

Content Analysis of Textbooks of Social and Pakistan Studies for Religious Tolerance in Pakistan

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Abstract

This study was conducted with the objectives of identifying the content that promotes religious tolerance, intolerance and strength/weakness of concept of religious tolerance in Social Studies and Pakistan Studies textbooks. This study was delimited to the content analysis on religious tolerance and intolerance of Social Studies textbook of 8th Class and Pak Studies textbooks of 10th class published by the NWFP textbook board Peshawar, Pakistan. In the light of the curriculum draft, the content of both subjects of both classes was analyzed in the light of using qualitative methods. In the curriculum draft, three objectives on religious tolerance for Social Studies (Enhance Sympathy for other people, Love for humanity, and Service for mankind) and two objectives (Lay emphasis on the right and obligation of the citizen of an independent and sovereign state, and Inculcate awareness about the multicultural heritage of Pakistan so as to enable the students to better appreciate the social cultural diversity of Pakistani society and used to with the idea of unity of diversity in our national context) for Pakistan Studies were found. The Social Studies objectives were translated only in one lesson and the two objectives of the Pakistan Studies were translated only in three lessons in the text books. There were some supportive material on tolerance and intolerance. It is recommended that the intolerance and hate supportive material should be excluded and more tolerance supportive material should be included. The religious tolerance material should be propagated through educational institutions and media. Further research is also recommended for the content analysis of other textbooks at every level of education in Pakistan.

Keywords: Tolerance, Religious tolerance, Social studies, Pakistan studies, Textbooks, Intolerance, Peace education

1. Introduction

The present world is replete with a number of miseries of which intolerance reigns supreme. It may also be termed as prejudice and narrow-mindedness. The ultimate result of intolerance or in other words religious fanaticism is extremism which is the major concern of the day and the root cause of prevailing unrest in the world (Schweitzer, 2007).

In the Oxford Advanced Learners Dictionary (2005)," tolerance means (i) the act or practice of tolerating

especially sympathy or indulgence for belief or practices differing from one's own." (ii) "Capacity for enduring or adapting as to poor environment." The Encyclopedia of Britannica (1974), interprets religious tolerance as intellectual and practical acknowledgement of the right of others to live in accordance with religious belief that are not accepted as one's own. In the view of Amir, (2004), Tolerance could interpreted as, "the people whose ideas and belief are not in accordance with our own, must be respected, tolerated and accepted open heartedly".

Religious tolerance means, "Let the individual to profess religion of his choice, and have the right to give full freedom of worship, and faith" (Ali, K 1986). According to Ali, M (1998) when individual began to believe their religious views, the term muslim and non muslim were coined for sectarian division. Such individual becomes staunch believer of his faith and out costs others from his social circle and looks down upon them as transgressor and sinners. As a result his outlook is completely changed and he thinks of other people as worthless fellows and throws them out of humanity. He tries to impose his own ideas either by violence or by propagation and if they refuse to follow his ideas, then he inflicts upon them with mental torture, violence and pressure and try to humiliate them.

Allah says in the Holy Quran:

Let there be no compulsion in religious truth stands out from error. Whoever rejects evil and believes in Allah hath grasped the most trustworthy hand holds that never breaks. Once the Prophet Muhammad (peace be upon him) said "He who harm a Jew or a Christian will find me his opponent on the day of Judgment (Sunan Abu Dawud).

From historical perspective it is interesting to note that when the prophet of Islam Muhammad (PBUH), began his mission among the pagans of Makkah, he invited them into the new faith despite their hostile attitude and response, Since Islam itself began inviting and persuading people to embrace it on merit, of its rationality and truth. In other words, if Islam is to remain true to its own beginning it can be accepted to validate the freedom of belief (Ali M. 1998).

In Rida view (1986), confession to the faith (Iman) is not valid if it is not voluntary, therefore wherever confession to the faith is obtained through compulsion, it is null and void. According to Kuftaro (1985), in the first century of the Hijrah, we as surely infer that those Christian tribes that did embrace Islam did so of their own choice and free will. The Christians, Arabs of the present day, dwelling in the midst of Mohammedan population are a living testimony of his toleration.

According to Nayyer and Salim (2003), before 1978 text books were not based on one religions philosophy. But there were basic objectives presented in the curriculum shows that Pakistan was multicultural Islamic state and non muslim were equal citizen under the constitution. Kafter (1978), in his study explains that there were few objectives in the curriculum for included material that gives concept of separation between the worldly and religious and stresses that all the material be presented from Islamic point of view and hate be created against the Hindus of India. The Hate material should not be included in the text books, so as to make the country free of intolerance and be good nation with neighbor country. The outline of tolerance in Islam shows that Islam abhors/rejects all types of coercion in matters of faith. but now we see a colossal change at global level that marks increasing intolerance leading to terrorism among religious extremists. This tendency is also reflected in textbooks thought at schools and madrassa's working under the influence of extremists.

2. Objectives of the Study

This study was conducted with the following objectives:

1. To identify the content of the Social Studies and Pakistan Studies textbooks that promotes religious tolerance and intolerance.
2. To find out the strength and weakness of the concept of religious tolerance in Social Studies and Pakistan Studies textbooks.
3. To propose suggestions to improve the content on religious tolerance in Social Studies and Pakistan Studies textbooks.

3. Delimitations of the Study

Keeping in view the availability of time and resources this study was delimited to the content analysis on religious tolerance of Social Studies textbook of 8th Class and Pakistan Studies textbook of 10th Class published by NWFP Textbook Board, Peshawar, Pakistan 2009.

4. Methodology

In the light of curriculum draft of Social Studies and Pakistan Studies at Grades 8th and 10th developed by Curriculum Wing Ministry of Education, the material on religious tolerance and intolerance was analyzed in the textbooks of Social Studies Grade 8th and Pakistan Studies Grade 10th 2009 published by NWFP Textbook Board, Peshawar using qualitative methods. Both books intolerance material is shown in the Appendix-A and Appendix-B respectively.

5. Results and Discussion

The major purpose of the study was to investigate and analyze the content of Social Studies and Pakistan Studies on religious tolerance at grades 8th and 10th respectively. To achieve the objectives the researchers critically analyzed the relevant content and material of the concerned textbooks of Social Studies and Pakistan Studies.

In the light of the related literature and the extensive review of the concerned textbooks the following conclusions were drawn:

1. It was concluded that Islam is fully in favour of and strongly supports religious tolerance. Islam is the greatest advocate of religious tolerance and co-existence as compared to all other religions.
2. In the curriculum draft three objectives for Social Studies and two objectives for Pakistan Studies reflect religious tolerance.
3. From the intensive analysis of both the textbooks of Social Studies and Pakistan Studies, it can be inferred that in Social Studies respective objective on religious tolerance are translated only in one lesson while in Pakistan Studies in three lessons/units.
4. No behavioral objective was in support of religious intolerance but some intolerance supportive contents and materials were found.

6. Recommendations

1. Both textbooks have some content regarding intolerance it should be revised and adequate basic religious tolerance material should be included.
2. For peace and eradication of external and internal crises, it is recommended that religious tolerance material should be propagated through educational institutions and media.
3. Further research is recommended for the content analysis of textbooks of Social Studies and Pakistan Studies at every level of education in Pakistan.
4. It is also recommended that the curriculum draft for Social Studies and Pakistan Studies developed by the Curriculum Wing Ministry of Education should also be revised and more religious tolerance supportive behavioral objectives may be included.
5. Research studies are also recommended for other subjects at every level so that the intolerance content may totally be eliminated from the textbooks for promoting peace in the world.
6. Whereas the current global perspective demands that we avoid hate material in our school textbooks and instead we should promote feelings of love and fraternity with our neighbour India and other world community in general.

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Sunan Abu Dawud, Vol. 2, P. 255.

Table 1. Analysis of behavioral objectives statements on religious tolerance in the textbook of Social Study for Class 8th

S.No.	Objectives	Lesson	Heading/Topic
1.	Sympathy for other people	*Aqwame Mutahida **(United Nations Organization)	*Aqwame Mutahida Ky aghraz wa maqaseed **(Aims and objectives of United Nations Organization)
2.	Love for humanity	*Aqwame Mutahida **(United Nations Organization)	*Bainol Aqwami Masail **(International Problems) *Aqwame Mutahida ka Kirdar **(Performance of United Nations Organization)
3.	Service for mankind	*Aqwam Mutahida **(United Nations Organization)	*Security Council **(Security Council)

*Urdu terminology

**English terminology

Table 1 shows that there were three behavioral objectives related to religious tolerance that were translated only in one lesson “United Nations Organization” under four headings/topics.

Table 2. Analysis of behavioral objectives statements on religious tolerance in the Textbook of Pakistan Study for Class 10th

S. No	Objective	Lesson	Heading/Topic
1	Inculcate awareness about the multicultural heritage of Pakistan so as to enable the students to better appreciate the social cultural diversity of Pakistani society and used to with the idea of unity of diversity in our national context	*Pakistan ki Nazaryati Asas **(Ideological Basis of Pakistan) *Pakistan aik Flahi Mumlikat **(Prosperity of Pakistan)	*Islami Muashray ki Khususiat **(Characteristics of Islamic Society) *Hamara Qumi kirdar **(Our national role) *komi Maqasid **(National Objectives)
2	Lay emphasis on the right and obligation of the citizen of an independent and sovereign state	*Pakistan ki Saqafat **(Pakistani Culture) *Pakistan aik Flahi Mumlikat **(Prosperity of Pakistan)	*Hamary Cultural ky Hadowhal **(Our cultural traits) *Almi Aman aur Bychara **(World peace and brotherhood) *Muthwazen muoshra **(Balanced Society)

*Urdu terminology

**English terminology

Table 2 reflects that there were two behavioral objectives which were related to religious tolerance; the first one is translated in the lessons of “Ideological Basis of Pakistan” and “Pakistan as a welfare state”. The second is translated in the lessons of “Pakistani Culture” and in the “Pakistan as a welfare state”. These were represented/realized under six headings/topics.

Appendix-A

EXTRACTS ON HATE MATERIAL IN TEXTBOOK OF SOCIAL STUDIES OF 8TH CLASS

Extract from Unit No: 7: Unit Name: Ideology of Pakistan, **Heading:** Ideology of Pakistan

Due to Hindus majority Muslim religion and their nationality were at stake In united India; therefore, the creation of Pakistan was indispensable. Sir Sayed Ahmad Khan and Allama Muhammad Iqbal presented the idea of Pakistan; due to Hindus insolent behavior towards Muslims. Hindus believed that there lived only one nation in the sub-continent, I-e Hindus, the other nations should merge in that, otherwise they may quit India. They held this view since the decline of Muslims rule in India. A number of Hindus extremist organizations i.e. "Arya Samaj" were propagating against Muslims. Infect Hindus extremist as Hindu "Maha Saba" "Reshtria Civic Sing" pared the way for the two nations theory. And Since the inception of Pakistan these extremist organization are adamant to root out Muslim from the subcontinent, Demolition of Babry mosque and the riots of Gujrat are the clear manifestation of Hindu's bias. Hindus nationalists are trying to wipe out not only Muslim but all none-Hindus and due to this hegemonic behavior and policies Christian and other minorities' was also worst sufferer. "Shaddi" and "Sanghten" movements were started to convert all non-Hindu nations to Hinduism. The current geo-political scenario in India resembles, that prevailed one and half a century ago. Actually these extremist activities of Hindus, unintentionally paved the way for the creation of Pakistan movement. The Muslim had to start movements like "Tanzeem" and "Tableegh". Although Sir Syyed Ahmad Khan, Allama Iqbal, and Quaid Azam were the enthusiastic champions of the Hindu Muslim unity but the prejudiced attitude of Hindus compelled them to redress their views and they presented the idea of Pakistan (P.91).

Extract from Unit No: 7: Unit Name: Ideology of Pakistan, **Heading:** Freedom War 1857 to Full Freedom of 1947

Similarly, in context of causes of the freedom war of 1857, we argue that amongst the various European nations that invaded the South Asia, the English were the most cunning. On account of their superb intriguing and hypocrisy not only they dominated the other European nations but also snatched the thousand years rule from the land of the Muslim. Though the Muslim was so deplorable but they maintain their freedom and suzerainty in India, they rose against the English and waged war-against them, which is known as of freedom of 1857 (P.92).

Subheading: Freedom War 1857 to 1906

English term this war as "Ghadar" meaning "the protest" and the freedom fighters as "Baghi" meaning "the Protestants" or Rebels. Christian missionary: while preaching Christianity the priest and clergymen used to praise Christianity and talked ill of other religions (P.93).

Subheading: Preaching of Christianity

No one could bore blasphemy against his religion. But the English officers encouraged the priests and participate in their meeting (P.93).

Subheading: Army Causes

The salaries of other nation's particular the Muslim were less than English soldier emergency allowance was also stopped during the war period in 1856. An act was passed for Hindustani Muslims Soldier that they could be sent everywhere for war they needed. The discriminated law was resisted by the Muslims soldier and considered it as blasphemy act. Similarly, the freedom war of 1857 was the reaction of the Muslims of the subcontinent against the intrigues and hypocrisy of the English when they first stepped into the subcontinent (P.94).

Subheading: Immediate Causes

A new Rifle was introduced in 1857; which cartridges was made of blubber and first it should be cut by mouth to be fired; In fact this was the lard of pig. The soldier who refused, they would fire (P.94).

Subheading: Revenge and Punishment

Revenge was made by the English man after the freedom war particularly Muslim were targeted. Some English men were so revengeful that they sew the dead body of the Muslim into the skin of the pig and threw it into the river. Some dead bodies of Muslim were tied with mouth of the "canon" and fired, some were burned. The Muslim women were molested and innocent children were killed. Majority of Muslim were swept from Delhi. Only one fourth was left there (P.95).

Subheading: Two Nations Theory

Notorious Hindus biased leader RaJ Gopal Acharia presented the separate Muslim state in the west of Sind River after the failure of the freedom war of 1857. The Muslim becomes tyranny of the Englishmen. Due to cunning, Hindus took dominant over Muslim (P.98).

Subheading: Foundation of Muslim League

Province of Bengal was divided into two separate provinces its advantages went to Muslim, as the divisions were announced the Hindu rejected it and tried to cancel the division (P.100).

Subheading: Organization of Muslim League

Election was held in 1937 in the sub continent, the province where Hindus were in majority was given the ministries. These ministers treat Muslim very cruelly. Prejudice was made to the Muslim in the field of culture, trade, religion even in Government Services Hindu ruined the rights of the Muslim everywhere. They issued orders of saying, their national song in Muslim educational Institution. Hindu leader were engaged in horse trading of Muslim leader from Muslim League. And Hindu clearly announced that those Muslim will become the Minister of the House who resign from the Muslim League. When Hindus became the ruler, they reject the Urdu because of Muslims Language and adopted Hindu Language. They compelled the Muslim children to respect the picture of Gandhi and also the worship of idols (P.104).

Appendix-B

EXTRACTS ON HATE MATERIAL IN TEXTBOOK OF PAKISTAN STUDY OF 10TH CLASS

Extract from Unit No: 1, Unit Name: Ideological Basis of Pakistan, **Heading:** Concept of Democracy in Pakistan

Subheading: Ideology of Pakistan

The British damaged the Islamic values with the help of Hindus and promoted western values in sub continent. This ill treatment greatly shocked the Muslims (P.4).

Heading: Ideology of Pakistan in the Eyes of Quaid-e-Azam and Allama-Iqbal

Subheading: Ideology of Pakistan in Quaid-Azam Views

The Muslims of South Asia realized that their national identity is at threat so they opted for the solution of the problem. As far as to free from British, it was also necessary to get free from Hindus. The Hindu society was racially segregated. A Society where low caste was to thirst for justice; how it was possible for the Muslims of the United India (P.6).

Extract from Unit No: 2: Unit Name: Settlement of Pakistan, **Heading:** Rectificational Movements, **Subheading:** Aligarh Movement 1857

After the war of independence 1857 the Muslims were treated very badly in the sub continent. It directly affected economic, religious, political and educational condition of Muslim. This was a very crucial stage for Muslims and for Sir Syed Ahmad Khan too (P.12).

Subheading: Two Nations Theories

This was a very crucial stage for Muslims. Sir Syed Ahmad Khan took the leadership of Muslim, smelt a rat and changed their own vision for the future (P.13).

Subheading: Struggle for Independence in the Provinces

After the victory in the war of independent 1857 the Britishers treated the Muslim badly due to cruel treatment of British, a hate and distrust have been created in the Muslims hearts and souls. Muslim wanted to set themselves free from their clutches (P.15).

Extract from Unit No: 3: Unit Name: Islamic Republic of Pakistan, **Heading:** Causes for the Separation of East Pakistan and the Role of Indian Government

In the early stage India was not in a position to compliment (recognition) Pakistan and tried his best to damage Pakistan. India created hate in the heart of Pakistani people (P.29).

Subheading: Economic Deprivation

Ill emotion was created in the hearts of East Pakistani people against west Pakistani people in all India radio programs (P.31).

Subheading: Army Action in East Pakistan

When Pakistan came into exist with contrast of his views; they tried his best to weak and damage Pakistan. East Pakistani Hindu excited the inhabitant against west Pakistani people (P.31).

Subheading: Hindustani Attack

The western powers were get-together with Jews to eradicate Islam and Muslim (P.32).