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Abstract: *Knowledge about different religions of the world is vital for developing interfaith harmony. The present research aims at finding the portrayal of different religions in English textbooks taught at the Secondary Level in government schools of Pakistan. It is purely a quantitative study. In this context, the reading passages of the textbooks taught in five provinces and the capital are sifted for finding references to different religions. The contents related to religions have been quantified and classified in two broad ways: mention and depiction. The results of the study indicate that the religion Islam dominates with 89.8% and 91.9% instances of mention and depiction respectively. The percentage of Christianity Hinduism, Judaism, and Buddhism is 10.2% and 8.1% in mention and depiction respectively. It means the other religions are not given sufficient space. It is, therefore, recommended that attention should be paid to them in the course contents.*

Key Words:

Culture, Religions, Education, English Textbooks, Pakistan

Interface of Education and Religion: The Inclusiveness of Academic Discourse in Pakistan

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Introduction

Religion is a key element of culture and as language and culture are closely connected. Therefore, information related to religions in education is pivotal. Cheng and Beigi (2012) are of the view that “[r]eligion and education go hand in hand”. Nevertheless, different religions of the world are not given sufficient coverage in textbooks. In the same way, Ohba (2014, p.7) posits, “[t]eaching world religions is essential in order to prevent prejudice-motivated crimes and promote peaceful living in a multi-cultural society. However, it is avoided as if it were taboo”.

A large number of studies have been conducted to investigate depiction of different cultures in course books/textbooks (Mimoun & Youcef, 2015; Habib, 2014; Mahmood, Asghar & Hussain 2012;

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Lappalainen, 2011; Iriskulova, 2012). Similarly, some researchers have also investigated the important elements of culture. For example, speaker bias against non-native speakers in the textbooks has been investigated by Sherman (2010), gender bias has been explored by Ndura (2004), Matsuda (2002) has investigated users and uses of English in English as Foreign Language textbooks and Kim (2012) has investigated socio-cultural biases in English etc. Similarly, there are a large number of studies which seek to find the relationship of education and a particular religion (Behnam & Mozaheb, 2012; Cheng & Beigi, 2012; Canagarajah, 2004 & 2005; Kubota, 2009 & 2011; Edge, 1996 & 2003 and Wong & Canagarajah, 2009 and Kubota and Lin, 2009). Nonetheless, there is shortage of studies to investigate different religions of the world in English textbooks both at the level of the world and Pakistan. Thus, this study seeks to examine the number of references to different religions in the textbooks of English taught at Secondary level in the government schools of Pakistan.

Research Question

To what extent are different religions represented in the reading passages of English textbooks taught at Secondary Level in the government schools Pakistan?

Literature Review

Textbooks or course books are important components of any teaching learning process worldwide. They serve different functions. Cortazzi and Jin (2013) have enunciated seven different functions of course books. They perform the function of teacher, map, resource, trainer, authority, de-skinner and ideology.

Ohba (2014) talks about the taboos related to content of textbooks. He is of the view that despite globalization of society with mixing of different cultures and faiths, and the status of English as a global language due to its spread and development, textbooks for teaching English language do not reflect these changes in the world. He posits, “[t]aboos that no longer exist in many areas of society are still seemingly prevalent within published English language textbooks” (p.6). Gray (2002) has provided some of its reasons and has discussed the guidelines provided by publishers for writing textbooks from the point of view of inclusivity that is giving equal coverage to both males and females and inappropriacy which means avoiding topics that might hurt the “perceived sensibilities of potential buyers and readers” (p.157). In this connection, some publishers provide the list of forbidden topics, whereas the others rely on the acronym of PARSNIP which stands for politics, alcohol, religion, sex, narcotics, isms and pork. It is clear from the list that religion is one of the prohibited areas about which writers are instructed not to write.

As regards religions, Ohba (2014) has collected the opinions of English teachers in order to know the reasons which discourage them from teaching world religions in Japan. The researcher is of the view that they may also be applicable to other contexts, and so they are given below:

1. School administration forbids teachers from teaching religions.
2. Teaching religions is the responsibility of teachers teaching social studies not English language teachers.
3. Teachers do not have sufficient knowledge of world religions.
4. The textbooks for English language do not refer to world religions.
5. The preconceived idea in the minds of teachers that they are not supposed to teach religions.
6. The fear of propagating a particular religion by the teacher in class.
7. Disputes may arise between students professing different religions.
8. The schools that address religions may be attacked by extremists.
9. Teachers are too busy in teaching the language aspects; therefore, they do not have time to focus on cultural aspects.

Religions have immense impact on any society. Ndura (2004) talks about invisibility of diversity related to religions. He opines, “Religion continues to impact social, political and economic relations at the community, national and international levels” (p.149). He posits that if topics related to religious diversity are avoided, it will have adverse effects on the students. It creates hurdles in exposing students to religion, a main reality of the world and understanding it. It also confuses the students and puts restrictions on the ability of the students to face and settle religious differences. Therefore, the topic of religion cannot be ignored by the teachers. The report of Association for Supervision and Curriculum Development (ASCD) on religion in the curriculum says that schools are unable to teach about the crucial part that religion acts in history and culture of human beings. It asserts, “a person cannot be fully educated without understanding the role of religion in history and politics” (1987, p. 21).

Methodology

The present study seeks to know about the representation of various religions in the reading passages of the textbooks taught in Pakistan. Pakistan has five provinces namely Punjab, Sindh, Khyber Pakhtunkhwa, Balochistan, Gilgit Baltistan (GB) and the federally administered capital, Islamabad. The production of textbooks is entrusted to the Textbook Boards of the respective provinces; however, they need the approval of National Curriculum Wing (NCW). It means that different textbooks are taught in the provinces. Nevertheless, the textbooks prepared by the Punjab Textbook Board are also taught in Gilgit Baltistan and the

capital city of the country, Islamabad. Moreover, at Secondary Level two textbooks are taught in the government schools. Thus, the study is about four sets of textbooks (total eight books). The study is purely quantitative and the particular method used is content analysis. In this regard, references to different religions of the world are quantified and categorized in two ways: *mention* and *depiction*. If there is a passing reference to any religion without further detail, it has been counted as an instance of *mention*. However, if an elaborated description regarding any religion is provided, it has been considered as an instance of *depiction*. Thus, for analysis content related to religions: Islam, Hinduism, Christianity, Buddhism, Judaism and “Others” in the textbooks of each province has been quantified using the framework stated above. As to “Others”, it means a situation where a religion is discussed or referred to generally without mentioning the name of the religion. In the last an overall picture of the different religions in the textbooks of Pakistan has also been provided.

Data Analysis

In this section, firstly the representation of religions in the textbooks of the different provinces of the country is presented. Secondly, on the base of the findings of its provinces, the situation of the textbooks of Pakistan is also presented.

Representation of Religions in the Textbooks of Punjab, GB and Islamabad

The table below presents the representation of different religions in the textbooks: *English 9* and *English 10* taught in Punjab, Gilgit Baltistan and Islamabad.

Table 1. Representation of Religions in the Textbooks of Punjab, GB, Islamabad

No.	Religions	Mention	Percentage	Depiction	Percentage
1	Islam	131	96.3	47	94
2	Hinduism	0	0	0	0
3	Christianity	1	0.7	0	0
4	Buddhism	0	0	0	0
5	Judaism	3	2.2	0	0
6	Others	1	0.7	3	6
Total		136	100	50	100

Table 1 shows the portrayal of religions in the textbooks taught in Punjab, Gilgit Baltistan and Islamabad. It reveals that the religion Islam is on the top with

131 (96.3%) instances of *mention* and 47(94%) instances of *depiction*. “Others” is mentioned once (0.7%) and 3 (6%) times a detailed description is also provided about it. There are 3(2.2%) references to Judaism. However, there is no such context where it is depicted in detail. Christianity is mentioned once (0.7%). Nevertheless, there is no instance of *depiction* about it in the textbooks. As to Hinduism and Buddhism, the textbooks do not provide any information about them. To conclude, the analysis shows that apart from Islam the prescribed textbooks do not provide sufficient information about other religions.

Aspects of Different Religions

The sections below present the salient aspects of various religions in the textbooks of Punjab, Gilgit Baltistan and Islamabad.

Islam

The textbooks foreground various aspects of religion Islam through a number of reading passages: “The Saviour of Mankind”, “Patriotism”, “Hazrat Asma (RA)”, “The Quaid’s Vision and Pakistan”, “Sultan Ahmad Mosque”, “All is not Lost”, “Hazrat Muhammad (PBUH) an Embodiment of Justice” and “Faithfulness”. The key aspects are given below:

- i. ALLAH:* The word Allah is used in Islam for the Creator; therefore, He is referred to several times in the textbooks.
- ii. Islam and Its Teaching: Tauheed,* the concept of Oneness of Allah and the Judgment Day, the concept that Allah will ask about all the deeds performed by human beings are highlighted in the prescribed textbooks.
- iii. Angel:* Gabriel, the angel who brought the first message of Allah to Holy Prophet (PBUH) in the cave *Hira* is referred to in the textbook for class 9.
- iv. The Holy Book, Quran:* The textbooks provide several verses (Ayaat) with English translation from the sacred book, Quran. Some of them are about the sound character and justice of Holy Prophet (PBUH).
- v. Arabic Language:* It is informed that Allah chose Arabic language for dispensation and preservation of His words.
- vi. Hadiths/Saying of Holy Prophet (PBUH):* The textbooks provide four sayings/Hadiths of the Holy Prophet (PBUH). Furthermore, two are reported by his close companions: Hazrat Ali (RA) and Hazrat Muawia (RA).
- vii. Saying of Hazrat Ayesha (RA):* The textbook for class 9 has a saying of Hazrat Ayesha (RA), the wife of Holy Prophet (PBUH), about his sound moral character.
- viii. Personalities:* The textbooks shed light on various important personalities of Islam. It informs us about the last prophet, Holy Prophet Hazrat Muhammad (PBUH). The textbooks have references to the caliphs of Islam: Hazrat Abu Bakr

Siddique (RA), the first caliph, and Hazrat Umar (RA) the second caliph. The textbook for class 9 has a passage on Hazrat Asma (RA), the daughter of Hazrat Abu Bakr Siddique (RA) and Hazrat Abuzar Ghaffari (RA), a close companion of Holy Prophet Hazrat Muhammad (PBUH).

ix. History: The textbooks inform about the condition of the Arabs before Islam. They were not spending a good life. However, the books inform that the life of Holy Prophet (PBUH) was the embodiment of honesty and truthfulness even before revelation of Islam. The textbooks underline the first revelation on Holy Prophet Hazrat Muhammad (PBUH). The textbooks highlight the efforts and difficulties faced by Holy Prophet (PBUH) for the sake of Islam so much so that he was compelled to migrate to Madina. They inform that the people of Madina welcomed him with open arms and the struggle of Holy Prophet Hazrat Muhammad (PBUH) transformed the life of mankind completely.

X. Geography of Arabia: The textbooks underscore the geography of Arabia and also inform about the traits of the people of this area. They refer to famous cities Makkah and Madina; the place of birth of Holy Prophet (PBUH) and the place where he migrated. There are references to the *masjid* of Holy Prophet (PBUH) located in Madina. The textbooks also highlight the two famous caves: cave *Hira* where Holy Prophet (PBUH) used to worship and got the first revelation, and cave *Thawr*, the place where he stayed during his journey to Madina.

Other Religions

The textbooks have a few references to the other religions of the world. The reading passage, “The Saviour of Mankind” in the textbook for class 9 informs us that the pagan Arabs were worshippers of idols. When the Holy Prophet (PBUH) started preaching the belief in One Allah, they mounted pressure on him as such belief was a threat to their ascendancy in the territory. The passage “Hazrat Muhammad (PBUH) an Embodiment of Justice” refers to Jews and Jewish law. It is highlighted that Prophet (PBUH) was so much renowned for his justice that Jews who were his enemies used to bring their disputes to be settled by him as per Jewish law. The passage “Sultan Ahmad Mosque” points to the architectural style Byzantine church by informing that Sultan Ahmad Mosque illustrates the architectural style of both Ottoman and Byzantine church.

Representation of Religions in the Textbooks of Sindh

The table below presents the representation of different religions in the textbooks: *Secondary Stage English Book One* and *Secondary Stage English Book Two* taught in Sindh.

Table 2. Representation of Religions in the Textbooks of Sindh

No.	Religions	Mention	Percentage	Depiction	Percentage
1	Islam	199	87.3	20	87
2	Hinduism	12	5.3	0	0
3	Christianity	8	3.5	2	8.7
4	Buddhism	0	0	0	0
5	Judaism	1	0.4	0	0
6	Others	8	3.5	1	4.3
Total		228	100	23	100

Table 2 presents the depiction of religions in the textbooks of Sindh. It shows that religion Islam is on the top as the textbooks contain 199 (87.3%) instances of *mention* and 20(87%) instances of *depiction*. As to Hinduism, it is mentioned 12(5.3%) times. However, the textbooks do not have any such context where Hinduism is discussed in detail. There are 8(3.5%) references to Christianity and there are 2 (8.7%) contexts in the textbooks where it is discussed in detail. Judaism is mentioned once (0.4%) and there is no occasion where a detailed description is provided about it. As regards Buddhism, the textbooks do not provide any information about it. “Others” is mentioned 8(3.5%) times and once (4.3%) a detailed description is also provided about it. Overall, the analysis reveals that except for Islam the prescribed textbooks do not provide sufficient information about other religions.

Aspects of Different Religions

The sections below present the main aspects of various religions in the textbooks of Sindh.

Islam

The textbooks highlight various aspects of religion Islam through a number of passages: “The Last Sermon of the Holy Prophet (PBUH)”, “The Wise Caliph”, “Nursing” and “Shah Abdul Latif”, “Allama Iqbal”, “Quaid-e-Azam and his Vision for Pakistan”, “The Great War Hero”, “Nursing”, “King Faisal”, “Dignity of Work” and “The Customs of Various Regions of Pakistan”. The key aspects are given below:

i. Holy Prophet (PBUH): The textbooks underscore various facets of the life of Holy Prophet (PBUH). It informs us about his time and place of birth, i.e. Makkah and 571 AD. Moreover, it is informed that he was from Quraish and the last prophet. It underlines that his preaching for Islam resulted in his migration to

Medina in 622 AD. He was accompanied by Hazrat Abu Bakr (RA). In Medina he laid the foundation of an Islamic society. The textbooks highlight the first and last pilgrimage, i.e. Hajj of Holy Prophet (PBUH) and his last address to the assembled people on that occasion.

ii. *The Holy Quran:* Holy Quran is referred to in the textbooks several times. It is highlighted that for the foundation of an Islamic society; guidance was taken from the Holy Quran. Moreover, the Holy Quran is also referred to various times in the last address. The writer also gives the advice that we should understand and act upon its teaching.

iii. *Miscellaneous:* The textbooks also refer to Allah, pillar of Islam (Hajj), Islamic months, prophet Hazrat Adam (AS), Arabic language, and close friends of Holy Prophet (PBUH), i.e. Hazrat Abu Bakr (RA) and Hazrat Ali (RA). Famous holy places and caves/mountains of Saudi Arabia are also highlighted in the textbooks.

Other Religions

The passage, “The Last Sermon of the Holy Prophet (PBUH)” informs us that the people of Quraish tribe were worshippers of idols and that Holy Prophet (PBUH) urged them to worship One Allah. The passage “Helen Keller” refers to God. It informs us that Helen Keller’s teacher, Miss Sullivan, had lost her eyesight; nevertheless, she got it back. Furthermore, in order to express her gratitude to God, she had the desire to help others to live a blissful life. In the passage “Allama Iqbal”, he emphasized that Muslims were different from Hindus. Similarly, the word “Hindus” is used several times. The passage “The Role of Women in Pakistan Movement” also has references to Hindu and Hindus. Likewise, in the passage, “Quaid-e-Azam and his Vision for Pakistan”, it is highlighted that he was not only famous in Muslims but also in the people having other religions: Hindus, Christians, Hindus, Sikhs and Parsis. Similarly, being the president of the first Assembly of Pakistan after the 1947 election, he told the people that they were free to go their respective places of worship be they were temples, mosques or any other in Pakistan.

The poem of Louis I. Newman “The Voice of God” is also about God. The poet emphasizes that he had sought to find the voice of God in the topmost steeple; nonetheless, God declared that his abode is in the people. In the same way, “Little Things” by the poet Julia Carney points to Heaven and Eden. She highlights that this world can be made an Eden as the Heaven above by words of love and little deeds of kindness. The passage “Dignity of Work” refers to the fact that Hazrat Ali (RA), the fourth caliph, worked in a Jew’s garden.

Representation of Religions in the Textbooks of Khyber Pakhtunkhwa (KP)

The table below presents the representation of different religions in the textbooks:

Textbook of English Grade-IX and English reading book for class10 taught in Khyber Pakhtunkhwa.

Table 3. Representation of Religions in the Textbooks of KP

No.	Religions	Mention	Percentage	Depiction	Percentage
1	Islam	203	88.3	39	90.7
2	Hinduism	3	1.3	0	0
3	Christianity	5	2.2	1	2.3
4	Buddhism	4	1.7	1	2.3
5	Judaism	5	2.2	1	2.3
6	Others	10	4.3	1	2.3
Total		230	100	43	100

Table 3 demonstrates the representation of religions in the textbooks taught in Khyber Pakhtunkhwa. It shows that religion Islam is on the first position as the textbooks contain 203 (88.3%) instances of *mention* and 39(90.7%) instances of *depiction*. It is followed by “Others” as it is mentioned 10 (3.9%) times and once (2.3%) a detailed description is also provided about it. Christianity and Judaism are on the third position with 5 (2.2%) instances each of *mention* and 1(2.3%) instance each of *depiction*. As regards Buddhism, it is mentioned 4(1.7%) times and only on one occasion it is portrayed in detail. As to Hinduism, it is referred to 3(1.3%) times and there is no such context where it is discussed in detail. Overall, the analysis reveals that except for Islam the prescribed textbooks do not provide sufficient information about other religions.

Aspects of Different Religions

The sections below present the most important aspects of various religions in the textbooks of KP

Islam

The textbooks foreground different aspects of religion Islam through a number of passages: “The Holy Prophet Hazrat Muhammad (PBUH)”, “Allama Muhammad Iqbal”, “Quaid- A Great Leader”, “The Medina Charter”, “The Two Bargains”, “The Last Address of the Holy Prophet (PBUH)”, “Begum Rana Liaquat Ali Khan”, “Hazrat Umar Farooq (RA)” and “Muslims of China”. The key aspects are given below:

i. ALLAH: There are a number of references to Allah. The first passage of the textbook for class 9 informs us that Allah chose Holy Prophet (PBUH) to show the people of Arab the right path. The age of Holy Prophet (PBUH) was forty at that time.

ii. Personalities: The textbooks highlight different facets of the life of the last prophet, Hazrat Muhammad (PBUH). Moreover, they also inform about the second and third Caliphs of Islam: Hazrat Umar (RA) and Hazrat Usman (RA).

Hazrat Muhammad (PBUH): The passage “The Holy Prophet Hazrat Muhammad (PBUH)” foregrounds the life of Holy Prophet (PBUH). It informs us about his place of birth, Makkah and year of birth, i.e. 20th April, 571 AD. It underlines that he was from the noble family of Quraish. It is underscored that he was only six year old when his parents died and was looked after first by his grandfather, Abdul Muttalib and then by his uncle Hazrat Abu Talib after the death of his grandfather. It is informed that he was called “Amin” and “Sadiq” owing to his honesty and truthfulness.

Hazrat Umar (RA): The passage, “Hazrat Umar Farooq (RA)” sheds light on the various aspects of the life of Hazrat Umar Farooq (RA), the second Caliph. It informs us that he was born in 40 B.H. (before Hijra) in Makkah. Moreover, he embraced Islam at the age of 27. The passage highlights that he led a very simple life and though he was a ruler, he was living like an ordinary man. The passage informs us that as a ruler he was the epitome of honesty, justice, and integrity. Various incidents from his life are provided to underscore his strength of character, simplicity and justice etc.

Hazrat Usman (RA): The character of the third Caliph, Hazrat Usman (RA) has been foregrounded in the passage “The Two Bargains”. The passage highlights his generosity by informing about two events of his life. First, he bought Baira Roma; the Well when there was acute scarcity of water and announced that its water was free for everyone. Second, Hazrat Usman (RA) distributed his flour loaded on thousand camels in the name of Allah among the needy people in the reign of Hazrat Umar (RA).

iii. Geography of Arabia: The textbooks have references to the geographical features of Arabia like deserts, lack of water etc.

iv. History: The textbooks inform that the people of Arabia were not spending a good life before the arrival of Islam. They highlight the revelation on Holy Prophet (PBUH) and his efforts for spreading Islam. It is underscored that the people became his enemies and forced him to leave Makkah. Consequently, he migrated to Madina. The people at Madina welcomed him and his preaching brought a drastic change in the life of the People. The textbooks inform about the different groups in Medina at that time: Majireen, Insar and the Jews. Moreover, in order to safeguard the place and the interests of people, Holy Prophet (PBUH) presented

the idea of a charter called Medina Charter. The points of the charter are also given. The textbooks highlight some important events of the history. First, buying of the Well of Baire Roma by Hazrat Usman (RA) from a Jew when there was acute scarcity of water in area and the second is the famine in Arabia in the reign of Hazrat Umar (RA) when Hazrat Usman (RA) declared that his flour laden on thousands camels should be distributed among the people free of cost. Third, the textbooks also highlight the conquest of Makkah, the last address of Holy Prophet (PBUH) and the peaceful life of people after Makkah's conquest.

v. *Islam and Its Teaching:* The textbooks foreground some of the teachings of Islam such as belief in One Allah, keeping fast in month of Ramzan, abstinence from gambling, drinking wine and fighting with one another, and performing Hajj during specified days of the year.

vi. *Islamic Months:* There are references to some Islamic months such as Ramzan, Rabiul Awwal and Zul Hijja.

vii. *Prophets, Angel and Caliphs:* The textbooks highlight three prophets: Holy Prophet (PBUH), Hazrat Ibrahim (AS) and Hazrat Ismail (AS). Gabriel (AS) the angel is also referred to in the textbooks. Furthermore, two Caliphs of Islam, i.e., Hazrat Umar Farooq (RA) and Hazrat Usman (RA) are also foregrounded in the textbooks.

viii. *Holy Book:* There are references to Holy Quran in two passages: “The Holy Prophet Muhammad (PBUH)” and “Allama Muhammad Iqbal”.

Other Religions

The reading passage “The Holy Prophet Hazrat Muhammad (PBUH)” informs us that prior to the arrival of Islam, the Arabs were not spending a good life. They were worshipping various gods and goddesses of stone. The passage, “Quaid _ A Great Leader” contains the words of Quaid-e-Azam in which he referred to the places of worship of different religions, he said to the people, “You are free to go to your temples..... or to any place of worship in this state of Pakistan” (Malik, 2017, p. 28).

In the passage “The Medina Charter” different religious communities of Medina apart from the Muslims have been highlighted. They were the Idol-worshippers and the Jews. Furthermore, it is informed that Medina Charter emphasized freedom to different religious communities for following and professing their religions. Similarly, the reading passage “The Two Bargains” contains the story of Baire Roma, the well of the Jew which was bought by Hazrat Usman (RA). The passage, “A Visit to Swat Valley” refers to Buddhism. The passage highlights that the Buddhist remains were observed by the narrators all over Swat. The passage informs us that the monasteries were the abode of Monks who would spend a simple life and preach teaching of Budha. In addition, it is informed

that “[t]hese monasteries, stupas and houses seemed as if in this sheltered place time stood still” (Malik, 2017, p. 64).

The passage “A New Microbe” refers to church a number of times. The wife in the story wanted to take her husband to a supper to be given in a church. Nevertheless, he declined and she took her children. When they came back from the church, the scientist announced about the discovery of a new bacterium. Nonetheless, the wife told that he had not discovered a new bacterium but had tested the water of a bucket having oysters which she had bought for the church supper.

Representation of Religions in the Textbooks of Balochistan

The table below presents the representation of different religions in the textbooks: *A textbook of English Language Grade 9* and *A textbook of English Language Grade 10* taught in Balochistan.

Table 4. Representation of Religions in the Textbooks of Balochistan

No.	Religions	Mention	Percentage	Depiction	Percentage
1	Islam	82	90.1	18	94.73
2	Hinduism	1	1.1	0	0
3	Christianity	0	0	0	0
4	Buddhism	0	0	0	0
5	Judaism	0	0	0	0
6	Others	8	8.8	1	5.27
Total		91	100	19	100

Table 4 shows the depiction of religions in the textbooks taught in Balochistan. It demonstrates that religion Islam is on the top as the textbooks contain 82 (90.1%) instances of *mention* and 18 (94.73%) instances of *depiction*. It is followed by “Others” as it is mentioned 8(8.8%) times and 1(5.27%) time a detailed description is also provided about it. As regards Hinduism, it is referred to 1(1.1%) time and there is no such context where it is discussed in detail. Other religions: Christianity, Buddhism and Judaism do not have any representation in the textbooks of Balochistan. To sum up, the analysis shows that apart from Islam, the prescribed textbooks do not provide sufficient information about other religions.

Aspects of Different Religions

The sections below present the salient aspects of various religions in the textbooks of Balochistan.

Islam

The textbooks highlight various aspects of religion Islam through a number of passages: “Hazrat Muhammad (PBUH)”, “Hazrat Abu Bakar Siddique (RA)”, “Unity, Faith, and Discipline”, “Nursing: A Noble Profession”, and “A Silly Master”. The key aspects are given below:

i. Allah: In Islam the word Allah is used for Creator. There are references to Him in various passages. The textbook for class 10 informs us that when the people of Arab were involved in different evils Allah chose Hazrat Muhammad (PBUH) for showing them the right path.

ii. Life of People before Islam: The reading passage “Hazrat Muhammad (PBUH)” informs us that before Islam people were involved in different evils like worshiping of several gods and goddesses instead of One Allah, fighting with one another, gambling, drinking of wine and treating women like animals etc.

iii. Holy Quran: The passage “Hazrat Muhammad (PBUH)” for class 10 informs us that Islam is a perfect religion and that every human being gets guidance from the message of Allah and the life Holy Prophet (PBUH). It also underscores that the message of Allah is in the Holy Quran that shows us the right path.

iii. Personalities

The prescribed textbooks shed light on two important personalities: Hazrat Muhammad (PBUH), the last prophet of Allah and Hazrat Abu Bakar Siddique (RA), the close companion and first Caliph of Islam.

Hazrat Muhammad (PBUH): The textbooks of Balochistan highlight the life of Hazrat Muhammad (PBUH) in great detail. The passage “Hazrat Muhammad (PBUH)” is wholly solely about his life and achievements. However, there are references to him in other passages as well. They tell about his place and year of birth that is Makkah and 571 AD. The textbooks inform that he was forty when he got the first message from Allah and as a result he started preaching Islam. Nevertheless, some people at Makkah were not happy and compelled him to migrate with his close companions to Madina. The books inform that the situation at Madina was favourable for teaching of Islam. Moreover, Islam brought great change in the life of people. The passage also informs us about the conquest of Makkah and the spread of Islam after Makkah’s conquest.

Hazrat Abu Bakar Siddique (RA): The passage “Hazrat Abu Bakar Siddique (RA)” highlights various facets of the life of Hazrat Abu Bakr Siddique (RA). The passage informs us about the place and year of his birth, i.e. Makkah in 573 AD. The passage underlines that he had sound character which enabled him to remain away from all the evils even before Islam. It emphasizes that he was the first male adult who embraced Islam. Furthermore, he was a very honest merchant. His sound character and honesty made notable people to accept Islam. Some of important

personalities are also mentioned in the passage. The passage foregrounds his works for Islam like he:

- Dedicated his whole life and property for the promotion of Islam
- Stood by Holy Prophet (PBUH) when people became his enemies due to preaching of Islam
- Accompanied Holy Prophet (PBUH) in his journey from Makkah to Madina
- Freed many slaves by paying money including Hazrat Bilal (RA)
- Participated in the battles of *Badr*, *Uhad* and *Tabuk*
- Worked as Ameer-ul-Hajj after Makkah's conquest and 300 hundred Muslims performed Hajj under his guidance
- Led prayers according to directions of Holy Prophet (PBUH) when he was on death bed

The passage underlines that due to his works he was made the first Caliph by the people. The passage highlights the main points of his address to people when he became the Caliph. The passage informs us about his death in 634 AD and that he was buried beside Holy Prophet Muhammad (PBUH).

Other Religions

The textbooks of Balochistan have only two references to the other religions. The passage "Hazrat Abu Bakar Siddique (RA)" informs us that "[w]hen the Holy Prophet Muhammad (PBUH) started preaching the message of Islam by condemning the idol worshipping and evil practices; he had to face fierce opposition from the Quraysh" (Butt et al., 2017, p. 8). In the same way, the passage "Unity, Faith, and Discipline" informs us that the Muslims are different from the people of other religions:

Faith means a firm belief, confidence and trust in Allah. The Muslims have a strong belief which distinguishes them from the followers of other religions. They believe in one God and the finality of the Prophethood of Hazrat Muhammad (Peace Be Upon Him) (Butt et al., 2017, p. 60).

Representation of Religions in the Textbooks of Pakistan

The table below presents the representation of different religions in the textbooks taught in Pakistan.

Table 5. Overall Representation of Religions in the Textbooks of Pakistan

No.	Religions	Mention	percentage	Depiction	Percentage
1	Islam	615	89.8	124	91.9
2	Hinduism	16	2.3	0	0
3	Christianity	14	2.0	3	2.2
4	Buddhism	4	0.6	1	0.7
5	Judaism	9	1.3	1	0.7
6	Others	27	3.9	6	4.4
Total		685	100	135	100

Table 5 shows the depiction of religions in the textbooks taught in Pakistan. It indicates that religion Islam is on the top as the textbooks contain 615 (89.9%) instances of *mention* and 124 (91.9%) instances of *depiction*. It is followed by “Others” as it is mentioned 27 (3.9%) times and six (4.4%) times a detailed description is also provided about it. Christianity is on the third position with 14 (2%) instances of *mention* and 3(2.2%) instances of *depiction*. As to Hinduism, it is referred to 16(2.3%) times and there is no such context where it is discussed in detail. Judaism is mentioned 9(1.3%) times and on one occasion a detailed description is also provided. As regards Buddhism, it is mentioned 4 (0.6%) times and only on one occasion it is portrayed in detail. Overall, the analysis reveals that the prescribed textbooks cover Islam extensively while the other religions do not get sufficient attention.

Discussion and Conclusion

The aim of the study was to know about the representation of different religions in the English textbooks taught in different provinces of Pakistan to get an overall view of the state of religions in the academic discourse of the country. The results of the study reveal that religion Islam has been given sufficient attention and the other religions have not been given adequate space. The percentage of Islam in the textbooks taught in Punjab, GB, and Islamabad is 96.3% and 94% in the categories of *mention* and *depiction* respectively. It means that other religions have only 3.7% and 6% representation in both categories. As regards the textbooks of Sindh, the percentage of Islam is 87.3% and 87% in the categories of *mention* and *depiction*. On the other hand, the percentage of other religions is 12.7% and 13% in both categories. As for KP, the percentage of Islam is 88.3% and 90.7% in the categories of *mention* and *depiction* respectively. The percentage of other religion is 11.7% and 9.3% in the categories of *mention* and *depiction*. As far as Balochistan is concerned, the percentage of Islam in the categories of *mention* and *depiction* is 90.1% and 94.7% respectively. The percentage of other religions is 9.9% *mention* and 5.3% *depiction*. Overall the percentage of Islam is 89.8% and 91.9% in the categories of *mention* and *depiction* respectively. On the other hand, the

representation of other religion is 10.2% and 8.1% in *mention* and *depiction* respectively.

One of the possible reasons of giving adequate coverage to Islam is that Pakistan came into being in 1947 on the base of two important factors: religion and language. Moreover, according to the constitution of 1973, the official name of the country is Islamic Republic of Pakistan. It is also stated in the Article 2 that Islam shall be the religion of the State. The population of the country also endorses the fact that Pakistan is a Muslim majority country. According to the census of 2017, the Muslim population of the country is 96.28% and the percentage of other religions is 3.72. Nevertheless, the world has become a global village due to mobility of population as Secru (2005) opines, “Population mobility continues throughout the world at an all-time high in human history, bringing extensive cross-cultural contact among diverse language and cultural groups” (p. 1); it has become important to make the learners aware of different perspectives. The inclusiveness of textbooks regarding religions can play a significant role in it. Therefore, it is recommended that the prescribed textbooks should be improved by incorporating material related to other religions.

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