



Reclaiming Cultural and Social Diversity:  
Mobilizing Youth for National Harmony and Peace:  
the Search for Resources Within

# Students Essays



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Above all, we are grateful to all the students who made many shifts in their ‘normal’ routines throughout the project period: they worked in groups ensuring their individuality ; they learnt to research together, work on their IT literacy skills and wholeheartedly participated in a ‘change oriented’ program, experiencing and reflecting upon many facets of social and political realities, accepting diversity and difference and right to expression as a norm, an enriching and empowering experience.

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### **ITA’s Coordination Team**

November 2008

## Introduction

Pakistan today is at cross roads with many de-stabilizing flashpoints jeopardizing the peace within. Whilst the peace process with its neighbors is on a firm footing with negotiations and talks at several levels of interaction and people to people exchanges, the initiatives within the country for interactions and 'healing' are negligible. The problems that create misunderstandings, lack of trust, low acceptance of heterogeneity, violence, terrorism, negative conflict, unbridled greed for material wealth, corruption, violations of human dignity and human rights are multiplying. The essence of all religions as charters of human rights to promote peace and tolerance is being undermined, putting at stake the future of several generations in Pakistan, eroding possibilities for a society that values peace, diversity, democracy and citizenship.

Can we address this complex problem by engaging with schools as a vibrant platform to work with young students and teachers? This is the starting point of our initiative on "***Reclaiming Cultural and Social Diversity***".

The quest in this journey has been to initiate a process of dialogues and development of texts across provinces with students of Grades VII-X, uncovering notions of what we/they mean by diversity, tolerance conflicts and citizenship. The interaction was to help enable them to appreciate provincial variations and histories in a multifaceted manner seeking areas of common understanding, for national integration and depth and to explore their ability to live and develop through multiple identities without feeling guilty and or disloyal in 'the land of the pure'. The project's objective was to work closely with teachers so that new pedagogies could be explored, creating shift in teachers' interactions, giving them the courage to question and transform attitudes towards positive inclusions in schools and classrooms, irrespective of *biradaris*(castes and sub-castes), religion, gender, disabilities and class. It is an endeavour to secure peace as the fundamental pillar to citizenship for democracy and social change.

Another strategic aim is to explore the possibility of generating powerful messages and texts for integration into textbooks for the new National Curriculum (2007) according to the new guidelines as well as supplementary readers. The most exciting aspect of this work would be working and enabling students to become authors and catalysts for the multiple textbooks permitted under the new textbook policy. This outcome would assist the healing process across provinces and schools, through revisiting concepts of diversity, tolerance and citizenship.

Essay writing was the first activity of the project to identify students who could participate actively in the entire program of the year long project.

Topics were selected after an intensive discussion amongst the project advisers. A list of over 40 titles was generated and finally reduced to seven which were sent to the target schools, students and teachers with detailed guidelines regarding length, research tips and writing on the topics (Annex). They were also informed about Rubric for Assessment /Weightage on how these essays would be judged.

**The final titles selected by the project advisory panel were:**

1. Window to the Future: The Pakistan I would like to live in 10 years from now.
2. Diversity is a nation's strength : To develop a nation requires the contribution of ALL its citizens
3. Becoming a Responsible citizen: Can education help?
4. Will peace education in Pakistan help reduce conflict? OR Conflict is not destructive, its how we deal with it
5. Sectarian violence: implications for citizens and country
6. Breaking the cycle of violence against women
7. The current trends in Music, fashion, films, theatre: Promoting diversity

The entries received were vetted and final selection was made through consensus. The essay writing was tough to engage in and the project worked in two phases on essays, once at the outset in November 2007 and a second time during the two days workshops in each province/city, facilitated by ITA's teams to enable the students and teachers to become more familiar with the process and various stages of essay writing.

What was noted that students found working in groups very healthy to pool in ideas jointly; they wrote with confidence. They enjoyed the brainstorming process when facilitated by their teachers and ITA representatives. The government schools were first hesitant and slightly unfamiliar with a culture and practice of inter-personal skills across teachers and students but did manage to become believers in working with students and agreeing for students to work in groups collectively for better outcomes.

Writing was not easy to handle and was clearly an area that requires support and many more opportunities in the curriculum and learning process. In secondary schools the practice of research and use of references is restricted and needs to be encouraged much more. Whilst selecting the essays a relaxation was made on the length of the writing as participating schools and students were from diverse linguistic and socio economic backgrounds, and for many even Urdu was a second language and English their third language.

# ESSAYS

## 1. Social & Cultural Diversity

Diversity means the existence of different cultures, customs, beliefs, traditions and languages in a place or different places at a given point in time. Diversity resembles the mix of different ingredients with the *masala* (spices) in a mixed vegetable dish. If we take an example of a recipe, we will come to know about different ingredients of various flavors which are equally important in providing a collectively good taste: tomatoes, green and red chilies and salt, all combined would provide beauty, great taste, to the salad and would draw everyone towards it.

The state of our life is nothing more than a reflection of our state of mind. Diversity in Pakistan or any where in the world makes the world a better place to live in. It helps us in understanding the languages of different places and brings awareness about different traditions and ways of dressing up.

We can learn more and more about the benefits of diversity by understanding and applying it on ourselves. Diversity is about valuing individual differences. It recognizes values and manages differences to enable everyone to be free.

Diversity is a challenge which we have to embrace. \* If the same culture always prevails everywhere, the environment would become boring, something no body wants, so there should be some change after certain intervals of time.

\*

**By:**

|                |          |
|----------------|----------|
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## 2. Citizenship

As Oprah Winfrey said "Education begins a gentleman, actions complete him."

A citizen is a person who is a national of his country. Citizenship means "to work for the nation's prosperity. It is said:

"It doesn't matter how small one is, one can still make a difference".

That means we should not see that how small a person is but that his contribution can change the standard of education, health facilities and other aspects of society for a better future.

A good Pakistani citizen is one who practices laws made by the government and persuades others to follow them too. He is one who not only cares for his own future but also cares for that of his country's and its citizens'. Leaving all aspects behind, a good Pakistani citizen is one who asks for his rights and also practices his responsibilities.

Rights & responsibilities are two sides of a coin, where one asks for his rights, he is bound to practice the responsibilities that are upon him. I don't know how many countries actually practice the human rights petition, out of the many that signed it. Pakistan has signed this petition but unfortunately none or very few rights from this petition are being practiced. United Declaration of Human Rights says:

"All humans are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood".

Here are some rights and responsibilities all Pakistani citizens have:

1. We have the right to move freely
2. We should also give others the chance to move freely.
3. We have a right to have supply of water
4. We should not waste water
5. We have a right to live in a pollution free environment
6. We should not add to pollution
7. We have a right to get education
8. We should allow others to get it also
9. We should not have a burden of taxes.
10. We should pay taxes.

**By:**

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### 3. What Is A Good Pakistani Citizen? Define His/Her Responsibilities & Rights.

To understand what a good citizen is we must first understand the meaning of the word “citizen”. A citizen is a legal member of a political community and has citizenship.

Citizenship is about understanding the rights and responsibilities you have as a member of society and learning how to exercise them. It is about knowing your legal, civil, human rights and responsibilities.

To be a good Pakistani citizen we must understand the following rules and fulfill the following responsibilities:

- Acknowledge and expand our cultural diversities.
- Work and struggle for the development of the country.
- Understand\* the importance of free press and the role of media.
- Take action against\* oppressive and discriminatory policies.
- Gain\*an understanding of processes in the government including how elections work across local authorities and central government.
- It is our responsibility to vote because voting allows people to decide which person or political party would make decisions for and about them.

In addition to our responsibilities, we also have some rights. Regarding our rights in the world, the UN charter states:

“Freedom of speech, expression of thought, religion and enterprise.”

Most importantly, one person’s responsibilities are another person’s rights. We must guarantee the following rights:

- Proper education
- Equal opportunities for everyone
- Fair system of elections.
- Protection of life and property.
- Basic necessities including food, shelter and general welfare.

If a person abides by these basic rights and responsibilities then he will undoubtedly become not only a good Pakistani citizen but also a good human being.

|                             |                     |
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## 4. What Is A Good Pakistani Citizen? Define His / Her Rights And Responsibilities

Modern civics is the term which, refers to the rights and duties of an individual. A good citizen is one who is dutiful, honest, efficient and hardworking. He prefers common good over personal desires. Pakistan is a God-gifted land which was established by our predecessors after making invaluable sacrifices. Those martyrs laid down their own lives so that others could get a chance to live.

Patriotism must be the prime concern of every Pakistani. He or she should equip him/her self with the latest knowledge, so that they can become useful inhabitants. They must shed away ethno-sectarian divisions.

Provincialism and tribalism must be set aside. Being the residents of the “land of pure people”, as the name “Pakistan” means, we must have good morals and character. We must work as a \* model enlightened and moderate Muslim society. We must try our utmost to achieve the goals set by our predecessors.

Sympathy, sincerity, devotion, commitment, moderation, accommodation and mutual cooperation must be the governing fibers of our social life.

Being a good citizen, one has to take the burden of some responsibilities. It should be the prime responsibility of a good citizen to obey the laws of the community. He is responsible for passing on righteous deeds, harmony, love for peace and the feel of sympathy among his people. It is a saying about a democratic government: “You get the government you deserve”. It means that the things which one demands from the government will only be supplied if one struggles hard for it. One should join and take part in private and voluntary welfare organizations. One should pay income tax honestly and on time.

After fulfilling their responsibilities, good citizens also demand for the community and personal rights. Both of these should be balanced, otherwise violence will be promoted and thus the community will be obliterated.

The first basic and \* fundamental right is the freedom of choice of religion. Every body should be given the right to lead one’s life according to the religion one wishes to follow. Other rights include the freedom of assembly, freedom of speech, freedom of media.

It often happens in Pakistan that the people who are accused of crime are not given protection, so the Government should take serious steps and urge this issue.

The right for the choice of leader should be provided to the public and that is the right to vote. They should be well informed on the issues and candidates. When the constitution was ratified in 1789 many people were concerned that it did not protect certain rights. So the above rights and responsibilities should be given the utmost importance.

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## 5. What Is A Good Pakistani Citizen? Define His / Her Rights And Responsibilities

A man cannot live alone. He must live with other human beings. When different people live together they make a society. They have certain rights and duties to fulfill. One responsibility of man is the right of another, so a good citizen by fulfilling his responsibilities has delivered rights to others. He helps others, respects them and obeys the rules set-up by the country. He is not limited to needs of his own life but he associates with the needs and requirements of his state.

So a good citizen never lets injustice happen. He cannot tolerate injustice happening in his area. He raises his voice not only for his own rights but for those of others too. He uses his voting power to elect an eligible person and later removes him if he is not fulfilling his duties.

If one sees the past, the famous people who brought revolution in society e.g., Nelson Mandela, did not do anything more than fulfilling their responsibilities. A good citizen is always ready to defend his country and help at the time of crisis. He is a friend of democracy. In short, a good citizen is honest towards his state and people. A good citizen\* lays down his life for the glory of his country, religion and people. So we should try and prove ourselves to be the best citizens of our country.

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## 6. Sectarian Violence: Implications for Citizens and Country

Violence is defined as the “use of force to injure, damage or destroy”. This force can be physical or otherwise and may therefore result in physical, mental and psychological injuries. The newspapers, magazines and television reports continuously indicate increase in violence.

This spring, the US state department reported that South Asia has replaced the Middle East as the leading locus of terrorism in the world. The past two decades have witnessed a notable escalation in sectarian violence in Pakistan. Since 1979 doctrinal disputes between Sunnis (who constitute the majority of Pakistan’s populations) and Shias (who are 15% to 25% of the population) have given place to full fledged sectarian conflict between militant Sunni and Shias.

Organizations have carried out assassinations and bombing campaigns that have killed political rivals as well as children and innocent people at prayers in mosques. In the last seven months of 1997 alone, the year when sectarian conflict reached at its peak, one thousand people died in such attacks in Punjab. The violence escalated further; when in 1997 (immediately preceding the celebration of the fiftieth anniversary of the country’s independence) another seventy people were killed in incidents of sectarian violence.

This essay is an inquiry into the nature of conflicts and significance of militant sectarian conflict in Pakistan. Parties to the conflict are the Sunnis, who constitute the majority Muslims in Pakistan, and the Shias, a small but influential minority. Conflict between these two religious communities has deep roots in the history of Islam and of South Asia. In Pakistan, which, aspires to be in some senses to be an Islamic state, sectarian conflict is part of and interacts with, broader issues concerning the place of Islam in public life. This essay seeks to analyze some factors, which have contributed, especially in the past 25 years or so to militant sectarianism in Pakistan and to assess the significance of this form of Islamic radicalism.

Religious violence, extremism and sectarian mindedness are not in conformity or any accordance with the real teachings of Islam. Islam teaches religious tolerance and peace for all; not only for its followers but also for the followers of other faiths as well. “Surah Alkafirun” is living proof of this fact:

“Say! O disbelievers! I Worship not that which ye worship; Nor worship ye that which I worship. And I shall not worship that which ye worship. Nor will ye worship that which I worship. U not your religion, and unto me my religion” (exact translation please)

We notice that in this Surah, the Prophet (PBUH) is asked to say ‘neither will you (Idolaters and infidels) change your religious practices nor shall I. I wish you to be blessed with your religion so shall I be with ‘mine’. This does not mean that the Prophet (PBUH) or his followers should abandon inviting idolaters towards Islam. This practice of preaching of Islam shall continue but should be done according to the Heavenly teaching.

“Invite them towards the way of thy Lord through wisdom and good advice”.

But regrettably those who are ignorant of the vital principles of Islam and are religiously narrow minded themselves have chosen the way of murder and violence on the basis of religious and sectarian dissents.

An analysis of Pakistan regarding sectarian violence and religious extremism says that “mullahs’ are just a means to overpower the government in Pakistan. The voices of extremism will be raised but they will never be able to overcome our mainstream national lives. In Pakistan religious extremism exists and certainly in a very unacceptable form due to which we are also suffering losses.

Sectarian violence is an unpredictable menace in Pakistan: for weeks, for months at a time nothing happens. Then all of a sudden there is sectarian massacre. No one can tell when or where the sectarian menace will strike next. While seeking an explanation for Pakistan’s sectarian menace it is note worthy that for decades, the country’s Shias and Sunni coexisted side by side without any major problems. Sectarian killings are a relatively recent phenomenon in Pakistani society. Their roots thus lie not in religious differences, but in political and social developments within Pakistan and region.

There are very real problems with regards to the capacity of the security forces. Whenever a sectarian incident takes place, police are quick to make arrests but those detained are usually scapegoats. Very few of the people arrested are actively responsible for sectarian killing. Improving the dismal record of the intelligence and society forces requires a huge investment in equipment and training: not easy for a country like Pakistan with limited resources.

Banning groups does not make them ineffective rather it takes them underground and makes them even harder to trace and curb. Unless the Pakistani government finds a way to deal with these dedicated sectarian killers, the threat of sectarian violence will continue to cast a dark shadow over Pakistani society.

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## **7. Becoming A Responsible Citizen: Can Education Help?**

Every citizen has duties and responsibilities which they have to fulfill in a suitable manner.

Education builds the character of a citizen. Education doesn’t mean just to study course books but its actual meaning is to understand the lessons of the book. Education should not be considered complete until it is practiced. So besides studying and understanding, applying the lessons of books in our daily life is very important.

Education is very important in making a responsible citizen. Education is helpful in many ways. An educated person knows about his responsibilities and rights well.

As we are students, we know how education helps in becoming a good and responsible citizen. Only an educated person is able to eliminate social crimes such as firing at different festivals etc. Education helps the citizens to select an able candidate who will put the nation on the right path.

With the help of education we know that cleanliness is very important for the health of people. An illiterate person doesn't know the importance of cleanliness. Only an educated person will know that it is our responsibility as a citizen to keep our country and city clean.

As it is said: "White paper and youth can take any color".

Therefore we should educate our youth in the right manner. Only then they will be able to become responsible citizens. We should also keep in mind that men and women should be educated equally. As it is said:

"Women hold up half of the sky at the same height as "men."

Thus, education should be imparted equally to men and women to develop a healthy society as they take equal part in the progress of the country.

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## 8. Becoming A Responsible Citizen: Can Education Help?

A responsible citizen is one who helps his fellow citizens in every part of life and also protects the rights of his fellows. He doesn't think like a common man and should be ready to protect his state when needed. As we discussed above he doesn't think of anyone as inferior or himself superior and obeys the laws implemented by the government.

Every developing country develops laws of education. Education can help a common man to become a responsible man but how? When a child is going through adolescence, he needs to be nurtured well because his attitude in life would be based upon how well he is nurtured. In school, Women Studies should be taught with other subjects

The government should construct more educational institutions and should also hire trained teachers.

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## 9. Becoming A Responsible Citizen Can Education Help?

The word “education” means knowledge, training, ability or instructions. Educating is the imparting and acquiring of knowledge, especially at a school or a similar institution.

After all, what is education, but a process by which a person begins to learn how to read?

It gives us knowledge which is shown in abilities gained through education. It gives us training and instructions in a particular subject, for example, health etc. One who gives education is called an education or instructor.

It is a very vast topic: “can education help becoming a responsible citizen?” Until and unless a person gains knowledge about the surroundings, he can not be defined as good or bad. Education plays an important role for becoming a responsible citizen. Quaid-e-Azam said: “Education is a matter of life and death for Pakistan. The world is progressing so rapidly not only shall we be left behind others but many will be wiped out altogether.” (Sep.26, 1947, Karachi)

Quaid-e-Azam’s quote tells us about the importance of education for a Pakistani. Education is the wealth of a nation, needed to become successful.

“God gives dignity and makes high in rank those of you who believe, and those who’re given knowledge.”

Man is the central figure of the universe. When he is equipped with knowledge, he proves to be a wonder. Knowledge strengthens our beliefs. Knowledge of all kinds that is beneficial to humanity should be acquired with zeal. It has been beautifully summed up in **the** Holy Quran:

“In the creation of heaven and the earth, in the alternations of day and night, in the ships that sail and benefit the men, in the clouds, in the rain ---- there are signs for those who think, understand and believe.”

Our Holy Prophet (PBUH) laid great stress on seeking knowledge. He raised the degree of learning seventy times higher than prayers. He declared that the faith of a person who pays respect to another for his wealth and not for education as wrong. Wealth has to be protected whereas education protects man. There is no end to the supply of knowledge that can be stored in a mind.

God created the universe to serve as a manifestation of His light. He brought into existence man and gave him the will to choose between good and evil.

Allah has given man the freedom to choose the path he desires. He has put forth before man, options of good and evil. It is for man to choose the right path. The path of those on whom Allah has showered his blessings and not for those who go around His wrath.

Nothing in this universe has been created without any purpose. Everything has a purpose and meaning in it for man to understand and admire Allah.

For a thousand years, the Muslims were the torch bearers of education. This was a glorious achievement. The Muslims preserved the entire ancient heritage and then passed it on to modern Europe with their own great contributions. Islam was a dominant force in Spain for about eight hundred years. The modern European civilization which dominates the world today owes a great deal to Islam. Great universities were developed in the Muslim world particularly in Iraq, Syria, Egypt and Spain. The light of these universities shone beyond the Muslim world. It drew students and scholars of all religions from east and west that came to learn the great disciplines taught in these universities.

There are many shining personalities, for example Quaid-e-Azam, Allama Iqbal, Fatima Jinnah, Sir Sayyid Ahmad Khan etc. who became what they had aspired for by education that was not only gained from school, but from staying home too.

With access to curriculums via internet and with the proliferation of curriculum through commercially produced books, auto-tapes, Cds, and web sites, home schooling has become a realistic option for many parents who are willing to invest their own time educating their child. It is a movement that yet has not peaked.

“Education has for its object the formation of character.”

British Philosopher (1820-1903)

An educated person must obey the following things to become a responsible person:

An educated person should not only be kind with human beings but with animals too. Kindness benefits both the giver and the taker. Kind words and kind deeds are a sure way of winning Lord’s grace. The best and easiest way of pleasing God is to serve mankind by wiping the tears of others who are in grief and sorrow. We can serve humanity through kind words of comfort, by cheering the depressed.

The “WWF” is a society for the prevention of cruelty to animals. A universal law prevents killing and prevents animals from being hunted for personal use. This shows the concern of society for protecting animals from the cruelty of man.

Little deeds of kindness,  
Little words of love,  
Make this earth an Eden,  
Like the heaven above.

An educated person should tell others when they are wrong. He should forbid others when he sees them doing wrong deeds. For example, he can use his knowledge to give good suggestions to any person, when he is in great difficulty because a “friend in need is a friend indeed”.

Education gives us the great benefit of knowing the teachings of the Holy Quran. If we know how to read we can know the meanings of the Holy Quran and what Allah has said. We know that in the Holy Quran, Allah has repeatedly directed and encouraged people to ponder on and investigate thoughtfully the happenings in this universe. He has also emphasized to pay attention to the study of natural phenomena, the physical and biological principles and interpret them as Allah’s manifestation. When we read about Islam, we know many things, which are good for our present life and the life after death. But we can be successful only when we take

these preaching practically: the five pillars of Islam are testimony, prayers, fasting, giving alms, pilgrimage. In Islam we know about the life of greatest reformer and preacher of Islam, Prophet Muhammad (PBUH) who spread the knowledge of love, peace and forgiveness for every one. After getting this precious knowledge we can spread it to others and play a very important role as a good citizen.

It is a sad fact of modern life that in big cities, thousands of men, women and children die every year in road accidents and a number of those who are injured, are crippled for life. It is really very tragic. The traffic accidents are the fault\* of those people who do not notice what is going on around them and who do not care for their fellow human beings. Some one may walk on the road without looking around and be hit by a motor cycle. A cyclist may try and turn right from the left traffic lane and be knocked over by a minibus. Children may be playing in a busy street and not be aware of a fast approaching car. As soon as the person leaves his home he is at a risk. To avoid such incidents, a responsible citizen is careful about what is going on around him and obeys traffic rules and regulations and does not drive at great speed.

An educated person is never dependent on others. His knowledge can never be snatched nor be lost or stolen by any thief. He can get better employment opportunities, thus he will get more income and expenses will be managed properly.

A tremendous increase in pollution can be seen in today's environment. Shopping bags are flying here and there on the streets, piles of garbage can be seen on the road side and many uneducated people throw waste materials on the streets. Uncivilized children do not keep their environment clean.

Only an educated person has an eye on these issues and plays a key role in fighting with this monster of pollution. He tries his best to control the flood of pollution which has not only captured our streets, colonies or schools but the entire country. Our Prophet Muhammad Said:

“Cleanness is half of faith”

An educated person by nature is an admirer of truth and reality and has the ability to fight against people such as leaders of a nation. It is said:

“The demise of states comes when leaders only use superficial words and do not penetrate or go deeply into the souls of the people.”

This means that the leaders of a state like to hear people praise them. They love to hear good things said about them. People use superficial words to praise them. As years pass by, leaders become used to this kind of attitude. They do not look deep into the souls of others and cannot understand their feelings. They do not like to hear anything said against them even if it is true. States ruled by such people do not flourish well. They do not progress and come to a downfall. An educated person always speaks the truth about others when they are wrong, so that they may correct them selves. In this manner, an educated person plays his role for the flourishing of the state.

These were the characteristics of an educated human being. If we also want to become responsible citizens, then we have to adopt these good qualities. It is one way to win God's grace.

Sources:

Microsoft Encarta (Reference library Premium) 2005

ENGLISH 9, Punjab Textbook Board, Lhr. By Mrs. Shahida Rasul and Mrs. Sabiha Saleem.

Dictionaries Used:

KITABISTAN'S 20th CENTURY, PRACTICAL DICTONARY (English to English and Urdu), by Prof. Bashir Ahmad Qureshi and Prof. Stanley E. Brush.

Microsoft Encarta Dictionary 2005.

Holy Quran

**By:**

Rabia Shoaib

Grade 9

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Lahore.

**Status:** Private School

**City & Province:** Lahore, Punjab

## 10. Becoming a Responsible Citizen? Can Education Help

The word 'education' has Greek roots. Ancient philosopher Aristotle defines education as “a process necessary for the creation of a sound mind in a sound body.”

Education is a process of developing a human being into a person who is reasonably informed about the world in which he lives. This enables him to model his life according to the aims and objectives set forth by the cultural and ideological entity of which he or she is a member and tells him about his responsibilities to make him punctual and to balance his life. Prophet Muhammad (P.B.U.H) Said:

“And acquire knowledge from cradle to grave.”

Education is the fundamental factor in the process of human development.

The importance of education in the process of nation building and economic prosperity can not be denied. The famous Greek philosopher Plato, while emphasizing the need and importance of education, said:

“Education brings light to human mind and eye.”

There is no denying the fact that uneducated and illiterate people cannot perform their duties, national as well as personal, in a proper and befitting manner. The success of democracy, the most popular system of government in modern times, largely depends on education.

Every civilized society is desirous of progress in the modern age, gives top most priority to the acquisition of knowledge and spends huge amounts on education in order to curb and eradicate ignorance. Educated people are the source of strength for the state, for they can effectively contribute towards the development and progress of society. They can ably help and assist the state in achieving the desired goals of a welfare state.

It is imperative that education should be imparted in view of the Islamic ideals in order to enable them to fully understand their social and political commitments. It is also essential to train the young generation in a way as to inculcate national spirit in them so that they should always prefer national interests over personal motives.

The technical and professional education should be emphasized in order to prepare the youth to take on the national responsibilities. The educational system should therefore be built upwards from the foundations so as to reflect national aspirations and goals.

Improvement in the education system is not being implemented suitably so as to develop a proper understanding among the people for solving the monster problems of over population, inequality, unemployment and corruption. Only the masses (the common people) with suitable education can produce national leaders to take the country to the heights of success that it deserves. It is commonly known now that our

education system is not functioning well and cannot be compared favorably with the education system of the developed countries.

Most of the students in our schools and colleges are not receiving quality education with the result that most of them are neither able nor wise after the completion of their studies. How many of our highly qualified people can write correctly, speak coherently and discuss logically our social, political and economic problems? Then many thousands of young men and women cannot get employed for months and years because of the education system. To be more specific, the first requirement for our society is to introduce an education system that guarantees universal education up to a certain level within a few years and then the continuation of this education beside teaching the children and adults how to read, write, speak both Urdu and English.

They should be made to understand social and political problems and taught to think correctly and behave properly according to their ages. Without doing this a stable, balanced democracy and government cannot be brought into being or social and economic progress be ensured and religious tolerance (fair understanding of each other), mutual respect and even self-respect be possible.

Education makes a citizen useful and peaceful by learning skills and providing civilized behavior. Good citizenship is the first requisite of democracy, and education is the first pre-condition of good citizenship. Only careful education can make citizens well informed, enlightened and conscientious. The education of the citizens is the heart of the modern state.

Education does not mean literacy alone. Education means:

“The consequences of population development for the socio-economic and natural environment and vice versa are of such significance that the new generation of young people needs to be aware of them”.

If most of our people get educated, they can understand the value of unity and discipline. They can co-operate in different fields of life. They can understand and work for their own high aims and those of their nation and country. They can understand and obey the law of the land and become good citizens.

Educated people can understand the political problems of their country and those of other countries. They can follow the policies of their government. They can also follow the programmes of different political parties. During elections, they can wisely vote for those political parties or candidates whose programmes or policies they find beneficial and useful. They can discuss the political, economic and social problems of their country with one another and with their representatives.

Education enables our people to make proper industrial, agricultural and technical progress. Educated people prove to be more efficient and useful than uneducated people. They can work in a proper and sensible manner in offices, factories and shops, on farms and at other places. They can learn new effective ways of using machines for different purposes. They can learn different technical skills for industrial and agricultural work. Educated people cannot easily do all this.

Education should be given on a revolutionary basis: all the illiterate adults should be able to write letters and to read newspapers and to understand social and national

problems. Those who can afford the expenses of education should be made to pay, otherwise it should be free.

Educated adults know or understand their rights and duties and the laws of the country much better than uneducated people. They can read newspapers and magazines and can learn about social and natural problems. They can discuss the political, social and economic aims of the government and the programmes of political parties. Then they can be the most suitable candidates for positions of power.

Co-education helps boys and girls to understand each others' problems. Girls can prove to be successful wives and boys successful husbands after the completion of their education. They can work side by side for a better society as equal citizens.

Education is a basic unit of life, and if a citizen will be educated he will know that how to deal with responsibilities. Citizens have many responsibilities and with the help of education these responsibilities can be undertaken successfully.

If every citizen will be educated then the citizen will be loyal to his country and he will know how to take care of his country. If citizens will be educated then they learn to avoid violation of laws. If citizens will be educated then they will know who the correct person is to serve their country and they will vote in the right person.

If a citizen will be educated then he will know how he should deal with his duties and what to do in social activities.

In personal responsibilities of citizen, education helps:-

- If they will be educated they will do their job nicely, they will know the mannerism of dealing with the job.
- If a mother / lady / girl will be educated then she will be able to take care of her husband or family and give her child a good life.
- If a citizen will be educated, he will obey his parents and respect them.
- If a citizen will be educated he will know how he can keep others or his country clean.
- If a citizen will be educated then he will know how to face problems. He will find solutions by understanding problems and then solving them.

Educated people in a developing country like ours can work for social and national progress. Our students especially in the colleges and universities can educate uneducated people. They can engage in a universal education programme, which may be arranged or sponsored by the government, rich industrialists, businessmen and land lords.

Classes for children and adults can be arranged in schools, colleges, suitable government buildings, specially built structures in open places and even in certain parks, gardens and fields.

Students should understand clearly that:

Unless most or all of our people get educated, we cannot join the family of advanced or developed nations

Students can take part in social welfare activities for general social progress. A wing of the social welfare department may advise the different categories of students about work they can perform in their respective fields. Junior students of colleges and high schools can engage in the general cleanliness of parks and grounds; students can serve their country by getting trained in the military. The senior students can assist the law- enforcement agencies in their work.

From all this it is proved that education is a basic unit of life and it is necessary for becoming a responsible citizen.

**Sources:**

B.A English simple grammer & composition.

Introduction to Pakistan studies

(M. Ikram Rabbani)

**By:**

Jamila Shaheen

Grade 9

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Sanjan Nagar Public Education Trust Higher Secondary  
School

**Status:**

**Private Trust School**

**City & Province:** Lahore, Punjab

## 11. Will Peace Education In Pakistan Reduce Conflict? OR Conflict Is Not Destructive; It's How We Deal With It.

Humans are social animals. They tend to live in communities and set each other's company. Families live together even if they do not require any material benefit from it. Many conflicts occur between them which cause destruction amongst families. This is because of diversity. For example we can identify different colors like red, blue and yellow, similarly God made human minds, different structures and their different opinions but some people don't understand it. They want to do things like passing wrong rulings on others. Margaret Mead said:

"Never doubt that a small group of thoughtful, committed people can change the world .... Indeed it is the only thing that ever has".

It is necessary to provide young children with an environment where they get peace education. Basically peace education demands that children know how to resolve conflicts and to compromise. If this goal is achieved, ethnic and sectarian violence will be removed from amongst us and we will be able to get rid of the stigma of being a violent nation.

Upcoming youth need to know the importance of peace education by learning to recognize personal approaches to conflict management, for example; avoidance, assertion and aggression. Being aware of theories of conflict and practicing tools of conflict transformation: one look around us, one glance at the news report, one glimpse of the political instability are all enough to show us what ignorance and lack of education has created for us. Until now this ignorance was affecting our lives but if we do not seriously and sincerely work on it "now", it will take our lives.

"Peace comes from not only being able to contribute the best that we have and all that we are towards creating a world that supports everyone but also from securing space for others who contributed all that they had and all that they were" (Hafset Abiola)

**By:**

Nayab Fatima      Grade 9  
Baneen Mehboob    Grade 9  
Sadiqa              Grade 9  
Zaib Fatima    Grade 8B  
Siddiqa Amir Ali    Grade 9  
Zehra Batool    Grade 10

**School:**              Fatmiyah Education Network

**Status:**              Private School

**City & Province:** Karachi, Sindh

## 12. Common Sense Development Through Education

In societies like ours, whenever we talk about education, most often we talk about the “lack of education”.

However, I think the problem is two fold; firstly most of our population does not have access to education. For the few of us who do, the education we receive cannot be graded as quality education.

The point that I want to make is that our education lacks the quality of common sense development and by common sense I mean the sense about:

- i) One’s environment
- ii) Population
- iii) Human rights, especially rights of women and children
- iv) Health and hygiene, etc

Another important thing which I wanted to mention in context to common sense development is the ability of a student to open his mind and discuss his own views about any topic. Also he should have the capacity to accommodate another person’s views. This can play a very important role in bringing people together and sharing world peace (which the world is in dire need today) for the common good of humanity.

**By:**

Khushal Khan

Grade 9-A

**School:**

Islamia Collegiate School, Peshawar

**Status:**

Govt School

**City & Province:** Peshawar, NWFP

### **13. What Problems Do Women Face In Our Society, How Can We Uplift The Status of Women In Pakistan”?**

“Women hold up half the sky at the same height as by men” (Mao).

We are living in an Islamic society and Islam has given an equal status to both men and women. Still our society is male dominant. In the past before the rise of Islam, women had no rights. They were considered inferior to men. If we cast a look at our society, then we will come to know that the condition of women is the same as it was before Islam.

Unlike other democratic countries, if we analyze women’s position in Pakistan then it will be seen that the women of Pakistan are facing a lot of problems. Most of our population resides in villages. The first problem which the village women face is that they are treated very harshly by their husbands, fathers and brothers. They have no freedom of thought, speech, expression etc. They are confined strictly to their homes. In our villages, literacy rate among women is very low. Even today the orthodox are against female education. They think it is a deadly sin to educate women. People think that women are fit only for domestic work. As our Prophet (P.B.U.H) said:

“Seeking knowledge is the duty of every Muslim, man and woman”

If in our society people are not advocating the education of women, it is not because of Islam but it is because of their traditions that they do not compromise.

In villages, the women become victims of extremely cruel traditions like “*swara*”, which, means giving women to settle certain disputes and “*kar-o-kari*.” Another serious problem in our villages is marriage at a young age, just to get rid of their daughters and sisters, They just sell them to rich men even if they have no character but have money.

If we look at the city, the women have fewer problems as compared to village women but still they face many problems. They struggle for their rights themselves: they don’t get any encouragement and support from their families. Sexual exploitation is another big problem for the women in Pakistan as is extreme violence.

Although our government is trying its utmost for the betterment of women but until and unless the people are fully aware of women’s rights, the dream of a prosperous Pakistan will not come true. As it is said, “That society can never develop where the women are not given equal rights as those of men”.

Recently the government of Pakistan has passed a bill of “Women Rights” and it is hoped that it will help our women a lot. It is the foremost duty of our government to educate the women of our villages and make them aware of their rights.

We would like to finish our discussion with these remarks:

“Modern world have banished the spinning wheel, the same law of progress makes the women of today different from her grandmother”.

Not clear at all what the saying means or how it is relevant

**By:**

Norah Asif                      Grade 10

Summaya Rehan              Grade 10

Momina Haroon              Grade 10

Wajeeha Tauqeer    Grade 10

**School:**                      University Model school, Peshawar

**Status:**                      Govt School

**City & Province:**    Peshawar, NWFP

## 14. What Problems Do Women Face In Our Society? How Can We Uplift Women's Status In Pakistan?

Women play an important role in our society. A woman is the one who is responsible for proper development of her child and she grooms the over all personality of her child.

A woman can be a mother, a sister, a wife, a daughter etc. She is the symbol of love, security, affection and comfort.

Our religion also emphasizes the rights and importance of a woman in society. As it is said:-

"The hand that rocks the cradle rule the world"

It means a woman has the power to do anything in the world: she can even rule the whole world. But it is our common observation that women do not get the status they deserve.

Women face a lot of problems in our society. The main problem that they face is inequality between men and women. However, our religion also teaches the lesson that men and women must get equal rights. But the situation is reverse in our society. Women do not get equal education as compared to men. It is considered that the power of a family depends upon the number of its men folk; that is why men always get the higher position in society.

All over the world women are victims of men's violence. Women all over the world are overworked, underpaid and unrecognized. However, they are responsible for maintaining household. Women work harder and still are paid less.

Now the question arises: "How can we uplift the status of women? First of all everyone has to realize the importance of proper education for women. Parents should encourage their daughters to get higher education. It is said that:-

"A forest can grow itself but a garden cannot"

So if parents encourage their daughters, they will prove to be responsible citizens of society, which, will be helpful in the development of our country.

**By:**

Shameen Mohsin                      Grade 10

Hina Sabir                              Grade 10

Aliya Fatima                      Grade 10

Umm-e-Abeeha                      Grade 8

Mehak Fatima                      Grade 8

Kran Fatima                      Grade 8

**School:**                      Fatmiyah Education network

**Status:**                      Private School **City & Province:** Karachi, Sindh

## 15. What Problems Do Women Face In Our Society? How Can We Uplift Women's Status In Pakistan?

The world cannot go on without men and women and for this reason women should be given rights in our society. Women face many problems.

The first problem faced by them is that they do not get same rights as those of men. Secondly they are victims of violence and they are degraded as well as ill-treated. In villages most women are not even allowed to go out of their homes due to, which, they feel frustrated. Last but not the least; they cannot get good jobs due to illiteracy.

There are many ways to uplift the status of women in Pakistan. Some are mentioned below:

They should be treated according to the teachings of Islam. They should have free will to marry whomever they want to. They should receive education as that would help them in many ways:

- 1- Getting jobs
- 2- Nurturing children
- 3- Helping their husbands with good advice

These are the ways by which the status of women can be uplifted in Pakistan.

**By:**

Tabish Ali  
Zaique Mazhar  
Zarak Khan  
Ahsan Ali

**School:** Wilderness school and college Quetta  
**Status:** Private School  
**City & Province:** Quetta, Balochistan.

## Annex I

### **Introducing the Project : Where are We Coming From *Reclaiming Cultural and Social Diversity: Mobilizing youth for national harmony and peace***

Pakistan today is at a cross roads with many destabilizing flashpoints jeopardizing the peace within. Mercifully the peace process with its neighbours is on a firm footing and the healing may have begun with concrete confidence building measures and people to people exchanges. However, within the country the initiatives for such healing are few but the problems that create misunderstandings, lack of trust, low acceptance of heterogeneity, violence, terrorism, negative conflict, unbridled greed for materialism/ wealth, corruption, violations of human dignity and human rights are multiplying. The essence of all religions as charters of human rights is to promote peace and tolerance is being undermined and the future of generations is at stake in Pakistan, with erosion of possibilities for a potentially humanistic society that values peace, democracy and citizenship.

Can we address this complex problem by engaging with schools as a vibrant platform to work with young students and teachers? This is the starting point of our current initiative called. ***Reclaiming Cultural and Social Diversity: Mobilizing youth for national harmony and peace.***

Pakistan is a country best described as one with multiple sub- cultures, languages, identities and histories. With a population of 165 million people, Pakistan, accounts for 50% of its population, below 18 years of age. These young people will inherit a heritage which is over 10,000 years (Mehargarh 8000 BC ). To what extent are the students aware of what it means to inherit 10,000 years of civilization? To what extent are our young aware about the diverse people who settled and created civilizations such as Mehargarh, Mohenjadarro, Harrapa, Taxilla. These survived and are preserved precisely due to a high level of respect for knowledge, understanding of, and promotion of human tolerance, progressive values and openness to experimentation and new ways of production and exchange.

The Constitution of Pakistan (1973) in its Preamble and Principles of Policy lays down the fundamentals for a society that is to be protected by the State, which are high on non-discrimination, protection, tolerance and human development for a diverse society. However, many of these principles are being violated due to various reasons that need to be reclaimed. A movement of young people is required to remind our leaders, politicians, teachers and family members about the value of diversity in geography, habitats, faith, gender and local cultures as a way of enriching nations rather than depleting them. The best place for engaging with the young is at schools targeting grades VIII to X or even up to XII in higher secondary schools.

Schools are meant to be a place for knowledge creation, analysis, reflection and a quest for positive alternatives towards individual and collective sharing, healing, well being and citizenship development. Schools are certainly not a place for tyranny of competition in achievement scores, violence against children for discipline/regimentation, a focus on differences, exclusion and discrimination. In times of social crisis, schools have the potential to become islands of sustainable

human development through conversations and actions on valuing diversity, non-discrimination, tolerance, peace and striving for new standards for citizenship. In such acts of courage the teachers become saviors of a generation/s who in turn would lead societies to holistic and humanistic survival and development in the 21<sup>st</sup> Century.

The quest in this project is precisely to begin a process of dialogues and development of texts across provinces with students of Grades VIII-X to uncover notions of what we/they mean by diversity, tolerance conflicts and citizenship, It will enable them to appreciate provincial variations and histories in a multifaceted manner seeking areas of common understanding, for national integration and depth. The ability to live and develop through multiple identities without feeling guilty and or disloyal in 'our land of the pure'. This will also lead to work with teachers closely so that new pedagogies may be explored that will create shifts in teachers classroom interactions, giving them the courage to question and transform attitudes towards positive inclusions in classrooms and schools irrespective of biradaris, religion, gender, disabilities and class. This is the only way to peace as the fundamental pillar to citizenship for democracy and social change.

Finally our strategic aim is to explore the possibility of generating powerful messages and texts that can be considered for the upcoming curriculum textbooks according to the new National Curriculum 2007 guidelines as well as supplementary readers. The most exciting aspect of this work would be working and enabling students to become authors of new textbooks on critical healing across provinces and schools, through revisiting concepts of diversity, tolerance and citizenship.

## **Potential Essay Topics**

**Language English; Urdu**  
**Essay competition October 22<sup>nd</sup> to November 10<sup>th</sup> , 2007**  
**Length: 1500 -2000 words**  
**Last submission date : November 12<sup>th</sup> 2007 :**  
**Can be submitted on line at [www.itacec.org](http://www.itacec.org) (USIP: Diversity & Citizenship)**

**Name of Student/s :**

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**Grade /class :** \_\_\_\_\_

**School Name & Address:**

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8. Window on the Future: The Pakistan I would like to live in 10 years from now.
9. Diversity is a nation's strength : To develop a nation requires the contribution of ALL its citizens
10. Becoming a Responsible citizen: can education help?
11. Will peace education in Pakistan help reduce conflict? OR *Conflict is not destructive, its how we deal with it*
12. Sectarian violence: implications for citizens and country
13. *Breaking the cycle of* violence against women
14. The current trends in Music, fashion, films, theatre: Promoting diversity.

### **Important websites/references**

<http://www.un.org/cyberschoolbus/>

<http://www.citizenshipfoundation.org.ukwww.unesco.org>

[www.unicef.org](http://www.unicef.org)

<http://www.multiverse.ac.uk/Browse2.aspx?anchorId=131&selectedId=134>

[www.http://www.schoolzone.co.uk/](http://www.schoolzone.co.uk/)

## **Key words and meanings:**

**Citizenship** Citizenship is generally understood to mean being a legal member of a political community (generally of a state). It involves having certain rights and responsibilities. In a broader sense, citizenship means being a responsible and active citizens. In this context people can act like citizens and make their voice heard even if they don't have the legal status of a citizen.

### **Peace: Peace Education**

**Conflict** Conflict is a disagreement between two people or groups of people who have different values, interests, styles or understandings. It can be experienced at the intrapersonal (internal conflict within a person), interpersonal, intra-group and inter-group level. Conflict, therefore, is a normal and natural part of our lives. Conflict is not something destructive, but how we respond to conflict determines whether it is constructive or destructive.

### **Sectarianism**

**Democracy** *Democracy* comes from the Greek *dēmokratia*, which means “rule of the people”. A better definition of democracy is government by the people in which the supreme power is vested in the people and exercised directly by them or by their elected representatives under a free electoral system. According to the Webster's Third New International Dictionary (1993) it is “a state of society characterised by tolerance towards minorities, freedom of expression, and respect for the essential dignity and worth of the human individual with equal opportunity for each to develop freely to his (sic) fullest capacity in a cooperative community” (p. 600).

Pluralism :

**Diversity** Diversity is about valuing individual difference. It recognizes value and manages difference to enable every one to contribute and realize their full potential. Diversity challenges us to identify and value all sorts of differences in order to make the society a better place for everyone to work.

Appreciating diversity is one way to value each other and treat each other fairly and strengthening our potentials by focusing on the betterment of community. It also help to feel comfortable with and understands other people different needs, which contribute to improve the quality of life.

Mutli-cutluralism

#### **Activity 1: Everyone is Different**

- Make a worksheet or draw the following worksheet on board and ask your students to fill the grids individually.
- Ask them to share the grid in groups and find out similarities and difference they discovered through worksheet
- **Reflection:** Motivate them to reflect on activity with the help of given questions: Are we all alike? If not then why we want every one to behave, think and act as we do?

What did I as an individual learn about human as a diverse nature through this activity?  
How should I behave and contribute with groups of people to respect diversity in my society?

Teachers and Essay Writing. ..

Some teachers want to participate in essay writing. They may do so as a voluntary contributor following the same guidelines and criteria but will not be part of a competition. Their work will be treated with utmost respect and interest and contributions be considered for textbook writing.

### Guidelines

1. Take time to select the topic of your choice rank the topics based on how important they are to you (remember that the most powerful essays are those that involve writing about something that directly/indirectly influenced you. Something you have witnessed or read about ; the impact is a personal one) and how much you already know about the topic given the timeline and the time you have
2. Decide if this will be an individual or a jointly written essay (2-3 students can form a group) If it is to be a group essay ensure that you work out what is involved in writing, distribute tasks and identify the date by which they must be done.
3. Try to brainstorm with someone your ideas on the topic , make your personal experience/s central to the essay or what you are going to express opinions about
4. Research thoroughly (for facts, history, key ideas) the topic on the internet or in your school, local or home library ; talk to people who you know would be a good source of knowledge on the topic . When you are researching you will make notes. Ensure you write down the reference. If it is a book the name of the book, authors name, date of publication, publisher and page numbers. If it is a newspaper, the name of the newspaper and the date. If it information from a website the URL and the date on which the information was accessed. On completion of your essay write all these sources down in a bibliography.
  - Ensure that all sources for research which are used are given proper reference. Nothing will be COPIED from books /newspapers without using references. The coordinators in the schools will help in this area of work.
5. Begin to write by constructing the layout of the essay, introduction, the argument flow, the context, description and analysis. You can write in pieces and then put the puzzle together but write with clarity, logic and emotion. Something that you feel and think strongly about.

6. Disagree with this. If this is an essay writing contest that should be the focus
7. Have peers/teachers read the essay for clarity and flow if you feel someone will be biased and critical for the sake of being critical may not be the right person ..so choose people for peer review who are neutral and honest.

**8. Rubric for Assessment /Weightage**

| Level of performance and marks allocation for each level |  |  |   |   |
|--|--|--|---|---|
|  | <b>Excellent</b>   | <b>Good</b>  | <b>Fair</b>   | <b>Unacceptable</b>   |
| <b>Content Total marks 50</b>                            | Response to assigned topic thorough and well written, with varied sentence structure and vocabulary; opinions always supported with facts 40-50  | Response thoughtful and fairly well written; most opinions supported with facts 30-39  | Response adequately addresses some aspects of the assigned topic; opinions sometimes based on incorrect information 20-29   | Response consists of unsupported opinions only marginally related to topic less than 20 |
| <b>Idea Development 20</b>                               | Excellent use of examples and details to explore and develop ideas and opinions 15-20  | Good reliance upon examples and details to illustrate and develop ideas and opinions 10-14   | Incomplete development of ideas; details and examples not always relevant 5-9   | Ideas not clearly stated or developed less than 5                                       |
| <b>Organization 20</b>                                   | Very logically organized; contains introduction, development of main idea (or ideas), and conclusion (ideas from various sources synthesized meaningfully and cogently; conclusion connected to the arguments made)15-20 | Contains introduction, some development of ideas, and conclusion (main ideas loosely synthesized; conclusion somewhat connected to the arguments made in the text) 10-14 | Topic and ideas discussed somewhat randomly; entry may lack clearly defined introduction or conclusion (main ideas are not integrated well; connection not connected to the arguments made) 5-9 | Essay is unstructuredless than 5  |
| <b>Mechanics 10</b>                                      | Flawless spelling and punctuation 9-10<br>Sources cited appropriately within the text and included in the bibliography section   | Few or no spelling errors; some minor punctuation mistakes 7-8<br>Sources included in the bibliography section only  | Several spelling and punctuation errors 5-6<br>Few sources cited  | Many instances of incorrect spelling and punctuation less than 5<br>No sources cited    |

Adapted from

[www.wcschools.com/.../administration/faculty/demajewski/latinclub/Rubric%20for%](http://www.wcschools.com/.../administration/faculty/demajewski/latinclub/Rubric%20for%)

**The adaptation involved the mark scheme and titles. Other key things could be added if need be.**

**Diversity is a nation's strength: To develop a nation requires the contribution of all its citizens.**

Name: Tayyaba Mohsin

Summera

Bushra Nazia

Nayab Zehra

Class: III-A

School: 4.4 S.S. Junior Model No-1 Karachi  
(P.E.C.H.S)

افراد کے ہاتھوں میں ہے اقوام کی تقدیر  
ہر فرد ہے ، قوم کے مقدر کا ستارا  
ہر فرد کو اللہ تعالیٰ نے مختلف پیدا کیا ہے ہر فرد کی الگ سوچ ہوتی ہے الگ زبان ہوتی ہے۔ ہر کسی کا الگ ذہن سہن ہوتا ہے۔  
مثلاً:-

سندھیوں کا الگ رسم و رواج ہے۔

پنجابیوں کا الگ رسم و رواج ہے۔

بلوچیوں کا الگ اور سرحدی کا الگ۔

اگر صوبوں میں یہ فرق نہیں ہوتا تو کسی صوبے کی کوئی اہمیت نہیں ہوتی اور کسی شخص کی کوئی پہچان نہیں ہوتی اور یہ سب لوگ ایک برابر ہوتے یہ اختلاف ہمارے لئے ایک طرح سے مفید ہی ثابت ہو سکتا ہے۔ جب ہر انسان کی سوچ الگ ہوگی تو ہر شخص کی رائے بھی مختلف ہوگی جب ہر شخص اپنی اپنی الگ رائے دیکھا تو تمام لوگ مل کر ایک اچھی رائے قائم کر سکیں گے۔ اس طرح ہمارا ملک ترقی یافتہ ممالک میں شامل ہو سکے گا۔

پاکستان میں تعلیم کو عام ہونا چاہئے۔

تعلیم حاصل کرنا ہر مسلمان پر فرض ہے۔

کیونکہ تعلیم کے بہت فائدے ہیں۔

تعلیم حاصل کرنے سے انسان میں شعور اجاگر ہوتا ہے۔ تعلیم سے انسان میں سوچنے سمجھنے کا ہنر پیدا ہوتا ہے اور میں اس موقع پر تعلیم کے حوالے سے ایک شعر لکھنا چاہوں گی۔

خودی کو کر بلند اتنا کے ہر تقدیر سے پہلے

خدا بندے سے خود پوچھے بتا تیری رزا کیا ہے

ملک میں ترقی کے لئے ہر شہری کو اپنی ذمہ داری پوری کرنی چاہئے۔

مثلاً:-

ٹیکس کی ادائیگی ایمانداری سے کرنی چاہئے۔

مستحق افراد کی مدد کرنی چاہئے

قوانین کی پابندی کرنی چاہئے

اور اپنے ذاتی مفاد کو قومی مفاد پر ترجیح نہیں دینی چاہئے۔

اور ووٹ کا صحیح استعمال کرنا چاہئے

فلاح و بہبود کی سرگرمیوں میں حصہ لینا چاہئے۔

اور اچھی سے اچھی تعلیم حاصل کرنی چاہئے

ملک کی ترقی کے لئے جدوجہد کرنی چاہئے۔

اچھا شہری بننے کے کیلئے ان تمام ذمہ داریوں کا پورا کرنا ہر شہری کا فرض ہے۔ کوئی ریاست اچھے شہری کے بغیر ترقی نہیں کر سکتی۔

اس سلسلے میں تمام شہریوں کا ذمہ دار اور فرض شناس ہونا نہایت ضروری ہے۔ اچھے شہری ملک کے وفادار ہوتے ہیں اور احکامات کی تعمیل

کرتے ہیں۔ ایک ذمہ دار شہری اپنے شہر کے لئے ریڑھ کی ہڈی کی حیثیت رکھتا ہے۔

ہمارے ملک کی بربادی کا اصل سبب یہ ہے کہ ہم اپنا دین بھول چکے ہیں اور ہماری بقاء عزت اسی میں ہے کہ ہم اپنے ملک کے تمام کام کریں

اور ایک دوسرے کی مدد کریں اور اپنے ملک پاکستان کا نام روشن کریں۔

(تعلیم حاصل کرو چاہے وہ دشمن کے پاس ہو)

**Will peace education in pakistan reduce conflict? or Conflict is not disructive it's how we deal with it.**

Name: Nayab Fatima, Baneen Mehboob, Fizza Abdi, Zaib Fatima, Siddiqa Amir Ali, Zehra Batool

School: Fatimiah Girls School, Karachi

ایک ذمہ دار شہری بننے کیلئے کیا تعلیم مددگار ثابت ہو سکتی ہے۔

تعلیم ہر انسان کی بنیادی ضرورت ہے اس کے بغیر کوئی بھی ملک اور قوم ترقی نہیں کر سکتی ہے کیونکہ تعلیم انسان میں یہ تصور اجاگر کرتی ہے کہ وہ اپنی زندگی کا ہر فیصلہ صحیح طور پر طریقے سے کس طرح حل کر سکتا ہے۔ اگر ہم اپنی تاریخ کو دیکھیں تو ہمارے پیارے نبیؐ نے بھی تعلیم پر بہت زور دیا ہے۔ انہوں نے فرمایا کہ

”علم حاصل کرنا ہر مسلمان مرد اور عورت پر فرض ہے“

ایک اور جگہ نبیؐ نے فرمایا کہ

”علم حاصل کرو چاہے اس کے لئے تمہیں چین ہی کیوں نہ جانا پڑے“

ہر ملک کی ترقی کا دار و مدار بھی بہتر تعلیم ہی ہے۔ کوئی ملک خواہ کتنا ہی خود کفیل کیوں نہ ہو وہ تب تک ترقی نہیں کر سکتا جب تک اس کے شہریوں کے پاس تعلیم نہ ہو۔

شہری تعلیم سے مراد وہ تعلیم ہے جس میں کسی بھی شخص اس کے ملک اور شہر کی شہریت کے بارے بتایا جائے۔ شہری تعلیم لوگوں میں یہ شعور اجاگر کرتی ہے کہ اسے ایک ملک میں ایک شہری ہونے کی حیثیت سے کیا کام سرانجام دیتے ہیں۔

شہریت کی تعلیم صرف اس لئے نہیں ہوتی کہ وہ سب کو ایک بہترین اور اچھا شہری بنائے۔ بلکہ شہری تعلیم اس لئے ہوتی ہے کہ وہ ایک شہری کو حقوق و فرائض کا احساس دلا سکے۔ اس پر میں یہ شعر لکھنا چاہوں گی کہ

افراد کے ہاتھوں میں ہے اقوام کی تقدیر

ہر فرد ہے ملت کے مقدر کا ستارہ

ذمہ دار شہری ہونے کی حیثیت سے ہر شہری کو اپنی ذمہ داریوں کا احساس ہوتا ہے اور یہ بھی ممکن ہو سکتا ہے جب انسان تعلیم یافتہ ہو۔ اگر وہ تعلیم یافتہ ہوگا تو اسے یہ پتہ ہوگا کہ ایک ذمہ دار شہری ہونے کی حیثیت سے اپنی ذمہ داریوں کو کس طرح پورا کرنا ہے۔ اسے اپنی ہر ذمہ داری کا احساس ہوتا ہے اور یہ بھی پتہ ہوتا ہے کہ اگر وہ اپنی ذمہ داری کو صحیح طریقے سے پورا نہیں کر سکے گا تو اس کے ملک کو کس طرح نقصان پہنچے گا۔ ایک ذمہ دار شہری ہونے کی حیثیت سے اسکی کچھ ذمہ داریاں ہوتی ہیں جیسے کہ وہ اپنا ملک صاف رکھے، ٹریفک کے قوانین پر سختی سے

چلے گا کہ ہمارے مسلمانوں نے تعلیم کی بدولت ہی اتنی زیادہ ترقی کی۔ کیمرہ بھی ایک مسلمان سائنسدان ابن الہیشم نے ہی بنایا تھا اور  
البیرونی بھی بہت بڑے ریاضی دان تھے۔ اس پر میں یہ شعر لکھوں گی کہ

ہمت کرے انسان تو کیا ہو نہیں سکتا

وہ کون سا عقدہ ہے جو وا ہو نہیں سکتا

ایک ذمہ دار شہری اپنے ملک کے لئے مددگار ثابت ہو سکتا ہے۔ اگر وہ اپنے ووٹ کا انتخاب صحیح طریقے سے کرے اور اپنی ذرا دانہ رائے  
دے اور اپنے فرائض ادا کرے جب اسکے پاس تعلیم ہوگی تو وہ یہ سب صحیح طریقے سے کر سکتا ہے آخر میں میں یہی لکھنا چاہوں گی کہ تعلیم کے  
بغیر ایک شہری کبھی بھی ذمہ دار نہیں بن سکتا۔ اس مضمون کا اختتام میں اس پر کرنا چاہوں گی کہ

|     |      |      |       |      |
|-----|------|------|-------|------|
| علم | ایک  | ایسا | پھول  | ہے   |
| جو  | کبھی | نہیں | مرجھا | تا   |
| علم | ایک  | ایسی | بہار  | ہے   |
| جس  | پر   | کبھی | خزاں  | نہیں |
|     |      |      | آتی   |      |

## Will peace education in pakistan help reduce conflict?

Names: Ali Shah, Qayym Ali, Asad Ullah, Habib Ullah, Maseehullah

Class: III-A

School: Yazdam Khan Model High School, Quetta

جی ہاں! امن کی تعلیم اختلافات کو کم کر سکتی ہے۔ امن کی تعلیم سے مراد وہ تعلیم جو لوگوں میں امن کے متعلق آگاہی پیدا کر دیا جائے۔ تعلیم ایک ایسا ذریعہ ہے جو انسانوں کو اختلافات سے لیکر زندگی کے ہر شعبے میں مدد کر سکتی ہے۔ تعلیم ہی انسان کو اچھا شہری بنانے میں مدد کر سکتی ہے۔ تعلیم ہی کسی قوم یا ملک کو ترقی کی راہ پر گامزن کر سکتی ہے۔ امن سے مراد بھائی چارہ اور اخوت ہے۔

### I- امن کی تعلیم ہم عوام تک کن ذرائع سے پہنچا سکتے ہیں

- 1- زیادہ سے زیادہ علاقے میں تعلیمی ادارے قائم کرنے سے
- 2- قرآن پاک کی تعلیم لوگوں میں عام کرنے سے
- 3- اسلامیات کے مضمون کو لازمی قرار دینے سے
- 4- علماء کرام کو ایک ایسا ادارہ قائم کرنا چاہئے جس میں اسلام کے تاریخ اور اسلامی تعلیمات کے عین مطابق ہو۔

### II- امن کی تعلیم پاکستان میں پہنچنے کے بعد عوام میں تبدیلی اور اسکے فوائد

تبدیلی:-

- 1- امن کی تعلیم صحیح معنوں میں عوام تک پہنچنے کے نتیجے میں اختلافات ختم کرنے کے احساسات پیدا ہو جاتے ہیں
- 2- ایک دوسرے کے متعلق اچھے تاثرات ان کے قلوب وادہان میں جگہ لیتی ہے
- 3- ایک دوسرے کے مسائل کو حل کرنے کیلئے کوشاں رہتے ہیں

فوائد:-

- 1- ملک میں امن و امان قائم ہو جاتی ہے
- 2- ملک سے انتشار و خوف ختم ہو جاتا ہے

3- ملک ترقی کی راہ پر گامزن ہو جاتا ہے

4- فرقہ پرستی ختم ہو جاتی ہے

### III- امن کی تعلیم پاکستان میں عوام کے درمیان سے اختلافات ختم کرنے میں مددگار

پاکستان کے چاروں صوبوں میں اچھے روابط قائم ہو سکتے ہیں۔ لوگ ایک دوسرے کے مسائل کو باآسانی سے سمجھ سکیں گے۔ ملک بھر کے لوگ اپنے حقوق اور فرائض سے باخبر ہوں گے اور وہ اپنے آپ کو سچے مومن اور صحیح معنوں میں پاکستانی اور ایک اچھے شہری سمجھ کر ایک دوسرے کے ساتھ مل جل کر رہیں گے اور ایک دوسرے کے مسائل اور سکھ دکھ میں شریک ہو جائیں گے۔ لوگ ایک دوسرے کے خلاف ہونے کی بجائے ایک دوسرے کے خیر خواہ ہوں گے جس سے اختلافات ختم ہو جائیں گے اور ملک ترقی کرے گی اور اسی میں ہماری بھلائی ہوگی۔

### IV- امن کی تعلیم عوام تک نہ پہنچانے کے نتائج

- 1- ملک کی امن و امان اس سے بدتر ہو سکتا ہے۔
  - 2- عوام جہالت کی طرف اس سے زیادہ گامزن ہو سکتے ہیں۔
  - 3- رزق کمانے میں ہر بندہ غیر قانونی راستے اختیار کر سکتے ہیں۔
  - 4- اسلامی تعلیمات سے ہم ہاتھ دھو بیٹھ سکتے ہیں۔
  - 5- لوگ اپنے حقوق اور فرائض سے بے خبر ہو سکتے ہیں۔
- اور آخر میں ہم عوام اور حکومت کے منتظمین سے گزارش کرتے ہیں کہ وہ امن کی تعلیم عوام تک پہنچانے میں بھرپور کوشش کریں۔

## What is a good pakistani citizen ? Define his/her rights and responsibility

نام: خداداد، آصف، مہیم اور روؤف

سکول: یزوان خان ماڈل ہائی سکول کوئٹہ

ایک اچھا پاکستان شہری:

ایک اچھا پاکستانی شہری ایسے افراد پر مشتمل ہوتا ہے جو اپنی سوچ کو پروان چڑھائیں۔

شہر کی تحفظ کی ذمہ داری

غریبوں اور شہری کے آپکے ذمہ داریاں، شہر کے مسائل، عوام کے مسائل اور ان مسائل سے آگاہ ہوں اور ان کو لوگوں کے حقوق کیلئے آواز بلند کریں۔

نا انصافی کے خلاف آواز اٹھائیں، حل کرنے کیلئے پوری طاقت کو صرف کریں۔

شہر کے امن و امان قائم رکھنے میں اپنا کردار ادا کریں۔

شہر کی صفائی کا خیال رکھیں

ایک اچھا پاکستانی شہری کی علامت یہ ہے کہ وہ اپنے ملک میں رہنے والے ہر قسم کے لوگ رکھیں۔

کے خیالات سے واقفیت رکھتا ہوں اور ان کو درپیش مسائل کے بارے میں شعور اور اچھے شہری کے حقوق، تعلیم کا حق، اظہار رائے کا حق،

زندگی آگاہی ہوں اور ان کی بہتری اور حل کیلئے مثبت اقدامات اٹھائیں۔ اس میں اپنے کی بنیادی سہولیات حاصل کرنے کا حق، شہری

حکومت کے مختلف سرگرمیوں، شہری کی بہتری اور خوشحالی کیلئے ان کے اندر جذبہ اتحاد، شعور، یقین اور نظم و ضبط کو جاننے کا حق، ووٹ دینے کا

حق، ثقافتی اور مذہبی سرگرمیوں کے احساس موجود ہوں، ایک اچھے پاکستانی شہری کے بہت سے ذمہ داریاں ہوتی ہیں کو منانے کا حق ہے،

جس میں سے چند یہ ہیں۔

1- شہری سرگرمیوں میں حصہ لینا

2- قانون، ایک باشعور اور با احساس پاکستانی شہری دوسرے قوموں کے مذہب، تہوار کی پابندی کریں۔

3- تمام شہروں کے لوگوں کے درمیان اختلافات کو دور کرنے کیلئے مثبت، ثقافت اور ان کے خیالات کا احترام کرتا ہے۔

## اختلافات: (Diversity)

Names: Muhammad Arif (Leader), Barkat Ali,  
Ahsan Ali, Ali Raza

Govt. Yazdam Khan Model High School, Quetta

کسی بھی ملک میں پائے جانے والے اقوام کے مابین اختلافات (Diversity) کہلاتے ہیں مثلاً رہن، سہن، مذہب، بول چال، لباس، خوراک اور زبان وغیرہ وغیرہ۔ ہمارے مطابق مختلف اقوام میں پائے جانے والے اختلافات کو منفی کی بجائے مثبت لینا چاہئے تاکہ ان مختلف اقوام میں کسی بھی قسم کے لڑائی جھگڑے اور تفرقات نہ ہوں۔ ایک ملک کے شہری ہونے کے ناطے ہمیں ایک دوسرے کے حقوق و فرائض ادا کرنے چاہئیں اور تمام اقوام میں برابری اور مساوات ہوں۔ اگر ملک میں چند مختلف اقوام پائے جاتے ہوں تو ان میں سے کسی ایک کو بھی کسی دوسرے پر کوئی فضیلت اور برتری حاصل نہ ہوں بلکہ ایک ملک کے اچھے شہری ہونے کے ناطے ان میں عدل و انصاف، برابری اور مساوات ہوں اور برتری کا معیار صرف تقویٰ کو حاصل ہوں۔ تب جا کر اس ملک کے تمام اقوام میں سے اختلافات ختم ہو سکتے ہیں اور ترقی کی راہ میں گامزن ہو سکتے ہیں اور اگر تمام اقوام ایک دوسرے کے اختلافات کو مثبت لے کر اس پر کام کریں تو کسی بھی تشدد، اختلاف اور جھگڑے کا امکان نہ ہوگا۔ کسی بھی قوم کی ترقی کیلئے ہر شہری کو انفرادی طور پر مل کر کام کرنا چاہئے۔ ہمیں صرف انفرادی اور زیاء کا خود پر یعنی صرف اپنے ذات کی خاطر کام نہیں کرنا چاہئے بلکہ سب مل کر ایک ہی مقصد کیلئے کام کرنا چاہئے یعنی قوم ایک یا دو افراد سے مل کر نہیں بنتے بلکہ اس میں تمام شہریوں کی شمولیت ہوتی ہے اور وہ سب مل کر اپنی بقاء کیلئے مثبت سوچ بچار کرتے ہیں۔ جب کوئی بھی قوم اجتماعی طور پر مل کر کام کرتے ہیں تو دنیا کا کوئی بھی طاقت اسے نقصان نہیں پہنچا سکتا اور اسکی سب سے بڑی مثال پاکستان کی آزادی ہے جس میں ہمارے ملک کے مختلف لوگ یعنی جن میں بوڑھے، جوان، بچے، مرد اور عورتیں شانہ بشانہ مل کر کام کریں۔ ان میں کوئی بھی ذاتی خود پر اپنے لئے کام نہیں کرنا چاہا اور ان میں کوئی بھی تفرقہ نہ تھا بلکہ سب ایک قوم، مذہب یعنی مسلمان ہونے کے ناطے سب مل کر اس خوبصورت ملک کو حاصل کیا جس میں امیر و غریب ہر ایک زندگی بسر کر سکتے ہیں۔ ایک مثال ہے کہ اگر کسی باغ میں صرف ایک ہی قسم کے پھول ہو تو وہ اتنا خوبصورت دکھائی نہیں دیتا اس کے مقابلے کہ مختلف پھول مل کر ایک خوبصورت اور دلکش و شاداب باغیچہ بناتا ہے۔ اس کا یہ مطلب ہے کہ مختلف اقوام مل کر ایک مستحکم ملک بنا سکتا ہے کیونکہ اس میں سب کے نظریات ہوتے ہیں اور سب سے منفرد ہوتے ہیں۔

متحد ہونے کیلئے ایک شعر:-

خدا نے آج تک اس قوم کی حالت نہیں بدلی  
نہ ہوں خیال جس کو اپنی حالت خود بدلنے کا

## خواتین کے خلاف شدت پسندی کا خاتمہ

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تاریخ کے جھروکوں پر اگر ہم نظر ڈالیں تو زمانہ قبل از اسلام عورت سے جانوروں جیسا سلوک کیا جاتا تھا، عورتیں باقاعدہ منڈیوں میں جانوروں کی طرح فروخت ہوتی تھیں۔ اہل عرب بیٹی کی پیدائش کو منحوس خیال کرتے اور اسے زندہ زمین میں دفن کرنے کا رواج پایا جاتا تھا۔ ان کے نزدیک ماں، بہن، بیٹی اور بیوی کے مقدس رشتوں کی کوئی حیثیت نہیں تھی ان کیلئے زندگی کی بنیادی سہولتوں کا حصول بھی ناممکن تھا۔ عورتوں کو مردوں کی نسبت کم تر سمجھا جاتا تھا اور انہیں وراثت سے بھی محروم رکھا جاتا تھا۔ لڑکوں کو ہر قسم کی آزادی حاصل ہوتی تھی۔ لیکن لڑکی کو کوئی اہمیت اور عزت حاصل نہ تھی۔

خدا نے قرآن پاک میں فرمایا، انسان کی تخلیق جوڑے کی شکل میں اس لئے کی گئی کہ وہ دونوں مل کر زندگی کا نظام چلائیں اور باہمی ملاپ سے معاشرتی زندگی اور خاندانی نظام کی بنیاد رکھیں۔ اس میں کوئی شک نہیں کہ عورت اور مرد بطور انسان بالکل برابر ہیں اور بلحاظ انسانیت یکساں عزت و احترام کے مستحق ہیں۔

حضرت محمدؐ کا ارشاد پاک ہے کہ اسلام وہ مذہب ہے جس نے عورت کو اس کا صحیح مقام عطاء کیا، اسلام نے عورت کو ماں، بہن، بیٹی اور بیوی کی حیثیت سے ایک بلند مقام عطاء کیا اور فرمایا ”جنت ماں کے قدموں تلے ہے“

حال میں آج کل عورتوں کے ساتھ ظلم ہو رہا ہے، ☆ خواتین انسانیت کا وہ حصہ رہی ہیں ☆ جو طویل عرصے سے امتیازی سلوک کے بدترین صورتوں کا شکار ہوتی ہیں۔ جدید فکری روایت میں عورت اور مرد کا رشتہ جمہوری ہے، بنیاد پرست ریاست عورتوں کیلئے جہنم ہے، ان کے خلاف امتیازی قوانین بنائے جاتے ہیں، ان کی نقل و حرکت پر پابندی لگائی جاتی ہے، انہیں تعلیم سے محروم رکھا جاتا ہے، ان پر روزگار کے دروازے بند رکھے جاتے ہیں۔ تحقیق سے دریافت ہوا ہے کہ خواتین کی صلاحیتوں سے انکار نہیں کیا جاسکتا وہ مردوں کے شانہ بشانہ چلنے کی مکمل اہل ہیں۔ اسلام کی اجتماعی زندگی میں عورتوں اور مردوں کی حیثیتوں کو مخلوط رکھتے ہوئے اور خاندانی نظام کی حفاظت و استحکام کیلئے مختلف تدابیر اختیار کی ہیں۔ اس لحاظ سے دنیا کا کوئی اور نظام اس کا مقابلہ نہیں کر سکتا۔ جیسا کہ مندرجہ ذیل حدیث سے عورت کی اہمیت کا اندازہ لگایا جاسکتا ہے۔

ایک دفعہ ایک صحابی نے رسول پاکؐ سے عرض کی اے اللہ کے حبیب میرے حسن سلوک کا سب سے زیادہ مستحق کون ہے ”آپؐ نے تین بار فرمایا تیری ماں اور چوتھی بار فرمایا تیرا باپ“، بیویوں کے حق میں پیارے نبیؐ کا ارشاد پاک ہے ”تم میں سے بہترین لوگ وہ ہیں جو اپنی بیویوں سے اچھا سلوک کریں“ اور بیٹیوں کے متعلق ارشاد فرمایا ”جس شخص نے دو یا تین بیٹیوں کی پرورش کی ان کی اچھی طرح تربیت کی اور ان کی شادی کی اسے جنت ملے گی“

مرد اور عورت کو ایک ساتھ قدم سے قدم ملا کر چلنا چاہئے، اب ہم تفصیل سے عورتوں کے حقوق اور فرائض بیان کرتے ہیں۔  
خواتین کیلئے شدت پسندی کا خاتمہ کرنا چاہئے، ان پر کسی بھی قسم کی زیادتی نہیں کرنی چاہئے، یہ بات ہمارا مذہب ہمیں بہت اچھی طرح سمجھاتا ہے، آج کے دور میں عورتوں کو گھر ہو یا دفتر یا پھر کسی بھی شعبے میں عورتوں کو ان کے پورے حقوق ملنے چاہئیں۔ خواتین جو کہ ہر شعبے میں مرد کے شانہ بشانہ کام کرنا چاہتی ہیں انہیں ان کا پورا پورا حق ملنا چاہئے، خواتین کو ہر شعبے میں وہ آزادی دینی چاہئے جس سے وہ اپنے آپ کو مرد سے کم تر نہ سمجھیں اور اسے مرد کے برابر حقوق دینے چاہئیں۔ عورتوں کو انصاف کے حقوق دینے چاہئیں۔ تاکہ وہ معاشرے میں عزت دار زندگی حاصل کر سکیں، انفرادی اور اجتماعی طور پر معاشرے کو چاہیے کہ وہ عورتوں کی عزت کریں ان کے ساتھ عزت سے پیش آئیں اور انہیں انصاف کے بدلے انصاف دیں۔ اور حق کے بدلے میں حق دیں۔ مردوں کو چاہئے کہ عورت کا پورا پورا حق ادا کرے اور اس کی ہر ضرورت کو پورا کرے، ان کے ساتھ اچھا سلوک اور اچھا برتاؤ کرے، ان کی اچھی تعلیم و تربیت کرے تاکہ معاشرے میں عورت کی عزت اور مقام بلند ہو سکے۔

# قوم کی تخلیق کیلئے تمام شہریوں کی عملی شراکت ضروری ہے

Names: Mariam Ijaz

City District Govt. Girls High School

افراد کے ہاتھوں میں ہے اقوام کی تقدیر  
ہر فرد ہے ملت کے مقدر کا ستارہ

قوم کی تخلیق کیلئے عام شہریوں کی عملی شراکت اس لئے ضروری ہے کہ ہر شخص قوم کی تخلیق کیلئے اپنی صلاحیتوں کو ملکی سطح پر ابھارے کیونکہ ہر شخص اپنے طور پر بہت سی صلاحیتوں کا مالک ہوتا ہے لیکن وہ اپنی صلاحیتوں کو اپنے تک محدود رکھتا ہے، اسے چاہئے کہ وہ اپنی صلاحیتوں کو سب سے سامنے اجاگر کرے اور ہم سب کو چاہئے کہ ہم کسی پر نقطہ چینی کرنے کے بجائے اپنے کام پر توجہ دیں تاکہ ملک و قوم ترقی کی راہ پر گامزن ہو سکے۔

اگر ہم دیکھیں تو ہماری قوم کی تخلیق کا محور ہمارے اساتذہ ہیں کیونکہ اگر ہمیں تعلیم دینے والے اساتذہ ہمیں ایسی تعلیم دیں کہ ہم اپنی قوم کی تخلیق دیں ایک ذمہ دار شہری بن کر ہر مشکلات اور ملک میں آنے والی قدرتی آفات کا ڈٹ کر سامنا کریں اور یہ بات ثابت کر دیں کہ ہمیں ہمارے اساتذہ نے اچھی تعلیم دی ہے۔ اس سے اساتذہ کی بھی حوصلہ افزائی ہوگی اور ملک و قوم کی ترقی کی رفتار بھی تیز ہوگی۔ والدین کی عملی شراکت اس لئے ضروری ہے کہ وہ اپنی اولاد کو اچھی تعلیم دینے کی کوشش نہیں کریں گے تو وہ کبھی ایک کامیاب شہری نہیں بن سکتے۔ چاہے وہ جتنی مرضی کوشش کر لیں کیونکہ ان کا بنیادی ستون ہی اگر کمزور ہوگا تو ہم ایک مضبوط عمارت کیسے کھڑی کر سکتے ہیں۔ قوم کی تخلیق بھی ایک عمارت کی طرح ہے اور اس کے شہری اس کے ستون ہیں اور اگر ستون ہی کھوکھلے ہوں گے تو عمارت کیونکر مضبوط ہو سکتی ہے۔

ہمارے ملک کی عورتیں قومی ترقی کے دھارے میں اپنا راستہ بنا رہی ہیں۔ عورتیں بطور معلمات پروفیسر، ڈاکٹرز اور نرسوں کی حیثیت سے کام کر رہی ہیں۔ بہت سی قابل خواتین ٹیلی ویژن اور ریڈیو کے پروگرام کی منتظمین، پروڈیوسر، فنکاروں، قلم نویسوں، خبریں نشر کرنے والوں کے طور پر بہت سی حیثیتوں سے کام کر رہی ہیں۔ افراد ہی کسی قوم کو عظیم اور طاقتور بناتے ہیں دولت کسی قوم کو عظیم اور طاقتور نہیں بناتی۔ بہادر لوگ عزت اور سچائی کی خاطر پڑھتے ہیں۔ وہ اپنی قوم کی بنیادیں بہت طاقتور بناتے ہیں، کوئی قوم بہادر افراد کے بغیر عظیم نہیں بن سکتی۔

دیکھا جائے تو قوم کی خاطر بھی جہاد ہوتا ہے کیونکہ جب وہ قوم کی تخلیق ایک نئے سرے سے کرتا ہے تو وہ ایک طرح کا جہاد ہی کر رہا ہوتا ہے۔

## کیا ذمہ دار شہری ہونے کیلئے تعلیم مددگار ثابت ہو سکتی ہے؟

Names: Tabasum

Govt. Junior Model School

میرے مضمون کا جو موضوع ہے وہ واقعی بہت اہم سوال ہے شہر کیا ہے صرف سڑکوں، عمارتوں اور پارکوں کا نام نہیں ہے۔ شہر بنتا ہے شہریوں سے اس لئے اگر ہم اپنے شہر سے محبت کرتے ہیں اور اس کی ترقی چاہتے ہیں تو شہریوں کا ذمہ دار ہونا لازمی ہے اور کوئی بھی شہری اپنے احساس ذمہ داری کو اسی وقت سمجھ سکتا ہے جب وہ علمی شعور رکھتا ہو۔ کیونکہ تعلیم ہی انسان کو زیور اخلاق سے آراستہ کرتی ہے۔ وہی ہمیں حقوق اور فرائض کا شعور دیتی ہے۔ ایک ذمہ دار شہری ہونے کیلئے لازمی ہے کہ ہمیں اپنے حقوق کے ساتھ ساتھ فرائض کا شعور بھی ہو۔ مثلاً ہر شہری یہ جانتا ہے کہ پارکوں اور سڑکوں کی تعمیر حکومت کی ذمہ داری ہے شہر میں صحت کیلئے صفائی کروانا حکومت کی ذمہ داری ہے لیکن جب حکومت نے اپنا کام کر لیا تو اسے برقرار رکھنا شہریوں کی ذمہ داری ہے یہ شعور ہمیں تعلیم سے حاصل ہوتا ہے کہ ہم جگہ جگہ کوڑا اور کچرانہ پھینکیں پارکوں میں جائیں تو کھا کر کچرانہ پھیلائیں، ہسپتالوں میں یا کسی بھی سرکاری عمارت میں اپنے کام سے جائیں تو اپنی باری کا صبر سے انتظار کریں نہ کہ لڑائی جھگڑا کر کے انتظامی بد امنی کا باعث بنیں۔ ہمیں قوانین کی پابندی اور احترام کا شعور بھی علم ہی سے حاصل ہوتا ہے صحت اور صفائی کے اصولوں پر ہم اسی وقت کار فرما ہو سکتے ہیں جب ہمیں علمی شعور ہو اور دوسرے شہریوں کا احترام بھی اسی وقت کر سکتے ہیں جب ہم تعلیم یافتہ ہوں اور اپنے حقوق کے ساتھ دوسروں کے حقوق بھی معلوم ہوں مثلاً ہم اپنے وقت کی اہمیت اور اپنے مسائل کو تو اہم سمجھتے ہیں لیکن دوسرا شہری بھی ایسے ہی مسائل کا شکار ہے اور ہمارے کسی غلط فعل کی وجہ سے مزید مسائل کا شکار ہو جائے گا یہ شعور ہمیں تعلیم سے حاصل ہو سکتا ہے۔ اسی لئے ایک بہترین معاشرے کی تشکیل پڑھے لکھے شہریوں ہی سے ہو سکتی ہے یہی وجہ ہے کہ اسلام نے علم کا حاصل کرنا ہر مرد اور عورت پر لازمی قرار دے دیا ہے۔

تعلیم کا مقصد شعور ہے اور تعلیم یا حصول تعلیم کا مقصد صرف کتابوں پر یا امتحان دینے پر ہی منحصر ہے بلکہ تعلیم ایک شعور پیدا کرتی ہے ان کو جو کہ عقل سلیم رکھتے ہیں اور یہ تو قرآن ہے جس میں اللہ تعالیٰ نے فرمایا کہ میں نے انسان کو عقل سلیم دی ہے اور اسکی واضح مثال انسان اور جانوروں میں فرق کی صورت میں ظاہر ہے۔

بڑی بڑی ڈگریاں حاصل کرنا ہی تعلیم قابلیت نہیں ہے بلکہ اس کا مقصد یعنی تعلیم حاصل کر کے ذی شعور بنانا ایک مشکل کام ہے۔ آپ آج کل کے تعلیم حاصل کرنے والوں کا موازنہ ان سے کریں جو کہ نسل در نسل گزر چکی ہے۔ آپ موجودہ دور میں تو یہ اہم ہے کہ آپ ڈگری حاصل کریں اور والدین یا بڑوں کا ادب نہ کریں۔ اگر کوئی مشکل ہے تو اسکی مدد کرنے سے گریز کریں اور جو ذمہ داریاں ہیں ان سے کوتاہ گردانی کریں اور صرف و صرف اپنی ہی فکر میں رہیں تو جہاں تک پڑھائی یا تعلیم حاصل کرنا ہے وہ صرف اچھی سے اچھی کرسی پر بیٹھنا ہے تو یہ تعلیم نہیں ہے۔

تعلیم بغیر تربیت کے نامکمل ہے اور تعلیم کا حصول ہی تربیت حاصل کرنا ہے۔ ذمہ دار شہری آپ جب ہی بن سکتے ہیں جب کہ تعلیم کے ساتھ ساتھ آپ کی تربیت بھی ہو ورنہ جو کے آج کل کی تعلیم ہے وہ تو صرف ڈگری کا حصول ہے اور وہ خواہ کتابوں کو پڑھ کر حاصل کریں یا امتحان میں نفل کے ذریعے یا وہ ذرائع استعمال کریں جو کہ ڈگری ہی دلا سکتے ہیں۔ اس سے یعنی خالی ڈگری حاصل کر کے تربیت ہی نہیں ہوتی چونکہ گزرے ہوئے لوگوں کے تجربات قرآن کو سمجھنا اور یہ جاننا کے اصول زندگی کیا ہیں آپ کو معلوم ہی نہیں ہو سکتے ہیں جب تک کے کتابوں کا مطالعہ نہ کیا جائے جس میں صرف اور صرف اچھائی ہی ہوتی ہے۔

اب بات ہے کہ اچھا شہری بننے کیلئے تعلیم کا حصول ضروری ہے۔ یہ بات اپنی جگہ بالکل درست ہے۔ چونکہ جب آپ کو گزرے ہوں کہ تجربات کا علم نہ ہو گا یا آپ کو اچھائی یا برائی کا علم نہ ہو گا تو آپ اچھے شہری کیسے بن سکتے ہیں۔

اچھے شہری کے لئے اہم ہے کہ اچھا انسان ہونا اور ظاہر ہے کہ جب انسان بنیں گے تو اچھے شہری خود بہ خود بن جائیں گے۔ تربیت بھی تجربات سے ہی آتی ہے اور تربیت کے لئے تعلیم بھی ضروری ہے۔ بلکہ یوں سمجھئے کہ تعلیم اور تربیت کا چولی دامن کا ساتھ ہے۔ ہمارے اساتذہ کتابیں پڑھ پڑھ کر ہمیں تعلیم بھی دیتے ہیں اور ساتھ ساتھ تربیت کا درس بھی دیتے ہیں اور ہماری ذمہ داری ہے کہ ہم ہر بات کو سمجھیں اور نہ کہیں اور اس کے باوجود بھی کمی رہ جائے تو استاد سے مدد لیں۔

تعلیم کا مقصد ہی تربیت ہے اور اسی کو اپنا شعار بنا کر ہم ملک اور قوم کی خدمت کر سکتے ہیں۔ اگر ہماری تعلیم اور تربیت مکمل ہے تو ہم اچھے شہری بن سکتے ہیں، اچھا شہری بننے کا مقصد یہ ہے کہ ہم اپنے مخلوق میں صفائی ستھرائی کا نظام قائم کریں چھوٹے بڑوں کی عزت کریں اگر کوئی مشکل ہی ہے تو اسکی مدد کریں اور صلح صفائی کو اپنا شعار بنائیں۔ اپنے کسی بھائی کی مشکل کو اپنی ہی مشکل جاننے اور اس کو حل کرنے کی حتی الامکان کوششیں کرتے۔ اگر ہم ان باتوں کے پابند ہونگے تو اچھے شہری کہلائیں گے اور یہ سب کچھ اس وقت مکمل ہوگا جب ہماری تربیت مکمل ہوگی اور ہم علم کو علم جان کر حاصل کریں۔ اس لئے ایک اچھا شہری بننے کیلئے علم کا حصول ضروری ہے۔

علم کی اہمیت یہ ہے کہ آپ کی عقل روشن ہوتی ہے اور جب عقل روشن ہوگی تو ہم تمام کام بہتر طریقے سے کریں گے۔ تعلیم ہمیں عقل دیتی ہے اور تربیت، شعور اس لئے تعلیم کی اہمیت ضروری ہے کہ ہمیں علم ہو کے کیا اچھائی اور کیا برائی جب ہمیں اچھائی اور برائی کے تمیز ہو جائے گی تو ہم تمام کام خوش اسلوبی سے کریں۔ اس لئے علم اور تربیت ہمارے لئے لازم و ملزوم کی اہمیت رکھتے ہیں۔

آخر میں یہ ضروری ہے کہ تعلیم ہی اچھا شہری بننے میں ہماری پوری مدد کرے گی۔