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# Diversity in Education or Diversity Excluded?

Higher Secondary Education of Punjab in Focus

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HIGHER SECONDARY EDUCATION OF PUNJAB IN FOCUS



## **Executive Summary**

Diversity enriches our existence, offering an opportunity to progress and success by appreciating inclusion and harmony. Education is a powerful tool for maintaining and celebrating diversity for growth and advancement by creating compassionate, inclusive, and harmonious people. Pakistan is a diverse country in terms of geography, ethnicity, culture, race, language, traditions and religion. However, diversity is not valued and celebrated there, and there is less inclusion and more exclusion in society, which is negatively impacting the nation's harmony and peace. An examination of the nation's educational system is therefore essential. Since curriculum is an essential part of the educational system, it is examined through Urdu, English, and Pakistan Studies textbooks to determine how much diversity and inclusivity are encouraged. The country's most populous province, Punjab, is the subject of the study, with an emphasis on higher secondary education. The analysis reveals moderate levels of diversity in representation, particularly in cultural, gender, and language inclusion. There are significant gaps in the representation of people with disabilities and the inclusion of people of different faiths; the religious dimension is dominated by Islamic content, which requires the inclusion of other religions as well. Furthermore, to foster social cohesion, attention must be paid to the implementation of cutting-edge and inclusive pedagogies, as well as the training of

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## **Introduction**

Diversity is both our beauty and our strength. It enriches our existence, offering everyone the opportunity to feel at home and find their place within the vibrant variety that defines life itself. If a people want to progress and advance into the future as a successful nation, they must endow the young with an appreciation for inclusion and harmony. Narratives from diverse experiences and identities abound. Our responsibility lies in sharing these perspectives with a generosity that becomes the human race. Open-mindedness and the ability to empathize are more important than any knowledge that can be imparted via education. It is not only a vehicle of knowledge but also a medium of self-preservation and success. Education paves the way to succeed and fosters the character, self-respect and personality of citizens for reasonable social conduct. Education is incomplete without an awareness of the richness that diversity brings to life and experience. Moreover, it is an effective tool to integrate separate entities for harmony and inclusion, and it cannot be achieved without diversity in education. The importance of diversity in education cannot be overstated, and the curriculum has vital role in this regard. Keeping in mind the rapidly transforming nature of global boundaries, whether cultural or identity-based, political or social values, the foremost requirement of a curriculum should be diversity.

## **Diversity in Curriculum**

Diversity in a curriculum should focus on an equitable representation of cultural and social identities, including multiple perspectives and reflect inclusion. Prevalent biases must be resisted, and stereotypes must be avoided in the curriculum. The perspectives and voices of all should find representation, especially in a country comprised of multifarious ethnic communities. In addition, the language that is used in textbooks must be neutral and objective; it should not marginalize or ignore a certain group in society. Other than race, culture, religion, gender or ethnic identity, people with disabilities should not be excluded. Inclusivity has to be broad and deep, and above all, it must be intentional. The impact of an inclusive curriculum is both broad and deep. It has far-reaching benefits which need to be understood and implemented. The inclusive curriculum engages students and enhances their belonging and connection with learning. Moreover, this type of curriculum develops empathy, understanding and critical thinking among students. Additionally, it equips students with cross-cultural skills and prepares them for a global world which is full of diversity. It affects those who are marginalized and those who are not. One must not forget that we are what we see. Any race, gender, ethnicity which is ‘othered’ will have

difficulty aspiring to transcend the circumstances they are born in. Languages, if ignored and neglected, will die out, taking with them all their secrets and rich treasures of knowledge. Cultural identities don't overshadow; rather, they assimilate and enrich each other. It is incumbent for the educational ecosystem, including governance and policy framework, educational institutions and practices to make sure that all cultural identities, religious beliefs, perspectives and values are given the chance to grow and mature and not perish.

## **A Case of Pakistan**

Pakistan is a diverse country in terms of geography, ethnicity, religion, language, race and culture. It creates complex yet vibrant and dynamic social fabric. It necessitates inclusive, empathetic and harmonized environment that promotes respect, value, equality and justice. It can only be possible if we raise the citizens who can appreciate diversity, respect diverse cultures and languages, value different identities and accept multiple faiths and religions. Education is a key driver in this regard because it provides the platform for the grooming and development of people. Education in Pakistan is a fundamental right. According to Article 25-A of the 1973 Constitution of Pakistan, it is responsibility of the state to provide free and compulsory education to all children between the age of five to sixteen years.<sup>1</sup> This article has been inserted after 18<sup>th</sup> Amendment in 2010 which makes education as a basic right. Moreover, 18<sup>th</sup> constitutional amendment has also altered the governance framework of education as it has been devolved to the provinces and its executive and legislative jurisdiction have been shifted to provinces.

## **Post 18<sup>th</sup> Amendment Governance Framework of Education in Pakistan**

Provinces are autonomous in terms of performing a variety of functions and roles in the domain of education. They have complete independence in performing various functions. The following are the roles devolved to the provinces after the 18<sup>th</sup> constitutional amendment in the purview of education.<sup>2</sup>

- Education Policy development
- Planning
- Curriculum development

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<sup>1</sup> National Assembly of Pakistan. (2010). *Chapter I, Constitution of Pakistan 1973*.

accessed on January 10, 2026, <https://www.pakistani.org/pakistan/constitution/amendments/18amendment.html>

<sup>2</sup> Government of Punjab, *Legislative Background: Education Governance in Pakistan*.

accessed on January 10, 2026, <https://hed.punjab.gov.pk/system/files/Legislative-BackgroundHED%281%29.pdf>

- Syllabus design
- Islamic Education
- Higher Education
- Standard of Education

These roles reveal that education is a completely provincial subject in terms of governance and policy framework. Therefore, provinces have a critical role in promoting and appreciating diversity through education.

### **Curriculum: Vehicle for Diversity and Inclusion**

Curriculum is the main driver in the educational ecosystem for appreciating diversity and promoting inclusivity in society because it provides a structured roadmap for syllabus design, guidance for educators, helps teachers in the choice of suitable pedagogies and ensures consistency and standards of learning. Curriculum acts as a holistic blueprint for the student's growth towards skills development, knowledge and life readiness for future success. Consequently, curriculum is crucial for an inclusive and harmonized society that values diversity and upholds human dignity. The curriculum is the point of analysis in this report. The findings have established the extent of diversity and inclusivity promoted by the curriculum.

### **Approach**

The focus of this report is the curriculum of the higher secondary level of education, and the scope is the province of Punjab. The textbooks are unit analysis, whereas three courses have been shortlisted, including Urdu, English and Pakistan Studies for examining the narratives reflected in the text appeared in the form of sentences and examples regarding diversity, representation, marginalization, underrepresentation and inclusion. The inductive qualitative approach has employed, and content analysis of text has been conducted to explore the narratives.

### **Findings**

A truly inclusive high-school textbook reflects the diversity of voices that shape our world. It brings together authors from different regions, cultures, and linguistic traditions, while also representing a range of disciplines—from literature and history to science, ethics, and social thought. Such a textbook draws on authentic, credible sources and offers students exposure to multiple genres, including biography, poetry, narrative, and informational writing. By engaging with themes such as gender roles, social justice, and ethical inquiry, the text encourages learners

to appreciate varied perspectives and to think critically about their own society in relation to the wider world. The content analysis of textbooks reveals various themes and sub-themes, as shown in Table 1, reflecting different genres of diversity.

**Table 1**

***Themes and their Interpretive Significance***

| Themes                             | Interpretative Significance                                                                           |
|------------------------------------|-------------------------------------------------------------------------------------------------------|
| Religious Inclusion                | Islamic ethics and religious framing have a central presence                                          |
| Gender Diversity                   | Moderate but consistent attention to women's roles and gender stereotypes                             |
| Cultural and Ethnic Diversity      | Balanced representation of multicultural and cross-civilization narratives, but less ethnic inclusion |
| Linguistic and Literary Diversity  | High representation of genre diversity, language plurality, and literary traditions                   |
| Social Justice and Marginalization | Significant focus on freedom, colonial trauma, truth and oppressed voices                             |
| Socio-Economic Inclusion           | Limited discussion on class and economic diversity                                                    |
| Environmental Inclusion            | Less focus on sustainability and the environment                                                      |

**Source: Authors' Analysis**

The next section explains these themes and sub-themes in detail and sheds light on the extent of diversity and inclusion promoted by the curriculum for harmonizing society through education.

**Religious and Faith-Based Inclusion**

The analysis of text shows that there is *religious centrality* in the textbooks, particularly in the English textbook. The book starts with a chapter on the 'Seerat' of the Prophet. It captures his life and efforts in spreading Islam as the last and complete message from Allah. Moreover, almost all textbooks that are published and prescribed for schools and colleges in the province of Punjab begin with either a lesson in praise of Allah Almighty or the life of the Holy Prophet (P.B.U.H). Starting off this way is a cultural and religious necessity and a mark of reverence that no Muslim wishes to deny. What is most encouraging, as far as the priority of diversity is concerned, is that the various events that were chosen to be a part of the chapter were those in which he brought the different communities together. The last sermon on the occasion of Hajja-tul-wida has been included, especially the lines in which he stresses that no human has any advantage over another except '*through piety and righteous actions*'. In fact, bringing in the Hilf-ul-Fudul, a pact to

protect the oppressed, and mentioning his judiciousness in deciding how the Hajra-e-Aswad would be placed, only furthered the all-encompassing mercy and fairness that Islam is about. The last line of the chapter further emphasizes his benevolence and his status as a benefactor for all of mankind. It highlights the inclusion of the *Islamic ethical framework* in the curriculum through the *Seera* of the last prophet *as a foundational text*. Moreover, it also shows the *moral universality* by emphasizing equality of mankind, piety, righteous actions, non-discrimination and justice. On the other hand, there is an *absence of multi-faith perspectives*, and there is a dominance of single religious narrative i.e Islam, and it shows *faith-based exclusion* in the curriculum.

### **Gender Diversity and Gender Roles**

It is interesting to note that there is *women's visibility* in the curriculum by including the work of female poets, authors and historical contributors. It is highlighted by the anthology is a poem by Emily Dickinson. It is a pleasant surprise to find an American poetess known for her reclusiveness to be in a high school textbook in Punjab. It is even more interesting to find that the poem that has been picked depicts *freedom* and *independence* symbolized in a bird. This bird refuses a crumb that is offered to it by the poetess and chooses to find its own, relying only on itself. A 19th-century poetess talking about self-reliance is indeed an interesting idea to introduce to students today, as it allows them to contemplate how the desire to be independent and an individual resides in all hearts, no matter what time and place and even gender. The 4th unit, Team Moon, illuminates gender diversity even further. This particular chapter summarizes and reimagines the collaborative efforts behind the Apollo 11th mission. What is most heartening is that the entire unit seems to highlight the *role of women* in that entire monumental achievement of man. Where all the engineers of NASA are celebrated for the amazing victory of mankind in reaching the moon, there is a special mention of all the *seamstresses* who stitched the spacesuits that the star astronauts were going to wear. Moreover, there is a special mention of *Margaret Hamilton* and the software that she had created, which helped to save the mission. The last chapter in the book furthers this conversation or discussion on gender roles and competencies. The one act comedic play reveals that housework is not to be taken lightly. The idea that domestic chores are easy and more suited for women has proven to be impossible for men to handle. The inclusion of this type of work and text in the curriculum highlights the *gender role-reconstruction* in society and criticizes the *existing domestic stereotypes* embedded in the culture of the province of Punjab. Moreover, it strengthens *gender equality discourse* and *gender diversity*.

### **Cultural and Ethnic Representation**

The curriculum of English and Urdu of higher secondary level of education in Punjab shows there is *multicultural knowledge exposure* given to the young students by including global literary voices both from East and West. The inclusion of work from diverse writers presents Pakistani, Middle-Eastern, Western and African-American perspectives and shows the East-West knowledge integration, which is a great exposure to the young students. For example, the poem "*The Echoing Green*" by *William Blake* celebrates nature. On the other hand, another frontier that opens up with *Langston Hughes'* poem, "*Freedom*". The African American writer captures the experience of the Afro-American race. Undoubtedly, including this poem, it will encourage students to see how freedom matters to every individual living on this planet. Including a poem from Langston Hughes opens up new doors to understanding diversity. It is important to understand the value of the freedom that we have by looking at how others have hungered for it, strived for it, and been given it very grudgingly. The textbook sweeps across the globe to include writers from the East as well. *Quartets* or *Rubaiyat* by *Allama Iqbal* are also part of the syllabus. Contrasting the spirituality of the East with the stagnancy and emptiness of the rapidly progressing West, *Rubaiyat* reflects a world we are all too familiar with. The inclusion of the Orient continues with '*The Punishment of Khipil*' in which the Middle Eastern wisdom brings us closer to the tales we have grown up with, bearers of moral guidance. By presenting writers from varied regions, cultures, and linguistic backgrounds, and by incorporating themes from multiple disciplines—literature, history, science, ethics, and the social sciences—the English textbook broadens students' intellectual horizons. Its reliance on authentic, well-sourced texts and a rich mix of genres, from biography and poetry to narratives and informational pieces, ensures meaningful engagement. When such a text also addresses issues like gender roles, social justice, and ethical reflection, it equips learners to recognize different perspectives and to critically understand their own society within a wider context. These diverse cultural perspectives and narratives establish multicultural identities and introduce a new world of diverse traditions and belief which promotes cultural integration and prepares young people for the global world. It also exhibits assimilation and mutual enrichment of cultures rather than dominance of one or a few cultures.

### **Linguistics and Literary Diversity**

The curriculum also shows linguistic diversity through multilingual inclusion through English and Urdu texts and translation of regional and global work. The English textbook for grade 11 includes a variety of genres, authors from across the world and eras, and is diverse in the themes that are

reflected in them. It is observed that classic and contemporary have been balanced well, which contributes positively to the development and depth of a growing mind. Reading something from the distant past and finding one's connection to the traditions and beliefs of that time is crucial to learning for our youth. Learning to be an individual and part of a whole gives one confidence and authenticity. Moreover, it also gives exposure to linguistic knowledge and norms. The book's design of intermediate Urdu syllabus follows the conventional structure—a mix of genres (*ghazal*, *nazm/poetry*, *prose/nasr*, *short stories* and *essays*), reading passages aimed at comprehension, and grammar/writing practice. This genre plurality gives teachers useful material to expose students to different literary forms and language skills, which is an important foundation for inclusive pedagogy because different genres can carry different voices and worldviews. *Mirza Ghalib* finds a well-deserved spot after a humorous reflection on fasting, penned by *Khawaja Hassan Nizami*. The beauty of fasting is stressed in this short story in the way it generates empathy, gratitude and self-discipline, but with gentle and light humour. *Ghalib's letters* capture life in what remained in Delhi after the war of Independence. His metaphoric rendition of his plight is truly reflective of the genius that was Ghalib. *Ashfaq Ahmed* is next among the stalwarts pressing for the value of teaching and teachers. The way a teacher is defended for the discretion he takes in disciplining and educating his mentees is the need of the day. In modern times, understanding and sensitivity are chiefly prioritized in the relationship between teacher and student, which results in undue leverage taken by certain students. The power imbalance between teacher and student, or the trauma that the strict and inflexible attitudes engender are not talked about in this particular story. However, that is a conversation that can initiate discussion in class, and hopefully, an intermediate approach can be arrived at. Additionally, including an excerpt from *Khadija Mastoor*'s novel *Aangan*, and Manto's '*Naya Qanoon*' is a wise combination of accounts surrounding the colonial experience and the partition of the Indian subcontinent. Manto's story talks about the naïve and thwarted expectations of the Indians as far as the false promise of self-rule was concerned. '*Aangan*' talks about the pain and hurt that people experienced after partition, when their loved ones were either displaced or missing while on the journey to the country they opted for. This particular excerpt, '*Aur Pakistan ban gya*' is inclusive as it airs the emotions experienced by the women trapped in the domestic space of their '*Aangan*' (courtyard). Another example of inclusion of lesser acknowledged perspectives is '*Tareekh ka kafan*'. Frankly, a surprising entry into the anthology, an essay expounding on the unfortunate fate of Truth at the arbitrary hands of History. Narratives

that are required to survive are the ones that get written down, recorded for posterity; the rest are buried, as the titular ‘*kafan*’ or shroud suggests quite horrifyingly. We live in times when truth alters with every changing regime, where history is a tool to glorify who needs to be remembered as a hero, where history and truth are just used to manipulate the opinions of the masses. To find an essay like this in a high school textbook is a pleasant change in a system that suppresses controversies, critical thinking, inquiry and originality. The *poetry section* has a multifarious assortment of poems. Where *Iqbal* paints a vivid picture of the beautiful valley of Kashmir, *Akhtar Sheerani* raises the spirit of nostalgic memories of his homeland, which can be universally felt in his poem ‘*O Des say aanay walay bata*’. A translation of *Rehman Baba*’s Sufi poem is also a part of this selection, bringing in the purity and simplicity of the spiritual truths that reverberate behind our cultural beliefs. A humorous addition from *Syed Mohammad Jaafri* broadens further the range of the poetry in this book. Delving deeper into the diversity of Urdu poetry, *Ghazals’ by Mir Taqi Mir, Gorakhpuri, Munir Niazi, Ahmed Faraz and Parveen Shakir* offer the students a rich exposure to the way this form can be optimized for theme, elegance of style and depth of emotion. Among all these, another instance of heterogeneity is *Ahsaan Danish*’s poem on *freedom*. It is a significant inclusion as it voices the necessity of being able to speak one’s mind, of its essentiality if freedom is to be defined for any nation. Not only that, it asserts that no true freedom exists until social and economic independence is enjoyed by a people.

### **Social Justice and Marginalized Voices**

The curriculum includes marginalized voices and also advocates social justice through multicultural narratives and perspectives. The addition of *African-American struggle* for freedom by *Langston Hughes* presents an oppression and resistance narrative and advocates *racial* and *ethnic* justice, whereas *partition narratives, displacement loss* and *women’s sufferings* during that period have been highlighted by stories like *Aangan* or by *Manto*’s *critique* of colonial promises. All this text highlights the colonial and post-colonial trauma. Moreover, the text also shows the *silenced histories* through “*Tareekh ka Kafan*”, which shows marginalization and erasure of truth in historical narratives. The inclusion of all these narratives and perspectives emphasizes the need for the protection of oppressed communities and promotes social justice.

### **Socio-Economic and Professional Inclusion**

Different stories promote respect for all professions and discourage *professional elitism*. A speech made by *Mohammad Ali Jinnah* promoted this lesson. He said while delivering a speech on the occasion of *Dhaka University’s convocation* on 24th March 1948 that it was not important for

everyone to become a bureaucrat or join the civil services. So many avenues were available for the youth at that time to explore. It would be unfair to deem a certain profession more honourable than others. This message discourages people from attaching charm and appeal to only a limited number of professions. For stable growth and progress, all countries need to emphasize all the different circles that contribute to that progress. It is interesting that even in this particular lesson, diversity is encouraged along with occupational diversity and social mobility by valuing diverse career paths, which can contribute to the national development socially and economically.

### **Environmental and Intergenerational Inclusion**

Environmental sustainability has been promoted through the poem "*The Echoing Green*" by *William Blake*. Blake celebrates *nature* and the *connection* that man inherently bears with it. It revolves around a *clean environment* and the responsibility that man must take in order to keep the world clean and sustainable for generations to come, which also gives the lesson of *intergenerational relationships* and *justice*. The concern with sustainability seems to be the most inclusive factor of all, as this particular issue unites the entire world on a single purpose. The whole world must take responsibility to keep this earth alive for generations to come. The harmony in which nature and man need to exist has also been beautifully described in the poem. The green field in which the poet himself played when he was young is a symbol of life itself. He stresses the cyclical nature of life and reveals the inevitable pattern with which we have to sync in.

**Table 2*****Themes, Sub-Themes and their Indicators representing Diversity Inclusion or Exclusion in Curriculum***

| <b>Themes</b>                                               | <b>Sub-Themes</b>                 | <b>Indicators</b>                                                                                |
|-------------------------------------------------------------|-----------------------------------|--------------------------------------------------------------------------------------------------|
| <b><i>Religious and Faith-based Inclusion</i></b>           | Religious Centrality              | Seerat-un-Nabil as foundational text/Islamic Ethical Framework                                   |
|                                                             | Moral Universality                | Equality of Mankind/Justice/Piety/Righteous actions emphasized                                   |
|                                                             | Faith-based Exclusion             | Absence of multi-faith perspectives/dominance of single religious narratives                     |
| <b><i>Gender Diversity and Gender Roles</i></b>             | Women's Visibility                | Inclusion of female poets, authors, and historical contributors                                  |
|                                                             | Gender role re-construction       | Recognition of women's labour (NASA seamstresses, programmers)/ critique of domestic stereotypes |
|                                                             | Gender equality discourse         | Competence beyond gender/shared social and professional responsibilities                         |
| <b><i>Cultural and Ethnic Representation</i></b>            | Multicultural Knowledge           | Inclusion of writers from East and West/Global Literary Voices/Cross-cultural                    |
|                                                             | Cultural Integration              | Assimilation and mutual enrichment of cultures                                                   |
| <b><i>Linguistics and Literary Diversity</i></b>            | Multilingual inclusion            | English and Urdu texts/translated regional and global works                                      |
|                                                             | Genre plurality                   | Poetry, prose, drama, biography, essays, informational texts                                     |
| <b><i>Social Justice and Marginalized Voices</i></b>        | Racial and ethnic justice         | African-American struggle for freedom (Langston Hughes)                                          |
|                                                             | Colonial and post-colonial trauma | Partition narratives/displacement and loss (Aangan, Manto)                                       |
|                                                             | Silenced histories                | Marginalization of truth in historical narratives ("Tareekh ka Kafan")                           |
| <b><i>Socio-Economic and Professional Inclusion</i></b>     | Occupational diversity            | Equal respect for professions/rejection of elitist career hierarchies                            |
|                                                             | Social mobility                   | Valuing diverse contributions to national development                                            |
| <b><i>Environmental and Intergenerational Inclusion</i></b> | Sustainability                    | Environmental responsibility as shared global duty                                               |
|                                                             | Human-nature Harmony              | Interdependence between humans and environment/ecological ethics                                 |

**Source: Authors' Analysis**

## **Strengths of Curriculum**

The following are the major strengths of the curriculum offered at the higher secondary level of Punjab.

- It is an epistemologically inclusive curriculum.
- It comprises balanced classical and contemporary texts from diverse disciplines.
- It encourages inquiry, critical thinking and critical consciousness through exposure to multiple narratives and contested truths.
- It promotes voice plurality by including diverse perspectives from different regions and cultures.

## **Weaknesses of Curriculum**

The major weaknesses of the curriculum are as follows.

- It has limited space for marginalized groups.
- It has selective representation of diverse groups and voices.
- It promotes partial diversity by moderate inclusion of minorities and women.
- Lack of knowledge about the diverse cultures, languages and traditions of Pakistan
- It has an overrepresentation of the dominant religion and culture.
- Lack of representation of groups with special needs and abilities.

## **Conclusion**

The curriculum of Punjab for English, Urdu and Pakistan Studies at the higher secondary level developed under the Punjab curriculum system, now overseen by the Punjab Education, Curriculum, Training and Assessments Authority (PECTAA), reflects moderate diversity in representation, particularly in cultural, gender, and language inclusion. However, there are significant gaps in disability representation and multi-faith inclusion, with Islamic content predominating in the religious dimension. The curriculum demonstrates diverse genres, themes, and critical approaches to engage students, but with practical implementation challenges acknowledged throughout. Moreover, the limited historical plurality and superficial treatment of social and cultural topics restrict students' ability to develop analytical and reflective thinking. And this is the greatest damage being done to our youth and the future of Pakistan. It is taking their ability to see similarities in the differences, to celebrate diversity rather than to shun it, to explore new roads to discover their potential.

## **Recommendations**

How much can one textbook be incorporated? Making it diverse becomes extremely challenging, but this challenge can be dealt with through the following actions.

- More women writers could have been included.
- More marginalized voices of the world could have been added.
- Enhance the representation of diverse ethnicities of Pakistan in the Pakistan Studies book for a vibrant Pakistan.
- Embrace balanced interdisciplinary facts and information about Pakistan in the Pakistan Studies textbook instead of only focusing on ideological foundations, political development, and the constitutional frameworks.
- Include more knowledge of the other provinces and their cultures and traditions is necessary exposure to promote understanding, tolerance and empathy.
- Include stories and information about the people with special abilities, though not exemplified in the text.
- Encourage the adoption of advanced and inclusive pedagogies to promote harmony in society.
- Train the teachers for inclusive pedagogies for engaging and effective teaching to promote diversity.

## **Future Research Avenues**

The thorough investigation of the education system of Pakistan can give a clear picture of the level of diversity and inclusion in the curriculum. Therefore, the following avenues should be explored in future research.

- The curriculum of primary and secondary levels of education of the province of Punjab should be analyzed.
- The curriculum of primary, secondary and higher secondary levels of other provinces of Pakistan should also be explored and analyzed.

The comparison of the curricula of different levels of education across the provinces should be conducted for a holistic picture of inclusion or exclusion of diversity in education.



## **MDSVAD**

Mariam Dawood School of Visual Arts & Design

## **RHSA**

Razia Hassan School of Architecture

## **SMSLASS**

Seeta Majeed School of Liberal Arts & Social Sciences

## **SMC**

School of Media & Mass Communication

## **SCIT**

School of Computer & Information Technology

## **SE**

School of Education

## **SMS**

School of Management Sciences

## **IP**

Institute of Psychology

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