

Academic and intellectual Dialogue on  
**Social Harmony, Tolerance & Education**  
2018-2019



**PAK INSTITUTE FOR PEACE STUDIES (PIPS)**

# *Academic and Intellectual Dialogue on Social Harmony, Tolerance and Education*

*Report of six dialogues held with  
teachers of Pakistan's higher secondary  
school and colleges.*

*THIRD REPORT 2019*



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P.O. Box 2110, Islamabad, Pakistan.  
Tel: +92-51-8359475-6  
Fax: +92-51-8359474  
Email: [pips@pakpips.com](mailto:pips@pakpips.com)  
Web: [www.pakpips.com](http://www.pakpips.com)  
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## *Summary*

Teachers need to be empathetic to be able to sow seeds of tolerance in the classrooms. Only then can they be open to differing views but also create an environment in which students learn to appreciate the diversity and to exchanges with each other. Teachers are part of the same society, which they are obliged to set in order; sensitizing them on tolerance and pluralism should include their exposure to diverse views.

With this need, Pakistan Institute for Peace Studies (PIPS) organized a series of dialogues with teachers aimed at promoting peace, diversity and peaceful coexistence. The engagement was intentionally kept as dialogue, so as to learn from each other. Participants include faculty members of public sector, higher secondary schools and colleges across Pakistan.

It is unfortunate that in Pakistan, the education, instead of ending social cleavages, widens them further. There are different systems of education, each catering to a unique segment of the society. Yet, what is positive is that many students have found their lives transformed, with time, if not through formal education but through their own introspection. A person willing to look inside is a person willing to ask questions. It is a double jeopardy that the secluded education system that caters to each segment, does not allow for questioning. Those who do, like the private sector, produce students who excel in professional and academic lives.

A teacher can sow the seeds of inquiry. No student can learn all the facts and figures, but every student should be told how to approach any subject and any person. Students should be taught, by example, what it means to conduct dialogues – learning from each other, rather than excelling over proving others wrong. With these values, students can emerge as useful citizens.

The tolerance of supporting narratives of peace and harmony in Pakistan's mainstream educational discourse as well as the realization that discriminatory behavior towards students belonging to religious minorities in classrooms needs to be addressed. Students from different faiths should be approached

with sensitivity to promote equality by striving to prevent classroom discrimination.

Gradually these ideas are taking root due to the space being given to exchange ideas in a congenial and professional manner through this initiative by PIPS because this initiative exclusively focuses on influencing educational discourse and training teachers in support of inclusivity, tolerance and harmonious environment for education.

## *Key findings*

Below are some key findings of six dialogues held with teachers from capital and four provinces of Pakistan.

- Education is meant to overcome social cleaves. In Pakistan, unfortunately, education system in the country adds in widening those divides. Each segment of the society has different educational system.
- Whenever authorities speak of ending those differences, they tend to speak of a “uniform” education system. Even now, there is a talk of centralizing the education systems. This too is wrong. Diversity should be upheld. The problem is of living with a system that caters to different socio-economic system, not what is taught, or how. What is required is a proper understanding of what is allowed in terms of diversity in education, and what is now. Our debates are in black and white terms.
- Unfortunately, Pakistan’s educational policies have failed to widen the scope of education to a level where it could become an instrument of promoting diversity, critical thinking and harmony. Since the inception, various educational policies of the country have included a specific religious-ideological narrative in the curriculum.
- There is too much focus on the quantity of education, at the cost of ignoring quality and producing a society that hits at quality too. There is talk of enrolment, literacy and so on. When asked to draw a link between education and harmony, much of the responses pertained to quality. A more balance approach is required.
- While all levels of education are important, each one has its own dynamic. It is widely believed that primary education is more important as compared to tertiary education. A university-level student has already developed certain traits which then are difficult to work upon in the university. AT the same time, what can be taught in the university is the significance of practically living with diversity. More so, the vocational education

of students not reception to higher education can be explored too.

- Inside the classroom, students are not taught how to think critically and conduct research properly. Question is of essence, but the very trait of doing that is missing. In the campuses, the culture of interaction in universities has declined. Universities promote ideas, but that is missing now. Collectively, this has led to growth of narrow ideologies thrusting their opinions on others.
- Even though non-Muslims have contributed in the history of the country, their contribution goes unacknowledged, not only in textbooks but also in classroom discussion. A dilemma with minorities, he lamented, is that discrimination against them is institutionalized.
- Teachers are the first role models of students so they should propagate the message of peace and harmony, and depict impeccable personality traits in front of them. They can invoke students to question in order to clearly get multiple perspectives about a certain issue.



## ***Introduction***

This report is based on a series of six academic dialogues with training sessions that involved leading faculty members of public sector, higher secondary schools and colleges across Pakistan in 2018-2019. The main objective of these dialogue and training workshops, organized by Pak Institute for Peace Studies (PIPS) was to sensitize and encourage teachers to promote the concepts of social cohesion, inclusiveness and harmony at academic institutes. Another related objective was to promote an educational curriculum that promotes peace, diversity and peaceful coexistence.

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 pressing.

PIPS's engagement in a similar exercise in 2017, with over 100 leading university teachers, had revealed some critical findings such as: education and curricula in Pakistan have their role in negatively impacting society, existing educational structure continues to function irrespective of the fact that these fissures existing the society, religious minorities are excluded from all aspects of education, the central role to reverse the tide of disharmony via education, rests on the shoulders of teachers, the shrinking space for extracurricular activities denied the students opportunities to expose them to diverse interactions, the absence of rationality and critical thinking has resulted in self-righteousness, conspiracy theories, externalization and victimhood, media provides little to no coverage of minorities and their issues, education, if ill-planned, can misguide a student, no matter of which grade She/he belong to.

Besides aforementioned findings, PIPS found that it is important to train and sensitize teachers on approaching students from different faiths with sensitivity to promote equality by striving to prevent classroom discrimination.

Therefore, to strengthen and sustain the impact of these measures launched in 2017 and before, PIPS continued and expanded its engagement with college teachers in 2018-19. The purpose remained the same: to support narratives of peace and harmony in Pakistan's mainstream educational discourse.

The past teachers' engagement programs have helped PIPS in improving the implementation and effectiveness of the exercise. Total six dialogues with teachers were held in 2018-19 that 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 instilled and excluding/persecuting narratives and materials in the curricula.

In Pakistan, very few individuals and organizations have exclusively focused on influencing educational discourse and training teachers in support of inclusivity, tolerance and harmonious environment for education. Even successive governments have failed to instigate any initiative with these objectives. Indeed, most of the related measures either talk about curriculum reforms or engage students in programs of peace, education and awareness. This report goes beyond that, thus validating its significance. On the whole, this report will also support the on-going state- and society-level efforts meant to improve the quality of education imperative to bring a positive social change in society and promote peace through diversity.

## *Methodology*

As mentioned earlier, a total of six (6) dialogues-cum-workshops were held in which as many as 227 teachers of 145 higher secondary schools and colleges were trained and provided awareness on issues linked to social harmony, peaceful coexistence, tolerance as well as inclusiveness in education and classrooms. About 7-8 trainers/speakers, at average, were engaged in each workshop, who trained the participants and facilitated group discussions. Details of these workshops are given below:

- i) 1st dialogue-cum-workshop (central and northern Punjab group) was held in Islamabad on October 29-30, 2018 with 38 participants.
- ii) 2nd dialogue-cum-workshop (Islamabad, GB, AJK group) was held in Islamabad on November 5-6, 2018 with 31 participants.
- iii) 3rd dialogue-cum-workshop (KP, erstwhile FATA) was held in Islamabad on November 28-29, 2018 with 40 participants.
- iv) 4th dialogue-cum-workshop (Sindh and Balochistan group-I) was held in Karachi on December 24-25, 2018 with 45 participants.
- v) 5th dialogue-cum-workshop (central and south Punjab group) was held in Lahore on January 14-15, 2019 with 40 participants.
- vi) 6th dialogue-cum-workshop (Sindh and Balochistan group-II) was held in Karachi on January 17-18, 2019 with 42 participants.

The first day of each workshop entailed participants' orientation and discussion with scholars/resource persons on different themes and the second day was reserved for participants' dialogue among themselves as well as training exercises using different educational tools.

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.

As cited earlier, renowned scholars and educationists were engaged as resource persons and trainers for these workshops. Their names and topics of discussion, as per the training manual, are listed below. Some speakers covered multiple themes while being part of more than one session.

- Muhammad Amir Rana, Director Pak Institute for Peace Studies (PIPS), Islamabad
  - *“Introduction to subject/PIPS”*
  - *“Social cohesion, tolerance and education: an interactive dialogue”*
  - *What is social harmony? Why is it important?*
- Muhammad Ismail Khan, Project Manager, PIPS, Islamabad
  - *“Introduction to subject/moderation”*
- Dr. Muhammad Khalid Masud, Former Chairman Council of Islamic Ideology (CII), Islamabad
  - *“Extremism: an intellectual challenge”*
  - *“What is extremism?”*
  - *“Role of state, religious and educational institutions in civilization of social attitudes”*
- Dr. Khalida Ghaus, Chairperson, Department of International Relations, University of Karachi
  - *“What is social harmony?”*
- Harris Khalique, Scholar/Columnist, Islamabad
  - *“Intolerance in society: the role of media”*
- Peter Jacob, Executive Director Center for Social Justice, Lahore
  - *“The problems of non-Muslims in Pakistan”*
- Khursheed Nadeem, Scholar/Columnist
  - *“From the Constitution to Paigham-e-Pakistan”*
  - *“Interfaith dialogue and its effects in Pakistan”*
  - *“The problems of non-Muslims in Pakistan and inter*

- religious dialogue”*
  - *Role of state, religious and educational institutions in civilization of social attitudes”*
  - *“Building public opinion and culture of research”*
- Dr. Muhammad Raghieb Hussain Naeemi, Religious Scholar, Jamia Naemia, Lahore
  - *“The role of teachers in improving social harmony and building social attitudes”*
- Ammar Khan Nasir, Religious Scholar, Gujranwala
  - *“Teaching methodology of social & religious studies and their link to emerging social, intellectual trends in Pakistan”*
- Romana Bashir, Executive Director, Peace & Education Foundation, Rawalpindi
  - *“The problems of non-Muslims in Pakistan and inter-religious dialogue”*
- Dr. Syed Jaffer Ahmad, Former Director Pakistan Study Center, University of Karachi
  - *“Pakistan’s intellectual and academic scenario and education system”*
  - *“Education policy in Pakistan: An overview”*
  - *“Education policy and role of teachers”*
- Dr. Muhammad Waseem, Professor of Political Science at Department of Social Sciences, Lahore University of Management Sciences (LUMS)
  - *“Critical consciousness and teachers’ role in class rooms”*
- Barrister Zafarullah Khan, Former Minister of Human Rights
  - *“Education policy in Pakistan: An overview”*
- Safdar Sial, Senior Researcher and Analyst, PIPS
  - *“Education policy in Pakistan: An overview”*
- Dr. Ishtiaq Ahmad, Vice Chancellor, Sargodha University
  - *“Culture of research in educational institutions”*

- Dr. Rasheed Ahmad, Associate professor, Sheikh Zaid Islamic Center, Peshawar University
  - *“Culture of research in educational institutions”*
- Dr. Khadim Hussian, Managing Director, Bacha Khan Trust Educational Foundation, Peshawar
  - *“Culture of research in educational institutions”*
- Sahibzada Amanat Rasool, Religious scholar, Lahore
  - *“The problems of non-Muslims in Pakistan and inter religious dialogue”*
- Dr. QiblaAyaz, Chairman CII
  - *“Role of state, religious and educational institutions in civilization of social attitudes”*
- Zafarullah Khan, Executive Director, Pakistan Institute for Parliamentary Studies (PIPS), Islamabad
  - *“Role of state, religious and educational institutions in civilization of social attitudes”*
- A.H. Nayyar, Former Professor, Quaid-e-Azam University, Islamabad
  - *“Critical consciousness and teachers’ role in class rooms”*
- Wussat Ullah Khan, Journalist. Karachi
  - *“Building public opinion and culture of research”*
- Huma Baqai, Associate Professor of Social Sciences and Liberal Arts at the Institute of Business Administration (IBA)
  - *“Education policy and the role of teachers”*
- Sabookh Syed, Journalist and blogger, Islamabad
  - *“The problems of non-Muslims in Pakistan and inter religious dialogue”*
- Syed Ahmed Binori, Jamia Binori Town, Karachi
  - *“The problems of non-Muslims in Pakistan and inter religious dialogue”*

- Shahzada Zulfiqar, Journalist, Quetta
  - *“Building public opinion and investigative journalism”*
- Anam Fatima, Researcher at PIPS
  - *“Building public opinion and culture of research”*

## ***Pre- and post-workshops surveys***

The dialogue participants were provided with two feedback forms, one at the start and other at the conclusion of each workshop. Out of the 227 participants, as many as 206 provided their responses to pre-workshop survey questionnaire, and 175 filled in the post-workshop survey questionnaire forms.

The pre-workshop survey form asked participants about the role of teachers in improving social cohesion and religious harmony, the extent of their role's effectiveness, and its impact on society. They were asked how to promote interfaith and religious harmony, their definition of extremism and social cohesion. Apart from that, questions pertaining to student's view about extremism, different faith and religions were extended in the survey form. Participant's viewpoint about factors and impact of lack of social harmony were noted.

The post-workshop survey questionnaire tried to explore the effectiveness and impact of the workshops and future considerations. Participants were mainly asked to provide suggestions to address extremism and promote social harmony.

Quantitative analyses of the pre-workshop and post-workshop surveys are given in attached annexure-3.



## ***Pakistan's education policies: Issues in education system***

### ***Educational policies and inclusion***

The dialogue noted that Pakistan's educational policies have failed to widen the scope of education to a level where it could become an instrument of promoting diversity, critical thinking and harmony. Pakistan has developed well-designed nine (9) educational policies since 1947. One observer noted that almost all of them stressed upon the inclusion of a specific religious-ideological narrative in the curriculum. The educational policies since inception of Pakistan are described as under:

- ❖ The first education policy was formulated in 1947 by Muhammad Ali Jinnah in which three aspects of education were covered -mainly spiritual alongside vocational and social. Later on, in this education policy, committees were formulated at primary, secondary, and higher levels of education which ensured incorporation of Islamic values and making education free and mandatory for all. This policy failed due to the problems of a newly independent state that should be primarily economic and administrative in nature.
- ❖ The second education policy was devised in 1959 during Ayub Khan's era in which, spiritual dimension, once again, was stressed upon and religious education was made mandatory till middle level of education in all public schools. Like former education policy, this policy also had to undergo failure owing to fragile economic conditions coupled with limited resources.
- ❖ The third education policy marked a shift towards scientific and vocational side of education. Moreover, the orientation of education policy happened to be ideological due to separation of East Pakistan in the backdrop.
- ❖ The fourth education policy was formulated in 1972 in which promotion of the ideology of Pakistan continued

along with the focus on free education for both, boys and girls, till grade 10.

- ❖ The fifth education policy was very important as far as religious orientation is concerned. As compared to previous education policies, the role of religious education was over-emphasized by the then President of Pakistan, General Zia-ul-Haq. He Islamized the education incorporating few changes including revised curriculum, making Urdu as a medium of instruction and advocating for a separate setup for girls and boys.
- ❖ An additional focus in the sixth education policy formulated in 1992 was on women's education, change in curriculum according to the demand and expansion of time-frame for higher degrees (graduation and post-graduation) notwithstanding the Islamic norms in education.
- ❖ As a legacy of General Zia, the next education policy (1998-2010) further strengthened the Islamic component in education by incorporating *Nazra* (recitation of the Holy Quran) to ensure Islamic way of education. Furthermore, an upgradation of seminaries was also a part of this education policy.
- ❖ The next education policy entailed a component of quality assurance in curriculum and textbooks. It was suggested by the policy experts that to upgrade the level of public sector education and bring it in line with private sector education a common curriculum should be developed. For the first time, training and capacity-building of teachers was incorporated.
- ❖ Last, but not the least, the contemporary education policy contains all aspects as mentioned above but the problem is it is very unrealistic. The policy is a bit too ideal when it comes to implementation.

### ***Unrealistic targets versus quality***

Quality and quantity of education has been compromised not necessarily in implementation but because of the way the targets are set.

The dialogues noted that the educational discourse in the country focuses too much on quantity, at the cost of quality. There is talk of enrolment, literacy and so on. At some levels, this is understandable: Pakistan still needs to do a lot more to achieve the optimal numbers in education. But even those targets are difficult to meet. Dr. Syed Jafar Ahmed, former Director, Pakistan Study Center, Karachi University, argued that it is not that attempts have not been made to change educational policies; the problem is that unrealistic targets are set time and again, which are difficult to achieve.

Secondly, there is hardly any debate on quality of education, which entails teachers training, development of critical thinking, and building inclusive societies and so on. When asked to draw a link between education and harmony, much of the responses pertained to quality.

For one, education policy and teachers have a critical role in building intellect in society. One speaker opined that aim of independence was to get rid of social problems of slavery but unfortunately that could not be achieved. Another noted that “we replaced colonialism with neo-colonialism”, adding that instead of democratic parliamentary state, Pakistan became a national security state. In that backdrop, our education system reflected preferences of a security state rather than the democratic state.

### ***Socio-economic differences***

Education system in the country is critical for widening socio-economic differences, by the mere fact that it caters to different classes. There is an education system for the elite, for the middle and lower middle class. There are differences between English and Urdu medium schools, private and public, religious and non-religious, madrassahs and non-madrassahs, formal and non-formal, and so on. The purpose of education should be to build inclusion. In Pakistan, it is on the contrary – education system widens those differences.

Religious scholar Sahibzada Amanat Rasool said that whereby madrassah system injects sectarian thinking among the students, it does not seek to widen socio-economic differences per se. Such

differences come from the education system in general, of which madrassah is one part. The solution of seminary's curriculum is that the government itself adds religious education in the curriculum.

This, he however cautioned, has nothing to do with de-centralization of education. Every now and then there are voices calling for centralizing the education system as it was in place before the 18th amendment was passed in 2010. Such views see diversity as division, a wrong assessment. Instead, we should aim for seeking unity through diversity.

Dr. Huma Baqai, Associate Professor of Social Sciences and Liberal Arts at the Institute of Business Administration (IBA), lamented that the education system in Pakistan has contributed to the problem of social discrimination. She argued that lack of tolerance is based on incorrect perceptions and narratives. She argued that good education creates upward social mobility, adding that research shows the absorption capacity of students is 70% greater, if they are taught in their mother tongue or the regional languages. Language is thus a tool of nation building. Meanwhile, a majority of participants agreed that the curricula at primary and secondary level should be in the mother tongue of a specific region. In this way, there will be a sense of ownership among students and better understanding of various subjects.

### ***Level of education***

Furthermore, there is an ongoing debate on the level of education in Pakistan. Most of the scholars have advocated for the importance of primary level education. It is widely believed that primary education is more important as compared to tertiary education. Dr. Jafar after serving in the university for over two to three decades now has concluded that there should be more focus on primary level of education rather than secondary or higher education.

A university-level student has already developed certain traits which are difficult to work upon in the university; those traits can only be focused at the primary level. Sahibzada Amanat Rasool, religious scholar, agreed that the policy focus should be at the primary level of education.

Dr. Ishtiaq Ahmad, Vice Chancellor of Sargodha University, affirmed that in Pakistan there is too much emphasis on higher education, which is often a privilege in some countries. He opined that those who cannot attain higher education should not be forced and rather asked to opt for technical education, which too is becoming specialized day-by-day. This will also reduce the burden on the state, and rather produce people who can contribute to the economy of the country. Barrister Zafarullah, former state minister, underscored that all types of education including technical and vocational training are important. And all types require reforms too. The issue is how much the government should allocate its resources to different types of education when it comes to reforming the system in general.

In Pakistan, it was noted, that the education system has aggravated the socio-economic differences. It is seen that students from middle and lower middle classes tend to join public sector education. The private sector of education is mostly inhabited by the higher / elite class. Similarly, students from low-income households get enrolled in madrassahs where they get Islamic education. So, there is a discrepancy in the education system of Pakistan which needs to be addressed to shun the above-mentioned socio-economic differences.

## ***Educational institutions***

In the light of detailed discussions on education system and education policies in Pakistan, participants and speakers during teachers' engagement programs expressed their views about issues in academic institutions. Dr. Khadim Hussain, Director at Bacha Khan Trust Education Foundation, identified several loopholes in the education institutes. These gaps included:

- Inability of students to think critically and conduct research properly
- Inability to write a report
- Inadequate supervision
- Non-serious data documentation and plagiarism

Speakers argued that all these have hampered research in college and universities. PIPS Director Muhammad Amir Rana encouraged the audience by saying that more and more questions should be asked. He called for asking question, devoid of revolutionary agenda, saying the queries should be constructive and must promote critical consciousness. This is the right way to explore something. "A question", he said, "should not be tied to any agenda, but should have the purpose of addressing a curiosity." Teachers agreed that the tradition of questioning can enable them to conduct proper research and generate knowledge.

Many underlined that lack of critical consciousness hampered culture of research in educational institutes.

Meanwhile, Dr. Qibla Ayaz, chairman of the Council of Islamic Ideology, said that the culture of interaction in universities has declined. Universities promote ideas, which do not seem to be the case presently. He argued that asking a proper question is a skill unto itself. Teachers should know how to ask proper questions, and to impart this skill to students. Dr. Ishtiaq Ahmad also pointed out that there is lack of a 'questioning culture' at academic institutions.

On the other hand, Dr. Rashid Ahmad, Associate Professor at University of Peshawar underlined plagiarism-checking software and tools as impediment to research at colleges and universities. He said that at times the teachers of religious studies find their papers being plagiarized, given that they quote primary religious texts. This, he said, is a limitation of plagiarism-checking software. He, however, called for developing a culture of research in educational institutions.

Alluding to growing radicalism at educational campuses, Dr. Huma Baqai felt aggrieved at intolerance meted out at the marginalized and vulnerable groups. Such intolerance, she said, is based on “incorrect perceptions and narratives”, and educational institutions should correct them. Yet such institutes, because of the class-based education system, end up reinforcing those perceptions, she argued. Unfortunately, she added, “education has become a privilege”, that only the elite can buy. Good education creates upward social mobility and the bad vice versa.

Dr. A.H. Nayyer, former professor Quaid-e-Azam University, noted that the students lacked the ability to question any idea or concept, which, too, had created space for extremism. “Students are unable to make a difference between right and wrong due to lack of critical consciousness in educational institutions and are mentally prepared to accept everything without asking questions,” he further expounded.

Moreover, senior journalist, Wusat Ullah Khan blamed the state for discouraging a culture of research from taking root in the society. Critical analysis is not possible if state will control research in the academic institutions, he maintained.

LUMS Professor, Muhammad Waseem, said unless educational institutions promote critical inquiry, the output cannot be termed as knowledge. He reminded the audience that education aims to promote critical consciousness, leading to creation and invention. He too endorsed the culture of asking questions during research. A question-based research averts unnecessary discussions and leads towards innovation and socio-economic development. In the developed countries, teachers and students are encouraged to ask questions. Only then can new knowledge be produced.

## ***Problems of non-Muslims in Pakistan***

Apart from the issues of religious freedom and persecution, minorities in Pakistan have some other pressing challenges also to face including those linked to political rights, education and employment.

The teachers' engagement workshops on promoting peace and harmony highlighted these and other related issues of religious minorities in Pakistan. Romana Bashir, Executive Director of the Peace and Development Foundation, drew attention to Quaid-e-Azam's 11th August 1947 speech delivered to the Constituent Assembly of Pakistan, which underlined broad contours of minority rights in the new country. She lamented how today's Pakistan is the antithesis of that speech. She went on to say that there are several discriminatory clauses against non-Muslims, in the statute, which should be done away with. With the passage of time, aspirations of the non-Muslims have been institutionally limited and their rights snatched.

She enlisted the problems religious minorities face on a routine basis pertaining to freely professing their faith; fairly participating in political activities; gaining equal economic opportunities; and dealing with curriculum and pedagogy in the educational institutes. Talking of Christians, she said they are not given opportunities on the basis of their qualification; rather they are recruited at low-level jobs such as sweepers and wardens. In terms of curricula, discriminatory text is taught to the non-Muslims in which they have to oblige by what majority of the Muslims believe. Sometimes, the non-Muslims students are bound to sit with Muslim students especially in classes of Islamic Studies.

Romana Bashir raised a question "does Pakistan's educational system and institutions take care of the concerns and interests of non-Muslims of Pakistan?" She said even though non-Muslims have contributed in the history of the country, their contribution goes unacknowledged. At the very onset of Pakistan Movement,



when greatest help of minorities was required, Quaid-e-Azam and other Muslim pioneers guaranteed them opportunity and equivalent rights in the newly-born state. Thus, every one of the minorities particularly the Christians reacted to their call and completely upheld the possibility of a different Muslim state. History reminds us that the unflinching support of minorities was required by the Muslim League for the freedom movement.

At the same time, many non-Muslims in schools and colleges complain of being discriminated against. There is no solution to the problems viewed through the prism of identity. She felt aggrieved that minorities are considered low class citizens. This practice is not limited to just a low social level but the state has discriminated against minority rights through its constitution. This is appalling, not only for minorities, but also for the state. She noted that the government has specified 5% quota for the employment opportunities of minorities but bureaucracy tried to halt it through making lame excuses. Due to poverty, minorities do low standard jobs despite being well qualified. Economic and educational problems of non-Muslims are interconnected. "It is very distressing that all lower grade jobs like cleaning choked gutters, sweeping, toilets cleaning and such other jobs are associated with minorities in Pakistan," she added.

Despite these problems, she said, little effort is done to make the society inclusive through curriculum.

Executive Director of Centre for Social Justice, Peter Jacob, said while different groups are facing different problems, non-Muslims in the country often feel alienated from the mainstream. This is despite their significant contribution in the creation and progress of Pakistan, he said. The difference between majority and minority is widening, he lamented. He called for upholding rights of all, irrespective of their backgrounds, as also mandated in the Constitution. He further urged the formation of a democratic state where minorities should not feel isolated.

A dilemma with minorities, he lamented, is that discrimination against them is institutionalized. Discriminatory laws have been internalized by the society too. He drew attention of the participants that the institutional security for minorities would curtail human rights violation and would help improve relations

between various religious groups. At times, he said, even majority community behaves like a minority; as a result, whenever there is any talk of advancing the rights of minorities, some in the majority reflexively narrate their own grievances. This context also often hampers the attempt to integrate non-Muslims in the society at large.

## ***Opinion building and social harmony: role of state, media, religious and academic institutions***

Speakers and discussants shared thoughts on the role of the state, religious and academic institutions in opinion making and also in creating social harmony. During the discussion, Khurshid Nadeem, senior analyst, said the society should be free in opinion formation. He opined that the state is merely a facilitator; it is not responsible to build ideology. It provides resources at social and educational level to pave way for wisdom, creation and innovation. On the contrary, should a state indulge in opinion building; it ends up promoting environment of violence and uncertainty, which leads to intolerance. Hence, it is important to identify the role of the state. With regards to the culture of research-based opinion making in Pakistan, he said the value system of a society is composed of social institutions that play a significant role in behavior formulation while the state has been using social institutions as an opinion-making tool. It is necessary to understand that the role of the State is separate from that of the social institutions. Social institutions have been weakened and that has paved way for state domination. He further said the state and society needs to be run by law and power respectively. But unfortunately, we are a victim of an imbalanced role of state and society. Therefore, social institutions need to be strengthened without the state's interference.

He said that there is need to have trust in the social abilities of our people that can be empowered instead of enforcing ideologies in the society. He clarified that separating religion from state doesn't mean ignoring religious guidance on moral values; instead, it means religion should not be used for political gains.

He talked about the inter-relation between state and society in creating or denying social harmony in the country. He noted that extremism, radicalization and fanaticism are the manifestations of societal retardation that are the results of curtailment of the natural cycle of the evolution of a society.

He, however, informed teachers about the state-endorsed *Paigham-e-Pakistan* document. Endorsed by leading Islamic scholar of the country, the document condemns violence in the name of religion and relays a peace narrative grounded in religion. Given that, current violent extremism is often linked to certain religious interpretation, the idea behind this document was to come up with a consensus document having the backing of religious scholars. Now that the document is released, he said, it was the duty of teachers to analyze it and circulate it among the students.

The speaker noted that the Constitution of Pakistan is a social contract whereas *Paigham-e-Pakistan* is a narrative. Around one year ago, Pakistan decided that there is a need of such narrative which can serve as a foundation of peace and social harmony in order to change the attitudes of society. And its relation should trace its origin from where the problems of sectarianism and extremism originated. Its basis should be religious as well so that its effects could be seen in people's attitudes. This document is comprised of 20 points which is now termed as a modern narrative. Important political and religious personalities were present when it was issued. A resolve was made with the nation that every future policy would be made in compliance with that narrative. It was shown to the world that we are changing and moving towards peace. This document has become a national narrative now. The constitution of 1973 is based on a narrative called *Pakistan Resolution* in which Ulema played a vital role. When state accepted this, it became a national narrative. We were a minority before freedom. We feared that if we did not get a separate homeland, Hindus wouldn't do justice to us.

Dr. Ishtiaq Ahmad said that research is not beneficial until an element of critical thinking is incorporated in it. While addressing the participants from KP and FATA, he said that those who are close to human reality have more capability of learning and understanding things. In academia, critical thinking is vital in the field of research but it is sad to learn that this is discouraged in the discipline of social sciences.

It is amongst the biggest problems of Pakistan that the State's politics, law and constitution have been affiliated with some faith and accept stagnancy or it may be kept in a state where it is

amendable according to the need of times. Stagnancy means keeping alive the ancient thought and giving it continuity. In this landscape, accepting authority is also mandatory which is supreme and demands complete obedience. When it is said that we will make a state of Madina, then modern times are placed aside. The problem is not about making the state of Madina, but it is about successfully incorporating modern trends. There was one religion and one manifestation in Madina, but today, religion is one but has multiple manifestations and everyone claims their interpretations as true. The religious movements which have the understanding that the state should be Islamic, must understand that this concept of statehood is differently perceived based on the norms of a democracy. State with its framework and idea is a western concept and this is the state in which there is a separation between faith and state. In such a state, people representing all faiths are equal and no one is superior to another merely on the basis of her or his faith.

Our society is moving in a direction whose destiny does not seem to augur well. Social scientists believe that if we want to target any segment, few slogans and language are formulated. After this, these slogans and language create such an environment in a society which leads to wars and hostilities towards each other. This language can be of hatred or sanctity. As a consequence, the society can be taken to any direction.

Talking about global citizenship, he said people's freedoms would become limited through it and people look at it as something enforced to them. This is debatable and arguable whether this concept of global citizenship is right or wrong.

Meanwhile, senior journalist Wusat Ullah Khan talked about problems faced by media and acknowledged the fact that media has influenced public opinion. Moreover, Shahzada Zulfiqar, a veteran journalist, opined that enforced narratives in the society promote intolerance. He criticized media for overemphasizing political news and discussions while other important social issues are ignored.

On perception-building, Dr. Rasheed Ahmad was of the view that we have three tiers of educational centers namely universities, seminaries and NGOs. Now, the question arises as to

who is going to be responsible or who is responsible for opinion-building. Regarding research in academic institutes, he alleged that there is inequitable distribution of funds by the Higher Education Commission. This should be monitored by the state. Research in academic institutes should be followed by practical activities where students have freedom to question in a process of exercising research tools. The research quality is not up to the mark because of several factors among which one factor is that the supervisor has to exceed his capacity when he or she has to supervise many students simultaneously.

Dr. Qibla Ayaz was of the view that every nation has some interests, objectives and ideologies and it also has a strategy. Similarly, every nation has values and morals which are sometimes written in books and sometimes they are part of their psychology. For the protection of the aforementioned things, institutions are established. State, along with other institutions, is involved in it. Media, bureaucracy and educational institutions put their part in it. It is our bad luck that in Pakistan, every state and non-state elements has tried to make these values hollow instead of strengthening these, and adopted negative attitude. All these institutions are a victim of non-practicality and non-objectivity; they are unaware of their political and moral values. If these values and morals are not known, then it is obvious how can protection become possible and results be evident? Our culture does not start from 1947, but is a part of the old local civilization. This civilization has given us better attitudes and taught us respect, hospitality, love, harmony and sacrifice.

As far as diversity is concerned, it cannot be denied that it is not present in our culture but it dates back to ancient times. This diversity is still reflected in our dress, food and thought processes and we are actually proud of this diversity. Religious diversity and tolerance has remained a part of our history. For example, religio-political parties have always been winning in Bannu. The violence we see there now is due to the Afghan war. When the environment of war began in 70s and 80s, lot of *Takfiris* came here from the Arab World who played their role in promoting violence in the society.

We Pakistanis practice *Hanafi* school of thought and this school is comprised of a moderate thinking, while *Salafi* school of thought

was not compatible with the attitudes of our people. But now, it has gained roots in our society to a great extent and now, social revitalization will take some time.

One of the participants agreed with the speaker that extremism originated as a consequence of Afghan war but it should be noted that this had the State's support, otherwise it couldn't have been possible. If we want to eradicate this, state institutions should be engaged in such dialogues, so that they understand these problems and take steps accordingly. Responding to this, Dr. Qibla Ayaz said now state's stance has changed. Now, under the supervision of the state, a joint decision has been passed in form of *Paigham-e-Pakistan* that armed war is only the State's privilege. No one is allowed to pass a *fatwa* against anyone and literature based on hypocrisy will be banned. Recently, the Council of Islamic Ideology (CII) reiterated this in presence of different ministries. Every nominated member from different sects in CII developed a consensus to implement 298. It was also agreed upon to give punishment to those who pass *fatwas* and term people of any sect as *Wajib-ul-Qatl*. If such things are conveyed to the state and its institutions, then their impact in the policies could be witnessed.

## ***Role of teachers in critical thinking and social harmony***

Noted religious scholar, Dr. Raghieb Naeemi, vociferously propounded the integral role of teachers in building the personality and polishing the mental abilities of students. Teachers are the first role models of students so they should propagate the message of peace and harmony, and depict impeccable personality traits in front of them, he added. Characteristics that must be present in all teachers firstly include being polite, well-read and possessing strong communication skills. It is only through critical thinking and reasoning that students would be able to distinguish between extremist and tolerant narrative, in an age where impressionable minds are constantly bombarded by fake news through social media. He said teachers should approach students as if they are their children. Only then can they realize what is good for the students and what is bad for them. “Teachers can serve as role model for students” and this can only come to fruition if teachers consciously strive to be so, he added.

Ammar Khan Nasir, a religious scholar, said while huge expectations are attached with the position of a teacher, the teacher is often not equipped with tools by the state to meet those expectations. Instead of talking about social harmony, teachers are restricted to finishing a predefined syllabus within the stipulated time so that students can fare well in the examinations. But the teachers and the academic cadre are often influenced by the discourse on media where they should be knowledge-producers, he added. Furthermore, he was of the view that a culture of questioning should be promoted inside educational campuses. Teachers should invoke students to question in order to clearly get multiple perspectives about a certain issue. Only through questioning, the mental capabilities of students are enhanced, he concluded.

Participants, however, argued that it is often difficult to talk about all issues in the classroom given varied political sensibilities. Teachers shared their own limitation when it comes to relaying the messages of peace and harmony. There are different subjects,



each having different demands. While teachers of social sciences are expected to encourage introspection or questioning, one teacher said, that students of natural sciences have to rely on hard facts that need to be quoted fluently. When it comes to parents, they prefer their students to rely on science so that their sons and daughters can become engineers and doctors. In such a social context, teachers think they need to finish the curriculum.

Journalist Sabookh Syed said while people often tend to look at the state for solving problems, when it comes to social disharmony, the solution lies as much in the hand of state as it does with the individual, like for instance the teachers. In the classroom, with their acts, they can help promote social harmony, respect diversity of opinion and encourage critical questions. Teachers should utilize their efforts to create social harmony among their students and other society members without any social bias. They, as a teacher, can play a vital role in this national cause of promoting social cohesion.

In addition to that, Educationist A. H. Nayyer noted that in all over the world, the discipline of social studies comprising of history, geography, governance, civic relations, among others, is taught to inculcate national awareness. In Pakistan, the discipline has been used as a tool of mental conditioning to develop certain personality traits in students. This, unfortunately, has been happening for the past four decades. He said that the onus of teaching social studies in an impartial manner lies on the teachers' shoulders, notwithstanding their own limitations. Moreover, former chairman of Council of Islamic Ideology, Dr. Khalid Masud was of the opinion that Pakistan fell victim to the menace of sectarianism as early as in the 80s, which later metamorphosed into present-day extremism and terrorism. Teachers, he stressed, should be clear about the emergence and roots of terrorism in the country.

## ***Importance of dialogue to restrain religious extremism***

It is pertinent to mention that social cohesion is not possible without interaction among diverse groups. Religious differences and lack of interaction has paved way for extremism leading to social dissonance.

Director PIPS Muhammad Amir Rana opined that dialogue is a continuous practice. It is not the ultimate end in itself. Continuation of a dialogue makes society healthy. A dormant society promotes extremism. During an exercise with the participants, he said, fear and insecurity have halted social harmony. People are restricted in their shells and are scared of reality. He further said these dialogues do not aim to reach any particular conclusion but are being conducted to promote thinking and awareness about issues critical for the well-being of our country.

Dr. Khalid Masud said we are living in a world where we are in frequent interaction with diverse groups. This diversity should be respected and promoted. Unfortunately, diversity is rather subdued in the name of uniformity, which inevitably results in extremism, he said. He further stated that our society has become a victim of backwardness in part because of lack of proper knowledge. This, he said, has made way for extremism. He argued that extremism has evolved over the years from what has been developing in the past many decades. Even now, he lamented, we are not ready to address it properly. There have been internal causes, not least is the fact that Pakistan started facing violence on religious and sectarian grounds as early as 80s. This, he said, needs to be probed further. Intolerance in our society is attributed to out of context interpretations of events, he added. Those who think within a narrow framework try to resolve disputes with power and fight than through dialogue and conversation. Many in Pakistani society do not understand how to co-exist and live in harmony with people who are different from them. In fact, he said, difference is rejected as being

inherently detrimental to the social fiber. This, he said, is wrong and suggested that the way out for Pakistan is to embrace pluralism.

Dr. Masud also stressed that we are living in a fast track: the world is co-inhabited by a multitude of people, believing in different faiths, following different rituals. It is therefore incumbent that such diversity be appreciated and accepted. He added that we couldn't respect disagreement and diversity in our society because binary thinking has always been a part of our thinking process. This means we have decided that the things are either true or false or good or bad. This has led to an environment in which diversity cannot be nurtured. If this happens, unity in our society cannot be achieved and societal-ills would find grounds to expand. Another important reason why extremism is an intellectual challenge for us is that our society has a mindset of competition. If competition has positive objectives, it is fruitful, but if the intention or the objectives of competition is war and letting the other side down, it has negative consequences. Its result comes out in the form of destruction and violence. As a result, a thinking pattern is developed in any society in which differences are looked at negatively.

One of the participants questioned said that the formation of a state is not a demand of religion but if we look at the history, we witness that religion has not been spread on wider scale if it is not backed by the state. Its example can be seen in Buddhism and Christianity. We witnessed that until the rulers didn't accept these religions, their teachings were not spread at a large scale. Dr. Masud responded to this question by saying that the state is not a need of religion, if that were a case, we could see its prominent manifestations in Quran and Ahadith, but this is not the case.

Dr. A. H. Nayyer stated that religion is not stagnant. History has rejected this ideology that religion is stagnant. Church was once an authority but time revealed that Church had to set aside this authority. In Islamic history, the concept of slavery is found but this concept has now been abolished. Religion embraces itself according to the truths. This, actually, is a change in religious attitudes, or say, that religion and intellect keep on assisting each other.

Khurshid Nadeem stated that Islam endorses the culture of dialogue. The case of religion itself is built on dialogue. Dialogue is not just to prove oneself right and others wrong but the essence of dialogue is to respect each other's opinions. Islam essentially entertains religious freedom.

One of the participants was of the view that murdering someone is easy but convincing him / her through logic and tolerant behavior in our society is far difficult. One of the distinct features of the West is that the people talk in a dialogue pattern unlike us who try to enforce our opinions on others. Dialogue can move forward if intention is to build a consensus on issues of mutual acceptance, but if the objective is to prove one's opinion right, then it cannot be called a dialogue.

## ***Teachers led Social Action Programs (SAPs)***

The selected participants of workshops conducted in-house social activities with their students in different regions. Total ten Social Action Programs (SAPs) were conducted by the teachers. They engaged students with an aim to discuss how to promote critical thinking on social cohesion, respect for diversity and religious harmony. First SAP was conducted by lecturer Dr. Muhammad Saleem Akhtar at Government Post Graduate College (GPGC), Sheikhpura. The second SAP was done by Miss Maria Fayaz at Govt. Degree College for Women, Bahawalpur. Similarly, third SAP was conducted by Lecturer Ishtiaq Hussein at Govt. Elementary College of Education, Sukkur. Mr. Sarfaraz Peter conducted the fourth SAP at Mehran University Higher Secondary School, Jamshoro. The fifth SAP was done by Asif Khurshid at Preston University, Islamabad. Rest of the five SAPs were being conducted at Baluchistan, KP and Punjab regions.

These SAPs encouraged the discourse of religious harmony and respect for diversity among students.

*Academic and Intellectual Dialogue on Social Harmony, Tolerance and Education*



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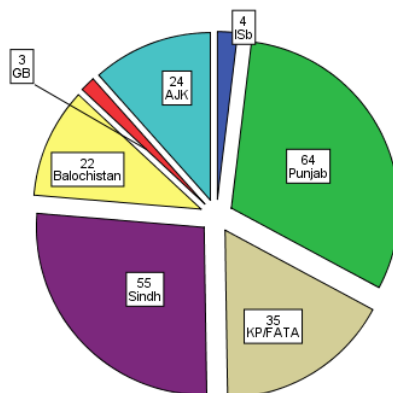
## ***Pre-Workshops Survey Responses***

### ***Teacher's perspective on Extremism and Harmony***

A total of 227 teachers (from KP/FATA 40, GB/AJK/ISB 31 from Punjab 78, and from Balochistan & Sindh 87 participated in these workshops) from higher secondary schools and colleges participated in the six two-day dialogue-cum-training workshops. Of them, 207 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 post-workshops survey respondents



Two workshops were held with Punjab higher secondary schools and college groups; in two of these, participants from Central, South and North Punjab were joined in; first workshop was held



in Islamabad and the other one was organized in Lahore. A total of **78** teachers participated in these workshops. Similarly, two workshops were held in Karachi with a total of **87** teachers of higher secondary schools and colleges from across Sindh and Balochistan provinces. Two workshops were held with one group Gilgit-Baltistan, AJK& Islamabad teachers in which **31** participated) and **40** from the other group Khyber Pakhtunkhwa/FATA participants,

***Respondents' views about extremism:***

It is pertinent to summarize how respondents reacted to qualitative questions of feedback survey questionnaire. A wide range of different responses surfaced. However, some significant responses are listed below:-

Extremism for teacher's:

- ❖ State of being extreme in actions, feelings and belief
- ❖ To impose one's ideology and belief system on others
- ❖ Sense of superiority of one's religion or belief over other's belief system
- ❖ To go beyond limits of tolerance and acceptance of other's ideas
- ❖ To prefer persuasion of self interests
- ❖ To act stubborn and exhibition of rigid behavior to create terror or sense of insecurity among others
- ❖ A system of thoughts against humanity
- ❖ Use of force/violence against humanity to satisfy personal vested interests
- ❖ Sectarian conflicts and socio-cultural differences endorse extremism
- ❖ Violation of human rights
- ❖ Authoritarianism
- ❖ Unfair resource distribution prompts behavior

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

Students believed lack of employment opportunities give way to extreme behavior. They deem suicide bomber and Taliban as extremist. They, however, defined extremism as:

- ❖ To have sense of religious superiority
- ❖ Hatred for other's belief system
- ❖ Media play role in perception building of youth about extremism
- ❖ Extremism is somehow linked with terrorisms
- ❖ To enforce socio-cultural and religious behavior
- ❖ Violation of human rights
- ❖ Suppression of minorities

***Responses to pre-workshop survey***

Most of the participants (195, or over 94 per cent) appeared convinced that teachers in universities and colleges have a role to play in improving social cohesion and religious harmony among their students. However, a small number of respondents (about 4 per cent) thought otherwise and most of them belonged to Karachi and Balochistan group.

Despite a big majority of participants (over 94 per cent) believed in a theoretical role of teachers in promoting peace and harmony among students, however only about 62 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

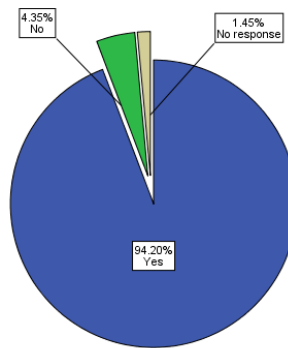
question. (See Chart 3)

Most of the respondents (63 per cent to be precise) thought that whatever the role teachers were playing it had positive influence and impact on society. As many as 29 per cent thought teachers

were unable to positively influence society in support of religious harmony and cohesion, while another 9 per cent opted not to respond.

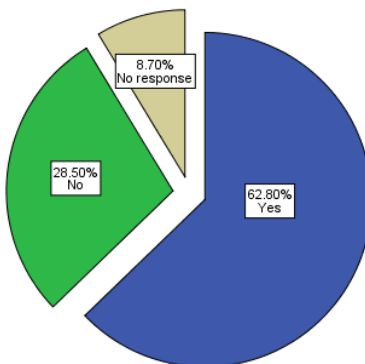
**Chart 2:**

Do university/college teachers have any role in social cohesion and harmony?



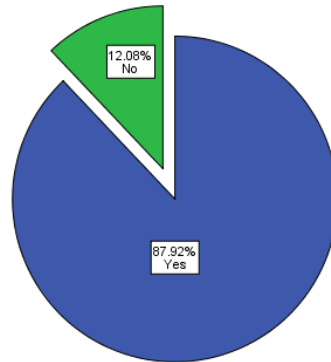
**Chart 3:**

Are they, the teachers, playing this role?



**Chart 4:**

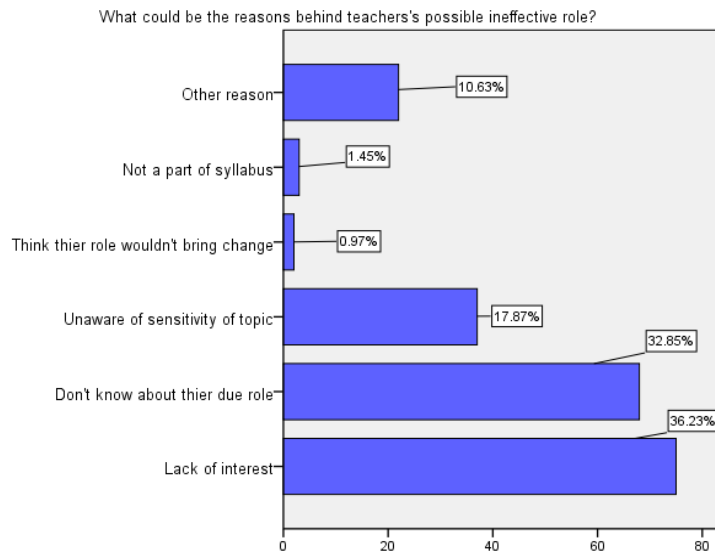
Does this role of teachers have any impact on society ?



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 18 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 33 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 36 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 only one 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 focused on completing syllabus and hardly focus on character-building and ethics' training of their students.

There were relatively more respondents from Punjab, KP/FATA and GB, AJK & ISB groups (27 per cent), compared to a combined average of 33 per cent from all regions, who thought that teachers' possible ineffective role in improving harmony and tolerance was due that they don't know about their due role.

**Chart 5:**



When asked if their students ask questions relating to social cohesion and religious harmony, most of the respondents (65 per cent) said 'yes', and 29 per cent said 'no'. Highest number of affirmative response to this question for any one group came from Sindh/Balochistan group that is 27 percent; over 36 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 & AJK groups; 11 per cent of the total group respondents.

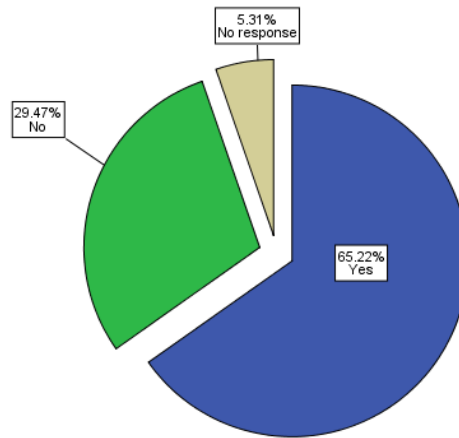
Almost a same number of respondents (62 per cent) said they believed that their students expected a role from them in this regard, or at least looked to them for understanding the issues linked to harmony and tolerance. 17 per cent said students did look to them for understanding the issues linked to harmony and religious tolerance, and 21 per cent avoided to respond.

About 86 per cent respondents said they had even debate with their students in classroom on the issues linked to religious extremism and the need to upheld peace and harmony. As many

as 11 per cent replied in negative and 03 per cent did not answer.  
(See Chart 6b)

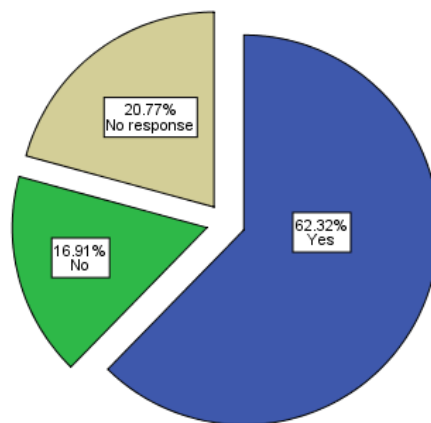
**Chart 6:**

Do your students ask questions related to social cohesion and harmony?



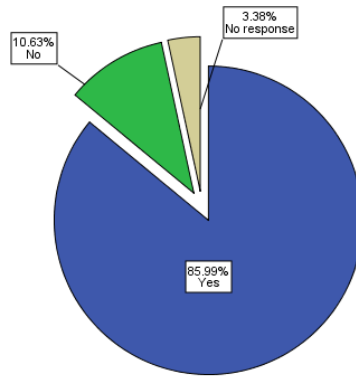
**Chart 6 (a) :**

If yes, do your students expect any role from you in this regards?



**Chart 6 (b):**

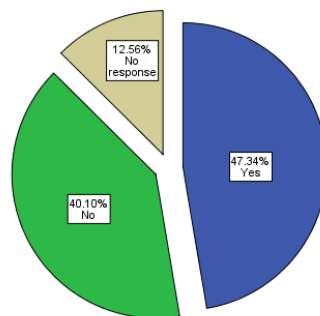
Do you have any debate with students over this subject in classroom?



Over 40 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 (18 per cent) of them being from Punjab group. That somehow corroborates a related finding described earlier at Chart 5, i.e. 18 per cent of respondents feel unaware of the sensitivity of the issue. About 47 per cent respondents, however, said they felt 'sensitive', while 13 per cent did not respond to this question.

**Chart 7:**

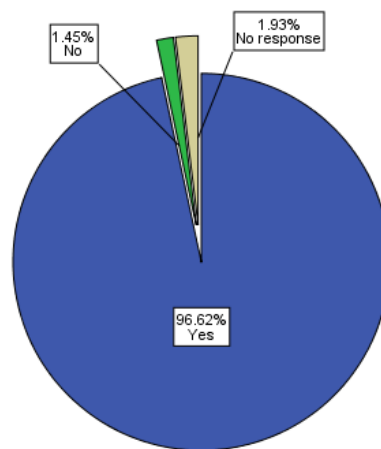
Do you feel sensitive in your personal role of improving harmony in classroom?



Most of the respondents (97 per cent) acknowledged that lack of harmony and tolerance in the society was an issue, indicating they understood the gravity of the situation.

**Chart 8:**

Is lack of social cohesion and harmony an issue?



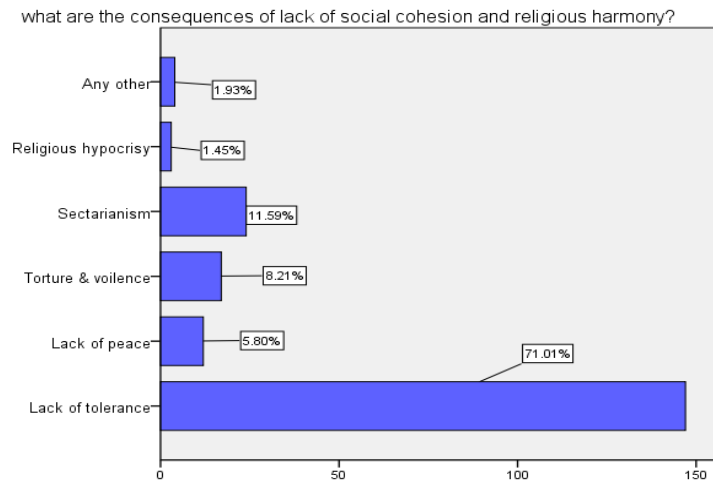
Most respondents also appeared well aware of possible negative implications of the lack of harmony and cohesion for the society. About 71 per cent of total respondents believed that tolerance was the foremost casualty of diminishing social harmony. However only one per cent thought lack of harmony resulted in increased hatred for other religions and their followers. A significant number of respondents (12 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.

A total of 48 per cent of respondents held government responsible for the lack of social cohesion and religious harmony in Pakistan. Meanwhile 33 per cent of respondents considered Ulema or religious scholars responsible for the lack of social cohesion and religious harmony in Pakistan. About 04 per cent respondents considered external factors and about 09 per cent

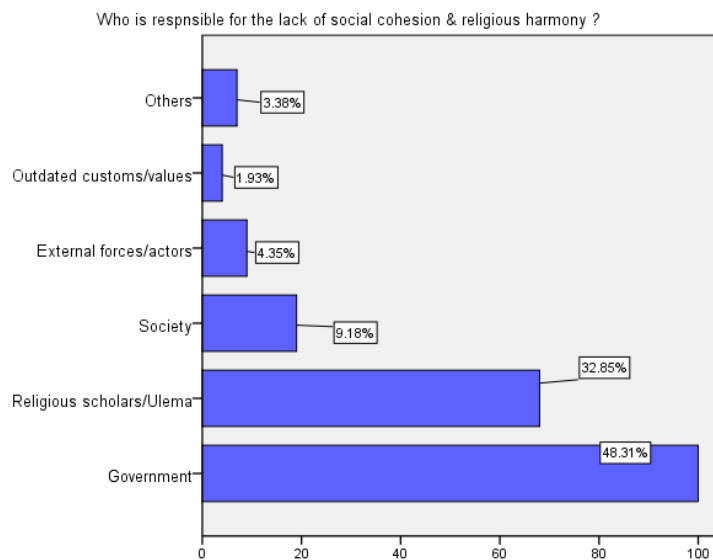


society behind lack of harmony. At the same time, as many as 02 per cent blamed outdated customs and values for the lack of harmony in society.

**Chart 9:**



**Chart 10:**



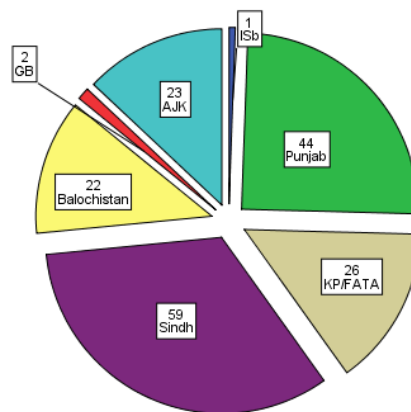
## ***Post-Workshops Survey Responses***

### ***Impact and Effectiveness of Workshops***

Out of 227 total participants of workshops, as many as 177 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 1: Geographical distribution of post-workshops survey respondents***

Geographical distribution of post-workshops survey respondents

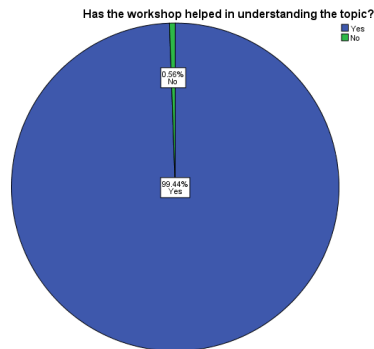


Key responses to the post-workshops survey are described in the following paragraphs.

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 2)

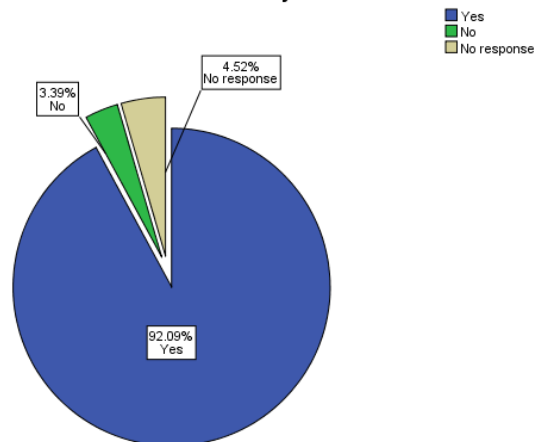
**Chart 2:**



Similarly, most of the participants (92 per cent) appeared in agreement with the final recommendations all the groups had prepared during the workshops, indicating that these were consensus recommendations. Only 3 respondents (3 per cent) (2 from Sindh & Balochistan group, 1 from KP, FATA group, said they did not agree, and 5 per cent did not reply.

**Chart 3:**

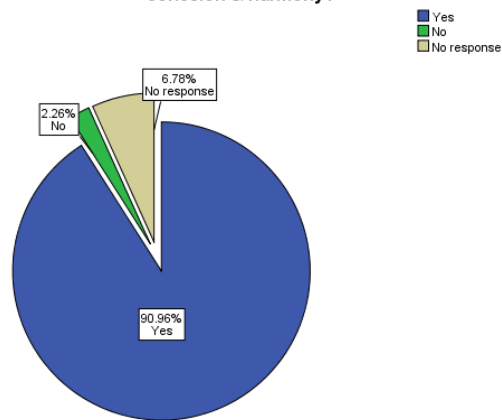
**Do you agree with the recommendations prepared in social cohesion and harmony?**



Over 91 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 7 per cent chose not to reply.

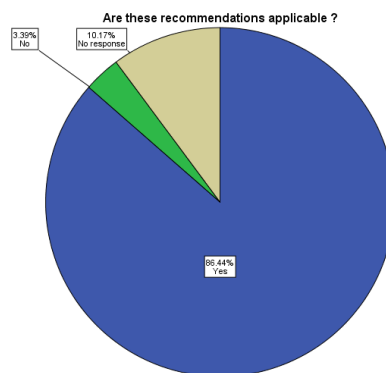
**Chart 4:**

**Has your views been given due weightage in the recommendations on social cohesion & 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 3 per cent said these were not fully applicable, while another 11 per cent did not reply

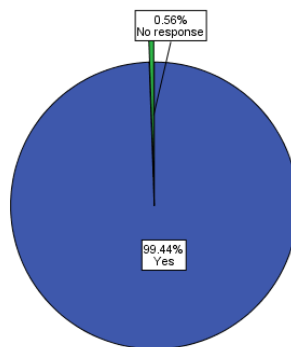
**Chart 5:**



Almost all respondents (99 per cent) said they will inform other teachers and students about these workshops and subsequent recommendations. Only One respondent didn't not answered about the response.

**Chart 6:**

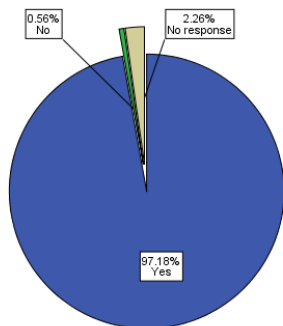
**Will you inform other teachers & studnets about this workshop and subsequent recommendations?**



Most of the respondents (97 per cent) said they will practice the recommendations concerning teachers and their responsibilities and influence other teachers for the same purpose. Two per cent however did not respond.

**Chart 7:**

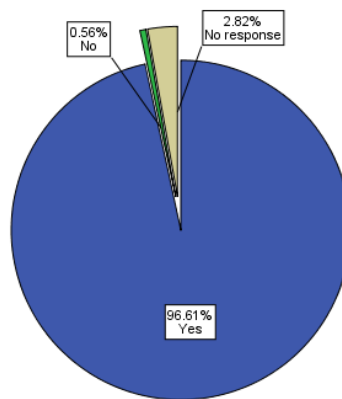
**Will you practise recommendations concerning teachers & influence others ?**



When asked if the workshop helped in improving their previously-held opinions on the subjects of social harmony and religious tolerance, over 97 per cent of total respondents said ‘yes’ and 3 per cent did not respond.

**Chart 8:**

**Did workshop help in improving your previously held - opinions?**



## ***Recommendations***

### ***For teachers***

- ❖ Training of teachers be carried out. Teacher should come forward as a role model. Teachers should revisit their attitude and maintain their personalities in terms of education and prestige. Teacher should not treat students harshly in classroom.
- ❖ To teach tolerance, positive attitudes should be strengthened in classrooms.
- ❖ Teachers should be made strong economically.
- ❖ Teachers training be organized in educational campuses.
- ❖ Students should be given lectures on social harmony and coexistence.
- ❖ Every student should be given special attention by the faculty.
- ❖ Discussion on controversial topics by teachers should be avoided in classrooms.
- ❖ Every student should be treated by teachers after assessing his / her psychology.

### ***For government and civil society***

- ❖ The government should strive to provide quality education in educational campuses.
- ❖ Education budget should be increased substantially. We have been witnessing a low budget for education during past decades and no significant money has been spent on research in universities.
- ❖ Our role as an individual should be enhanced in order to work together for better education across the board.

- ❖ Instead of putting responsibilities on each other, we should take interest in working together on individual basis.
- ❖ The government should introduce courses on social harmony, peace and tolerance in curricula.
- ❖ Accepting ourselves as a complete and responsible citizen
- ❖ Society as a whole should become aware of its role and play it for quality education.

### ***For curricula reform***

- ❖ Human rights should be prioritized in curricula and each curriculum should entail the importance of human rights for a just, tolerant and peaceful society.
- ❖ Activities on peace and social harmony in line with the curricula introduced should be pursued in classrooms and assignments be given to the students in this regard.
- ❖ Diversity should be prioritized in curricula and further appreciated by the teachers.
- ❖ Curricula should be revisited and no hate speech be made in those. Instead of one particular set of beliefs and ideas, universal ethics and morals should be incorporated in curricula.

### ***About culture and identity***

- ❖ Humanity should be the sole purpose of teaching instead of focusing on one particular set of beliefs and ideas.
- ❖ Each other's festivals should be celebrated with zeal and fervor and cultural activities should remain alive in educational campuses.
- ❖ Cultural diversity should be nourished instead of propagating one particular culture or tradition.
- ❖ There should be discussions in universities as well as in society on cultural issues.



***General recommendations including about the workshops***

- ❖ Surveys should be conducted on part of students apart from lecturing them on social issues and they must take part in volunteer activities.
- ❖ Promoting dramas and plays on social harmony and coexistence.
- ❖ Debating events be held among students to enhance their confidence.
- ❖ The importance of argument should be aroused among students in classrooms, trainings, workshops and seminars.
- ❖ Selection of words by teachers and students in classrooms, workshops or seminars be made carefully so as no one gets uncomfortable or offended.
- ❖ No hate speeches be made by teachers in workshops and classrooms.
- ❖ Generation gap should not be made an obstacle in resolution of problems. Instead, a middle-way of dissemination of knowledge be pursued by teachers.

***Annex-1: List of trainers/speakers and participants of 6 dialogues held with 227 teachers of 145 higher secondary schools and colleges.***

➤ ***First teachers' dialogue, held on October 29-30, 2018 (Central and North Punjab colleges group)***

Trainers/speakers:

- ❖ Muhammad Amir Rana, Director Pak Institute for Peace Studies (PIPS), Islamabad
- ❖ Muhammad Ismail Khan, Project Director PIPS, Islamabad
- ❖ Dr. Muhammad Khalid Masud, Former Chairman Council of Islamic Ideology (CII), Islamabad
- ❖ Haris Khalique, General Secretary, Human Rights Commission of Pakistan (HRCP), Islamabad
- ❖ Peter Jacob, Executive Director, Center for Social Justice, Lahore
- ❖ Khursheed Nadeem, Scholar/Columnist
- ❖ Dr. Muhammad Raghieb Hussain Naeemi, Religious Scholar, Jamia Naemia, Lahore
- ❖ Ammar Khan Nasir, Religious Scholar, Gujranwala
- ❖ A.H. Nayyar, Former Professor, Quaid-e-Azam University, Islamabad

	Participants	Designation	Department	College/ Institute
1.	Syed Shujat Ali	Assistant Professor	Political Science	Government Islamia College
2.	Farooq Ahmed	Lecturer	Political Science	Government Islamia College
3.	Nasir Ali Shah	Assistant Professor	English	Government College Attock
4.	Sharif Zahid	Assistant Professor	English	Government College Attock

	<b>Participants</b>	<b>Designation</b>	<b>Department</b>	<b>College/ Institute</b>
5.	Mohammad Shafiq	Lecturer	English	Government Commerce College Attock
6.	Shahid Anwar	Assistant Professor/Vice Principal	Political Science	Government College Rehmat-Abad, Rawalpindi
7.	Syed Abul-Hassan	Lecturer	Political Science	Government Ambala Muslim College
8.	Muhammad Sarfaraz Ali	Assistant Professor	Political Science	Government Shalimar College Lahore
9.	Rehman Gul	Assistant Professor	Political Science	Government Islamia College Lahore
10.	Muhammad Saleem Akhter	Lecturer	Political Science	Government College Sheikupura
11.	Muzafar Ali Khan	Lecturer	Sociology	Government College Sheikupura
12.	Muhammad Mehboob Arif	Head of Department (HoD)/Assistant Professor	English	Government Murrey College Sialkot
13.	Imran Sohail	Assistant Professor	Economics	Government Murrey College Sialkot
14.	Ahsan Ilyas	Lecturer		Government Murrey College Sialkot
15.	Shahzad Munawar	Lecturer	Political Science	Government Zimindar College Gujrat

	<b>Participants</b>	<b>Designation</b>	<b>Department</b>	<b>College/ Institute</b>
16.	Khurram Shahzad	Lecturer	Political Science	Government Zimindar College Gujrat
17.	Safdar Iqbal Shaheen	Assistant Professor	Economics	Government Degree College Bhoa Asal
18.	Muhammad Farooq	Assistant Professor	Economics	Government Post Graduate College Mandi Baha-ud-din
19.	Zaheer-ud-din	Assistant Professor	Economics	Government Post Graduate College Mandi Baha-ud-din
20.	Mehwish Naheed	Lecturer	Political Science	Government College for Women GRW. City
21.	Zil-e-Huma	Lecturer	Political Science	Government College for Women GRW. City
22.	Dr, Tahir Mehmood Butt	Head of Department (HoD)/Assistant Professor	Sociology	Government Post Graduate College boys Gujranwala
23.	Majid Hussain Awan	A/P	Islamic Studies	Government Post Graduate College boys Gujranwala
24.	Bilal Ghazanfar	Lecturer	Pakistan Studies	Royal National College Kharian. (Gujarat)
25.	Sawaira Rashid	Lecturer	Political Science	Punjab group of College, Jhang
26.	Muhammad Ikram	Lecturer	Political Science	Aspire group of colleges, Jehlum Campus

	<b>Participants</b>	<b>Designation</b>	<b>Department</b>	<b>College/ Institute</b>
27.	Bilal Aslam	Lecturer	Pakistan Studies	Leads College of Pharmacy, Lahore
28.	Hafiz Muhammad Qasim	Lecturer	Economics	Aspire group of Colleges, Jehlum Campus
29.	Hammad Niazi	Lecturer	Urdu	Government Degree College for Boys, Sharakpur Sharif, Sheikhupura
30.	Hafiz Ubaid Ur Rehman	Lecturer	Islamic Studies	Superior College, GT Road, Okara
31.	Syed Tallal Haider	Lecturer	Political Science	Royal National College Kharian. (Gujarat)
32.	Saima Mubashara	Assistant Professor	English literature	Government Post Graduate College for Women Sargodha
33.	Muhamad Younis	Principal		Leads Law College, Lahore
34.	Aisha Asif	Lecturer	Law Studies	Leads Law College, Lahore
35.	Sheeba Irfan	Lecturer		Punjab group of College, Jhang
36.	Yasir Azeem Chohan	Lecturer	Pakistan Studies	Superior College Qila Dedar Singh
37.	Zahid Mehmood	Assistant Professor	Political Science	Government College of Science, Wahadat road Lahore

➤ ***Second teachers' dialogue, held on November 5-6, 2018 (Islamabad, GB, and AJK colleges group)***

Trainers/speakers:

- ❖ Muhammad Ismail Khan, Project Director PIPS, Islamabad
- ❖ Dr. Muhammad Khalid Masud, Former Chairman Council of Islamic Ideology (CII), Islamabad
- ❖ Romana Bashir, Executive Director, Peace & Education Foundation, Rawalpindi
- ❖ Khursheed Nadeem, Scholar/Columnist
- ❖ Dr. Muhammad Raghīb Hussain Naeemi, Religious Scholar, Jamia Naemia, Lahore
- ❖ Muhammad Amir Rana, Director PIPS, Islamabad
- ❖ A.H. Nayyar, Former Professor, Quaid-e-Azam University, Islamabad

	Participants	Designation	Department	College/ Institute
1.	Munir Fayaz	Assistant Professor	English	Islamabad Model College for Boys(IMCB) Sihala
2.	Rashid Ali	Deputy Director	History	Federal Colleges Directorate
3.	Nasir Ali Saleem	Teacher	Political Science	IMCB G10/4
4.	Salman Shahid	Teacher	Islamiat	IMCB G10/4
5.	Raja Faisal Iqbal	Lecturer	Political Science	Govt PGC Muzaffarabad
6.	Altāf Hussain	Assistant Professor	Political Science	Govt PGC Garhi Dohata, Muzaffarabad

	<b>Participants</b>	<b>Designation</b>	<b>Department</b>	<b>College/ Institute</b>
7.	Gul Zrain Awan	Assistant Professor	Economics	Government Boys Degree college Athmaqaam Nellum Valley
8.	Syed Ahson Ali	Lecturer	English	Government Post Graduate College, Bagh
9.	Ishtiaq Ahmed	Assistant Professor	Education	Government College Rehara, Poonch
10.	Nisar Ishaq	Assistant Professor	Education	Boys Inter college Datoot, Poonch
11.	Sajjad Hussain	Principal	Political Science	Government College Rehara, Poonch
12.	Kamran Ghulam	Lecturer	Eng literature	Government College Datod
13.	Sardar Muhammad Mushtaq Khan	Lecturer	Islamic studies	Degree College, Abbaspur, Poonch
14.	Khalid Afzal	Lecturer	Political Science	Government College Hajira Poonch
15.	Mehmood Ahmad	Assistant Professor	Islamic studies	Government College Hajira, Poonch
16.	Sohail Naqi	Assistant Professor	History	Boys Degree College Trarkhal, Sudhnutti Azad Kashmir
17.	Muhammad Bilal Ayoub	Lecturer	History	Government Post Graduate College (PGC), Kotli
18.	Sajid Ali	Professor	English	Government PGC Kotli

	<b>Participants</b>	<b>Designation</b>	<b>Department</b>	<b>College/ Institute</b>
19.	Chaudhary Khalid Hussein	Professor	Political science	Government Post Graduate College (PGC), Mirpur
20.	Munir Hussain Mughal	Professor	Political science	Government Post Graduate College (PGC), Mirpur
21.	Abdul Rauf Abbasi	Lecturer	Islamic Studies	Government Degree College Dannah, Muzaffarabad
22.	Muhammad Tayyab	Lecturer	Islamic Studies	Government Post Graduate College (PGC), for Boys, Bagh.
23.	Faisal Khurshid	Lecturer	English	Government Post Graduate College (PGC), for boys, Bagh.
24.	Fahim Iqbal Abbassi	Lecturer	English	Government Degree College Dhanna, Muzaffarabad
25.	Mazhar Ahmed Khan	Assistant Professor	Political Science	Government Degree college Thorar, Poonch
26.	Liaqat Hussain	Principal	Political Science	Government Degree College Thorar, Poonch
27.	Shaoukat Mahmood	Assistant Professor	Political science	Government Post Graduate College (PGC), Rawlakot, Poonch
28.	Dr. Muhammad Sagheer Khan	Assistant Professor	Urdu	Government Post Graduate College (PGC), Rawlakot, Poonch



	Participants	Designation	Department	College/ Institute
29.	Mir Alam	Principal	Education	Government Boys Degree College Danyore, Gilgit
30.	Rahat Shah	Assistant Professor	Geography	Government Boys Inter College Basin, Gilgit
31.	Muhammad Ali	Assistant Professor	Education	Government Boys Degree College Danyore, Gilgit

➤ ***Third teachers' dialogue, held on November 28-29, 2018 (Khyber Pakhtunkhwa (KP) and erstwhile FATA colleges group)***

Trainers/speakers:

- ❖ Muhammad Ismail Khan, Project Director PIPS, Islamabad
- ❖ Dr. Syed Jaffer Ahmad, Former Director Pakistan Study Center, University of Karachi
- ❖ Barrister Zafarullah Khan, Former Minister of Human Rights
- ❖ Safdar Sial, Senior Researcher and Analyst, PIPS
- ❖ Dr. Ishtiaq Ahmad, Vice Chancellor, University of Sargodha
- ❖ Dr. Rashid Ahmad, Associate professor, Sheikh Zaid Islamic Center, Peshawar University
- ❖ Dr. Khadim Hussain, Managing Director, Bacha Khan Trust Educational Foundation, Peshawar
- ❖ Romana Bashir, Executive Director, Peace & Education Foundation, Rawalpindi
- ❖ Khursheed Nadeem, Scholar/Columnist
- ❖ Sahibzada Amanat Rasool Religious scholar, Lahore

- ❖ Muhammad Amir Rana, Director PIPS, Islamabad
- ❖ Dr. Qibla Ayaz, Chairman Council of Islamic Ideology (CII), Islamabad

	Participants	Designation	Department	College/ Institute
1.	Shah Khalid	Lecturer	Higher Education	Government College Madyan Swat
2.	Navid Hussain	Lecturer	Higher Education	Government College Madyan Swat
3.	Sajjad Ahmad	Associate Professor	Higher Education	Govt. College of Management Sciences Thana Malakand
4.	Kamran Ahmad	Assistant Professor	Higher Education	Government College of Management Sciences Thana Malakand
5.	Dr. Nafi Gul	Assistant professor	Political Science	Government College of Management Sciences Charsadda
6.	Sardar Khan	Lecturer	Political Science	Government College of Management Sciences Charsadda
7.	Abdul Khaliq	Assistant Professor	Education & Management Sciences	Government College of Management Sciences Mardan

	<b>Participants</b>	<b>Designation</b>	<b>Department</b>	<b>College/ Institute</b>
8.	Gohar Rehman	Assistant Professor	Education & Management sciences	Government College of Management Sciences Mardan
9.	Hamid Rehman	Lecturer	Geography	Government Degree College Kohe Daman FR Peshawar
10.	Muhammad Fayaz Afridi	Lecturer	Higher Education	Government College of Commerce Hangu
11.	Javez khan	Lecturer	Urdu	Government Postgraduate college Haripur
12.	Zubair khan	Lecturer	English	Government Postgraduate College (PGC) Haripur
13.	Muhammad Ismail	Lecturer	Urdu	Government Degree College Zaida Swabi
14.	Shahid Hussain	Lecturer.	Higher Education	Government College Management Science, Peshawar
15.	Muhammad Khalid Khan	Lecturer	Higher Education	Government degree College, Bannu
16.	Samiullah Khan	Lecturer	Higher Education	Government Degree College, Bannu

	<b>Participants</b>	<b>Designation</b>	<b>Department</b>	<b>College/ Institute</b>
17.	Rashid khan	Lecturer	English	Government Postgraduate College of Management Sciences, Jamrud
18.	Dr. Hafeezullah	Principal	English	Government Postgraduate College of Management Sciences Jamrud
19.	Nasir Ali	Lecturer	English	Government Postgraduate College Charsadda
20.	Dr. Saeed Sher	Assistant Professor	Higher Education	Government Postgraduate College Charsadda
21.	Luqman Ahmad	Lecturer	Statistics	GDC Eka Ghund Mohmand Tribal District
22.	Arshad Zeb	Assistant Professor	English	GDC, Eka Ghund Mohmand Tribal District
23.	Ihsan Ullah Khan	Lecturer	Law	Government Degree College Mir Ali, North Waziristan
24.	Amjad Jehangir	Lecturer	Higher Education	Government Degree College Kulachi FR D.I Khan
25.	Khizar Nawab	Lecturer	Higher Education	Government Degree College Kulachi FR D.I Khan

	<b>Participants</b>	<b>Designation</b>	<b>Department</b>	<b>College/ Institute</b>
26.	Shakir Ullah	Assistant Professor	Finance	Government College of Management Sciences Wana South Waziristan
27.	Mohammad Farooq	Lecturer	English	Government Commerce College of Management Sciences Wana South Waziristan
28.	Laiq Jan	Lecturer	Chemistry	Government Degree College Nawagai Distract Bajaur
29.	Kashar khan	Lecturer	Pakistan Studies	Government Degree College Nawagai District Bajaur
30.	Mujeeb ur Rehman	Lecturer	History	Government Degree College, Baggan Lower Kurram Agency
31.	Irfan Ullah	Lecturer	English	Government Degree College, Lakarai Tribal District Mohmand
32.	Kausar Khan	Lecturer	Urdu	Government Degree College, Lakarai Tribal District Mohmand
33.	Nazima	Lecturer	Pakistan Studies	Government Girls Degree College, Dagar Bunner

	Participants	Designation	Department	College/ Institute
34.	Noreen	Lecturer	Political Science	Government Girls Degree College, DagarBunner
35.	Rena Patric	Principal	English	Edward College, Peshawar
36.	Farah Noureen	Lecturer	English	Edward College, Peshawar
37.	Naseer-ullah Khan	Assistant Professor	Social Sciences	Government Degree College no2, Bannu

➤ ***Fourth teachers' dialogue, held on December 24-25, 2018 (Sindh and Balochistan colleges group)***

Trainers/speakers:

- ❖ Muhammad Amir Rana, Director PIPS, Islamabad
- ❖ Dr. Muhammad Khalid Masud, Former Chairman Council of Islamic Ideology (CII), Islamabad
- ❖ Dr. Syed Jaffer Ahmad, Former Director Pakistan Study Center, University of Karachi
- ❖ Huma Baqai, Associate professor of social sciences and liberal arts, Institute of Business Administration (IBA), Karachi
- ❖ Romana Bashir, Executive Director, Peace & Education Foundation, Rawalpindi
- ❖ Syed Ahmad Banaori, Religious scholar, Jamia Islamia Banori town, Karachi
- ❖ Wussatullah Khan, Analyst, Anchor person, Karachi
- ❖ Khursheed Nadeem, Scholar/Columnist
- ❖ Shahzada Zulfiqar, Senior Journalist/Columnist, Quetta
- ❖ Dr. Qibla Ayaz, Chairman Council of Islamic Ideology (CII), Islamabad

	<b>Participants</b>	<b>Designation</b>	<b>Department</b>	<b>College / Institute</b>
1.	Zahid Dashti	Professor	Literature and linguistics	University of Balochistan
2.	Dr. Zeenat Sana	Professor	Literature and linguistics	University of Balochistan
3.	Prof. Shehla Gul	Assistant Professor	Physical Education	Government Girls Degree College Satellite town, Quetta
4.	Abdul Rashid Alizai	Professor & Principal	Social Sciences	Government Islamia Boys College Quetta
5.	Ajmal Khan	Lecturer	Pak Studies	Government Islamia Boys College, Quetta
6.	M. Hasaan	Lecturer	Political Science	Government Islamia Boys College, Quetta
7.	Permina Khan	Lecturer	Pak Studies	Government Islamia Girls College, Quetta
8.	FrahanaBazai	Lecturer	International Relations (IR)	Government Islamia Girls College, Quetta
9.	Nadia Mundokhail	Lecturer	History	Government Girls College, Cantt., Quetta
10.	Rabia Abdullah	Lecturer	Pak Studies	Government Girls College, Cantt., Quetta
11.	Mohammad Khalid Advocate	Advocate	Law	Baz Foundation
12.	Farooq Sultan Advocate	Advocate	Law	Baz Foundation

	<b>Participants</b>	<b>Designation</b>	<b>Department</b>	<b>College / Institute</b>
13.	Ali Ahmed Kakar Advocate	Advocate	Law	Baz Foundation
14.	Fareedullah Khan	Advocate	Law	Baz Foundation
15.	Faiza Memon	Lecturer	Urdu	Government Degree College Qasimabad, Hyderabad
16.	FahmidaAbro	Lecturer	Sindhi	Government Degree CollegeQasimabad, Hyderabad
17.	Sana Khulood	Lecturer	English	Government Degree College, Latifabad
18.	Nida Shah	Lecturer	Education	Government Degree College, Latifabad
19.	Ghosia Fatima	Lecturer	Sindhi	Government KBMS girls College, Hyderabad
20.	Naheed Fatima	Lecturer	Sindhi	Government KBMS girls College, Hyderabad
21.	Abdul Hameed	Lecturer	Economics	Government Islamia College Badin
22.	Muhammad Ibrahim Somro	Lecturer	English	Government Islamia College Badin
23.	Shakeel Ahamad	Associate Professor	Social Sciences	Government Elementary College of Education for Men, Sukkur



	<b>Participants</b>	<b>Designation</b>	<b>Department</b>	<b>College / Institute</b>
24.	Ishtiaq Hussein	Assistant Professor	Social Sciences	Government Elementary College of Education, Sukkur
25.	Mr. Sajid Hussein	Associate Professor	Education	Government Elementary Education, Darsano Channo Karachi
26.	Habib-un-Nabi	Associate Professor	Education	Government Elementary Education, Darsano Channo Karachi
27.	Jehan Sher Alam	Lecturer	Sociology	Jamia Milia Government College of Education, Malir, Karachi
28.	Anayat Ullah Indhar	Lecturer	Islamic History	Jamia Milia Government College of Education, Malir, Karachi
29.	Sadaf Naz	Lecturer	Education	Government College for Women, Saudabad Karachi
30.	Farzana Bibi	Lecturer	Political Science	Govt. college for women, Saudabad Karachi
31.	SaudaHyder	Lecturer	Education	HRH Agha Khan Government Girls degree College, PIB Colony, Karachi

	<b>Participants</b>	<b>Designation</b>	<b>Department</b>	<b>College / Institute</b>
32.	MeherNayab	Lecturer	Urdu	HRH Agha Khan Government Girls Degree College, PIB Colony, Karachi
33.	Syed Khateeb Ahmad	Lecturer	Education	Government Elementary College of Education, DarsanoChhano, Malir, Karachi
34.	Asma Rafique	Lecturer	Islamic Studies	Khursheed Government Degree College Shah Faisal Colony, Karachi
35.	Peer Khan	Lecturer	Education	Almumtaz Government Boys College Landhi, Karachi
36.	Abdul Wajid	Lecturer	Education	Almumtaz Government Boys College Landhi, Karachi
37.	Mehboob Ali	Lecturer	Education	Government Degree Boys College, Korangi no 1/2, Karachi
38.	Syed Salman	Lecturer	Education	Government Degree boys College, Korangi no 1/2, Karachi
39.	Asif Khan	Lecturer	English	Government College for Women, Korangi no 4

	Participants	Designation	Department	College / Institute
40.	Naeem Din	Lecturer	Pak Studies	Government Degree Boys College Korangi 1/2, Karachi
41.	Iftikhar	Lecturer	Pak Studies	Bahria Model College, DHA, Phase II, Karachi
42.	Tanveer Ahmad	Lecturer	Sindh	Bahria Model College, DHA, phase II, Karachi
43.	Syed Mehtab Shah	Teacher	Social Sciences	Government Boys School, Aqsa, Site Town, Karachi
44.	Benish Choudhary	Lecturer	Social Sciences	SMB, Fatima Jinnah Govt. College, Karachi
45.	Muhammad Arif	Teacher	Social Sciences	Degree College, Karachi

➤ ***Fifth teachers' dialogue, held on January 14-15, 2019 (Central and South Punjab colleges group)***

Trainers/speakers:

- ❖ Khursheed Nadeem, Scholar/Columnist
- ❖ Peter Jaccob, Executive Director, Center for Social Justice, Lahore
- ❖ Dr. Muhammad Waseem, Professor of Political Science at Department of Social Sciences, Lahore University of Management Sciences (LUMS), Lahore
- ❖ Dr. Muhammad Khalid Masud, Former Chairman Council of Islamic Ideology (CII), Islamabad
- ❖ Sabook Syed, Journalist, Islamabad

❖ Muhammad Amir Rana, Director Pak Institute for Peace Studies (PIPS), Islamabad

	Participants	Designation	Department	College/ Institute
1.	Maria Tahir	Lecturer	Punjabi	Government Degree College (W), Cantt, Gujranwala
2.	Maria Fayaz	Lecturer	Education	Government Degree College (W), Bahawalpur
3.	Ahmareen Malik	Assistant Professor	Philosophy	Government Kot Khawaja Saeed College Lahore
4.	Dr. Nabila Aimal	Assistant Professor	Political Science	Queen's Merry College, Lahore
5.	Saira Rashid	Lecturer	English	Government Post Graduate College for Women, Sargodha
6.	Om Parkash	Subject Specialist (SS)	English	Bahawalpur
7.	M. Hasham	Lecturer	Punjabi	Government Islamia College Lahore
8.	Farrukh Faheem	Assistant Professor	History	Government College for Boys, Rajanpur
9.	Muhammad Arshad	Lecturer	English	Government College Choti Zareen
10.	Zawwar Hussein Khosa	Assistant Professor	Political science	Government Degree College for Boys, DGK

	<b>Participants</b>	<b>Designation</b>	<b>Department</b>	<b>College/ Institute</b>
11.	Umme Kalsoom	Lecturer	English	Government Post Graduate College for Women, Sargodha
12.	Anjum Paul	Assistant Professor	Political Science	Government Degree College, Faisalabad
13.	Zahoor Alam Thind	Professor	Political Science	Government Degree College Choubara, Layyah
14.	Qazi Aminullah Khan	Lecturer	Islamic Studies	Government Postgraduate College, Layyah
15.	Farhan Yasir Chand	Assistant Professor	English	Government Postgraduate College, Layyah
16.	Dr. Muzamil Hussain	Professor	Urdu	Government Postgraduate College, Kot Sultan, Layyah
17.	Youshaib Alam	Lecturer	English	Government Postgraduate College, Khanpur
18.	Zeeshan Mumtaz	Lecturer	English	Government Postgraduate College, Khanpur
19.	Wahid u-din	Lecturer	English	Khawaja Fareed Government Postgraduate College, Rahim Yar Khan

	<b>Participants</b>	<b>Designation</b>	<b>Department</b>	<b>College/ Institute</b>
20.	Ramesh Ram	Lecturer	English	Khawaja Fareed Government Postgraduate College, Rahim Yar Khan
21.	Shahid Iqbal	Lecturer	English	Government Degree College, Jalalpur Pirwala
22.	Muhammad Abid	Lecturer	Urdu	Government Degree College, Jalalpur Pirwala
23.	Humaira Kousar	Lecturer	English	Government Postgraduate College, Model town, Gujranwala
24.	Adeel Shahzad Cheema	Assistant Professor	Political Science	Government Degree College, Dhranwala Chistian
25.	Muhammad Ibrahim	Associate Professor	Political Science	Director Colleges, Bahawalpur
26.	Sumera Khan	Assistant Professor	Political Science	Government College, Bahawalpur
27.	Malik Muhammad Ramzan	Lecturer	Social Sciences	Government Civil Lines College, Multan
28.	Muhammad Shahzad Arshad	Lecturer	Social Sciences	Government College, Sahiwal
29.	Bashir Ahmad	Lecturer	Education	Government Degree College, Dahranwala, Bahawalnagar

	Participants	Designation	Department	College/ Institute
30.	Muhammad Arif	Lecturer	Social Sciences	Government Degree College, Block 17, Dera Ghazi Khan
31.	Shereen Iqbal	Lecturer	Social Sciences	City College, Lahore
32.	Ngila Uzma Khizar	Lecturer	Social Sciences	Aisha Degree College, Lahore

➤ ***Sixth teachers' dialogue, held on January 17-18, 2019 (Sindh and Balochistan colleges group)***

Trainers/speakers:

- ❖ Dr. Muhammad Khalid Masud, Former Chairman Council of Islamic Ideology (CII), Islamabad
- ❖ A.H. Nayyar, Former Professor, Quaid-e-Azam University, Islamabad
- ❖ Romana Bashir, Executive Director, Peace & Education Foundation, Rawalpindi
- ❖ Khursheed Nadeem, Scholar/Columnist
- ❖ Dr. Khalida Ghaus, Professor and ex-chairman, Department of International Relations, University of Karachi
- ❖ Wussatullah Khan, Analyst, Anchor person, Karachi
- ❖ Muhammad Amir Rana, Director Pak Institute for Peace Studies (PIPS), Islamabad

	Participants	Designation	Department	College/ Institute
1.	Ayaz Mehmood	Associate Professor	Pak Studies	Government General Musa College for Boys, Quetta

	<b>Participants</b>	<b>Designation</b>	<b>Department</b>	<b>College/ Institute</b>
2.	Asif Khan	Lecturer	Pak Studies	Government boys College Killi Sehkhani, Quetta
3.	Saima Ambreen Nagi	Lecturer	Urdu	Government Girls College Cantt, Quetta
4.	Naheed Khan	Assistant Professor	Urdu	Government Girls College Cantt, Quetta
5.	Nazeer Ahmed Lehri	Lecturer	English	Government Post Graduate College (GPC), Quetta
6.	Nazia	Lecturer	Pashto	Government Girls Degree College, Zhab
7.	Aliya	Lecturer	Urdu	Government Girls Degree College, Zhab
8.	Nadia	Lecturer	History	Government Girls College, Quetta
9.	Samiullah Tareen	Lecturer	History	University of Balochistan, Quetta
10.	M. Yousaf Khan	Lecturer	Social Science	Government Girls Degree College, Zhab
11.	Dr. Vikram Kumar	Assistant Professor	English	Government Sindh College of Commerce, Hyderabad
12.	Rjesh Goswami	Assistant Professor	English	HST-GBLSS, Hyderabad
13.	Abdul Haque	Subject Specialist (SS)	English	GBLSS, Hyderabad
14.	Kishore Kumar	Lecturer	Geography	Government Degree College, Tharparkar, Mitthi
15.	Satram Das	Lecturer	Economics	Government Degree College, Tharparkar, Mitthi



	<b>Participants</b>	<b>Designation</b>	<b>Department</b>	<b>College/ Institute</b>
16.	Sarfraz Peter	Lecturer	English	Mehran University Higher Secondary Public School, Jamshoro
17.	SanwalThebo	Lecturer	Commerce	Government Boys Degree College Qasimabad, Hyderabad
18.	NailaKhowja	Lecturer	English	Government Girls Degree College, Latifabad Unit8
19.	Rajesh Kumar	Lecturer	English	Govt. Degree College, Ghotki
20.	Syed Mehtab Shah Sherazi	Subject Specialist	Mathematics	Government Boys Public School, Aqsa Bawani Chali, Site Town Karachi
21.	Shama Khan	Subject Specialist	English	Government Girls Secondary School NO#1, Landhi 51/2
22.	Nasreen Khusro	Lecturer	Political Science	SMBB, Government Girls College, Azam Basti, Karachi
23.	Alia Erum	Lecturer	Statistics	SMBB, Government Girls College, Azam Basti, Karachi
24.	Islam Shah	Assistant Professor	Social Sciences	Government Boys Degree Science & Commerce College, Lyari, Karachi
25.	Bheem Raj	Lecturer	Economics	SM Government Arts & Commerce, No.1 Karachi

	<b>Participants</b>	<b>Designation</b>	<b>Department</b>	<b>College/ Institute</b>
26.	Bhisham Kumar	Lecturer	Pakistan Studies	SM Government Arts & Commerce, No.1 Karachi
27.	Dr. Sakina Samoo	Director Associate Professor	Social Sciences	Office of the Director College Education, Karachi
28.	Erum Majeed	Assistant Professor	Pak Studies	SMB Fatima Jinnah Government Girls College, Garden, Karachi
29.	Zuhaib u-din Memon	Librarian	Education	Government National College, No.1, Karachi
30.	Syed Zohaib Hussain Shah	Lecturer	Political Science	Government National College, No.1, Karachi
31.	Irshad Ali	Assistant Professor	General History	Government Boys College, 11-A, Baldia Town, Karachi
32.	Ahmed Soomro	Lecturer	Sindhi	SM Government Arts & Commerce, No.1 Karachi
33.	Gopal Chand	Assistant Professor	English	Government College of Commerce &Economics, No.2, Karachi
34.	Nimatullah	Assistant Professor	English	Government College of Commerce &Economics, No.2, Karachi
35.	Almas Izhar Fatmi	Lecturer	Commerce	HRH, Agha Khan GGDC, PIB Colony, Karachi

	<b>Participants</b>	<b>Designation</b>	<b>Department</b>	<b>College/ Institute</b>
36.	Misbah Rehman	Lecturer	Home Economics	GGC for Women, Shahra-e-liaqat
37.	Bena Nisar	Lecturer	Urdu	Government Girls College for Women, Shahrae-liaqat
38.	Shahnaz Kausar	Assistant Professor	International Relations	BAMM Pechs College for Women, Karachi
39.	Zobia Israr	Lecturer	Economics	BAMM PECHSCollege for Women Karachi
40.	Nazish Khan	Lecturer	Social Sciences	HRH, Agha Khan Government Girls Degree College, PIB Colony, Karachi
41.	Shabana Khokar	Assistant Professor	Social Sciences	Government Girls Degree College, Latifabad
42.	Bushra Zafar	Lecturer	Social Sciences	SMBB, Government Girls College, Azam Basti, Karachi
43.	Fareeda Muhammad Yousaf	Lecturer	Social Sciences	Shagufta Govt Boys Secondary School, Karachi
44.	Kirshan Gopal Chand	Assistant Professor	English	Govt College of Commerce and Economics no2, Karachi
45.	Shahnaz Bano	Lecturer	Social Sciences	GBPS, Aqsa BawaniChali Site Town, Karachi

## Annex-2: Media Coverage

Dawn

### 'Without social cohesion, there will be conflict'

By Shazia Hasan

KARACHI: On the final day of the seminar titled 'Social harmony, tolerance and education' organised by the Pak Institute for Peace Studies (PIPS) at a local hotel on Friday, Amir Raza, director of PIPS, examined in depth the need for harmony within a society.

The interactive session saw him ask the participants of the seminar several questions such as their choice of reading material, why they thought social harmony was important, and what in their opinion was holding Pakistanis back from realising their dreams.

There were a variety of answers to the queries, which helped move the discussion forward. Things such as teachers imposing their own mindset on students, and one's own views being hijacked by the media, were some of the things on the minds of the participants.

Meanwhile, on the topic of what was holding Pakistanis back from getting to a point of distance

tion, Mr Raza spoke about the many indices used by economists to assess a country. "Your country is known better through these indices. Even China looks at these assessments to decide what kind of relationship they should keep with you and how you would benefit from their idea of work," he said.

"So, what are these indicators? They are the structures of your formal and informal economy, your relations with your neighbouring countries. But above all it is your social cohesion. It is linked to your economy. If there is no social cohesion, it means that there will be conflict. Investors from any country will not come where there is a problem of social cohesion," the scholar pointed out.

"Our attitudes matter in things such as social cohesion. Do you accept your destiny or would you like to improve your social contacts? Our heritage here is forming negative views," said Mr Raza.

"And then non-state elements exploit your attitudes to make you look bad

of course. Therefore, your attitudes are social indicators. For example, if you look at tourism in Pakistan, how many Pakistanis tourists do you see travelling abroad? And how many foreign tourists do you see coming here? That's another social indicator for you," he pointed out.

The participants were encouraged to brainstorm about the other attitudes or things that may be holding the country back. Things such as insecurity, lack of confidence, fear of competition, fear of failing, being defensive, feelings of inferiority, becoming isolated, etc, came up.

It was explained then that one is being fearful of things about which one doesn't know much about, of things one has little information about. "There is a verse 'so, we don't know' which some people hide behind when they feel challenged. It is like a reaction formation which can send you further into more ignorance," he said.

"On the other hand," he said, "people should know the 'art of now' to stay calm and in the present. The



A PARTICIPANT asks a question during the interactive session. —White Star

memory of this art is balancing oneself between one's past and future to reach the realisation that one's pre-

sent is within one's control. Why do we want instant solutions? There is no need to rush for solutions. It can

give you hurry sickness. There is a process to reaching somewhere, just like you can't think of a solution

to anything in your instantly because it requires a thought process," he concluded.

The News

## Experts discuss connection between state, society and religion

### Religion cannot be expelled from our society, says Council of Islamic Ideology chairman

By our correspondent

The basis responsibility of a state is the protection of basic human rights of its citizens. If a culture of inquiry is promoted in society, it will iron out social differences in the long run.

These views were expressed in a two-day dialogue, titled 'Social Harmony, Tolerance and Education', organised by the Pak Institute for Peace Studies (PIPS), a think tank. The event was attended by college teachers from Sindh and Quetta.

Speaking at the dialogue, columnist Khurshheed Nadeem lamented that people did not have the required awareness of their rights and responsibilities, which was a must to maintain and improve any constitutional democracy.

Nadeem criticised how reli-

gion was used by the state in the past. "The only responsibility of a state is to protect basic human rights under a social contract," he said, adding that our social behaviours developed under a certain narrative of the state.

The columnist called for educational and religious institutions to shape behaviours through a culture of dialogue and interaction instead of employing a top-down approach.

Chairman of the Council of Islamic Ideology (CII) Qibla Ayaz said that every state in the world played some role in shaping social behaviours of its people. Societies adopt things which attract them, he added.

Ayaz maintained that it was important to consider social behaviour from perspectives of norms, values, and interactions among individuals. He opined

“The only responsibility of a state is to protect basic human rights under a social contract

— Khurshheed Nadeem  
Columnist

that religious institutions played an influential role in generating ideas for society as they carried

archetypes and affect people's thoughts deeply.

"Religion can't be expelled from our society like West as we have our own societal values," he said. "Religions have played a role in conflicts and we all know that. But religions have also contributed significantly to humanisation and ecologically responsible societies," he added. Ayaz, however, agreed that states should not involve in shaping social behaviours of their citizens.

Former CII chairman Khalid Masud asserted that education and knowledge shaped societal behaviors. According to him, if some elements wanted to change social values, they needed to develop social institutions. "In some countries, religious systems are more powerful than their political landscape," he said.

Balochistan Express, Quetta

## Educational institutes should nurture dialogue to promote social cohesion

By Zafar Ahmed Khan

KARACHI: The People here use religion to justify intolerance and extremism but Islam appreciates diversity, such dialogues can easily be promoted through educational institutes, by channeling diversity of thoughts in the positive direction.

These thoughts came in a two-day dialogue with college teachers, on "Role of Teachers in Social Harmony", organized by Pak Institute for Peace Studies (PIPS), an Islamabad-based think tank. Around 40 teachers from Sindh and Balochistan, with sessions led by leading scholars, educationists, and opinion makers.

Former chairperson of the Council of Islamic Ideology (CII) Khalid Masud said we are living in a world where we are in frequent interaction with diversity. This diversity should be respected and

promoted. Unfortunately, he said, diversity is rather subdued in the name of uniformity, which inevitably results in extremism.

The tide of intolerance can be reversed if we listened to each other, which can be made possible by promoting culture of dialogue among different segments of society. Teachers can significantly help create such culture.

This, academic A.H. Nayyar said, can be promoted by supporting critical thinking and reasoning. Instead of discouraging, argumentative thinking in children, it should be encouraged, he said. He raised alarms over the hundreds of thousands of children who are not enrolled at all. Social cleavages persist, it was hinted.

Meanwhile, Romana Hasan, director, Peace and Education Foundation Islamabad, said one of the divides in the country is of

religious majority and minority. Today, the term "minority" evokes inferior status. Minority can in no way think of competing with the majority. She called for upholding rights of all, irrespective of their backgrounds, as also mandated in the Constitution.

A senior Journalist Wusatullah Khan lamented we deliberately create divides, even in educational systems. These should be overcome.

Scholar and activist Dr Khalida Ghous said that when one spoke of social harmony it did not mean that everything was fine because the conflicts will always be there. "There is no ideal society but you can still have harmony if you have empathy. You also need to give and take somewhere and try and understand why anyone is different," she said.

"When you agree to disagree, it will open up for

you a space in which you can create thoughts and ideas for society needs to throw up new ideas."

PIPS Director Muhammad Amir Rana encouraged that more and more questions should be asked. "A question", he said, "should not be tied to any agenda, but should have the purpose of addressing curiosity." Teachers agreed that the tradition of questioning can enable them to conduct proper research and generate knowledge.

Khurshid Nadeem, renowned TV anchor and columnist, said the debate on relation between state and religion continues. It is for the state, but society, to shape people's opinions and attitudes.

State can merely act as facilitator, providing enabling environment in universities and colleges to promote culture of dialogue and inquiry.

Dawn

## 'Extremist thoughts and negativity isolate you'

Promotion of tolerance, social harmony through education stressed

By Shazia Hasan

KARACHI: "People here use religion to justify intolerance and extremism but Islam appreciates diversity," said former chairman of the Council of Islamic Ideology Dr Khalid Masud on the opening day of a two-day seminar on "Social harmony, tolerance and education" organised by the Pak Institute for Peace Studies (PIPS) at a hotel here on Thursday.

"Extremist thoughts and negativity isolate you. You become exclusive, not inclusive. And then when you are alone you only have extremist thoughts to keep you company," he said.

Adding to that, journalist and broadcaster Wusatullah Khan said that while growing up he would hear that such and such person was Siraiki, or he was Punjabi or Urdu-speaking with

a bit of negative information to add about his or her way of living or their past which would make one look down on them. "Then one day I heard a very different name in school, Kanhaiya Lal. I was told that he was Hindu, while also being informed about the Hindu-Muslim animosity which led to the partition of India in 1947," he said.

"That was when we started holding poor little Kanhaiya Lal responsible for all the pain and heartache caused to Muslims by Hindus in the past and shunned him from coming near us. But still, I noticed that he didn't fit the description of Hindu given to us such as their wearing a dhoti or sporting a broad head shaved," said Mr Khan.

"A child is born with an open mind. But as he grows he hears things and beliefs which turn him into a prototype of his elders. Now my 10-year-old son tells me about another Hindu boy in his school whom no one speaks to and immediately I am taken back to my childhood and reminded of poor Kanhaiya Lal. I know better. I told my son to make friends with the boy in his school but he said me that he was

afraid of being isolated too by his friends if he did that. I assured him that it would not be like that and maybe after he befriended the boy, the friends too would make friends with him, which is exactly what happened," he said.

"I also think about all the people in our country, in our assemblies and in other important positions who must also have got a similar upbringing with all kinds of biases handed down to them. It is the reason behind their intolerance of different races and always seeing them in the wrong light," he said. "But there is a way out. Just change your peculiar way of seeing things."

Rumana Reheer, director of Peace and Education Foundation, Islamabad, also said that there were words and labels such as 'non-Muslims', 'minority', etc., used to make people feel inferior and have to defend our discrimination such as clauses in our Constitution, which prevent a non-Muslim from occupying the highest office in Pakistan.

Columnist Khurshid Nadeem added that one should learn to appreci-

ate all colours of the spectrum. "The universe is made of so many colours and not noticing their beauty makes us colour blind," he said.

Scholar and activist Dr Khalida Ghous said that when one spoke of social harmony it did not mean that everything was fine because the conflicts will always be there. "There is no ideal society but you can still have harmony if you have empathy. You also need to give and take somewhere and try and understand why anyone is different," she said.

"When you agree to disagree, it will open up for you a space in which you can create thoughts and ideas for society needs to throw up new ideas."

Earlier, speaking on the subject of critical thinking and education, physicist and nuclear activist Dr A.H. Nayyar said that logic and reasoning should be an important part of people's lives. "But," he said, "there is no training for critical thinking here, which is our loss as our youth now don't have the ability to tell the difference between right and wrong. It creates gaps."

Dr Nayyar said that when people did not know how to use their heads and



Daily Times

**'Academic institutions should promote culture of asking questions'**

Staff Report

**S**PEAKERS at a two-day conference on Monday underscored that academic institutions should promote the culture of asking questions so as to generate ideas and said that a problem of education system is its less focus on raising critical inquiry and causing incorrect perceptions and narratives.

The Pakistan Institute of Peace Studies, an Islamabad-based security think-tank, organized the conference on 'Social Harmony, Tolerance and Education' at a hotel. A number of teachers from various universities and colleges, lawyers and social activists attended the sessions.

Dr Khalid Masud, former chairman Islamic Ideology Council, started the conference by discussing 'What Extremism Is?' He said that for the past 70 years, the country had been avoiding the problem of extremism rather addressing it and because of which the Muslims were being considered as symbols of extremism.

"Right after the Independence, we were stuck into provincial, linguistic problems, East and West Pakistan and couldn't focus on nationalism. Our problem is that the history of nationalism has remained unfocused," he said. He also said that an interpretation of Islam was also among the factors that hindered the progress.

PIPS Director Muhammad Amir Rana moderated the session 'Education Policy and Role of Teachers'. Dr Huma Baqai, an academic at the Institute of Business Administration, Karachi,

said that secularism meant religious harmony and many in the society were defining it incorrectly. She said that the other thinking itself embodied a posture of intolerance towards marginalized and vulnerable groups.

"We are intolerant, weak and disabled," she said. "Lack of tolerance is based on incorrect perceptions and narratives."

She said that 22 years of education disaster in the country is unbearable. "Education has become a privilege that only elite can have. International researches show that absorption capacity is 70 per cent greater if education is in the national language. A language is a tool of nation-building."

Dr Syed Jaffer Ahmad, former director of Pakistan Studies Center at the University of Karachi, said that a lack of social cohesion in Pakistan's civil-military bureaucracy was actually playing the cards. "They have been using coercive measures, often ideology, to control people."

He said that in the name of religion, the country has produced Jihadist generations. "These Jihadis are not even in control of who made them and as result sectarianism has been institutionalized. Three elements impact on social cohesion: Self-praise, self-righteousness, and lack of unity," he said.

In the session 'problems of minorities in Pakistan and dialogue on interfaith harmony', Romana Bashir, Executive Director of the Peace and Development Foundation Rawalpindi, talked about the problems religious minorities face in Pakistan. She enlisted such problems as pertaining to freely professing their faith; fairly participating in political activities; gaining equal economic opportunities; and dealing with curriculum and pedagogy in educational institutions.

"It is very distressing that all lower grade jobs like cleaning choked gutters, sweeping, toilets cleaning and such other jobs are associated with minorities in Pakistan," she said. The construction of Churches, temples, and Gurdwaras is not freedom of religion unless minorities feel safe, being treated equally, and having the same respect, she emphasized.

Prominent religious scholar Syed Ahmed Binori said that all human were from the same race regardless of their beliefs. "There were no differences between prophets despite whatever they preached. They all had the same qualities and deserve respect equal," he said. "Every religion in its nature promotes peace and reveals the truth. Thus people have a right to follow what they deem fit."

In the session titled 'Making of Public Opinion and Research Culture', senior analyst Khushood Ahmed Nadeem, veteran journalists Waseemullah Khan and Shehzada Zulfiqar were key speakers.

Nadeem talked about the inter-relation between state and society in creating or denying social harmony in the country. Journalists Khan and Zulfiqar opined that religious scholars, teachers, lawyers, lawmakers and experts from all walks of life are taking part in making public opinion. But, journalists have no responsibility to resolve the matters apart from reporting.

The News

**'Teachers should promote culture of dialogue to foster social harmony'**

Our correspondent  
Islamabad

Teachers can help foster social harmony in the country by promoting a culture of dialogue, entailing two-way interactions aimed at learning from each other. Starting off, teachers should equip themselves with the dialogue-enhancing skills and knowledge, before they pass on to others.

These thoughts came in a two-day dialogue with college teachers, on 'Role of Teachers in Social Harmony', organized by Pak Institute for Peace Studies (PIPS), an Islamabad-based think tank. Around 40 teachers from different parts of northern Punjab attended the dialogue, with sessions led by leading scholars, educationists, and opinion makers.

Former Chairman, Council of Islamic Ideology Dr. Khalid Masud wondered why despite many attempts to bring positive behavioural changes, much is yet to be achieved. This, he attributed, to a binary thinking pattern that sees the world in black and white. "It is fed from exaggerated, extreme, and out-of-context interpretation of religious texts. As a result, when it comes to curbing extremism, there is often a mismatch between words and feelings."

The speakers believed that a culture of dialogue is needed for understanding of issues, no matter how contested. Dialogues are two-way interactions. They are much better in learning from each other than the prevailing monologues, where the intent is to win over the rival. Teachers can help overcome this for against style of speaking, by learning relevant skills and knowledge that enhance multiplicity of worldviews, and imparting them afterwards. In the long run, dialogues sow seeds of social harmony to benefit of all citizens, in particular the vulnerable segments such as religious minorities.

A range of problems are faced by non-Muslims, some of them having structural roots and others, emanating from society, noted Executive Director of Centre for Social Justice Peter Jacob. A great difficulty in even talking about the plight of minorities is that the majority itself suffers from minority complex, due to which they get defensive when such issues are brought to light.

Meanwhile, some teachers said their inability to talk about peace, social harmony or other messages, is largely because of the incentives embedded in education structure. It is true that many teachers do not intentionally focus on talking about social messages, they said, but it is in part because they are expected to finish the curriculum within the stipulated time; students are asked questions from the curriculum, after all; similarly, while parents do not impart civic sense among teachers, they expect their children to get good grades.

Khushood Nadeem, a renowned columnist, stressed that a fundamental problem of ours is whether to have a nation state or a religious state. "It is our response to this question that our bilateral relations especially conflicts and even our internal relations are shaped."

Sharing history of Pakistan, he said, the state largely relayed religious ideals to justify its goals. Thus today, he said, the fundamental clash is between the narrative built on transnational ideals and the realities of nation-state confined within boundaries. It was precisely to bridge this divide that the Paigham-e-Pakistan document was drafted, a government-endorsed public document that counter extremism, using the narrative of religion. He called for training teachers on this document.

Columnist Harris Khalique informed that media in Pakistan is diverse, with a single event being angled differently, depending on language, platform, region, among others. "The written word, in the form of columns and features, is often cautious, and resultantly, produce less substance that can incite hatred."

Ammar Nasir, religious scholar, said not only common people but teachers quote popular opinion-making platforms. It should be other way around: teachers should be knowledge producer.

Educationist A. H. Nayyar commended teachers for critically looking at one's society, but added that one of the ways to raise our awareness is to learn about the evolution of other societies, in different ages and places.

Dr. Baghih Naemi, religious scholar, said the statement that "teachers can serve as role models for students" can only come to fruition if teachers consciously strive to be so.

Earlier, PIPS director Muhammad Amir Rana instead of putting everything at the door of the government, teachers can bring about great difference.

## Jahan-e-Pakistan, Lahore



## Roznama 92



## Nai-Bat, Karachi



## Roznama 92



## Nawa-i-Waqt



مذہبی ہم آہنگی اور رواداری تعلیم کے بغیر ممکن نہیں، ڈاکٹر خالد مسعود

کی کمی معاشرے میں ہے۔ پاکستان کی تعلیم کے شعبے میں اسلام آباد کے ڈاکٹر خالد مسعود نے ایک سیمینار میں کہا کہ مذہبی ہم آہنگی اور رواداری تعلیم کے بغیر ممکن نہیں۔ انہوں نے کہا کہ تعلیم کے ذریعے ہی ہم اپنے معاشرے کو یکساں بنا سکتے ہیں۔ انہوں نے کہا کہ تعلیم کے ذریعے ہی ہم اپنے معاشرے کو یکساں بنا سکتے ہیں۔ انہوں نے کہا کہ تعلیم کے ذریعے ہی ہم اپنے معاشرے کو یکساں بنا سکتے ہیں۔

## The Nation

### Call to promote culture of dialogue, interaction

OUR STAFF REPORTER  
KARACHI

The responsibility of a state is predominantly to protect basic human rights of its citizens. Such a responsibility can only be internalised by the citizens too, if a culture of inquiry is promoted. This will also iron out social differences in the long run.

These views were expressed in a two-day dialogue on "Social Harmony, Tolerance and Education", organised by the Pak Institute of Peace Studies (PIPS), a national think tank, with college teachers from Sindh and Quetta. Columnist Khurshid Nadeem lamented that our society has not witnessed the level of understanding and acceptance of the rights and responsibilities among the totality of its citizens that are required for the maintenance and improvement of any constitutional democracy. Even now, he said, "there are dramatic demands for freedom of social integration on the part of people."

Much of this, he said, had to do with how religion was used by the state. "The only responsibility of a state is to protect basic human rights under a social contract", he said. Our social behaviors developed under certain narrative of the state are not real, he said, adding that instead of opting for a top-down approach, existing educational and religious institutions should shape behaviours through a culture of dialogue and interaction.

Chairman of the Council of Islamic Ideology Qibla Ayaz said that each state in the world play some role in shaping social behaviours. But societies opt to those things they attract. "Since the rise of modern humanism, our society has reached beyond the empirical limits of observations. Thus it is important to consider and measure out social behavior from the perspective of norms, values and interactions among individuals." He opined that religious institutions have influential role in making ideas of society because they carry the archetypes and affect people's thoughts deeply.

He added that "religion can't be expelled from our society the way like west as we have our own societal values. Religions have played a role in conflicts and we all know about that. But religions have also contributed significantly to humanization and ecologically responsible societies. However as far the states concerns, they should not be involved in shaping social behaviors."

Former chairman of the CII Khalid Masud asserted that education tells the ways on how to get knowledge and these ways shape societal behaviors. Thus, if someone wanted to change a social value then they have to develop social institutions, he added. "In some countries religious systems are more powerful from their political landscape. The dynamic restructuring of the network are main drivers of the transition in behavior which generating mechanism for co-evolution of individual behavior and social structure."



## Jinnah, Lahore



## Dawn

### Teachers can promote culture of dialogue

By Our Staff Reporter

ISLAMABAD: Teachers can help foster social harmony in the country by promoting a culture of dialogue, entailing two-way interactions aimed at learning from each other.

Starting off, teachers should equip themselves with the dialogue-enhancing skills and knowledge, before they pass on to others.

These thoughts came in a two-day dialogue with college teachers, on 'Role of Teachers in Social Harmony', organised by Pak Institute for Peace Studies (PIPS), an Islamabad-based think-tank.

Around 40 teachers from different parts of northern Punjab attended the dialogue, which was attended by leading scholars, educationists, and opinion makers, says a press release issued here on Tuesday.

Educationist A.H. Nayyar commended teachers for critically looking at one's society, but added that one of the ways to raise awareness was to learn about the evolutions of other societies, in different ages and places. Dr Raghib Naeemi, religious scholar, said the statement that "teacher can serve as role model for students" can only come to fruition if he consciously strive for it.

Counsellor Khurshed Nadeem said a fundamental problem is whether to have a nation state or a religious state.

Journalist and poet Harris Khalique said that media in Pakistan was diverse, with a single event being angled differently, depending on language, platform, region, among others.

Columns and features are often cautious, and resultantly produce less substance that can incite hatred, he said.

Speaking on the occasion, Dr. Khalid Masud, former chairman, Council of Islamic Ideology, wondered why despite many attempts to bring positive behavioural changes, much is yet to be achieved. This, he attributed, to a binary thinking pattern that sees the world in black and white. When it comes to curbing extremism, there is often a mismatch between words and feelings.

Religious scholar Ammar Nasir also spoke on the occasion.

## The News

### Teachers' role critical in overcoming social divides

Our correspondent  
Islamabad

Teachers can play a vital role in overcoming today's social divides as they have the ability to produce original scholarship, disseminate new ideas, equip students with tips on how to search for facts, and create dialogue-enabling platforms – key ingredients for producing a mutually-acceptable society.

Thoughts to this effect were heard during a two-day dialogue with college teachers on 'Role of teachers in social harmony.' Organised by the Pakistan Institute for Peace Studies (PIPS), an Islamabad-based think tank, the seminar was attended by around 40 teachers from different parts of Azad Jammu and Kashmir, Gilgit-Baltistan, and Islamabad, with sessions led by leading scholars, educationists, and opinion makers.

"Teachers can help unpack the causes of intolerance in Pakistan," said Dr. Khalid Masud, former chairman of the Council of Islamic Ideology (CII). Whenever we talk about terrorism, he said, we often start with the September 11 attack, even using clichés like 'since 9/11.' This is the reference point of the West, but it has been uncritically borrowed in Pakistan. On the other hand, in Pakistan, it was sectarianism in 1980s to extremism today.

A proper diagnosis will lead to proper solution, the speakers said. One of the ways to go about is to accept differences as elements of diversity, rather than letting them making way to discrimination and divisions. Differences, columnist Khurshed Nadeem said, are natural, adding that learning to live with those differences is decisive.

Sharing her experiences of leading fact-finding missions on faith-based issues, peace build-

ing activist Romana Beshi, said her 20 years of work has taught her that no matter how polarized the environment, dialogue between communities can bring them closer. Teachers shared their own limitation when it comes to relaying messages of peace and harmony.

While teachers of social sciences are expected to encourage introspection or questioning, one teacher said, that of natural sciences have to rely on hard facts to be quoted fluently. When it comes to parents, they prefer their students rely on science so that their sons and daughters can become engineers and doctors. In such a social context, teachers think they need to complete the curriculum.

Still, amid these constraints, teachers can make significant difference too. Dr. Raghib Naeemi, religious scholar, said that given that students take the words of teachers with seriousness, they should ensure the information they are sharing is true. More so, they should impart students with skills on how to search for facts in the first place. This is the basic re-searching point, but this is directly required for today's students, who rely on social media, where a lot of fake media circulates. Educationist A. H. Nayyar said that the prevailing discourse in Pakistan is increasingly becoming toxic, which, if unchecked, can be further inimical to society. Teachers can help reverse this tide. Religious scholar Ammar Khan Nasir also spoke on the occasion.

PIPS director Muhammad Amir Rana called for introspection. "Our biases often hamper us from achieving the lofty ideals we have in mind," he hinted and suggested the need to assess our own perceptions about different ethnic or religious groups.

## Daily Jang



## *Image Gallery*

**First teachers' dialogue, held on October 29-30, 2018  
(Central and North Punjab colleges group)**



*Academic and Intellectual Dialogue on Social Harmony, Tolerance and Education*





**Second teachers' dialogue, held on November 5-6, 2018  
(Islamabad, GB, and AJK colleges group)**





***Third teachers' dialogue, held on November 28-29, 2018  
(Khyber Pakhtunkhwa (KP) erstwhile FATA colleges group)***





*Academic and Intellectual Dialogue on Social Harmony, Tolerance and Education*





***Fourth teachers' dialogue, held on December 24-25, 2018  
(Sindh and Balochistan colleges group)***



*Academic and Intellectual Dialogue on Social Harmony, Tolerance and Education*



***Fifth teachers' dialogue, held on January 14-15, 2019  
(Central and South Punjab colleges group)***





*Academic and Intellectual Dialogue on Social Harmony, Tolerance and Education*



***Sixth teachers' dialogue, held on January 17-18, 2019 (Sindh and Balochistan colleges group)***



*Academic and Intellectual Dialogue on Social Harmony, Tolerance and Education*

