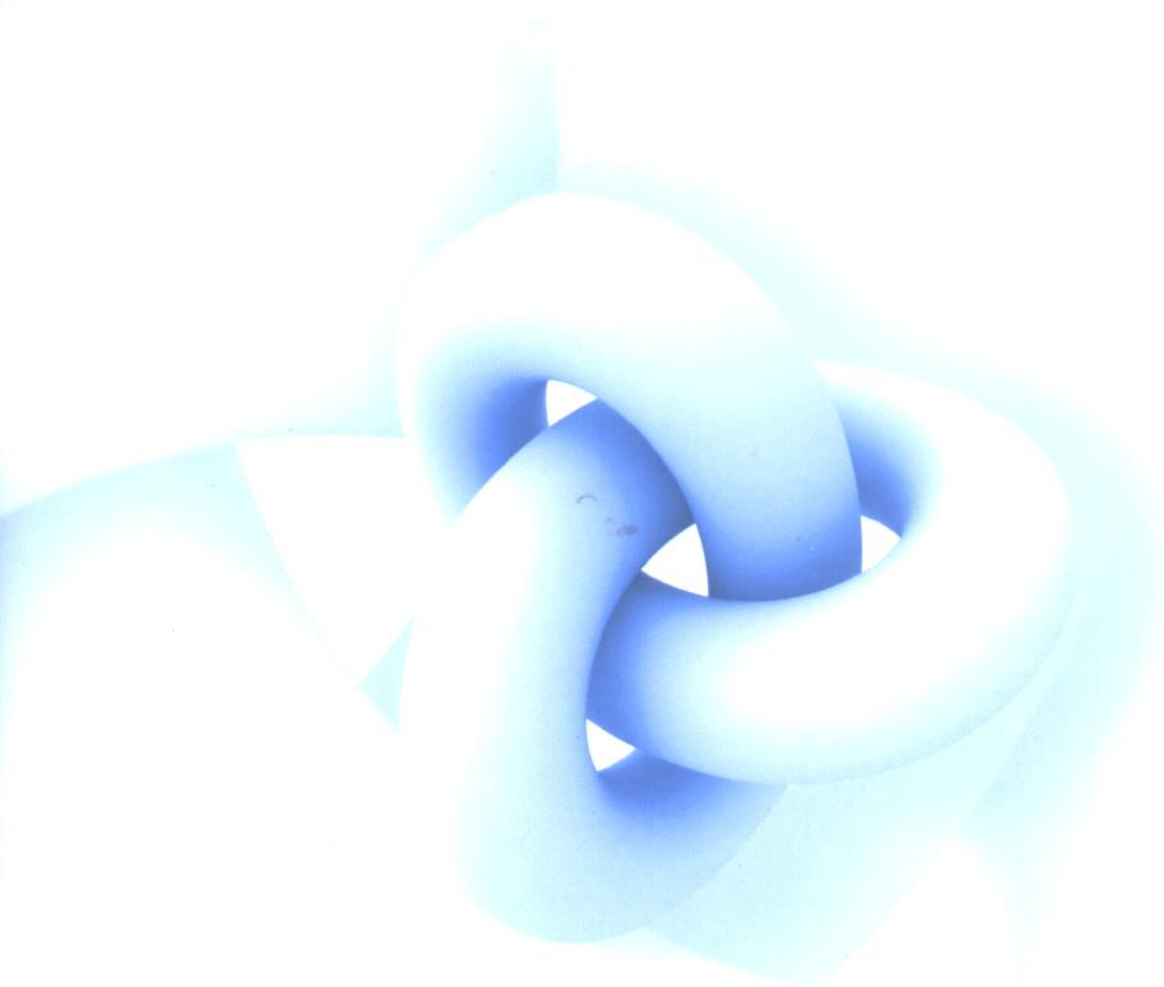


Enhancing religious understanding and promoting tolerance in education

A survey based study



Human Rights Commission of Pakistan

Enhancing religious understanding and promoting tolerance in education

A survey based study conducted by
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Executive Summary

This study explores potential inducements to religious intolerance in Pakistan's public schools. It focuses exclusively on extra-curricular activities, the school's physical and social environment, and on the attitudes of parents, teachers, students, and community members regarding religious tolerance and the role played by schools in this respect.

This study is based on a survey of 80 public schools across the country, covering the four provinces. Schools were selected in a manner so as to include rural and urban areas, boys and girls schools, and primary, middle and secondary level schools in the study. Nearly 2500 respondents were interviewed in the course of this study, including teachers, students, parents and community members.

The study was designed so as to elicit information on four major themes which serve as indicators of the promotion of religious tolerance:

- 1) The content of displayed items (posters, charts, slogans on walls, etc) in the school's physical environment, and the nature of reading material available to students in school libraries;
- 2) The nature and contents of extra-curricular activities in schools;
- 3) Treatment of students belonging to religious minority groups;
- 4) Attitudes and perceptions of community members about religious tolerance and the role of the school.

In contrast with the character of official textbooks and the present curricula, the findings of this study show that Pakistan's public schools are not in general promoting religious intolerance. The materials displayed on the school premises as well as the extra-curricular activities held in schools are centered mostly on nationalist and religious themes. Where religious material is displayed, it generally invokes religious teachings to promote moral and social values, good individual behaviour, and the importance of education, rather than highlighting religious differences. Very few displays extolled religious militancy or glorified jihad. Moreover, the study found that displays in public schools are generally fewer in number than one would expect.

Likewise, the schools' extracurricular activities such as annual functions, debates, literary competitions, dramas, plays, etc. are also centered on nationalistic and religious themes,. They do not in general induce religious intolerance. Students also reported that themes like India-Pakistan relations, Jihad, and the Kashmir dispute were rarely a topic of discussion in their activities. Hence it appears that extra-curricular activities were not generally being used to promote religious intolerance.

The survey also found that nearly half of the public schools in Pakistan do not have libraries. Where they exist, the libraries are not adequately used by students. In schools with libraries, the books are largely received in donation, and hence the school teachers and administration have little control over the choice of books with which the library

is stocked. Most of the books are about Islam and Pakistani history and contain more overt religious overtones than do the display items.

Moreover, it appears that the displayed materials, library books and other resources available to the school administration are either supplied by the government or donated by others in the society. This implies that the government can play a significant role in promoting religious tolerance amongst students by paying attention to the materials it provides to schools.

Students did not, in general, complain of teachers preaching intolerance or extremism in class. Similarly, parents and community members did not feel that school activities were promoting extremism, intolerance or discrimination. Those parents and community members who participate in extracurricular activities at schools like debates, literary competitions, social and cultural events also agreed that the activities mainly focus on nationalist rather than religious themes.

While public schools may not be generally inducing intolerance, they are also not fostering understanding or tolerance towards other religious groups. Neither the displayed material nor the extracurricular activities contained items in significant numbers that could enhance an understanding of other faiths. A large majority of the respondents parents, teachers and community members more so than students - exhibited the attitudes which are typical of a majoritarian society, i.e. they generally treated the theme of religious in/tolerance as a non-issue and claimed that the students belonging to religious minority communities did not face any discrimination in school. Most respondents did agree in principle that religious tolerance is a positive value and teachers claimed that the activities organized in school do promote religious tolerance, though there is little evidence to this effect in practice.

Based on these findings, the study suggests that there is significant room for the government to promote religious harmony and tolerance in public schools through extra-curricular means. The government is encouraged to develop and supply display material that may foster positive attitudes towards other religious groups. Similarly there is room for the government to encourage extracurricular activities that may also do the same.

The government is also due to bring out new textbooks according to the new curricula in 2010. The new textbooks can be a significant tool for promoting religious tolerance amongst students.

The civil society is also urged to aid the government in this effort by playing an active role in the school's activities and encouraging schools to hold more frequent activities on themes which would promote religious tolerance.

1. INTRODUCTION

Among the influences that shape human attitudes, both individual and collective, school education perhaps has the most profound impact. It formulates mindsets and life-long behaviour through interaction of the pupil with the school, teachers, friends, books, and through curricular and extracurricular activities. Teachers and textbooks make a particularly deep impression on children's minds; a suitably articulated statement is likely to stay with them for the rest of their lives. What a child learns from textbooks and class-teachers creates a subconscious layer that provides a basis for rationalization of choices of action and thought in their future lives. In no less a measure, the school's extracurricular activities engender positive as well as negative concepts in young impressionable minds.

According to government statistics, there are nearly 200,000 schools in the country, out of which 145,000 are in the public sector. Public schools range from single-teacher, single-room schools to well-furnished and well looked after model and comprehensive schools. Of the 33 million school-going children, nearly two-thirds are enrolled in public schools. Thus, a vast majority of children are affected positively or negatively by the policies adopted by the state in public schools. It is clear that public schools have a defining role in shaping the future of this society. The impression they create in the young minds about their own selves, the society, belief systems, social attitudes, and human relations, etc, would in the long term determine the future collective behaviour.

An earlier study "The Subtle Subversion: The State of Curricula and Textbooks in Pakistan" (TSS) published by the Sustainable Development Policy Institute (SDPI) in 2003, showed that curriculum and textbooks were being used to distort perceptions about national identity, and create a negative mindset about people of other faiths. Among other things, the report found that school textbooks were insensitive to the religious diversity of the nation. They were heavily loaded with religious contents of one religion - Islam - thereby violating the constitutional protection promised to religious minorities by imposing Islamic learning on children of other faiths. The contents of textbooks were found to be disparaging towards religions other than Islam, hence promoting intolerance for other faiths. Further, textbooks were found to be promoting violence and militancy by eulogizing jihad and shahadat, and glorifying the military. In the name of inculcating nationalism, textbooks were being used to present a distorted history of Pakistan and hide painful national memories.

TSS also showed that the above was not the handiwork of textbook writers. It was specifically asked for in the curriculum guidelines prepared by the Federal Ministry of Education, and if any textbook writer did not comply with any of such elaborate instructions, the book was not approved. In many cases, other qualities of textbooks were out rightly ignored if they failed to include material described above. In short, the inclusion of the above was not by error, but by design.

The report also showed that the National Education Policy 1998-2010, which is still in force, contained such policy guidelines that supported the above ideological indoctrination.

This crude replacement of education with indoctrination was initiated to fulfill the agenda of Islamization, a brainchild of the military dictator General Zia ul Haq. The role of some of the world powers, especially the United States of America and the United Kingdom, cannot go unmentioned in this regard: the encouragement of Islamic

militancy and support for Zia-ul-Haq's crippling dictatorship from these powers played a significant role in making the General's Islamization program successful. Sadly, the succeeding civilian governments also quietly acquiesced to these ideological and societal distortions, in exactly the same manner as they agreed to continue with the policy of using Islamic militancy to further certain foreign policy agendas.

The TSS study generated an intense debate in the country on the negative impact of indoctrination on young people. It was argued that the extremist tendencies seen among the young were a result of such an education, and that if the rise in fundamentalism and militancy were to be checked, the contents of education needed to be reformed. As a result of the ensuing debate, the government changed curricula and the textbooks policy in 2006. The curricula were expunged of indoctrinating contents present in the course materials of various subjects (particularly Urdu, Social Studies, and English), and reformulated with a focus on enhancing the learning abilities of students. The National Textbooks Policy allowed private publishers to publish school textbooks and allowed public schools to choose them if they so desired. The National Textbooks Policy also recommended changes to the National Education Policy, the latter of which was identified also by the TSS as the fountainhead of ideological indoctrination. A new policy framework was prepared in 2006, on the basis of which a new National Education Policy has been drafted. The Policy has been awaiting approval from the government for over two years now. Textbooks based on the new curricula, it is pledged, will be published in 2010. Hence public schools continue to be supplied with textbooks that are based on the old curricula, containing all those deficiencies that were pointed out in TSS. The Policy is being revised by adding a whole chapter on Islamic Education.

However, it is generally suspected that the curricular material may not be the only source of inducements to intolerance in public schools. The school environment, the material displayed on its walls, extracurricular activities like annual and other periodic functions, debates, plays, skits, and different competitions, teachers' exhortations, reading material available in school libraries, etc., all can in principle be a source of negative influences on impressionable young minds. The current study, "enhancing religious understanding and promoting tolerance in public education" was undertaken to look for such sources of negative influences in the public school system, the findings of which are presented in this report.

The purpose of this study, then, is to explore the ideological content that students imbibe from sources such as their school's physical environment, extra-curricular activities, the resources and reading materials made available to them, and through the attitudes of teachers, administrators, community members and students regarding the issue of religious tolerance and respect for other religious communities.

This report consists of three sections. The first section is a brief description of the methodology used to conduct the study and details of the sample chosen for data collection. The second (main) section is a presentation of the findings, highlighting the trends which were observed in these schools regarding the promotion of tolerance/intolerance. The third and last section of this report suggests recommendations

¹ 'Extra-curricular activities' refers to school-sponsored activities available to and promoted amongst students which do not lie within the realm of curricular obligations, and may take place within or outside the school premises.

for the government and the society for steps to enhance inculcation of religious tolerance and understanding in public schools.

2. METHODOLOGY

This study has been conducted by means of a detailed survey which was administered in 80 public schools across the country. The sample was designed so as to make this study as representative as possible and incorporates variables such as province, rural/urban area, gender of school (i.e. boys/girls schools) and school level (primary/middle/secondary level schools). Details about the sample are presented below:

2.1 Selection of Districts

This study attempts to gain insight into the environment of public schools on a national level. Since there are significant social, cultural, and economic differences between provinces (as well as differences in political environment), it was thought necessary to include all four provinces in the study. This would allow us to observe if the situation in the public schools differs between provinces, and if so to what extent.

In each province, two districts were chosen for study. One of these districts was to be the provincial capital (which constitutes our 'urban district' sample), and the other was to be any district (other than the provincial capital) in that province with a large rural population (which comprises our category of 'rural district'). This was done to allow us to observe whether the schools in the urban and rural areas exhibit different trends with regards to the objective of our study. The districts chosen in each province are listed in Table 1:

Province	District	
	Urban	Rural
NWFP	Peshawar	Battagram
Balochistan	Quetta	Sibi
Sindh	Karachi	Tharparker
Punjab	Lahore	Bahawalpur

Table 1: Districts selected in each Province

2.2 Sampling of Schools by Gender

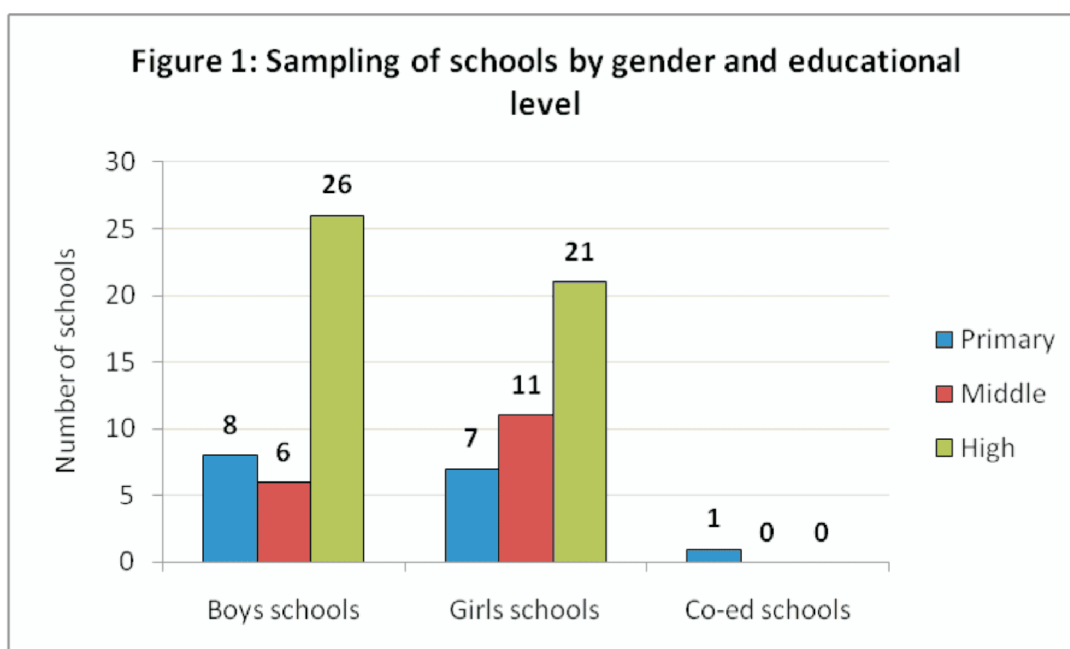
Within each district, 10 schools were chosen for study. Of these the desired ratio of girls' to boys' schools was 50:50, which was largely maintained in most districts. This was done so as to enable us to observe any potential differences in trend exhibited by boys and girls schools. However, in some places the ratio differs slightly due to the number of girls/boys schools in the district itself. (See Table 2)

2.3 Sampling of Schools by Education Level

Schools of all three education levels were included in the overall school sample. However, high schools were given

greater weightage in the sample (47 out of 80 schools were high schools, see Figure 1 below) since this age group, as compared to the primary and middle school age group, was likely to be more self aware and better articulate their opinions about the kinds of activities that take place in their school and the ideological content of those activities. Moreover, all elementary schools contain primary sections and most of the high schools contain both middles and primary sections, increasing thereby the prevalence of middle and primary schools in the survey.

The breakup of the school sample by gender as well as education level is shown in Figure 1:



The breakup of the school sample by district and education level is presented in Table 2:

Level of School	Peshawar	Tharparker	Quetta	Lahore	Bahawalpur	Karachi	Battagram	Sibi	Total
Primary school	2	3	1	1	1	2	4	2	16
Middle/Elementary school	4	1	4	2	2	0	2	2	17
High school	4	6	5	7	7	8	4	6	47
Total	10	10	10	10	10	10	10	10	80

Table 2: School sample by district, gender, and education level

2.4 Sampling of Respondents

Four respondent categories were identified for data collection: students, teachers, parents, and community members. Separate questionnaires were designed for each of these groups, and the questionnaires were

administered to them by SDPI-trained field-researchers. The breakup of the sample of respondents from all schools by district is shown in Table 3:

District	Students		Teacher		Parents		Community member		Total		G.Total
	M	F	M	F	M	F	M	F	M	F	
Peshawar	50	50	25	23	35	16	32	12	142	101	243
Battagram	50	50	22	25	25	25	43	6	140	106	246
Karachi	50	50	35	15	32	18	44	5	161	88	249
Tharparker	60	40	25	25	23	26	40	10	148	101	249
Quetta	50	50	25	25	26	24	34	16	135	115	250
Sibi	50	50	25	25	25	25	50	0	150	100	250
Lahore	40	60	25	25	26	24	31	19	122	128	250
Bahawalpur	60	40	25	25	25	25	43	7	153	97	250
Total	410	390	207	188	217	183	317	75	1151	836	
G. Total	800		395		400		392		1987		1987

Table 3: Respondent sample by respondent category, district, and gender

Students

Questionnaires were administered to 10 students from every school. These students were selected by means of convenience sampling; that is, those students were selected who were present at the school premises at the time and who were willing to participate in the study. As mentioned earlier, most of the students (58.75%) were high school students and the number of boys and girls interviewed was approximately equal.

Teachers

The teachers sample consists (on average) of five teachers from each school (making the total sample size of teachers 400). However, in some schools, particularly at the primary and middle levels in rural districts, the total number of teachers employed at a given school did not exceed two or three. (In these schools, all available/willing teachers were included in the study). The smaller numbers of teachers at the lower levels was compensated for by including a larger number of high school teachers in the sample, so in some instances the sample taken from high schools consisted of more than five teachers per school.

The sampling of teachers was also done largely by convenience sampling; that is, the teachers chosen were those who were present in the school premises at the time and were willing to participate in the study. However, an attempt was made to ensure that the supervisor or chief organizer of extra-curricular activities was included in the teachers' sample taken from every school. Further, it may be assumed that the with the exception of the one co-educational primary school in Battagram and some primary schools in rural districts where teachers are scarce, all other schools have a single-gender teaching staff (i.e. girls schools have female teachers only and boys' schools have male teachers only).

Parents

For every school, five parents were interviewed. These parents were accessed through students who had already

participated in the study and who introduced the researcher to their parents upon the researcher's request. Since more male than female (parents) were willing to speak to the researchers, the gender balance in the parents' sample is slightly tilted towards males (54% of the parents sample is male).

Community Members

The community members selected (again five for each school) were those who had a reputation for being intimately involved with the community and working for its uplift. Hence this sample consists of local activists, social workers, professionals, local government officials, and others who serve as active members within the community and who had been involved specifically with the school and its activities. The respondents in this sample were mostly between 20 and 50 years of age and a large majority (80%) were male. Predictably, the majority of respondents in this category showed high levels of educational attainment: 80% respondents had attained degrees ranging between the matric and masters levels.

2.5 Physical Observation

In addition to the detailed questionnaires administered to these four respondent groups, a section on physical observations of the school premises and its resources was also included in the survey, to be filled out by the researchers themselves. Field researchers were asked to pay particular attention to features such as: (1) displays (posters, mottos, calligraphy, religious verses or quotes, pictures of venerated personalities); (2) libraries and the kinds of books present; and (3) the attitudes of teachers and administration towards the researchers' presence and the topic of study.

3. OBSERVATIONS

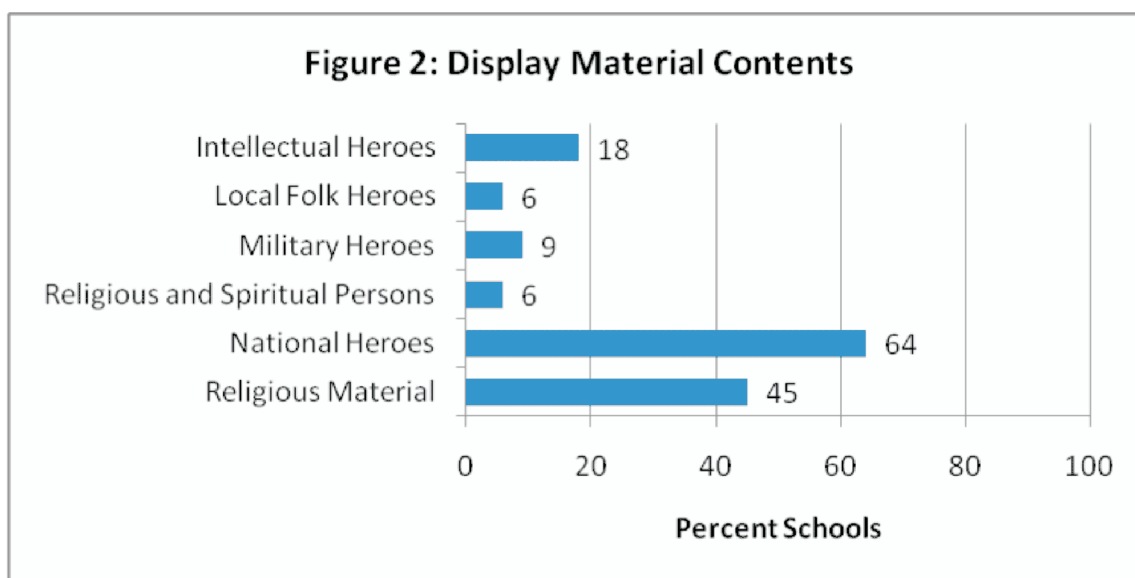
The survey was designed so as to elicit information on four major themes which serve as indicators of religious tolerance:

1. The content of displayed items (posters, charts, slogans on walls, etc) in the school's physical environment, and the nature of reading material available to students in school libraries;
2. The nature and contents of extra-curricular activities in schools;
3. Treatment of students from religious minority groups;
4. Attitudes and perceptions of the community about religious tolerance and the role of school.

It may be added that conducting survey-based research on sensitive issues (such as promotion of religious in/tolerance and treatment of religious minorities) has its limitations. In particular, majoritarianism plays an important role in shaping respondents' perceptions about what constitutes tolerance and intolerance towards religious minorities and gives rise to a tendency for respondents to be dismissive or even dishonest about their true feelings, attitudes, and behaviour towards religious minorities. The survey design has tried, however, to elicit information about the respondents' actual behaviour independently of their opinions regarding religious tolerance, so as to provide a window into the potential contradictions that may exist between the actual and the professed scenario with regards to the promotion of religious in/tolerance and the treatment of religious minorities in public schools. Where opinions are sought, they are cross-checked among different categories of respondents.

3.1 Displayed items

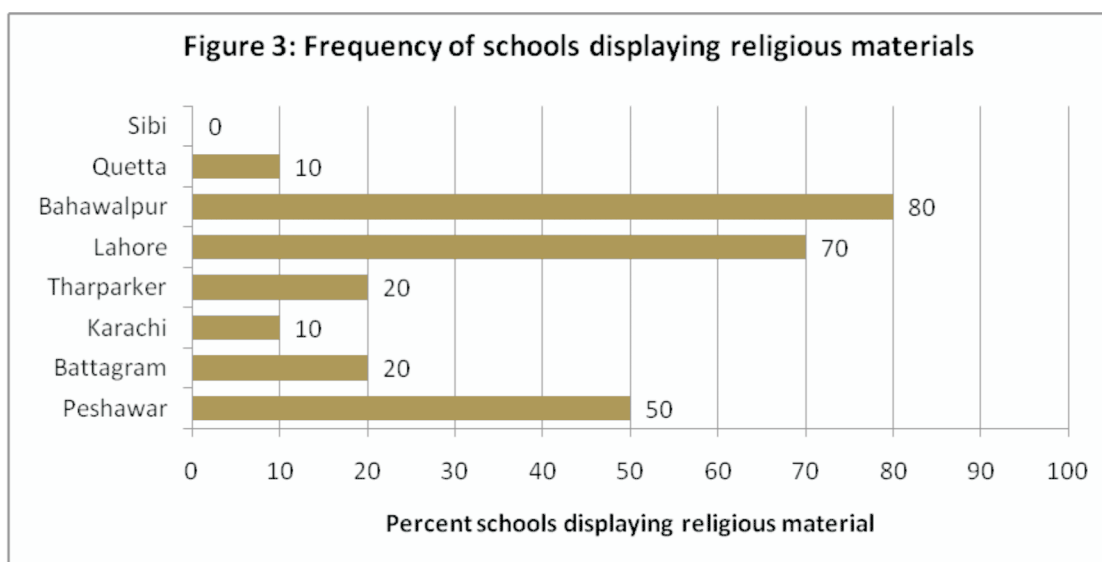
As mentioned in the Section 1, close attention was paid to the items displayed in the school premises, such as pictures, calligraphy, posters, verses, quotes, wall hangings and the like, to see if the displayed items found in public schools exhibited any trend related to the promotion of religious orthodoxy and intolerance. See Figure 2 below for a breakup of the major types of content exhibited through displayed materials in public schools.



Findings reveal that most schools displayed a combination of religious material (Quranic verses, Ahadis, sayings of the pious caliphs) and symbols of Pakistani nationalism (pictures of national heroes and their sayings). Quotations such as “Come to Learn, Leave to Serve”, “Unity, Faith, Discipline”, and “Rabbe Zidni Ilmaa” [a Quranic verse which translates to: “O God, enhance my knowledge”] were frequently seen displayed on the premises and inside classrooms. Other types of displays found in the schools included pictures of religious/spiritual leaders, military heroes, intellectual heroes (again, mostly those associated with the Pakistan movement), and local/folk heroes. However, as can be seen in Figure 2, the frequency of such displays was much lower than that of religious material and national heroes. Hardly a handful of schools had scientific charts or posters or some kind of art-work displayed on their walls. It is also significant that there were a number of schools- mostly in the rural districts and particularly in the two Balochistan districts (Quetta and Sibi)- without any kind of displays in school premises. The absence of display material signifies the lack of initiative on the part of teachers and school managements, as well as the local education department..

3.1.1 Religious material

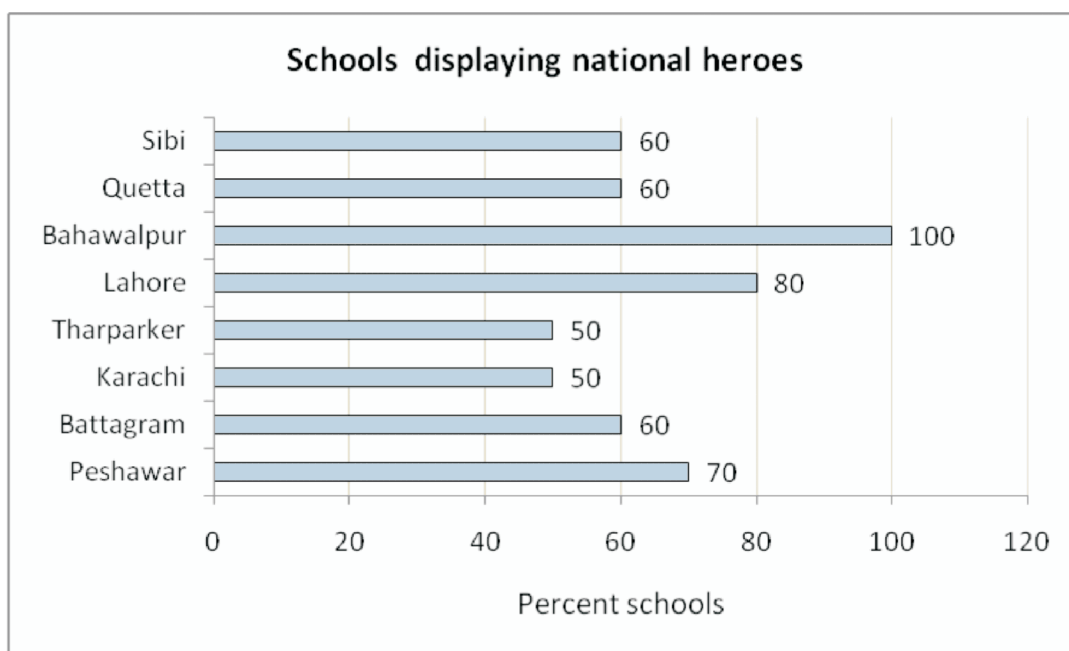
The religious material found in public schools consisted mainly of Quranic verses, *Ahadis* [sayings and actions of the Prophet Muhammad (pbuh)], and sayings of the pious caliphs and other prophets. The displayed verses and sayings emphasized personal morals (unity, brotherhood, diligence, cleanliness) and the virtue of seeking knowledge. In a few schools, there were charts with stories about the life of the Prophet Mohammad (pbuh) and the caliphs, and only in one school (in Peshawar) the sayings of the Sufi saints Sheikh Saadi and Ali Hajveri were found. There were very few pictures of religious or spiritual personalities which is not surprising considering that photographs are discouraged in the Sunni Islamic tradition.



As seen in Figure 3, in terms of region, Punjab (i.e. Lahore and Bahawalpur districts) emerged as the province with the highest frequency of religious materials displayed in its schools. Fifteen out of twenty schools (i.e. 75%) from these two districts had Quranic verses and/or Ahadis displayed on the school premises. In contrast, only seven out of twenty schools (35%) in the two NWFP districts had religious sayings/verses on display. The contrast with Sindh and Balochistan is even starker: only three schools (15%) in the Sindh districts, and just one school (5%) in the two Balochistan districts had religious material on display.

3.1.2 Pakistani nationalism

Symbols of Pakistani nationalism were the most frequently displayed items in public schools. Posters of national heroes- mainly those of Quaid-i-Azam Mohammad Ali Jinnah and the national poet Allama Iqbal- were found in 51 out of the 80 schools, i.e. in 64% of the school sample (see Figure 2). Mr. Jinnah's famous saying 'Unity, Faith, Discipline' was also frequently seen.



As can be seen in Figure 4 above, the Punjab districts- Lahore and Bahawalpur- showed the highest frequency of posters of national heroes. All schools in Bahawalpur district and 8 out of 10 schools in Lahore district had pictures of Quaid-e-Azam and Allama Iqbal on display). In contrast, only 50% of the schools in Sindh and NWFP and 12 out of 20 schools (60%) in Balochistan, had posters of national heroes on their school premises.

Referring back to Figure 2, it appears that only a smattering of schools (9%) had pictures of Pakistani military heroes such as Major Aziz Bhatti, Rashid Minhas, and other military men who received the highest gallantry award of 'Nishan-e-Haider'. Very few schools (only 6%) had pictures of local or folk heroes, and interestingly, 4 of these 6 schools were in Karachi. These schools in Karachi had pictures of heroes as diverse as Akbar Bugti and Balaach Marri (icons of Baloch nationalism) to those of Benazir Bhutto (a figure invoked by both federalists and Sindh nationalists) and Shah Abdul Latif Bhitai (a sufi saint and poet from Sindh). This is perhaps a testament to the ethnic diversity of Karachi, and some schools have tried to inculcate a sense of the community's local/cultural identity in the school environment.

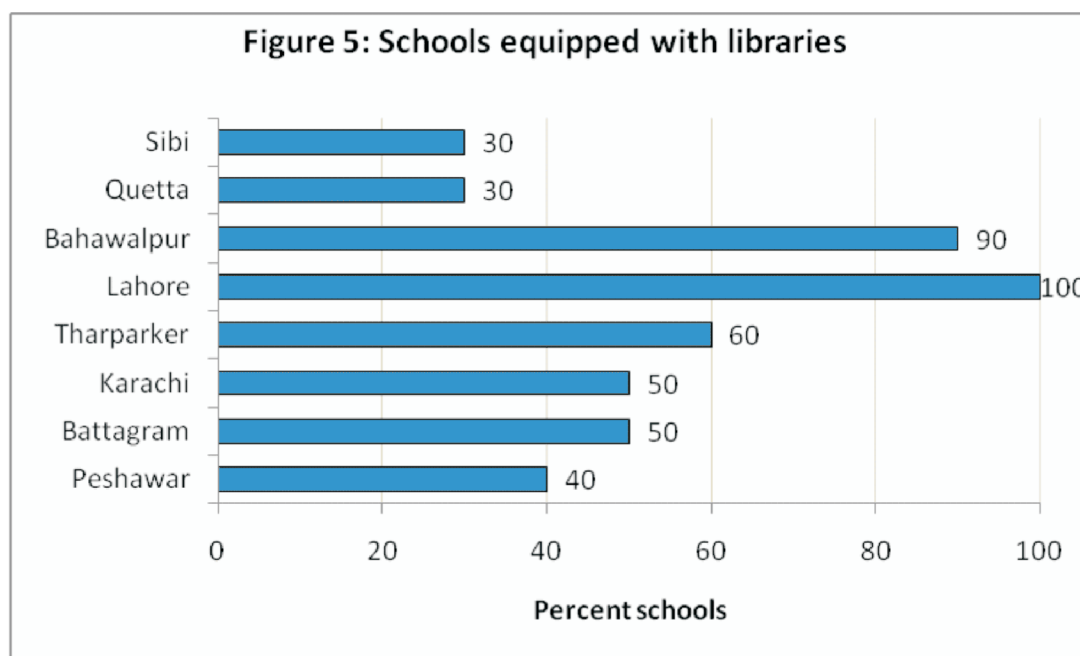
3.1.3 Promotion of religious harmony or extremism through displayed items

Generally speaking, only a handful of schools had items, sayings, or symbols which specifically addressed or promoted religious tolerance. In nearly 12% of schools, the displayed Quranic verses and quotes were specific to the encouragement of tolerance, peace and brotherhood, but only in general terms and without specific reference to people of other faiths. The only schools to address the issue of religious tolerance and inter-faith harmony without invoking Islam and by making references to other religions were two schools in Tharparker district, where Hindus constitute a significant minority.

On the other hand, some schools were found to be actively promoting religious extremism. Approximately 18% of the sample schools, researchers reported the presence of charts and religious verses/quotations invoking jihad (sacrifice in the name of religion) and shahadat (martyrdom). Half of these schools were in the Punjab districts. Tharparker and Sibi were the only districts where no such items were found in any of the schools.

3.1.4 Libraries

Schools were also surveyed for presence of libraries and the kinds of books kept in them. 45 schools (i.e. 56% of the total school sample) possessed libraries, of which 9 schools (20%) had 200 books or less, 20 schools (44%) had between 200-500 books, and 16 schools (36%) had between 500 and 3000 books in their libraries. While only 18% of the schools that possessed libraries had instituted a designated library period for students, 73% of those schools allowed students to take books home on loan.



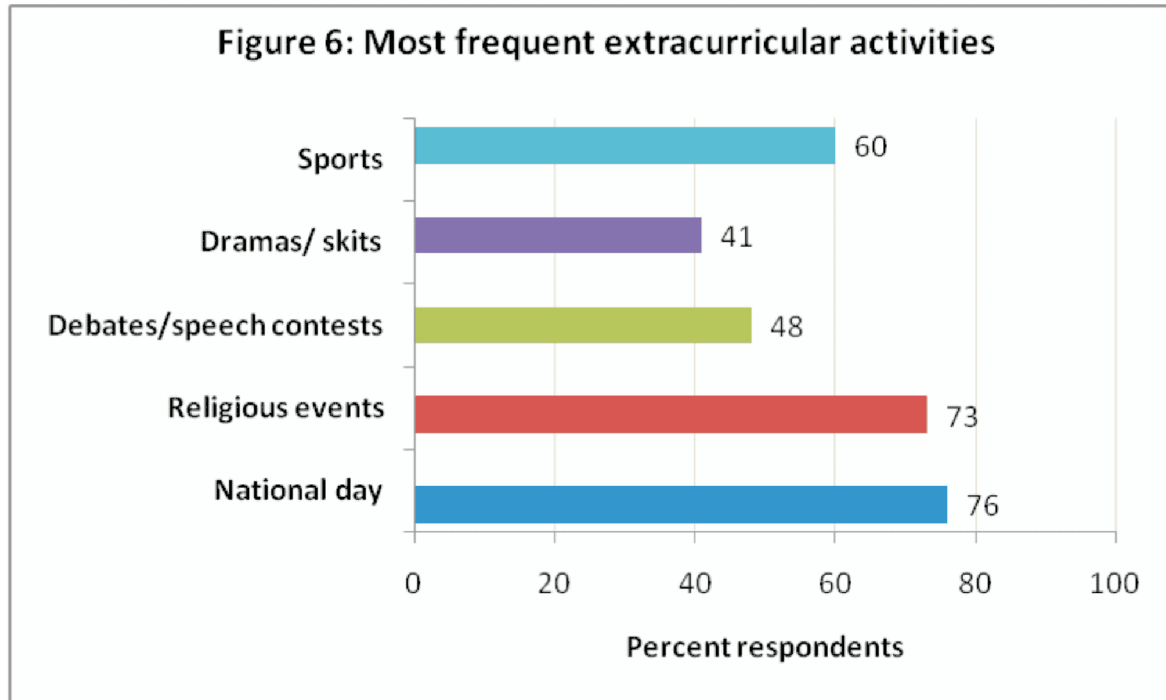
As Figure 5 shows, schools in Punjab seem to be significantly better equipped than the other provinces, with 19 out of 20 of its schools (95%) possessing libraries. Sindh and NWFP follow, with 50% schools equipped with libraries, whereas only 30% schools in Balochistan had libraries. Significantly Sibi, representing rural Balochistan, had no libraries in the surveyed public schools.

The books in the libraries were largely related to Islam and History (mainly history of Pakistan and the history of Muslims in the subcontinent). 27 schools (i.e. 60% of those which had libraries) had books related to various subjects (including Islam and history) such as general knowledge and 'moral stories'; however, 14 schools (31%) had books only on Islam and history. Only a few schools had books on science, literature, fiction or any material exposing them to new ideas, places, or cultures in their libraries. It is important in this regard to note that most schools (84% of those which have libraries) have some or all of their library books donated to them, and hence have little or no control over the subject matter of these books. On the other hand, it is unclear whether those schools which purchase most or all of the books for their library are stocked with a different selection.

3.2 Extra-Curricular Activities

The teacher and student respondent groups were the major source of data about the nature and frequency of extra-curricular activities being conducted in public schools. These groups were asked what kinds of activities were held in their schools, the level of participation of students and teachers in these activities, and the extent to which

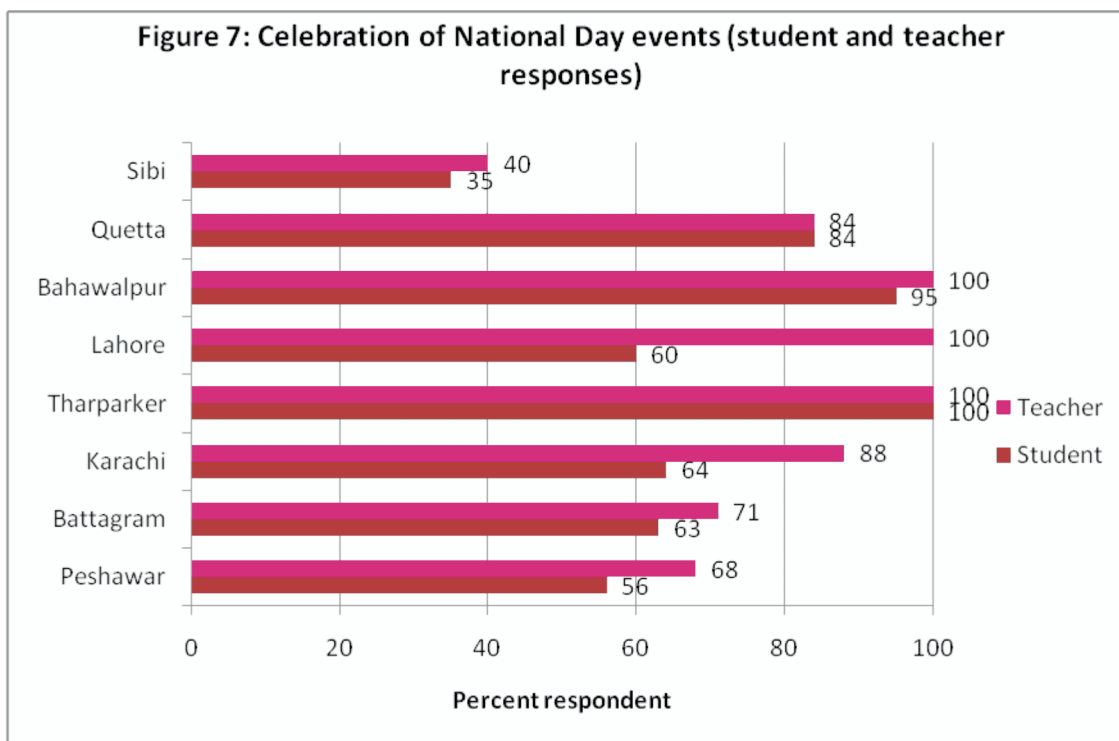
these activities encouraged religious tolerance. Additionally, community members and parents were also asked for their opinions on the impact of school's extra-curricular activities on students.



Among the most frequently held extra-curricular activities in public schools were national-day events, religious events, sports, debates, and dramas/skits (in this order). As mentioned in the earlier paragraph, the data about extra-curricular activities was derived from both teacher and student respondent groups, hence Figure 6 represents the numbers derived from the combined data of these two groups.

3.2.1 National-day Events

Celebration of national events was the most common extra-curricular activity in public schools, evidenced by the fact that up to 82% teachers and 70% students (nation-wide) said national day events were held mostly or often in their schools. National-day events include Independence Day, Pakistan Day, Defence Day, the birth anniversary of Mr. Jinnah, and other events.



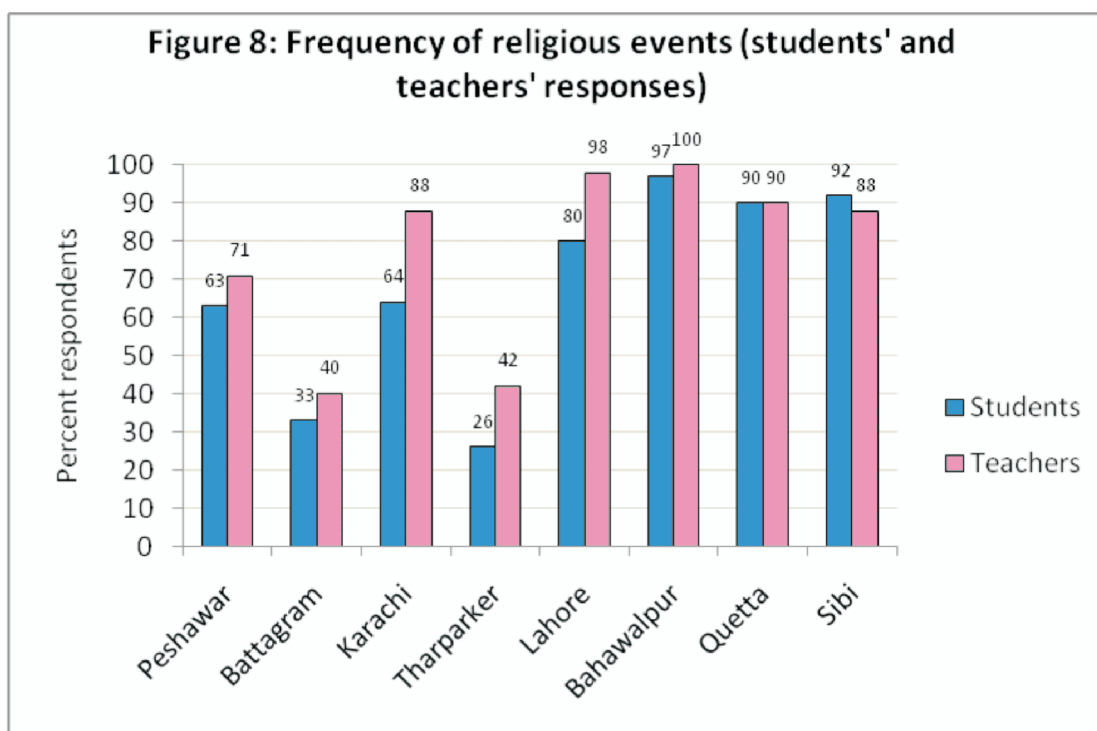
However, as Figure 7 shows, the regional differences in this regard were quite stark. (Figure 7 shows responses which claimed that national day events were “mostly” or “often” celebrated). Schools in the NWFP (Peshawar and Battagram districts) and Balochistan (Quetta and Sibi districts) were less enthusiastic in celebrating national day events, where, as reported by up to 34% teachers and 40% students, national day events were rarely or never held. On the other hand, Punjab (particularly Bahawalpur district) and Sindh (particularly Tharparker district) were highly enthusiastic in celebrating national day events. In these two provinces, 97% teachers and 80% students said that national day events were always or often held, and only 3% teachers (in Punjab and Sindh provinces) reported that national day events were rarely or never held.

It is interesting to note that in all provinces (except Balochistan), the rural districts showed a higher frequency in celebrating national events than their urban counterparts (see Karachi/Tharparker and Lahore/Bahawalpur contrasts in Figure 7). It is also noteworthy that the teachers' reported frequencies were universally higher than (or in a few instances level with) those reported by the students. This trend has been noted at various instances during this study, and will be analyzed in the coming sections.

3.2.2 Religious Events

Religious events which include *milad*, *tilawat* and *qirat* (recitation from the Quran), *majalis*, etc. are almost as frequently held as national day events (see Figure 6) in Pakistan's public schools. 73% of the respondents (78% teachers and 68% students) said religious activities were “always or often” held in their school. It is interesting to note that the majority of those respondents who said that religious activities were rare or absent in their schools were from Tharparker (Sindh) and Battagram (NWFP) districts. (70% of the student respondents from these two

districts reported that religious activities were rarely or never held in their schools). In contrast, the Punjab and Balochistan districts showed the highest frequency of religious events in their schools (90% students in these districts reported that religious activities were always or often held in their schools).

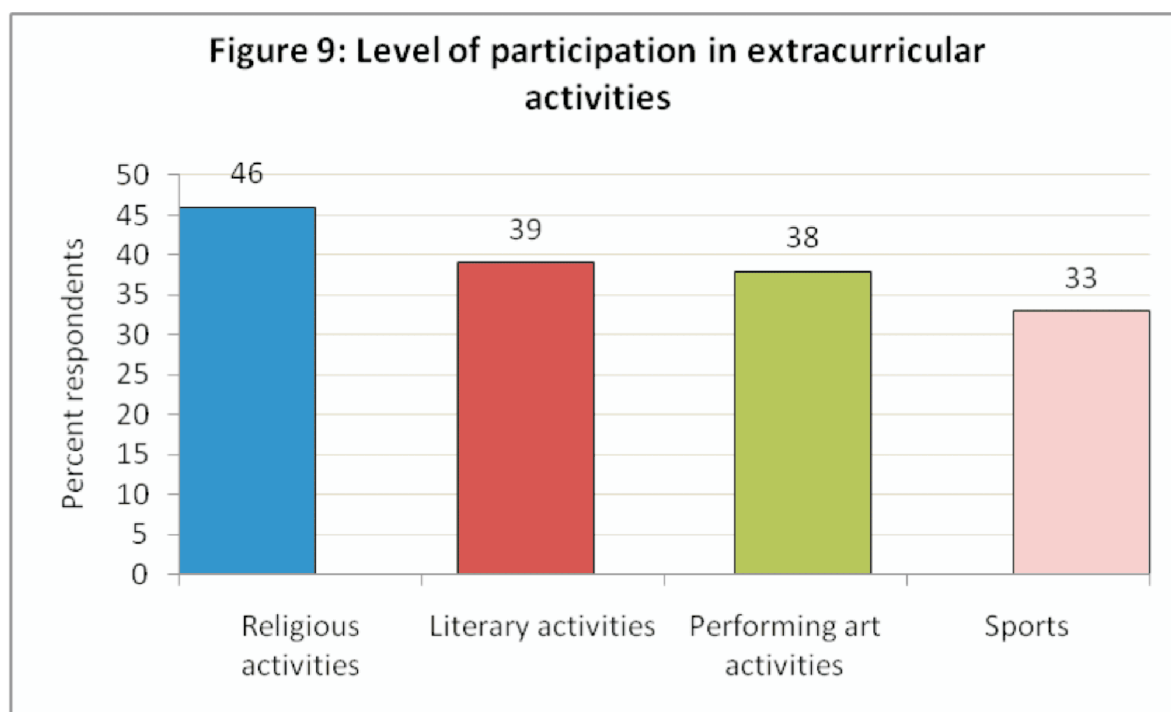


3.2.3 Debates, sports, and drama

Sports, debates, and dramas/plays, in this order, were the next most frequently held extra-curricular activities, but their frequency was low in comparison to national-day and religious events. As seen in Figure 6, whereas as many as 76% students and teachers reported that national day events and 73% said that religious events were frequently held in their schools, only 60% respondents reported that sports competitions were frequently held, 48% said that debates and 41% said that dramas/skits were frequently held in their schools. Surprisingly, the response from boys and girls was relatively similar in this regard. Outdoor activities, singing competitions, and artwork were virtually non-existent. Contents of dramas, plays, debates, etc are discussed in section 3.3.6 ahead.

3.2.4 Level of Participation in Extra-Curricular Activities

Students reported that they were largely free to choose whether to participate in extra-curricular activities or not, except in Tharparker where 85% students said participation was compulsory. When asked if they themselves have ever participated in extra-curricular activities, as opposed to simply attending or observing them, only 32% students replied in the affirmative. Of these students, the largest number participated in religious activities and in literary activities and performing arts (see Figure 9).



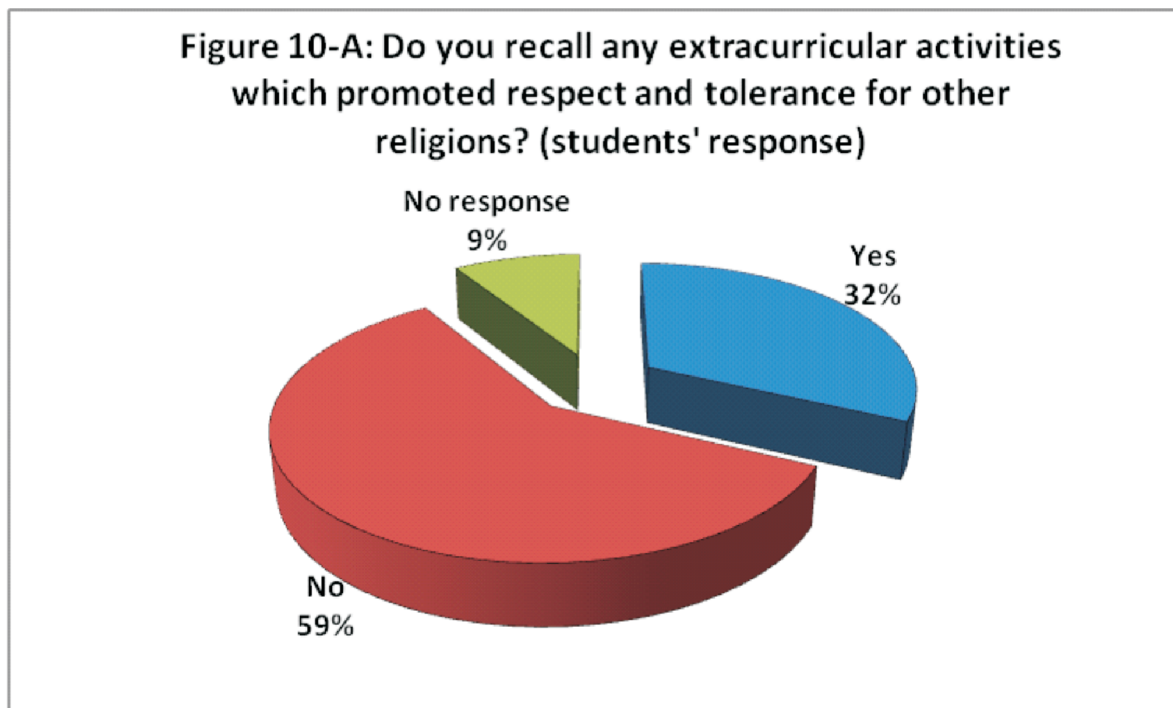
As seen in figure 9, 46% of the students who did participate in extra-curricular activities took part in religious events (but not necessarily *only* in religious events). Likewise, performing arts, such as dramas, skits, tableaux, and singing competitions, and literary activities such as debates, speeches, essay-writing, calligraphy, and poetry recitation involved approximately 38% and 39% of the active participants respectively. Sports too were popular amongst students, involving 33% of the participants. The percentages in Figure 9 do not add up to 100 because there were also students who participated in multiple activities.

To probe the possible reasons behind the limited participation of students in extra-curricular activities, students were asked if the school ever approached them to ask which activities they like. While 65% students said that the school administration did ask them to identify activities of their choice (indicating that students choices and interests are kept in view while arranging extra-curricular activities), 35% students also claimed they were not asked about their interests or choice of activity, implying that in some schools, students have no option but to choose from among the activities decided for them by the administration.

Thus, while a small number (18%) of the student respondents confessed that they were reluctant to participate in extra-curricular activities and 22% expressed their dissatisfaction with the extra-curricular activities arranged for them by the administration, a large majority (78%) of students said that they were satisfied with the extra-curricular activities arranged for them by the school. A large majority of students expressed satisfaction with the extra-curricular activities. However, a smaller number of students chose to participate, and according to the students' responses, they were under no pressure from the administration in this regard. It appears that a majority prefers and enjoys being spectators of these activities. There seems to be no mechanism in place to encourage all students to actively participate.

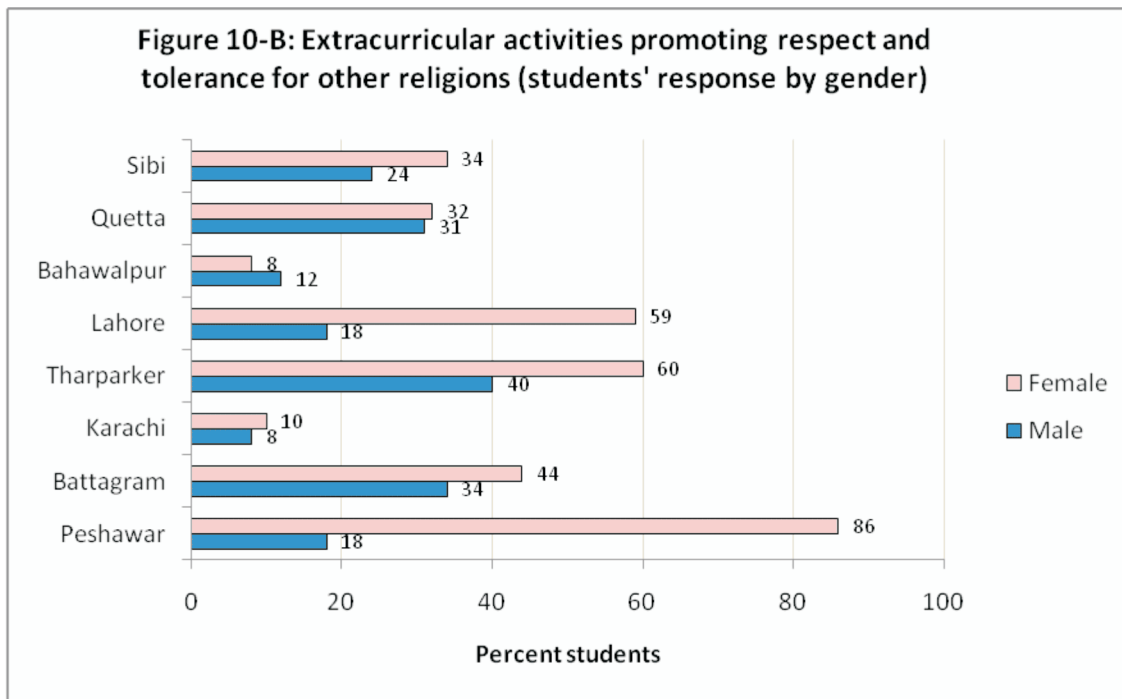
3.2.5 Promotion of religious tolerance through extra-curricular activities

A large majority of teachers (84%) said that the activities held in school promoted tolerance for people of other religious groups, and 81% claimed that the activities ensured inter-faith harmony. However, when students were asked if they recalled any extra-curricular activities which promoted respect and understanding for other religions (see Figure 10 A), 59% students said that they did not recall any such activities as having taken place in their school, and 9% chose not to answer the question. A possible reason for the noticeable discrepancy between the responses of teachers and students is the fact that teachers may be attempting to be politically correct in their responses in order to avoid being seen as intolerant or insensitive. Teachers may also be trying to brush the issue “under the carpet” by answering in the affirmative and thereby blocking further inquiry on the matter. Cross-verification from students shows that there were in fact considerably fewer tolerance-promoting activities than claimed by teachers.



Of the 32% students who did recall activities which promoted religious tolerance, a significant majority (66%) were girls (see Figure 10-B for the contrast between boys and girls responses). In Peshawar and Lahore districts, the contrast between responses from the boys' schools and those from the girls' schools is particularly stark: as many as 73% of the girl students (on average) in these two districts reported that they recalled tolerance-promoting activities, whereas only 18% of the boys in these districts reported the same.

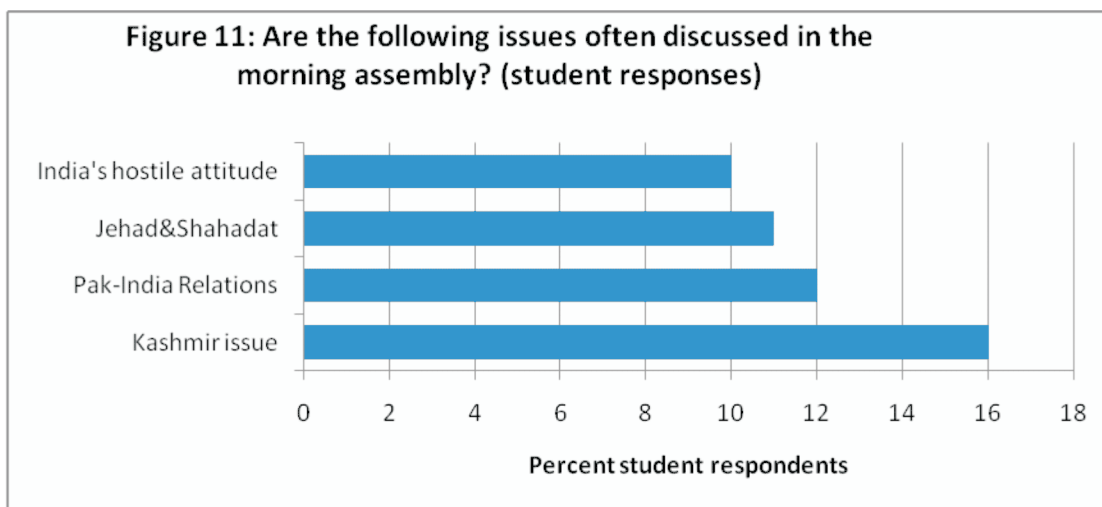
The data also shows that while only 21% male students (nation-wide) recalled tolerance-promoting activities as being held in their schools, up to 41% female students reported the same. It appears then that the girls' schools- and hence female teachers- are more active promoters of religious tolerance than the boys' schools.



3.2.6 Promotion of religious intolerance through extra-curricular activities

a) Invoking issues such as Kashmir, India-Pakistan hostility, and Jihad

Students were asked if, and how often, issues such as Kashmir, India-Pakistan hostility, and jihad were invoked or discussed in any of their school activities, since these issues are regularly used in public discourse as a means to whip up religious hatred and a fundamentalist version of Islam. Based on the responses obtained from students in this regard, it appears that public schools do not broach these issues or use them as a means to promote religious or nationalist fervour. Over 90% students said that the Kashmir issue and India-Pakistan relations were never discussed in any of their extra-curricular activities (in literary contests, poems/essay writing, sports, drama, or in the morning assembly), and up to 95% students said that jihad was never discussed or invoked in any of their activities. In instances where such topics did come up however, the morning assembly was the main medium used for broaching these issues. However, even in the morning assembly, the level of discussion on these topics was fairly low (see Figure 11 below).



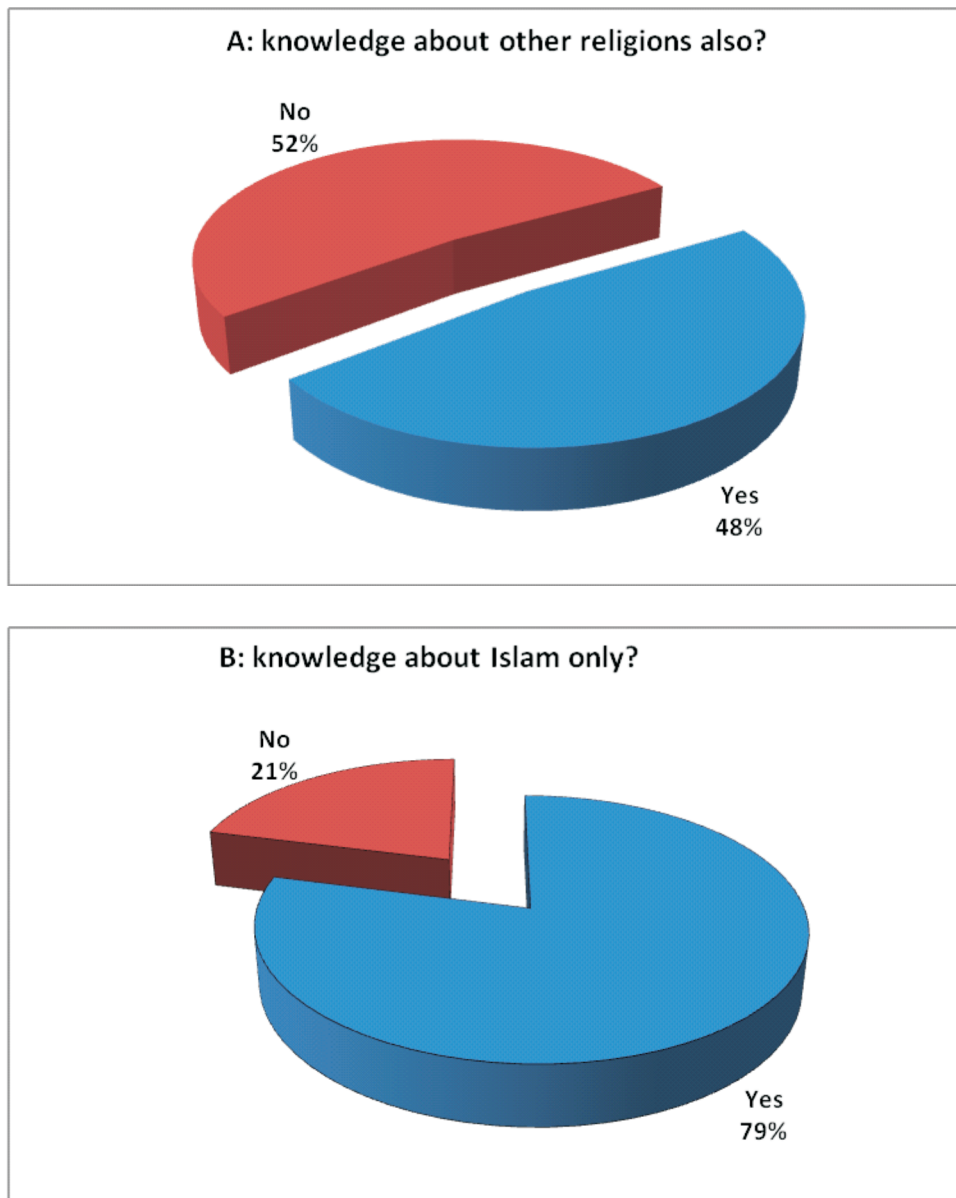
In contrast to this general trend, a somewhat different pattern was found in three districts: Battagram, Tharparker (in the boys' schools) and Peshawar (in the girls' schools). In these particular schools (not shown), 20 in total, 56% of the students said that the Kashmir issue was frequently discussed in their morning assembly, 53% said that India-Pakistan relations were frequently discussed in assembly, 34% said that jihad was frequently discussed, and 39% said that India's 'hostile attitude towards Pakistan' was frequently discussed in the assembly. 95% of these students also said that the issue of tolerance towards other faiths had never been raised in their morning assembly. In this regard these twenty schools were not particularly different from most of the other schools: 93% students from all schools in the sample said that the idea of tolerance towards other faiths had never been broached in the morning assembly.

It is surprising, however, that both the Punjab districts (Lahore and Bahawlpur) showed the lowest level of discussion on topics such as Kashmir, India-Pakistan relations, and 'jihad'- issues which are typically invoked while promoting anti-Hindu sentiments and religious nationalism - because these were the very districts where, more than any other province, items promoting jihad, shahadat, and religious orthodoxy were found displayed on the school premises. On average, only 3% students from these two districts combined, reported frequent discussions and 8% reported occasional discussions- on these topics. Curiously, data from the boys' schools shows that discussion on these issues is conspicuously absent; virtually all reports/acknowledgement of such discussions have come from the girls' schools.

b) Invoking religion in extra-curricular activities

Students were also asked questions about the extent to which Islam and other religions were discussed or promoted in their extra-curricular activities. 48% students said knowledge about other religions was emphasized in the activities in their schools (see Figure 12-A), but on the other hand, when asked if the activities promote knowledge about Islam only, as many as 79% students responded in the affirmative (see Figure 12-B). The only exception was Tharparker (not shown in the figure), where as many as 77% students replied in the negative to the latter question.

Figure 12: Do the activities in your school promote ...

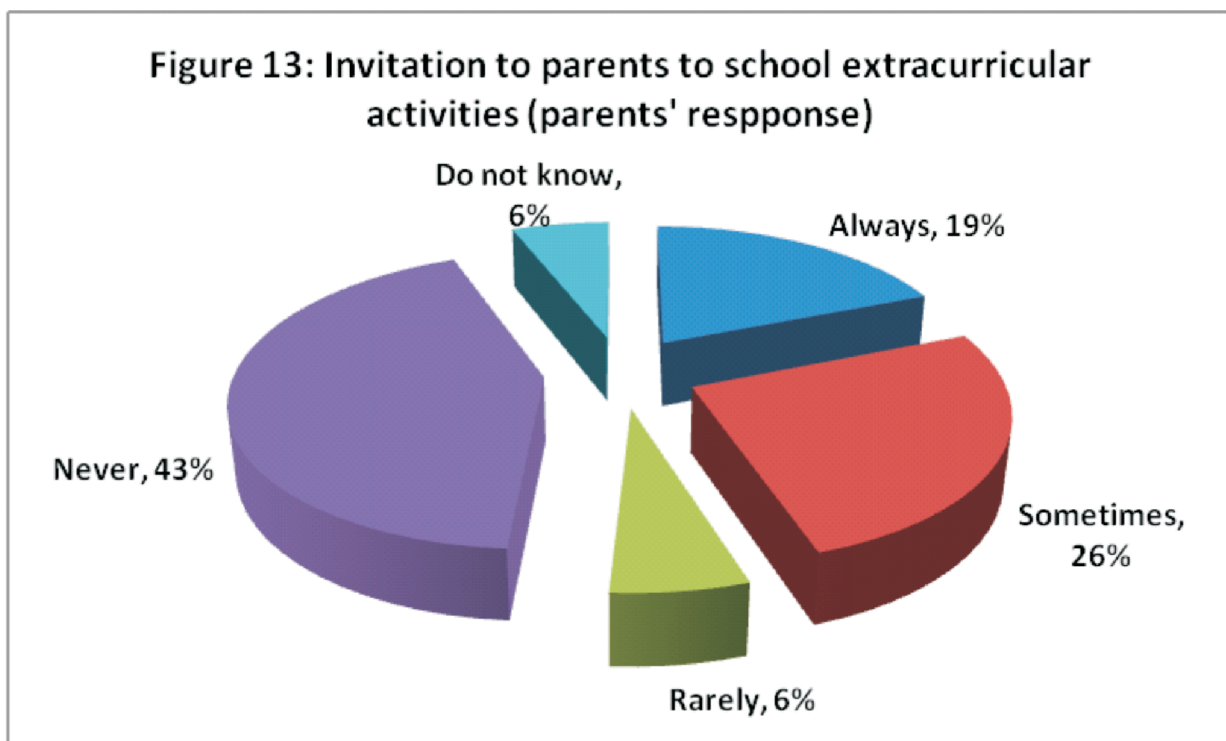


It is interesting to note that on the one hand, 79% students reported that their schools' extra-curricular activities promote knowledge about Islam only, and on the other hand 81% teachers claimed that the extra-curricular activities “ensured inter-faith harmony”. In an environment which promotes Islam by default and in which the curriculum consciously depicts Pakistani identity as synonymous with Muslim identity, an invisibilization of religions other than the majority faith automatically posits the latter as the “better religion”. The contradiction between this and the teachers' claims of promoting inter-faith harmony makes apparent a desire (in society in general) to avoid being seen as intolerant, narrow-minded or exclusive, and does not necessarily mean that the school or the society upholds tolerance in any practical sense.

3.2.7 Parents' perceptions of extra-curricular activities

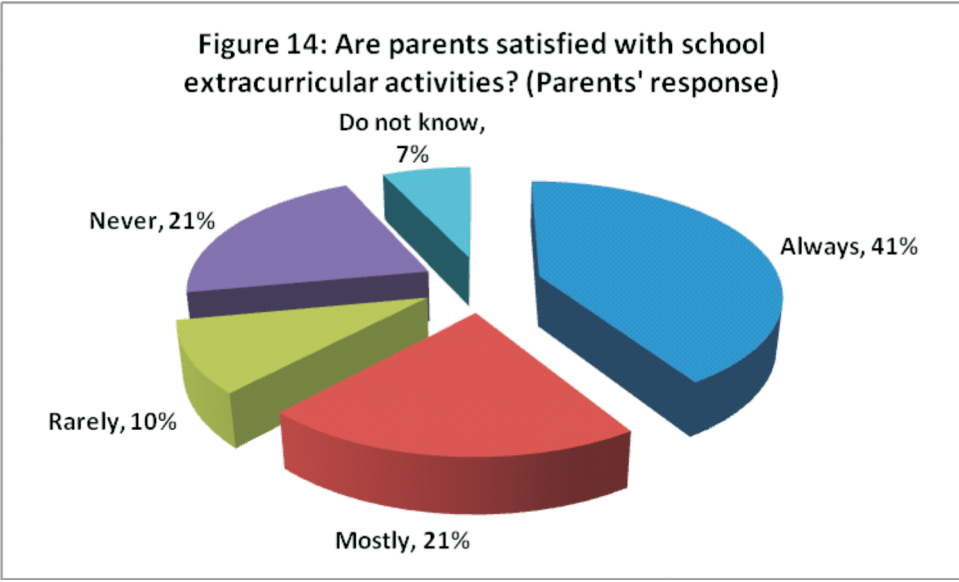
As mentioned in Section 2.4, the survey asked 400 parents what they thought of the extra-curricular activities in their children's school and what kinds of values/morals are inculcated by the school in their children. It may be mentioned that most of the parents in the sample were illiterate and few had attained an education beyond the intermediate level.

The first thing to note is that parents did not appear to be particularly involved with their children's schooling, evidenced from the high frequency of "don't know" responses from parents when asked questions about the school's activities. It came to light that only 19% parents were regularly informed about the extra-curricular activities being held in their child's school, and as many as 49% parents reported that they were rarely or never invited to attend these activities (see Figure 13).



Setting aside the parents' lack of engagement with the school, most parents (up to 64%) with the exception of those in the NWFP districts - showed a high level of satisfaction with the "social and moral training" of their children by the school. However, parents' satisfaction with extra-curricular activities showed a mixed response (see Figure 14).

3



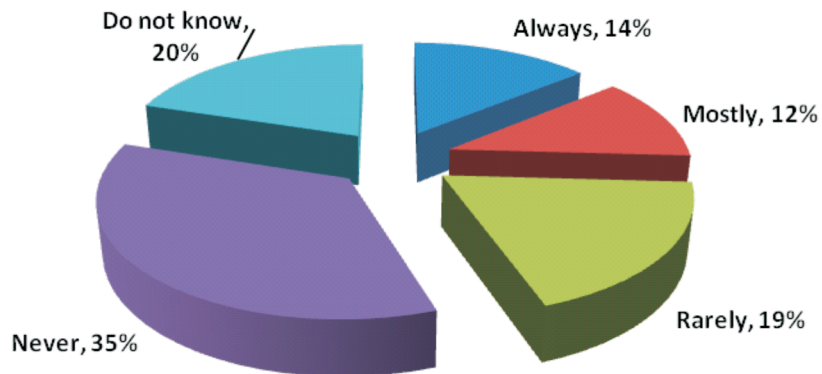
As can be seen from the above figure, only 41% parents reported that they were “always satisfied” with the extra-curricular activities organized by the school, 21% said they were “mostly satisfied”, and 31% said they were “rarely or never satisfied” with the activities.

Regarding the themes of the activities, 50% parents felt that social harmony was adequately incorporated in the school's activities. However, only 36% parents reported that teachers regularly initiate activities related to social harmony, peace and other social issues.

Moreover, only 26% parents reported that their children “always” or “sometimes” took part in such activities (see Figure 15).

²A more intimate investigation of the reasons for the parents' dissatisfaction with extra-curricular activities would have been apt here, since it is important to know whether parents were merely dissatisfied with the standard or the content of the activities or if they disapproved of extra-curricular activities in general, considering them a waste of time and a distraction for students. But this went beyond the purview of this study.

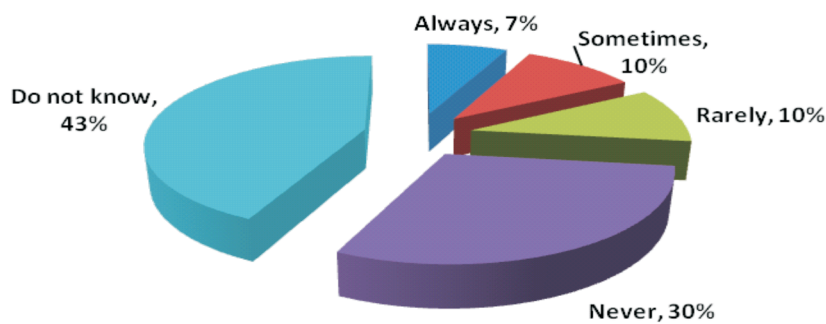
Figure 15: Do your children participate in activities related to social issues? (parents' response)



It appears also that controversial issues were not raised in extra-curricular activities.

Figure 16 shows that as many as 43% parents didn't know if controversial issues were discussed and 30% said that controversial issues were never discussed in extra-curricular activities. Only 27% responses indicated the presence of such discussions (out of which 7% said that such discussions were very frequent, 10% said they took place "sometimes" and 10% said they were rare).

Figure 16: How frequently are controversial issues discussed in the school extracurricular activities? (Parents' response)



It is interesting to note that while 48% students had earlier reported that the school's activities "always" or "sometimes" depicted Islam as being better than other religions, only 15% parents felt the same (see Figure 17-A). In the same vein, only 9% parents felt that one sect was depicted as better than another in school activities (not shown in the figure), including parents who felt such depictions were rare.

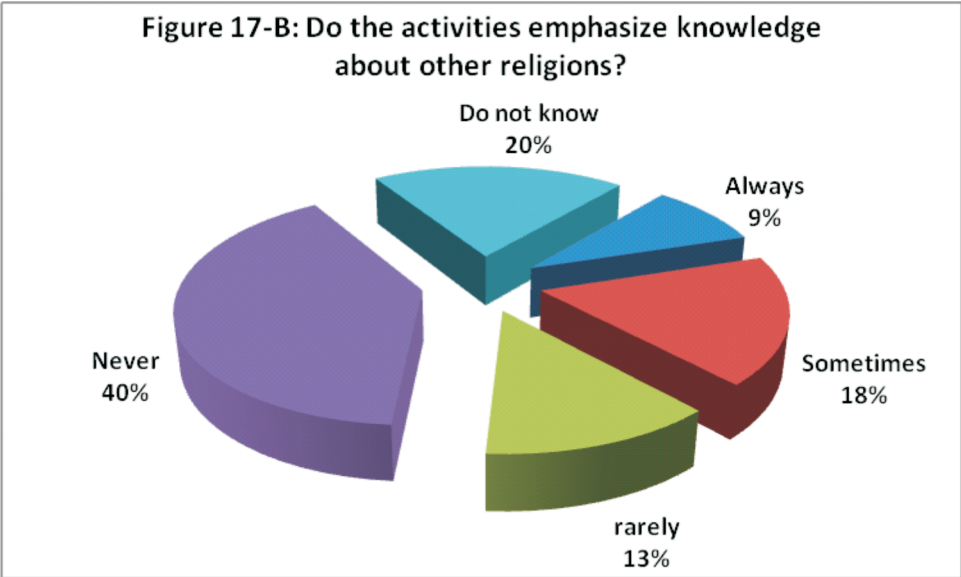
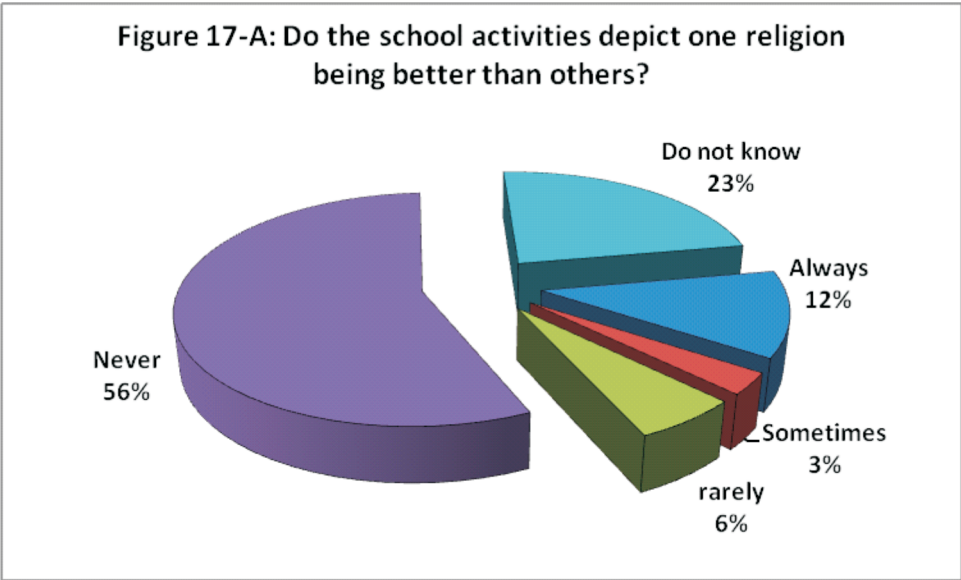


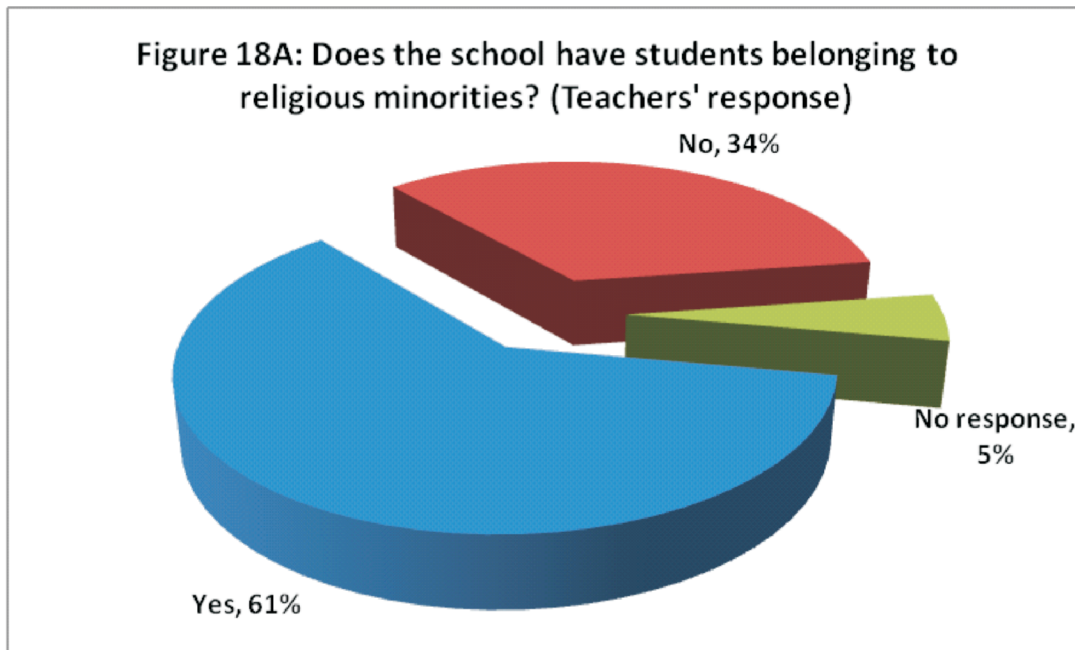
Figure 17-B presents an interesting contrast to Figure 17-A, as it shows that as many as 53% of the parents said that the extra-curricular activities “rarely” or “never” emphasized knowledge about other religions (20% parents said they “don't know” or were unaware of any such activities), and up to 90% reported that knowledge about other sects was rarely or never imparted through these activities or that they were unaware of any such activities taking place in their child's school (not shown in the figure). This shows that the parents do not equate invisibilization of other religions with a promotion of their own faith a contradiction that was exhibited in teachers' responses as well which is a typical majoritarian attitude.

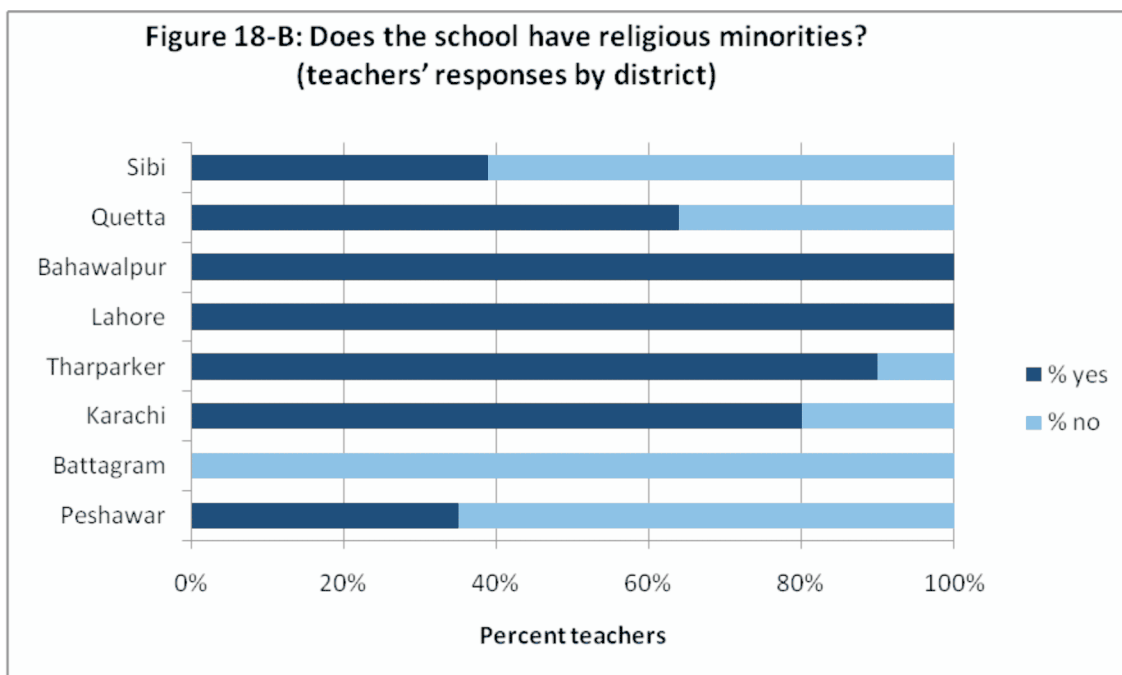
3.3 Religious Minorities in Public Schools

One indicator of whether religious tolerance is being promoted in public schools can come from an investigation of how religious minorities are treated in schools. As in the earlier section, the main sources of data for this section are

students and teachers. It may be stated at the outset that in most of the districts in the sample, with the exception of Tharparkar, religious minorities form only a small percent of the overall population of the district. Our analysis of the obtained responses must therefore take this demographic imbalance into account. Conducting survey-based research on this subject becomes complex also due to the sensitive nature of the topic. In a majoritarian society such as ours, respondents tend to become politically correct in their responses on prickly issues such as the treatment of minorities. Their expediency clouds, rather than illuminates, the actual situation on the ground.

Based on data elicited from teachers, it appears that a majority of the schools did have students belonging to religious minorities. When teachers were asked if they had students from religious minority groups in their school, 61% teachers responded in the affirmative. 34% teachers reported that there were no students of religious minority communities in their schools, and 5% teachers did not answer the question (see Figure 18 A).





The province and district-level variations in this respect were significant (see Figure 18-B), which, as initially pointed out, may be attributed in large part to the low percentage of religious minorities, particularly in certain districts of the sample. Battagram district, for instance, stood in stark contrast to the others as it was the only district where not a single teacher reported the presence of religious minorities in their school. Peshawar too showed a low presence of minority students in its schools: only 35% teachers in the district responded in the affirmative when asked if there were minority students in their school. However, in the two Punjab districts- Lahore and Bahawalpur- all (100%) teachers said that they had religious minorities in their schools. Sindh too frequently reported a presence of religious minorities in its schools: 80% teachers in Karachi and 90% in Tharparker replied in the affirmative. Balochistan was lower than Sindh but above the NWFP in terms of (reporting) the presence of religious minorities: In Sibi, only 39% and in Quetta 64% teachers reported that they had religious minorities in their school. The NWFP clearly stood lowest in terms of the religious diversity present in its schools.

When teachers were asked if the minority students were well integrated with the majority, 89% (of those who responded) replied in the affirmative. However, the fact that as many as 33% of the total teachers' sample chose not to answer this question is significant (see Figure 19-A). On the surface, the large number of abstentions may appear to be an attempt by teachers to evade the issue. If, however, one looks more closely into the pattern of the teachers' responses shown in Figures 18 and 19, there appears to be a

³Despite claiming that there were no students belonging to religious minority communities in their schools, teachers in Battagram did respond in places to other questions in the survey about minority students. This indicates that perhaps there are students belonging to religious minorities in these schools but their numbers are minuscule.

correlation between the number of abstinences and the reported number of religious minorities in any particular district. It is reasonable to expect that in those districts where the reported number of minority students was low, a question eliciting information about the level of integration of those minorities would also elicit correspondingly fewer responses. This is especially true of responses from rural NWFP represented by Battagram.

Figure 19-A: Are the students belonging to religious minorities well integrated with the rest of students? (Teachers' response)

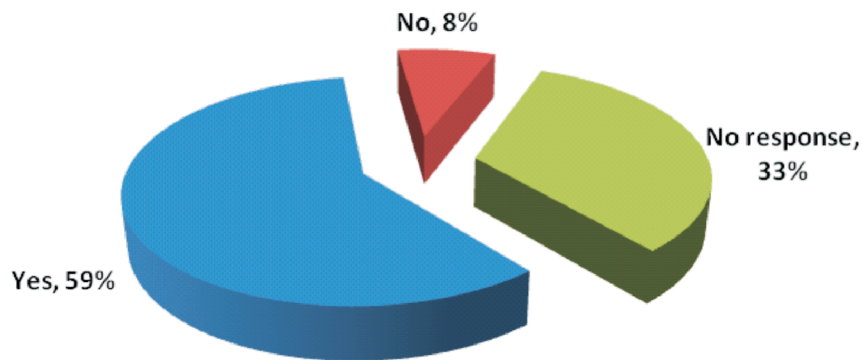
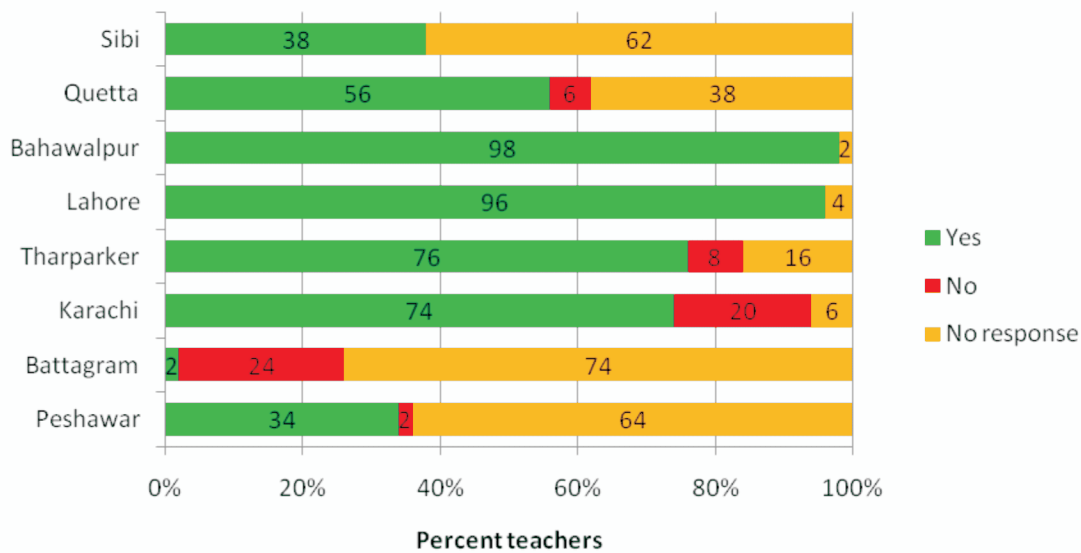
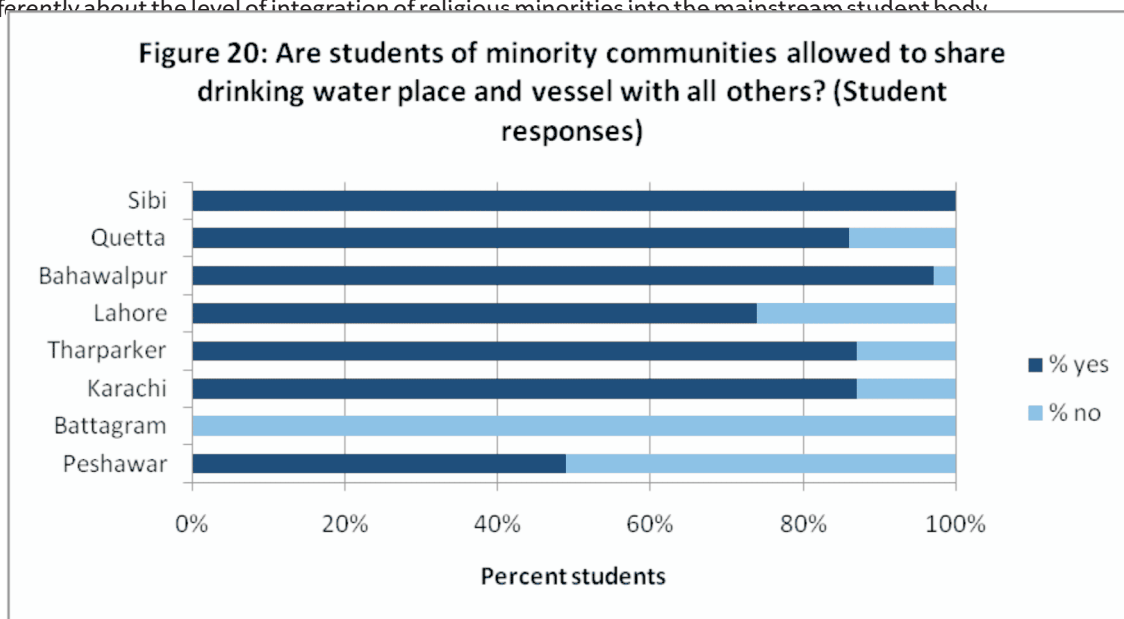


Figure 19-B: Are the students belonging to religious minorities well integrated with the rest of the students? (Teachers' response by district)



Respondents were asked a series of questions to further probe the matter of integration of minority students. For instance, teachers and students were asked (separately) if they thought extra-curricular activities were accessible to all students, including students of minority groups. A large number -76% teachers and 82% students - responded in the affirmative. In addition, 61% students believed that teachers played a role in encouraging minority students to participate in extra-curricular activities. However, 16% students (spread fairly evenly across all districts) disagreed with this statement and as many as 23% chose not to respond, indicating that there is a section amongst the students, albeit small (perhaps these respondents are from minority groups themselves), which feels differently about the level of integration of religious minorities into the mainstream student body.



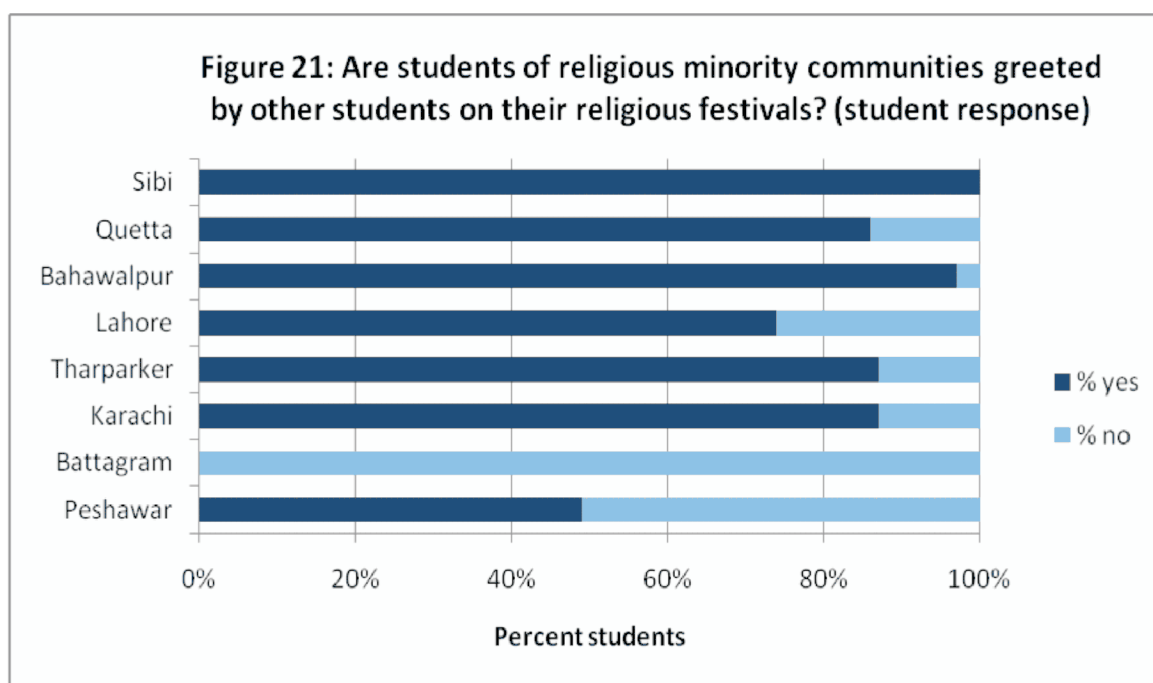
A similar pattern can be observed in students' responses when they were asked if students of minority communities were allowed to share the same drinking place and vessel (see Figure 20 above). As the above graph shows, the vast majority of students (overall 86%) responded in the affirmative; however, a small number (14%) reported to the contrary.

In the same vein, when teachers were asked if there was any religious discrimination in the arrangement of extra-curricular activities, 70% teachers said that the school "always or mostly" ensured that there was no such discrimination, but 14% teachers also said that the school "never" ensured that there was no discrimination, and 16% teachers chose not to respond. 88% teachers said that the school's extra-curricular activities never contained any anti-minority sentiment, and 81% said that the school's activities encourage inter-faith harmony. If the teachers' responses are to be taken at face-value, then we could conclude that religious minorities face no social discrimination. However, as stated at the outset, teachers' responses need to be taken with caution as they tend to be politically correct, particularly in comparison with the responses of students.

The results may be thus be analyzed in two ways. One of the limitations of survey-based research acknowledged at the beginning of this section is that respondents may want to be politically correct while responding on sensitive issues, particularly in a majoritarian society. Therefore one line of analysis is that majoritarianism is at work,

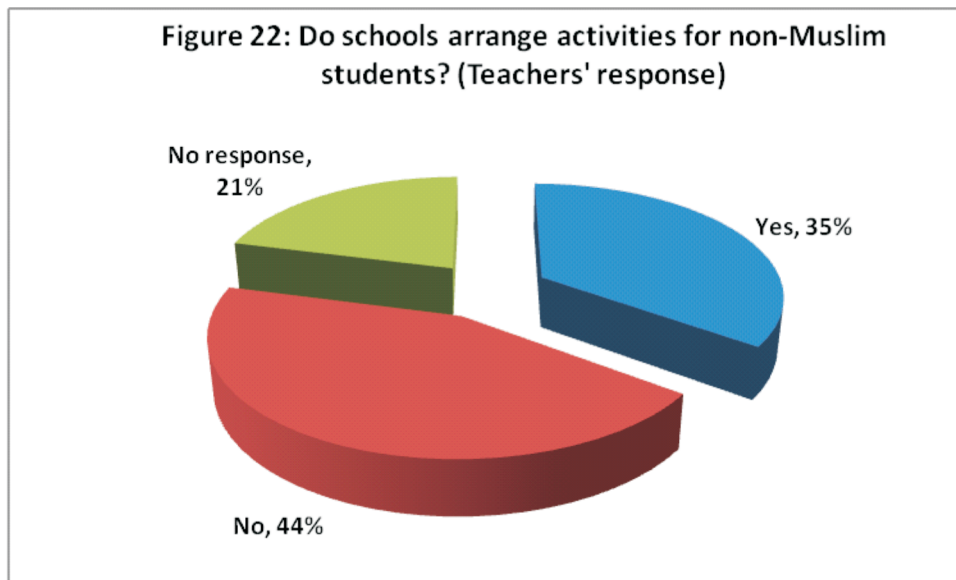
implying that the results provide us with a professed rather than a realistic picture of religious discrimination in public schools. Seen from this perspective, the presence of a small but consistent minority of 'contrary reports' become significant since these contrary reports negate the claim of complete religious harmony being made by the majority.

Another line of analysis requires treating the results at face value, which leads us to believe that in most cases students of religious minority backgrounds do not face discrimination. Taking the issue of sharing a common drinking place and vessel as an example, we would conclude that in most cases students do share a common drinking vessel, implying that either there is no discrimination or there are no minorities in those schools. At the same time, the taboo associated with sharing utensils or food with 'unclean' communities is expressed in the form of the 14% negative reports (i.e. reports that students do not share the same drinking place and vessel), most likely in places where there is a relatively large presence of religious minorities which are engaged in menial professions.

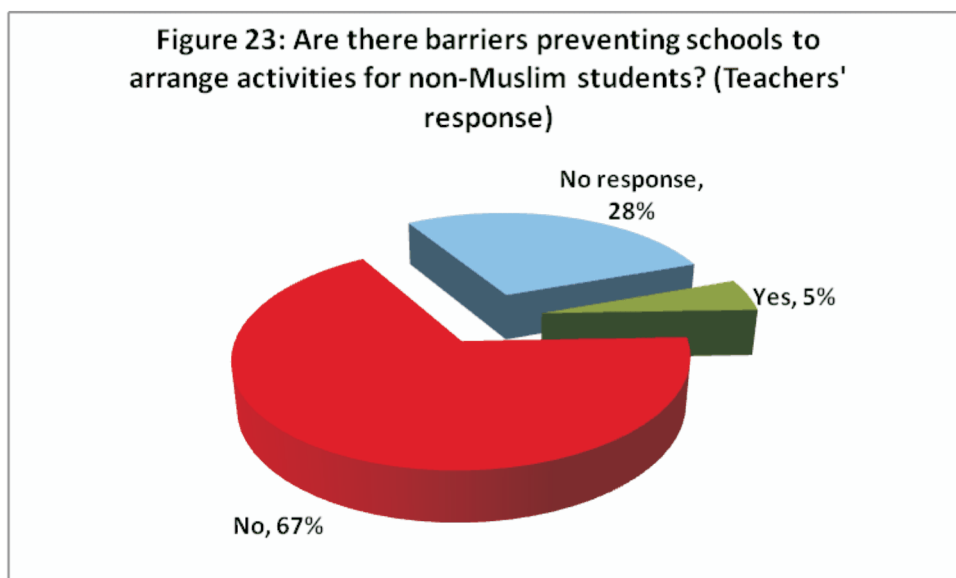


Returning once more to the survey results, students were asked if those (students) belonging to religious minorities were greeted on the occasion of their religious festivals, to which 78% responded in the affirmative. Figure 21 shows that (with the exception of Battagram) a large number of students claimed that minority students were greeted on the occasion of their religious festivals. On the other hand, only 49% students said they were aware of the festivals of religious minorities, and only 17% (mostly from Quetta, Tharparker, and Sibi) said that the festivals of other religious communities were celebrated in their school. It appears therefore that students may have responded in the affirmative to the first question (about greeting non-Muslims on the occasion of the latter's festivals) out of propriety, whereas in practice there is rarely an acknowledgment, let alone celebration, of non-Muslim religious festivals in public schools.

When teachers were asked if the school arranges activities for non-Muslims, only 35% responded in the affirmative and 44% in the negative (see Figure 22). It is also significant that up to 21% teachers (from all schools combined) did not respond to the question, but this could also be due to an absence of religious minorities in some schools. The striking aspect of these results, however, was that boys' schools and girls' schools showed completely different trends. Only 3 out of 200 teachers in the boys' schools reported that the school arranges activities for non-Muslims. In the girls' schools, on the other hand, 138 teachers out of the total 200 reported that they arrange activities for non-Muslims students.

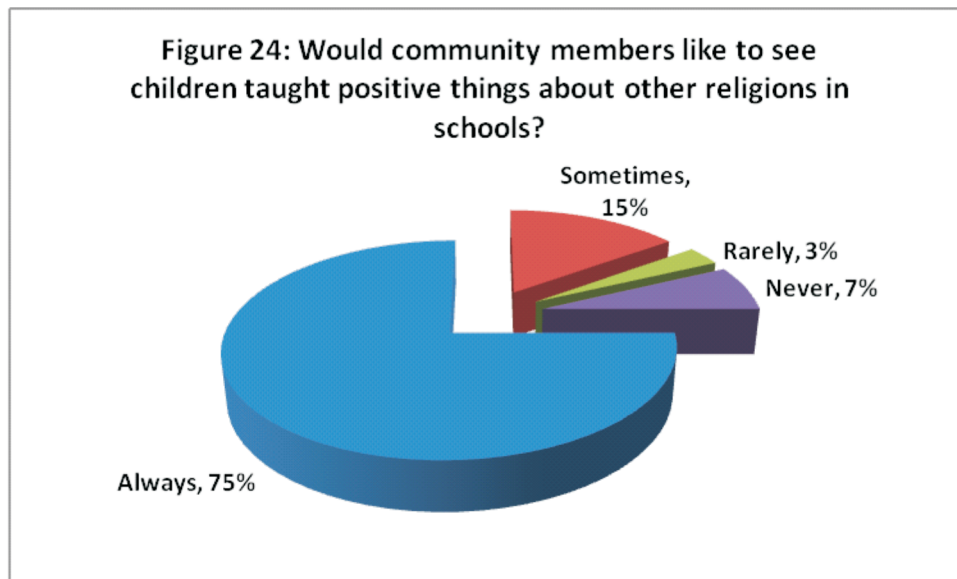


Apart from a meager 5% (of both boys and girls school teachers combined) who felt otherwise, teachers reported that there were no barriers preventing them from arranging activities for non-Muslims (see Figure 23). Amongst those who felt that barriers did exist, most identified the lack of any such tradition, lack of funds, non-cooperation of parents and community members as the main obstacles to organizing activities for non-Muslims.



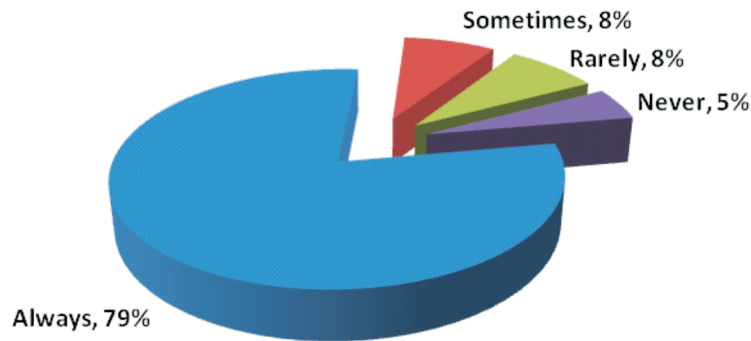
3.4 Community Attitudes/Perceptions of Religious Tolerance

As mentioned earlier, 400 community members were interviewed as a part of this study (5 community members for every school). This sample consisted of relatively active and influential community members such as local government officials, social activists, professionals or others who had been involved specifically with the school and its activities. As described in the first section, the respondents in this sample were mostly between 20 and 50 years of age and a large majority (80%) were male. Predictably, the majority of these respondents showed high levels of educational attainment: 80% respondents had attained degrees ranging between the matric and Masters levels.



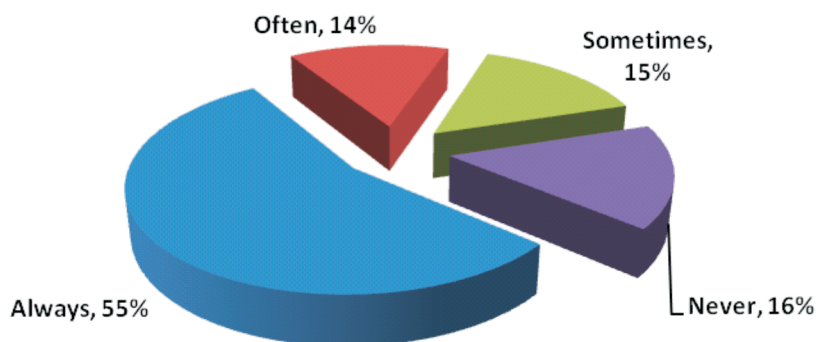
Judging from the responses of the community members, it appears that religious tolerance and pluralism are values welcomed by the community (at least verbally). 75% of the community members were unequivocal in their belief that children should always be taught “good things” about other religions (see Figure 24); however, almost 10% also believed that children should rarely or never receive such teachings. A similar response was found when asked if children should be taught good things about other sects.

Figure 25: Would the community like to see the school extracurricular activities promote inter-faith harmony and peace among students?



Similarly, 79% community members said they would “always” like to see the school promote inter-faith harmony through its extra-curricular activities (see Figure 25); on the other hand, the 13% who said they would “rarely” or “never” like the school to do so should not be ignored. Hence, while there appears to be a numerical majority in favour of promoting inter-faith harmony, the results also show that there is a section of society which, albeit small, is clearly unwilling to encourage pluralism or understanding between faiths and is unafraid to say so.

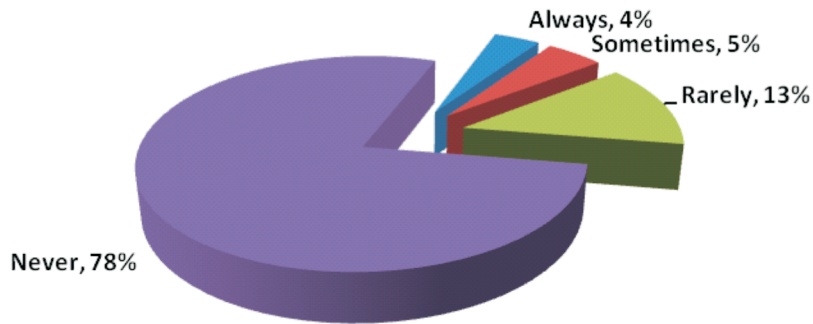
Figure 26: Community's perception about the extent to which the school activities foster inter-faith harmony and peace among students



Apart from what they thought should happen in schools, community members were asked what (they thought) was *actually* happening in schools, and specifically about extra-curricular activities in schools. In this respect, 55% respondents said that the prevailing extra-curricular activities were successfully fostering inter-faith harmony (see Figure 26), and as many as 82% also said that there was a need for further incorporating inter-faith harmony and

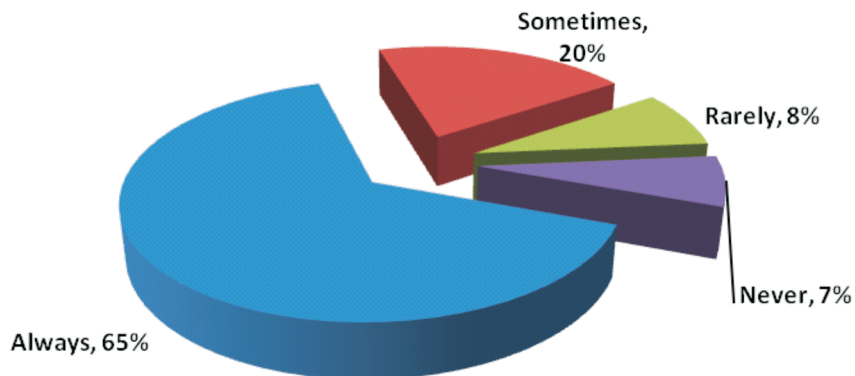
tolerance in extra-curricular activities. This indicates that the community members see room for improvement in the school's efforts to promote religious tolerance. What form these efforts could/should take will be discussed in later paragraphs.

Figure 27: Community's perception about the extent to which school activities promote extremist tendencies among students



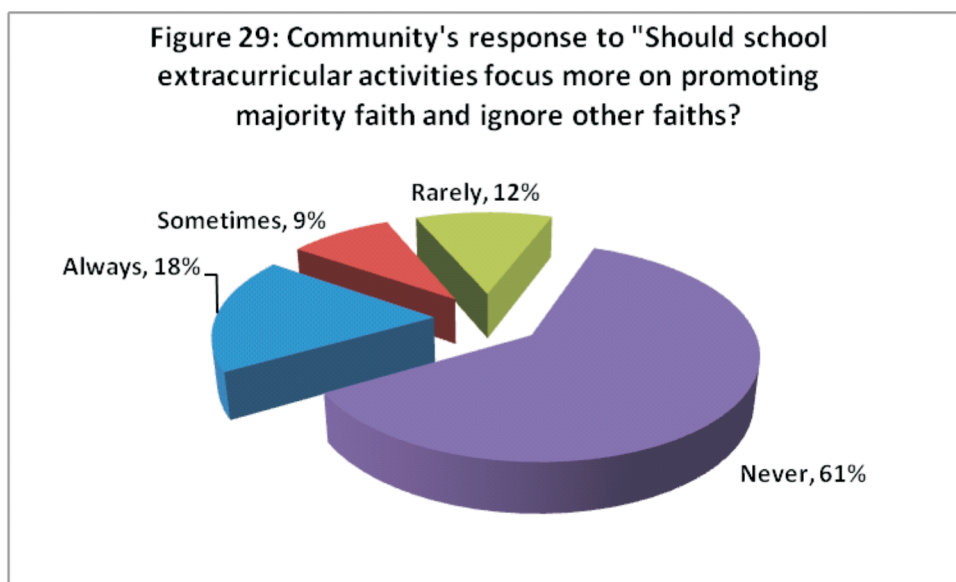
Community members were also asked if they thought the school's extra-curricular activities promoted "extremist tendencies" amongst students (see Figure 27), to which 78% respondents said "never", but 4% respondents said "always", 5% respondents said "sometimes", and 13% said "rarely". Hence 22% respondents admitted (perhaps inadvertently) that there have been instances in which religious extremism was promoted by the school's activities a revelation which, when seen in juxtaposition to the majority of the responses obtained throughout the survey, highlights the complexity of conducting research on this subject in a majoritarian society as mentioned at the outset.

Figure 28: Does the community like school extracurricular activities?



In order to get a sense of the relationship between the school and the community of which it is a part, community members were asked if the activities arranged by the school had a “good reputation” in the community (see Figure 28). Results showed that the school's activities were generally acceptable to the community; 65% respondents said the activities were “always” looked upon approvingly by the community, 20% said this was “sometimes” the case, and 15% were of the view that the school's extra-curricular activities were “rarely” or “never” looked upon well by the community. It is hard to extrapolate from this data what the status of religious tolerance is in these communities, since few activities are specific to the promotion of inter-faith harmony (see Section 3.3.5 of this report) and hence approval of the school's activities (or lack thereof) does not illuminate the community's attitude towards the concept of religious tolerance and inter-faith harmony. However, what it does tell us is that the relationship of the school and the community is an agreeable/complementary one and that it is unlikely that the school will take steps or arrange activities which would offend the community or attempt to inculcate values in their students which are not approved of by the community.

In light of the school-community relationship discussed above, it is significant that when asked if schools' extra-curricular activities should “focus more on the promotion of the majority faith, while ignoring other faiths” a brazenly-phrased question 71 community members (i.e. 18% of the sample) said “always” (see Figure 29). An additional 21% said “sometimes” or “rarely”, which are in a sense qualified expressions of 'yes'. It is positive, however, that 61% of the community members said that “never” should the majority faith be promoted at the expense of other faiths. The results do indicate, however, that a sizeable section of the society does hold conservative views with respect to religion and its promotion.



The concept(s) of “religious tolerance” in society: A qualitative investigation

What constitutes “religious tolerance” in a community both as an idea and in practice -is something that qualitative rather than statistical data can bring to light. The qualitative data collected from community members shows that there are at least three major strands of thought within community members about religious tolerance.

One of these is the view that religious tolerance requires pluralism; hence we see suggestions from a section of the community which encourages interaction between different religious communities and greater knowledge about other religions through cultural shows, lectures by scholars, better library resources, speeches and debates, encouragement of minority students to interact with the rest of the student body, and efforts to make these students feel comfortable about expressing their identity.

A second strand within the community possibly the dominant one - subsumes religious tolerance under the idiom of Islam, and hence encourages greater emphasis on imparting religious knowledge and the 'true spirit' of Islam to students. Thus we see a large number of statements from community members phrased as "Islam is a religion of peace, students need to be made aware of its teachings", "Children should spend more time on Islamic and moral education" and "We are first a Muslim country, Islam teaches us to take care of other religions". The suggestions accompanying this strand were generally: increase in religious activities, devotion of more school-time to Islamiyat, and more frequent visits by religious scholars. Some respondents also expressed their distaste for "un-Islamic" activities such as singing and dancing, others believed it was a "waste of time".

A third strand a minor one in numerical terms believed that religious harmony and tolerance were not possible or they were dismissive of these issues. Some of these respondents pointed to the deep-rooted nature of religious dogmatism in society, claiming that these attitudes were formed primarily from the home, and thus trying to change these attitudes through extra-curricular activities in school would be futile. Others expressed their helplessness in the matter "we have no time for activities" (a response generally common to working-class respondents), but since our community members' sample contained mostly middle-class people and professionals, the number of such responses was limited.

Hence we see that, at least to the extent of paying lip service to the subject, community members did respond positively to suggestions of promoting inter-faith peace and harmony. There is little evidence, however, which shows that they have been involved in actively promoting these values or whether they would welcome activities which deviate from the dominant framework which invokes Islam as the source of legitimacy in every sphere, and presents values like religious pluralism or tolerance in the framework of Islam and its teachings.

3. CONCLUSIONS

This study used a survey of 80 public schools across Pakistan to assess possible sources of ideas among students about religious extremism, intolerance, and animosity towards other religious communities. The study concentrated on the contribution of the school's physical environment, such as the material displayed on school walls, reading material available in school libraries, etc., extra-curricular activities such as school performances, debates, plays and competitions etc., and the attitudes of teachers, administrators, community members and fellow students.

⁴ When asked what their (i.e. community members') role should be in promoting peace and tolerance, most respondents made vague statements which rarely went further than an endorsement of the fact that the community should play a role in this matter in principle; rarely did they say how they would do so or give examples of how they had done so in the past. Many respondents put the onus on the teachers, claiming that this was primarily the school's responsibility and that they could only make 'suggestions'.

The study involved a detailed assessment at 80 schools across the country. The sample was designed so as to make this study as representative as possible. Schools were selected to cover each province, both rural and urban areas, boys and girls schools, and primary, middle and secondary level schools. Respondents included students, teachers, parents and community members.

The results suggest that Pakistan's public schools are not actively promoting religious intolerance in any significant way, other than through the curriculum and textbooks. They are, however, also not fostering religious understanding, tolerance and respect for Pakistan's minority religious communities or towards people of other countries.

Schools do not seem to be systematically displaying material that would encourage students to adopt extremist ideologies and militant ideas or would create in them disrespect or hate for people of other faiths or nationalities. The study finds that displays in schools are surprisingly few in number and are by and large secular and nationalistic in character. Where religious statements are displayed, they seem intended to promote the importance of education, moral values, and good individual and cultural habits. School libraries are few in number and mostly contain books with religious overtones. This is not unexpected, however, because popular books published in Pakistan are increasingly of this nature.

Students did not, in general, complain of teachers preaching intolerance or extremism in class. Similarly, parents and community members did not feel that school activities were promoting extremism, intolerance or discrimination. Extracurricular activities at schools like debates, literary competitions, social and cultural events, seem mainly to focus on nationalist rather than religious themes.

The results appear robust for several reasons. One, similar results were obtained by several different teams of surveyors visiting randomly selected schools in different parts of the country and in different socio-political environments. Two, bureaucratic and financial control by local education departments over public schools limits what teachers and head teachers can do in terms of individual initiative.

In summary, it appears that the official curriculum is the primary source of promoting religious extremism and intolerance among students through textbooks. Schools do not add significantly to such religious indoctrination of students through other means.

SUGGESTIONS:

The results of this study open up the possibility that when textbooks are changed according to the new curricula, these will not be resisted by teachers and schools. The new textbooks that are expected to be available for the new session in 2010 will have a chance to impact students positively.

Having said that, it is also clear that affirmative action is required to foster inter-faith harmony in Pakistani schools. Workshops should be held for school teachers to sensitize them on this crucial issue because of their key role in building the school's atmosphere and exercise considerable influence on the students.

Similarly, it may be possible to promote positive attitudes towards religion and religious minorities and people of other countries by developing and distributing appropriate display material to schools. Both government and civil society can play a role in preparing and supplying such display material.

The government should adopt a policy of promoting extra-curricular activities to further religious understanding and tolerance in schools. For instance, Muslim students should be taken to visit churches and temples as part of their extra-curricular activities to become acquainted first-hand with the religious culture of different minority groups. In addition, school syllabi ought to contain a list of possible extracurricular activities, with instructions to hold frequent such events in schools, with finances provided to support these activities. Civil society can help the education department in this effort.

List of schools chosen for survey

S. No.	District	School Name
1	Peshawar	GGPS Peshawar University
2	Peshawar	GGMS University Town
3	Peshawar	GHS Nanak Pura
4	Peshawar	GMS Tarnab Farm, G.T Road
5	Peshawar	GPS Muhammad Zai
6	Peshawar	GGMS Muhammad Zai
7	Peshawar	GGHS Peshawar University
8	Peshawar	GMS Zaryab Colony Delahzak Road
9	Peshawar	GGHS Larama Peshawar
10	Peshawar	GHS Wad Pagga Peshawar
11	Battagram	GGMS Thakot Battagram
12	Battagram	GGPS Tikera Maira Battagram
13	Battagram	GGPS Proper Battagram
14	Battagram	GHS Main Thakot
15	Battagram	GPS Tikera Maira
16	Battagram	Govt Higher Secondary School Koza Bandai
17	Battagram	GGHS Proper Battagram
18	Battagram	GGMS Arghashorai Battagram
19	Battagram	GHS Battagram
20	Battagram	GPS Battagram
21	Karachi	GG Lower Secondary School Gadap Town
22	Karachi	CDGK Secondary School No. 30 Gulistan Colony Lyari Town
23	Karachi	GBPS Lirhi Goth UC-2 Bin Qasim Town
24	Karachi	GBSS Gadap Town
25	Karachi	GG Secondary School Naik Muhammad Goth Bin Qasim Town
26	Karachi	GGSS Chanecer Goth Parsi Gate Mehmoodabad
27	Karachi	GB Lower Secondary School UC-2 Bin Qasim Town
28	Karachi	Govt Mumtaz Boys Secondary School Muzaffarabad Colony Landhi
29	Karachi	CDGK Boys Secondary School No. 31 Gulistan Colony Lyari Town
30	Karachi	Chanecer One Primary School Hazara Colony Kala Pul
31	Tharparker	GPS Bhoomji Paro Chelhar Mithi
32	Tharparker	GGPS North Colony Mithi
33	Tharparker	GGHS Diplo Mithi
34	Tharparker	GGMS North Colony Mithi
35	Tharparker	GPS Chelhar Main
36	Tharparker	GHS North Colony Mithi
37	Tharparker	GHS Matti opp National Bank
38	Tharparker	GHS Dipplio Near Bus Adda
39	Tharparker	GPBHS Chellhar Mithi
40	Tharparker	GGHS Mithi
41	Lahore	GHS Green Town

42	Lahore	GGHS 2nd Shift Township C1
43	Lahore	GGMS Village Haloki
44	Lahore	GHS Nashterabad Haloki
45	Lahore	GGHS Village Gia Baga
46	Lahore	GGMS Village Shadiwal Majha
47	Lahore	GHS Model Town
48	Lahore	GHS Ali Raza Abad
49	Lahore	GGHS Township B1
50	Lahore	City District GHS Wahdat Colony
51	Bahawalpur	GGHS Chak 38 BC Lal Sonhara
52	Bahawalpur	GGES Chak 33 BC Alif
53	Bahawalpur	Govt Higher Secondary School Dera Bukha
54	Bahawalpur	GHS Chak 32 BC
55	Bahawalpur	GGHS Chak 32 BC
56	Bahawalpur	GHS Cantt Kali Puli Road Fareed Gate
57	Bahawalpur	GHS Satlite Town
58	Bahawalpur	Govt Girls Higher Secondary School Satlite Town
59	Bahawalpur	GES Sadur Puli Canal Colony
60	Bahawalpur	GGHS Canal Colony
61	Quetta	GMS Killi Almas Airport Road
62	Quetta	GGMS Doctor Bano Road
63	Quetta	GMS Qaidabad Alamdar Road
64	Quetta	GHS Killi Kotwali Nawa Killi
65	Quetta	GPS Tareen Shehr Nawa Killi
66	Quetta	G. Sandemen HS Fatima Jinnah Road
67	Quetta	APWA GHS Archar Road Near Tameer -e-Nao School
68	Quetta	GGMS Muhallah, Hari Krishan Road
69	Quetta	GGHS Saryab Mills
70	Quetta	GGHS Kechi Baig Saryab
71	Sibi	GGHS Karak
72	Sibi	GGPS Police Line
73	Sibi	GBHS Karak
74	Sibi	GMS Dehpal Bostan
75	Sibi	GGMS Hamal Abad
76	Sibi	GGHS Khajak Sibi
77	Sibi	GGMHS Sibi
78	Sibi	GBHS Dehpal Khurdh
79	Sibi	GPS Killi Abdul Rehamn Khajak
80	Sibi	GHS Khajak Sibi

QUESTIONNAIRES

Sustainable Development Policy Institute, Islamabad

Project: Enhancement of Religious Understanding, and Promotion of Tolerance in Public Education

Questionnaire Instructions

Instructions: Please check appropriate boxes to indicate your response to each question. Comments sections have been provided for most questions. You are strongly encouraged to use these spaces to elaborate on your responses.

Definitions

For the purposes of this survey:

1. “Extracurricular activities” are defined as school sponsored activities available to and promoted among students outside of the classroom. These include activities identified in the box below

- 1) National day events (Independence Day (14 August), Pakistan Day (23rd March)
- 2) Religious events (Milad, Qirat and Tilawat contests, Majalis, etc.)
- 3) Eid reunion
- 4) Debates, speech contests
- 5) Literary activities (Bazm-e-Adab, story writing, poetry recital, essay writing, Bait Bazi, etc.)
- 6) School magazine/newsletter
- 7) Story telling
- 8) Sports
- 9) Drama / tableau/ skits/ mimes
- 10) Singing competition
- 11) Art work (painting, drawing, clay work, wood work, etc) competitions and exhibitions
- 12) Art competition
- 13) Calligraphy contests, poster competitions
- 14) Picnics, hiking, tree plantation, study tours, etc.
- 15) Film shows
- 16) Any other activity (please specify)

2. **“Appearance”** is defined as the school environment outside and inside of classrooms, especially with regard to

School motto

Calligraphy and writings on walls

Posters

Wall hangings

3. The survey is based on five parts

Part I - Observations

Part II Teachers

Part III Students

Part IV Parents

Part V Community members

Sustainable Development Policy Institute, Islamabad

Project: Enhancement of Religious Understanding, and Promotion of Tolerance in Public Education

Questionnaire

Part I: Physical Observations

Instructions for the Field researchers:

Try to look around the school premises. During your initial meeting with the school administration try to collect/observe the required information and fill in this form afterwards, as soon as possible after finishing the meeting with the administration of the school.

The objects to observe in the school premises, including classrooms, verandas, are:

School motto

Calligraphy and writings on walls

Posters

Wall hangings

1. Are there enough infrastructural facilities for extracurricular activities like meetings, competitions, etc.

.....Halls.....

.....Ground.....

.....Art room.....

.....Display boards.....

2. Is it a co-education school or only for boys or girls

.....

.....

.....
.....

3. Approximate number of students, teachers and administrative staff

.....
.....
.....

4. To what extent was the general attitude of the principal /headmistress /headmaster and teachers welcoming

.....
.....
.....

Does the material you are to observe

Promote religious and sectarian harmony and tolerance

.....
.....

Promote religious and sectarian disharmony (hate, discrimination against other religions and sects)

.....
.....

Promote wars and militancy

.....
.....

Promote extremism (eg, jihad, shahadat, etc)

.....
.....

Depict national heroes (Quaid-i-Azam, Allama Iqbal, other founding fathers)

.....
.....

Depict religious and spiritual personalities

.....
.....

Depict military heroes

.....
.....

Depict local and folk heroes

.....
.....

Depict intellectual heroes

.....
.....

Depict social and sports heroes (Edhi, ect)

.....
.....

Depict anything else relevant to tolerance or intolerance

.....
.....

Your observations regarding school library

What was the approximate number of books in the library?

Were the books locked in shelves?

Was the library being used by school children and teachers?

Was there a library period for each class?

Is there a teacher in charge of library?

Are children allowed to take books for homes?

What are the main categories of books?

Are the books purchased or donated

Generally, what kind of books were donated and by whom?

How many and which newspapers are subscribed to?

What is approximate percentage of books on

religion

national issues

story books

moral teachings

history

general literature

textbooks

Please request the head of the school for the following and bring their photocopies

Examination question papers

Recent school magazine and /or newsletter

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Questionnaire

Part II. Respondent Category 1: Teachers

Five teachers to be interviewed, one of them being the teacher in charge of student activities

1. Name of School:					
2. Teacher's name and Position					
3. IS THE TEACHER INVOLVED IN PLANNING, SUPPORTING, ORGANIZING OR EXECUTING EXTRACURRICULAR ACTIVITIES IN THE SCHOOL?					
<input type="checkbox"/>	YES	<input type="checkbox"/>	No	<input type="checkbox"/>	OTHER
If yes, which extracurricular activities is the teacher involved in?					
4. What were the five most significant extracurricular events/activities that were held in the school during the last year?					
A-					
B-					
C-					
D-					
E-					
5. Which of the following extracurricular events/activities are held in your school?					

		Mostly	Often	Rarely	Never
	<i>Activitie</i>				
1	National day events (Independence Day (14 August), Pakistan Day (23rd March))				
2	Religious events (Milad, Qirat and Tilawat contests, Majalis, etc.)				
3	Eid reunion				
4	Debates, speech contests				
5	Literary activities (Bazm-e-Adab, story writing, poetry recital, essay writing, Bait Bazi, etc.)				
6	School magazine/newsletter				
7	Story telling				
8	Sports				
9	Drama / tableau/ skits/ mimes				
10	Singing competition				
11	Art work (painting, drawing, clay work, wood work, etc) competitions and exhibitions				
12	Art competition				
13	Calligraphy contests, poster competitions				
14	Picnics, hiking, tree plantation, study tours etc.				
15	Film shows				
16	Any other activity (please specify)				

Which of the above activities include prizes/ awards for performance? Please tick mark the activity.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
---	---	---	---	---	---	---	---	---	----	----	----	----	----	----	----

6. Are the extracurricular activities in the school made physically accessible to all the students?

Yes, to all To most To some only To anyone interested

Any additional comments:

7. Is there any specific extra-curricular activity that teaches lessons of tolerance among students?

If yes, please identify the activity:

8. Does the school have religious and ethnic minorities? Yes No

If yes, are they well integrated with the majority students? Yes No

If no, then what distinguishes them from the majority students?

9. Does the school arrange activities for non-Muslim students and teachers? Yes No

If yes, then to serve what purpose?

10. Are there any barriers preventing such activities? Yes No

If yes, please identify the barriers

.....

.....

.....

.....

.....

11. Does the school ensure arrangement of extra-curricular activities without any racial or religious discrimination?

Always Mostly Sometime Never

Please explain:

12. Do the on-campus extracurricular activities promote

a. tolerance towards people with different beliefs, cultures and habits	yes <input type="checkbox"/>	No <input type="checkbox"/>
b. democratic values	yes <input type="checkbox"/>	No <input type="checkbox"/>
c. liberal values	yes <input type="checkbox"/>	No <input type="checkbox"/>
d. moral values	yes <input type="checkbox"/>	No <input type="checkbox"/>

14. List the chief guests who were invited last year to different school functions? Please give their names and occasions on which they were invited.

.....
.....
.....

15. Do the extra-curricular activities at school contain any anti-minority sentiments?

Often

Please explain:

Yes No

Always Mostly Some time Never

How Please explain:

18. Have you ever tried to incorporate an extracurricular activity/event in accordance with wishes of minority students?

Yes	<input type="checkbox"/> No	<input type="checkbox"/> Other
-----	-----------------------------	--------------------------------

If Yes Please explain:

19. Does the existing plan / program for extra – curricular activities aims at promoting inter-faith harmony?

Never	<input type="checkbox"/> Sometimes	<input type="checkbox"/> Often	<input type="checkbox"/> Always
-------	------------------------------------	--------------------------------	---------------------------------

20. How frequently is the issue of Kashmir discussed or portrayed in any of the following activities?

Activities	Frequently	sometimes	Rarely	Never
a. Literary contests				
b. Poem/essay writings				
c. Sports				
d. Dramas / tableaus				
e. Any other activity				

21. How frequently is the issue of Pakistan-India relations discussed or portrayed in any of the following activities?

Activities	Frequently	sometimes	Rarely	Never
a. Literary contests				
b. Poem/essay writings				
c. Sports				
d. Dramas / tableaus				
e. Any other activity				

22. How frequently is the issue of jihad and shahadat discussed or portrayed in any of the following activities

Activities	Frequently	sometimes	Rarely	Never
a. Literary contests				
b. Poem/essay writings				
c. Sports				
d. Dramas / tableaus				
e. Any other activity				

--

23. How frequently is the hostile attitude of India towards Pakistan discussed or portrayed in any of the following activities

Activities	Frequently	sometimes	Rarely	Never
a. Literary contests				
b. Poem/essay writings				
c. Sports				
d. Dramas / tableaux				
e. Any other activity				

--

24. Has the issue of tolerance towards other faiths been raised in the morning assembly of the school? yes No

--

Sustainable Development Policy Institute, Islamabad

Project: Enhancement of Religious Understanding, and Promotion of Tolerance in Public Education

Questionnaire

Part III Respondent Category 2: Students

Ten students to be interviewed

Year Level	1	2	3	4	5	6	7	8	9	10
	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Gender	Boy		Girl							
	<input type="checkbox"/>		<input type="checkbox"/>							
Name										
School Name										
<p>1. Which of the following extracurricular events/activities are most frequently held in your school?</p>										
<i>Activities</i>	<i>Mostly</i>	<i>Often</i>	<i>Rarely</i>	<i>Never</i>	<i>Participation yes=1, no=2</i>					
National day events (Independence Day (14 August), Pakistan Day (23 rd March)										
Religious events (Milad, Qirat and Tilawat contests, Majalis, etc.)										
Eid reunion										
Debates, speech contests										
Literary activities (Bazm-e-Adab, story writing, poetry recital, essay writing, Bait Bazi, etc.)										
School magazine/newsletter										

Story telling					
Sports					
Drama / tableau/ skits/ mimes					
Singing competition					
Art work (painting, drawing, clay work, wood work, etc) competitions and exhibitions					
Art competition					
Calligraphy contests, poster competitions					
Picnics, hiking, tree plantation, etc.					
Film shows					
Any other activity (please specify)					

2. Are the extracurricular activities in the school made physically accessible to all the students?

<input type="checkbox"/> Yes, to all	<input type="checkbox"/> To most	<input type="checkbox"/> To some only	<input type="checkbox"/> To anyone interest	<input type="checkbox"/> Other if any
--------------------------------------	----------------------------------	---------------------------------------	---	---------------------------------------

3. Is the participation in such activities compulsory, or can students choose not to participate in them? yes No

A	Feelings about extracurricular activities		agree	Disagree	Strongly disagree
1	School often arranges extra-curricular activities outside class for us	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
2	Students are free to select extra-curricular activity of their own choice.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
3	School administration asks students to identify the activities they like most	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
4	Students like extra-curricular activities arranged by the school	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
5	Students are reluctant to participate in these activities	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
6	School administration encourages us to participate in these activities	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
7	I am happy/satisfied with the extra-curricular activities being arranged for us	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
8	School management gives full opportunity to all the students to participate in extra-curricular activities.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
9	Extra-curricular activities help us develop our physical, moral and mental abilities	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
10	Teachers often encourage minority students to participate in extracurricular activities.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
11	What is the ratio of female/ male participation in activities?	30:70	50:50	Very low	

13. Do you remember any extracurricular activity in the school that promoted respect and understanding for other religions?

yes No

14. How frequently is the issue of Kashmir discussed or portrayed in any of the following activities?

Activities	Frequently	sometimes	Rarely	Never
a. Literary contests				
b. Poem/essay writings				
c. Sports				
d. Dramas / tableaux				
e. Any other activity				
f. Morning assembly				

15. How frequently is the issue of Pakistan-India relations discussed or portrayed in any of the following activities?

Activities	Frequently	sometimes	Rarely	Never
a. Literary contests				
b. Poem/essay writings				
c. Sports				
d. Dramas / tableaux				
e. Any other activity				
f. Morning assembly				

16. How frequently is the issue of jihad and sacrifice discussed or portrayed in any of the following activities

Activities	Frequently	sometimes	Rarely	Never
a. Literary contests				
b. Poem/essay writings				
c. Sports				
d. Dramas / tableaux				
e. Any other activity				
f. Morning assembly				

17. How frequently is the hostile attitude of India towards Pakistan discussed or portrayed in any of the following activities

Activities	Frequently	sometimes	Rarely	Never
a. Literary contests				
b. Poem/essay writings				
c. Sports				
d. Dramas / tableaux				
e. Any other activity				
f. Morning assembly				

18. Has the issue of tolerance towards other faiths been raised in the morning assembly of the school?

yes No

19. What is emphasized in extra-curricular activities at your school?

1. Knowledge about society..... ..
2. Knowledge about other religions..... ..
3. Knowledge about only Islamic values..... ..
4. Knowledge about peace and Harmony..... ..
5. None of above

20. Are students of minority communities allowed to share the same drinking place and vessel?	yes <input type="checkbox"/>	No <input type="checkbox"/>
21. Are students of minority communities allowed holidays for their religious festivals?	yes <input type="checkbox"/>	No <input type="checkbox"/>
22. Are students of minority communities greeted by other students on their religious festivals?	yes <input type="checkbox"/>	No <input type="checkbox"/>
23. Are students told about the festivals of religious minorities?	yes <input type="checkbox"/>	No <input type="checkbox"/>
24. Are debates or speech contests held on the occasions of festivals of other religious?	yes <input type="checkbox"/>	No <input type="checkbox"/>
25. Are special events organised for all on the occasion of festivals of other religions and religious communities??	yes <input type="checkbox"/>	No <input type="checkbox"/>

		Sometimes	Rarely	Never
26	How often do the teachers arrange learning activities outside class for you, such as <i>project learning,</i> <i>debating competitions,</i> <i>sporting events,</i> <i>trips to historical sites,</i> <i>Any other</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
27	Do the teachers often provide you with guidance in learning religions and faiths other than Islam?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
28	Do minority students also participate in all the extra-curricular activities?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
29	Do minority students feel comfortable while participating in all literary activities?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Sustainable Development Policy Institute, Islamabad

Project: Enhancement of Religious Understanding, and Promotion of Tolerance in Public Education

Questionnaire

Part IV Respondent Category 3: Parents

Five parents to be interviewed

Child's Name		
School's Name		
Name of the respondent parent		
Gender	Male <input type="checkbox"/>	Female <input type="checkbox"/>
Education of father		
Education of mother		

Encircle your response on questions in the table below.

Questions

		<i>Always</i>	<i>Sometimes</i>	<i>Rarely</i>	<i>Never</i>	<i>Do not know</i>
1.	Do you think the school adequately looks after the social and moral training of your child (ren)?					
2.	Are you satisfied with the extracurricular activities being planned by the school administration?					
3.	Are teachers able to help and encourage extra -curricular activities for the children at school?					
4.	Do you think social harmony is adequately incorporated in extracurricular activities?					
5.	Did your child participate in any literary competition focused on social issues?					
6.	Do the teachers initiate thought-provoking activities with reference to social harmony peace and other social issues?					
7.	Do the teachers often arrange learning activities such as group discussions and oral presentation in their literary extracurricular activities?					
	Do the extra-curricular activities include discussion on controversial issues?					
8.	Is your child inclined towards participating in events or activities which are based on interfaith harmony and peace?					
9.	Does teachers' attitude and behaviour outside the classroom reflect any racial or religious discrimination?					
10.	Would the existing plan for extracurricular activities at the school facilitate and promote harmony and peace among students?					
11.	Do the school extracurricular activities guide your child to acquire the skills to get along well with children of other religions?					
12.	Are you invited to all extracurricular activities being performed within the school?					
13.	Is the school environment conducive and friendly for students from minority groups?					
14.	Do the school activities depict one religion being better than another?					
15.	Do the school activities discuss forcible domination of one religion over others?					

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|-----|---|--|--|--|--|--|
| 16. | Do the school activities describe global conflicts as religious conflicts? | | | | | |
| 17. | Do the extracurricular activities at your child's school emphasise knowledge about society? | | | | | |
| 18. | Do the extracurricular activities at your child's school emphasise knowledge about other religions? | | | | | |
| 19. | Do the extracurricular activities at your child's school emphasise knowledge about only Islamic values? | | | | | |
| 20. | Do the extracurricular activities at your child's school emphasise knowledge about peace and Harmony? | | | | | |

Sustainable Development Policy Institute, Islamabad

Project: Enhancement of Religious Understanding, and Promotion of Tolerance in Public Education

Questionnaire

Part V Respondent Category 4: Community/ Civil Society

Name of Interviewer	
Date of Interview	
Name of Respondent	
Gender	
Age	
Designation/Profession	
Address:	
Telephone:	

Note: Tick mark the response under any of the response cells

Questions

Sr. No.		Always	Sometimes	Rarely	Never
1.	Do you think children should be taught good things about other religions also?				
2.	Would you like children to be taught about a better understanding of other sects of Islam?				
3.	Would you like to see the school use extracurricular activities to promote inter-faith harmony and peace?				
4.	Do the extracurricular activities promote extremist tendencies among students?				
5.	Do the extracurricular activities link with imperative for peace and harmony?				
6.	Do the extracurricular activities/programs address the universal democratic rights, peace and harmony?				
7.	Do the extracurricular activities being organized at school have a good reputation in the community?				
8.	Should extracurricular activities focus more on promotion of majority faith, while ignoring other faiths?				
9.	Should school extracurricular activities groom your children to respect other religions?				
10.	Do you think that the current extra-curricular activities at school foster inter-religion harmony and peace?				
11.	Is there a need to incorporate lessons of harmony and peace in extra-curricular activities?				

Note: Following are the open ended questions. Try to write down the summarized response after understanding the crux of the conversation

- How would you characterize the relationship between the role of extra-curricular activities and its impacts on inter-faith harmony and peace among school children?

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- What are the means and ways to incorporate the lessons of peace and harmony in extra-curricular activities at school level?

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3. What role can the community members and other educational experts play in suggesting the contents for extra-curricular activities at school level?

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4. How can one make extra-curricular activities more interesting and enjoyable for our young generation?

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5. What are the ways to ensure inter-faith harmony and unity in diversity in extra-curricular activities at school level?

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6. How would you characterize the extra-curricular activities as an imperative for the promotion of peace and harmony in society with reference to improving existing state of affairs?

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