (reciting the Quran by heart) must be withdrawn at all levels because these discriminatory marks are a grave hurdle for the students of other faiths to get admission for higher education.
18. Students of other faiths must be banned to choose the subjects of Islamic Studies and Arabic in any grade because they are unable to get employment just because of the difference of faith. Secondly, when there is not broad mindedness in the Muslim students to learn about the other faiths written by the followers of those faiths then innocent minds of the students of other faiths must not be preached and taught Islam forcibly through the textbooks. Arabic is taught as a religious language of Muslims. So, appropriate arrangements must be made for Hebrew, Hindi, Gurmukhi and Persian, so that students of other faiths may also come to know their Holy Scriptures in a better way.
19. It has been observed that in the admission forms there is a column of religion in which it is written Muslim/ non-Muslim. There must be the names of all religions that

exist in Pakistan or simply a column where one can write one's religion in the column because non-Muslim is not a religion in any sense or this column should be deleted from the admission form.

20. Role of the followers of other faiths in the creation and construction of Pakistan should be expressed as is in the case of Muslims. They are the heroes of the nation but have been deliberately ignored on the basis of religion. There is the atmosphere of intolerance and the followers of other faiths are hardly accepted. There are examples of many heroes in all fields who have played their role and even gave their lives for their nation.

21. The term of "Masih", "Masihi" or "Masihiat" should be used in all written or spoken forms instead of "Esa", "Esai" or "Esayat" for Jesus Christ, Christian/s or Christianity.

22. Instead of writing "Hazrat Esa ki Viladat sey teen chaar so saal pehley" (Three or four hundred years before the birth of Esa) (Jesus Christ). This can be written in a very simple form "Qabal az Masih" (before Christ) as it was a few decades before.

23. Instead of writing "Easvi" in the Gregorian calendar. There should be "Masih". If there is written "Qabal az Masih" (Before Christ- BC) then why not "Masih" (Christ) after his advent.

A glimpse of research on 52 textbooks with a few references is presented here.

Note:-

(a) All textbooks are in Urdu language except English.

(b) 'P' stands for page

(c) 'L' for line.

(d) 'Naat' is a poem written in praise of Prophet Muhammad of Islam

CIVICS

CLASS (11-12)

CLASS 11

Date of Printing Edition Impression

January 2006 Ist Ist

PUBLISHER: Punjab Textbook Board, Lahore

Total Topics: 9

Topics on Islam, Islamic Heroes and Islamic terms: 7

P. 69 L .17 "5- Negation of Theocracy

There is no place of Theocracy in Islam. There was a time when there was sovereignty of priests in many European countries. There is no concept of theocracy in Islam."

Note:- There is Theocracy in most of the Muslim countries as Islam is a state religion.

CLASS 12

Date of Printing Experimental Edition Impression

June 2005 Ist 12th

PUBLISHER: Punjab Textbook Board, Lahore

Total Topics: 10

Topics on Islam, Islamic Heroes and terms: 9

P. 12 L .17 “So to stop the attacks of the Christian Missionaries. Sir Syed saved many children becoming Christians by establishing orphan houses. Sir Syed had seen that time when orphans had been sent to Christian institutions at the time of famine in 1837.”

CLASS 12

Code No Experimental Edition Impression

XLIV/AL Ist Ist

PUBLISHER: Punjab Textbook Board, Lahore

Total Topics: 6

Topics on Islam, Islamic Heroes and terms: 5

P 98 L 7 “Which is the sole foundation of Pakistani nationality?”

(a) Islam (b) Unity and cooperation (c) Language (d) Territory

Note: - Answer is (Islam)

BASIC CIVICS (COMPULSORY)

FOR INTERMEDIATE CLASSES

(For non- Muslim students)

CLASS 11-12

First Impression

December 1984

PUBLISHER: Amin Book Depot, Urdu Bazaar, Lahore

Total Topics: 5

Topics on Islam, Islamic Heroes and terms: 4

P. 38 L. 1 “Many good girls are deprived of getting married. We have derived this un-Islamic ritual from Hindus.”

ENGLISH

STEP (1-10)

Intermediate (XI-XII)

STEP I

Date of Printing Edition Impression

April 2005 Ist 2nd

PUBLISHER: Punjab Textbook Board, Lahore

There is biased message of the President of Pakistan, General Pervez Musharraf and the appeal by the Chairman Punjab Textbook Board, Lahore.

There is an error where it is written 2st instead of 1st under the edition.

STEP 2

Code No Edition Impression

XLV/AL 2nd 2nd
PUBLISHER: Punjab Textbook Board, Lahore
P. 33 L .2 “She is a Muslim girl.”

STEP 3

Code No Edition Impression

XLV/AL Ist 5th

PUBLISHER: Punjab Textbook Board, Lahore

P. 27 L. 17 “Date is an Arabian fruit. Muslims eat it in the holy month of Ramzaan specially.”

STEP 4

Date of Printing

January 2005

PUBLISHER: Punjab Textbook Board, Lahore

P. 27 L. 14 “I- I likeMecca.....”

Note: - Mecca is a sacred place for Muslims.

STEP 5

Code No Edition Impression

XLIV/AD Ist 19th

PUBLISHER: Punjab Textbook Board, Lahore

There is biased message of the President of Pakistan, General Pervez Musharraf and the appeal of the Chairman Punjab Textbook Board, Lahore.

STEP 6

Date of Printing

January 2005

PUBLISHER: Punjab Textbook Board, Lahore

Total Topics: 17

Topics on Islam, Islamic Heroes and Islamic terms: 7

P. 3 L .9 “In mosque we forget the worries of the world.”

STEP 7

Date of Printing

January 2005

PUBLISHER: Punjab Textbook Board, Lahore

Total Topics: 17

Topics on Islam, Islamic Heroes and Islamic terms: 7

P. 22. L 28 “But we, as Muslims, should keep every corner in our houses, streets and neighbourhood clean and tidy.”

ENGLISH 8

Date of Printing

January 2006

PUBLISHER: Punjab Textbook Board, Lahore

P. 21 L. 9 “We, as Muslims should follow the noble example of the tolerance of our Holy Prophet (Peace be upon Him).

CLASS 9

Code No Edition Impression

XLV/AL 2nd 8th

PUBLISHER: Punjab Textbook Board, Lahore

Total Topics: 22

Topics on Islam, Islamic Heroes and Islamic terms: 6

P. 46 L. 21 “It is for man to choose the right path. It leads us to Allah. In our daily prayers, five times a day, we the Muslims, pray to Allah to show us the right path.”

CLASS 10

Code No Edition Impression

XLV/AL 1st 7th

PUBLISHER: Punjab Textbook Board, Lahore

Total Topics: 21

Topics on Islam, Islamic Heroes and Islamic terms: 9

P. 4 L. 6 “Which is the best book to read and teach?”

Note: The answer of this question is the ‘Holy Quran.’

INTERMEDIATE

English

Book 1

Year Edition

2005 1st

PUBLISHER: Punjab Textbook Board, Lahore

Total Topics: 15

Corrections and Recommendations: 34

INTERMEDIATE

English

Book- II

Code No Edition Impression

XLIV/AL 1st 24th

PUBLISHER: Punjab Textbook Board, Lahore

Total Topics: 15

Reference: Islamic Prayers is on the top of very first page

INTERMEDIATE

English

Book 3

Date of Printing Edition Impression

SEP.2005 1st 2nd

PUBLISHER: Punjab Textbook Board, Lahore
Total Topics: Part-I (PLAYS) 3 Part-II-(POEMS) 20
Corrections and Recommendations: 18

ETHICS

CLASS 9 and 11

(For non-Muslim students)

CLASS 9

Date of Impression Edition Impression

June 2002 Ist Ist

PUBLISHER: Punjab Textbook Board, Lahore

Note: This book is for the students of Religious Minorities of Pakistan. There are biographies of the founders of different religions and teachings, according to Professor Muhammad Qasim Mazhar, Deputy Educational Advisor, Ministry of Education Islamabad. Biography of Jesus Christ and teachings of Christianity are not part of this book. According to him following are the founders of popular religions in the world.

Lessons from 21 to 26 consist on the biographies of the following founders.

Lesson 21 Page 67 Hazrat Muhammad (PBUH)

Lesson 22 Page 71 Hazrat Musa (Moses)

Lesson 23 Page 74 Gotam Bodh

Lesson 24 Page 79 Zartashat

Lesson 25 Page 82 Shri Krishin Ji

Lesson 26 Page 87 Guru Nanik

Please keep in mind that Christianity is the largest religion in the world and the largest religious minority in Pakistan. More than 80 % of Christians live in Punjab but the Founder of Christianity 'Jesus Christ' and His teachings have not been included in this book deliberately. Pakistan Minorities Teachers' Association is unable to understand why so much fear from Christianity?

CLASS 11

Month & Year of Impression

July 1999

PUBLISHER: Sindh Textbook Board, Jam Shoroo

P. 54 L. 4 "In Hebrew Jacob's name is Israel which means Man of Allah."

Note: Israel is the title, means 'A Selected Prince'.

ISLAMIC STUDIES (Compulsory)

CLASS (1-12)

CLASS 1

Date of Printing Edition

April Ist

PUBLISHER: West Pakistan Textbook Depot, Lahore

P. 8 L. 7 “Children! Say the Kalma from the heart and learn by heart.”

CLASS 2

Date of Printing Edition

April Ist

PUBLISHER: West Pakistan Textbook Depot, Lahore

P. 3 L. 2 “Dear children! We are Muslims. There are Millions of thanks to Allah that he created us as Muslims. Allah also likes the religion of Islam.”

P. 5 L. 4 “Kalma is recited to a non-Muslim to convert to Islam.”

CLASS 3

Date of Printing Edition

April Ist

PUBLISHER: West Pakistan Textbook Depot, Lahore

P 3 L 2 “Millions of thanks to Allah that we were born in the house of Muslims. We should remember and to act what is read about Islam. Islam is the only favourite religion of Allah.”

CLASS 4

Edition

January 2005

PUBLISHER: Punjab Textbook Board, Lahore

P. 8 L. 3 “We are Muslims. Islam is our religion. This is a true religion and it tells us all good things of the world and hereafter.”

P. 9 L .1 “Dear children! Being Muslims we should be thankful to Allah. Being Muslims it is our obligation to abide Islamic teachings.”

CLASS 5

Code No Edition Impression

XLIV/AL Ist 5th

PUBLISHER: Punjab Textbook Board, Lahore

P. 18 L. 4 “Followers of other religions are often busy in garrulous manners on their festivals. They do not express their relation or devotion with Allah. On the contrary, on one hand these two festivals of Islam provide an opportunity of entertainment and joy to Muslims and on the other hand they become a source to meet one another and to help the needy. Besides this they are a source to have a strong contact and relationship with Allah. That is why Muslims specially arrange for prayer on the day of festival.”

P. 20 L. 3 “How do the followers of common religions celebrate their festivals?”

CLASS 6

Code No Edition Impression

XLIV/AL Ist 7th

PUBLISHER: Punjab Textbook Board, Lahore

P. 43 L. 3 “Our dear country Pakistan came into existence in the name of Islam. According to the Quaid-i-Azam, Pakistan is fort of Islam. It is also jihad to sacrifice for its safety and progress. It is a religious obligation of every Pakistani to take part in it.”

CLASS 7

Code No Edition Impression

XLV/AL Ist 23rd

PUBLISHER: Punjab Textbook Board, Lahore

P. 21 L .14 “Write a letter to any of your non-Muslim friend, conveying him/her the message of Islam.”

CLASS 8

Date of Edition Edition Impression

February 2005 Ist 19th

PUBLISHER: Punjab Textbook Board, Lahore

P. 59 L. 7 “Honesty in the business is merely a policy of non-Muslims while it is a problem of our faith.”

CLASS 9-10

Code No Edition Impression

XLV/AL 2nd 14th

PUBLISHER: Punjab Textbook Board, Lahore

P. 96 L .12 “Allah sent Prophets on the followers of the previous religious sects. And there was revelation of His Books on many of them. But the teaching of those Prophets and the Books revealed on them are not safe in original form.”

CLASS 11

Code No Edition Impression

XLIV/AL 2nd 16th

PUBLISHER: Punjab Textbook Board, Lahore

P 29 L 18 “Some previous Books of revelation consist of such discourses which are not only against reality but in many Books there are very much indecent and immoral discourses. (It is evident that these are fake discourses which someone has added himself).”

PAKISTAN STUDIES

CLASS (IX-XII)

CLASS 9-10

Code No Edition Impression

XLIV/AD 5th 5th

PUBLISHER: Punjab Textbook Board, Lahore

Total Topics: 10

Topics on Islam, Islamic Heroes and Islamic terms: 9

P. 7 L .10 “Pakistan came into existence on the very same day when the first Hindu was converted to Islam.”

P. 104 L. 2 “Eid-ul-Fitr and Eid –ul-Azha are our two religious festivals.”

Note:- These are Muslim religious festivals.

CLASS 12

Date of Printing Edition Impression

February 2006 5th 2nd

PUBLISHER: Punjab Textbook Board, Lahore

Total Topics: 10

Topics on Islam, Islamic Heroes and Islamic terms: 9

P .244 L. 2 “Which Islamic festivals are celebrated in Pakistan?”

SOCIAL STUDIES

CLASS (1-8)

CLASS 1

Date of Printing Edition

10 March 1st

PUBLISHER: West Pakistan Textbook Depot, Lahore

P .2 L. 8 “We say our prayer by facing west.”

CLASS 2

Date of Printing Edition

April 1st

PUBLISHER: West Pakistan Textbook Depot, Lahore

P.4 L. 2 “Mosque is the house of Allah. Muslims gather here five times a day to say prayer. This is a place of Allah to pray. Jamaah mosque is the one where Friday prayer is said. One should go to mosque neat and wearing clean clothes. There are mosques in every city and village but Faisal Mosque in Islamabad is the biggest where hundreds of thousands people can say their prayer at a time.”

CLASS 3

PUBLISHER: West Pakistan Textbook Depot, Lahore

Topics on Islam, Islamic Heroes and Islamic terms: 7

P. 29 L .13 “Jesus Christ was very popular among people. Due to his kindness and truth, king was afraid of to see his popularity and felt that he may not occupy his government one day. So, the king wanted to kill Him by sending soldiers but God ascended Him.”

CLASS 4

Code No Edition

XLIV/AL 1st

PUBLISHER: Punjab Textbook Board, Lahore

Total Topics: 21

Topics on Islam, Islamic Heroes and Islamic terms: 6

P 108 L 2 “You know that Islam is our religion. Islam teaches us such teachings that increase love among human beings. Islam orders us to serve people .Islam teaches us to sacrifice for others. These all good things have been told by our dear Messenger Muhammad (PBUH).”

CLASS 5

Code No Edition Impression

XLIV/AL 2nd 13th

PUBLISHER: Punjab Textbook Board, Lahore

Total Topics: 23

Topics on Islam, Islamic Heroes and Islamic terms: 12

P. 118 L. 17 “The Hindus in Sindh were converting to Islam to see the good behaviour of Muslims.”

CLASS 6

Code No Edition Impression

XLV/AL Ist 9th

PUBLISHER: Punjab Textbook Board, Lahore

Total Topics: 7

Topics on Islam, Islamic Heroes and Islamic terms: 4

P.82 L. 22 “Students! Discuss the importance of Islam in the presence of teacher.”

P. 94 L .8 “Hindus laid the foundation of Congress.”

Note: Foundation of All India Congress was laid by a British Mr. A. O. Hume but this is written here just to promote hatred, violence and bias against Hindus living in Pakistan.

CLASS 7

Code No Edition Impression

XLV/AL Ist 34th

PUBLISHER: Punjab Textbook Board, Lahore

Total Topics: 10

Topics on Islam, Islamic Heroes and Islamic terms: 10

P. 78 L. 8 “This is our personal, social and Islamic obligation to lead life in a clean manner and environment.”

CLASS 8

Date of Printing

January 2006

PUBLISHER: Punjab Textbook Board, Lahore

P. 126 L. 12 “Different non-Muslim nations in the world have been opponent of the Muslims, and have often been cooperating to harm Muslims.”

URDU

Class (1-12)

CLASS 1

Date of Printing Edition Impression

January 2005 Ist 2nd

PUBLISHER: Punjab Textbook Board, Lahore

Total Topics: 18

Topics on Islam, Islamic Heroes and Islamic terms: 11

P. 3 L. 20 “Memorize the context of Kalma Tayyaba and Darood Sharif with Urdu translation to the students.”

P. 8 L. 16 “Memorize Azan (call) to children.”

P. 8 L. 18 “Teach children how to say pray.”

Note: It is taught in the Islamic way.

P. 34 L. 4 “Grandmother teaches us Quran.”

CLASS 2

Date of Printing

January 2005

PUBLISHER: Punjab Textbook Board, Lahore

Total Topics: 39

Topics on Islam, Islamic Heroes and Islamic terms: 28

P. 4 L. 15 “Formulate two teams in the class, each team asking questions about our dear Prophet (PBUH).”

P. 32 L. 6 “Allah has addressed the Muslims, Men of Allah! Be brothers among yourselves. We all Muslims are brothers to one another.”

P. 93 L. 2 “Muslim children glorify Allah.”

CLASS 3

Code No Edition Impression

XLV/Al Ist 4th

PUBLISHER: Punjab Textbook Board, Lahore

Total Topics: 43

Topics on Islam, Islamic Heroes and Islamic terms: 17

P. 5 L. 13 “Activity No 2. Paste the pictures of Bait Allah, Masjid -i- Nabvi and some other popular mosques of Pakistan and write names.”

P. 15 L. 8 “Islam orders us to find out the middle way in every work.”

P. 26 L. 8 “Write antonym of these words enemy, Muslim.....”

Note: antonym of ‘Muslim’ is ‘Kafir’ (non-believer)

P. 44 L. 6 “To which direction do we say our prayer?”

P. 69 L. 11 “Start your every morning reciting the Holy Quran and have uncountable reward.”

CLASS 4

Date of Printing Edition Impression

January 2005 3rd 21

PUBLISHER: Punjab Textbook Board, Lahore

Total Topics: 45

Topics on Islam, Islamic Heroes and Islamic terms: 19

P. 22 L. 15 “2. Write any of your favourite naat in your note book taken from any book or magazine.”

P. 60 L. 15 “And now, no other religion is popular in the eyes of Allah. Whole humanity is destitute to follow the path of Prophet Muhammad (PBUH) and the teachings of Holy Quran for the welfare of religious and worldly affairs.”

P. 93 L .7 “Understand well the meanings of these.
2. Your law and constitution is Quran.”

CLASS 5

Code No Edition Impression

XLV/Al Experimental Ist

PUBLISHER: Punjab Textbook Board, Lahore

Total Topics: 34

Topics on Islam, Islamic Heroes and Islamic terms: 20

P .7 L. 11 “Read this naat in the form of course after memorizing it.”

P. 70 L. 14 “How did the women show their bravery when Muslim women were prisoners of war in a war against Christians?”

P. 72 L. 3 “As result a big number of the inhabitants of India converted to Islam.”

CLASS 6

Date of Printing Edition Impression

February 2005 2nd 3rd

PUBLISHER: Punjab Textbook Board, Lahore

Total Topics: 47

Topics on Islam, Islamic Heroes and Islamic terms: 29

P. 35 L .19 “Sultan got back mosques from the occupation of the Christians and gave to Muslims, while Christians had changed the shapes of Al Aqsa and other mosques.

Christians have always harmed Muslims and have even killed them. They occupied the territories of Muslims. They bitterly looted and ill-treated with the prisoners.”

CLASS 7

Code No Edition Impression

XLV/AL Ist 6th

PUBLISHER: Punjab Textbook Board, Lahore

Total Topics: 38

Topics on Islam, Islamic Heroes and Islamic terms: 28

P. 28 L .17 “Our religion also teaches us discipline.”

P.58.L.14 “Teacher! Introduce the introduction of Surah Al-Fateh to the children and make them listen the translation of the verses.”

CLASS 8

Code No Edition Impression

XLIV/AL Ist 23rd

PUBLISHER: Punjab Textbook Board, Lahore

Total Topics: 45

Topics on Islam, Islamic Heroes and Islamic terms: 31

P.7 L. 6 “As a Muslim it is obligation of us all to act upon the life of Prophet Muhammad (PBUH).Try to adopt the morals of Prophet Muhammad (PBUH). Our worldly and hereafter success lies only in it.”

P. 21 L. 13 “3. Read your favourite naat in the school assembly.”

P. 27 L. 5 “How has Islam taught us the lesson of human equality?”

P. 123 L .10 “The one who finished the rites of ignorance
The one to demolish the foundation of priesthood”

Note – This is the couplet of a naat.

P .128 L .18 “Every person should abstain drugs but Muslims should be especially away from this sin.”

P .152 L. 19 “According to him (Maulana Ashraf Ali Thanvi) Hindus can never be sympathetic and well wishers of Muslims whether there may be the Day of Judgment. They are more enemies of Muslims and Islam than that of British.”

P. 215 L. 12 “We the Muslims are the successor of the teachings of Prophet Muhammad (PBUH). Now it is our responsibility to introduce the whole world about your sacred personality and kindness.”

CLASS 9

Code No Edition Impression

XLIV/AL 2nd 7th

PUBLISHER: Punjab Textbook Board, Lahore

A) Total Topics of Prose: 15

Topics on Islam, Islamic Heroes and Islamic terms: 4

B) Total Topics of Verse: 9

Topics on Islam, Islamic Heroes and terms: 3

P. 50 L. 23 “For the future of man the conditions for which I am expressing are men of east and west admit that there is God and His Prophet Muhammad (PBUH) is true.”

P. 110 L .2 “Find out such incidents from the history of Islam which may promote courage in the Muslim women.”

CLASS 10

Code No Edition Impression

XLV/AD 2nd 3rd

PUBLISHER: Punjab Textbook Board, Lahore

A) Total topics of Prose: 17

Topics on Islam, Islamic Heroes and terms: 7

B) Total topics of Verse: 8

Topics on Islam, Islamic Heroes and Islamic terms: 6

P. 10 L. 8 “We should not take any such step for which we shall have to be shameful before God and his messenger Muhammad (PBUH).”

CLASS 11

Code No Experimental Edition Impression

XLIV/AL 1st 5th

PUBLISHER: Punjab Textbook Board, Lahore

A) Total Topics of Prose: 14

Topics on Islam, Islamic Heroes and terms: 4

B) Total topics of Verse: 13

Topics on Islam, Islamic Heroes and Islamic terms: 6

P. 2 L .19 “We need practical guidance and example which can be found out from the life of the Prophet of Islam.”

P. 24 L. 17 “Westerners are expert in spoiling the names of Muslims. They remember Abu- Al -Qasim Zahravi by the names of Abulcasis, Albucasis and Alzaharawius.”
P. 104 L .17 “Q 7: Write down the naat of any other poet in your diary.”

CLASS 12

Date of Printing Code No Experimental Edition
August 2006 XLIV/AL Ist 5th

PUBLISHER: Punjab Textbook Board, Lahore

A) Total topics of Prose: 14


Topics on Islam, Islamic Heroes and terms: 11

B) Total topics of Verse: 10

Topics on Islam, Islamic Heroes and Islamic terms: 3

P. 8 L. 14 “In this regard for the achievement of religious freedom he started the movement of religious jihad against Sikhs in 1826.”

P. 49 L .4 “After Morning Prayer, people were seeing the procession of the army of Muhammad bin Qasim standing in the bazaars and roofs in Damascus.”

Posted by Anjum James Paul at [7:08 AM](#) [0 comments](#) 

Thursday, August 27, 2009

INTRODUCTION AND ACHIEVEMENTS OF PAKISTAN MINORITIES
TEACHERS' ASSOCIATION(PMTA)

INTRODUCTION AND ACHIEVEMENTS OF PAKISTAN MINORITIES
TEACHERS' ASSOCIATION(PMTA)

By: Professor Anjum James Paul
Chairman and Founder

Pakistan Minorities Teachers' Association (PMTA) was established on August 28, 2005 by Professor Anjum James Paul. PMTA is constantly struggling with a dream to make Pakistan a role model state where people of religious minorities will one day live as a part of Pakistani nation and where they will not be judged by their faiths but by the content of equality. PMTA feels pleasure to share with you its role and achievements and expects more positive changes in the near future. Though it is a way to Calvary but we know that way to Calvary is a way to victory.

There is a brief detail of the role and achievements of PMTA below;

ACHIEVEMENTS

1. For the first time in the history of Pakistan curriculum in the subject of Ethics (Compulsory) has been developed for the students of religious minorities of Pakistan.
2. Textbooks are also being written from class III-XII in the subject of Ethics (Compulsory)
3. Islamyat is compulsory subject for the Muslim student only which was compulsory for all the students before but was optional from class X –XII only for the students of minorities.
4. The subject of Arabic is no more a compulsory subject but an optional one. This was a compulsory subject for all the students from class I-VIII for the students belonging to all religions.
5. Ministry of Education, Government of Pakistan admitted in a letter to PMTA that there

- are biases in the present textbooks and ensured that there are no biases in future books.
6. For the first time students of religious minorities have appeared in the subject of Ethics class 5 and class 8 examinations held in 2008 and then 2009.
 7. Academic staff from the religious minorities has been somehow invited to set the paper of Civics (for non-Muslims). Prof. Anjum James Paul has set the paper of Civics (for non-Muslims) for the Intermediate Part One the Board of Intermediate and Secondary Education Faisalabad in the year 2007-09
 8. The word “Masih”, “Masihi” or “Masihiyat” is being used now in most of the electronic and print media instead of “Esa”, “Esai” or “Esaiyat” for Jesus Christ, Christian/s or Christianity.
 9. Biased message of the President of Pakistan General (R) Pervez Musharraf has been totally removed from all the textbooks in which he had invited the attention of only Muslim students to acquire knowledge as he said, “The progress and development of a country depends on the quality of education of its people. It is a historical fact that the Muslims ruled the world for hundred of years on the basis of the knowledge acquired by their intellectuals, philosophers and scientists .The books written by them were of such a high standard that they served as reference books in the western universities for centuries. As long as the Muslims acted upon the Hadith, "to acquire knowledge is the duty of each Muslim male and female.” they ruled the world. Reference English Step 5, Code No. XLIV/AD, Edition Ist, Impression 19th.This message was on each and every textbook.
 10. Biased part of the appeal of the Chairman Punjab Textbook Board, Lahore has been deleted “Punjab Textbook Board is your own organization and has the mandate of providing high quality but less expensive books, with the approval of Federal Ministry of Education, Government of Pakistan in accordance with national curricula. These books project Islamic values, defend ideological boundaries of the country and help acquaintance with other fields of life.” Reference. English Step 5, Code No. XLIV/AD, Edition Ist, Impression 19th. This appeal is published on each and every book published by the Textbook Board, Lahore.
 11. Process of the denationalization of Missionary educational institutions which were nationalized during the regime of late Prime Minister Zulifqar Ali Bhutto is rapid now.
 12. On request of PMTA, Vice Chancellor of Allama Iqbal Open University, Islamabad relaxed a one day off to the Christian students in the MA/ M.Ed workshop throughout Pakistan on the Easter Day on April, 12, 2009.
 13. Topics on human rights, peace, tolerance, co-existence, forgiveness, patience, service to humanity and a very little on minorities have been added in the forthcoming textbooks.
 14. According to the National Educational Policy 2009, provisions shall be made for teaching of the subject of Ethics/ Moral Education in lieu of Islamiyat to non-Muslim children and subject specific teachers shall be appointed according to the requirements.

PUBLICATION OF A WHITE PAPER ON EDUCATION IN PAKISTAN

In September 2007 a White Paper on Education in Pakistan was published. This is a document to debate religious bias, general standard of textbooks and education policies in Pakistan. There is research on 52 textbooks in the subjects of Civics, English, Ethics, Islamic Studies, Pakistan Studies, Social Studies and Urdu from grade I-XII.

Posted by Anjum James Paul at [7:09 AM](#) [0 comments](#) 

CORRESPONDENCE FROM PAKISTAN MINORITIES TEACHERS' ASSOCIATION

CORRESPONDENCE FROM PAKISTAN MINORITIES TEACHERS' ASSOCIATION

1. Letter to Chairman Punjab Textbook Board Lahore Dated December 12,2005, Subject: Corrections and suggestions in the Intermediate English Book I and III ,edition 2005 Copy to (i) Director (Technical) Punjab Textbook Board Lahore (ii) Director (Humanities) Punjab Textbook Board Lahore (iii) Secretary, Punjab Textbook Board Lahore
2. Letter to Secretary Education, Government of the Punjab, Lahore Dated March 14,2006 Subject: Change in the proforma of (College Management Information System (CMIS) Copy to: Programme Director, PMIU, Punjab Education Sector Reforms Programme ,Lahore
3. Letter to President of Pakistan, Dated May 02, 2006, Subject: Representation of educationists from the religious minorities in the curriculum committee constituted to revise syllabus 2006 Copy to (i) Prime Minister of Pakistan, Islamabad, (ii) Federal Minister of Education, Government of Pakistan, Islamabad, (iii) State Minister of Minorities Affairs, Government of Pakistan, Islamabad. (iv) Federal Secretary of Education, Government of Pakistan, Islamabad, (v) Members of the Parliament (Minorities) of Pakistan. Islamabad.
4. Letter to Chairman Punjab Textbook Board Lahore Dated May 17,2006, Subject: Corrections, updates and suggestions in the Intermediate Civics Book Part I and Part II ,edition 2006 Copy to (i) Director (Technical) Punjab Textbook Board Lahore (ii) Director (Humanities) Punjab Textbook Board Lahore (iii) Secretary, Punjab Textbook Board Lahore
5. Letter to Prime Minister of Pakistan, dated June 14, 2006 Subject: Substitute syllabus for the minorities' students. Copy to: Federal Minister of Education , Government of Pakistan, Islamabad
6. Letter to Chief Minister Punjab, Dated October 10,2006 Subject: Unavailability of Ethics and Civics compulsory books Copy to : (i) Secretary Education Government of the Punjab, Lahore , (ii) Chairman Punjab Textbook Board Lahore
7. Letter to Federal Minister for Education, Dated January 26,2007 Subject: Education Policy /Curriculum Reforms Copy to (i) Federal Secretary of Education , Government of Pakistan, Islamabad, (ii) Members of the Parliament (Minorities) of Pakistan. Islamabad.
8. Letter to Governor Punjab , Dated February 27,2007 Subject: Request for rescheduling BA/B.Sc Annual Examination 2007 dated April 06,2007 due to Good Friday Copy to: Vice Chancellor ,University of the Punjab Lahore
9. Letter to Joint Educational Advisor, Ministry of Education ,Curriculum Wing Islamabad, Dated March 19,2007, Subject: Comments on Education Policy/Curriculum Reforms
10. Letter to Federal Minister for Education, Government of Pakistan, Islamabad Dated, August 31, 2007 Subject: Notification for the subject of Ethics for the students of Minorities in the educational institutions.
11. Letter to Prime Minister of Pakistan, Dated November 11,2007 Subject: Education Reforms in Pakistan Copy to (i) Federal Minister for Education, Government of Pakistan,

Islamabad, (ii) Federal Minister for Human Rights , Government of Pakistan, Islamabad, (iii) Federal Minister for Law and Justice , Government of Pakistan, Islamabad, (iv) Federal Minister for Minorities Affairs, Government of Pakistan, Islamabad,

12. Letter to Education Minister , Government of the Punjab, Lahore , Dated November 11,2007 Subject: Education Reforms in Pakistan

13. Letter to Federal Minister for Education, Government of Pakistan, Islamabad, Dated February 01, 2008 Subject: Request for providing the list and addresses of the consultants from the minorities and of the notified curriculum in the various subjects. Copy to: Joint Educational Advisor, Ministry of Education ,Curriculum Wing Islamabad

14. Letter to Federal Minister for Education, Government of Pakistan, Islamabad, Dated February 01, 2008 Subject: Recommendation for curriculum

15. Letter to Chief Minister Punjab, Dated October 30,2008 Subject: Issuance of syllabus in the subject of Ethics for 5th and 8th class Copy to : (I) Minister of Education , Government of the Punjab, Lahore, (ii) Minister of Human Rights and Minorities Affairs , Government of the Punjab, Lahore,(iii) Secretary of Education , Government of the Punjab, Lahore,

16. Letter to Chairman Punjab Textbook Board Lahore Dated October 31,2008, Subject: Correction of textbooks

17. Letter to President of Pakistan, Dated November 20,2008 Subject: Respect for religions in the textbooks of Pakistan Copy to (i) Federal Minister of Education, Government of Pakistan, Islamabad (ii) Federal Minister of Human Rights, Government of Pakistan, Islamabad,(iii) Federal Minister of Minorities Affairs, Government of Pakistan, Islamabad, (iv)Federal Secretary of Education, Government of Pakistan, Islamabad

18. Letter to Director Curriculum, Punjab Textbook Board Lahore, Dated November 21,2008 Subject: Recommendations and report on the White Paper Copy to: (i) Federal Minister of Education, Government of Pakistan, Islamabad (ii) Minister of Education , Government of the Punjab, Lahore, (iii) Minister of Human Rights and Minorities Affairs , Government of the Punjab, Lahore,(iv) Secretary of Education , Government of the Punjab, Lahore, (v) Chairman, Punjab Textbook Board, Lahore

19. Letter to Federal Minister of Human Rights, Government of Pakistan, Islamabad Dated December 12,2008 Subject: Respect for religions in the textbooks of Pakistan Copy to (i) Federal Minister of Education, Government of Pakistan, Islamabad (ii)Federal Secretary of Education, Government of Pakistan, Islamabad


20. Letter to Governor Punjab, Dated January 27,2009 Subject: Request to postpone the 5th class examination commencing from February 03,2009 due to the unavailibility of the syllabus of Ethics.

21. Letter to Federal Minister for Education, Government of Pakistan, Islamabad, Dated March 06, 2009 Subject: Reservations on National Education Policy 2009. Copy to: (i) President of Pakistan, President's House (ii) Prime Minister of Pakistan, Prime Minister's Secretariat, Islamabad (iii) Federal Minister for Human Rights, Pak Secretariat, Islamabad (iv) Federal Minister for Minorities Affairs, Pak Secretariat, Islamabad (v) Federal Secretary Education, Pak Secretariat, Islamabad

22. Letter to Vice Chancellor, Allama Iqbal Open University, Islamabad, Dated April 02, 2009 Subject: Request for rescheduling of MA/ M.Ed Workshops Copy to (i) Federal Minister for Education, GOP, Islamabad (ii) Federal Minister for Human Rights, GOP,

Islamabad (iii) Federal Minister for Minorities Affairs, GOP, Islamabad

23. Letter to the Minister of Education, Dated July 10, 2009 Subject: Qirat and minorities' educators Copy to (i) Chief Minister of Education , Government of the Punjab, Lahore, (ii) Minister of Human Rights and Minorities Affairs , Government of the Punjab, Lahore,(iii) Secretary of Education(Schools) , Government of the Punjab, Lahore,


Posted by Anjum James Paul at 7:07 AM 0 comments 

[Feedback to Pakistan Minorities Teachers' Association](#)

Feedback to Pakistan Minorities Teachers' Association

1. Letter to Anjum James Paul from Secretary Punjab Textbook Board, Lahore, No. 114-C.C, Dated February 04, 2006, Subject: Corrections and suggestions in the Intermediate English Book-I and Book III, Edition 2005
2. Letter to Chairman PMTA from Mr. Fakhar Cheema, Deputy Secretary (VIII), No. DS(VIII) CMS/07/OT-47/160076, Dated February 06,2007, Subject: Unavailability of Ethics and Civics compulsory books Chief Minister's Secretariat, Punjab,
3. Letter to Chairman PMTA from Mr. Javed Hasan Aly , Team Leader, Government of Pakistan, Ministry of Education, Policy and Planning Wing, National Education Policy Review Team, Islamabad ,Dated February 10,2007, Subject: Feedback on the White Paper on Education in Pakistan
4. Letter to Chairman PMTA from Mr. S. Tajammal Hussain Shah, Assistant Educational Advisor, Government of Pakistan, Ministry of Education, (Curriculum Wing), Islamabad, Dated The 26th February, 2007, No. F.3-17/2007-IE, Subject: Comments on Education Policy/ Curriculum Reforms
5. Letter to Chairman PMTA from Mr. S. Tajammal Hussain Shah, Assistant Educational Advisor, Government of Pakistan, Ministry of Education, (Curriculum Wing), Islamabad, Dated September 19, 2007, No. F.3-17/2007-IE, Subject: Notification for the subject of Ethics for the students of Minorities in the educational institutions.
6. Letter to Chairman PMTA Prof. Anjum James Paul from Mr. Muhammad Hussain, Director (A-I), President's Secretariat (Public), President's House, Islamabad , Dated 23rd October,2008, Control No.21486/2008/P-III
7. Letter to Chairman PMTA from Mr. Kamran Michael, Minister for Human Rights and Minority Affairs, Punjab, Dated 04th November, 2008 No. PS/MIN/HR&M/496/2008, Subject: Issuance of syllabus in the subject of Ethics for 5th and 8th class
8. Letter to Chairman PMTA from Section Officer (S-VII) Government of the Punjab, School Education Department, Lahore with the comments of Director(C.W.), Punjab Textbook Board, Lahore Dated December 17,2008 No.SO(S-VII) 1-9/2007 Subject: Issuance of syllabus in the subject of Ethics for 5th and 8th class
9. Letter to Chairman PMTA from Schools Education Department Section (ER) Dated December 20, 2008 No. SO(ER)9-11/2008, Subject: Issuance of syllabus in the subject of Ethics for 5th and 8th class
10. Letter to Chairman PMTA from Ministry of Human Rights, Government of Pakistan Dated November 27, 2008 F.No.13 (27)/2008-LA, Subject: Respect for religions in the textbooks of Pakistan.
11. Letter to Chairman PMTA from Ministry of Education, Government of Pakistan

Dated March 12, 2009 No F.3-17/2008-IE, Subject: Respect for religions in the textbooks of Pakistan.

Posted by Anjum James Paul at 7:03 AM 0 comments 

RESERVATIONS ON EDUCATION POLICY 2009

RESERVATIONS ON THE NATIONAL EDUCATION POLICY 2009

By:PROF.ANJUM JAMES PAUL
CHAIRMAN,PMTA

Pakistan Minorities Teachers' Association has strong reservations on the draft of the National Education Policy 2009 as this Policy violates article 25 (1) of the Constitution of Pakistan which describes "All citizens are equal before law and are entitled to equal protection of law." PMTA feels sorry to say that there is contradiction in the policy and voice of the minorities and moderate Pakistanis has been totally ignored. This policy cannot work properly as there is contradiction in the various articles of the Constitution of Pakistan 1973. PMTA requests the concerned corners that the educational policy must be shaped keeping in mind the vision of the Quaid-i-Azam Muhammad Ali Jinnah that he presented in the First Educational Conference held in Karachi in November 1947, Article 20, 22 and 25 of the Constitution of Pakistan, Article 1 and 26 of UHDR, Article 18, 26 and 27 of ICCPR, Article 2 and 14 of ICRC and the UNESCO recommendations.

PMTA would like to draw your kind attention on some the paragraphs of this policy.

1. 20 It is common knowledge, as well as a proven outcome of many studies that discrimination exists in the education system in various forms.
2. 45 Traditions, culture and faith all reflect upon the education system while at the same time get affected by it.
3. 47. Cultural values of the majority of Pakistanis are derived from Islam. An education system reflects and strengthens social, cultural and moral values. Pakistan's educational interventions have to be based on the core values of faith.
4. 48. The National Education Policy recognizes the importance of Islamic values and adheres to the agreed principles in this regard. All policy interventions shall fall within the parameters identified in the Principles of Policy as laid down in Articles 29, 30, 33, 36, 37 and 40 of Constitution of Pakistan 1973. These include the need for Muslim children to be provided instructions in Islamiyat to enable them to develop themselves as good Muslims. Similarly, minorities should be provided with facilities to get education of their own religion
5. 82 There is also an unresolved and continuing debate on how and what religious and moral values to be taught through the educational system and how to accommodate non-Muslim minorities.
6. 89 The Planning Commission's 'Vision 2030' also argues for such change of the mindset, which commits to a new set of societal goals. The Ministry of Education has adopted following vision:
"Education is a categorical imperative for individual, social and national development that should enable all individuals to reach their maximum human potential. The system should produce responsible, enlightened citizens to integrate Pakistan in the global framework of human centered economic development."
7. The plans shall also promote equity in education with the aim of eliminating social

exclusion and promoting national cohesion. Greater opportunities shall be provided to marginalised groups of society, particularly girls. (P 20 Policy Actions No.3)

8. Curriculum shall emphasize the fundamental rights guaranteed to the citizens of Pakistan, so that each individual shall develop within himself/herself and the society at large, a civic culture strong enough to withstand any extra constitutional interference which threatens those rights. (P 39 Policy Actions No.3)

PMTA is unable to understand why the policy makers have ignored article 25 (1) which is in the chapter of the Fundamental Rights and Article 31(2) that contradicts Article 25(1) that describes “The state shall endeavour, as respects the Muslims of Pakistan: to make the teaching of the Holy Quran and Islamiat compulsory, to encourage and facilitate the learning of Arabic language and to secure correct and exact printing and publishing of the Holy Quran;?”

Ministry of Education, Government of Pakistan has failed to facilitate the minorities as they have been ignored to get education of their own religions. The textbooks in the subject of Ethics from grade I-XII are being written by the biased Muslims writers violating the teachings of the minority religions of Pakistan. This contradicts the policy action 3 on page 39 of the draft. PMTA has already brought into the kind notice of the Ministry of Education and the esteemed offices of the government of Pakistan but no attention has been paid which is a clear indication of discrimination against minorities. Takveen Anjum a student of class 5 could not appear in the subject of Ethics on February 4, 2009 as she was unable to receive the syllabus of Ethics from any corner of the government of the Punjab. PMTA does not know about her fate due to the negligence of the concerned corners of the department of education. PMTA also tried a lot to receive the syllabus of Ethics for class 5 and 8 but failed. According to para 82 non-Muslim minorities have not been accommodated. The same way para 47 and 48 totally goes in favour of the majority religion of Pakistan that contradicts the article 25(1). Article 38 (d) speaks of instilling moral values and of providing education to all citizens irrespective of gender, caste, creed, or race but it has been observed that the moral values of a particular religion are promoted through the textbooks and educational institutions. PMTA published a White Paper on education in Pakistan in 2007. Copies of the White Paper were mailed to the Federal Ministry of Education and the esteemed offices. This is a document to debate religious bias, general standard of textbooks and educational policies of Pakistan. It is sorry to say that there is not much difference in this education policy which is not a healthy sign.

National unity, integration, interreligious harmony, social harmony, human rights, peace, and culture of tolerance can only flourish when we have a value based curriculum which is the utmost need of Pakistan at this time of crisis on national and international level.

There must be removal of all sorts of bias against any religion, civilization or culture from Pakistani textbooks and educational institutions. Ministry of Education can heal Pakistan adopting the composite heritage of this nation. Let us all be united in diversity for the sake of this sacred land.

Posted by Anjum James Paul