

Religious chauvinism and Minority rights: Pakistani history textbooks and students worldview

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ABSTRACT

The present study was designed to bring into view the inadequate presentation of historical narratives inculcated in our Punjab and Oxford history textbooks. Research aim to smoke out the contrasting indoctrination of historical narratives in private school history textbooks in comparison to Punjab textbooks of Pakistan studies. After content analysis of Pakistan studies textbooks of grade 5 to Matric/O level, the impact of content on worldview construction of students were comparatively gauge by researchers. The target population was students of public and private schools. The 200 students of IMPG H.8, IMCG I.9/1, City school capital campus of H.8 and Beacon House Margalla campus of H.8 was selected in sample size for research by employing the techniques of In-depth interviews, multi-phase sampling and tools of Questionnaire and Interview Guide. The results vouchsafed that Pakistan studies of Punjab textbooks incorporated historical inaccuracies and rife religious chauvinism, hate mongering content, ethnic prejudice, militarization and ultra-nationalistic narratives. The Punjab textbooks are critically impotent and disseminate slanted interpretations of historical events in comparison with critically mature content of oxford history textbooks, which incorporated relatively liberal interpretations of historical realities. The impact of textbooks content on cognitive approaches of students are conspicuous in results. The public school students were more insensitive towards minority rights, human rights and having less political consciousness than private school students, who demonstrated more consideration and enlightenment towards all phenomena. In gist, the presentation of knowledge and interpretation of historical discourses in textbooks are extremely significant on critical evaluative skills of students and their worldview construction.

Keywords

History textbooks, twisted realities, prejudice, Worldview construction

Introduction

Benedetto Croce, an Italian historian once narrated that 'All the history is contemporary history'. The debate on presentation of historical discourses has long been generated by numerous historians and researchers by asserting that history reflects 'past' but constructed in 'present'. The textbooks instilled different versions on history, which are first learning exposure of children towards world. These textbooks are prone to change with changing power discourse. Every government redesign curriculum for students with the narratives that suits their interest at best. (Aziz, 1993). State-sponsored textbooks bombarded state sponsored agenda through textbooks and reinforce nationalist approach to remain in power corridor. What has been taught to students is not history rather constructed fairy tales (Grit, 2007). The social studies aim to produce citizens of a specific stripe. The fluidity of this subject make it succumb to politicized rhetoric of governments (Yvette, 2005). The state sponsored history textbooks has been replete with historical denialism, historical negationism and

historical revisionism for indoctrinating political agenda of vested interest. Reinterpretations of facts infused with negationist approach bring only chosen facts in light by expunging other pivotal historical narratives in order to indoctrinate nationalist pride (Cteal, 2008). Marc Ferro in his book comparatively studied the various versions of history textbooks been taught in different schools including USA, India and Iran to illustrate that historical omissions and inclusions in history textbooks is dictated by state to achieve political motives of the government. If not distorted, the choice of historical facts been exposed to nation itself is a political act, providing the justification of state narratives amid problematized historical facts (Ferro, 2003).

In Pakistan, students have imbibed ideology not history through Pakistan studies textbooks, which has produced brainwashed and bigoted lot of youth (Jalal, 1995). Pakistani history textbooks have shy away from our religiously diverse, culturally variant and ethnically heterogeneous background. The whole history is overwhelmed with political dogma and eschew pivotal socio-cultural aspects in history (Ali, 1998). The

Pakistani textbooks cannot mark down word 'Hindu' without attaching any negative attribute with them like cunning, deceptive, conspirators and oppressors (Rahman, 2004). The dichotomy of Pan-Islamic ideology versus Pan Indian nationalism has engendered continuing controversy in sub-continent history. Pan-Islamic historiographers seek refuge in "post Islamic past" and Indian nationalist historiographers identify themselves with "pre Islamic past" of sub-continent (Jalal, 1995). The dichotomy of Pakistani historians lay its root in the early debate of secularists and Theologians to draw the principles of the state. The religious clerics' stance put the status of religious minorities under hot water in Pakistan by establishing the wall between believers and non-believers (Ispahani, 2017). In Zia regime, Pakistan studies was reformed to found the basis of Pakistan on religious grounds, rather than linguistic, racial or geographical ties with sub-continent to serve the political interest of the government through ideological manipulation indoctrinated in history textbooks. (Afzal, 2015). The Objective resolution and Fall of Dhaka was final nail in the coffin of secular Pakistan and it was jettisoned by Islamist ideology, made entrenched in every sphere of life including textbooks (Hasnain, 2005). During 1960s to 1965, religiosity element became rampant in textbooks (Giunchi, 2007).

Islamic fundamentalists interpretations of history in Pakistan studies textbooks and promulgating irredentist beliefs, despite of the fact that country is carved out of British colonialism is negationist version of Pakistani history been taught to students (Yvette, 2005). The government sponsored version of history textbooks is riddled with indophobic and anti-Indian sentiments to intensify national solidarity by inculcating hate mongered distorted historical accounts in textbooks (Nayyar, 2004). The lack of tolerance for existing cultural and religious diversities in Pakistan is ascribed to the skewed curriculum and fabricated history textbooks (Khan, 2018). The study of Muzaffar et al (2017) gauge the role of Pakistan studies in imparting political consciousness among secondary students. The study discovered that out of 71 topics, only 7 were pertinent to political knowledge in Punjab textbooks of Pakistan studies, constituted the ratio of 9.85% knowledge was related to politics. In

response, there was meagreness of political knowledge among students (Muzaffar, Javaid & Sohail, 2017). The difference in the content writing of Government schools' history textbooks and private schools' history textbooks has observed by some of social researchers' by asserting that worldview of their students are enormously chasm as both are taught contrasting knowledge through textbooks. English medium private schools are designed for elite of society, whereas Urdu medium government schools cater the needs of the middle working class, with such a contrasting worldviews that their students seem to inhabit in parallel universes (Rahman, 2004).

Literature Review

The goal of history is not to impart allegiance and patriotism rather indoctrinating the abilities of accessing arguments, untangling evidences and critically reflecting on disparate perspectives for anatomizing change over period of time. History thus, aim to produce well informed citizens, who can judge rationally, think critically and act reasonably (Berdine, 2013). When concept of nation state emerged, all social institutions together with education were integrated under the surveillance of state supremacy that retain power through disseminating and indoctrinating popular state narratives inclusive of nationalism and patriotism to depoliticize resistance and produce docile bodies. (Jalal, 1995). The concept of history is wrapped with bigotry, chauvinism and repugnance to develop a nationalist approach closely followed by ethnocentric approach (Grit, 2017). State sponsored curriculum disseminate state narratives through textbooks (Hoodbhoy & Nayyar, 2005). The incorporation of the prejudices and inexactitudes in history textbooks is common to every country unearthed by many of academic historians. In US history textbooks, post war period is exclusive of Indian voices by obliterating all pan Indian resistance movements from American history. Complete silence was observed on mass murder of Native Indians in many of the American history textbooks (Raphel, 2004). In China, Chinese Communist party was held culpable for dictating the inclusion and omission of the historical happenings in textbooks to portray itself as glorious one (Liao, 2018). In India, the historical discourses were revised in

textbooks by BJP led government on the aim of Hindu fundamentalist wings. The history was reconstructed to impart the narrative of religious nationalism by redrafting textbooks systematically at state level. (Pannikar, 2004). The minorities are expunged from history to portray India as “Hindu”. The new curriculum was inconsistent with constitutional pledge to secularism and heterogeneity was supplanted by chauvinism and racism. (Visweswaran, Kamala, Witzel, Manjrenkar, Bhog, & Chakravarti, 2009).

The Pakistan studies was coloured with the shades of Islam when General Sher Ali raised the slogan of “Islam in danger” to counterblast the Bengali nationalism during Yahya regime (Alavi, 2002). The refashioning of Pakistan studies textbooks in alignment with ultra-nationalist and Islamized approaches of state was profusely done in various regimes. In Ayub khan regime, nationalistic dogma was inculcated in Pakistan studies textbooks (Saigol, 2003). The process of rewriting of Islamized history in Pakistan was set up by Zia. The authors were instructed to picturize Pakistan amid religious dogma and wax lyrical about two nation theory in order to create an Islamized society. Prior to Zia regime, no textbooks ever cited words of “Ideology of Pakistan”. (Ali, 1993) Before 1970s, the textbooks didn’t contain rife hate material against Hindu community. The textbooks gen up on Hindu mythologies with the sense of admiration for Guptas and Mauryas reigns. Gandhi was hold in high regard in books. The animosity towards Hindu religion gradually crept in Pakistani textbooks and crafty Hindus and tyrannized Muslims images were portrayed (Nayyar & Salim, 2005). During 1980s regime, Buddhist and Hindu reins were write off from textbooks and only Muslim rules were renowned as peak of glory of Muslim Ummah. It is said that Hindus are always inimical to Muslims and thus riddled the mind of Pakistani students with jaundiced view. (Khan, 2018). There is no inclusion of minority rights in history textbooks and a homogenous picture of society is represented (Naseem, 2009). The description of events pertinent to India and Hindu community are completely partial and biased, especially Punjab textbooks profusely used obnoxious language against India by accentuating its’ role in wars and Bangladesh tragedy (Afzal, 2015). Slanted interpretations of history in

Pakistan studies twisted national identities by coming with fancy stories of independence and rationalizes lofty ideals of war and Islam than upholding the values of humanity and justice (Zaidi, 2011).

In countries like Pakistan, curriculum is the only medium of disseminating education as teachers only deliver those ideas which are manifested in textbooks and students are directed to regurgitate it as grading system is contingent on how well a student can memorize every lesson written in textbooks. (Aziz, 1993). The Pakistan studies textbooks contains inaccurate facts, loose articulations, pedagogically problematic, destructive for peace and critically impotent (Nayyar & Salim, 2005). Pakistan studies aims to inculcate patriotism and ideal citizenship qualities among students (Ali, 2010). As the result of chauvinistic and impartial history textbooks, students and teachers contain bigoted and parochial worldview. Upon asking questions of minorities, majority opinionated that they are perfectly safe and sound and prerogative of equal socio-political rights in Pakistan (Afzal, 2015). Rahman studied three major education systems in Pakistan from where polarization emanates. The three school systems are divided on the basis of socio-economic classes and have different curriculum and content paradigms for their students. He figured that English medium school students had more tolerant and religiously receptive approach in comparison to the bigoted approach of Urdu medium school students (Rahman, 2004). In 1988-1990, Chief examiner report in the paper of Pakistan studies concluded that enormous number of students lack vision about Pakistani history and culture. They even failed to discern “ideology” from “history” (Aziz, 1993).

Methodology

The fourteen history textbooks of Punjab textbook Board and Oxford/Cambridge Board been taught to the government and Private schools, respectively from grade 5 to 10 were chosen to be analysed and for content analysis. The content analysis strategies of textbooks included decoding of tone, juggling of meanings, pictorial representation, topic selection, words selection, number of pages devoted to each topic, placement and positioning of topics, deliberate insertions and

omissions from the content structure, manifested themes and ideas underlying text and the impact of selected content among students. A close ended questionnaire was also formulated to gauge the impact of textbooks content on students' worldview. The range of close ended questions covering research themes were exposed to sample size of the research to gather data.

Theoretical framework

History is a subject of opinion and interpretation, not an established fact and there is always a chance of misinterpretation, while interpreting any phenomenon. We have observed data through lenses of some established theories to construct a framework amid research body to analyse and interpret findings. Antonio Gramsci theory of 'Hegemony' and Derrida's 'Deconstruction' was employed while intercepting research data.

Antonio Gramsci theory of Hegemony postulates about the ruling of dominant narratives over pliant citizens and the role of Intelligentsia in promulgating standard body of knowledge. Hegemony is domination of one group over other through ideological manipulation, which serves the interest of ruling class and perpetuates their dominance over the rest of society. For Gramsci, dominant ideologies are internalized in society as they become the "common sense" (Staddort, 2007). Through disseminating certain idea and knowledge in a society, you made people willing to follow those ideas uncritically and become subject to rulers— expressed through consent rather than force. It is a view of the world that is "uncritically absorbed" (Smith, 2010). The same idea, when applied on epistemology of history can delineate how some groups in society ally with power authorities to wield influence in society by using history as an instrument to build popular narratives. State institutions envisage a worldview for people and disseminate it through most effective medium of textbooks. The present research has critically evaluated history textbooks through discourse of hegemony and incorporation of power narratives to construct a particular worldview among students.

Deconstruction" of textbooks has been done by researcher to reassemble the factual events evinced in history textbooks. Jacques Derrida theory of "Deconstruction" is partially employed to scrutinize the fundamental unit of research "history textbooks". Deconstruction allowed researcher to break down content of textbooks in different parts to interpret the latent meanings of text shrouding manifested realities. Deconstruction involves scrutinizing of text to unearth any irreconcilably paradoxical meanings to question about relative truth embedded in text, in history and in culture (Hendricks, 2016). To break down the text of Punjab textbooks and Oxford textbooks for interpreting intrinsic meanings of text and its latent impact on the cognition of children is a part of Deconstruction process that led to reveal that construction of text must be deconstruct for anatomizing the impalpable effect of content through latent meanings of text.

Results and Discussion

Hate mongering content of Punjab history textbooks

The Punjab textbooks have many prearranged myths, misleading and self-invented historical events and stories far away from historical reality, fanning religious hatred among students. The Punjab textbooks further explained a partial history of the British subcontinent and systematically arranged biases towards Hindus and their politics in subcontinent. The allegations, which have thrust upon Hindus, according to the textbooks, in the politics of British subcontinent have somehow partial reality or no reality at all with one-sided or no explanation of the actual and historical contexts. The details of these historical inaccuracies are given below.

Class 5, P25 conveyed an impression that Congress was an ally of British by writing that Congress was founded by a British (Hume) and garnered favour of British colonists till 1947 and appointed a British as their Governor General (Lord Mountbatten) in newly independent state of India. This information is ignorant of long struggling history of Congress against tyranny of British colonists in sub-continent. Complete

silence is also observed on how Muslims have always been steadfast loyal to British colonists and a number of Muslims recruited in British Army to fought against Turks in World War 1 (Aziz, 1993). In reality, it was All India Muslim League who was formed with a pledge to be always loyal to British Colonialism.

Punjab textbook of class 6, while acquainting students about religious dogma of Hinduism, Buddhism and Jainism, some abominable inaccuracies are indoctrinated in textbook. P18 writes that Hinduism is based on experiments and social traditions. Every religion is a collection of traditions, rituals and practices and by mentioning experiments is purported to belittle Hinduism. P22 enlisted differences of Hinduism from Buddhism and Jainism by stating that Hinduism lay emphasis on worldly life and it believes in caste system. Buddhism preach to abstain from sins, while Hinduism believes that their sins vanish into thin air by taking bath, and lastly Buddhism and Jainism believed on “non-violence”. It is conveying the impression to students that Hinduism is based on violence and there is no proscription on sins or bad deeds in Hinduism. This is blatant distortion of religious tenets of Hinduism. To wash sins from taking bath is a concept of baptism that is common to many of religions, which is taking bath from Holy water. The idea of Holy water is also a part of Islamic doctrine. However, the deliberate omission of Holy water to make Hinduism sounds ludicrous is deplorable act of Punjab textbooks. The Hinduism promulgates teachings of peace and non-violence likewise other religions preach. After-life concept and heaven/hell construction is also part of Hinduism that reprobate the theory of Punjab textbooks that core of Hinduism is worldly life. Demonizing Hinduism through contorted facts heralded hate mongering attitude of school curricula. It is also of grave concern that what impact these textbooks would create on minority Hindu students in Pakistan and how they would perceive the degradation of their religion by their own country.

In description of Ashoka by a Punjab history textbook, he is portrayed as a converted person, who was violent, mass assassinator and ruthless, but after his conversion to Buddhism, he became benignant, humane and pious. Class 8 textbook, P3 informed students of War of Independence,

“All communities participated in the “war of independence”, but the British maltreated only the Muslims”. This twisted fact is reiterated many of times in textbooks. In point of fact, British were callous towards all natives, but Muslims were targeted for their phantasm of reconquering sub-continent to rule over it.

The popular myth that only Muslim regiments rose against British colonists in 1857 is sharply contrasted with the real history of Rani of Jhansi, who was symbol of gallantry and courageousness in 1857 war. The textbook reason of Muslim turbulence and deprivation after 1857 was their rebel against jurisdiction of British, shrugging off the fact that Muslims were failed to imbibed any modern knowledge desideratum for labor market. Hindus, on other hand, swiftly learned all advance knowledge to elevate their socio-economic status, unlike Muslims, who remain like a frog in a well. (Kazi, 2005)

P13 wrote “Hindus succeeded in realizing the British that Hindus were their loyal and friends”. So what were Muslims doing when Hindus were approaching British for diplomacy? The 8 class textbook, while narrating the social reforms of British period wrote “There was caste system in the Indian society. Hindu society was divided in Brahman, Kashtari, Wesh, and Shudars.”. The textbook glossed over the fact that Muslims were also sub-divided in many upper and lower castes. Only lambasting Hindu caste system for demarcation in society is ignorant of textbook. In narrating about British reforms, women status is discussed by only giving accounts of Satti tradition and how Hindus burned widows to comply with a cultural practice. To portray a wicked image of Hindu culture, status of women in Hindu culture is penned down shrugging off the fact that Muslim women status was also secondary to men in sub-continent. Majority of social reforms mentioned in textbooks were of Hindus moral code to vilify their culture by reflecting on their cultural values as problematized one. Hence Hindus are proved to be cruel for espousing culture of Satti rendered British to imposed bar on this practice but, why Mughal rulers never prohibited this savage practice of burning women in sub-continent? Why they kept silent on this fiendish activity? The Muslim rulers who vowed for Islamic dispensation of justice in country never bothered to embargo burning of women in

their country and, Infidel British outlawed this inhumane practice.

Page 14 of 8 class textbook gave accounts of British tyranny against Muslims that how British confiscated Muslim properties and spoil Muslim position in the fields of education, economics and politics. "All civil services were offered to Hindus". "British governments suppressed Muslims so they could not compete with Muslims". "British and Hindus left no stone unturned to undermine the Muslims". If there was jurisdiction of British, how came Hindus blamed for undermining status of Muslims? And if Hindus had access to all the prerogatives under British colonialism, why they opted to resist against government with much more force than Muslim League? How Muslim feudalism flourished in sub-continent if all Muslims were ejected from their land? The fact is that Muslims were never keen to Western education and many of them looked upon it for being "unIslamic", on contrary, Hindus were adept at adjusting with new medium of education and equipping with skills imperative for job sector. P16 of 8 class textbook has written "Congress demanded parliamentary system to establish dominance of Hindus". Then why Pakistan is having same parliamentary system and why same system is running in most of the countries around world?

P25 of 8 class mentioned "Hindus attempted to expel Muslims from the sub-continent". As a matter of fact, not all Hindus were engaged in egregious violence against Muslims but, some bunch of radical Hindu groups held grudges against Muslims. Secondly, if Hindus attempted to expel Muslims then why Congress endeavour for single Indian state for both Muslims and Hindus? It is also mentioned that Muslims demurred Congress proposal of having competitive exams for civil service, because Muslims were lagging behind in the field of education. The Congress proposal was logical and Muslims seem to be imbecile for repudiating proposal, instead of competing Hindus in realm of education. P27 contains sentences like "Hindus pressurized Muslims". "Hindus compelled Muslims", "Hindus threatened Muslims", "Hindus attacked on Muslims" in the context of Bengal partition. The writing style revealed loathed against Hindu community. The word "Hindus" represent all Hindus of sub-continent. For presentation of facts,

the history must be explicit to leave no room for confusion. Some of the Hindu nationalists and leaders opposed Bengal partition, majority Hindus were insouciant of the incident.

"British introduced political reforms to appease Hindus and congress". The tone is again anti-Hindu and gratuitous. P32 of class 8 textbook provided accounts on Khilafat and Hijrat movement. It is written that Gandhi instigated Muslims to migrate to Afghanistan culminated into several deaths and loss of properties. The book is unable to make students recognized that it was Muslim leaders, who were running movement and they were responsible for all the loss of Muslims for this imbecile decision of migration. The textbook doesn't hint at Muslim leaders' role in failure of Khilafat movement. In 9 class Pakistan studies textbook, it is reiterated that "Hindus declared that only the Muslims were responsible for all their actions in the war". The textbook rather should shed light on why Hindus were able to cajole British but not Muslims? It was political success of Hindus that they rolled with the punches and symphonize with colonial voices to rehabbed their nation for robust resistance. P 11 used these words for Hindus of sub-continent "narrow-mindedness and biased attitude of Hindus".

To make students aware of background of Pakistan resolution, these sentences are jotted down; "Hinduism was trying to merge Islam into it, Muslims wanted to secure themselves against the Hindu domination", "Muslims were given less status, they could not lead dignified life in the Hindu society that believes in caste system", "Hindus continued their attempts to wipe out the Muslims", "Muslims would always be in danger". No political and social events are discussed under the heading of background of Pakistan resolution. The prime focus was on how Hindus cunning tactics render Muslims living in India non-viable. The background of Pakistan resolution must hold accounts of political series of events and efforts of Muslim leaders rather targeting one religious community. The historiography of Punjab textbooks is fatuous and unprofessional. P25 of 9 class textbook used the words "cheating", "hypocrisy" and "cunningness" for Gandhi. To portray malefic image of Gandhi, his movement "Quit India" is humiliated, Gandhi is denounced to made conspiracies against Muslim League to

trap it and weaken it. Gandhi C.R formula is also gen up on. The points of formula seemed very logical when it provided Muslims opportunity to be separated from India. The scheme of this formula sounded well-reasoned for the idea of Pakistan than Cabinet mission that vaguely implies separation of Muslims

P39 of book illuminate students about interim government of 1946-1947 and contended that it was cunning tactic of Congress to render Abdul Kalam Azad part of the government to convey the impression that congress is also representative of Muslims. In fact, many eminent Muslim scholars were part of Congress including Maulana Azad. Many Muslim scholars were unfavourably disposed to two nation theory. To include the alternative views of Muslim scholars is imperative to make students conscious of that 'Hindus' doesn't mean all Hindus of sub-continent and Muslims doesn't mean all Muslims of sub-continent. There have always been dissent voice within every community, which need to be a part of every historical narrative. P94 writes about the initial issues of Pakistan and it is said that Hindus jettisoned official record, while migrating to India to impede Pakistan from stabilizing. P99 reiterated that India was always busy in conspiring against Pakistan.

In gist, the content is bombarded with hate mongering against Hindu community. The using of terms "Hindu mentality", "Cunning Hindu" rather "Congress plans" and "Congress tactics" is tormenting Hindu community, living and studying these books in Pakistan. The cunning image of Hindus presented in books has ingrained hatred in mind of students for world second largest religion. The distorted image of Hindus community has concealed the fact that what congress had done for accomplishing its political goals had nothing to do with a common Hindu inhabitant at sub-continent. Congress was the representation of political aims of Hindu community not representation of every Hindu psyche towards Muslim. Secondly, the mass killing followed by Independence was done by both Muslims and Hindus against each other. The Sikhs were main perpetrators for atrocities committed against Muslims but, for the common political interests, we have given them pardon in history. It is easy to prove that what has forgotten by history is also cease to remember by its' nation. Creating the binary of Hindu and Muslim

and contextualizing every historical narrative amid this binary set has radicalized our society. What need to be understand is that Hindu/Muslim has never been a binary opposite perhaps no religion is binary of other religion. The rife hate among followers is not inherent rather acquired through manipulating knowledge for the sake of political agenda of power authorities. Interestingly, not British policies but Hindus cunning tactics were held culpable for British tyranny against Muslims. The textbooks nowhere mentioned British callousness policies against natives rather they were hailed for refashioning the infrastructure and rectifying nuisance social values of Indians. Why textbooks expunge all details of British tyranny and enslavement of Indian natives? It is obvious that history is presented in textbooks to malign Hindus as that is the only way to give substance to two nation theory. The "siege mentality" is obtrusive in history textbooks to play victim card against malicious and oppressive Hindus.

Ethnic prejudice and religious uniformity in Punjab history textbooks

Class 5, Chapter 7 of book expound culture of Pakistan. To portray cultures of Pakistan, authors must keep in mind to illustrate distinctive features of every culture. But the diverse cultures of Pakistan are penned down in book in an uncanny way. In writing about provincial cultures of Pakistan, Punjabi people are lauded for their gallantry and being sublime in skill development. How could even the textbook gauge these qualities and believe that it discerns Punjab from other cultures? For Sindhi people, their hospitality is admired, for Pakhtoons, their bravery and willingness to sacrifice is applauded and for Baloch, their patriotism and peace loving nature is deemed as their marked characteristics by textbook. By saying that Pakhtuns are always willing to sacrifice, it is difficult to apprehend that whether textbook is applauding them or encouraging them to walk on the path of sacrifice. On the other hand, when Balochi nationalism and political riots are rife in Balochistan, textbooks wanted them to be known for their patriotism and peace loving nature or perhaps prompting them to be compliant of Pakistani nationalism and Pakistani state. It is written that Pakhtuns have different marriage practices and customs than other cultures which is a preposterous claim as

every culture differs from other culture in terms of customs and ceremonies. In the 3 lines introduction of Baloch culture, it is mentioned that Baloch love their culture and heritage. How is it even distinctive of Baloch culture? Every community loves its' culture. It is also point to ponder that Punjabi and Sindhi women are presented in visual depiction of Punjabi and Sindhi culture but, there is no pictorial representation of women in Baloch and Pakhtun cultures.

The p104 of 10 class textbook penned down vibrant culture of Pakistan. The textbook convinced students that there is religious uniformity and religious tolerance prevailing in Pakistan. By saying Pakistan is having religious uniformity, textbooks are omitting diverse religious communities from Pakistan. It is also written that the Islamic basis of Pakistan gave little consideration to caste, race and regions. P106 enlisted religious festivals in Pakistan and no religious festival of minority groups like Holi, Barkhi and Christmas is mentioned in textbook. In the heading of customs and traditions, reciting Azaan in ears of newly born child, Namaz e Janaza and Quran Khuawani is enlisted as prominent traditions of Pakistan. P117 elucidated minority rights in Pakistan in quite queer manner. The textbook wax lyrical of 1973 constitution for fully protecting all socio-political and economic rights of minorities. There is liberty of practicing, transmitting and publishing their religious principles. Minorities are given equal opportunities in occupational section with Muslims. In gist, 'Pakistan is safe haven for minorities' is the idea propagated by textbook. The ambiguous nationalistic dogma is embedded in last three lines of it. The page writes "to be faithful with country is responsibility of a minority, they should elect representatives by rising above all prejudices" Are only minorities holding responsibility of being loyal with country? The subtext is menacing for minority rights as it is inferred that the loyalty of minorities is suspicious and they must be make certain of it.

Presentation of Historical facts in Oxfords' history textbooks and its' comparison to Punjab history textbooks
Incorporation of critical thinking skills

In the start of the every textbook, brief introduction about importance of history is given to make students cognizance of it's' role in human development and discoveries made over period of time. The textbook of Ismat Riaz has provided students with the section of glossary in every page to blot out all the impediments from learning process. Availability of glossary is very imperative in order to enhance the learning and language proficiency of students that will minimize the element of rote learning. The 1st chapter has given details on Civilizations of the ancient world with posing critical question for students to interpret why civilizations developed along rivers? The inventions of calendar and invention of writing is gen up on for students in the chapter of Mesopotamia with separate headings, indicating the emphasis given by book on inventions. Chapter 2 of book spill beans on Ancient Egypt of the Pharaohs, ancient Egyptian Pyramids and Egyptian system of counting unlike Punjab textbooks which emphasis only on religious and political system of the Ancient civilizations. Chapter 3 of 6th class textbook penned down Indus Valley Civilization and Harappan civilization by briefly providing accounts of their culture and life style. Chapter 12 of 7th class textbook provided accounts of the Industrial revolution and its' effect on British people. The students were exposed to significant details of Industrial revolution emerged in 18th century. The various historical sources were also inclusive of textbook for the critical evaluation of students. This fact is also part of 8th class textbook that British educational reforms dropped literacy rate down to 10% in areas of Pakistan by 1947, making children wonder that what Pakistan achieved in field of education after independence. P57 of textbook provided accounts of formation of Labour party based on the socialist ideology and formation of Conservative party in sub-continent based on the authoritarian ideology. This can make students familiar of political parties in sub-continent other than Muslim League and Congress. Chapter 4 of textbook familiarize students with events of World War 1 and the idea of communalism based on equal distribution of wealth. The Punjab textbooks never let students acquaint with details of critical phenomenon like of capitalism, communism or political aftermath of world wars. Chapter 5 of textbook provided

accounts of Nationalist Turkey and Kamal Ata Turk ideas which were built on the blocks of secularism and modernization, helping Turkey to be back on the path of progress. Chapter 9 of textbook provided detailed accounts of World War 2 including the role of Hitler and the figures of killings and devastation. P66 presented comparison of Communism and capitalism. Chapter 10 goes up on the United Nations, Cold war, creation of Israel and Balfour declaration to give an idea of International politics to students, which government school students are completely unaware of. In the second chapter of Nigel Kelly's O level textbook, causes of Mughal decline are discussed by giving brief information about Mughal Empires and detailed knowledge on Aurangzeb reign. Unlike Punjab textbooks, both versions of history are indoctrinated in textbook about Aurangzeb. It is clearly stated that many historians have disparate opinions about Aurangzeb religious and moral beliefs. Some applauded him, while some historians opined that he demolished Hindu temples and squelched Hindus and Sikhs by imposing Islamic Laws on them. The textbook mentioned his expenditure on building palaces and spending huge sums on it as the reason of toppled economic conditions of country. The fact is also part of book that he assassinated all of his brothers for throne. After penning down these details, book presented two different sources from history; one from "The history of Aurangzeb" written by court historian, where his practices of Islamic principles are rave about, other source is from "The history of Mughals" written by Italian historian who denounced Aurangzeb for shrouding himself around Islamic orthodoxy and not batting an eye on monstrous crimes happening during his rule in sub-continent. Below these sources, an activity section poses questions for readers that what conclusion they draw from source A and how source B make them think differently? And why both sources hold contrasting opinions despite being written in the same time period? This is how history should be taught to students. A comparative critical approach is attempted to develop among students and leave up to them to decide who was righteous and who was erroneous in history rather imposing biased facts on them.

Impartial representation of diverse religious groups

Chapter 4 of 6th class textbook provided accounts on the Arya people and the formation of Hinduism. The contrasting difference between Punjab textbooks and Private textbooks in portrayal of Hinduism is observed. The private textbooks provided impartial details of Hindu Gods, attributes they attach with them and how caste system was formed in Hinduism without attaching any negative attribute with it. Chapter 5 provided accounts of the Mauryan dynasty and Ashoka reign, following the Chapter 6 titled "The Golden Age of Hindu Rulers". The title is self-explanatory of how impartial worldview is constructed about Hindu religion and the Hindu civilizations. On contrary, Punjab textbooks would never show audacity of proclaiming Hindu reign as Golden era, for them, the only Golden era ever in sub-continent history was the Mughal Era. Chapter 7, 8, and 9 go up on the Chinese, Persian and Rome civilizations by highlighting their administration structure, religious convictions and Philosophies. Chapter 10 also familiarizes students with origin and evolution of Christianity, which is omitted from Punjab textbooks, broadening the students' worldview on various religious dogmas. Chapter 12 acquaints students with the Turkish Muslims conquerors by casting light on the controversial role of Mehmud Ghaznavi. The p62 of textbook clearly stated that his attacks on sub-continent were for the purpose of economic gains. After highlighting his role in flourishing education, it is written in p63 that Mehmud Ghaznavi has been a controversial figure for historians. The historical sources are cited to substantiate the argument that Mehmud never could be able to vanish Somnath although, he demolished the idols for accumulating wealth. The alternative approaches of historians on Mehmud Ghaznavi is a part of textbook stating that some of historians hailed him as a gallant hero but, others reflect on him as plunderer who invaded sub-continent to build his empire in Central Asia and that's why he never included Indian conquests in his empire of Central Asia. The pictorial presentation of Somnath temple is given in p63.

Chapter 2 of 7th class textbook casted light on Muslim inventors and scholars including Al-Khwarezmi, Al-Beruni, ibn Rushd, Al-Idrisi and Ibn Khaldun. This period of 1400 to 1850 was called "the golden age" of Muslims by textbook unlike Punjab textbooks which hailed Mughal era

as the golden era of Muslims. P11, while discussing the downfall of Muslim scientific golden age has written that intervention of religious clergy, who frowned upon these scientific discoverers rendered them to interpret their writings in the light of religious teachings, which slack the process of inquiry and experiments. Chapter 3 of textbook provided accounts of the crusades and the Renaissance period including the enchanting work of Leonardo Da Vinci. The Mughal architecture, and contributions in flourishing education and promoting religious tolerance was penned down in textbook. It is written that Akbar was a liberal person and his 'Din-e-Ilahi' was an attempt to bring religious harmony instead of reprimanding him for being un-Islamic. P5 discussed 1857 war by stating that Indian soldiers, both Hindus and Muslims thrived to oust British unwanted rule. The participation of Hindus soldiers in 1857 war was completely expunged from Punjab textbook boards by accentuating only the Muslim soldiers' sufferings in war. The Battle scene was also illustrated in picture for students. The page 12 of book writes about the shifted approach of British after 1857 war and the Gora culture of Sahib and Mem Sahib, which frowned upon natives and treated them as servant. The accounts of British tyranny and sufferings of natives is also part of textbook irrespective of religion, unlike Punjab textbooks, which only blame community for all the sufferings of Muslims.

P19 contains two of most pivotal Sir Syed sayings, which are omitted from Punjab textbooks, which is how Sir Syed personified India as a Bride, whose two eyes were Muslims and Hindus. In second statement, he insisted that rather imposing Islam, Muslims should follow the Islamic teachings of knowledge, character and tolerance. The chapter 3 of textbook illustrated Hindu revivalist movements and nationalism. The textbook nowhere demeaned these movements and impartial details were provided by narrating that the movement led by Bal Tilak was conservative and the movement led by Gopal Gokhale was modernist. The Bengal partition in 1905 was penned down with a statement that Congress protested against it and the decision had to be reverted, which alarmed Muslims of Hindu dominance, culminated into formation of Muslim League. Chapter 6 writes about Hindu-Muslim

unity in Lucknow pact and during Khilafat movement was at its' peak, when Gandhi collaborated with Muslims and launched non-cooperation movement, which he only called off when Chauri Chaura incident happened, resulted in killings, which Gandhi never approved of. Nothing derogatory is written about Gandhi for calling off non-cooperation movement rather his political views of non-violence were depicted as a reason of failure of movement. P53 goes up on salt march launched by Gandhi and the symbolic significance it carried for Indians struggle of Independence. The most critical historical account about Khudai Khidmatgar and Ghaffar Khan was mentioned in p54 that he was the only Muslim leader, who collaborated with congress in countrywide movements against British with his volunteers known as Khudai Khidmatgar. The most gallant and unfeigned Muslim leader of sub-continent, Khan Ghaffar Khan was always demeaned, if mentioned, for allying with Congress campaigns in Punjab textbooks. On contrary, private history textbook acquaint students of the leader and his movement without deprecating and fanning hatred against him.

Pluralistic presentation of Independence struggle in O levels' history textbook

In 2 February 2016, an article was published on Express tribune titled "Making 'O' levels Pakistan Studies textbooks available to all" by Madiha Afzal. She dissected Nigel Kelly book of 'history and culture of Pakistan' and asserted that book is a great attempt in presenting some historical narratives neutrally and in impartial way. There are inherent biases in Punjab textbooks that can be counter by some comparatively neutral textbooks like of Nigel Kelly book. On June 2018, PTCB barred all institutions of Pakistan to teach Nigel Kelly book by imposing ban on it for containing anti state narratives. The PTCB filed case against PEAK publisher of book for staining mind of students with anti-Pakistan views however, it is not clarified by PTCB that what exactly was objectionable part in book and what lies in the category of "anti-state". The book has been taught for many years to O level students in Pakistan and none of educational or curriculum designing authorities ever objected on it, suddenly, the book becomes anti-Pakistan for the state. The ban poses many questions towards rife state hegemony and power narratives in Pakistani curriculum. Rather

opening new avenues for students to polish their critical thinking skills, the students are stringently pushed to the darkness of ignorance.

The book being banned for anti-Islamic and anti-two nation theory has started the history narrative from the influence of Islamic religious thinkers in the sub-continent. Shah Wali Ullah, Syed Ahmed Bareilvi and Haji Shariatullah are eulogized for their contribution in revival of Islamic community in sub-continent. Rather only portraying them as a preacher, they are hailed for confronting the state and mobilizing Muslims against tyranny of established power. The number of reasons were enlisted that cause 1857 war including British treating natives as second citizens, exploitation of sub-continent wealth, maltreatment of natives in occupational, social and political arenas and unfair attitude of British officers to native military personals. The Punjab textbooks are silenced on British atrocious behaviour with sub-continent natives, rather core attention is given on portrayal of Hindus as vicious foe of Muslims. Unlike Punjab textbooks, the Hindus are not demonized in Kelly book but, impartial perspective of history is presented with sound logics that Muslims were more prepared and participated in war to reinstate their lost glory of ruling dynasties, however, other religious groups were rightfully not willing for Muslims rule in sub-continent. That's why British reflect on war as "Muslim uprising". P32 of textbook negated the Punjab textbook version of aftermath of war by asserting that Muslims were not ready to espouse English for not being complying with Islamic laws, conversely, Hindus readily learned English and recruited themselves in occupational sectors. If anyone is responsible for the pauperized economic conditions of Muslims that time, then it was Muslims themselves. The O level book gave accounts on formulation of nationalist groups in response of British colonialism in sub-continent and Congress was among one of those groups, unlike Punjab textbooks who always reflect on Congress as 'Hindu conspiracy'.

P37 writes that British favoured Hindus because they had decided to cooperate and work with British unlike Muslims who relentlessly opposed British. This behavior was moulded by Sir Syed and he prompted Muslims to develop cooperative attitude towards British. That's how Kelly book refrained from unnecessarily bashing Hindus and

communicated a historical event with logical tone. P54 of Kelly book describe partition of Bengal in 1905 by presenting both Muslim and Hindu views on Bengal partition. Muslims thought of it as an opportunity to escape from Hindu tyranny and Hindus reflected on Partition as a part of British conspiracy of "divide and rule". P57 writes that Muslim league was led by landowners and princes that helped winning support of British to counter Hindu protests. This is the most essential fact of our history concealed from the eyes of government students. The Muslim league was predominantly led by elite feudal Muslims group. This further helped winning support of Muslim tenants and that's why Muslim league opposed land reformation program of Congress. The Bengal partition was reversed due to fierce opposition of Bengali Hindus, which made Muslims realized of the importance of political struggle. Not a single time any negative attribute is attach with Hindus nor Hindus were shown on the right side of history by Kelly Book. Muslims endeavour against domination of Hindus were communicated to students in an impartial, neutral and professional way. These details give clear picture to students that how different political events lead to independence of sub-continent unlike Punjab textbooks, which ultimate grail is to present two nation theory as only factor leading to creation of Pakistan.

P66 briefed students about non-cooperation movement of Ghandi and acknowledged that the movement was initiated with great enthusiasm, which played potent role in ousting British rulers. When movement beget some violent activities, Gandhi immediately called it off. The anti-violence philosophy of Gandhi and his significant political struggle is not veiled from eyes of students as in Punjab textbooks. The growth of communal riots in sub-continent is thrown light on by providing students with neutral facts. It is written that Hindu Arya Samaj movement and Hindu Sabhas party carried out violent activities, which strained Hindu-Muslim relations. It is also mentioned that both negated the Gandhi's religious tolerance philosophy and wanted India to be a Hindu state. Some congressmen also supported these people, which further elevate the communal tensions. Chapter 7 of Kelly book enlightened students on Khilafat movement and its importance for Hindu-Muslim unity. It is

written that Lucknow pact and Khilafat movement testimonies that Hindu-Muslims can work together but communal fears undermined inter-faith harmony process. The alternative view of those Muslims, who believed that British policies inculcated fears of Hindus among Muslims is also a part of book. P69 of book quoted Maulana Azad saying that Hindus, who are struggling for country's progress are also a part of noble cause of Jihad. This authentic quotation from history not only can curtail hatred towards Hindus, but sketch a positive and receptive version of Islam for students. Gandhi eminent role in Khilafat movement and his philosophy of passive resistance is penned down without demeaning his character.

While giving historical accounts of Congress ministries, it is written in p83 that some practices like bowing before Gandhi picture and playing nationalist Hindu songs in schools were not congress policy, but it happened during its' governance, which put Muslim culture in jeopardy. P83 writes that at some places, Hindus extremists inflicted violence against Muslims, which were not widespread, but it justified Muslims grievances against "Congress tyranny". The neutral tone is maintained by book, while discussing Congress erroneous deeds. The book contain historical account of Gandhi-Jinnah talk and its failure because of Gandhi being demurrer of two nation theory, which heralded that book does not have pro Gandhi or Pro Hindu tone but distortions and exaggerations are not rife in O levels book as in Punjab textbooks. While further discussing Calcutta killing and 1947 riots, book nowhere mentioned that Hindus killed Muslims rather killings between Hindus and Muslims in Punjab is written. P92 illustrate a picture of dawn newspaper in which Quaid e Azam was assuring minorities of their rights and the prevalence of Islamic tolerance in country.

The page 109 stated that Indian leaders were hoping for destabilizing of the country and many congress leaders subscribed to the opinion that Pakistan would be unviable state. The same argument is given by Punjab textbooks and despite of the validity of the narrative, the Punjab textbooks use words "India" and "Hindus" while O level book mentioned "Indian leaders" and "Congress leaders". The difference is self-explanatory, Punjab textbooks generalize hate to

whole India and Hindus, whereas O level textbooks lay emphasis to be closer of factuality of historical narratives.

The p114 throw light on Kashmir issue and unlike Punjab textbooks of self-asserting style, the Kelly book writes that Pakistani government was convinced that India always held the intentions of confiscating the area. The Punjab textbook, on other hand, is bombarded with cunningness of Hindus and Indians to seize the area. The same page also writes the reason of why India denied giving share of 750 million. It is written that India feared that Pakistan will employ money in buying arms and fighting with India over Kashmir issue. Gandhi hunger strike and ensuring fair distribution of assets is applauded by book, which is nowhere mentioned in Punjab textbooks. P116 contain information on 1947 riots and it is clearly narrated that communal riots took place against both Hindus and Muslims, however Muslim historians reckoned that Hindus and Sikh organized pre planned massacre of Muslims but, it is also true that Muslims carried out atrocities as well. P 118 penned down the horrific atrocities of 1947 and instead of lambasting Hindus for all violence, it is written that the wave of communal violence was so strong that it engaged all ordinary peace loving Hindus, Sikhs and Muslims with it.

Comparing Worldview of Students

The difference in curriculum content of government school system and private school system is conspicuous. The advance curriculum in line with most contemporary world dogmas are imbibed by oxford and Cambridge board students, on contrary, curriculum books of government school systems are stuck in 20th century knowledge. The results in this section will substantiate this argument by spilling beans on worldview of government and private schools' students. To inquire into stance of students on minority rights and religious diversity, they were posed with series of questions as given in tables.

Do you think minorities (Hindus, Christians, and Sikh) should be allowed to practice their religion freely?

	Yes	No	Don't know
Government school	100%	0%	0%
Private school	100%	0%	0%

Should Muslims befriend Hindus, Christians and Sikhs?

	Yes	No	Don't know
Government school	46%	40%	14%
Private school	83%	7%	10%

Should minorities be given highest occupational positions in Pakistan?

	Yes	No	Don't know
Government school	30%	43%	27 %
Private school	93%	2%	5%

Should minorities be allowed to preach their religious doctrine in Pakistan?

	Yes	No	Don't know
Government school	7%	59%	34%
Private school	79%	5%	16%

Should Muslims celebrate minority cultural festivals like Holi and Christmas to promote intra faith harmony?

	Yes	No	Don't know
Government school	21%	64%	15%
Private school	66%	19%	14%

Should religious laws like blasphemy be amended to protect minorities?

	Yes	No	Don't know
Government school	25%	41%	34%
Private school	63%	20%	17%

Are minorities fully protected in Pakistan?

	Yes	No	Don't know
Government school	70%	30%	0%
Private school	34%	60%	6%

Is Jihad only solution to settle Kashmir dispute with India?

	Yes	No	Don't know
Government school	59%	32%	9%
Private school	11%	80%	9%

Should Pakistan and India have friendly relations?

	Yes	No	Don't know
Government school	34%	64%	2%
Private school	94%	6%	0.0%

Do you think history textbooks are presenting correct historical facts without any bias?

	Yes	No	Don't know
Government school	78%	20%	2%
Private school	46%	54%	0%

Was Aurangzeb discriminatory towards Hindus or not?

	Yes	No	Don't know
Government school	30%	60%	10%
Private school	63%	30%	7%

Was Mehmud Ghaznavi controversial or true hero of Muslims?

	controversial	Hero	Don't know
Government school	7%	90%	3%
Private school	59%	41%	0%

What is a Cold War?

	Familiar	Unfamiliar	
Government school	9%	91%	
Private school	78%	22%	

What is the difference between capitalism and communism?

	Familiar	Unfamiliar	
Government school	5%	95%	
Private school	76%	24%	

Can you name any five basic human rights?

	Familiar	Unfamiliar	
Government school	5%	95%	
Private school	66%	34%	

The worldview of government school students and private school students was sharply contrasting to each other. The polarized views are symptomatic of the type of knowledge imparted to them. The orthodoxical, cliched, and fundamentalist worldview is inherent in government curriculum inculcating concomitant zealot approaches among students; conversely, O level students are more receptive and moderate in their worldview. To inquire into stance of students on minority rights and religious diversity, they were posed with series of questions as given in tables. Majority of government school students were assented to provide equal minority rights in Pakistan but,

upon asking to be friendly or interactive with them or celebrating diverse religious festivals, they become disapproved of such practices. The responses of students were indicative of the type of content they have been exposed to. The government school students had favoured the idea of instigating war with India. Majority bawl out of any kind of socio-political ties with India. The Jihadi ideology seems to overwhelmed students as majority of them approved of Jihad with India. Private school students, on the other hand, were found to be having less warlike attitude and were more approved of minority rights in Pakistan. Students were also asked about Controversial

reigns of Aurangzeb and Mehmud Ghaznavi to explore their critical thinking perspective. The responses of government school student are indicative of the fact that they lack any sceptical approach about any controversial fact or figure in history, whereas private school students were acquainted of it. The students were further asked about having any knowledge about important phenomenon of cold war, Capitalism and human rights. The comparative responses of students are illustrated in tables with pertinent questions. After analysing them critically, one can observe the comparatively broader and critical worldview of O level students in comparison to narrow and submissive perspective of Government school students.

Conclusion

The comparison of Punjab textbooks and Oxford/Cambridge textbooks of Pakistan studies unearthed the contradictory historical narratives inculcated in both textbooks. The historical events, realities and ideologies, especially of the Sub-continent are either distorted, misinterpreted or deliberately over-exaggerated, concealed or buried from the eyes of the students in Punjab textbooks. The partial and chauvinistic historical interpretations and demeaning Hindu community is rampant throughout the Punjab textbooks. The Punjab textbooks reiterated that basis of formation of Pakistan was civilizational divide between fanatic Hindus and strife free Muslims. The religion is deemed as sole constitutive of any culture, shrugging off the fact that Muslims in India share more common cultural specifications with Hindus in India than the Muslims of Pakistan. The Punjab textbooks are perpetuating anti-Hindu propaganda through textbooks by demeaning Hindu religion and Congress policies before independence. The narratives of Muslim nationalism are constructed in Punjab textbooks by tracing all ties of Pakistan to Islam and presenting Pakistan as a monolithic entity for Muslims only. From 1857 war to all political events till 1947, role of Hindu community and Congress were glossed over and if mentioned, were disparaged and reproofed for indulging in

cunning activities against Muslims. The Muslim heroes were glorified for their services for promotion of Islamic doctrine but, no scientist or philanthropist was enlisted as hero of Pakistan. These history textbooks were insensitive of minority rights and incorporated ethnic prejudice. Punjab textbooks nowhere mentioned any single historical source or any alternative historical view for students. No attempt to nurture critical thinking skills of students were made by Punjab history textbooks.

The Private school textbooks of Oxford publication relatively incorporated impartial view of history with an aim to foster the critical thinking skills of students. Each textbook started with the preface of importance of history and objectives of learning history to familiarize students of essence of learning history. Each page contained critical thinking questions for students to encourage them think out of the box. The citation of historical evidences and historical sources is inseparable part of every historical event mentioned in Private school textbooks. The advance level knowledge coupled with adequate pictorial representation for understanding of students construct a different worldview for private school students, which was further gauge through questionnaires. The Punjab textbooks acquaint students with narrow vision of world by not penning down of International politics and notable discoveries, which is a part of Oxford history textbooks. The content of Oxford history textbooks is comparatively less Hindu centric and more knowledge centric by accentuating geographical ties of the Pakistan. Narratives and counter narratives are incorporated in textbooks for projection of skeptical indoctrination of knowledge among students to enhance the database of students in enrich manner.

The comparison of public books and private books call our attention to many of pointed contradistinctions. The style, tone, writing, and graphics of both books were dissimilitude perhaps to the extent that both seem to be from different

countries. The dull black and white pages, less pictorial representation, assertive tone of writing, biased historical figures, no activity for critical thinking, abysmal graphics and predominance of ultra-nationalistic approach in Punjab textbooks render curriculum slowing the process of learning rather expediting it.

Comparison of worldview of students from Government education system and private education system brings interesting factors into light. The government school students of matric class were probed of minority rights, human rights and some general phenomenon. Their socio-political consciousness and war tendency was also gauge by researcher with an aim to scrutinize the critical thinking skills of students. The study unmasked that the chauvinistic and ultra nationalist interpretations of historical narratives in Punjab textbooks constructed bigoted and prejudiced worldview among students of government schools in comparison to the tolerant and critical worldview of students of private schools, who have imbibed liberal and impartial interpretations of history through textbooks. The responses of government school students were found more discriminatory towards minorities, less conscious towards political knowledge and human rights, have no skeptical approach and had increasing war tendency. The animosity towards Hindus and Indians was rife among government school students to the extent that majority of students seek for war as possible solution to subdue India. In the comparison, responses of Private school students were found less discriminatory towards minorities, more considerate towards human right, more critical, indicated high political cognizance and opted for peace mechanisms for conflict resolutions with India and other countries. Though, the inimical attitude towards India was also prevalent among private school students, yet, the ratio was still less than government school students.

The government education system intent to develop ideal citizens, ideal Muslims and blue

blind patriots. The Punjab textbooks content indoctrinate parochial approach producing swivel-eyed students. Purpose of Private education system is also to make students patriotic but they nurture critical thinking minds as well.

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