



**HJRS Link:** [Journal of Academic Research for Humanities \(HEC-Recognized for 2023-2024\)](#)

**Edition Link:** [Journal of Academic Research for Humanities, 3\(3\) July-September 2023](#)

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**Link of the Paper:** <https://jar.bwo.org.pk/index.php/jarh/article/view/326>

## ISLAMIC EDUCATION AND ETHICS TEXTBOOKS FOR CHARACTER FORMATION: A CASE STUDY FROM PAKISTAN

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### Paper Information

#### **Citation of the paper:**

(APA) Khokhar, Ashar, J. (2023). Islamic Education and Ethics Textbooks for Character Formation: A Case Study From Pakistan, *Journal of Academic Research for Humanities*, 3(3), 218–229A.

#### **Subject Areas:**

- 1 Humanities
- 2 Education

#### **Timeline of the Paper:**

Received on: 28-07-2023.  
Reviews Completed on: 19-09-2023.  
Accepted on: 21-09-2023.  
Online on: 30-09-2023.

#### **License:**



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#### **Recognized:**



#### **Published by:**



### Abstract

Education and character-building complement each other and the Government of Pakistan made Ethics and Islamic Education (IE), a core subject for all pupils, Muslims, and non-Muslims (from primary to higher secondary education stages) with the sole intention of using religion to support the character formation of students. This study analyzed all Ethics and IE textbooks published by the state/provincial textbook authorities in Pakistan to analyze the messages communicated to pupils through descriptive and narrative texts. This study is embedded in the constructivist paradigm and the analytical framework was extracted from education policies, Ethics, and IE curriculum documents and textbooks. The categories of 'Inner peace', 'Social and cultural peace', and 'Peace with nature' were derived from these documents and used to analyze the textbooks' content. This study analyzed 36 textbooks (Ethics and IE) and the textbooks' content was analyzed using qualitative content analysis method. This study also found that pupils are taught that peace is rooted in religion and 'Inner peace' and 'Social and cultural peace' were given a lot of space in the textbooks while 'Peace with nature' was given very little space. This study suggests a broader perspective to be used to design Ethics and IE curriculum and textbooks and only by making it an inclusive exercise (by engaging experts from all religions), the textbook content will contribute to cultivating peace at the micro (inner peace) and macro levels (community, society, and global) and become holistic citizens of multireligious and multicultural Pakistan and the world.

**Keywords:** Education, Values, Textbook, Ethics, Pakistan

## Introduction

Religious education (RE) is approached differently in different democratic societies. For example, the World Religions Paradigm is considered a pluralistic curriculum (Cox, 2016) used in many countries around the world, especially in countries where migration is transforming (making them pluralistic and multireligious) the societal structure and outlook on RE. Alberts (2017) argues, "In the European context, the world religions paradigm may even be said to be *the* framework for the representation of religions in school, be it in separative...or integrative... contexts" (p. 451). The RE in Muslim-majority countries continues to be Islamic-centered and Islam is declared as the pillar of the education system, school practices, and curriculum. The emphasis of RE in the Muslim world is indoctrination and character development which should produce students rooted in Islamic social and moral values. This study is an endeavor to find out how the mission envisaged in the educational policy and the curriculum documents of shaping and developing pupils' inclusive, multicultural, and multireligious character through the IE and Ethics textbooks was materialized by the state through its textbook authorities. This study will analyze the textbooks' content and triangulate it with the education policy and curriculum documents. The number of studies analyzing IE and Ethics textbooks' content is very few and this study will be an addition to the short list of studies on IE and Ethics textbooks in Pakistan.

## Literature Review

The concept of IE has various interpretations in different Muslim-majority countries but all the Muslim-majority countries share the idea that the important characteristics of IE will be to transform Muslims into holistic young men and women (Douglass & Shaikh, 2004) whose only role

model is the Prophet Muhammad and the curriculum should focus on sharpening the intellect for economic success and prosperity along with the "perfection of soul, purification of personality and wisdom" (Hashim & Langgulung, 2008, p. 16). The lack of Islamic Education (IE) in Islamic societies will lead to intolerance, religious bigotry, violence, and Muslims' ignorance of Islamic teachings and the greatness of Islamic civilization. Islamic societies have drawn a clear distinction between religious and secular studies and believe that teaching religious studies subjects (IE) will contribute to the social, cultural, and moral development of a society (Alhashmi, Bakali, & Baroud, 2020; Künkler & Lerner, 2016; Shah & Ghazi, 2015). Education in a pluralistic society (like Pakistan) should be used to inculcate pluralistic values with students learning to freely make their decisions about themselves. The students are informed and guided about taking responsibility for their decisions and choices along with their ability to accept the choices made by others. Rosenblith (2008) argued that religion has a place in the curriculum and that it should not be "excluded from important public conversations about the good" (p. 507). She concluded that the "study of religion ought to be accorded systematic inclusion in public school curricula" (p. 507). An extensive study by Nelson (2009) using interviews with different stakeholders in Pakistan concluded that "'good' education is a 'mixed' education" (p. 609) and students should be taught to follow "'the example of the Prophet'" (p. 609) but at the same time, the respondents could not provide details of what about the Prophet Muhammad should be taught and studied by students in schools. He also found that the majority of the participants believed in "equality-as-homogeneity" and suggested that differences between different Islamic sects should be

ignored representing the idea that “there is only one Islam” (p. 610).

### ***Pakistan and RE***

The current ethnic, cultural, linguistic, and religious make-up of Pakistan is not very different from what it was pre-Indian Subcontinent’s partitioning into Hindu and Muslim majority countries. Pakistan is an Islamic Republic, with about 95% population practicing Islam and religious minorities making up the remaining 5% of the total population of Pakistan according to the Government of Pakistan’s (GoP) latest population census report (GoP, 2017). The religious plurality and diversity of areas in what is now known as Pakistan changed due to mass migration in 1947. Muslims migrated to Pakistan from areas that are now part of Pakistan (Zamindar, 2013). The non-Muslim population living in Pakistan is comprised of Christians, Hindus, Sikhs, Zoroastrians, Bhai, and Scheduled Caste. The scheduled caste group is comprised of lower-caste Hindus or untouchables, also called Dalits. The IE is a core subject for Muslim students (considered Muslims as per the law of the Islamic Republic of Pakistan) until university (undergraduate). The non-Muslims (including Ahmadiyya Muslims who were declared non-Muslims in the 1973 constitution of Pakistan), under this policy, are provided with an alternate subject, Ethics. The state also ensured that educational institutions should take steps to promote observance of Islamic rituals, such as fasting and prayer. The Islamization of education, curriculum, and textbooks, which started in 1947, continues to shape Pakistan’s master narrative of national and religious identity until today (Qasmi, 2019; Shahriar, 2018).

### **Research Methodology**

#### ***Analytical Framework***

The analytical framework was derived using both the concept-driven (peace theories) and data-driven (textbook content) approaches (Schreier, 2014). The peace theories such as

the negative and positive peace framework, the balance of power, liberal peace, and democratic peace, the GoP’s educational and curriculum documents (GoP, 2006, 2007, 2009) and textbooks’ content (PCTB, 2020c, 2020d, 2020j, 2020k; STB, 2020e, 2020k, 2020l) contributed to deciding the analytical categories. This empirical evidence suggested that though GoP condemned attacks on religious minorities, their worship places, and businesses by the small religious right groups but the state’s inability to prevent such attacks or take actions against such groups revealed that they supported such groups discretely due to the influence these small groups have on many voters. The balance of power, liberal peace and democratic peace focused on social justice and equality in society (Galtung, 1967; Leshem & Halperin, 2020), but evidence showed that the state-mandated and created structures and policies contributed to social injustice experienced by the religious minorities in Pakistan. For example, the state does not appoint a non-Muslim to any of the top civil, political, and military positions. The Constitution of Pakistan bars non-Muslims from becoming Prime Minister (GoP, 2012) and President of Pakistan. Unwritten rules also imply when it comes to the top appointments in the civil and military bureaucracy.

#### ***Research Method***

The textbook content is analyzed using Qualitative Content Analysis (QCA) and it is explained as “a research method for the subjective interpretation of the content of text data through the systematic classification process of coding and identifying themes or patterns” (Hsieh & Shannon, 2005, p. 1278). QCA is a suitable method because it describes “material that requires some degree of interpretation” (Schreier, 2012, p. 2) and also because of the capacity to process large textual data (Schreier, 2012, 2014) and this

study requires both the interpretation and processing of large textual data. The total number of textbooks analyzed in this study was 16 IE and 16 Ethics textbooks (see Table 1), 28 for secondary school students and 4 for higher secondary school students. The textbooks were analyzed using the analytical framework (see Table 2) designed from the peace theories, Education Policy, IE, and Ethics curriculum documents (GoP, 2006, 2007, 2009). The purpose was to see how the textbook content fit in with what the GOP intended to achieve through its curriculum plan and how the provincial textbook authorities called the Curriculum and Textbook Board, translated these documents into textbooks.

**Table 1. Textbooks analyzed.**

IE Textbooks										
Textbook Authority/Class	3	4	5	6	7	8	9	10	11	Total books
PCTB	1	1	1	1	1	1	1	1	1	10
STB	1	1	1	1	1	1	1	1	1	10

  

Ethics Textbooks										
Textbook Authority/Class	3	4	5	6	7	8	9 & 11	10 & 12	Total books	
PCTB	1	1	1	1	1	1	1	1	8	
STB	1	1	1	1	1	1	1	1	8	

**Table 2. Tri-phase analytical framework.**

Inner peace	Social and cultural peace	Peace with nature
self-concept integrity truthfulness fairness sincerity health lifestyle Compassion /charity (caring for others)	<ul style="list-style-type: none"> <li>• Socially responsible citizen (neighbors and neighborhood)</li> <li>• Tolerance (listening to and working with other faiths)</li> <li>• Multi-cultural and multi-lingual worldview</li> </ul>	<ul style="list-style-type: none"> <li>• Environment (Earth, ecosystem, sustainable world and lifestyle)</li> <li>• Interdependence (sustainable development)</li> </ul>

There are five curriculum and textbook boards in Pakistan and three of them Punjab (PCTB), Sindh (STB), and Khyber Pakhtunkhwa (KpKTB) have been publishing IE textbooks for a long time, but they started publishing Ethics textbooks recently. The most recent revision and publication of the ethics textbooks exercise happened in 2006 which was undertaken using the Ethics curriculum

framework developed in 2006. The religious minorities were neither consulted in the curriculum framework development process nor the textbook development exercise. The contributors selected to participate in the ethics curriculum framework and textbook development processes were Muslim bureaucrats from the education ministry, Muslim scholars, and the individuals nominated by the provincial textbook authorities.

**Findings**

**Content Selection and Organization of Textbooks**

The process of writing a textbook begins with shortlisting three individuals (either from the state higher secondary school or colleges and public sector universities) and inviting them to write IE and Ethics textbooks. A review committee is formed by the board to review the submitted manuscript and the board chooses the manuscript that is aligned with the Federal Government’s education and curriculum document policy and recommended by the review committee. The page containing information about the authors and the reviewers of Ethics textbooks shows that all authors and members of the review committees were Muslims (PCTB, 2020c, 2020d; STB, 2020d, 2020e). This also shows that not a single non-Muslim academic and religious scholar was invited to participate in the writing and reviewing process of ethics textbooks before their publication by the textbook boards. The textbook writer’s selection and textbook manuscript review processes are vague because PCTB and STB make all decisions without any input from the key stakeholders and without their participation in the textbook manuscript review process. The Ethics textbooks analyzed in this study began with a very philosophical discussion on religion, ethics, their importance, place, and value in society. The textbooks introduced students to different religions practiced in South Asia, their teachings, moral and ethical

values, practices, and behaviors (see Table 3). For example, the Class 3 textbook, while explaining the origin of religion explained to students that “people in olden days used to worship objects and animals (such as sun, rain, snow, wind, thunder water, trees, different big wild animals) that they thought would kill them. The Egyptians, Greeks, and Romans converted them into powerful humans (gods and goddesses) and constructed stories around them” (PCTB, 2020a, pp. 1-7; STB, 2020a, pp. 1-4). A textbook that listed the beliefs and teachings of different religions to identify similarities and informed students of differences that existed amongst different religions mentioned that Muslims believe in life after death but the writers did not mention other religions that also believe in life after death (STB, 2020b, pp. 1-4).

**Table 3. Ethics Textbook Content Related to World Religions**

Class	Content related to world religions
3	Pantheism, Greek, and Roman Gods and Goddesses
4	Hinduism & Buddhism
5	Islam, Judaism & Christianity
6	Sikhism
7	Zoroastrianism
8	Islam, Judaism & Christianity
9-10	Jainism & Mahavira
11-12	Summary of Major World Religions

Class	Content Related To Values
3	Importance Of Values
4	Parents, Teachers, And Peers
5	Neighbors, Elders In The Community, Followers Of Other Religions
6	Equality, Obeying Laws And Rules
7	Unity, Punctuality, Honesty, And Truthfulness

8	Neighbours And Neighbourhood
9-10	Public Places (Religious And Non-Religious)
11-12	Collective Social Justice And Workplaces

Class	Personalities In Textbooks
3	Abraham (Judaism And Christianity) / Ibraheem (Islamic)
4	Lord Krishna And Gautama Buddha
5	Moses, Jesus, Prophet Muhammad, And David
6	Guru Nanak, Mary, Ashoka, & St. Thomas Aquinas
7	Rabia Basari, St. Thomas (Jesus’ Disciple)
8	Prophet Muhammad, David, And St. Paul
9-10	Imam Ghazali, Florence Nightingale, Mahavira, Aristotle, Immanuel Kant & Sri Aurobindo
11-12	Nelson Mandela, Abdul Sattar Edhi, Mother Teresa, Dr. Mohammad Yunus, Najeeb Mahfooz, Jamsheed Nasirwan G Mehta

Section	Focus
1	Verses from the Koran
2	Hadiths
3	Pillar/Foundations of Islam (prayer, fasting, zakat, haj)
4	Stories from Prophet Muhammad’s life



5	Stories of Prophets (Islamic version) and Pious Caliphs and Muslim rulers
6	Stories of Muslim saints
7	Islamic teachings/ Guidelines for Muslims to shape their lives according to Islam and Islamic teachings

### ***Inner Peace***

The analysis of ethics textbooks revealed that the textbook authorities gave a prominent place to inner peace. The students started reading stories from Class 3 informing them of the importance of positive self-concept and how they can achieve it. A story of Dino in the story "Honesty and Integrity" (STB, 2020b, pp. 47-49) is used to demonstrate to students that "those who uphold these values, are considered 'great people' and only those societies can progress who observe these values in their daily lives" (STB, 2020b, p. 48). The textbooks through such stories, also underlined the importance of life after death belief and how this belief would change their lives. Compassion/charity is an important aspect of the content presented to students in all textbooks. The story of a disabled student (STB, 2020c, pp. 59-60) communicates to students the value of supporting the weak. This story presents to students a poor disabled Hindu boy who wants to study but is always late to school because he cannot afford a wheelchair. All the students made fun of him for his clothes and for his coming late to school. The story showed a change of heart after an advising session by the school Principal where he informed them that all religions teach to be merciful, compassionate, and charitable towards the weak. The students came together, collected money, and bought a wheelchair to help their classmates. The other value of inner peace, contentment, is also communicated to students (PCTB, 2020b, pp. 6-8) advising students to practice these values because only practicing these values will bring

inner peace. The IE textbooks emphasized that the source of inner peace is the Koran and the life of Prophet Muhammad, and Muslims should live like him to find inner peace. The IE textbook narrated many incidents from Prophet Muhammad's life and portrayed him as personifying the values of care, compassion, sympathy, trust, and harboring no evil thoughts and plans to harm other human beings whether Muslims or non-Muslims. These stories compared these values with non-Muslims, for example, the story of Jihad of Khyber, mentioned Christians and Jews as 'clever, scheming and enemies of Islam and Muslims.' Prophet Muhammad did not take revenge after defeating the Christians at the war of Tabook and the Jews at the war of Khyber. He did not kill anyone but rather let them continue their everyday lives, keep their fields, and cultivate crops. The taxes were imposed on these groups, and they were asked to pay 50% of the harvest to the Muslim ruler, a compassionate step announced by the Muslim ruler. The stories of early companions of Prophet Muhammad, Omer, Abu Bakr, Usman, and Ali, in IE textbooks who ruled the Islamic kingdom after Prophet Muhammad, are presented as truthful, kind, merciful, and generous. These stories reveal to students why Prophet Muhammad loved them because they were the embodiment of an ideal Muslim, whether they were ordinary Muslims or the head of the Muslim state (PCTB, 2020g, 2020h, 2020i; STB, 2020h, 2020j). For example, Omer bought sweet water wells for poor Muslims, Usman handed over everything to Prophet Muhammad during the war of Tabook, and Omer and Abu Bakar supported Prophet Muhammad from his early days after he started preaching Islam, financially as well as emotionally. The writers concluded these stories by advising students to practice "Islamic teachings and participate in Islamic rituals" (STB, 2020i, p. 68) and form their lives according to Islam's core values of "equality, generosity and kindness" (STB, 2020i, p. 68).

Students are encouraged to find a connection between practicing the Islamic faith and inner peace as the stories narrated showed how Prophet Muhammad and his companions achieved inner peace and lived a harmonious social, cultural, and religious life.

### ***Social and Cultural Peace***

The Ethics textbook writers created a sense of acceptance and tolerance of different faiths through stories explaining to students different faiths and their core teachings. The family is used as a platform and the stories are constructed around families belonging to different faiths, Buddhist, Christian, Hindu, Sikh, and Zoroastrian. The textbook authorities embedded the life stories of different prophets to impart to students the core beliefs and teachings of different faiths. The rites and rituals performed by families informed students about the religious rites, rituals, and practices of different faiths. The writers, while explaining Islam to students in ethics textbooks, explained it differently. For example, the writers mentioned that Islam asks both men and women to pray and when they pray, they “must clean their bodies, clean the place and stand in straight rows” (PCTB, 2020c, p. 39). The writers informed non-Muslim students that “charity, compassion, and helping others are also considered prayers in Islam” (PCTB, 2020c, p. 39). The Ethics textbook writers present Islam as a religion of peace and its Prophet Muhammad “as a blessing bestowed by Allah to Muslims and the world” (PCTB, 2020j, 2020k; STB, 2020k, 2020l). Islam is portrayed as the only religion that has inclusivity as its core teaching because it accepted major religions practiced in the Arabian Peninsula as the revelation of Allah to people of different ages. Later Zoroastrianism was also added to this list. Islam treated the followers of these religions differently than infidels (the pagan Arabs and people of other faiths) though Prophet Muhammad also called the followers of these faiths to accept him as the last messenger of

Allah. The stories in Ethics textbooks told non-Muslim students about the universality of Islam as the textbook writers mentioned Prophet Muhammad as “the last prophet of Allah” (PCTB, 2020c, p. 39). The IE textbook content is organized around Islamic society and how its citizens should live in an Islamic society. The collective societal values are the focus of IE textbooks, and the textbook writers ensure that the values of collective welfare are instilled through the life stories of Prophet Muhammad, his wives, daughter, caliphs, Muslim saints, and famous Muslim conquerors (Salah-u-din Ayubi, Muhammad bin Qasim and Tariq bin Zayad). The story of Muhammad bin Qasim presented him as a peace-loving young man who “did not want to fight with the non-Muslim ruler. He only fought the Hindu ruler because the Hindu ruler refused to release Muslim captives and this “left no choice but to fight with him and defeat his large army” (PCTB, 2020i, p. 87). He is presented as a kind, generous, and just ruler, and the local “Hindu population was impressed by the way they were treated by Muhammad bin Qasim” and “converted to Islam” (STB, 2020j, p. 104). The IE textbook writers introduced Muslim saints, like companions of Prophet Muhammad, as the sole force that not only preached Islam but also through their exemplary lives, won people to Islam. These stories also presented to students the multicultural aspect of Islam and the early Muslim world, especially in the Indian subcontinent. The story of Salahuddin al-Ayyubi narrated to students that after conquering Jerusalem, he “announced a public amnesty for Christians” and “did not confiscate their properties and businesses” (STB, 2020i, p. 98). The Islamic concept of just war is upheld as the textbook writers narrated how Salahuddin al-Ayyubi, after finding out that his enemy King Richard was sick, “visited his enemy, King Richard, and enquired about his health” (STB, 2020i, p. 99). This story is constructed on the pattern of a story about Prophet Muhammad where he was shown

visiting his enemy when he heard that she was sick. Prophet Muhammad went to her house, cleaned her house, fetched water, and did other chores (PCTB, 2020e, 2020f; STB, 2020f, 2020g).

### ***Peace with Nature***

The Ethics textbooks have content about keeping one's neighborhood clean and how it translates into making society healthy (PCTB, 2020a; STB, 2020a, 2020c). The students learn from the stories that "we should plant more trees, should not use vehicles emitting black smoke, and by doing this we can protect our environment and keep it clean" (PCTB, 2020a, p. 32). In another textbook, while explaining to students the causes of pollution, the writers suggest to students how they could support each other to keep their environment clean (STB, 2020a, p. 47). The IE textbooks did not inform students about the concept of how humans should live with nature peacefully and adopt practices that contribute to the sustainable use of natural resources. The textbooks presented the quotations attributed to Prophet Muhammad such as "a good Muslim does not harm other Muslims through his words and actions" and "a Muslim is not engaged in activities that harm other Muslims" (PCTB, 2020h; STB, 2020i), which the textbook writers connected with peace with nature. Although the IE textbook contains a hadith about not wasting water (water conservation) and at another point the IE textbook presented the idea of disposing of factory waste in a way that it should not contaminate the natural water resources and the soil (PCTB, 2020k; STB, 2020k). The narrative texts do not elaborate on this important point for students, especially in 21<sup>st</sup>-century Pakistan where water pollution and water scarcity are real issues for the people of Pakistan. The Ethics textbooks do not contain any quotations or teachings from any religions about nature, environment protection and preservation, giving non-Muslim students the impression that their religions lack teachings about nature

conservation and environment protection, and thus it is an incomplete religion compared to Islam.

### **Discussion**

The content selection for IE and Ethics textbooks showed that textbook authorities rely more on religious ethics, unlike secular or humanistic ethics, and use religious narratives to teach about family and social ethics and values. A religion indeed provides guidelines about 'what one should do and should not do' in different situations and how to respond to external and internal variations. The believers of this approach believe that one cannot attain peace unless she/he follows a certain religion. The other group believes that by being religious or associating with a specific religion, one cannot realize a peaceful state of mind and body. The Ethics textbooks contained stories about ethical behaviors to promote a certain set of ethical and social values such as peace within oneself, peace within a community, and peace within the globalized world but the stories included in IE textbooks did not contain such messages. However, the focus was on cultivating Islamic thought patterns and values. The use of stories has proven effective (Massoudi, 2010; Morris, 2004) but the textbook authorities did not use stories to maximize their utility in educational material. The use of stories of Muslim conquerors and even the Prophet Muhammad's close friends, who ruled the Islamic kingdom in the earlier days of Muslim rule, is also presented in IE textbook. The IE textbook writers portrayed Muslim conquerors as 'pious Muslims,' skillful administrators whose only aim was to bring peace, order, stability, and prosperity to their people [Muslims] and they were filled with the zeal to bring great success to Islam and Muslims (Khokhar, 2020). These stories are written to construct a distinct Muslim identity and differentiate Islam from other religions practiced in South Asia. The stories of Abraham/Ibraheem, Moses, David, and Jesus found in ethics textbooks were written from



the Islamic perspective. The Muslim saints' biographies highlighted the theme that Islam did not spread because of the coercive means used by the Muslim conquerors and rulers but due to the preaching and exemplary lives of saints.

**Inner Peace:** The IE and Ethics textbooks are rooted in the idea of inner peace in religion; that is, inner peace comes from following the teachings and values promoted by a religion. The textbook writers focused on how religions transform their followers to become kind, generous, and sincere human beings. The stories in the IE and Ethics textbooks have compartmentalized different religions and their teachings and did not inform students of common teachings and values. The textbook writers argued that inner peace can only be achieved if their followers shape their worldview according to their religion. The Ethics textbooks did not make any distinction between different religions, but the bias was visible from the way the teachings of different religions were presented to students. The textbook writers presented to students the sociological evolution of the Hindu religion and how this evolution impacted society. For example, while explaining the teachings of Hinduism, Ethics textbooks emphasized the caste system's foundation in Hindu teachings and explained to students the negative impact of this social structure on Hindu society. The textbook writers wanted students to know that the Hindu religion divided society into superior and inferior human beings and the latter's purpose was to serve the upper-caste Hindus. The writers, while presenting Islam in Ethics textbooks, underlined the importance of equality, justice, peace, knowledge, and learning in Islam and how it transformed Muslim societies. Islam and its sociological influence on society was portrayed as having a positive impact on society because it contributed to constructing a society established on equality, social justice, and humane laws. This representation of Islam in Ethics textbooks

was opposite to the representation of the Hindu religion. The writers of IE textbooks made sure that students read many stories about Islam, the Prophet Muhammad, his family and companions, Muslim warriors, conquerors, and saints. The examples were embedded with quotations from the Koran and supplemented with the Hadiths structuring a strong bond between a prosperous, stable, and peaceful Muslim community and a society founded on Islamic teachings and values. The Ethics textbooks had stories about different ethical values, but these stories were constructed differently. The students did not read any story about non-Islamic prophets, their preaching life, their interaction with their families, with their followers, and with different groups. The writers and editors of ethics textbooks preferred that non-Muslim students should remain unaware of the positive impact of the different religions' sociological evolution and their impact on different communities and societies.

#### ***Social and Cultural Peace***

The IE, Ethics curriculum documents and textbooks did not connect peace and human security, and this was evident from the education policies proposed, approved, and implemented in Pakistan since the 1990s. The curriculum documents and textbook content showed some influence of liberal peace whereby the education system, spaces, and material were supposed to inculcate democratic values guided by the rule of law and good governance and promotion of human rights. The textbook authorities seemed to have understood peace as the 'absence of war' (Galtung's terminology) and did not focus on the causes of the violence against religious minorities in Pakistan. The idea of 're-liberal peacebuilding' as suggested by Lidén (2009) emphasized: "local agency and the promotion of socioeconomic rights, and 'multicultural peacebuilding' that roots peace in indigenous norms and institutions" (p. 616). The education and curriculum

policies of the GOP were “largely characterized by a language of power” and exclusion and did not “adequately address issues of emancipation and inappropriate impositions” (Conteh-Morgan, 2005, p. 70). The Ethics textbooks created a sense of social and religious cohesion in textbooks by identifying common elements among the major faiths practiced in South Asia. The similarities among faiths, such as believing in God and prayer and reverence shown at the prayer places were presented to students. The writers presumed that non-Muslim students would learn about the major faiths and develop a sense of respect and acceptance for these faiths which will result in developing students’ social communication skills as they work on different social, and cultural projects. The writers also aimed to construct students’ multicultural and multi-faith perspectives of Pakistan and the world and discourage discriminatory, negative, and stereotypical views about other faiths, practices, and rituals. The life stories of Muslim saints are also presented to Muslim students in the IE textbooks to communicate the social and communal harmony aspect of Islam and Islamic teachings. The Ethics textbooks present a few contemporary examples to non-Muslim students and advise them to shape their lives like these individuals. The difference between the stories in the IE and Ethics textbooks is the way the IE textbook writers portrayed how religion played its role in shaping the lives of saints. The organization of texts reveals that non-Muslim societies did not have individuals in non-Muslim societies whose lives were formed by religion, in other words, the non-Islamic religions could not influence and mold individuals into the likes of the Muslim saints. Peace with Nature. The Ethics textbooks focused on the neighborhood aspect of the community and the stories created a civic sense by instructing students to keep their streets clean and throw rubbish into the designated places. The Ethics textbook did not

go beyond the neighborhood aspect of nature while the IE textbooks informed students that Allah and his messenger Prophet Muhammad taught Muslims to look after nature because it was a gift from Allah to humans. The textbook writers also quoted texts from the Koran and Hadiths to reinforce the idea that Islam is the only religion that speaks of conserving nature suggesting to students that only Islam has connected Muslims and nature to their creator, Allah. The Ethics textbooks do not inform students that it is their religious obligation to protect nature and the environment. This shows that the textbook editors and writers are either not aware of the documents issued by Christian, Hindu, and Buddhist religious leaders or they do not want to inform the students about different religious teachings on the preservation of nature, the environment, and sustainable use of natural resources.

### **Conclusion**

The analysis of IE textbooks discovered that these textbooks fall short of the ideal because these textbooks fail to inform and prepare students to live in a multifaith and multireligious world, but Ethics textbooks make non-Muslim students aware of different faiths practiced in Pakistan and their beliefs and value systems. The IE textbooks do not expose Muslim students to major non-Islamic faiths practiced in Pakistan and their beliefs and value systems. They only learned about Islam and its value system portraying it as superior to other faiths and their value systems. The content of IE textbooks lacked or did not have positive information about other faiths practiced in Pakistan and their value systems. The non-Muslim students, studying Ethics textbooks are better informed about different faiths and their value systems and prepared to interact with them and live in a multireligious and multifaith Pakistan and world as compared to their Muslim peers.

## Recommendation

The textbook authorities in Pakistan need to broaden their pool of textbook writers, editors, and approvers and include non-Muslims in their Ethics textbook production process. The philosophically induced writings from ethics textbooks should be replaced with texts helping students understand an ethical lifestyle and ethical living covering aspects such as self, community, and nature. The textbook authorities should design and use a standard textbook content selection and organization model and biographical writing pattern for both the IE and Ethics textbooks while structuring the stories around prophets and saints from different religions. There is a need to reinforce the link between religion and sustainable development to make students aware of their religious obligation to protect the environment and promote sustainable use of natural resources.

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