



Decolonizing Sindh's Curriculum: A Focus on Religion and Religious Minorities

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ABSTRACT

According to the population, Sindh is the second largest province of Pakistan. The same province is also known as the "land of Sufia (the moral people). Sindh is considered as a rich tapestry of culture and religion. On the other hand, its education system has inherited the curricula molded by colonial legacies. Moreover, after the creation of Pakistan, the post-colonial nation-building was dependent of the ideologies. It is also reality that the education policy introduced by Lord Macaulay remained very famous during the British India. It was the best example of education system during colonization period. After the freed of united India (1947) and its partition, the process of decolonization in education system was also managed in both sates India and Pakistan. This paper looks at decolonizing the curriculum in Sindh which means the critical revision of educational contents to eliminate biases of colonial-era. It also includes the dominant narratives as well as to embrace the local culture, languages and diverse histories. In the case of Sindh province, this especially entails re-examining how the curriculum represents religion as well as religious minorities. The main objective is to promote a inclusive historical narrative and social outlook that reproduces multi-religious heritage of Sindh and also fosters inter-faith harmony, rather than continuing bias. This paper explores the existing situation of curriculum in Sindh through the lens of religion, the representation of religious minorities in the province of Sindh, and the steps needed to "decolonize" it in both school and higher education settings.



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Historical Context: Colonial Legacy and Post-Colonial Narratives:

During the British rule in India the subcontinent was famous as British India; in the meanwhile, the education in Sindh province was treated like an instrument to control the different aspects of society by the British government. The British privileged their own language (English), history and culture to divided the communities in India on the base of religion. The local culture and languages were not only neglected but controlled. The natives of this land were sidelined at all seeding a legacy where regional culture ant the contribution of religious minorities was kept

undervalued in this period. (1) After the creation of Pakistan, the government tried her best to reproduce the curriculum in education system in all over the country. The purpose of this reproduction was to forge an identity at national level. The concept of Islamization was also promoted. The majority of population in the country was Muslim as the religion Islam was practiced by the largest number of populations in all the provinces including Sindh. Islam also became a cornerstone of the national narrative and the objective of this practice was to distinguish Pakistan from the India. As time passed by, the process of Islamization was progressed particularly in the reign of General Zia ul Haq which became a cornerstone of the national narrative, in part to differentiate Pakistan from India. Over time, especially during the era of General Zia-ul-Haq. During the decade of Zia ul Haq, the curriculum also gained Islamization with inserting of religious contents. The education system was focused on the singular ideological perspective, the Islamic ideology in all the subjects.

Its impact was longer, even today various studies reflect that the nationwide textbooks often portray that the non-Muslim citizens are outsiders or even they are the threats to Pakistan. (2) For example, the lessons in history frequently narrated the creation of Pakistan with the focus that Pakistan was established due to conflict with the Indian Hindus and Western culture. Moreover, these groups were the opponents of the Muslim civilization in subcontinent. The province of Sindh has its own diverse and unique history where the Hindus performed a lot of services in the socio-economic development of Sindh. Hindus and Muslims have been living together peacefully for centuries. Despite of being a minority group, the Muslims ruled on India and the Hindus about one thousand years. The government of Muslims was started with the arrival of Mohammad bin Qasim in Sindh. (3)

Cultural and Religious Diversity in Sindh

Sindh is the multi-cultural and multi-religious province of the country. It also has multi linguistics. Multi ethnicities and considered as a homeland to many communities living together for generations. (4) according to the historical facts the regional Sindhi culture remained under the influenced of Hindu, Muslim, Sikh, and other religion and regional traditions. The sindhi culture was exemplified by the syncretistical spirituality of saints or Sufia admired by Muslims and Hindus alike. On the other hand, the Muslims formed their real majority while the Province historically had a larger Hindu population. Moreover the Hindus even today are living in Sindh with highest proportion of non-Muslim population especially in the districts including Tharparkar, Umerkot, and various parts of Karachi Division. The Christian community is also may be seen commonly in urban centers and some rural pockets. In opposite to it, Sikh, Parsi (Zoroastrian), Behai and Qadiani communities have also been living in different parts of Sindh including Karachi. This diversity means that the curriculum in Sindh's schools should be ideally comfortable for the non-Muslim citizens. In the public schools and colleges of Sindh, the Hindu and Christian students also study.

These schools and colleges must be ideally mirror and should celebrate this pluralism, by teaching about different religions' basic tenets, historical existence in Sindh. The contributions of religious minorities in different sectors in the Pakistani society particularly in the field of health and education should be indicated in the curriculum in national level. The acceptance of local heritage is an important part of decolonization, moving away from viewing history exclusively through a colonial or narrowly nationalistic approach. However, we have focused on

highlighting Sindh's own rich tapestry of identities. Unfortunately, as we will observe in the current curriculum often falls short of this ideal, under representing or mis-representing religious minorities.

Religious Representation in Sindh's School Curriculum

At the provincial level, in the school's textbooks (produced by the Sindh Textbook Board) are critical to shape the young minds. The books have historically contained a larger part of content that marginalized the religious minorities. It is the matter of concern that our curriculum has been promoting a single dimensional Islamic worldview.

Textbooks tend to omit or gloss over positive interactions and contributions of non-Muslim citizens. The rich history of Hindus and Muslims living together in Sindh, cooperating in commerce, culture and governance, is largely ignored. The stories of minority heroes in Pakistan's own history are also disappeared. In this regards, the Christian and Hindu communities remained disappointed since the creation of Pakistan. Encouragingly, a curriculum update in the mid-2000s did introduce some content on minority contributions: for example, a few chapters were added in the books of history and Pakistan Studies acknowledging that Hindu, Christian, and Sikh leaders' participation in the Pakistan Movement and nation building. Students learned that "minority leaders attended the All-India Muslim League session in 1940" and that figures like Jamshed Nusserwanjee Mehta, a Parsi, became the first mayor of Karachi and helped refugees settle after Partition. He was the best friend of Mr. Jinnah. Moreover, some of the notable non-Muslim public servants including Justice Dorab Patel, Justice A.R. Cornelius, and Air Commodore Cecil Chaudhry remained highlighted to some extent. (5).

Such type of additions marked a positive-step towards inclusivity. However, it is also fact that such type of content is still rare and often overshadowed by the pervasive tone of the curriculum. This act ties patriotism and moral virtues exclusively to Islam. It is also an issue that neither any textbook deeply explored the culture of minorities' community or rights as equal citizens nor do they present religious diversity as a positive aspect of the national life. Instead of it, Pakistan's identity was mixed with Islam and Islamic culture in most lessons, sending a message that to be Pakistani is to be Muslim.

The result of this bias found in the curriculum may also be seen that it reflected in classroom experiences. In many schools located in the province of Sindh, show that the non-Muslim students feel alienation and they faced understated discrimination because of what is taught (and not taught). In this regard, a telling incident occurred during an assembly in a Sindh public school at morning time at the Shahdadt. According to the details, a young boy's patriotic speech successfully declared that "Had it not been for the Pakistan Resolution, those Hindus would have eaten us alive," to cheers from teachers. The Hindu children in the lineup stood uneasily, painfully aware that they were the "Hindus" being vilified. Such attitudes, sadly, are not uncommon. A Hindu social activist from the region recalled that during her school years classmates shunned her "They would not even eat in front of me because they thought their food would become impure if I so much as touched their lunch box". These prejudices "originate mostly, if not entirely, from what Pakistani students read at school," she noted. Government-approved textbooks are "replete with material that is discriminatory towards non-Muslim Pakistanis," even containing outright hate speech in some cases. It is common to find phrases like "the cunning Hindus plotted against the Muslim League..." in the chapters of history books,

as if “Hindu” were synonymous with treachery. (6) It is continuously stated that the Hindus and other religious minorities of Pakistan were inherently opposed to the creation of Pakistan or to Islam. The curriculum in our society declares the non-Muslim citizens of Pakistan as enemies of the country and the Muslims. This not only bends historical factual understanding but also legitimizes social exclusion, students adopt the notion that their Hindu or Christian nobles are less patriotic, or even an existential threat.

Curriculum Bias and Its Consequences

The expert in the field of Education and minority and human rights experts in the province of Sindh has been raising their voice that the presence of bias in the national or provincial curriculum has been fueling intolerance among the young generation. In Karachi (Pakistan), an interfaith harmony dialogue in 2025, one lawmaker bluntly stated that “Our syllabus is discriminatory. It teaches hatred... The books teach that Hindus are shrewd and conspirators against Muslims, [ignoring] hundreds of years of living together with each other.” In this way, it distorted history, heavily focused on the enmity of the Hindu citizens in the context of Partition of British India, does not show the reality that the Hindus in Sindh and Muslims shared a common culture for centuries on this land. However, the mentality prepared by such teachings has the consequences of real world. As the same lawmaker noted, the “forced conversions of minor Hindu girls and other incidents of religious intolerance...are the result of that mentality”. (7)

In Sindh, numerous cases have been documented of young Hindu girls being abducted and coerced into converting to Islam and marrying Muslims, under the pretext of religious righteousness. Observers directly link this to the prejudice engrained in young minds – when textbooks and teachers indirectly portray Hindus as infidels or second-class citizens in the country, it can desensitize the society to abuses against them. The Human Rights Commission of Pakistan (HRCP) has reported that Sindh accounts for 65 percent of the country’s forced conversion incidents (mostly targeting underage Hindu girls). (8) An amazing figure that underscores how urgent curriculum reform is for social harmony. In short, it can be stated that the failure of curriculum for the promotion of pluralism has been sowing seeds of intolerance, militancy and hatred emotions in the society, the harvest of which is seen in the society include violation, discrimination, and the exodus of minorities from their native land. (9), therefore, decolonizing the curriculum in Sindh is therefore not an abstract academic exercise but it is a tangible authoritative to counter religious intolerance and it would be useful to build a more tolerant future.

The Push for Inclusive Curriculum Reforms

The problems which had been identified are crucial and the efforts (though slow and contested) have been made to reform the curriculum toward greater inclusivity. The Supreme Court of Pakistan in a judgment in 2014 is considered a milestone in the history of Pakistan. The Chief Justice Tassaduq Jilani, who directly addressed the rights of religious minorities in Pakistan. In this landmark decision, the Supreme Court of Pakistan ordered federal and provincial governments to initiate concrete steps, one being: “Appropriate curricula be developed at school and college levels to promote a culture of religious and social tolerance.” This was a clarion call to overhaul educational content, acknowledging that intolerance and fanaticism in schools violates fundamental constitutional rights.

Article 22(1) of the Constitution of Pakistan (1973) clearly provides that “no person attending any educational institution shall be required to receive religious instruction” other than their own. Yet the reality on the ground has been otherwise: compulsory subjects like Urdu, English, Pakistan Studies and Social Studies are infused with Islamic content, effectively imposing one religion’s perspective on all students. (10) In follow-up hearings, the Supreme Court had to remind the government that the new curricula must be comply with Article 22 and Jilani’s directives. Unfortunately, progress has been uncertain as of mid-2022, eight years after the judgment; only about “22 per cent compliance” with its orders had been achieved. Activists crying that while token steps were taken (like forming minority commissions and task forces etc.), the core issue of curriculum reform remains largely unaddressed. Retired Justice Nasira Iqbal, marking the judgment’s anniversary, advised that the government “must develop inclusive and tolerant curricula for all as suggested in the court directives”, reinforcing that equality irrespective of faith is non-negotiable. (11) The slow implementation suggests resistance from certain quarters and bureaucratic inertia, which continue to obstruct decolonization of knowledge in Sindh and Pakistan at large.

Provincial Autonomy and the Single National Curriculum Debate

After the approval of 18th constitutional amendment (2010) in the Constitution of Islamic Republic of Pakistan (1973), the department of education in Pakistan has become a provincial subject. It provided the empowerment to provinces like Sindh to develop their own curricula. In theory, this autonomy allowed Sindh like other provinces to design its own textbooks according to local needs and diversity. In practice, the provincial government made efforts to reform to meet both structural and ideological challenges. In this context, a bright example is the fate of the 2006 National Curriculum Reforms (NCR). In 2006, a new curriculum through a committee was developed at federal level that has the objective to modernize the education notably. Through its recommendations, it suggested that Islamiyat (Islamic Studies) be taught as a separate subject from grade iii and onward, and that Islamic content be removed from other subjects. On the other hand, after devolution, Sindh’s government reviewed and adopted this curriculum with a minor amendment by 2011, and developed new textbooks accordingly. Initially, these changes aimed to secularize the general subjects (while keeping Islamiyat for Muslim students), were a broadminded step to revise the curriculum more neutral and comprehensive. However, they provoked a fierce backlash. Conservative religious groups in the country, launched a “hate campaign” against the Sindh curriculum reformers, accusing them of “making the textbooks secular” and calling one prominent educationist an “enemy of Islam”. This campaign, instigated by a political religious party, involved threatening calls and even public banners against the reformers. Dr. Bernadette L. Dean, a distinguished Catholic educator who was on the Sindh textbook reform committee, faced such severe death threats in 2015 that she had to flee Pakistan for her safety. (12)

The irony in this context is stark as attempts to reduce religious bias in curriculum were interpreted by extremists as an attempt to eliminate religion altogether. Dr. Dean’s incident highlighted the difficult terrain of decolonizing of curriculum. Therefore, there are conferred interests and ideological hardliners who view any change as an attack on the status-quo or on Islam. It shows cases that in Sindh (and Pakistan) curriculum reform is not just an educational issue but a highly politicized one, where reformers can be branded as traitors to religion.

More recently, the debate has centered on the initiative taken by the federal government to introduce a “Single National Curriculum” (SNC) across Pakistan. Launched in 2020–2021 by the central government, the SNC aimed to unite the curriculum nationwide, apparently to raise standards and “end educational apartheid” between elite and public schools. However, the SNC has been controversial for its heavy emphasis on religious content and ideology. Human rights groups and educationists argued that the SNC “further Islamizes education than it already is,” containing even more compulsory religious readings and Islamic themes in language and social studies books. A content analysis by the Centre for Social Justice (CSJ) found “a lot of content in model textbooks is discriminatory in religious terms, includes hate speech and is biased towards non-Muslims.” For instance, four out of seven units in a grade ii Urdu textbook under the SNC are about Islamic teachings, even in lessons on grammar or essay writing. The book repeatedly implies that being a “good Pakistani” means being a good Muslim. Non-Muslim students, therefore, would have to read and be examined on material that is fundamentally religious with almost no representation of non-Muslim characters or role models. This clearly violates the spirit of Article 22, and risks alienating minority students further.

Sindh’s carriage on the Single National Curriculum (SNC) is notable, the Sindh government absolutely refused to implement the SNC in the province, asserting its autonomy and voicing anxieties about the contents. The authorities in the Sindh’s education department have pointed out that they were not sufficiently consulted and that a “uniform” curriculum imposed from Islamabad might not reflecting the provincial needs. Along with Balochistan and some regions, Sindh dissented, with officials indicating they would continue with their own curriculum development. Activists noticed this as a justified move; as Peter Jacob of CSJ observed, “Three regions have expressed their concerns and two of them have explicitly said they would not follow the new curriculum”, questioning how a true consensus was lacking in SNC’s formulation. By refusing SNC, Sindh effectively kept the door open to pursue a more inclusive and localized curriculum, rather than the centralized one that “emphasizes national ideology” at the expense of diversity. However, Sindh’s refusal of SNC does not automatically associate to an inclusive curriculum; it merely avoids adopting a potentially even more exclusionary scheme. The task still falls on Sindh’s educators to improve the provincial textbooks. It’s worth noting that the federal government, in response to criticism (including a petition by the HRCF in the Supreme Court), touted that for the “first time in history” they have prepared and approved curricula for minority religions (Christianity, Hinduism, Sikhism, Behai, Kelash etc.) so that non-Muslim students may study their own faiths instead of generic Ethics. (13)

This was indeed a positive development: in 2023 the National Curriculum Council (NCC) issued no-objection certificates for textbooks on seven minority religions (Hinduism, Christianity, Sikhism, Behai, Zoroastrianism, Kalasha, Buddhism) for grades i-viii. Previously, minority students who opted out of Islamiyat had to take “Ethics”, a subject often criticized as inadequate and not uniformly implemented. The new minority religion books are supposed to contain no disparaging material about any faith and adhere to a “National Curriculum for Religious Education 2022” developed with input from minority communities. (14) In the province of Sindh, the question is whether and how these minority faith curricula will be adopted. Education being provincial, the federal NCC’s move directly applied only to Islamabad and federal territories, though provinces received invitation to use the same content. Punjab, for instance, showed the interests in rolling it out in provincial schools. (15) Sindh’s government has not publicly opposed minority religion textbooks; given Sindh’s significant Hindu population, one

might expect Sindh to welcome such an option but as of the latest reports, implementation in Sindh's schools is indistinct. One concern is logistical and attitudinal: even if minority religion classes are offered, will schools (especially in rural Sindh) actually teach them, or will non-Muslim students continue to be sidelined during Islamiyat classes? A recent Supreme Court hearing exposed a troubling official stance: in response to concerns about minorities studying irrelevant Islamic material, a government representative suggested that "those students could sit out if a lesson not concerning their religion was being delivered". Experts like Dr. A.H. Nayyar have condemned this approach pointing out that if minority students were suggested to leave their classroom whenever Islamic content appears in core subjects, it will further stigmatize and isolate them. (16) It is essential to institutionalize the othering, rather than solving it. The true inclusion of facts in the curriculum would mean the revision of mainstream in the society as well.

Higher Education and Curriculum Decolonization

The schools and colleges curriculum issues in the Province of Sindh are the most pronounced (because textbooks are standardized and reach every child). The higher education sector in Sindh as well as in Pakistan to some extent, is not immune to parallel challenges faced by the nation. The universities in Pakistan have their own set of compulsory courses, notably Pakistan Studies and Islamic Studies which often carry forward the same narrative students learn in school. These subjects are compulsory required for the completion of graduation, typically recap the ideology of Pakistan as an Islamic nation. If school textbooks portrayed Hindus mostly as conspirators against independence, college level courses of Pakistan Studies seldom challenge that narrative with a more nuanced analysis. The story of Sindh's ancient Hindu/Buddhist civilizations (Mohenjo-daro, the Buddhist University of Debal, etc.), or the peaceful interplay of faiths in the history of Sindh, often gets superficial treatment. In Islamic Studies at higher levels, there is usually little to no comparative religion component and the focus remains on Islamic theology and history, with scant acknowledgement of Pakistan's own non-Muslim citizens' religious philosophies. This means that by the time students reach university, unless they take specialized electives, they have had minimal exposure to the idea of pluralism or the study of other religions in an academic, respectful way.

On a positive note, universities by their nature have somewhat more academic freedom than schools. In Sindh, some degree awarding institutions and scholars are taking initiatives that aligned with decolonizing the curriculum. For example, the University of Sindh (Jamshoro) and the University of Karachi have departments of Sindhi literature, history, or anthropology where research into local culture and minority heritage is encouraged. Pakistan Study Centre, university of Karachi has also been conducting the seminars and researches in this regard under the direction of Prof. Dr. Syed Jaffar Ahmed.

Internationally affiliated universities or liberal arts programs (like those at Aga Khan University-IED, which produced research on pluralism in curriculum often emphasize critical thinking about history and society. There is a growing body of scholarly work emerging from Pakistan's academia calling for "decolonizing knowledge". It also included questioning Eurocentric curricula in humanities as well as the hegemonic national narratives. (17) Conferences and publications now discuss how to indigenize education and make it more inclusive of marginalized voices, whether ethnic or religious. For instance, the Women's Action Forum

(WAF) and educationists like Neelum Hussain and the late Dr. Rubina Saigol have critiqued the national curriculum (including at higher levels) as ethnocentric and exclusionary, pushing for reforms that celebrate cultural diversity. (18)

Some universities in Sindh have hosted seminars on interfaith harmony and even introduced some courses or contents on human rights and minority rights within broader programmes. However, systemic change at the higher education level remained limited. The Higher Education Commission (HEC) could play a role by revising the curriculum guidelines for Pakistan Studies and other courses; however, so far changes have been slow. It is telling that the Supreme Court judgement (2014) also mentioned curriculum at college level – implying that tolerance and inclusion need to be taught even to older students. Decolonization in higher education also means diversifying the voices in the syllabus – for example, including writings by Hindu or Christian Pakistanis in literature courses, or discussing the philosophy of figures like Bhagwan Das (a noted jurist) or Cecil Chaudhry (a war hero) in relevant contexts. It may also say that encouraging the critical pedagogy, the students should be permit to ask question and would be able to conduct research to establish the historical narratives. There has been some progress to some extent by year 2015, at least one advisory committee for curriculum (which Dr. Dean was part of) included the members from the communities of religious minority indicates that expertise from diverse backgrounds is being sought. The development of separate religious studies curricula for minority faiths (as electives) at school level could logically be extend to university departments of comparative religions or interfaith studies, which currently may be seen rare in Pakistan. As the academic discourse of country slowly opens up. The universities in Sindh can be led by establishing centers for religious studies. It should encompass all faiths, or research projects documenting Sindh's pluralistic history (e.g., cataloguing Hindu temples, Sikh gurdwaras, churches and their community roles in in the history of development of Sindh).

In summary, the higher education curriculum in Sindh also needs to “decolonize” by shedding the narrow ideological framework and adopting a broader, critical perspective on religion and society. Although college programs are not as standardized as school textbooks, the mindset of many still reflects earlier prejudices. The reforms focus on encouraging open inquiry and including minority narratives in coursework and academia.

Conclusion

In conclusion, it can be said that the process of decolonization, the curriculum in Sindh with regard to religion and the religious minorities is a multifaceted attempt that touches the content, policies, pedagogies, and societal attitudes. In this way, it essential means to remove the offcuts of both colonial period biases and post-colonial ideological monopolies, and instead of embracing the full story of Sindh and Pakistan. The first is that includes all its children. An education that teaches critical thinkers, mutual respect, and pride in plural heritage will produce citizens less-vulnerable to extremist narratives as well as more committed to Pakistan's unity in diversity. As one analyst put it, Pakistan needs to “replace discriminatory education models via decolonization”. Moreover, meaning empowering indigenous cultures and marginalized communities through what is taught. For Sindh, this could announce a revival of its historical ethos of tolerance. The challenges are undisputable, from bureaucratic inertia to active extremist resistance, but the ongoing discourse, legal mandates, and pilot reforms are promising signs. If Sindh can succeed in this curriculum transformation, it could serve as a model for other

provinces, demonstrating that an inclusive curriculum is not only possible but beneficial for all. Ultimately, educating children of different faiths together in an environment of equality and understanding is the best antidote to prejudice. It realigns education with the core purpose of upliftment and enlightenment, truly reflective of a decolonized mindset. By teaching young Sindhis that “Muslims, Hindus, Christians, Sikhs – all are equal heirs of this land’s history and future,” we should invest in a more harmonious Sindh and Pakistan where diversity is celebrated rather than feared.

Recommendations

In the light of above facts, the author has the following recommendations.

1. Revision of Textbooks Content to Remove Bias:

The most important suggestion is that the government and government institutions like Sindh Textbook Board should revise the content and remove the bias.

The experts of the subjects should be selected throughout the country preferably all provinces instead of selection from only Sindh. The Sindh Textbook Board also should arrange the training for the writers.

2. Ideology of Pakistan:

A thorough review of all the books developed by Sindh Textbook Board is required to remove the passages and paragraphs or sentences that promote religious bias or historical distortions. Any text that portrays minorities as traitorous, inferior, or “less Pakistani” should be removed or rewritten. For example, statements generalizing Hindus as conspirators or Christians as foreigners must be replaced with factual, unbiased descriptions. The “Ideology of Pakistan” narrative should be kept balanced with the facts that many non-Muslims also supported and contributed to Pakistan’s formation.

3. Inclusion of Minority Histories and Heroes:

It is necessity to build the nation with the presentation of historical facts and real services performed by the leaders of religious minorities. Social Studies and Pakistan Studies textbooks ought to have dedicated sections on the cultures of Sindh’s Hindu Meghwar and Kohli communities, the role of Christian missionaries in education and health in Sindh, the Sikh legacy in cities like Karachi (e.g., Gurdwara history), and profiles of prominent minority figures in Sindh’s past and present. These “silent histories” and omitted narratives need to be brought into the light. For instance, students could learn about Ustad Bukhari (a Sindhi Hindu poet), or about how Shah Abdul Latif Bhittai’s poetry included references to the love story of Sassui-Punnu which bridges Hindu-Muslim folklore, exemplifying Sindh’s syncretic culture. By decolonizing the history curriculum, we ensure it is not just the story of Muslim rulers and colonial resistance, but a multi-religious social history that every student can see themselves in.

4. Implementation and Expansion of Minority Religious Education:

The initiative to provide non-Muslim students with textbooks on their own religions from Grades 1 onward should be fully implemented in Sindh's schools. Sindh's Education Department can adapt the National Curriculum for Religious Education 2022 (already developed with input from minority faith experts) and ensure these textbooks are available wherever there are minority enrollments. This means a Hindu student in Tharparkar can formally study Hinduism as a subject, a Christian student in Karachi can study Christianity, etc.

5. Tolerance and Human Rights:

Decolonizing the curriculum isn't only about adding chapters on minorities; it's also about weaving in values of peace, equality, and respect for diversity throughout all subjects. The Supreme Court of Pakistan has provided the directions to cultivate "a culture of religious and social tolerance" should translate into concrete curriculum standards. For example, Urdu and Sindhi language textbooks can include reading passages or stories that model friendships across religious boundaries or celebrate a non-Muslim Pakistani hero.

6. Trained Teachers:

Teachers are the frontline of the society. They make the ideological foundations of the young generations. Even the best textbooks can fall flat if teachers harbor biases or are not trained to handle diversity. The govt recruits the teachers on the basis of their graduation degrees and sometime the degree of B. Ed is considered as compulsory requirement because of teachers training. However, the govt should train the teachers of all level after their induction in the education department. The in-service training for the teachers is also necessary.

7. Provincial Autonomy for Progressive Reforms:

There should be autonomy for the province to develop their own curriculum for the schools and college level. However, the provincial governments should be aware from inclusion of misconceptions in the textbook's material. The decision of Sindh to reject the one-size-fits-all Single National Curriculum (SNC) gives it the freedom to innovate.

8. Enforcement of Compliance with Court Directives:

In 2014, the Supreme Court of Pakistan ruling remains a powerful mandate. The government of Sindh should demonstrate compliance by the regular reporting what steps have been taken to implement the order to revise curricula for tolerance. The One-Man Commission (appointed by the Supreme Court to oversee minority rights issues) can be engaged to review Sindh's textbooks for any discriminatory content. Any findings of non-compliance – such as persistent Islamocentric content in general subjects – should be promptly addressed. This also ties into laws and policies: if hateful content is published, there should be accountability for those approvals. Conversely, positive changes (like new chapters on minority heroes) should be highlighted and institutionalized. Over time, establishing a standard that no curriculum content can insult or exclude any religious

group will become part of the bureaucratic norm. This might also involve strengthening Sindh's textbook approval process: perhaps a mandatory review by a diversity committee before a textbook is finalized.

9. Foster an Interfaith Educational Environment:

Decolonizing curriculum is not only about textbooks, but also about the school environment. Sindh's schools can adopt practices that normalize diversity – for example, celebrating festivals of different religions (Holi, Christmas, Eid) within school activities, or having students visit each other's places of worship as part of learning (with parental consent). Interfaith harmony clubs or dialogues among students could be encouraged. If a morning assembly features a Quranic recitation (as is customary), perhaps occasionally a verse from the Gita or Bible (by a willing student of that faith) could also be shared, to make minority students feel seen – this would be a truly radical departure from the norm and a sign of inclusivity.

10. Language and Pedagogy:

The use of mother tongue and regional language is the guarantee of making progress, in Sindh, Z.A. Bhutto introduced Sindhi language as a compulsory subject in the Sindh province. Being a part of a decolonized curriculum the use of the mother tongue and local context as much as possible in teaching should be adopted.

11. Address Social Studies and Pakistan Studies Curriculum Holistically:

The both subjects are often the most contentious. A decolonized Social Studies / Pakistan Studies curriculum for Sindh should be significantly down-play any us-vs-them framing of history. Partition can be taught without demonizing Hindus or portraying all non-Muslim citizens as opposed to Pakistan. Their social services should be include in the textbooks.

12. Combat Resistance Through Dialogue:

Public awareness campaigns, seminars, and media pieces can further explain why inclusive education is crucial for peace and national progress. Over time, as the benefits (reduced sectarian conflict, improved minority integration) become evident, broader buy-in may grow.

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