



EDUCATION for PEACE & HARMONY



PAK INSTITUTE FOR PEACE STUDIES (PIPS)
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**(REPORT OF 10 TRAINING WORKSHOPS HELD WITH
TEACHERS OF PAKISTAN'S UNIVERSITIES AND COLLEGES)**



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Summary & Key Findings

There is a dire need to infuse in the education system in Pakistan a diversity of opinion, and the tools to develop ethical values among students besides training them in critical thinking and research. There is also need to make education curricula and teaching more inclusive and tolerant. Only then can the seeds of social harmony be sown. Properly-sensitized teachers can take a lead role in making this possible.

These were some of the key thoughts that emerged in ten (10) day-long academic and intellectual dialogue-cum-training sessions, with around 347 faculty members of public sector colleges and universities from all over the country in 2017. Leading scholars and educationists led the training sessions that were organized by Pak Institute for Peace Studies (PIPS).

Teachers understood how education system at large and the content they are supposed to teach uphold divide and discrimination in the country. This realization is greatly felt today, as country grapples with achieving social harmony. A sound education system can build strong foundation of countering any trace of disharmony.

Much rests on teachers, who, if properly trained and sensitized, can contribute significantly in achieving peace and harmony for tomorrow. Supporting and often leading role can come from media too, which people eagerly follow.

For each workshop, two survey questionnaires were also filled by participants, one at the start of the workshop and another in the end. As many as 329 teachers filled pre-workshop survey questionnaires, and 320 filled the post-workshop survey forms.

Key findings

The 10 dialogue-cum-training workshops were held with an overarching purpose to influence teachers and educational discourse in the country in support of inclusive, tolerant and harmony-supporting education. The dialogues discussed how can education contribute in promoting social harmony in Pakistan, and what specific roles can teachers play to this end. Below are some of the key findings:

- ❖ There is no doubt that education and curricula in Pakistan have their role in negatively impacting society. The impact is felt in both violent and non-violent

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extremism. The worldview of extremists on many subjects is not dissimilar to what students are taught; precisely for the same reason, persecution and exclusion of religion and ethnic minorities is condoned. Countering extremism, or promoting harmony, requires working on the education front, especially its quality.

- ❖ Many debates about the nature and future of the country are extremely polarizing, with one school of thought invoking religion and another referring to secularism. These too contribute in hardening of positions, disrupting harmony. Many a times, this is redundant, as issues could be looked at entirely from prisms that all abide by – constitutional context and shared citizenship offer agreeable pathway.
- ❖ Surely enough, there have been differences within the country ever since its inception, but those differences get widened when the state takes side of one against another. The one oft-quoted is the larger Islamization project that the Zia regime undertook in 1980s, that eventually brought to surface the tensions and with much force.
- ❖ Differences per se are not bad; rather, if framed properly, they can be flagged as diversity. What is wrong is the inability of not listening to each other and living within one's pigeon hole.
- ❖ Existing educational structure continue to live on the divides in the society. There is mainstream education sector, which is further divided in public versus private, English versus Urdu, and so on. And there is madrassa education system, which bounds a seminary to be affiliated with one of the five sectarian boards.
- ❖ Education, if ill-planned, can misguide a student, no matter of which grade. Many 'well-off' students from applied sciences turned radical because they were exposed to a worldview that espoused in believing in 'exactness' only – tending to find one specific solution.
- ❖ Religious minorities are excluded from all aspects of education – decision-making, teaching, and curriculum. Misperceptions and factual errors about them are often reported in the textbooks and in the teaching.
- ❖ A healthy mind comes with a healthy body. The shrinking space for extracurricular activities denied the students opportunities to expose to diverse interactions. In recent time, many students are too glued to social media to know what is happening in the physical world.
- ❖ The central role to reverse the tide of disharmony via education, rests on the shoulders of teachers. A sensitized teacher can instil harmony-laden values in students. A skilful teacher can invoke curiosity in the young minds. A well-read teacher can open multiple vistas to students. In today's age, a teacher should know

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how to use social media to ward off students from falling prey to socially ill tendencies.

- ❖ A teacher should be concerned with producing and instilling knowledge. He or she has to be watchful of any tilt towards any political, personal or religious school of thought.

Teachers have to be very careful in the selection of language in the classroom: A good teacher of any subject should espouse diversity in the classroom, by exposing students to multiple views; the one on ethics, for instance, should know several faiths.

Teachers should know that adopting one single methodology is not sufficient for every individual sitting in a class room. Even though teachers have little role in developing curricula, they still have the authority to compensate for the loopholes in the classrooms.

A student should be trained to nurture his individual thought. Critical thinking is a potent tool for any student.

- ❖ The absence of rationality and critical thinking has resulted in self-righteousness, conspiracy theories, externalisation and victimhood.
- ❖ A more realistic and rational narrative that cuts the popular and simplistic narrative thriving on popular media is the way to go. The discourse from social sciences, offering multiple perspectives, should be brought to front.
- ❖ Media, on the other hand, provide little to no coverage of minorities and their issues; the only one they do is linked to violence against minorities.

Yet, media can provide enabling environment too. It raises question in a critical fashion, besides bringing diversity of opinions.

Recent entrant has been the social media. On the plus side, social media have also made youth more rational and scientific in their approach. On the minus, as information is being picked from modern social media tools without checking its authenticity, users tend to gravitate towards the extreme. Once again, the need for sifting fact from fiction is required – a role befitting to a teacher.

Introduction

This report is based on a series of ten (10) academic and intellectual dialogues as well as training sessions that engaged selected and leading faculty members of public sector colleges and universities from across Pakistan in 2017. The purpose of these sessions, which were organised by Pak Institute for Peace Studies (PIPS), was to influence teachers and educational discourse in the country in support of inclusive, tolerant and harmony-supporting education.

The rationale behind this concerted exercise, launched in early 2016, is based on the fact that education is among the key components of most of the counter-violent extremism (CVE) models and frameworks currently being implemented in the Muslim-majority and Western countries. In countries like Pakistan, where education – both religious and mainstream – is considered by many to have been a factor in the promotion of ideological radicalization and violent extremism, the need to include education in CVE and harmony-supporting interventions becomes even more significant.

PIPS's engagement in a similar exercise in 2016, with over 100 leading university teachers, had revealed some critical findings such as: Pakistan's education system(s) and curricula have failed to create and promote an inclusive, shared identity of citizenship; education has been, nonetheless, a factor of extremism and polarization; teachers and educational institutions are not fully playing their due roles in terms of preventing persecution of minority-faith students; Pakistan's educational curricula are divisive and discriminatory, which promote demeaning religious stereotypes of non-Muslims; curricula also teach exclusive history with less/no focus on the role of non-Muslims in the establishment and development of Pakistan; and curriculum designers, textbook writers as well as teachers are not properly trained and sensitized on issues linked to social harmony and religious tolerance.

Apart from those findings, PIPS found that there was a need in particular to train and sensitize teachers on dealing with sensitivity and equality, students adhering to different faiths, besides preventing classroom discrimination.

Therefore, to strengthen and sustain the impact of similar measures it launched in 2016 and before, PIPS continued and expanded its engagement with college and university teachers in 2017. The purpose remained the same: to support narratives of

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peace and harmony in Pakistan's mainstream educational discourse. The lessons that PIPS had learnt in previous years greatly helped in improving the implementation and effectiveness of the exercise. On the whole, 10 dialogue-cum-training workshops were held. These dialogues not only enhanced the understanding and ability of teachers and educationists on how to make education curricula and teaching more inclusive and tolerant, but also provided some valuable policy recommendations – described at length in the last chapter of the report – which could be used to correct ideologically-imbued and excluding/persecuting narratives and material in education curricula.

Only a few efforts in Pakistan have exclusively focused on influencing educational discourse and training teachers in support of inclusive, tolerant and harmony-supporting education. Nor has the government launched any initiative with the same objective. Indeed, most of the related measures either talk about curriculum reforms or engage students in programs of peace education and awareness. That's about it. This report goes beyond that. That is why its outcome, as entailed in this report, is of significance. On the whole, this report will also support the on-going state- and society-level efforts meant to improve quality of education, which is imperative to bring a positive social change in society and promote favorable views about minorities.

Methodology

As cited earlier, a total of ten (10) workshops were held in which as many as 347 teachers – 268 from colleges and 79 from universities – from across were trained and provided awareness on issues linked to social harmony, peaceful coexistence and tolerance as well as inclusiveness in classrooms. In addition, about 6-8 trainers/speakers, at average, were also engaged in each workshop, who trained the participants and facilitated group discussions.

Four (4) workshops were held with Punjab's college and university groups. Two of these, held in Islamabad, also included participants from Islamabad; the other two were organized in Lahore. A total of 117 teachers participated in these four workshops.

Similarly, three (3) workshops were held in Karachi, with 128 teachers of universities and colleges from across Sindh and Balochistan provinces.

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A same number of workshops (three) took place primarily with participants from Khyber Pakhtunkhwa, FATA, wherein some college and university teachers from Gilgit-Baltistan and AJK also participated. In one of these workshops held with university teachers, few participants from north Punjab were also present. A total of 102 teachers attended these three workshops.

The exact number, names and profiles of trainers/speakers and participants engaged in each workshop is provided as Annex-1; the annex also describes geographical sample of teachers participating in each workshop and venue.

Each workshop focussed the following themes:

- ❖ Who is responsible for imbalanced and intolerant behaviours in students: education curriculum, teachers or methods of teaching/pedagogy?;
- ❖ The role of teachers in education reform;
- ❖ Educational hurdles in the way of harmony, and remedies;
- ❖ Education's link to extremism and counter extremism;
- ❖ Problems of minorities and their link to education in Pakistan;
- ❖ Peace education and education policy in Pakistan;
- ❖ The role of education in addressing the intellectual challenges facing the country;
- ❖ Social media and social harmony;
- ❖ Media's educative role; and
- ❖ The way forward for reforming education and curricula.

Pre- and post-workshops surveys

Two survey questionnaires were extended to participants of workshops, one at the start and other at the conclusion of each workshop. Out of the 347 participants, as many as 329 provided their responses to pre-workshop survey questionnaire, and 320 filled in the post-workshop survey questionnaire forms.

The pre-workshop survey asked about the role of teachers in improving social cohesion and religious harmony; the impact of this role on society, overall environment of educational institutions and classrooms in terms of religious tolerance and harmony; the ways of improving the environment, and thereby, teacher's role; as well as teachers' perceptions and understanding of issues linked to harmony and religious extremism, among others.

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The post-workshop survey mainly asked about the effectiveness and impact of the workshops and future considerations to refine such measures, all aimed at promoting tolerant and inclusive educational narratives. Besides collecting participants' views on the process of developing recommendations, the survey also tried to explore to what extent the workshops had contributed to change the views of participating teachers on the focused issues.

Analyses of the pre-workshop and post-workshop surveys are given at Chapters 10 and 11 respectively.

Education and Curricula: Factors in Extremism and Exclusion

Most participants agreed that among other things, education and curricula in Pakistan have contributed in negatively impacting the society, eventually resulting in violent and non-violent extremism such as in the shape of persecution and exclusion of religious and ethnic minorities. The discussions also focused on who was responsible for this negative impact: teachers, curricula, education system, or the state?

Additionally, one of the fundamental foci of the workshops was set on intellectual crisis facing the country; this crisis, according to many participants, has undermined the educational discourse as well. Some critical areas in education and curricula were found linked to the narratives on national [Islamic] identity, Pakistan's ideology, two-nation theory, Muslim Ummah, and exclusive history. Few even expressed their astonishment that, others flaws in the curriculum notwithstanding, they have been inculcating history through a certain religious identity framework, at the cost of interfaith harmony and pluralistic coexistence.

As a result, concepts of Pakistan-ism, or citizenship-based identity, constitutionalism and nation-state have not yet firmly established in the country, and modernity is pejoratively rejected as westernism.

PIPS director Muhammad Amir Rana highlighted in one of the sessions that without delving too much in the debate on religious versus secular identity of Pakistan, things can be seen in a more simple and practical way. For instance, what Pakistan's founder said in his August 11, 1947 speech can simply linked to providing protection, equality and freedom to followers of all faiths in the country; but people tend to own the speech after tinkering it ideologically with either secularism or the Charter of Medina. Mr Rana said such religious and ideological sensitivities have, in general, been a divisive factor including in education, giving rise to different classes and streams. The August 11 speech of the Quaid, he argued, at the same time, offered a constitutional context for citizenship and identity, which have not yet been developing, thereby letting open the doors to religious-ideological polarization and extremist positions.

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Some underscored the role of the state's larger Islamization project, mainly during Zia regime (1977-1988), as a yardstick shift in narrowing down the education objectives to religious-ideological ones, thus shrinking the space for diverse and tolerant discourse. According to Dr Qibla Ayaz, former vice chancellor of Peshawar University and currently chairman of the Council of Islamic Ideology, while this processes of Islamizing the state and society became a palpable reality during the Zia period, the debate on the issue had been going on since the establishment of the country so as to ascertain what Pakistan was made for and what would be the identity of its residents. Irrespective of the debate on the vision of the founders of Pakistan, the Objectives Resolution and subsequent constitutions supported the stance of religious classes that Pakistan was made in the name of Islam, and that Islamic law and precepts will guard the contours of legislation in the country. Some said that the way the education in Pakistan has been supporting the larger discourse on national ideology and identity has resulted in decreased tolerance and acceptance of the country's diversity, mainly religious and cultural. Dr Ayaz also underscored that the current generation of teachers in the educational institutions is largely product of the same curriculum that was prepared during Zia regime.

Renowned educationist Dr A. H. Nayyer seconded the argument put forth by Dr Ayaz saying that while differences between different groups already persisted in the country, these were widened and exacerbated in the 1980s, as the state attempted to shape a peculiar narrative. "Militancy is a direct outcome of that project," he noted while sharing his observation that conservative practices have grown on campuses indicating a rise in religious extremism. Dr. Nayyer said that in essence, extremism values parochial loyalty to one specific group without appreciating diversity of opinion. It is like peer trap. Another manifestation of extremism is self-righteousness: to think of oneself beyond criticism. In an extremist-filled environment, victims too take on the aggressors, turning the whole society extremist in the way. Extremist responses beget extremism. Dialogue is shrunk this way, he said. Educational institutions are affected too. At times, teachers too are intolerant towards students and then impose their views on them. For teachers, it is no less than a challenge now to teach argument-making and logic. Yet its importance in upholding peace cannot be overstated. He called for producing "social psychologists" in the country to identify the social causes behind terrorism and extremism.

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Former chairman Council of Islamic Ideology Dr. Khalid Masood said it is being asked how can “well-educated” individuals, especially those from applied sciences, join militancy. One of the reasons is the way these subjects are taught, inclining their students towards “exactness” – tending to find one specific solution. At intellectual level, then, engineers and doctors fall for radical inspirations, which too paint the world in black and white, ignoring the grey nuances.

Some participants in particular highlighted the misperceptions and non-factual description of other faiths and sects in the textbooks of both mainstream educational institutions as well as madrassas. For instance, Saqib Akbar, Chairperson Al-Baseera Trust, said that he has seen in *Ilmul Kalam* books many things which are contrary to reality. “There is a prejudice in our books on constitution, Islamic history, Pakistan history, history of religions, etc,” noted Akbar. Peace activist Romana Bashir said in a general-knowledge book, she has come across extracts that were incorrectly described as part of Christian belief system.

Many participants asserted that more than madrassas, it was mainstream public educational institutions where students were becoming relatively more vulnerable to extremist ideas. Participants from Khyber Pakhtunkhwa mainly raised this concern.

Participants also noted that the existing different education systems in the country, with largely distinct curricula, are divisive and polarizing as they tend to serve different socioeconomic classes. For instance, while the secular or mainstream educational system is built upon class distinction, the religious educational system has its roots in the sectarianism. “Ironically in both of these systems, the ignored element is the individual, who in fact is in dire need of education and knowledge as he/she has to lead the society in future”, noted Amanat Rasool, a prominent religious scholar and writer. He observed that this class-based society was no way meant for Islamic society, and surprisingly, the education system instead of encouraging interaction and dialogue is further dividing the society into different streams.

Some participants discussed at length the role of teachers in addressing the issues of extremism and faith-based discord among their students. Deputy Director Sharia Academy Gujranwala Ammar Khan Nasir urged teachers to be very watchful of their tilt towards any political, personal or religious school of thought. As, in his opinion, a

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politicized or biased teacher loses the very spirit of teaching because in this polarized environment, the educational institutions should focus on finding answers to unanswered than to propagate others' opinions and views. Contemporary students are eager to listen to arguments that hold ground, and teachers should take maximum benefit out of this feature, he urged.

Saqib Akbar held educationists responsible for creating different mind-sets in the country. He observed Shias use their own lexicon while Sunnis their own. "This is how we are creating differences in mindsets that are poles apart from each other," said Mr Akbar. He further underscored that though the curriculum is often blamed for creating different mindsets, the political elite of the country too are equally responsible in it. He said the portfolio of education is usually handed over to someone who is neither interested in it nor capable of holding the position.

Some blamed the entire curriculum, being out-dated, which does not reflect diverse values of the country. Not all students, mainly those belonging to minority faiths, feel connected with what they are taught. According to Hussain Naqi, veteran journalist and human rights activist, there is not a single non-Muslim member in the group designing ethics books for non-Muslims in Pakistan. "Teachers in classrooms make fun of non-Muslims and, if they want to do research on their religion, then how many libraries do we have for them in our country?", Naqi queried. He further said that there seems to be confusion on the definition of Muslim since the creation of Pakistan. This is reflected in educational institutions too.

Some argued that it is not religion but the religious thought that has been at the heart of what is called extremism or radicalism. In this regard, argued Dr Amir Abdullah, secretary general Al-Mawrid, it is utmost important to review the prevalent streams of religious thought including in education and educational institutes. He stated that the state has a leading role to play in that regard.

Many also noted that the lack of sports and grounds was also contributing in education's inability to prevent radicalism among students. The shrinking space for extracurricular activities and the development of educational infrastructure on commercial basis ends up denying the ultimate objectives of education, one participant stated.

Treatment of minorities

Article 22 of the Pakistan's Constitution clearly asserts that "No person attending any educational institution shall be required to receive religious instruction, or take part in any religious ceremony, or attend religious worship, if such instruction, ceremony or worship relates to a religion other than his own." But still anti-constitutional, anti-minority practices are taking place in the country's educational institutions. Similarly, in the words of one participant, "while curriculum advisory board has laid down the rule that no such material will be included into syllabus that hurts anyone's sentiments, in fact our curriculum is full of such material that hurts the non-Muslims directly."

Speakers highlighted that in general, a certain mindset exists in the country that tends to stereotype against non-Muslims.

While highlighting the plight of minorities, Romana Bashir blamed the existing curriculum in educational institutions that she believed creates gaps among students of different faiths, mainly between non-Muslim and Muslim. Another participant noted that as curriculum designers, textbook writers as well as teachers were not properly trained and sensitized on issues linked to harmony and religious tolerance, the overall educational environment was not conducive towards minorities.

"Are our teachers merely teachers or Muslim teachers?" asked Romana Bashir. She also criticized the role of public educational institutions in Pakistan for their "biased" role with respect to non-Muslim students. She said many non-Muslim students were forced either to abandon studies or to change their identities. She observed that teachers have a role to play in developing an environment that does not discriminate non-Muslim students. "We have a recent example from Faisalabad, where, in 2016, a teacher was discouraged by fellow teachers for his discriminatory attitude towards a non-Muslim student," she shared.

Speakers urged teachers to be very careful in the selection of language in the classroom, especially while discussing the issues linked to minority faiths. One lamented that non-Muslims are not given due space in what they are being taught across the country. For one, the subjects of Islamiyat (Islamic Studies) and ethics are often equated, and at times a single teacher teaches both the subjects. This results in

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non-Muslim students being told about Islamic Studies, but not about their own faiths. A good teacher of ethics should know about other faiths too. One participant inquired the educationists as to what do they expect from non-Muslims after presenting them infidels and vanquished.

Many highlighted that the role of non-Muslims in the history of the country is denied in books. “When voting in the last constituent assembly of Indian subcontinent stalemated in a tie, it was a Christian speaker who casted his vote in favor of Pakistan, leading to the creation of this country,” revealed Ms. Bashir.

Hussain Naqqi asked while the subject of Islamic Studies has been added in the curriculum of Muslim students since long, is there any similar provision for non-Muslims? “Our curriculum compels non-Muslims to read and study Islamic Studies besides teaching them how to offer Muslim prayers,” said Mr Naqqi. He said except in three schools in Quetta, ethics – substitute subject for Islamic Studies – is not taught anywhere. Even if so, one will rarely find some non-Muslim among the authors or editors of a book on ethics, he noted.

We believe that a Hindu cannot teach Islamic Studies but contrarily, Muslim teachers teach ethics to non-Muslims in our schools and colleges, said Dr. Khalid Masood.

Another participant noted that Omerkot in interior Sindh is a Hindu majority district where Hindu students are taught Islamic studies. There have been reports that Muslim teachers demean others religions in their classrooms, in front of non-Muslim students. In some instances, teachers were even found engaged in preaching Islam to their non-Muslim students, thus keeping them under mental stress in the classroom.

History taught in Pakistan is distorted too. “We have been taught in our curriculum that Deobandi madrassa has had a role in the creation of Pakistan, but in fact they don’t have any,” Mr Naqqi revealed. “The Hindus of Sindh played considerable role in the creation of Sindh Madrassatul Islam,” he further added. He lamented Hindu students in Pakistan were unable to perform well because our full energy is wasted on making them ‘Muslims’. “In India, nonetheless, we have example like Rifath Shaarook, a young Muslim student who has built the world’s lightest satellite.”

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The participants also discussed the general space for non-Muslim in Pakistan. Peter Jacob, executive director at Centre for Social Justice, reflected upon global precedents upholding dialogues among people of different faiths. Some wondered why non-Muslims are kept out of political processes in Pakistan; for instance, non-Muslims cannot become head of the state or the country and many other high offices are indeed also eluded for one pretext or another. There are several constitutional clauses that accord equal citizenship and rights to the non-Muslims, yet, on ground, they end up being discriminated. One participant called for implementing the constitutional clauses which impart equality to minorities, referring to the Supreme Court's judgment of 19 June 2014 to this end.

Speakers highlighted that a certain mindset exists in the country that tends to stereotype against non-Muslims. Some highlighted that in Pakistani society, in general, minorities are treated badly and with discrimination, which is also reflected in educational institutions. Forced conversions of non-Muslim girls, accusations of blasphemy, and targeted killings including by mobs are some manifestations of how minorities are treated in Pakistan. This sets the overall societal trends that reflect in people's attitudes towards minorities. In a democracy, people's citizenship should not be identified with religion, one noted. Another speaker underscored the significance and imperatives of growing pluralistic and religiously and ethnically-diverse societies in the world where minority communities are considered equal and their representatives can reach the highest government offices such as the Muslim Mayor of London Sadiq Khan. Sadly similar equal environment and opportunities for minorities in Pakistan are missing, he noted.

Dr Khalid Masood was of the view that it is not appropriate to look at basic governance issues through religious lens, thus undermining the right of equality of non-Muslim. He also endorsed the view that by making Islam the religion of Muslim states, Muslims indeed have been putting the both, Islam and the states, to disadvantage. Starting from the Abbasid era, scholars and experts on Islamic political theory were increasingly convinced on a sort of demarcation between the Kingship or state and Shariah, he underscored.

Some noted that even though teachers have little role in developing curricula, still they have the authority in the classroom to compensate for the loopholes prevailing in

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curricula in terms of less or negative content on peace and harmony. In 2016, a teacher in Faisalabad failed one of his students, who was a non-Muslim, primarily when the respondent failed to recite '*Kalima*' (profession of faith as part of Muslim belief). This action of teacher was not only discouraged by fellow members rather his seniority was withheld for few years as his punishment. Mr Ammar Khan Nasir narrated this precedent to assert that the role of teachers in correcting discriminatory attitude of an institution or a teacher towards minority-faith students. He said it is important to train and sensitize teachers about their real duty as "the role of teacher in todays' age and time has been institutionalized where teachers are told about the institutional affiliation to any specific sect and vision and even few among them take oath at the beginning from teachers to obey the guided principles."

Education's link to CVE & harmony

Most participants agreed that education in Pakistan had an ultimate function to perform in promoting counter-violent extremism (CVE) and improving social harmony. They mainly highlighted the potential role of teachers and curricula in this regard.

PIPS director Muhammad Amir Rana stated in one of the workshops that social coherence or harmony was one of the key factors used to gauge the development status of nations; economic growth, peace and future planning being some others. Coherence does not mean that all people start thinking in a similar way or hold same viewpoints but it is linked to celebrating diversity, he noted. Countries as diverse as Pakistan need more efforts to improve harmony including through dialogue and education, he said, arguing that educational institutions, mainly universities, need to promote dialogue on such issues more than anyone else.

According to Dr Khalid Masood, main educational problems in Pakistan are related to religious thought and conflicts. In this way, education can help improve harmony or counter violent extremism only if religious thought influencing it is revisited. That implies education reform in Pakistan is also among the critical intellectual challenges confronting the country. These intellectual challenges, he argued, are compounded by the fact that we ignore the individual in the process and stress more on how society and government authorities are thinking. But we need to educate and train individuals as individual thought is very important and its development should be prioritised in the processes of syllabus and curricula formation. Shunning individual thought means we are producing only followers. He also noted that the purpose of education in Pakistan is deemed mere transfer of information to students. But indeed it should be linked to intellectual formation so as to train students in how to use mind, how to think and understand things.

One main factor undermining harmony is growing radicalization in the country. It is a multi-faceted phenomenon, hitting diverse segment of society, including students. Increasingly, some of them are reported to have fallen for radical messages through social media; others are unable to condemn the act of militants openly out of their deep-set biases. To overcome this problem, teachers should be engaged, imparting

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students with skills that open them to diverse opinion in classroom and that equip them with tools for using social media with responsibility.

Education can positively impact some fundamental factors influencing our social attitudes and behaviours such as social background, value system, religious ideological background, as well as traditional and civilizational contexts. By doing so, it can counter radicalism and extremism.

Pakistan's society is changing mainly in terms of urbanization and migration to major cities. This process entails demographic and anthropological changes which pave the way for the emergence of new sociocultural realities. Some experts, such as Husnul Amin, noted education system mainly in universities hardly take note of the needs of these changes. As a result people fail to realise and celebrate the emerging diversity around them. Husnul Amin compared social harmony in society to the lyrics of a musical instrument where every single cord adds to the commonly produced lyric at the end. According to him the society lies somewhere in-between state and family. The bond between harmonious society and therein educational systems is peculiar.

A harmonious society is where argument takes central place in interpersonal discourse, and tolerance and acceptance become fundamental social norms. Has our education been able to contribute for development of such a society? Does our education support pluralism or exclusion? Some participants questioned.

Many noted that curriculum, including religious, being taught in our educational institutions, today, is not coherent with the contemporary demands, queries and circumstances. Professor Shahbaz Mang, urged to develop the country's education system and curricula logically and in such way that they answer all queries of students rather than curbing their questions. The latter, he argued, was pushing the students towards disillusion. One participant noted that if a student develops disbelief in religion or, on the contrary, becomes extremist, his teachers as well as textbooks are to be blamed as why they didn't answer his queries or questions he was searching for.

Academic Khalida Ghaus shared that she came to know from her experiences on key posts in education sector that social sciences are ignored in all in Pakistan. Teachers, especially of social sciences, are not accorded the treatment they deserve. Social

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sciences open multiple perspectives and frameworks, which are missing from the discourse.

Rashad Bokhari, peace activist, agreed, saying that students are not trained to think critically, let alone to ask critical questions. “We are unable to express differences; we tend to resort to party lines,” he said. Basically, he argued, there is serious dearth of communication skills, due to which we fall for “stereotypes and blame games”, without listening to other, or, for that matter, the context of the discussion. All these skills especially of asking question, listening to others, and expressing divergent opinions, can be taught by teachers.

Academic Syed Jaffar Ahmed said students of today are glued to social media gadgets but lack little to zero physical activity. Even playing grounds are fading, he lamented. Encouraging students to engage with each other, in more than one activity, can be conducive in opening them to multiple worldviews, which is a must to counter radicalization.

Many participants highlighted the role of teachers in promoting CVE and social harmony. The traditional role of teacher, to form a student’s intellect and introduce him/her to rational/critical thinking, persists. That role should not be missed, some noted. A teacher, well-versed in his subject and communication, can greatly guide students on, among other things, how to sift information and solve problems.

The trends of violent extremism can be reversed by active involvement of teachers who can inculcate tolerance in society, it was noted. Teachers are nation builders; they can infuse students with values and skills that enable them to listen to each other, respect each other, ultimately, being tolerant to each other. In this way, a teacher can help reverse the intolerant trend by flourishing minds tolerant of the dissimilar views. A teacher can share the existing diverse views on a subject, letting students decide on their own, what they think is reasonable. Anyone can read about concepts and terminologies; a teacher is to equip students with skills of probing critical issues. Teachers can help in building a healthy and inclusive society by supporting and building environment in classroom that promotes atmosphere of tolerance and co-existence among students of diverse backgrounds. Pre-requisite for such an environment is that teachers should be properly trained and well-off in respective

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knowledge areas.

Academic Syed Jaffar Ahmed argued that for all the impediments that teachers face, when it comes to classroom, it is their domain. In a classroom, teachers have authority and responsibility. They should exercise this responsibility with prudence. He explored link between curriculum and teacher. Both have a mutual relation. Even with a flawed curriculum, it was argued, teachers can help sensitize students. He called upon teachers to detach from “nationalistic framework”, recommending that students to be taught how to think like an independent person.

In a religious society like Pakistan’s, the people’s understanding and capacity to balance sociocultural and religious ethos is utmost important, according to Dr Shahbaz Manj. As this is purely a matter of education, teachers can play a significant role in this regard. They can educate and train their student in the skill of proactive treatment of contradictions, if any, between religious and cultural realities. That will also help in creating harmony in the classroom.

Some participants highlighted that teacher is also a product of society. In Pakistani society where diverse structural conflicts and confusions exist, a teacher is impacted by such conflicts and confusions in one way or another. That is why it is utmost important to train the teachers on issues linked to peace and harmony and build their capacity so that they can become professional agents of imparting education and learning rather than promoting personal biases.

Education and social change

Most experts and participants agreed, though with a varying degree, that education in Pakistan has failed to bring about a positive social change including in terms of positive social attitudes. That is mainly due to the fact that education and curricula in Pakistan have been suffering from ideological imbuement and intellectual crisis. As a result, neither the philosophy and objective of education nor the intellectual capacity of teachers and scope of pedagogy have developed in line with contemporary trends in the world.

Rationality and critical thinking have thus been suffering on the hands of irrational thinking patterns, giving way to narcissism and self-righteousness, conspiracy theories, externalisation and victimhood. Education has failed to shun such attitudes and instead remained a factor. While putting blame on India and Israel is easy, one rarely looks into objectives and agendas of extremist groups, openly available through their literature, sermons delivered from mosques, and even largely intolerant social attitudes of the people.

Culture usually becomes the foremost casualty whenever extremist tendencies grow in a society. If different religious communities believe in and celebrate shared cultural traits, they can resist the extremist onslaught. This is where education can play a huge role by developing and promoting sociocultural connectors among communities adhering to different faiths. It was noted this tradition existed where followers of different religions would attend each other's weddings, mourning, and even religious festivities. Highlighted in educational curricula and classrooms, such traditions and cultural connectors can significantly transform society in support of peace and harmony.

However, many noted, when it comes to bringing about change in a society, the role of state is sought after; however this responsibility is shared by all those who are equal stakeholders to a common pool including state, people, politicians and the teachers.

Participants also discussed at length the purpose of education. Khalid Masood summarized the purpose of education to be three-pronged. One, it should help differentiate the right from the wrong. Two, it should help solve problems around.

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And three, it should impart skills of research in students. He reiterated the concept of cohesive and inclusive society where foundation of arguments is based on logic.

Qazi Javed, director at Institute of Islamic Culture, Lahore, asked teachers if their education's purpose was to bring a change in society or merely finish curriculum? He also referred to the inherited liberalism in newly established Pakistani society which was gradually dissipated by the forces of extremism including in educational discourse. However, he argued, that teachers can help change that towards betterment. "Teachers have to play their role in changing our society [in instilling peaceful values], notwithstanding the fact that our history books are full of events glorifying wars and hatred", explored Mr. Javed.

Mr. Javed added that world has shown immense progress in the fields of science and technology during the past fifty and sixty years, but overall its impact over the betterment of society remained minimum, "Extremism in different parts of world excelled in past few decades but standard of life didn't improve". Mr Javed linked the decline of world towards poverty and crime to education, as it didn't play its due role.

Husnul Amin argued one of the main roles of a teacher is to bring about a shift in his students' social dimensions. Teachers must make their students able to prioritize social services in community. "The gap and distance between state and family institutions are known in the society", revealed Dr. Amin while addressing the challenges being faced by our society today. There are broadly six challenges the society faces: racial, religious, political, nationalism, pluralism and class division in the society.

One aspect of education's failure to develop a progressive society in Pakistan could be linked to the fact that there is too much focus on emotions and verbosity and little on developing critical/rational skills. This should change, experts argued. The traditional approach of following things without a critical review as well as fear of disunity in accepting diverse opinions has also been persistent in education in Pakistan. That is despite the fact, as the former chairman of Council of Islamic Ideology Dr Khalid Masood noted, that diversity has been strength in the Muslim history and a rich source of positive social changes.

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Some lamented the lack of development of national and regional languages as medium of instruction mainly for higher education. Positive social change and nation-building become easier for the nations that promote their languages and cultures, one participant noted. Others however argued that in this age of post-globalization, languages are not as relevant anymore.

Maulana Raghib Naeemi, administrator Jamia Naeemia, Lahore, also highlighted that educational institutions in Pakistan emphasized quantity rather than quality. As a result educational management of classrooms and syllabus suffered. While effort was made to complete the daily portion of syllabus in 40 minute class, many significant aspects of education such as critical thinking, debate, character-building were missing. In this context, education alone cannot be expected to lead to a positive social change, he stressed.

Not only material change but also in human capital, good human beings should be produced. How a social attitude develops? It is not like tailoring a dress. It is outcome of some conscious and unconscious processes, which are known – and that too not for all – when a social attitude is developed. But no doubt, formal and informal education play a key role in that, noted renowned scholar Khurshid Nadeem.

Media's educative role

Media are among the diverse learning sources available to Pakistani youths. Many participants however warned against relying on half-baked news and analyses offered on Pakistani print and electronic as well as social media.

Others argued media can give awareness to the people but there are threats also which hinder the scope of media's progressive educative role. Media can influence people in raising questions and think critically. At the moment, however, one participant noted, media biases are promoting polarization in society, and the existing lack of objectivity on media cannot educate and train people progressively.

Some highlighted the fact that Pakistani media provided little to no coverage of minorities and their issues. The only coverage was linked to some conflict or violence involving minorities, while the aspects of their social and cultural life, which were shared with larger Muslim community, were rarely presented by media. At the same time, representation of minority communities was also absent from entertainment TV channels. There were several Islamic TV channels on air but hardly any one of them talked about desirable social traits of interfaith harmony and religious tolerance.

In this backdrop, some participants asserted that media and journalists should be trained and sensitized on how to report violations of minority and human rights and how to ensure representation of minority communities in all media programs as equal citizens.

At the same time, participants blamed media for sensitizing differences among communities instead of focusing on and sharing commonalities. Media have played more roles in the growth of extremism than the clergy, noted one participant. Media are spreading confusion, and pessimism. Instead it should highlight positive stories.

Some participants, however, argued that teachers can play a significant role to reduce the influence of superficial and unreal media narratives among students.

Senior journalist Wusatullah Khan touched upon media's own internal dynamics, which hindered their progressive, educative role. He stressed upon promoting reading culture, saying we are ready to spend money on trivial things, but complain about the prices of books.

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Mubashar Zaidi, another senior journalist, was of the view that like rest of society, Pakistani media is also directionless and unbalanced. The state's role in promoting national narratives and international relations, etc. and use of media as a tool has largely contributed in the development of narrow media discourse. We were never allowed to think as Pakistanis but remained entangled in issues linked to regional and international politics or internal provincial and other conflicts, he argued.

Zaidi also asserted that media are among the few places left in our country where one can talk and still diverse views are present here. The culture of dialogue can be promoted through media, he noted, and media, universities, government, intelligentsia should all be part of policymaking instead of few individuals who are involved in the process.

Some participants in particular mentioned that electronic media in Pakistan suffered from lack of capacity and professional training, thus promoting sensationalism. One reason could be that the electronic media lack the editorial institution as it is in print media.

TV anchor-person Sabookh Syed highlighted that anchor persons conducting religious programs on TV channels hardly have a religious background and expertise. Same is the case with 'political' anchor persons. This is totally dearth of professionalism by the media groups which are considered pioneers in making public opinions. An almost similar situation persists on social media, where groups of people operate as a niche and have thousands of followers, he observed.

Social media and digital learning tools

Social media offer different platforms of online discussion as well as collaboration tools of learning. These are indeed high-level learning tools – and according to experts require support and monitoring – which add to intellectual challenges confronting Pakistani teachers.

Workshops participants were of the view that teachers should closely observe the complexity of pedagogical and intellectual/academic challenges and try to find a way forward through exploring and adapting to the emerging social media and digital age.

“With wide range of access available to sources of knowledge, questions asked by students should be precisely and logically explained by teachers rather than labelling them as rebellious,” said Dr Khalid Masood. With the advent of new technologies, staying detached is not an option, he said.

Some participants noted that apart from providing new tools of learning, social media have also made youth more rational and scientific in their approach. One of the attributes of the youth these days, Ammar Khan Nasir said, is their candidness; they listen to what is logical and hence should be engaged thus.

As information is being picked from modern social media tools without checking its authenticity, this contributes in hardening the opinions of the users towards the extreme. Self-radicalized individuals have often been victims of social media. Dr. Masood said that because teachers are not much aware of social media, they are unable to understand the emerging trends and how to effectively deal with students. He argued that as our education does not develop critical thinking and students rarely develop and own indigenous thoughts on issues, they tend to associate with one or another ideology, philosophy or group present on social media.

In this backdrop, participants called for training and sensitizing teachers on social media so that they are able to tell the students what is authentic and what is not.

Journalist Sabookh Syed elaborated social media as the latest tool in denting social harmony, as users are often provoked into action by fake news circulating in

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cyberspace. He gave examples of fake articles and fatwas, or religious judgments/decrees, which people mistook as true without counterchecking whose possibilities are also few. Yet, proper usage of social media can help achieve harmony, he argued.

One speaker quoted examples of how social media radicalized or provoked people – the most recent one being of the self-radicalized individuals. One such person, a woman, was leaving for Syria, yet her father, himself a teacher, did not know that. Because teachers, like parents, are not much aware of social media, they are unable to understand the emerging trends and how to effectively deal with young generation.

Sabookh Syed also highlighted the role of clerics and influential scholars and community leaders who were using sensationalism and rhetoric on social media, may be for self-projection, but influencing youth's minds negatively. Apart from that, militants and extremists have a visible presence on social media platforms, including Facebook, Twitter, Youtube and Whatsapp, and are propagating their ideologies including violent ones. Some alternative and countering voices have also started to appear on social media platforms, although more frequently just recently, he stated. Some individuals and organizations are in particular producing and distributing articles, commentaries, videos, etc., on social media, which reflect rational, progressive and objective viewpoints.

One participant highlighted that social media are promoting sectarian hatred and differences. The academic and legal issues linked to sectarianism were previously confined to religious scholars but now everyone on social media is discussing those issues and issuing religious decrees and abusing one's opponents.

Khursheed Nadeem argued that extremist tendencies are evident in daily behaviours of the people. The environment of formal education and social learning are among the key factors responsible for extremist and regressive behaviours. He argued several people are stuck with several starting points and understanding of historical events, not ready to accommodate or listen to the other. This results in widening differences.

Raghib Naeemi called for respecting the rule of law. He said it is unfortunate that extremism is linked to faith. This, he said, is a big challenge for teachers when commenting on such subjects in the classroom; so far, state has been exploring for

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answers. Students have lost interaction with parents and teachers, relying more on social media, falling prey to extremist ideas, he said.

Dr. Amir Abdullah highlighted different push and pull factors of extremism in Pakistan, and asserted that militants' online ideological onslaught for indoctrination and recruitment was among the key pull factors. He said that around 90 per cent recruitments to terrorist organizations, today, are made online. "Only state can put a stop to this mechanism. On the other hand, if an individual or a child is reeling towards isolation, their teachers and parents, and not the state, have to play their due roles in bringing him back to normal life," said Dr. Abdullah.

Peace Education and Education Policy

Some civil society organizations in Pakistan are focusing on peace education. For instance, Peace and Education Forum (PEF) has prepared a special curriculum book entailing essentials of peace education, which, they claim, is being taught in over 2,000 madrassas across Pakistan. Mujtaba Muhammad Rathore, project coordinator at the PEF, said in one of the workshops that his organization had engaged and consulted several religious scholars to prepare the curriculum in line with those being taught in Egypt and Turkey. Others argued peace education is important to subside the negative effects of 'jihad education' imparted to the country's youth mainly in 1980s.

As far as the role of state or public education policy is concerned, some argued that that was largely ineffective in reforming the country's education system including religious. For instance, Mr Ammar Khan Nasir said even if the state is convinced that madrassa education is creating divisions in society due to being based on sectarianism, it cannot resolve the issue even with the use of force. Almost similar is the situation of mainstream education that caters to different social classes and is considered a factor in social polarization. That implies Pakistani society is more powerful than the state when it comes to defining and promoting and upholding religious-ideological sensitivities, Maulana Ammar argued.

He also believed that as we are largely trained and sensitized to look at things through political lens, we largely ignore society and social attitudes in any discourse linked to reform including on education. But society is the starting point, he said.

Education is now a provincial subject but neither the federal nor provincial governments have set some priorities on education policy and curriculum reform. A similar lackadaisical approach is being employed for the religious education. Education should be a critical discourse on the level of state and society, some argued.

Some pointed out that as Pakistani state has yet to learn to make the people centre of its policies including in terms of implementation of the Constitution, education will continue to suffer along with other service delivery areas.

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One speaker noted that the state should not interfere in religious affairs in order to promote and uphold harmony in society. That is also imperative to put the country on the road to progress and prosperity. The state's non-interference with religion should reflect in education policy and curriculum, he added.

Education Reform: Curricula, Pedagogy and Teachers

The experts viewed that education reform is not merely related to curriculum but it has a delicate and close link with the way of teaching as well as the role of teachers. This profession, being very sacred in its nature, must be taken in its true spirit so as to sensitize students and impart curiosity in them. Ammar Khan Nasir, for instance, urged to review the whole mechanism involved in producing teachers in Pakistan. “Preparing one to teach a society is a process entailing multiple specifications and requirements, which, unfortunately, are generally ignored in contemporary age and time,” he lamented saying we also do not have any specific process or mechanism that shapes teachers’ behaviours and gives them a balance in their personalities. “The general behaviours prevailing in our society possess traits like anger, hopelessness, lack of tolerance and hatred and are commonly found in our teachers too,” revealed Nasir.

Rashad Bukhari, categorized self-awareness, knowledge and teaching methodologies as some of the pre-requisites for teachers. A teacher must know about pros and cons of his/her personality as it naturally bears a direct impact on his/her students. As improvement in knowledge happens every day, and that too with a very rapid pace, teachers must know horizons of their subject knowledge and must evaluate whether it matches the current requirement or not. Third important task, according to Rashad Bukhari, is the teaching methodology employed by the teachers; it is mandatory for teachers to know that adopting one single methodology is not sufficient for every individual sitting in a class room. Others also noted that teaching methodologies currently in practice pose a serious challenge of education management to teachers where they have to complete their courses in a class time that on average is forty minutes in a day. Meeting this task, teachers might not be able to take into consideration other educational needs of their students.

Some said teachers should also learn how to connect with students. Teaching syllabus books is not the only responsibility of the teacher, but character-building is too, which is how to inculcate positive and healthy social attitudes among students.

Teachers need to develop a complete understanding of a topic, from all possible angles without propagating and forcing personal prejudices and biases. This is Islamic tradition as well also used in Ilmul Kalaam, noted Ammar Khan Nasir, wherein the

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views of all, including opponents, are comprehensively elucidated first and then personal opinions are listed supported by argument. For instance, Imam Razi is among the experts on Ilmul Kalaam, who explains more his opponents' views than his own. Thus the role of a teacher is to improve understanding of the issues and not projection of personal biases, noted Nasir.

In particular, partisanship and biases have been institutionalized in our madrassas, highlighted one participant. They make it clear from the beginning which version of religious thought they will teach. Students in all madrassas are extremely conscious of their respective sects. Some even take oath on certain viewpoints to make students exclusively bound to them and declare that those who deviate at any stage could get their degrees cancelled. Such a strict sectarian following in education could be reformed or not needs a serious debate.

Speakers argued the role of teachers in promoting social harmony however remained short, blaming that on inherited problems in curriculum where hardly teachers have any role such as in designing it.

Admitting the notion of having certain shortcomings in the curriculum being taught, however, one speaker highlighted the due role teachers can play, who enjoy certain level of authority in providing the remedies in this respect. He discarded the perception that curriculum with certain shortcomings is promoting the culture of non-tolerance, rather urged teachers to provide alternative remedies until there comes a solution to curriculum. "Teachers have to define their role by themselves in such scenarios," he asserted. Religious scholar Sayed Ahmed Banuri termed that the link between curriculum and teacher is mutual.

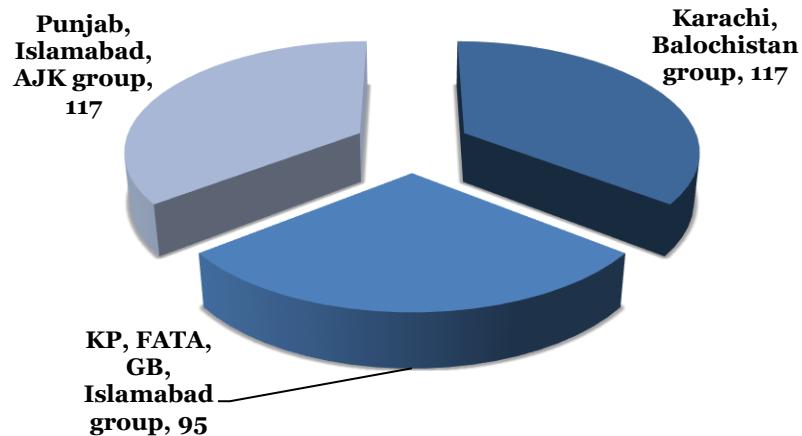
Dr. Khalid Masood said the element of research and creating new knowledge is missing from Pakistani education curricula and methods of education. The reform thus should focus on this particular aspect. Secondly, Pakistan's education is more focused on preparing for examination or scoring maximum marks which should change and instead focus should be on building capacity of students to critically think and understand issues and create new knowledge through research.

Second key component of reform should be linked to inclusion of latest and updated versions of knowledge on any given subject in the syllabus. The organizations working on curriculum development and book writing should also be expert and updated on these subjects, with maximum international exposure and interaction.

Pre-workshops Survey Responses: Teachers' Perspective on Extremism and Harmony

A total of 347 teachers – 268 from colleges and 79 from universities from across Pakistan – participated in the 10 dialogue-cum-training workshops. Of them, 329 provided their responses to pre-workshop survey questionnaire extended to them, which mainly asked about the role of teachers in improving social cohesion and religious harmony, impact of this role on society, overall environment of educational institutions and classrooms in terms of religious tolerance and harmony and the ways to improve it, and teachers' perceptions and understanding of issues linked to harmony and religious extremism, etc. Regional distribution of pre-workshops survey respondents is given in Chart 1.

Chart 1: Geographical distribution of pre-workshops survey respondents



Four workshops were held with Punjab college and university groups; in two of these, participants from Islamabad also joined in; the other two were organized in Lahore. A total of 117 teachers participated in these workshops, who all responded to pre-workshop surveys. Similarly, three workshops were held in Karachi with a total of 128 teachers of universities and colleges from across Sindh and Balochistan provinces; 117 of these participants responded to pre-workshop survey questions. A same number of workshops (three) took place primarily with participants from Khyber Pakhtunkhwa

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and FATA wherein college and university teachers from Islamabad, Gilgit-Baltistan and AJK also participated. In one of these workshops held with university teachers, few participants from north Punjab were also present. A total of 102 teachers attended these three workshops and 95 of them filled in pre-workshop survey questionnaire.

Respondents' views about extremism:

Before presenting the result of quantitative survey questions, it seems pertinent to list some of the interesting points raised by respondents in response to a qualitative question as to how they and their students understood or interpreted religious extremism. Some did not have any idea; however, most said extremism was linked to holding extremely rigid viewpoints and forcing them on others without listening to and understanding others. Some significant responses are listed below.

Religious extremism, for teachers:

- ❖ Extreme support or opposition to an ideology;
- ❖ Self-righteousness; only I am right or my ideology and opinion are true, and to hate those having different/opposing opinions;
- ❖ Narcissism, mainly in terms of Islamic history and Islam, i.e. it's only Muslims who have done everything good in the world and others have taken from us whatever they have. Such feelings are widespread including among individuals, groups and also manifested by media.
- ❖ To deem one's faith, sect, or ethnicity superior than others' and impose them on others;
- ❖ To adopt extremist position in one's thought, belief and action;
- ❖ Lack of tolerance including in listening to others' views;
- ❖ To be ready to die or kill over insignificant religious issues, or extreme religious sensitivity;
- ❖ Vengeance and rebellion out of social and economic injustices;
- ❖ To go beyond the limits of reasonability;
- ❖ Belief in and/or use of violence;
- ❖ Misuse of religion for personal interests; and
- ❖ Religious and political prejudices.

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Extremism for/among students (as perceived by respondent teachers):

- ❖ Student deem terrorism and sectarianism as extremism;
- ❖ Religiosity such as beard, veil etc.;
- ❖ Mostly see it as a religious phenomenon;¹
- ❖ Excess of anything; students want their opinion to be credited and accepted;
- ❖ Decrees of disbelief;
- ❖ They make their [extreme] views in the light of information they get from local clerics and social media;
- ❖ Religious misconceptions;
- ❖ “Islam and Islamic identity are in danger” is a common characteristics of growing extremism among students;
- ❖ Approval of as well as use of violence; and
- ❖ Religious intolerance.

Some critical responses from Khyber Pakhtunkhwa respondents

Some respondents from Khyber Pakhtunkhwa province offered some interesting options to counter extremism among students and at educational campuses. For instance:

- ❖ [Religious] preaching should be promoted;
- ❖ Religious circles should play more role in education and poverty reduction;
- ❖ As extremism is linked to external factors, a corresponding proactive foreign policy be adopted; and
- ❖ Religion should not be separated from government or state affairs.

Responses to pre-workshop survey

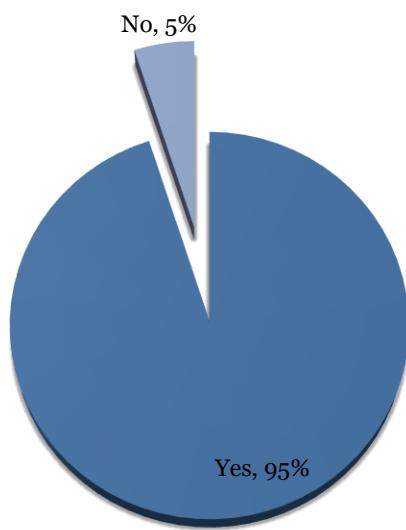
Most of the participants (313, or over 95 per cent) appeared convinced that teachers in universities and colleges have a role to play in improving social cohesion and religious

¹ A PIPS consultation with over 15 experts through individual sessions in 2008-09 had revealed that most experts believed extremism and radicalism as secular phenomena.

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harmony among their students. However, a small number of respondents (about 5 per cent) thought otherwise and most of them belonged to Karachi and Balochistan group.

Chart 2: Do university/college teachers have any role in social cohesion and religious harmony?



Despite a big majority of participants (over 95 per cent) believed in a theoretical role of teachers in promoting peace and harmony among students, however only about 58 per cent of them were actually convinced that teachers are indeed playing their due role in that regard. On the whole, over 34 per cent of total respondents from across Pakistan – 37 per cent of Karachi and Balochistan group; 36 per cent of KP, FATA and GB group; and about 31 per cent of Punjab, AJK group – said teachers were not playing their due role, while 8 per cent chose to not to reply to this particular question. (*See Chart 3*)

About three quarters of the respondents (74 per cent to be precise) thought that whatever the role teachers were playing it had positive influence and impact on society. As many as 19 per cent thought teachers were unable to positively influence society in support of religious harmony and cohesion, while another 7 per cent opted not to respond. Against a national per centage of 19, as many as 22 per cent of the

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respondents from Karachi and Balochistan group said teachers' role was not impacting society.

Chart 3: Are they, the teachers, playing this role?

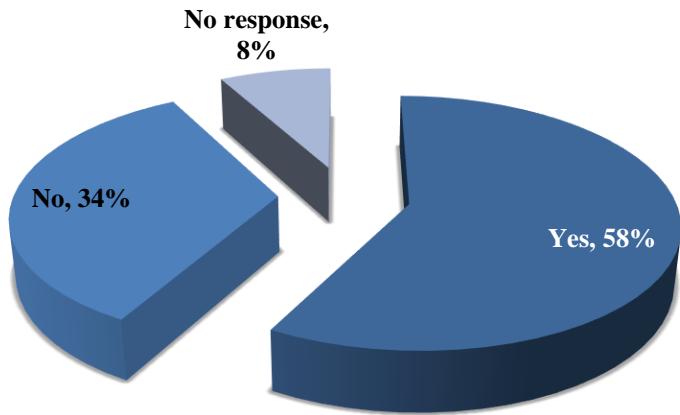
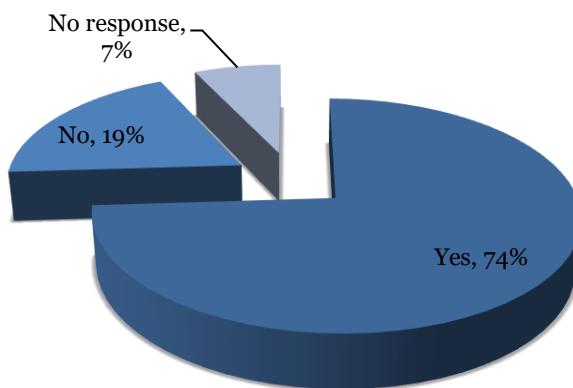


Chart 4: Does this role of teachers have any impact on society?



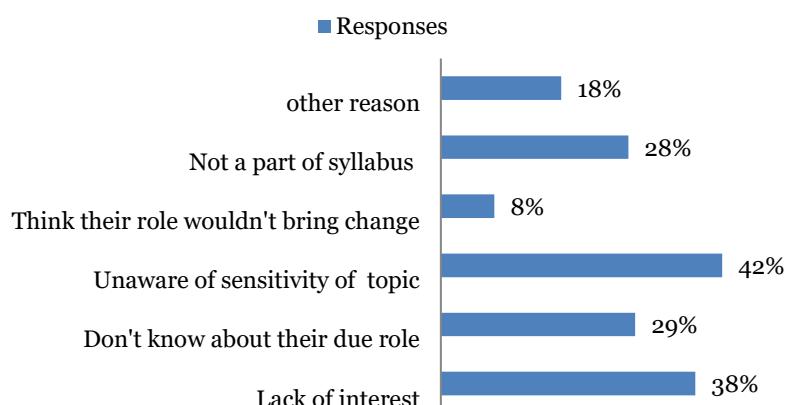
The survey also asked the participants about possible reasons behind 'ineffectiveness' of teachers' role and ability to promote social harmony and tolerance among students and society. As many as 42 per cent respondents said that teachers did not fully understand the sensitivity and importance of the issues linked to social harmony and religious tolerance. Add to it another 29 per cent, who were of the view that probably teachers do not really know their due role in this regard, and it will hint at the need to train teachers on the sensitivity of the issue and significance of their role. Meanwhile

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38 per cent of total respondents said it was due to lack of interest on part of teachers, which also calls for sensitizing them on the subjects of social cohesion and religious harmony. About 28 per cent of respondents believed that their role was ineffective as it was not part of syllabus, vindicating a general finding of this study that teachers are usually focussed on completing syllabus and hardly focus on character-building and ethics' training of their students.²

There were relatively more respondents from KP, FATA and GB group (38 per cent), compared to a combined average of 28 per cent from all regions, who thought that teachers' possible ineffective role in improving harmony and tolerance was due the fact that it was not part of the syllabus.

Chart 5: What could be the reasons behind teachers' possible ineffective role?³



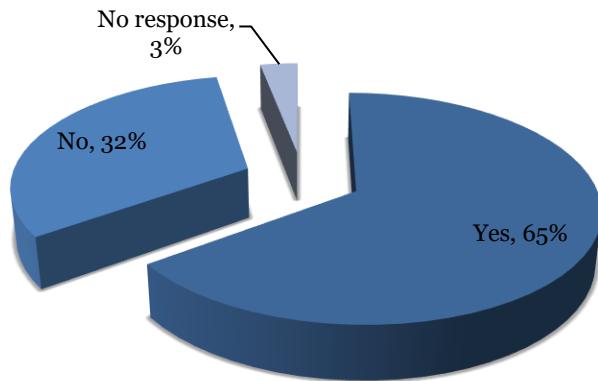
When asked if their students ask questions relating to social cohesion and religious harmony , most of the respondents (65 per cent) said 'yes', and 32 per cent said 'no'. Highest number of affirmative response to this question for any one group came from Punjab; over 87 per cent respondents from Punjab, AJK and Islamabad group said students asked them questions related to social cohesion and harmony. Contrarily, most among those who said 'no' came from KP, FATA & GB group; 37 per cent of the total group respondents.

² Many respondents selected more than one options, therefore total of percent responses to this question would not correspond to 100.

³ Ibid.

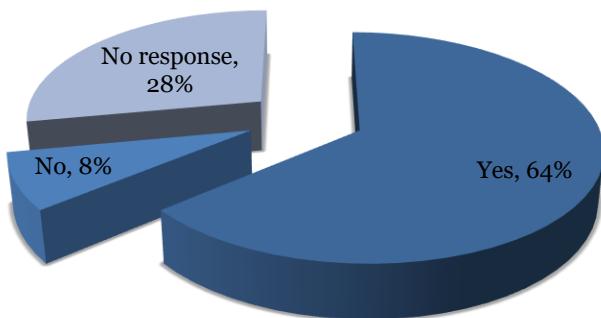
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Chart 6: Do your students ask questions related to social cohesion and religious harmony?



Almost a same number of respondents (64 per cent) said they believed that their students expected a role from them in this regard, or at least looked to them for understanding the issues linked to harmony and tolerance. Eight per cent said students did look to them for understanding the issues linked to harmony and religious tolerance, and 28 per cent avoided to respond.

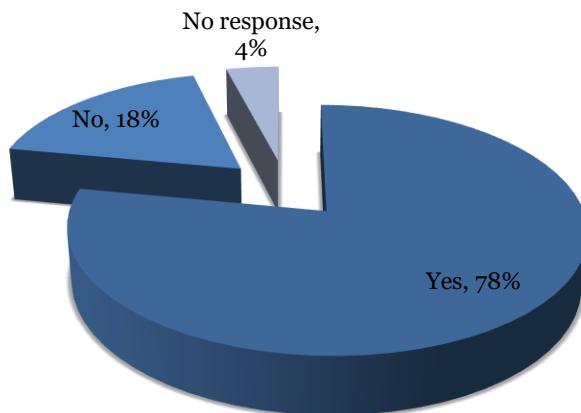
Chart 6a: If yes, do your students expect any role from you in this regard?



About 78 per cent respondents said they had even debate with their students in classroom on the issues linked to religious extremism and the need to uphold peace and harmony. As many as 18 per cent replied in negative and 4 per cent did not answer. (*See Chart 6b*)

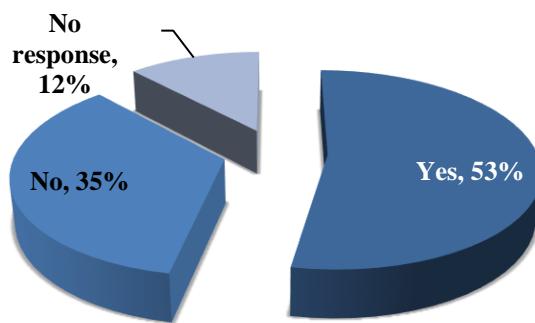
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Chart 6b: Do you have any debate with students over this subject in classroom?



Over 35 per cent of total respondents did not feel any sensitivity attached to their role of promoting harmony and tolerance among their students in the classroom; most (39 per cent) of them being from Punjab group. That somehow corroborates a related finding described earlier at Chart 5, i.e. 42 per cent of respondents feel unaware of the sensitivity of the issue. About 53 per cent respondents, however, said they felt ‘sensitive’, while 12 per cent did not respond to this question.

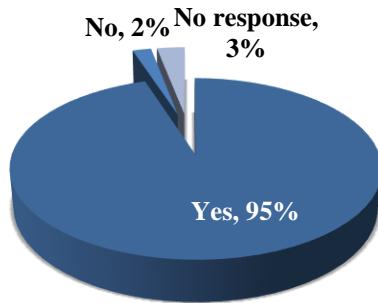
Chart 7: Do you feel sensitive in your personal role of improving harmony in classroom?



Most of the respondents (95 per cent) acknowledged that lack of harmony and tolerance in the society was an issue, indicating they understood the gravity of the situation.

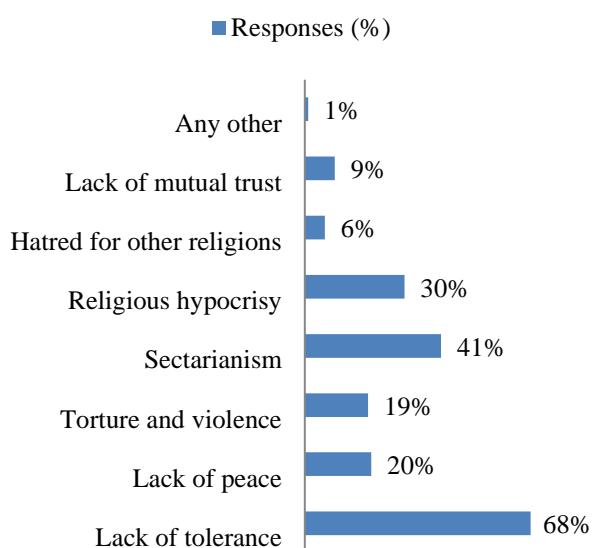
EDUCATION FOR PEACE AND HARMONY

Chart 8: Is lack of social cohesion and religious harmony an issue?



Most respondents also appeared well aware of possible negative implications of the lack of harmony and cohesion for the society. About 68 per cent of total respondents believed that tolerance was the foremost casualty of diminishing social harmony. However only 6 per cent thought lack of harmony resulted in increased hatred for other religions and their followers. A significant number of respondents (41 per cent) said sectarianism was another critical consequence of lack of social cohesion and harmony. Other possible consequences, as seen by respondents, are given at Chart 9.

Chart 9: What are the consequences of lack of social cohesion and religious harmony?⁴

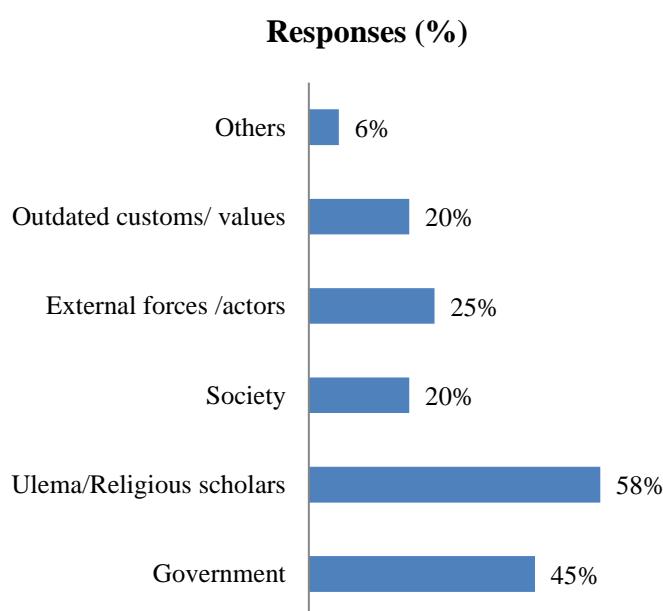


⁴ Many respondents selected more than one options, therefore total of percent responses to this question would not correspond to 100.

EDUCATION FOR PEACE AND HARMONY

A total of 58 per cent of respondents considered Ulema or religious scholars responsible for the lack of social cohesion and religious harmony in Pakistan. Meanwhile 45 per cent held government responsible. About 25 per cent respondents considered external factors and about 20 per cent society behind lack of harmony. At the same time, as many as 20 per cent blamed out-dated customs and values for the lack of harmony in society.

Chart 10: Who is responsible for the lack of social cohesion and religious harmony?⁵



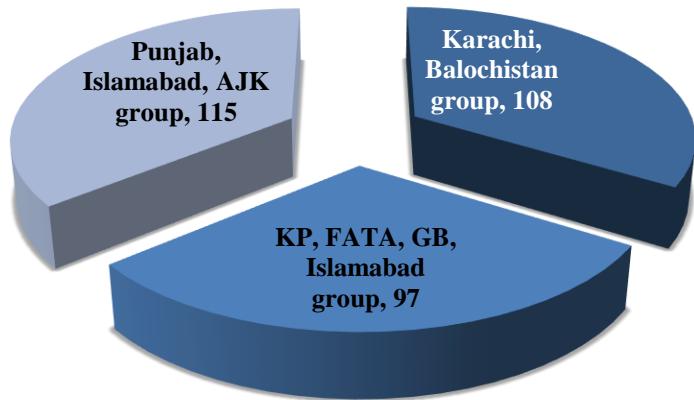
⁵ Many respondents selected more than one options, therefore total of percent responses to this question would not correspond to 100.

Post-workshops Survey Responses: Impact and Effectiveness of Workshops

Out of 347 total participants of workshops, as many as 320 responded to post-workshops survey. (*See regional distribution at Chart 11*)

Post-workshop survey mainly asked questions about the effectiveness and impact of the workshops and future considerations to refine such measures aimed at promoting tolerant and inclusive educational narratives. Besides collecting participants' views on the process of developing recommendations that emerged, the survey also tried to explore to what extent the workshops had contributed to change the views of participating teachers on the focused issues.

Chart 11: Geographical distribution of post-workshops survey respondents



As indicated in the survey responses as well as PIPS' interaction with participants and participatory observation of workshops proceedings, there was an enhanced awareness and realisation among participants about the need of social harmony and religious tolerance. They workshops also improved sensitization and ability among the participants to indiscriminately and inclusively engage with students hailing from diverse faiths.

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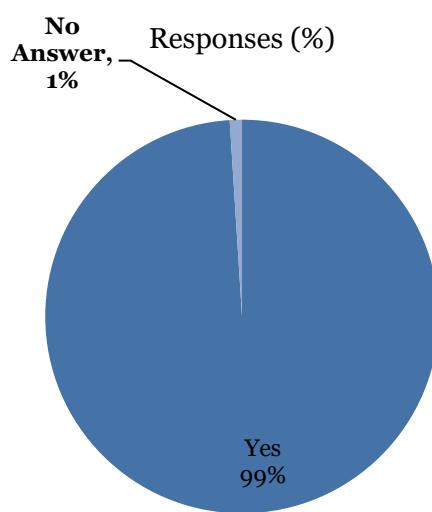
The dialogue-cum-training workshops also significantly contributed in reducing the appeal of irrational and discriminatory approaches and content in educational curriculum and pedagogy. The participants seemed convinced to revisit and challenge the discriminatory and intolerant educational narratives.

Also, the whole process resulted in a set of comprehensive recommendations to reform educational curricula, teaching and educational environment with a view to improve interfaith harmony and social cohesion.

Key responses to the post-workshops survey are described in the following paragraphs.

Almost all respondents of post-workshops survey (99 per cent) said the workshops had helped them a lot in understanding the issues of social cohesion and religious harmony and their link to education. Only one per cent did not respond; no one said ‘no’ to this particular question. (*See Chart 12*)

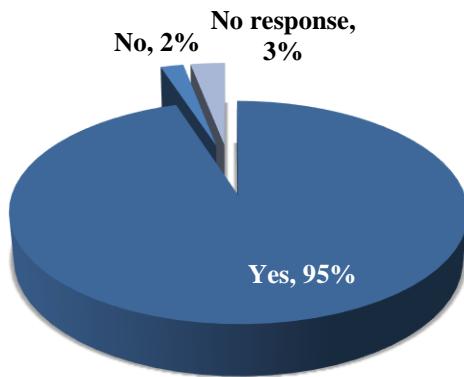
Chart 12: Has the workshop helped in understanding the topic?



Similarly, most of the participants (95 per cent) appeared in agreement with the final recommendations all the groups had prepared during the workshops, indicating that these were consensus recommendations. Only 7 respondents (2 per cent) (2 from Sindh & Balochistan group, 3 from KP, FATA group, and 2 from Punjab, AJK group) said they did not agree, and 3 per cent did not reply.

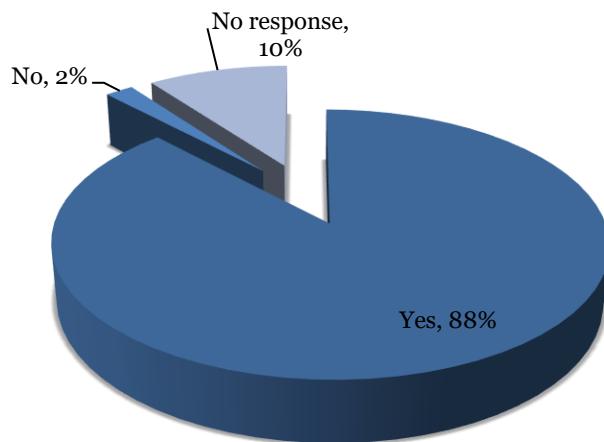
EDUCATION FOR PEACE AND HARMONY

Chart 13: Do you agree with the recommendations prepared on social cohesion and religious harmony?



Over 88 per cent of total respondents affirmed that their opinion had been given due consideration in the group discussion sessions wherein recommendations were prepared and finalized. About 2 per cent respondents said their viewpoints were ignored, while 10 per cent chose not to reply.

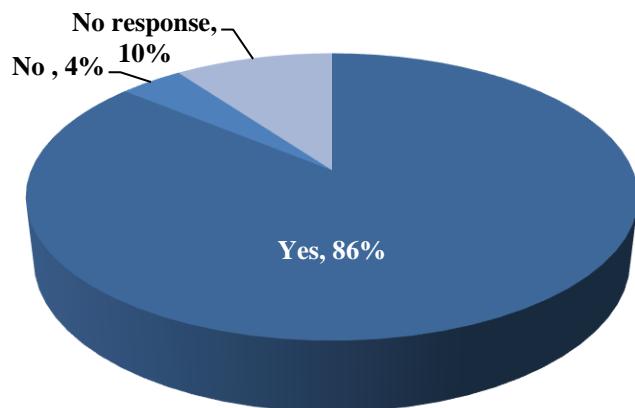
Chart 14: Has your view been given due weightage in the recommendations on social cohesion and religious harmony ?



Also, a big majority of the respondents (86 per cent) believed that the final set of recommendations prepared by the participants was applicable. About 4 per cent said these were not fully applicable, while another 10 per cent did not reply.

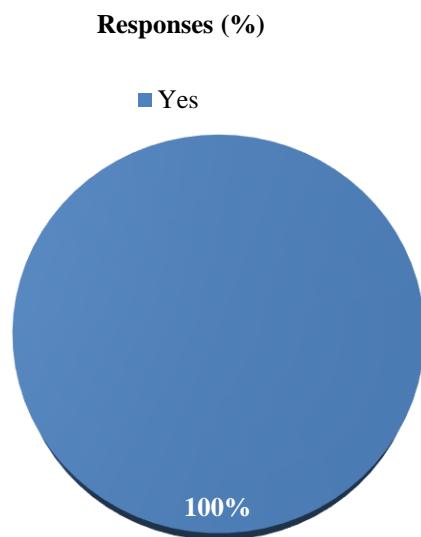
EDUCATION FOR PEACE AND HARMONY

Chart 15: Are these recommendations applicable?



All respondents (100 per cent) said they will informed other teachers and students about these workshops and subsequent recommendations.

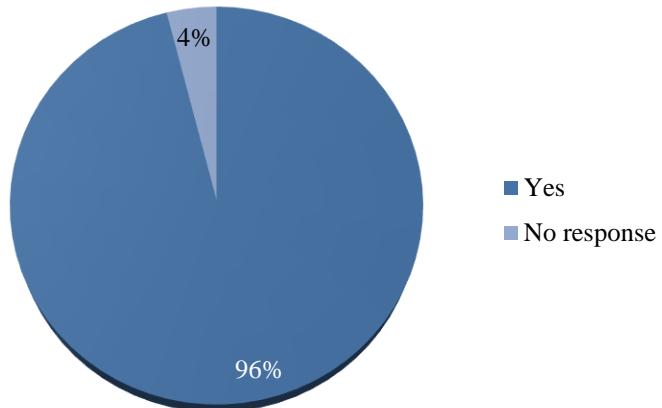
Chart 16: Will you inform other teachers and students about this workshop and subsequent recommendations?



Most of the respondents (96 per cent) said they will practice the recommendations concerning teachers and their responsibilities and influence other teachers for the same purpose. Four per cent however did not respond.

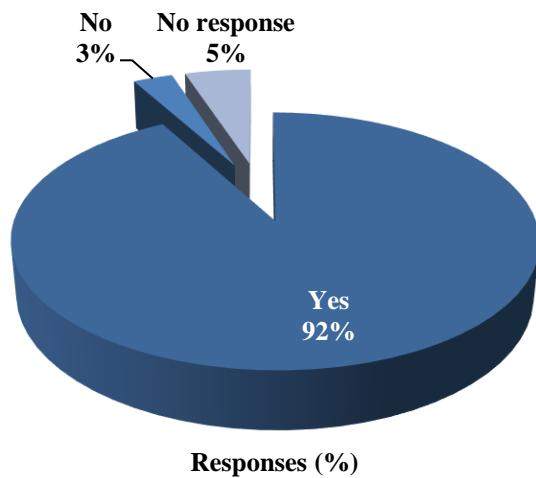
EDUCATION FOR PEACE AND HARMONY

Chart 17: Will you practice recommendations concerning teachers and influence others for the same?



When asked if the workshop helped in improving their previously-held opinions on the subjects of social harmony and religious tolerance, over 92 per cent of total respondents said 'yes', about 3 per cent said 'no', and 5 per cent did not respond.

Chart 18: Did workshop help in improving your previously-held opinions



Recommendations

For teachers

- ❖ Teachers should uphold diversity, also opening students to multiple views. They should develop self-learning techniques through reading and joining training sessions with a view to keep them updated as well as to build capacity of their students to ask and frame questions and find answers. For one, teachers should not confine themselves to syllabus books but read others too on the subject, to know all possible versions.
- ❖ Teachers can help promote culture of research among students and in institutions.
- ❖ They should learn how to overcome parochial biases and should disassociate their understanding of the world to a single identity, whether ethnic, religious or sectarian.
- ❖ It is for a teacher to summarize all the existing knowledge on a given subject, and then present one's opinion, thus letting students decide on their own which one is right. That is how knowledge grows and societies develop.
- ❖ Teachers should discourage discussion on sensitive religious and sectarian issues in the classroom and try to resolve moderately and amicably if that happens.

For curriculum reform

- ❖ A comprehensive study of ethics should be formed an integral part of curriculum.
- ❖ Curriculum should also include study material pertaining to social and religious harmony.
- ❖ Instead of teaching Islamic studies to non-Muslims, their respective religious precepts should be included in curriculum or in books on ethics for them to study.
- ❖ The curriculum should highlight commonalities among different religions, focusing more on ethical and humanistic side of divine dogmas.
- ❖ Instead of focusing too much on past and the past glory [of Muslims], the curriculum should prioritize the contemporary realities of the world and future roadmap for youths. That will not only reduce the appeal of regressive, extremist mind-set but also encourage Pakistani youth to indulge in forward-looking and rational narratives.
- ❖ There should be at least one common subject for madrassa and university students which should be taught in a shared class, alternatively in a university and madrassa.
- ❖ Curriculum should not be limited to certain courses; rather it should also give students space for understanding the methodologies of a subject topic.

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For government and civil society

- ❖ The purpose of educational bodies should be to find answers to problems facing education, rather than propagating personal or political views of those at helm of affairs of these bodies.
- ❖ In today's digital age, where wide information is readily accessible, students should be taught how to think critically for themselves. This way, not only will they seek solutions to the pressing issues around them, but they will also be mindful of narrow and parochial explanations of the same issues.
- ❖ It is very important to train teachers before sending them into classroom. Although this is part of induction program yet unfortunately is not implemented properly besides lack of providing them refresher courses over the course of time.
- ❖ There is a need for sensitizing teachers on social media tools so that they ensure their students do not fall prey to extremist ideologies easily available in cyberspace.
- ❖ Government and civil society organizations should train teachers on the basic chapters on the fundamental rights and how to inculcate that to students. Such training should also be on peace and harmony, enabling teachers in how to treat all students following different faiths with equality.
- ❖ Political appointments of teachers should be discouraged and a culture of merit should be promoted.
- ❖ Social harmony is sustainable in a society where economic resources and political rights are shared and socio-economic justice prevails (most participants held this view), hence the government should try to provide that equity on all levels including in education.
- ❖ Education became a provincial subject after the 18th Constitutional Amendment but still most books are designed on the foundation of 2007 syllabus formed at the centre during Musharraf regime. Efforts should be made to fully implement the decentralization of education and in particular the provincial reviews of textbooks, curricula and implementation of the Article 25-A be ensured. Participants noted that centralization of education was counterproductive to perceived national harmony and unity.

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About culture and identity

- ❖ Curricula and teachers should own local history and local heroes. People resonate best with them; otherwise concepts remain alien to students.
- ❖ Engage students in cultural activities to reduce appeal of extremism.
- ❖ Shared traditions and sociocultural connectors among followers of different faiths be highlighted in educational curricula and classrooms, which can significantly transform our society in support of peace and harmony.
- ❖ Identify sociocultural community circles at local level, representing all faiths, make them active and empower them.

General including about the workshops

- ❖ Such training workshops should also be held in small towns with school teachers. Also, these workshops be held in educational institutions instead of hotels.
- ❖ Duration of these workshops be expanded; each should be at least of 3 days.
- ❖ Students should also be made part of such discussions.
- ❖ Good examples and successful stories should be identified and shared in such workshops.
- ❖ Make these workshops more interactive and participatory and design on the pattern of focus group discussions (FGDs).
- ❖ Speakers/trainers should be local who better understand local needs and are accredited among teachers and students.
- ❖ Strangely, several teachers suggested participation of all schools of thought although the nature of events was non-religious and non-sectarian. Some were even not satisfied with trainers, probably few of them due to ideological reasons. That may highlight how entrenched is ideological aspect among teachers.
- ❖ Train students in techniques of developing critical thinking and scientific approaches.
- ❖ Democratic culture and culture of dialogue should be promoted in educational institutions as well as in society.
- ❖ Arrangements should be made to educate students about the true teachings of religions including of Islam, i.e. on peace, tolerance and harmony.

Annexures

EDUCATION FOR PEACE AND HARMONY

Annex-1: Lists of trainers/speakers and participants of 10 training workshops held with [347] teachers of colleges (8 workshops) and universities (2 workshops)

- **1st training workshop, held in Lahore on May 15, 2017 (South Punjab colleges group)**

Trainers/speakers:

- ❖ Peter Jacob, Executive Director, Centre for Social Justice
- ❖ Qazi Javed, Director, Institute of Islamic Culture Lahore
- ❖ Ammar Khan Nasir, Director Al-Sharia Academy Gujranwala
- ❖ Shahbaz Manj, Professor Sargodha University
- ❖ Sahibzada Amanat Rasool, religious scholar
- ❖ Hussain Naqqi, former director Human Rights Commission of Pakistan
- ❖ Raghib Naeemi, Administrator Jamia Naeemia, Lahore
- ❖ Mujtaba Rathore, Peace and Education Foundation, Islamabad
- ❖ Dr. Amir Abdullah, Secretary General Al-Maward Institute, Lahore
- ❖ Sabookh Syed, journalist

No	Participants	Designation	Department	College
1	Muhammad Naseem	Lecturer	Education	Govt. Degree College Sarai Sidhu, Kabirwala, Khanewal
2	Ghulam Zakria	Assistant Professor	Political Science	GDC Mailsi
3	Adnan Khizer	Lecturer	computer science	Govt. Postgraduate College, Baghdad Road, Bahawalpur.
4	Dr Shahid Nawaz	Lecturer	English	Govt. Degree College, Khairpur Tamewali Bahawalpur
5	Mian Zia ul Hassan	Lecturer	Political Science	GPGC Khanpur RYK
6	M Afzal baig	Assistant Professor	Political Science	Khawaja Fareed Govt. Post Graduate College, Rahim Yar Khan
7	Tariq Hussain Tariq	Associate Professor	Political Science	GPGC Burewala

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No	Participants	Designation	Department	College
8	Dr Gul Abbass	Professor/principal	Urdu	Govt. College of Commerce Kot Sultan (Layyah)
9	Ismut Ullah Shah	HOD	Sarieky	Gov. Sadiq SE college Bahawalpur
10	Dr Muzamil	Professor/principal	social Works	GPGC Sultan Layyah
11	Khizer Abas	Lecturer	Political Science	GPGC Bhakkar
12	Sher Afzal	Lecturer	Islamic Studies	Govt. P/G College Khanewal
13	Abdul Basit Fareed	Lecturer	Sociology	GPGC Rajanpur
14	M Naeem Khan	Lecturer	education	GPGC Rajanpur
15	Muhammad Sohaib	Lecturer	Islamic Studies	Govt. Degree College, Khairpur Tamewali Bahawalpur
16	Abdul Aziz Bukhary	Assistant Professor	Education	Govt. S.E College Bahawalpur
17	Abdul Ghaffar	Associate Professor	English	Khawaja Fareed Govt. Post Graduate College, Rahim Yar Khan
18	Dr M Asif	Assistant Professor	English	Govt. College (B) Choti Zareen, Dera Ghazi Khan
19	Mehboob Sattar	Lecturer	Urdu	GPGC Khanpur RYK
20	Mukhtiar Hussain	Assit prof	History	GPGC Bhakker
21	Dr Abdus Sattar Niazi	Associate Professor	Urdu	GPGC Chistian Bahawalnagar
22	Ghulam Raza Nasir	Assistant Professor	Sociology	Govt. Post Graduate College, Civil Lines, Multan
23	Dr Mohsin Ali	Lecturer	Islamic Studies	Govt. P/G College Khanewal
24	M Sanaullah	lecturer	Statistics	GPGC Rajanpur
25	Khalid iqbal	lecturer	Islamic Studies	GDC Kabirwala

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- **2nd training workshop, held in Lahore on May 16, 2017 (Central Punjab colleges group)**

Trainers/speakers:

- ❖ Qazi Javed, Director, Institute of Islamic Culture Lahore
- ❖ Ammar Khan Nasir, Director Al-Sharia Academy Gujranwala
- ❖ Shahbaz Manj, Professor Sargodha University
- ❖ Sahibzada Amanat Rasool, religious scholar
- ❖ Hussain Naqqi, former director Human Rights Commission of Pakistan
- ❖ Raghib Naeemi, Administrator Jamia Naeemia, Lahore
- ❖ Mujtaba Rathore, Peace and Education Foundation, Islamabad
- ❖ Dr. Amir Abdullah, Secretary General Al-Maward Institute, Lahore
- ❖ Sabookh Syed, journalist

No	Participants	Designation	Department	College
1	Hamid Rehman	Lecturer	Islamic Studies	Govt. Maulana Zafar Ali Khan PG Wazirabad
2	M Sarwar Khan	Lecturer	History	Govt. Post Graduate College Jhang
3	Malik Tahir	Assistant Professor	Political Science	Govt. Islamia Degree College Lahore
4	M Ikram Ul Haq	Lecturer	Islamic Studies	Govt. Islamia Degree College for Boys Ghazi Abad Lahore
5	Khawar Khurshid	Assistant Professor	Education	GC Chunian District Kasur
6	Dr Shafiq Ur Rehman	Lecturer	Islamic Studies	Govt. College Pattoki
7	Jawad Haider	Lecturer	Islamic Studies	Govt. Post Graduate College Okara
8	M Ramzan	Lecturer	Islamic Studies	GC Nurpur District Khushab
9	M Riaz	Associate Professor	Islamic Studies	Govt. Muslim Degree College Faisalabad
10	Usman Farooq Zia	Lecturer	Islamic Studies	GPGC Samundari Faisalabad
11	Nazar Hussain Latif	Professor / Principal	English	Govt. Post Graduate College For Science, Faisalabad

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No	Participants	Designation	Department	College
12	Dr. Syed Muhammad Ismail	Associate Professor	Islamic Studies	Govt. Zamindar postgraduate college Gujrat
13	ishfaq Ahmad	Associate Professor	Sociology	Govt. Islamia Post Graduate College for Boys Faisalabad
14	Shahid Naseem	HOD	Political Science	Govt. Boys College Gulberg Lahore
15	Abdul Ali	Assistant Professor	Arabic	Govt. Degree College for Boys Shah Court District Nankana
16	M Yousaf	Assistant Professor	History	Govt. Degree College for Boys Shah Court District Nankana
17	Syed Jawad Naqvi	Associate Professor	History	Govt. Post Graduate College Jhang
18	Abdullah Farooqi	Asst Prof	Islamic Studies	Govt. Islamia College for Boys Ghazi Abad Lahore
19	Dr Akhtar Hussain	Professor	Islamic Studies	Govt. College Townsip Lahore
20	Ms Sajida Hanif	Lecturer	English	Govt. Girls College Lahore
21	M Asim	Lecturer	Journalism	Govt. College Sharaqpure Sharif District Shekhupura
22	Irfan Latif	Lecturer	Social Sciences	Govt. College Sharqpur Sharif District Sheikhupura
23	Shafat Ali Malik	Assistant Professor	Journalism	Govt. College of Science Wahdat Road Lahore
24	Rafi ud din	lecturer	English	Govt. Degree College Jhang
25	Sumara Nazar	Lecturer	English	Government college for women Faisalabad
26	Sohail Iltaf	Lecturer	English	Government Degree College, Chunian
27	M Zafar	Lecturer	Physics	Government Degree College, Chunian
28	Abdul Majeed	Assistant Professor	Islamic Studies	Post Graduate College for Boys Faisalabad
29	Dr Muhammad Akram	Asst. Prof	Islamic Studies	Govt. College Township, Lahore

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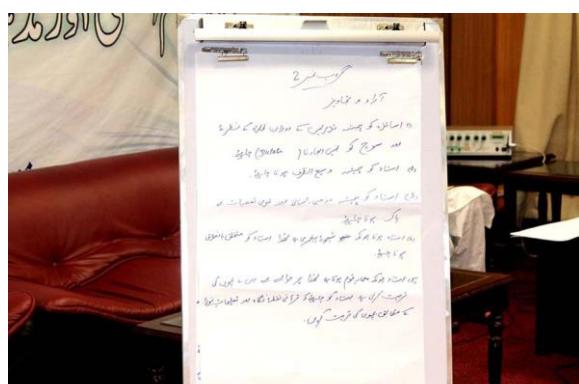
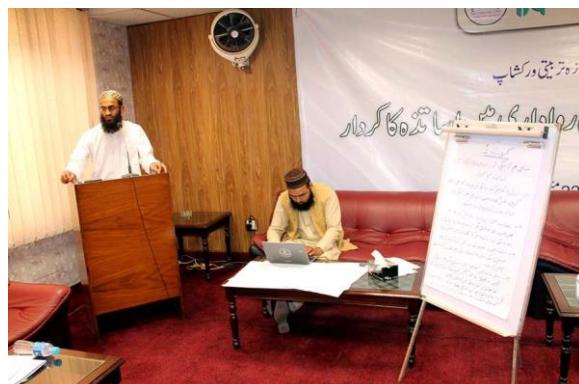
- **3rd training workshop, held in Islamabad on May 22, 2017 (GB/FATA colleges group)**

Trainer/speakers:

- ❖ Dr. Khalid Masoud, former chairman, Council of Islamic Ideology
- ❖ Dr. Husn ul Ameen, director of the Iqbal International Institute for Research and Dialogue (IRD)
- ❖ Rashad Bokhari, peace and development professional
- ❖ Romana Bashir, peace activity working on interfaith harmony
- ❖ Dr. Fateh Muhammad Malik, educationist
- ❖ Mujtaba Rathore, Peace and Education Forum
- ❖ Muhammad Ismail Khan, Research Analyst PIPS
- ❖ Dr. Amir Abdullah, Secretary General Al-Maward Institute, Lahore
- ❖ Musharraf Zaidi, Head Alif Ailan, Islamabad

No	Participants	Designation	College/Institute
1	Saleem Ur Rehman	Assist. Professor	Govt. Degree College Gilgit
2	Qasim Iqbal	Lecturer	Public School and College-Gilgit
3	Abdul Karim Karimi	Educator	Lairozi College Ishkoman-Ghizer-Gilgit
4	Imtiaz Ahmad	Lecturer	HSS college-Darel- Gilgit
5	Tahir Khan	Lecturer	Govt. Post Graduate College-Management Sciences-Jamrud-Khyber agency
6	Ismail Khan	Lecturer	Govt. Degree College-Bagaan-Kurram agency
7	Intieezar Ali	Lecturer	Govt. Post Graduate College-Parachinar-Kurram agency
8	Awais Khan	Lecturer	G.D.C. Sam South Waziristan Agency
9	Luqman Ahmad	Lecturer	G.D.C. Ekkeyhund -Mohmand Agency
10	Nasir Ali	Lecturer	G.D.C. Nawagai- Bajaur agency
11	Hazrat Hussain	Lecturer	Govt. Degree. College- Saddah-South Waziristan agency
12	Fida Muhammad Khan	Lecturer	Govt. College of Management Sciences-Ghalmi-Mohmand agency

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No	Participants	Designation	College/Institute
13	Inam Riaz	Lecturer	Govt. College of Management Sciences-Ghalmi-Mohmand agency
14	Hazrat Zaid	Lecturer	Govt. Degree College-Mohmand agency
15	Syed Siraj Hussain	Lecturer	Govt. Post Graduate College-Parachinar-Kurram agency
16	Ilam Khan	Lecturer	Govt. Degree College-Khar-Bajaur agency
17	Jahangir Khan	Lecturer	Govt. Post Graduate college –Khar-Bajaur agency
18	Abdullah	Lecturer	Govt. Degree college of Technology-Khar-Bajaur agency
19	Khaista Rahman	Lecturer	Govt. College of Management Sciences- Khar-Bajaur agency
20	Khalid Usman	Lecturer	Govt. Degree College- Habibullah-FR Bannu
21	M. Rehman Shah	Lecturer	G.D.C.Jandola FR Tank
22	Munir Khan	Lecturer	Govt. Degree College FR Peshawar
23	Dr.Mian Asad Ullah	Assist. Professor	G.D.C Jamrud Khyber Agency
24	Mujeeb ur Rehman	Lecturer	G.D.C Bagah Kurram agency
25	Shafiq Ur Rehman	Lecturer	Govt. Post Graduate College-Parachinar-Kurram agency
26	Wazer Janan	Lecturer	GPGC Parachinar-Kurram agency
27	Muhammad Fayyaz	Principal	G.D.C Orakzai Agency
28	Sohail Nawaz	Lecturer	Khubaib college-Sikardu
29	Hamid Rehman	Lecturer	G.D.C Kurram Agency
30	Shams Ur Rehman	Lecturer	Read Foundation Gilgit
31	Muhammad Ilyas	Lecturer	GCT-Khar-Bajaur agency
32	Rehman ullah	Lecturer	GDC -Bajaur agency
33	Ataa-ur-Rehman	Lecturer	GPGC Khar-Bajaur agency

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- **4th training workshop, held in Islamabad on May 23, 2017 (KP, AJK colleges group)**

Trainers/speakers:

- ❖ Dr. Khalid Masood, former chairman, Council of Islamic Ideology
- ❖ Dr. Husn ul Ameen, director of the Iqbal International Institute for Research and Dialogue (IRD)
- ❖ Rashad Bokhari, peace and development professional
- ❖ Romana Bashir, peace activity working on interfaith harmony
- ❖ Saqib Akbar, Chairperson Al-Baseera Trust
- ❖ Khurshid Nadeem, scholar and anchorperson
- ❖ Mujtaba Rathore, Peace and Education Forum
- ❖ Muhammad Ismail Khan, Research Analyst PIPS
- ❖ Dr. Amir Abdullah, Secretary General Al-Maward Institute, Lahore

No	Participants	Designation	College Name
1.	Imtiaz Qadir	Associate Professor	PGC MZD AJK
2.	Muhammad Rafique	Lecturer	I/C Mirpur-AJK
3.	M. Tufail Hussain Alvi	Assistant Professor	Govt. PGC Boys, Rawalkot , Ponch-AJK
4.	Munir Ahmed Qazi	Assistant Professor	Govt. D/C Samani Bhimber-AJK
5.	Shabbir Hussain Naqvi	Lecturer	Govt. Ali Gohar Boys D College
6.	Syed Hussain Ali	Assistant Professor	Govt. Post Graduate College Laka
7.	Muhammad Hassan	Assistant Professor	GPGC Kohat
8.	Abrar Ahmed Abbasi	Lecturer	D/C Garhi Dupatta
9.	Jameel Hussain	Assistant Professor	I/C Khalana AJK
10.	Khawja Rizwan Chak	Lecturer	I/C Devi Gali AJK
11.	Muhammad Farooq Shah	Lecturer	GDC, Takht Bhari, Mardan
12.	Arshad Ali	Lecturer	Govt. Post Graduate College Charsadda
13.	Zia ur Rehman	Lecturer	GHSS Baghicha Dheri Mardan
14.	Mukaml Shah	Lecturer	GHSS Shabazghari Mardan
15.	Mazhar Ahmed Khan	Assistant Professor	Govt DIC Thorar Poonch

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No	Participants	Designation	College Name
16.	Niaz Muhammad	Principal	Principal Govt Degree College Nagamar
17.	Muhammad Siyal Khan	Assistant Professor	GDC Naguman Peshawar
18.	Abdul Qadeer Khan	Assistant Professor	Govt D/C Mang
19.	Muhammad Ayub	Assistant Professor	Govt PGC Kotli_AJK
20.	Raja Faisal Iqbal	Lecturer	Govt B.I/C Gojra
21.	Nasar Jalil	Lecturer	GPGC Timergara
22.	Syed Ahson Ali	Lecturer	Dir Lower
23.	Ishtiaq Ahmed	Lecturer	PGC Rawalkot-AJK
24.	Dr. Muhammad Qasim Bin Hassan	Associate Professor	Govt. Degree College Jakar Muzaffarabad
25.	Dr. Rafiuddin Ahmed	Professor	Govt. College Education
26.	Abdul Qayyum	Principal	D/C Fatehpur Kotli-AJK
27.	M. Ilyas Butt	Lecturer	I/C Dudhnial Neelum AJK
28.	Malik Muhammad Irfan	Lecturer	D/C Balseri MZD
29.	M. Harron Qureshi	Lecturer	Govt. PGC Muzaffarabad
30.	Kh. Muhammad Aslam	Lecturer	D/C Balseri MZD
31.	Wahab Ijaz	Associate Professor	GPGC Bannu
32.	Dr. M. Zaheer Shah	Associate Professor	GPGC Bannu
33.	Muhammad Asif Jarral	Lecturer	Model Science College Mirpur
34.	Syed Ahson Ali	Lecturer	PGC Bagh (Boys)

EDUCATION FOR PEACE AND HARMONY

- **5th training workshop, held in Karachi on July 18, 2017 (Sindh, Balochistan colleges group)**

Trainers/speakers:

- ❖ Syed Jaffar Ahmed, renowned educationist
- ❖ Dr. Khalid Masood, former chairman, Council of Islamic Ideology
- ❖ Ghazi Salahuddin, senior journalist and columnist
- ❖ Romana Bashir, peace activist working on interfaith harmony
- ❖ Syed Ahmed Banori of Jamia Uloom Islamia Banori Town
- ❖ Wusutullah Khan, senior journalist
- ❖ Muhammad Amir Rana, director PIPS
- ❖ Dr Khalida Ghaus, Managing Director, Social Policy and Development Centre, Karachi
- ❖ Khurshid Nadeem, scholar and anchorperson
- ❖ Sabookh Syed, journalist
- ❖ Muhammad Ismail Khan, Research Analyst PIPS

No	Participants	Designation	College/Institute
1.	Layma Mahmood Agha	Lecturer, Sociology	Suffa Inter College, Pasheen
2.	Shabana Gul	Asst. Prof History	Govt. Girls Degree College Quetta
3.	Sadia Nawaz	Lecturer, English	Govt. Girls Degree College Kalat
4.	Farzana Shaheen	Lecturer, Islamic Studies	Govt. Girls Degree College, Khuzdar
5.	Syed Wali Janan	Lecturer	Govt. Degree College, Chaman
6.	Nida Shah	Lecturer, Education	Govt. Girls degree college Latifabad, Hyderabad
7.	Saima	Lecturer, Urdu	Govt. Girls degree college Latifabad, Hyderabad
8.	Adnan Malik	Lecturer, History	Govt. Commerce College Hyderabad
9.	Atta Ur Rehman	Lecturer, Economics	Govt. S.S. College Arts & Commerce College, Hyderabad
10.	Abdul Hameed	Islamiyat, Lecturer	Govt. S.S. College Arts & Commerce College, Hyderabad

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No	Participants	Designation	College/Institute
11.	Fida Hussain	Lecturer, Urdu	Govt. Degree College District Shahdadkot
12.	Khalid Rasool	Lecturer Islamiyat	Govt. Degree College TMK
13.	Mohammad Iftikhar	Lecturer Islamiyat	Govt. Model College Mirppur Khas Sindh
14.	Muhammad Riaz Randwa	Lecturer, Chemistry	GDC Kot Ghulam Muhammad
15.	Habib Ullah Raja	Lecturer Arabic	Sir Syed Girls Degree College Nazimabad Karachi
16.	Muhammad Ali	Asst. Prof Urdu	Govt. Degree Boys and girls college Stadium road Majeed SRE Karachi
17.	Mehmood Ahmad Usmani	Sociology, Lecturer	Sirajuddlah Gov college no 2, Karachi
18.	Syed Muhammad Usman	Urdu, Lecturer	Bahria college karsaz, Karachi
19.	M. Faheem Siddique	Lecturer	Bahria college Karsaz, Karachi
20.	Muhammad Irfan Nazir	Lecturer, Islamic	GDS College Orangi Town-Karachi
21.	Nusrat Waheed	Asst. Prof. English	GDC Stadium road SRE Majeed Karachi
22.	Safdar Ali Najmi	Asst. Prof Education	Sir Syed Govt. Girls Degree College Nazimabad Karachi
23.	M. Ammar Khan	Urdu, Islamic Studies	Govt. Islamia Science college Karachi
24.	Shamshad Ali	Lecturer, Islamiyat	Govt. Degree college for Boys & Girls, FRE Majeed, Karachi
25.	Muhammad Naveed Iqbal	Lecture, Urdu	Allama Iqbal Govt. Science college, Model colony Karahi
26.	Kamran Akram Sheikh	Asst. Professor	Govt. college of Commerce and economics Karachi
27.	Waris Ali Shah	Lecturer	Govt. Degree College –Karachi-
28.	Sadaf Naz	Lecturer	GCW Govt. College Sadaabad-Malir – Karachi

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No	Participants	Designation	College/Institute
29.	Farzana Bibi	Lecturer	GCW Govt. College Sadaabad-Malir – Karachi
30.	Saima Siddique	Lecture	Gulshan College Block 7-Karachi
31.	Abdul Rasheed Sheikh	Lecturer	ARG degree college Razakabad, Karachi
32.	Fatima Soomro	Asst. Professor	GCW Shahra-e-Liaquat, Karachi
33.	Dr. Ghulam Murtaza	Lecturer	Govt. Degree College Sariab Road, Quetta
34.	Rehmat Ullah Niazi	Lecturer	Govt. Inter College, Quetta
35.	Hafiz Muhammad Rafique	Lecturer	Govt. Inter College, Quetta
36.	Dr. Syed Bacha Aga	Asst. Professor	Govt. Degree college, Quetta

EDUCATION FOR PEACE AND HARMONY

- **6th training workshop, held in Karachi on July 19, 2017 (Sindh, Balochistan colleges group)**

Trainers/speakers:

- ❖ Muhammad Amir Rana, Director PIPS
- ❖ Muhammad Ismail Khan, Research Analyst PIPS
- ❖ Dr. Khalid Masood, former chairman, Council of Islamic Ideology
- ❖ Syed Jaffar Ahmed, renowned educationist
- ❖ Ghazi Salahuddin, senior journalist and columnist
- ❖ Romana Bashir, peace activist working on interfaith harmony
- ❖ Syed Ahmed Banori of Jamia Uloom Islamia Banori Town
- ❖ Wusutullah Khan, senior journalist
- ❖ Dr Khalida Ghaus, Managing Director, Social Policy and Development Centre, Karachi
- ❖ Khurshid Nadeem, scholar and anchorperson
- ❖ Sabookh Syed, journalist

No	Participants	Designation/Subject	College Name
1	Ashiq Hussain	Lecturer, Pak Study	Govt. Elementary college of education district Khair Pur
2	Abdul Hafeez	Lecturer, Education	Gov.t Elementary college for women Larkana
3	Shahid Pervaiz Bhutto	Lecturer, English	Govt. Elementary college of education Main Larkana
4	Khalid Hussain	Lecturer, English	Govt. Degree College, Sehwan Sharif
5	Dr Muhammad Ali	Prof, Literature	Govt. Degree College, Thatta
6	Liqa Ullah Bhutto	Assistant Professor, Islamic Culture	Islamic Culture Government Shah Waliullah college Mansoorah, Matriari
7	Sana Khulood	Lecturer, Education	Govt. Girls degree college Latifabad, Hyderabad
8	Shahida Bano	Lecturer, Political Science	Govt. Girls degree college Latifabad, Hyderabad
9	Jalil Ahmad	Asst. Prof, Islamic Studies	Govt. Inter College, Kutchlak
10	Abdul Qayyum	Associate Prof, Urdu	Govt. Degree College Khanozai Dist. Pishin

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No	Participants	Designation/Subject	College Name
11	Niaz Ullah Baloah	Assist Prof, Political Science	Govt. Inter College Kanak Dist Mastung
12	Muhammad Sidique	Lecturer, Islamic Studies	Govt. Degree College Kalat
13	Sohail Ahmad Sawal	Lect. Sociology	Govt. Degree College Pishin
14	Muhammad Umer	Assist Prof, Islamic Studies	Govt. Degree College Killa Saif Ullah
15	Adul Razziq	Associate Prof, Political Science	Degree college, Quetta
16	Syed Jameel agha	Assistant Professor, Education	Govt. Science College, Quetta
17	Ali Muhammad Nasar	Lecturer, Physical Education	Govt. Science College, Quetta
18	Aijaz Ali Sahito	Assist Prof English	Liaqat Girls Degree College Malir, Karachi
19	Qadir Bux	Lecturer	Govt. degree college Maleer, Karachi
20	Javeed Iqbal	Assistant Professor	Govt. Degree College, Golistan-e-Johar
21	Ali Sher Ghangho	Assistant Professor	GCCE2, Karachi
22	Dr Abu Bakar Baloch	Lecturer	Govt. Degree College Maleer Cantt
23	Ms Asia	Lecturer	Govt. Girls degree College Industrial Area, Karachi
24	Shazia Yousaf Mamon	Lecturer	A.R.G.G Degree College, Razaq Abad
25	Farazana Sohail	Assistant professor of English	Govt. College for women Sharahi Liaquat , Karachi
26	Raheela		A.R.G.G Degree College, Razaq Abad
27	Muhammad Farhan	Lecturer, Education	BODMAS Model College , North Nazimabad
28	Rizwan Ahmad Siddqui	Assistant Prof, Pak Studies	Greenbelt Degree College Mehmoodabad, Karachi
29	Muhammad Adnan	Lecturer, Education	Pakistan Educational Foundation college, Karachi
30	Latafat Ali Johar	Assist. Prof, Pak Studies	Shaheed Zulfiqar Ali Law College, Karachi
31	Tahir Ayub	Lecturer, Islamic Studies	Allama Iqbal College, Bihar Colony Karachi

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No	Participants	Designation/Subject	College Name
32	Dr. Sohail Ahmad	English, Lecturer	Sirajuddlah Gov college no 2, Karachi
33	Imran Ahmed	Lecturer, English	Govt Boys Premier College 2 , North Nazimabad
34	Muhammad Waqar Jalil,	Lecturer Islamic Studies	New Port Institute, Malir Campus
35	Syed Raheel Ahmed ,	Lecturer International Relation	Model College for Girls , North Nazimabad Block I, Karachi
36	Haseen Fatima	Lecturer Education	Govt. degree college for Women block M North Nazimabad
37	Shahana Siddique Parveen	English, Lecturer	Govt. Degree college green belt, Karachi
38	Rana Irshad	Urdu, Lecturer	Govt. Degree college green belt Karachi
39	Aslam Pervaiz Khashkheli	Assistant Professor	Govt. College Gulzar Quaid, Karachi
40	Ayaz Ali Halepota	Lecturer	Sachal Commerce College, Hyderabad
41	Abdul Hafeez	Lecturer	SM Arts & Commerce College, Karachi
42	Amir Sujal	Lecturer	Govt. degree Science College Maleer, Karachi
43	Nazeer Ahmed Odho	Lecturer	GDB College Quaidabad Bin Qasim, Malir
44	M. Arshad Usman	Assistant Professor	Govt. National College, Karachi
45	Sibghat Ullah	Assistant Professor	Govt. National College Qadir Abad, Karachi
46	Atta Hussain Soomro	Lecturer, Urdu	Govt. Commerce College PID, Karachi
47	M Khurshid Qureshi	Principal, English	SMS intercollege Korangi Karachi
48	Asad Ullah Bhuttoo	Assistant Professor, Islamic Studies	cadet college Patero Jamshoro

EDUCATION FOR PEACE AND HARMONY

- **7th training workshop, held in Murree on July 24, 2017 (KP, GB, Punjab universities group)**

Trainers/speakers:

- ❖ Dr Qibla Ayaz, former vice chancellor, Peshawar University
- ❖ Dr. Khalid Masood, former chairman, Council of Islamic Ideology
- ❖ Romana Bashir, peace activist on interfaith harmony
- ❖ Khurshid Nadeem, scholar and anchorperson
- ❖ Sahibzada Amanat Rasool, religious scholar
- ❖ Syed Jaffar Ahmed, renowned educationist
- ❖ Peter Jacob, executive director, Centre for Social Justice
- ❖ Muhammad Amir Rana, Director PIPS
- ❖ Mubashir Zaidi, journalist
- ❖ Sabookh Syed, journalist

No	Participants	University/Institute	Department	Designation
1	Dr. Shair Ali Khan	International Islamic University Islamabad (IIUI)	Faculty. of Arabic	Asst. Professor
2	Dr. Hafiz Abdul Rashid	Federal Urdu University of Arts, Sciences & Technology, Islamabad	Department of Islamic Studies	Asst. Prof/HOD
3	Riaz Ahmad Saeed	National University of Modern Languages (NUML)	Dept. of Islamic Studies	Lecturer
4	Dr. Kafait Ullah Hamdani		Dept. of Arabic	HOD
5	Dr. Sami Ullah Zubairi	Allama Iqbal Open University-Islamabad (AIOU)	Dept. of Arabic	Asst. Professor
6	Wajid Zulqarnain	SZABIST Islamabad	Mass Communication	HOD
7	Amna Zareef	SZABIST Islamabad	Media Studies	Lecturer
8	Dr. H. Muhammad Akram Al-Azhari	Islamia University of Bahawalpur	Dept. of Arabic	Lecturer

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No	Participants	University/Institute	Department	Designation
9	Dr. Hafiz Ahmad Ali	Islamia University of Bahawalpur	Dept. of Arabic	Assistant Professor
10	Bilal Aslam	Leads University, Lahore	Department of Politics and IR	Lecturer
11	Dr Hafiz Muhammad Naeem	GC University, Lahore	Dept. of Islamic Studies	Associate Professor
12	Dr Farooq Haider	GC University, Lahore	Dept. of Islamic Studies	Associate Professor
13	Amir Tariq	Minhaj University, Lahore	Mass Comm./ English departments	Lecturer
14	Usman Shahid	University of South Asia Lahore	Mass Communication	Lecturer
15	Dr.Muhammad Nawaz	University of Gujrat	Islamic Studies	HOD/Assistant Professor
16	Dr.Mufti Muhammad Haroon	University of Sargodha	Dept. of Islamic Studies (UOS)	Lecturer
17	Hafiz Muhammad Hassaan	University of Sargodha	Dept. of Islamic Studies (UOS)	Lecturer
18	Ayaz Ahmad	Abdul Wali Khan University, Mardan	Dept. of English	Lecturer
19	Irfanullah	Abdul Wali Khan University, Mardan	Dept. of English	Assistant Professor
20	Dr.Syed Zafar Ullah	Gomal University, DI Khan	Political Science	Lecturer
21	Muhammad Shabir	Bacha Khan University, Charsadda	Dept. of English	Lecturer
22	Dr. Muhammad Kaleem	Bacha Khan University, Charsadda	Dept. of Sociology	Chairperson
23	Dr. Noor Ul Basar Aman	Malakand University, Malakand	Dept. of Pashto	Professor
24	Inayat Shah	Malakand University, Malakand	Psychology	Lecturer

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No	Participants	University/Institute	Department	Designation
25	Muhamad Ali	AIOU-Swat	Dept. of Pashto Languages	Lecturer
26	Muhammad Adnan	SBBU SHERINGAL, Upper Dir	Dept. of Sociology	Lecturer
27	Sajjad Ali	University of Swat	Dept. of Media & Communication Studies	Lecturer
28	Syed Syar Ali	University of Swabi	Dept. of Islamiyat	Lecturer
29	Muhammad Ayaz	University of Kohat	Dept. of Pak Studies	Lecturer
30	Zeeshan Zeb Khattak	University of Kohat	Gender Studies/Conflict Management	Associate Professor/Director IMS
31	Engr. Iqbal Zeb Khattak	Gomal University, DI Khan	Dept. of basic Sciences	Assistant Professor
32	Bilal Shaukat	University of Peshawar	Institute of Peace and Conflict Studies (IPCS)	Lecturer
33	Asfandyar Marwat	University of Peshawar	Institute of Peace and Conflict Studies	Lecturer
34	Dr. Javed Iqbal	Karakoram International University (KIU), Gilgit	Department of Education	Assistant Professor
35	Naumana Suleman	Institute for Social Justice, Lahore	Institute for Social Justice-Lahore	Student

EDUCATION FOR PEACE AND HARMONY

- **8th training workshop, held in Islamabad on August 9, 2017 (Punjab colleges group)**

Trainers/speakers:

- ❖ Dr Qibla Ayaz, former vice chancellor, Peshawar University
- ❖ Muhammad Amir Rana, Director PIPS
- ❖ Ammar Khan Nasir, Director Al-Sharia Academy Gujranwala
- ❖ Dr. Husn ul Ameen, director of the Iqbal International Institute for Research and Dialogue (IRD)
- ❖ Khurshid Nadeem, scholar and anchorperson
- ❖ Muhammad Ismail Khan, Research Analyst PIPS
- ❖ Sabookh Syed, journalist

No	Participants	College/Institute	Department	Designation
1	Dr. Mudassar Hussain	Govt. College, Township, Lahore	Islamic Studies	Associate Professor
2	Muhammad Adeel Irshad	Govt. College, Township, Lahore	Sociology	Lecturer
3	Dr. Qasim Mahmood	Govt. College, Township, Lahore	Urdu	Professor
4	Hafiz Muhammad Faiz ur Rasul	Madina College, Faisalabad	Islamic Studies	Lecturer
5	Muhammad Ghulam Rasul	Workers Welfare higher secondary School, Faisalabad	Arabic	Lecturer
6	Dr. Muhammad Junaid Sharif	Govt. Islamia College Civil Lines Lahore	Islamic Studies	Associate Professor
7	Tariq Aziz Aslam	Govt. Boys college. Toba Tak Singh	History	Lecturer
8	Dr Ijaz Ahmad	Govt PG college Jhang	Islamic Studies	Assistant professor
9	Majid Ali Abbasi	Govt PG college Jhang	Sociology	Assistant professor
10	Asif Ali	Govt PG college Jhang	Political Science	Lecturer
11	Muhammad Shafqat	Govt PG college TT SINGH	Political Science	Lecturer

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No	Participants	College/Institute	Department	Designation
12	Faisal Mehmood	Govt Degree College Sharaqpur Sharif Sheikhupura	Physics	Lecturer
13	Shafiq Ahmad	Govt. Post Graduate Islamia College	English	Lecturer
14	Dr Shafique Ur Rehman	Government College Pattoki	Islamic Studies	Professor
15	Syed Shujaat Ali	Govt. Islamia collge Gujranwala	Political Science	Professor
16	Hafiz Muhammad Abdullah	Govt. Post Graduate College Okara	Islamic Studies	Lecturer
17	Shoukat Mahmood	Chhab College Attock	Urdu	Lecturer
18	Muhammad Aftab	Govt. Degree College Jand	Urdu	Lecturer
19	Muhammad Usman Qamar	Govt. Inter College 75/SB Sargodha	Urdu	Asst. Professor
20	Ihsan Ullah	Govt. Inter College 75/SB Sargodha	History	Asst. Professor
21	Nuzat Ur Rehman	AL-Biruni Govt. College, PD Khan, Jhelum	Political Sciences	Professor
22	Asif Naveed	PACE Institute of Academic Achievements, Sahiwal	Social Sciences	Lecturer
23	Sarfraz Ali	Islamia College Railway Road, Lahore	Political Science	Assistant Professor
24	Muhammad Tahir Asam	Govt. degree college Waris Shah, Lahore	Physics	Lecturer
25	Dr. Hafiz Muhammad Farooq	Islamabad College for Boys G-6/3 Islamabad	Islamic Studies	Assistant Professor
26	Rizwan ul Haq	Islamabad College for Boys G-6/3 Islamabad	Islamic Studies	Lecturer
27	Inayatullah	Islamabad Model College for Boys F/11-1 Islamabad	Islamic Studies	Associate Professor

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No	Participants	College/Institute	Department	Designation
28	Ajmal Khan	Islamabad Model College for Boys F/11-1 Islamabad	Islamic Studies	Assistant Professor
29	Muhammad Ibraheem Khalil	Islamabad Model College for Boys G/11-1 Islamabad	Islamic Studies	Assistant Professor
30	Dr. Mati ur Rehman	Islamabad Model College for Boys G-11/1 Islamabad	Islamic Studies	Assistant Professor
31	Shafiq Qurban	Govt. Degree Collage Chakri, Rawalpindi	Political Science	Lecturer
32	Waqas Arshad	Govt. Degree Collage Chakri, Rawalpindi	Statistics	Lecturer

EDUCATION FOR PEACE AND HARMONY

- **9th training workshop, held in Islamabad on August 10, 2017 (northern and central Punjab colleges group)**

Trainers/speakers:

- ❖ Dr. Khalid Masood, former chairman, Council of Islamic Ideology
- ❖ Dr Qibla Ayaz, former vice chancellor, Peshawar University
- ❖ Muhammad Amir Rana, Director PIPS
- ❖ Ammar Khan Nasir, Director Al-Sharia Academy Gujranwala
- ❖ Dr. Husn ul Ameen, director of the Iqbal International Institute for Research and Dialogue (IRD)
- ❖ Khurshid Nadeem, scholar and anchorperson
- ❖ Muhammad Ismail Khan, Research Analyst PIPS
- ❖ Sabookh Syed, journalist

No	Participants	College/Institute	Department	Designation
1	Muhammad Sohail Yousaf	Govt. Islamia college Faisalabad	History	Lecturer
2	Dr.Mumtaz Ahmad	Govt. College of Science Wahdat Road-Lahore	Education	Professor
3	Khizar Hayat	Govt. College Township College Lahore	Islamic Studies	Professor
4	Muhammad Raza Taimoor	Muhammadan Anglo Oriental (MAO)College Lahore	History	Associate professor
5	Akmal Khan	Govt. PG college Jhang	Sociology	Lecturer
6	Muhammad Zahid Sarfraz	Govt. College Shahkot-Nankana Sahib	Urdu	Lecturer
7	Sajida Hanif	College for Women University-Lahore	Islamic Studies	Lecturer
8	Muhammad Usman Zafar	Command Group of Colleges , Kamalia Campus	Sociology	Lecturer
9	Muhammad Asif Ali Khan	The Royal College Lahore	Pakistan Studies	Lecturer

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No	Participants	College/Institute	Department	Designation
10	Muhamamd Abdullah	GIFT College, 56- Gulshan-e-Sultan, Gujranwala Rd, Hafizabad	Department of Social Sciences	Lecturer
11	Saleem Akhtar	Govt. Postgraduates College Sheikhpura	Political Science	Lecturer
12	Taqqi Goraya	Govt Postgraduates College Sheikhpura	Pakistan Studies	Lecturer
13	Rizwan Abdullah	Govt. College. Khanewal	Islamic Studies	Lecturer
14	Ehsan ur Rehman	Govt. College. Khanewal	Statistics	Associate Professor
15	Mohsin Ali	Govt. College. Khanewal	Islamic Studies	Lecturer
16	Muhammad Shahbaz	Govt. Higher Secondary School Bagar Sargana	Islamic Studies	Lecturer
17	Muhammad Tariq	Govt. College MURREE	Islamic Studies	Professor
18	Abdul Jabbar	Govt. College MURREE	Islamic Studies	Lecturer
19	Nisar Ahmed	Govt. Shuja Khanzada Shaheed Degree College Hazro, Attock	Economics	Lecturer
20	Tariq Mehmood	Govt. P/G College Chakwal	Pak Studies	Lecturer
21	Muhammad Masood	Govt. P/G College Chakwal	Sociology	Assistant Professor
22	Muhammad Sajid	Govt. Post Graduate college Pattoki	English	Lecturer
23	Muhammad Bilal	Govt. Dyal Singh College-Lahore	Islamic Studies	Lecturer
24	Sumeira Latif	Government Girls College Renala	Political Science	Lecturer
25	Dr. Muneer Ahmad	Government College Renala	Islamic Studies	Lecturer
26	Akeel Arif	Govt. College Shahkot . Nankana Sahib	History	Professor
27	Samina Mazhar	Islamabad Model Collage for girls(post graduate) F-7/2-Islamabad	Political Science	Associate Professor
28	Ayesha Shaukat	Islamabad Model Collage for girls (postgraduate) F-7/2-Islamabad	Education	Lecturer
29	Abdul Jabbar Basit	Govt. Degree College for Boy-Chakri Rawalpindi	Physics	Lecturer
30	Muhammad Bilal	Govt. Degree College for Boy-Chakri Rawalpindi	Urdu	Lecturer
31	Hafiz Nisar Ahmed Rana	Islamabad College for Boys G-6/3 Islamabad	Islamic Studies	Lecturer

EDUCATION FOR PEACE AND HARMONY

- **10th training workshop, held in Karachi on September 7, 2017 (Sindh and Balochistan universities group)**

Trainers/speakers:

- ❖ Dr. Khalid Masood, former chairman, Council of Islamic Ideology
- ❖ Syed Jaffar Ahmed, renowned educationist
- ❖ Sayed Ahmed Banori, Jamia Uloom Islamia Banori Town, Karachi
- ❖ H. Nayyer, renowned educationist
- ❖ Muhammad Amir Rana, director, PIPS
- ❖ Muhammad Ismail Khan, Research Analyst PIPS
- ❖ Sabookh Syed, journalist

No	Participants	Designation	Subject	University
1	Dr Naseem Achakzai	Professor	English Literature	Balochistan University Quetta
2	Shah Mir Balouch	Lecturer	English	Turbat University
3	Zahid Dashti	Professor	Balochi	Balochistan University
4	Mahwash Ali khan	lecturer	English	Sardar Bahadr Khan Women University Quetta
5	Ayesha Ahmad	Assistant Professor	English	Sardar Bahadr Khan Women University Quetta
6	Ali Baba Taj	Assistant Professor	Persian	GDG Musa Quetta
7	Abdul Rauf Khan	Lecturer	Management Sciences	NUML Quetta
8	Waqas Mushtaq	Lecturer, Director	Management Sciences	Al-Hamd Islamic University Quetta
9	Haris Ghani	Lecturer	Management Sciences	Lasbela university
10	Hammal Balaoch	Lecturer	International Relations	Balochistan University of Information Technology, Engineering and Management Sciences, Airport Road, Baleli, Quetta.

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No	Participants	Designation	Subject	University
11	Bashir Ahmad Darss	Lecturer	Comparative Religion	Mehran University Khairpur Campus
12	Bashir Ahmad Rind	Associate Professor	Islamic Culture	Sindh University Jamshoro
13	Nadeem Solungi	Lecturer	English	Sindh University Mirpur-Khas Campus
14	Dr Muhammad Nawaz	Assistant Professor	Commerce	University of Sindh, Larr Campus Badin
15	Muhammad Tufail Chandio	Assistant Professor	English	University of Sindh, Larr Campus Badin
16	Abdul Qadir	Assistant Professor	Commerce	University of Sindh, Larr Campus Badin
17	Adnan Magsi	Lecturer	English	Sindh University Dadu Campus
18	Ghulam Saqib	Assistant Professor	English	Qaid-e-Awam University of Engineering Nawab Shah
19	Ishfaq Soomro	Lecturer	Pakistan Studies	Shaheed Zulfiqar Ali Bhutto University Khairpur Campus
20	Dr Saqeena	Assistant Professor	Sociology	UOK
21	Prof Riaz Hussain	Acting Dean	Law	Shaheed Benazir Bhutto University Lyary Karachi
22	Prof Dr Kammal Jamrro	Professor	Sindhi	Federal Urdu Arts University Karachi
23	Tahira Tariq	Lecturer	Media Studies	Federal Urdu University Kararchi
24	Dr Osama Shafiq	Assistant Professor	Mass Communication	UOK
25	Ms Falak Naz	Lecturer	Mass Communication	UOK
26	Syed waris Ali Shah	Assistant Professor	English	ZBEST Karachi
27	Dr Azadi Fateh	Assistant Professor	Mass Communication	Fed Urdu Arts karachi
28	Dr Irfan Aziz	Assistant Professor	Mass Communication	Fed Urdu Arts karachi

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No	<i>Participants</i>	<i>Designation</i>	<i>Subject</i>	<i>University</i>
29	Ms Saima Farid	Assistant Professor	Media Studies	Jinah University for women Karachi
30	Salma Naz	Lecturer	English	IQRA University Karachi
31	Erum Khan	Assistant Professor	Education	Allama Iqbal Open University Karachi
32	Saeed Ahmad	Professor	Education	Hamdard University Karachi
33	Dr Sumbal Ansar	Professor	Sociology	Sindh Madrassat-Ul-Islam Karachi
34	Dr. Mohammad Nawaz	Professor	Islamic Studies	Iqra University Karachi
35	Dr Abdul Jabbar	Assistant Professor	Anthropology	UOK
36	Dr Sohail Shafiq	Assistant Professor	Islamic History	UOK
37	Dr M Ali	Associate Professor	Political Science	UOK
38	Mehboob Muqaddam	Assistant Professor	Philosophy	UOK
39	Dr Ramzan	Assistant Professor	Persian	UOK
40	Taqdeer Afridi	Assistant Professor	Education	Allama Iqbal Open University Karachi
41	Erum Muzaffar	Lecturer	Pakistan Studies	UOK
42	Sadaf Masood	Lecturer	Pakistan Studies	UOK
43	Yasir Hanif	Lecturer	Pakistan Studies	UOK
44	Syed Moaz Shah	Lecturer	Legal Studies	SZABEST Karachi

Annex-2: Media Coverage

معاشرے میں عدم برداشت دن بدن بڑھتا جا رہا ہے، ڈاکٹر جعفر احمد
جس نے، کہیں اور بولنے کا حوصلہ ہونے کی وجہ سے معاشرے میں سائل بڑھ رہے ہیں

علمی نظام میں مذکور ترقیت کو تم کرنا ضروری ہے، ترقیتی ورکشاپ سے مقررین کا خطاب
انسٹی ٹیوچر اسٹاف اپنے اسٹیڈی گروپ کے سربراہ محمد حسین اسلامی نظریاتی کو تولی کے ساتیں چھتری میں ڈاکٹر خالد مسعود، دو ماہی تک پڑھنے پر مدد و ہمایوں اور دو اکتوبر خالد مسعود کے شال ملائے جائیں۔ ورکشاپ کی صدارت سینئر محضی ناظری صلاح الدین کی تھی۔ اسی امتحان میں مذکور ترقیت کو تم کرنا ضروری ہے تاکہ پاکستان میں بنتے ہوائی قام اقتصادیوں کے دریافت میں مذکور ترقیت کو فروغ دیا جائے۔ عدم برداشت کے علاوہ ترقیت کو فروغ دیا جائے۔ عدم برداشت کے خاتمہ کیلئے سوسائٹی کے باشندہ سٹ کو تمہاری کرنے کی اشاعت ضروری ہے۔ ان خیالات کا اطمینان مارنے پر تعلیمی احیائی اور دانشیوں نے پاک انسٹی ٹیوچر اسٹاف پر مدد اور معاونت کی اور بولے کہ حوصلہ ہوتے کی وجہ سے
محاضرے میں مسائل بیوہ رہے ہیں۔ اس موقع پر سبق تجربہ میں اسلامی نظریاتی کو تولی ڈاکٹر خالد مسعود کا کہنا تھا کہ اسلام عالمی تحریر ہب ہے تو اس میں کمیابی پیدا کرنا ہوئی۔ مذکور ترقیت کے نتائج کیلئے مل کر چدید و جدید کرنا ہوئی۔

Daily Ausaf

Daily 92 News

Daily Dunya

معاشرے میں عدم برداشت دن بدن بڑھتا جا رہا ہے، سید جعفر احمد
 مذہبی رواداری کے فروغ کیلئے اقلیتوں کو ملک میں مساوی حقوق دینا ہو گئے
 کرنے کی اشاضرورت ہے۔ ان خلافات کا انتہا پاکستان
 اسلامی سینٹر جامد کراچی کے سابق وزیر ستر فائز
 سید جعفر احمد، معروف سینٹر صفائی و حوث اللہ خان، مذہبی
 اسکا خارجہ شدید ہے، اسلامی نظریہ کی کول کے سابق چیخین
 و افسر خالد سعید، وہاں پہنچنے پر، سید احمد، میر، و افسر خالد گوٹ
 نے پاک انسٹیوٹ فارمیسٹس سینٹری کی جانب سے "سماجی ہم
 آئندگی اور مذہبی رواداری میں استاد کا کوارڈ" کے عنوان سے
 مقایہ ہوئی۔ میں مشقہ روکشاپ سے خطاب کرتے ہوئے
 کہا۔ وکشاپ کی صدارت سینٹر صفائی فائزی صلاح الدین
 نے کی اپنی جعفر احمد کا کہنا تھا کہ ظنی مشورہ سے استاد
 معاشرے کی اور انصاب بیاست کی نمائگی کرہا ہے۔
 چارے معاشرے میں ہم برداشت بہت بڑھ گئی
 ہے۔ یا ای ای میں کے ذیلی معاشرے کے اسلامی بنائی کی
 کوشش ہوئی ہے، سماجی ہم آئندگی اور مذہبی رواداری ماضی
 نسبت بند ہوئے کے مراد ہے۔

Nawa-e-Waqt

Call for training teachers to promote peace and religious tolerance

By Zia Ur Rehman

Training college teachers in promoting peace and tolerance, experts and social scientists on Tuesday stressed that instructors should be properly trained and well-off in respective knowledge areas.

teachers could help in building a healthy and inclusive society by a supporting and building environment in the classroom that promoted an atmosphere of tolerance and co-existence among diverse background students, they argued.

A number of social science teachers from across the Sindh province attended the training workshop titled 'Role of teachers in social harmony and religious tolerance'.

Muhammad Amir Rana, the PIPS's director, and Muhammad Ismail Khan , a senior PIPS's researcher.

Trainers told the participants that they must dislodge

fight militancy and intolerance and invest in social sciences to nurture an inclusive narrative in the country.

As pluralistic spaces disappear, instructors needed to

Participants at the workshop said that the main objective of the training was to sensitize participants that they had an important role in creating pro-tolerance and anti-militancy educational outcomes.

Speakers at the workshop said that the main objective of

Participants at the end of the workshop suggested a few recommendations about the

The specialists running the training sessions included Dr Syed Jaffar Ahmed, former director of the Pakistan Study Centre at the University of

ٹکشیریت سے انہا پسندی ختم کی جاسکتی ہے، رپورٹ

نصاب تعلیم انجیا پسندی کی وجہ ہے، سول اوارے قائدانہ کردار ادا کریں، یہ آئی نی ایس

اسلام آباد (خانہ نہدہ خصوصی) پاک انسٹی ٹوٹ فارمیشن سٹڈیز میکی ایک حالیہ رپورٹ میں کہا گیا ہے کہ بحثیت کو فروغ کرے، کہ انجمنا پسندی کا خاتمہ کیا جاسکتا، پر تشدید انجمنا پسندی کے خاتمے میں سول اواروں کو قائدانہ کردار ادا کریں، سکیرٹ پالیسی پارلیمنٹ بنائے، انجمنا پسندوں بیکالاف میں جمیں بیانے کی ضرورت ہے، انصاب تعیین بھی انجمنا پسندی کی ایک وجہ بن چکا ہے، تھیڈیات کے مطابق پاک انسٹی ٹوٹ فارمیشن سٹڈیز میکی جانب سے "محضہ ظاہر ہم آپنگ پاکستان" کے لئے جاری کی گئی سفارشات میں کہا گیا کہ انجمنا پسندی معاشرے کے تمام طبقات میں پھیل چکی ہے جسکے خاتمے کیلئے کوئی ایک پالیسی نہیں بلکہ تمام پالیسیوں میں اس کو مرکزی حیثیت دی جائے، پر تشدید انجمنا پسندی کے خاتمے میں سول اواروں کو قائدانہ کردار ادا کرنا ہوگا، ملک کی سلامتی پالیسی کی رہنمائی پارلیمنٹ کے بعد کے جگہ انجمنا پسندی کے خطرے سے منٹھن کیلئے قانون نافذ کرنے والے ادارے پہلی دفعی لائن کا کردار ادا کریں، مقابی مخفیت، کرکے حصہ، وغیرہ۔

Daily Express



میان اس کیلے کثیر الجھنی مکالمہ ضروری، پس کی روپرٹ

تویی سچ پر ایک "کچھ میشل ایشن پلان" بنایا جائے، سفارشات میں مطالہ

اسلام آباد (قائی نگاری روپرٹ) پاکستان میں میان اس کیلے کثیر الجھنی مکالمہ کی ضرورت ہے اجتناب نہیں کے بڑھنے کی ایک وجہ فکری اخبطاً بھی ہے جس کے خاتمے کے لئے تعلیمی اصلاحات ناگزیر ہیں، اجتناب نہیں کے خاتمے کے لئے معاشرے کی تمام آوازوں کو شامل کیا جائے، آہستہ ہستان کے لئے جگہ نجک ہو جائے گی، یہ مرکزی بحث پاک اسی ثبوت فارپیں ملڈیز (پس) کی حاصلہ روپرٹ میں سامنے آیا ہے جس کا عنوان "محفوظ اور ہم آہنگ پاکستان" ہے، یہ روپرٹ ادارے نے تویی سچ پر ہونے والے دس مکالموں سے افکر کی ہے جن میں پالسی سازوں، سول سوسائٹی کے ارکان، اہم علمی تعلیم و فنا معاہدین، اور دوسرے شعبوں کے ممتاز افراد شامل تھے، روپرٹ میں کہا گیا ہے کہ اجتناب نہیں کے خاتمے کی تمام ملیبوں میں مرکزی حیثیت دی جائے۔

Daily Dunya



بین الاقوامی اسلامی یونیورسٹی میں ورکشاپ کا انعقاد

اسلام آباد (عماں ندوی خصوصی) پاکستانی ساتھ عقائد، نسل اور سائنس کی میان اپر تیسی نئیں بلکہ تصادم کی تھیں اختیار کر کر بے جس میں آہنگی اور رواداری کو روانہ نہ دیا گیا تو تو قومی ذا جانچہ منتشر ہو جائے گا۔ اساتذہ اگر اپنے کام کی روز کے اندر تجویز کو فروغ دیں تو معاشرے میں ہم آہنگی بڑھ سکتی ہے۔ ان خیالات کا اظہار مختلف مقررین نے بین الاقوامی اسلامی یونیورسٹی کے اقبال ائمہ زینشیل انسٹی ٹیوٹ فارسیر ایڈنڈی ایلائگ اور پاک انسٹی ٹیوٹ فارپیں ملڈیز کے اشتراک سے ہونیوالی یک ورکشاپ میں کیا مقررین میں اسلامی اظر باتی کوںسل کے ساتھ پیش ہیں؟ اکثر خالد مسعود اقبال ائمہ زینشی ٹیوٹ فارسیر ایڈنڈی ایلائگ سینئر کے سر براد اکرم حسن الامین، ڈاکٹر نا قاب اکبر، رشداد بخاری، ساجی کارکن رومنہ شیر، مجتبی محمد راحب اور اُویں سیدن بوجون سید شامل تھے۔ سماجی ہم آہنگی اور مذہبی رواداری میں اساتذہ کا کردار کے موضوع پر ہونے والی اس ورکشاپ میں نیز پہنچنے خواہ اور آزاد کوشش کی مختلف یونیورسٹیوں کے 30 سے زائد اساتذہ کرام نے شرکت کی۔ اکثر خالد مسعود نے کہا کہ پاکستان کوئی طرح کی فکری مسائل درپیش ہیں اور یہ مسائل نسل کو بری طرح متاثر کر رہے ہیں۔ اساتذہ کرام تو یہ سچ پر کسی بیانے کا انتظار کرنے کی بجائے بھی نسل میں رواداری کی فروض دیں

Daily Ausaf

'As nation-builders, teachers can help raise inclusive, inquisitive society'

Islamabad

A teacher can sow the seeds of a forward-looking nation in today's world, by inculcating the spirit of social harmony in the students and equipping them with inquisitive mind open to probe the unexpected, says a press release.

These thoughts came in a discussion in a day-long workshop with over 40 teachers of post-graduate and degree colleges of Khyber Pakhtunkhwa, Gilgit-Baltistan, and Punjab, organized by Pak Institute for Peace Studies (PIPS), an Islamabad-based think tank, on the role of teachers in promoting social and religious harmony. Former vice chancellor Peshawar University Qibla Ayaz moderated the sessions.

Khursheed Nadeem, renowned columnist and anchor, lamented that owing to extreme positions, people do not listen to each other. This results in collective intoler-

The News

Building tolerance

'Teachers can help raise inclusive, inquisitive society'

Speakers say
educators have
key role to play in
shaping minds of
students

■ OUR CORRESPONDENT
ISLAMABAD

Teachers can help reverse the trend of extreme intolerance towards dissent, Masud said, suggesting that teachers should allow their students to decide on their own what is correct.

This was stated by speakers at a panel discussion on the "role of teachers in promoting social and religious harmony"

former chairman of the Council of Islamic Ideology.

"Respecting diversity has been our historic strength," he said, adding that there was a need to revive this tradition.

Teachers can also help reverse the trend of extreme intolerance towards dissent, Masud said, suggesting that teachers should allow their students to decide on their own what is correct.

Religious scholar Amanat Rasool called for teachers to be 'subject specialists'.

■ Social cohesion has become a yardstick to determine any country's success

PIPS' Director
Muhammad Amir Rana

people of different faith. Romana Bashir, while presenting a case of non-Muslims in Pakistan, asked why minorities are kept out of the political domain,

Express Tribune

اساندہ نوجوانوں کے اندر وسعت نظر پیدا کریں

پاک انسٹی ٹیوٹ فارمیس سلیزیز کے زیر انتظام مکالے سے مقررین کا خطاب

اسلام آپ (خواجہ رiaz) ملک فتح محمد علی خواجہ اگر کڑی نہیں تو پاک انسٹی ٹیوٹ فارمیس سلیزیز کی
ذیلی بخش سے مدد و معاونت کے لئے مددی ہے کہ پاک سے تھاں بھی میں منعقد ہے ایک مکالے میں کیا
اسامی و طلباء کے اندر وسعت نظر پیدا کریں یہاں کہا جاتے ہیں کہ جس میں تھاں پرست گریجویٹ کا جوں
صرف ایک اور بے کاری کے راستے کو سمجھ کر مدد و معاونت کی سے سخت، سخت، اعلیٰ 140 اساتذہ نے ٹرکت کی۔ ڈاکٹر
آزاد اور عالم کا حرام بھی کریں۔ ان بیانات کا اکابر یعنی جنہیں کے سابق اسکس (باقی سطح 5 جن 7 نمبر)

92 News



اسلام آپ پاک انسٹی ٹیوٹ فارمیس سلیزیز کے زیر انتظام مکالے سے ذاکر خالد سعید خطاب کر رہے ہیں

آن کے ذیکر میں دور میں ہر قسم کی معلومات موجود ہیں، ذاکر خالد مسعود

ان معلومات کا ناقد ان جائزہ لینے کیلئے طلباء کے اندر تقدیمی زاویہ فرک کا ہونا ضروری ہے

اسلام آپ (خواجہ رiaz) آج کے بھیل درمیں جنم علی گھنی کریں گے۔ ان بیانات کو تمہارے پیاسوں
کی معلومات مدد و معاونت ہیں، جس میں طلباء کے اندر تقدیمی پاک انسٹی ٹیوٹ فارمیس سلیزیز کی پاپ سے مدد
زاویہ فرک کا ہونا ضروری ہے جو کہ ان معلومات کا ذکر ان طلباء کے ذکر میں کے اسامی و طلباء کے
ہاؤں لے سکیں۔ جس کا ذکر کہا جائے گا کہ وہ میں کیا کیوں جس کی صدارت اعلیٰ
ذکر بیانوں سے آگاہی کیں جائیں گے مدد و معاونت میں (سطح 5 جن 7 نمبر 10 جن 18)

Naway-e-Waqt

Teachers workshop of 40 universities concludes

By Zafar Ahmed Khan

KARACHI: Some of the individuals in Pakistan have recently fallen for extremist messages, often for higher-level degrees, often in applied sciences; others have fallen for social media. To counter this trend, teachers can be engaged in important discussions with skills that open them to diverse opinion in classrooms and for using social media with responsibility.

This thought came in a discussion in a day-long workshop with over 40 teachers of universities of Sindh, including Karachi, and Balochistan, organised by Pak Institute for Peace Studies (PIPS), a Pakistani think-tank at a Local Hotel here on Thursday. The discussion explored the role of teachers in promoting social and religious harmony.

Former chairman of the Council of Islamic Ideology, Dr. Khalid Masud, said it is being asked of educated individuals, especially those from applied sciences, join with being asked of students that they are taught, incline their students towards one specific solution.

On the other hand, teachers are taught to find one specific solution. At intellectual level, then, educated students fall into radical inspirations, which too paint the world in black and white, ignoring the grey.

Another modern factor is that information is being picked up through social media tools, without checking authenticity.

This too contributes in hardening the opinion of the self-righteous individuals who often fall through social media. Dr. Masud said that because teachers are not much aware of social media, they are unable to

understand the emerging trends and how to deal with them. Participants called for sensitizing teachers on social media.

Academic Syed Jaffar Ahmed agreed, saying that the students of today are taught to use modern gadgets but lack little to zero physical activity. They are playing games on finding comfort zones. Encouraging students to engage with each other, in mixed groups, rather than remain in mutual biases; teachers should disassociate their understanding of the world to include all, whether ethnic, religious or sectarian, it was said.

Earlier, Muhammad Amir Rizvi, director PIPS, argued social harmony is the need of today's globalized world. It means that social harmony is one of the yardsticks through which the progress of any country is assessed.

Daily Baluchistan Express

Teachers can help curb radicalisation in universities'

Experts ask teachers to uphold diversity to open students' minds to multiple views

By our correspondent

Some individuals in Pakistan who have recently fallen for extremist messages have higher-level degrees, often in applied sciences; others have fallen for such messages through social media. To counter this trend, teachers can be engaged to teach students skills that open their minds to diverse opinions in the classroom and equip them with tools for using social media with responsibility.

These thoughts were shared at a discussion in a daylong workshop, which was organised by the Pak Institute for Peace Studies (PIPS), a Pakistani think-tank, and attended by over 40 teachers of universities of Sindh and Balochistan.

The discussion explored the role of teachers in promoting social and religious harmony.

Dr Khalid Masud, a former chairman of the Council of Islamic Ideology, said it was being asked how "well-educated" individuals, especially those from applied sciences, could join militancy. One of the reasons he identified was the way these subjects were taught, and that inclined students towards "exactness" – tending to find one specific solution. At intellectual level, then, engineers and doctors fell for radical inspirations, which too painted the world in black and white, ignoring the grey nuances, he said.

The News

Critical thinking a must for peace and progress

Speakers urge teachers to promote sectarian, religious harmony

By OUR CORRESPONDENT
ISLAMABAD

In today's digital age, where wide information is readily accessible, students should be taught how to think critically for themselves. This way, not only

will they seek solutions to the pressing issues around them, but they will also be mindful of narrow and parochial explanations of the same issues. That is the path to a tolerant future.

These thoughts came in a day-long dialogue with around 35 teachers of post-graduate and degree colleges of central and northern Punjab, organised by Pak Institute for Peace Studies (PIPS). The discussion

explored what teachers can do to promote social and religious harmony in Pakistan.

Starting off the discussion, Dr Khalid Masud, former chairman, Council of Islamic Ideology, asked teachers to learn themselves the intellectual challenges of the country. A close reading will reveal them accepting diversity of opinion on causes and responses to those challenges.

Generally, Dr Masud noted there was too much focus on emotions and verbosity and little on analytical skills. This should change. The former chairman of CII noted the tendency of discarding different opinion owes to fear of disunity. This, he said, was wrong. In fact, diversity has been strength in the Muslim history.

The discussion presented a range of intellectual chal-

lenges the country has been facing, emanating from the search of identity in the state of Pakistan and the role of religion in state affairs.

Surely, these challenges are not new. Scholars and teachers have explored them in the past too. Yet, in today's age and world, with the advent of new technologies, staying detached is not an option, the participants were told.

The Express Tribune

Teachers' role in identifying and deradicalising students underlined

"The use of social media is unchecked and as a result information is widely shared without being verified"

By Haneen Rafi

KARACHI: Within the sacred space of the classroom, not only does a teacher have the power to transform lives, but also save them.

This was an idea that echoed in the minds of dozens of teachers from different universities in Sindh and Balochistan at a day-long workshop on Thursday that aimed to address and curb rising militancy in students pursuing higher degrees.

The workshop, titled "Social harmony, religious tolerance, and education system in Pakistan", was organised by the Pak Institute for Peace Studies. It brought together different speakers to help iden-

tify and highlight the role university teachers needed to play in areas of radicalised thoughts and intolerant ideologies that are translating into violence against minorities and religious extremism.

Former director of Karachi University's Pakistani Study Centre Dr Jaffar Ahmed shared his experiences of teaching for almost 33 years.

"In the classroom, neither society nor the government tends to interfere with your interactions with students. This is why we as teachers must develop a relationship with our students which will encourage critical inquiry and a healthy exchange of debate."

An atmosphere which allows students to ask questions, and disagree or agree in a democratic fashion, was the need of the current trying times, he said. "We must not discriminate against them if they hold views that are in contrast to ours. Tell the student and give him an environment and culture to explore his opinions to foster

Continued on Page 18



PARTICIPANTS in the workshop discuss a point on Thursday — White Star

Dawn

Teachers discuss ways to curb extremism in universities

By Majid Rajput

KARACHI: More than 40 scholars and teachers gathered to discuss ways to counter the recent trend of extremism in universities.

"Teachers can be engaged to impart skills among students to open their minds to diverse opinions in classrooms and equip them with tools for using social media with responsibility."

They expressed these thoughts in a day-long workshop with teachers from Sindh and Balochistan, organized by Pak Institute for Peace Studies (PIPS).

The discussion explored the role of teachers in promoting social and religious harmony.

Former Council of Islamic Ideology chairman Khalid Masud said it is being

neers and doctors fall for radical inspirations, which too paint the world in black and white, ignoring the grey nuances.

Another modern factor is that information is being picked from modern social media tools, without checking authenticity. This too contributes in hardening the opinion of the users towards the extreme. Self-radicalized individuals have often fallen through social media.

Masud said that because teachers are not much aware of social media, they are unable to understand the emerging trends and how to effectively deal with students. Participants called for sensitizing teachers on social media.

Academic Syed Jaffar Ahmed said that students are glued to social media

Experts called upon teachers to uphold diversity, opening students to multiple views, noting that the curriculum may have flaws such as in the shape of inculcating history through a certain identity framework, that of religion.

Cleric Ahmed Banerji said that the link between curriculum and teacher is mutual. Teachers can help sensitize students and impart curiosity.

There would always be contradiction in learning process; everyone has one's own way to find the truth.

"Teachers must involve students in the learning-drive process rather than imposing already existing ideas."

Meanwhile, Dr Abdul Hameed Nayyer, renowned educationist, said that while differences between different groups were already in the commu-

nity, ethnic, religious or sectarian, it was said. Talking on "intolerance in common behavior", Nayyer said that sense of insecurity and lack of opportunities and resources create intolerance in society.

He also said that thought of 'self-righteousness' and 'intolerance of difference' that may be of cultural or ideological, that creates hatred for others. "Children must be taught to celebrate diversity".

We must accept and celebrate the identity of different nations and celebrate cultural differences rather than imposing the concept of 'one-nation state'. The concept of religious-state has always created violence hence we have to explore better ways to create tolerant society".

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