



Samina Safdar<sup>1</sup>, Yasira Waqar<sup>2</sup> & Yaar Muhammad<sup>3</sup>

<sup>1</sup>Assistant Professor, Department of EL & PS, University of Education, Lahore, Pakistan

<sup>2</sup>Associate Professor, Department of Education, UMT Lahore, Punjab, Pakistan

<sup>3</sup>Associate Professor, Department of Education, GC Women University, Sialkot

KEYWORDS	ABSTRACT
Multicultural Education, Ethnic Conflict, Cultural Diversity, National Unity, Curriculum Reform, Social Cohesion, Educational Policy, Pakistan	This paper aims to analyze and synthesize whether multicultural education can serve as a means of easing the ethnic conflict and cultural diversity in Pakistan. The ethnic diversity of nations, languages, and cultures has been a strength and, simultaneously, a weakness due to conflicts. This study submits that it is possible to coordinate multicultural education in schools and make it important tool for improving understanding amid different communities. This paper relies on the review of current policies concerning the education systems and proposals drawn from case studies of multicultural societies to provide an understanding of the way forward for Pakistan in responding to the multicultural realities in its education systems that how incorporating multicultural perspectives into the curriculum can help students appreciate different cultures and reduce biases. According to studies, minimization of conflict amid different forms of identities is possible by adopting presented cultural-structural model, that may boost positive attitude toward multiple Pakistani identities and promote the enhancement of the social cohesion in the country.
<b>ARTICLE HISTORY</b> Date of Submission: 18-07-2024 Date of Acceptance: 26-08-2024 Date of Publication: 28-08-2024	 <b>2024 Journal of Social Sciences Development</b>
<b>Corresponding Author</b>	<b>Yaar Muhammad</b>
<b>Email:</b>	<a href="mailto:yaar.muhammad@gcwus.edu.pk">yaar.muhammad@gcwus.edu.pk</a>
<b>DOI</b>	<a href="https://doi.org/10.53664/JSSD/03-03-2024-05-52-63">https://doi.org/10.53664/JSSD/03-03-2024-05-52-63</a>

## INTRODUCTION

Pakistan, which was established on the basis of the division of British India in 1947, is a culturally diverse country. This South Asian country is the melting pot of ethnic diversities, languages, and cultures that have harmoniously existed in the region for ages (Sheikh & Gillani, 2023). When discussing Pakistan's cultural map, it is vital to mention historical past, geographical peculiarities, and impact of the civilizations that have influenced the development of the region to a significant

extent (Malik, 2006). However, different ethnic groups in Pakistan have been experiencing ever-varying setbacks that result from the ethnic conflicts (Muhammad & Brett, 2015). These have social factors; they include rivalry that originates from historical enmity and differences in wealth and income of given social groups. The impacts of these conflicts are indeed holistic, social, economic, and even national (Jaffrelot, 2015). Most of the ethnic conflicts have in the recent past assumed the ethnic conflicts in forms of ethnic separatism, sectarianism, and linguistic disputes. These conflicts have not only hindered the Pakistan's development but also created serious threats to its stability and cohesiveness.

The requirements for treatment of these problems have emerged more poignant, especially when the country is striving to solve challenges of twenty-first century. Thus, the concept of multicultural education appears to be one of the possible ways to address the issues that result from the diverse culture existing in Pakistan. Since multicultural education seeks to ensure that all the students of a particular race or ethnic background, social class, or culture have equal access to education, it can be defined as a teaching philosophy that seeks to offer such access (Nieto & Bode, 2018). Besides, it aims to prepare all learners to understand how to live, work & appreciate a pluralist, democratic society (Banks & Banks, 2019). In this regard, there is a need to analyze that how the exposure to multicultural education influences students' attitudes towards other ethnic groups and fosters the sense of national unity. This paper argues that the way forward towards a solution to conflict and unity in ethnic structure of Pakistan is to adopt a multicultural education system on implementing multicultural education as tool for social cohesion. Thus, multicultural education fosters gratitude of cultural differences, acceptance, and equal opportunities, it assists in narrowing the divides of multicultural society.

### Understanding Pakistan's Cultural Landscape

Before proceeding into the significance of multicultural education in Pakistan, it is essential to understand country's complex cultural landscape. All these groups have appeared in Pakistan over time, and they show variations in many aspects like history, culture, and other practices. Among all these ethnic groups, Punjabi ethnic group is at 44.7% dominant in the Punjab province of Pakistan. Khyber Pakhtunkhwa and some regions of Balochistan are the areas where Pashtun ethnic group occupies the most, representing 15.4% of the total population. Sindhis 14.1 % are the people related to the Sindh province of Pakistan. Saraikis are in a small percentage, 8.4%; they are mainly found in southern Punjab. On other hand, Muhajirs (7.6%) are largely urban based, especially in Sindh. Balochis (3.6%) are primarily in Balochistan, and several smaller ethnic groups make up remaining population (Pakistan Bureau of Statistics, 2021). This ethnic diversity is further complemented by the linguistic complexity of the country's population. While Urdu is national language and English serves as official language, Pakistan has over 70 languages and dialects. These principal languages are Punjabi and Pashto, Sindhi and Saraiki, and Urdu & Balochi, which have their own features of literature and history.

The religious factor also enriches Pakistan's cultural perspective. Since Islam is declared as the state religion, and the majority of people, 96.5% are Muslims, while there are followers of Christianity, Hindus, and Sikhs. There are various denominations that exist among Muslims, particularly Sunni

and Shia, latter being the minority. The populations of Pakistan also have local cultural differences that make up the regional diversities. Provision, region, or territory is specific to its culture, cuisine, dress code, etc. For instance, the social culture of the Baluch tribe is totally in contrast with the city life of Karachi or even the farming practices of Punjab. Most of these differences are expressed in music, arts, festivals, and social-related activities. This rich cultural diversity is indeed a strength and pride of most nations, but again, it acts as a factor of the perennial contention for nationality (Muhammad & Brett, 2015a). In this connection, Pakistan continues to have problems with how to protect and maintain cultural differences while ensuring the unity of the nation. It is within this cultural framework that the call for incorporating multicultural education as a way of promoting the students' diversity and building the cohesion and togetherness among the diverse populace of Pakistan arises.

### Current State of Education in Pakistan

Pakistan's education system is a complex structure divided into five levels: Primary, middle, high, intermediate, and university education. Thus, the specified system can be considered to be facing a number of challenges in its attempts to deliver quality education to every citizen. Currently, the literacy rate in the country is estimated at about 60%; however, marked differentiation between the urban and rural population is evident, as well as between the male and female population (Ministry of Federal Education and Professional Training, 2023). An analysis of current curriculum reveals a limited representation of Pakistan's diverse cultural landscape (Muhammad & Brett, 2017). Even more regrettably, national historical overviews described in the textbooks are rather stereotyped and seem to conceal the ethnic, linguistic, and religious diversities of the country. This approach can also lead to the exclusion of minorities and the generalization of stereotyped opinions impacted social cohesion and development. (Johnson Khokhar & Muhammad, 2020, 2022). The academic materials on history are usually presented from the point of the view of the dominant population and do not give sufficient attention to the details of the contribution and surroundings of ethnic minorities.

Even to this date, the medium of instruction continues to be a much-debated issue in Pakistan's education sector. Although Urdu is recognized as national language and mostly used as medium of instruction in most government schools, English has gradually gained more importance in private institutions and colleges. In a lot of cases, this language dichotomy is dictated by students' social standing in society and compounds the existing problems in education. Still, implementation of the regional language in education, especially in early years, is discussed severally. While some scholars claim that multicultural education boosts learning achievement, its opponents worry that it may hamper nation's integration. Large inequalities are found in Pakistan in terms of education quality and availability. Education has been observed to have better infrastructures & resource endowment in urban regions than in rural ones. Another vital problem is gender variations and girls' education trailing far behind, and this is especially the case in conservative regions. Also, the quality and standard of education differ greatly based on whether a student is studying in a public or private university, creating a two-tiered system that reinforces existing socio-economic divisions (Naveed, Amjad & Qazi, 2021).

### **Ethnic Conflicts in Pakistan: Causes & Consequences**

The ethnic conflict in Pakistan has a long history; it can be said that it started soon after the creation of Pakistan in 1947. The partition of British India resulted in massive displacement of people and matters of the demography and ethnicity in a new nation-state. The first generation of Pakistanis, especially Muhajirs (Urdu speaking migrated from India), enjoyed the bureaucracy and politics, and Punjab, perceived as dominating power over other provinces, created the seeds of problems in the country (Jaffrelot, 2015). Some of large ethnic conflicts that have influenced Pakistan's socio-political system are as follows. Bengali nationalism and what the Bengalis regarded as economic and political discrimination led to the rise of East Pakistan, which ultimately broke away in 1971 to become modern-day Bangladesh. There has always been a demand for separatism in Balochistan, due to which there has been a revolt against regime time and again. Sindh has seen conflict amid the old Cities and the newborn Cities, and Sindh is aloof from Muhajir's crowded cities. The Pashtun regions have experienced conflicts with regard to cross-border effects of Afghan war and question of self-governance.

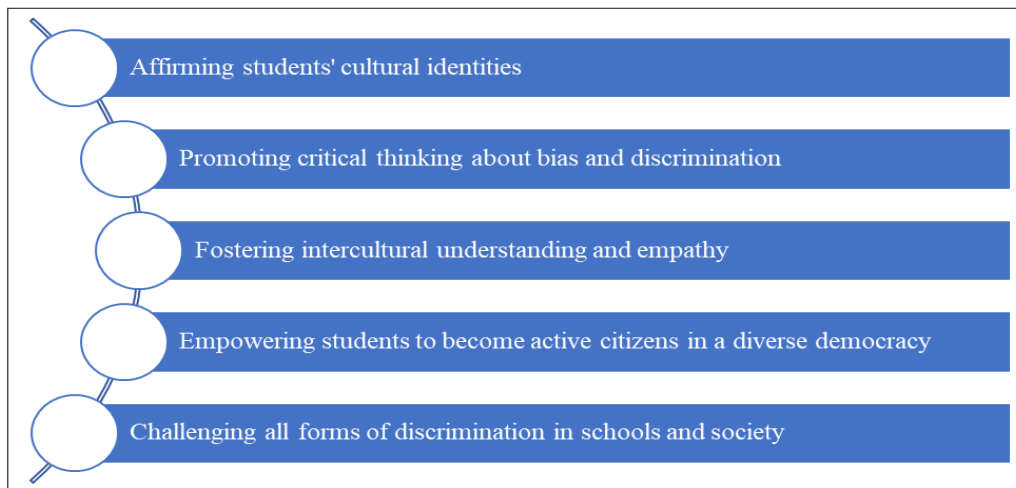
Education has played a multifaceted part in fueling these conflicts and serving as a buffer between them. In particular, the centralized curriculum, which provides people with the focus on a single national history, has always been unwelcome by representatives of minorities. While education can turn into a tool that causes division between people, it can also be used as a factor that creates the common understanding among them. However, the present arrangements are unable to equip the students with the vital knowledge and skills for the citizenship, including the critical thinking and multicultural understanding, in order to cope with the ethnic demography of Pakistan (Durrani & Dunne, 2018). The consequences of these ethnic divisions in social and economic ways are rather significant. Ethnic issues have challenged the process of nation-building, slowing down a nation's development and affecting its political stability (Muhammad, 2015). In this connection, they have been associated with the segregation of some sections of the population, making the existing and growing gap in society with regard to wealth and poverty even wider (Muhammad & Brett, 2015b, 2019, 2020).

Due to conflicts that are inter and intrastate, education has been replaced with war and conflicts; infrastructures have been destroyed and breached, and investments hardly find their way into such conflict-affected regions; underdevelopment and discontentment become a cycle in these regions. Besides, these divisions have affected the political associations where ethnic parties are known to control regional politics. In this connection, this has, at times, displaced the unity of the country's politics and created hurdles in solidifying a consensus on the few critical issues. The perception of ethnic-based discrimination in job markets and resource allocation has continued to contribute to this resentment and hindered social mobility. Solving these ethnic conflicts and their aftereffects should not be only a process of curing, but it is a complex process in which education reform is one of the parts. Therefore, new multicultural approaches to the education could be an effective way to eliminate prejudice and create the basis for equality and mutual understanding of the multiethnic people in order to form the common national identity and prepare the younger generation for the future challenges.

### Multicultural Education: Theoretical Framework

The multicultural education is a process of implementing and executing educational programs that provide students from different ethnic, racial, social, and cultural backgrounds an equal chance in education. From the aspect of definition, it extends far beyond diversity inclusion to the initiation of efforts aimed at ensuring the appreciation of different cultures within a society. Multicultural education is the field of study to enhance the education of all learners, which adapts for this goal content, concepts, principles, theories, and paradigms from history, social and behavioral sciences, and ethnic and women's studies (Banks & Banks, 2019). The goals and principles of multicultural education are the multifaceted and far-reaching. Mainly, it aims to improve the school systems by reviewing and shedding light on the current educational structure so that students from deprived backgrounds that can perform well academically. This includes transforming or even combating the institutionalized assumptions that are taught and practiced in curricula, teaching tools, as well as methods, which may, in one way or another, reinforce specific forms of discrimination or exclusion (Nieto & Bode, 2018).

Figure 1 Key Principles of Multicultural Education



The international best practices in multicultural education hold useful lessons on implementation. For example, Canada has adopted a multicultural education policy that has greatly helped in the process of diversity and respect. In Canadian context, multiculturalism is implemented as approach that entails the infusion of multiculturalism into all subjects as opposed to it being a subject on its own (Ghosh & Galczynski, 2014). In same way, “racial harmony” education promoted in Singapore has been described as successfully encouraging social inclusion in one of most ethnically diverse societies; still, critics believe that sometimes it does it at cost of oversimplification of processes. The benefits that stem from multicultural education for conflict-solving & societal harmony is indeed great. In essence, it averted prejudice and discrimination against minorities, thus making the world harmonized place. Some studies have recorded that students who were trained in the multicultural education are culturally sensitive, have better intergroup relations, & have better critical thinking skills than students not trained in multicultural education (Sleeter & Grant, 2008). Multicultural

education can act as process over which conflict-ridden societies can be managed to avoid further escalation of feuds.

### Implementing Multicultural Education in Pakistan

To promote multicultural education in Pakistan, there is need to focus on comprehensive approach that addresses curriculum change, teacher training language policies and community involvement. Multicultural education is one of the reform strategies, and curriculum reform is thus the essential first step. This means facilitating the strong cultural representation within and about Pakistan by creating inclusive content. Educational texts and teaching aids used in classes should be effectively overhauled in order to ensure the incorporation of histories and accomplishments of entire ethnic and cultural diversity present in Pakistan (Durrani & Dunne, 2018). For example, history syllabuses might be extended to the period before the advent of Islam in the area and the role of the minority communities in the emergence of modern Pakistan. However, to include the oppressed voices and histories in curriculum, there is much more than representation. This prescribes a means by which various dimensions of occurrences that have happened in history and the ones that are happening in the present moment have to be viewed and analyzed by students. Thus, the present approach can allow the students to realize the sufficient differences in the Pakistani culture and recognize other people's perspectives.

The modernization of curriculum also involves instruction since there is a need to enhance critical thinking and culture. This implies developing learning activities that could elicit responses where students would question assumptions, critically analyze stereotypical representations of some groups in the media, or reflect on their own and others' cultures. This kind of intervention enables the use of various learning activities such as case studies, roleplay, and project scenarios to enhance the given skills. It can, therefore, be clearly pointed out that teacher training and development are a must in multicultural education to be successful and created hurdles in solidifying a consensus on the few critical issues. In this regard, teachers should be prepared and have the knowledge, skills, and attitudes to foster learning of special characteristics of the students. This includes learning the essential perspective of the multicultural education, creating the culturally sensitive instructional approaches, and, at the same time, they have to acknowledge and address their own prejudice and presuppositions. Continuing teacher development should be an ongoing process and should entitle the teachers to meet and share with other groups of teachers regarding their experiences (Halai & Durrani, 2017).

Multicultural education is specifically attached to language policies in education. Thus, while policies for multilingualism accept Urdu as official national language and English for competency in the global context, it is necessary to focus on student's mother tongue in education, particularly in the initial years of schooling. The education models that allow children to learn in their home language while gradually switching to other national and global languages seem to be quite beneficial for students' achievements and as a way to maintain language diversity. Multicultural education can hardly be discussed without mentioning such crucial aspects as the extracurricular activities and community involvement. Thus, the insights into the effectiveness of the multicultural education in reducing biases and misconceptions about different ethnic groups. The schools should

encourage the validation of the students' cultural diversity by providing times and ways in which students from the different cultures can interact, such as through cultural fairs, language exchange, community service, etc.

Parent and community participation in school activities can go a long way in transmitting most of the home-cultured students' activities to school to make learning more relevant. If these strategies are to be adopted in Pakistan's education system, then it will only be possible if serious commitment and planning are provided by the authorities concerned and the local community. The change management strategy that it may encounter includes resistance from individuals or organizations, inadequate funds, and structural/cultural factors that may exist in society and created hurdles in solidifying a consensus on the few critical issues. However, the potential benefits in terms of social integration, eradication of ethnic conflicts, and educational performance justified the effort. In this linking, recommendations for policy changes or educational reforms to promote multiculturalism and national unity. The education from a multicultural perspective opens a great opportunity for Pakistan to develop its education system as instrument of nation-building and social change. It can act as one way of ensuring that citizens embrace differences and are in a position to foster unity and intimacy in all people.

### Challenges & Opportunities

The process of putting into practice multicultural education in Pakistan can be regarded as both a formidable task and a potential source of new possibilities. Another problem is the conservatism of the modern educational system, as its representatives can easily resist any changes. Lobby groups, past practices, mindset, and deeply inherited cultural practices prove to be real barriers to reform. Other barriers are that teachers and school directors seem unprepared for change; alternatively, they may view multicultural education as a threat to their own cultural dominance or conventional educational culture. In this linking, for this resistance to be overcome, certain strategies would have to be employed, which include creating awareness, developing staff, and showing them the actual returns of multicultural education. One of the largest problems is question of resource distribution and necessary infrastructure. It is imperative to note that Pakistan's education sector is already struggling in terms of funding, infrastructural needs, and quality of the teachers. In order to adopt multicultural education credibly, there must be a positive investment in the publication of the new teaching materials, the training of teachers involved in the concerned process, as well as possibility of the multilingualism.

In a country like Pakistan, where the establishment of basic educational facilities in many schools is still dream, expenditure on this new approach may be considered an extravagance. However, the strategic planning of the resources and phased implementation of the plans could go a long way in solving the resource difficulties in the long run. It is, again, very sensitive when it comes to national identity while at same time promoting multiculturalism in education. The emphasis on the aspect of diversity could be regarded as a problem that may hamper the formation of a unified model of the identity of nation (Rauf, Muhammad & Masood, 2024; Rauf, Muhammad & Siddique, 2024; Rauf, Muhammad & Yousaf, 2024). Meanwhile, skeptics advancing multiculturalism risks claimed that paying great attention to ethnic and cultural differences may only aggravate existing tensions

as opposed to reconciling them. Thus, dilemma arises of how to construct an educational strategy that will enhance the identity of child while recognizing cultural diversity and fostering more of a Pakistani identity.

It is important to note that the curriculum, as well as the teaching approaches, must be well planned to cater to the differences of respective cultures while at the same time tapping into the uniting factors that foster unity among the people in the country. However, the prospects for the promotion of unity and economic growth in country due to multicultural education are quite high. In this way, multicultural education can contribute to elimination of inter-ethnic tensions due to sympathetic and mutual respect for other people. This, in turn, may help bring about a more favorable structural balance that is more conducive to the advancement of economic program. Moreover, a knowledge-enabled workforce with multicultural competencies is more prepared to face globalized economy, contributing to the competitiveness of Pakistan's economy. The process of multicultural education implementation also means opportunities in the sphere of educational innovations. It fosters the research and invention of fresh teaching strategies, the employment of various resources, and the exploitation of technology to bond people in the different cultures. In this linking, this may thereby result in a general enhancement of the quality & appropriateness of the education being provided in the country.

### **Case Studies: Lessons from Other Multicultural Societies**

It is also useful to look at examples of other multicultural societies to analyze the possible strategies for Pakistan regarding issues of multicultural education. Thus, Malaysia and Canada are especially suitable for analysis regarding successful management of diversity through education. Accepting the multicultural population structure of Malaysia, the policies and approaches to educating the population have been in making for decades. The country has national curriculum that includes aspects of the major ethnic and cultural components, the use of multiple languages, and shared and comparable values. For instance, there is "Vision Schools" that assemble schools from diverse ethnic groups for integration purposes. Malaysia has had its peculiarities in its approach, which are partly problematic in terms of minority rights, especially those of Indigenous peoples or the non-Malay communities that form ethnic minorities in the country, but relative to some of the other societies in region, especially those that have experienced ethnic conflicts, Malaysian society can be said to be relatively harmonious. The challenges that concern culture are central to social fabric of schools, especially in context of culturally diverse Canada, that is rated as one of most successful models of addressing the issue.

The multicultural education policy in the Canada was developed by taking into consideration the tolerance of the cultural diversity and equal opportunity. This focuses on how different perspectives can be infused into curriculum rather than treating multiculturalism as a separate subject. Canada has also achieved good results in the practice of both bilingual and multilingual education, which considers the two official languages, English and French, and inspires preservation of indigenous languages (Ghosh & Galczynski, 2014). The usefulness and applicability of these approaches to the Pakistani context have to be thought. Thus, while Pakistan can be compared to Malaysia in terms of ethnic polarization, where majority group and minorities are clearly defined, there are significant



differences in level of economic development and drawing of ethnic outbreaks of violence. When it comes to education, especially in the multicultural societies, Canada can give Pakistan some tips about approach that can be taken so as to implement multicultural perspectives into the curricula and issues related to bilingual education. Still, Pakistan's unique historical, cultural, and socio-economic context requires tailored approaches. Adapting lessons from these case studies, Pakistan could consider:

1. Developing a national curriculum that incorporates elements from all major cultures while emphasizing shared values and national unity.
2. Implementing multilingual education policies that support the mother tongue instruction alongside national & international languages.
3. There is a need of creating diverse opportunities for the intercultural interaction through the integrated schools and exchange programs.
4. In this connection, emphasizing teacher training in the multicultural education as well as the culturally responsive pedagogy.

Following the examples of these countries and using them as a model for Pakistan with necessary adjustments, it is possible to create the multicultural educational system for Pakistan, and, in fact, Pakistan could effectively translate its multicultural experience into an advantage rather than the source of conflict.

### Policy Recommendations

For the successful incorporation of multicultural education in Pakistan, it is absolutely essential to have the short-term strategies and long-term plans in the vision. From the short-term perspective, attention should be paid to launching processes that can produce visible results that will stimulate further transformations.

Short-term goals should include:

1. Conducting the comprehensive review of existing curricula to identify areas where diverse perspectives can be incorporated.
2. Developing pilot programs for multicultural education in selected schools across different regions.
3. Initiating the teacher training programs focused on multicultural education principles and practices.
4. Establishing a task force to develop guidelines for inclusive textbook development (Durrani et al., 2017).

Long-term strategies for systemic change should focus on:

1. Comprehensive curriculum reform is needed to ensure representation of all major cultural groups in Pakistan.
2. Developing a national policy on multicultural education that outlines clear objectives and implementation strategies.
3. Restructuring teacher education programs to include mandatory courses on multicultural education and culturally responsive pedagogy.

4. Implementing multilingual education policies that support the mother tongue instruction alongside national languages.

The multicultural education requires the collaboration of stakeholders, including the government, educators, and communities, for its effective and efficient implementation. There should be ways of periodically consulting with educational professionals, local authorities, and non-governmental organizations. This can enhance the chances of having culturally appropriate and needs-sensitive policies, especially where a collaborative policy is pursued. Moreover, engagement of communities in education can assist in the relationship between educational approaches and home cultures. In this connection, the effective monitoring and evaluation mechanisms are indispensable to assess the impact of the multicultural education initiatives and make necessary adjustments. Thus, this could include:

1. Establishing baseline data on inter-ethnic attitudes and academic performance of diverse student groups.
2. Regular surveys of students, teachers, and parents to gauge the effectiveness of new curricula and teaching methods.
3. Longitudinal studies track long-term impact of multicultural education on social cohesion and academic outcomes.
4. Checks and balances in selection of recommended textbooks, other teaching and learning resources to fit multicultural education (Halai & Durrani, 2017).

### CONCLUSION

Based on the considerations made in this paper regarding ethnic conflict and cultural diversity in Pakistan, this paper has called for the introduction of multicultural education. We have examined the complex cultural landscape of Pakistan, looked at current status of education in that country, & looked at historical backdrop of ethnolinguistic conflict. The critical possibilities of multicultural education as one of the means to enhance tolerance, acceptance, and social integration have been described using theoretical concepts and examples from other countries. Thus, the key arguments presented include:

1. Pakistan's diverse cultural landscape necessitates an educational approach that celebrates this diversity while promoting national unity.
2. The current education system often fails to adequately represent country's cultural diversity, potentially exacerbating ethnic tensions.
3. Multicultural education can serve as a powerful tool for conflict resolution and fostering social cohesion.
4. Implementing multicultural education requires inclusive reforms in curriculum, teacher training, and educational policies.

Indeed, the idea of multicultural education that has gained credence in many countries has vast possibilities to be transformed in Pakistan as well. Thus, it will be instrumental in demystifying other groups and fostering mutual understanding and appreciation. Hence, it diminishes ethnic & ethnic conflicts, strengthens social-cultural cohesiveness, and enhances nationhood. In addition, it can

prepare the Pakistani young generation and other generations for intercultural operations within the globalization process, which could enhance the country's economic competitive edge and social advancement. Thus, this paper appeals to policymakers and educators to act directly on adoption of multicultural education in Pakistan. On one hand, these are rather significant challenges; still, on other hand, even a brief description of the possible positive impacts on the enhancement of the quality of social interactions, on firming social cohesion and national identity, on development of human resources, and, at least, on economic growth, does provoke some thoughts and denote given course to be rather promising. The politicians should focus on the creation of a national strategy for multiculturalism, ensure sufficient funding and inspire support amid departments, institutions, and minorities. Thus, the educators are encouraged to adopt values of multicultural education, focus on professional growth, and strive to form a learning environment that is free from prejudices. This way, both policymakers and educators can pave the way for progress of nation that earnestly aspires for a more pluralist, tolerant, and progressive Pakistan that embraces diversity as a source of strength rather than division.

## REFERENCES

- Banks, J. A., & Banks, C. A. M. (2019). *Multicultural education: Issues and perspectives* (10th ed.). Wiley.
- Durrani, N., & Dunne, M. (2018). Curriculum and national identity: Exploring the links between religion and nation in Pakistan. *Journal of Curriculum Studies*, 50(2), 158–181.
- Durrani, N., Halai, A., Kadiwal, L., Rajput, S. K., Novelli, M., & Sayed, Y. (2017). Education and social cohesion in Pakistan. The Project Report. UNICEF. [https://www.academia.edu/download/52202306/Pakistan\\_Summary\\_Report\\_March2017.pdf](https://www.academia.edu/download/52202306/Pakistan_Summary_Report_March2017.pdf).
- Ghosh, R., & Galczynski, M. (2014). *Redefining multicultural education: Inclusion and the right to be different* (3rd ed.). Canadian Scholars' Press.
- Halai, A., & Durrani, N. (2017). Teachers as agents of peace? Exploring teacher agency in social cohesion in Pakistan. *Compare: A Journal of Comparative and International Education*, 48(4), 535–552.
- Jaffrelot, C. I. (2015). *The Pakistan paradox: Instability and resilience*. The Oxford University Press.
- Johson Khokhar, A., & Muhammad, Y. (2020). The Islamic habitus in English language textbooks produced by boards in Pakistan. *The Journal of Islamic Thought and Civilization*, 10(1), 288–310.
- Johson Khokhar, & Muhammad, Y. (2022). An imagined space with an imagined time: Analysis of English language textbooks used in state schools in Pakistan. *Citizenship Teaching & Learning*, 17(2), 227–247.
- Malik, I. H. (2006). *The Culture and customs of Pakistan*. Greenwood Press.
- Ministry of Federal Education and Professional Training. (2023). *Pakistan education statistics 2021-22 [Annual Report]*. The Government of Pakistan. <https://pie.gov.pk/SiteImage/Downloads/PES%202021-22%20reduced.pdf>.
- Muhammad, Y. (2015). *Pakistani national identity, cultural diversity and global perspective: A policy trajectory study of the national curriculum for secondary school Pakistan Studies in Punjab [Unpublished doctoral dissertation]*. University of Tasmania.

- Muhammad, Y., & Brett, P. (2013). 'The misdeeds and follies of morally bankrupt elite'? Framing rioting and ethnic violence in Karachi: A case study. *Global Media Journal-Pakistan Edition*, 6(2), 1-17.
- Muhammad, Y., & Brett, P. (2015a). Beyond binary discourses? Pakistan studies textbooks and representations of cultural, national, & global Identity. *IARTEME-Journal*, 7(3), 74-100.
- Muhammad, Y., & Brett, P. (2015b). The challenges of undertaking citizenship education research in Pakistan. In F. Si & J. Fielding-Wells (Eds.), *The Future of Educational Research* (pp. 41-50). Sense Publishers.
- Muhammad, Y., & Brett, P. (2017). Some challenges in teaching citizenship in an Islamic context: Pakistan Studies teachers' perspectives and practices in relation to teaching about Identity. *Citizenship Teaching and Learning*, 12(3), 279-298.
- Muhammad, Y., & Brett, P. (2019). Addressing social justice and cultural identity in Pakistani education: A qualitative content analysis of curriculum policy. In *Education, Ethnicity and Equity in the Multilingual Asian Context* (pp. 235-253). Springer.
- Muhammad, Y., & Brett, P. (2020). Infusing cultural diversity into Pakistan Studies textbooks: An analysis of textbooks and teachers' perspectives. In Muhammad Shoaib Pervez (Ed.), *Radicalization in Pakistan: A Critical Perspective* (pp. 61-76). Routledge.
- Naveed, A., Amjad, R., & Qazi, W. (2021). Educational inequalities in Pakistan: A multidimensional analysis. *Social Indicators Research*, 156, 1103-1133.
- Nieto, S., & Bode, P. (2018). *Affirming diversity: The sociopolitical context of multicultural education* (7th ed.). Pearson.
- Pakistan Bureau of Statistics. (2021). Pakistan social and living standards measurement survey (2019-20) [Survey Report]. Government of Pakistan. <https://www.pbs.gov.pk/publication/pakistan-social-living-standards-measurement-survey-pslm-2019-20-provincial>.
- Rauf, A., Muhammad, Y., & Masood, S. (2024). Citizenship education in elite schools of Pakistan: Examining requisite skills for civic and political participation in history textbooks. *Journal of Asian Development Studies*, 13(1), 1069-1088.
- Rauf, A., Muhammad, Y., & Siddique, S. (2024). Constructing inclusive citizenship: Fundamental, cultural and religious rights narratives in history textbooks taught in elite schools in Pakistan. *Voyage Journal of Educational Studies*, 4(2), 111-128.
- Rauf, A., Muhammad, Y., & Yousaf, A. (2024). Centering marginalized voices: Examining political and social rights in Pakistani elite school textbooks. *International Journal of Social Science & Entrepreneurship*, 4(2), 255-274.
- Sleeter, C. E., & Grant, C. A. (2008). *Making choices for multicultural education: Five approaches to race, class, and gender* (6th ed.). Wiley.
- Sheikh, M. K., & Gillani, A. H. (2023). Ethnic Issues and National Integration in Pakistan: A Review. *Pakistan Journal of Humanities and Social Sciences*, 11(1), 187-195.