

1) All Pakistan Educational Conference November 1947.....	Page 2
2) The Commission on National Education 1959.....	Page 2-3
3) National Education Policy 1979.....	Page 3
4) National Education Policy 1998-2010.....	Page 3-4
5) National Education Policy 1972-1980.....	Page 4-8
6) National Education Policy 1972-1980.....	Page 8
7) National Education Policy 1992.....	Page 8-9
8) Describe the <u>Role of Islamic Ideology in the Development of Education in Pakistan?</u>	Page 9-10
9) Definition and Meaning of Ideology.....	page 10
10) Drug Abuse Resistance Education	page 10-11
11) Problem Related to Population & Education	page 11
12) Education Thought of <u>Imam Ghazali</u>	page 11-12
13) Education Thought of <u>Sir Syed Ahmed Khan</u>	page 12-14
14) Education Thought of <u>Allama Iqbal</u>	page 14-15
15) Education Thought of <u>Shah Waliullah</u>	page 16
16) Education Thought of <u>Syed abul ala moudoodi</u>	page 16-17
17) Enumerate vividly the recommendations of the commission on <u>National Education 1959</u>	page 18
18) <u>Short note on the following</u>	
19) John Dewey	page 19-20
20) Pragmatism	Page 20
21) Naturalism	Page 20-21
22) Perennialism	page 21

23)

All Pakistan Educational Conference-November 1947:

- The first National Education Conference was held in 1947. The Chairman the Conference set up following Sub-Committees to come up with the recommending guidelines in each sector:
 - a) Scientific Research and Technical Education Committee
 - b) Adult Education Committee
 - c) University Education Committee
 - d) Primary and Secondary Education Committee
 - e) University Education and Primary and Secondary Education
 - f) Women's Education Committee
 - g) Committee for scheduled caste and backward classes education
 - h) Cultural Relations Committee
 - i) Joint meeting of the committees on the university education, scientific research and technical education and cultural contacts
 - j) Joint meeting of the committees on University Education, Women's Education and Primary and Secondary Education
- The reports of various committees were submitted for finalization on 29th November, 1947.
- The report was shared in November, 1947.

The Commission on National Education 1959:

- The Commission on National Education was appointed by a resolution adopted by the Government of Pakistan on the 30th December, 1958.
- The Commission was inaugurated by the President of Pakistan, General Mohammad Ayub Khan, on January 5, 1959. The President asked the Commission to suggest measures for making the best possible uses of its available human and national wealth. In framing its proposals, he asked the commission to keep in mind the limited resources of the country.
- An exhaustive questionnaire covering all aspects of education at its various levels and in its various forms was distributed widely to institutions and individuals throughout Pakistan and was also reproduced in the press.
- In addition, many individuals voluntarily submitted detailed memoranda concerning particular aspects of the Education System.
- During the months of February to April, the Commission met Educationists and leading figures in the then East and West Pakistan and in the then Karachi federal area and discussed with them the needs and problems of Education. From May to August, the Commission discussed and adopted its report.
- 8 Members of the Commission gathered to discuss and think together, listened to many points of view and remained involved in sitting recommendations absorbing some into its own corporate thinking.
- The Commission invited four distinguished educators to participate in some of its debates. Two of these were Dr. Herman B. Wells, President of Indiana University, Bloomington, USA, and Dr. John C. Warner, President, Carnegie Institute of Technology, Pittsburgh, USA.
- Two were eminent Pakistani scholars,—Dr. I. H. Qureshi, Professor of History, and Dr. Abdus Salam, Professor of Applied Mathematics.
- It was opined that Education System must compare favorably with other systems. To assist it in making these comparisons, the commission requested a number of people to work as consultants and to prepare documentary evidence and secure data.

- The Ford Foundation made consultant services available and provided material assistance.
- UNESCO also assisted in securing information on overseas practices and provided services of its Secretariat to the commission.
- Educators, representatives of industry and commerce, officers of the civil and defense services and leading personalities of public life, contributed to the commission report.
- The report was announced in 1959.

National Education Policy 1979:

- Salient features of National Education Policy were announced, by the Minister for Education in October 1978. These were based on the conference recommendations, opinion and advice of the Ministry and provincial Education Departments.
- Further public comments were invited for incorporating valid suggestions.
- Many seminars and discussion groups were also organized to examine the policy and formulate suggestions for further improvement.
- The suggestions and recommendations made, collectively and individually, were studied in the Ministry of Education.
- The Draft work plan of the policy was presented to the Cabinet in December, 1978.
- The Cabinet appointed a Standing Committee to examine further aspect after thorough consideration of the provisions of the Work Plan.
- The document contained the approved implementation programme of the National Education Policy.
- The Policy remained under constant study and examination to accommodate any review or modification that might become necessary
- Various programmes were envisaged in the policy.
- Policy only gave direction and remained subject to change as and when the situation so demanded.
- The Policy was announced in February 1979.

National Education Policy 1998-2010:

- The Prime Minister advised the Ministry of Education to design a new Education Policy in January 1998.
- Ministry of Education consulted scholars, administrators, leaders of public opinion and representatives of non- governmental organizations for development of an initial policy draft.
- The Cabinet examined the draft in detail and suggested to extend the range of consultations.
- Cabinet appointed a sub- committee, to scrutinize the proposals and approved those which could be incorporated in the policy.
- The first revised draft was submitted to the Cabinet on 18 February, 1998.
- The PM announced the salient features of the policy and led the general discussion. The public was invited to provide a comprehensive feed back to the Ministry of Education.
- The Cabinet Committee spelt out the broad outlines for judging eligibility of the proposals to be as part of education policy and appointed a sub-committee to scrutinize these proposals.

- This provided the basis for preparing quarterly agenda for monitoring and evaluation Committees which were headed by the Prime Minister and the Chief Minister of provinces to make strategies and decisions on corrective measures.
- The Policy was announced in March 1998.

The Education Policy 1972-1980

This policy adopted a muted and value neutral position on Islam and ideology. It envisioned promotion and preservation of ‘Basic ideology’ for national and individual life. It called for building ‘national cohesion by promoting social and cultural harmony compatible with our Basic Ideology through the conscious use of educational process.’

Announced free & universal education up to Class X for both girls & boys. It was to be accomplished in two phases. In the first phase October 1972 all public & private schools to provide free education up to class VIII. Second phase starting 1974, free education extended up to Class X. It anticipated that by 1979 Pakistan would have universal primary education for boys & by 1984 for girls (class V). Examination system was to be revamped & reformed. For teaching aids, Educational Equipment Technical Center, Lahore was to be strengthened and similar centers promised for other provinces. For curriculum revision Committee of chairman of Boards created. Physical training was to be encouraged at Primary & secondary levels. Proportion women teachers at primary level were to be increased. Policy silent on sources of funding & management.

Noting the pathetic conditions of higher learning in Pakistan, the policy pointed out that only 2% of our relevant age group was enrolled in universities and institutions of higher learning. It also observed that 80% of students in the universities were in the arts programs and pointed out that there is serious need to increase enrollments in science subjects; it promised an increase of at least 10% per annum in science programs. Called for the establishment of UGC, also proposed greater interaction between inter university Board and UGC. Proposed the establishment of an Open University that would provide education through distance learning and non-formal method. To encourage research, scholarship and talent promised to institute National Professorships. Also promised interest free loans to talented students.

Policy adopted a position of benign neglect on medium of instruction. Makes no reference to language.

Declared status quo is maintained in religious education. Keep Islamic studies compulsory up to grade 10.

New educational radio channels to give more time to recitation of Holy Quran.

The policy proposed to bring all curricula inline with ‘Basic Ideology’ (Not defined) of Pakistan. Promised free reading material & textbooks at elementary level; revise curricula & introduce practical & innovative learning /teaching models at secondary & high school levels. Like the 1970 policy called for strengthening the National Curriculum Bureaus & Curriculum centers in the provinces.

Produce model & innovative textbooks. The policy advocated that National Book Foundation would be run on commercial bases and Printing Corporation of Pakistan would supplement & support the work of Foundation.

Like the previous three reports/policies, this policy also recognizes that girl child enrollment & co-education need some attention & resolution. This policy asserts that ratio of female teachers at primary level is less than 30%, therefore it recommends that a proportionate increase in the number of female primary teachers will help increase enrollment of girls. It does not see co-education at primary level as an obstacle to girl child education.

This policy brought an end to over a decade's complaining about the private educational institutions as reflected in previous policies, it nationalized the entire private education, except for the religious educational institutions. This marked the beginning of an era of public sector education expansion and overlordship of ministry of education.

The policy reflected the growing awareness among the decision makers that illiteracy and adult education needs attention & resources. Promised eradication of illiteracy in the shortest possible time. Proposed the establishment of National Literacy Corps, which was to have core team of trainers to train adults for Literacy Centers nationwide.

These were to serve as the lifeline of non-formal adult education program.

This policy also supported the general approach of earlier policies of integrating vocational / technical education with general education. However, it proposed two new changes; first, after completing three year diploma course, students would be encouraged to have two years of industrial training. The diploma holders could do one-year of additional courses and obtain B.Tech degree; second, for the first time it drew attention on the handicapped children and announced the formation of Handicapped children's committee's in the Education Councils of the provinces. It promised of making special arrangements for the handicapped children in the country's schools.

The nationalization of education needs to be understood in the context of protests of students, school, college and university teachers, who emerge as one of the important support groups of the PPP government. Therefore, revision of pay scales, labor export, youth employment strategies of the government need to be seen in that context.

This policy revealed a clear pro-teacher bias – in the sense that at levels it promised to improve service conditions, training & salary structure for the teachers. It nationalized all private & missionary institutions and announced government pay scales for teachers, particularly the college / university teachers were given grade 17 i.e. gazetted grades, while schoolteachers were non-gazetted grades. It proposed that the entire policy would be continuously reviewed & evaluated by Education Councils. These Councils would be set up at district, provincial, federal & institutional level. The Councils were to have MNA's, MPA's and members of the Local Bodies and the representatives of the teachers unions, student, government departments & other agencies. On the one side the policy promoted democratization and input of the elected in the education. On other hand, the policy proposed that the recruitment of college/university teachers should be more rigorous. Their recruitment & training should be on the pattern of CSS. To accomplish this, the policy led to the creation of

Academy of Educational Planning & Management. The policy laid considerable emphasis on schoolteacher's training as well. The policy also proposed that 2 members of the Public Service Commission be recruited from the education cadre. District Education Councils were to expedite the recruitment, training and promotions of the school teachers.

This policy was a watershed in the history of education & education policies in Pakistan. Building on the 1969 policy Islamic & ideological thrust it advocated not only Islamization of all education but also emphasized that Pakistan be seen in the context of Islamic Ummah. It called for revision of all curricula in conformity with Islamic principles, reorientation of teachers on the basis of Islamic ideology and advocated centrality of mosque and Madrassah education in the life of Pakistanis. Education was to be driven by Islamic precepts & beliefs rather than universalistic principles of Islam that were emphasized by the Quaid-i-Azam & 1947-66 policies.

The policy launched a frontal attack on 'Westernized & colonial' model of education, attributing deterioration of both Islamic cultural values & quality of education. Therefore laid emphasis on Mosque & Mohala schools, called for using village mosques between Fajr & Zuhar as primary schools.

Proposed to replace the existing four-tier system, namely, primary, secondary, college, university to three tiers, namely, elementary, secondary & university. Introduced Mathematics as a compulsory subject for all students from class IX to XII. National Institute of Psychology was established to help devise program modules for secondary school levels and also for aptitude tests & other personality problems.

Noted that the number of universities in the country has risen from 4 in 1955 to 15 in 1977. It also pointed out that the provincial governments are hard put in funding the university education, therefore proposed federal funding through UGC but assured that did not mean federalization of the universities. Recognized that research was not given adequate attention in the universities, therefore proposed the creation of National Institute of Educational Research that would promote coordination & collaboration. This was to encourage liaison and coordination with UGC, National Institute of Psychology and other institutions to promote research and teachers training at this level.

Urdu propounded as lingua franca, an instrument of ideology, national cohesion & symbol of Muslim culture. Called for strengthening Urdu as national language. Primary education, provinces may choose to instruct in mother tongue/regional language. All English Medium schools must adopt Urdu. In Madrassahs, medium of instruction will be Urdu.

Announced the formation of 5,000 mosque schools and the centrality of mosque for imparting education. Recognized the Sand of Madrassahs, Imams equated with teachers. The graduates of the Madrassah to be given foreign scholarship Islamic studies and religious studies treated as core of education, thus elevating the social status of Imam and adding legitimacy & respect to religious degree & education.

This policy replaced the phrase 'Basic Ideology' with 'Pakistan's national objectives' (again not defined) & proposed revision of all curricula inline with that. Like 1970 policy it called for developing analytical skills & teaching of science at elementary level. Also proposed setting up of curriculum committees at appropriate levels for up gradation of curricula. Each province should have a permanent Curriculum Bureau 'devising curriculum & coordinating with provincial textbook boards & teachers training institutions. No reference is made to National Curriculum Bureaus instead it is stated that the ministry of education should continue to coordinate & formulate national policies on curriculum development. No reference to National Book Foundation but called for more than one textbook on subjects & allowed printing by private publishers with prior approval of the Textbook Boards.

This policy launches a frontal attack on coeducation. It claims that in an 'Islamic society' male & female education should be separate at all levels. It also asserts that female education has been 'grossly neglected' therefore to improve enrollment & arrest drop out rate, sex segregated education is imperative at all levels. In that spirit it proposes the establishment of two women universities, one in Lahore & other in Karachi to begin with. It claimed that by 1992 universal primary female education would be achieved.

This policy departed from the previous ones as it aimed not only at reversing the 1972 policy but also viewed privatization of education as a viable policy prescription for changing the direction of education in Pakistan.

It announced that private sector would be allowed to open up educational institutions. Nationalization law would be suitably amended and assured no further nationalization would occur. Private sector to play an important developmental role in education.

Like the previous three policies it remained focused on eradication of illiteracy & adult education through non-formal schooling. However, it departed from the earlier policies in four major ways:

First, it mainstreamed the religious idiom in adult education by declaring that adult/youth education be conducted after Zahur, Asar and EYESHA prayers; second, it proposed coordination social sector ministries by recommending that the ministry of education will sponsor 10,000 adult literacy centers out of which 5,000 centers will be sponsored by Allama Iqbal Open University, IRDP Markaz, Social Welfare Centers and Population Wing of Planning Division; third, announced the establishment of a National Council on Adult Education in the Allama Iqbal Open University. Finally, procured 10,000 TV sets from UNESCO for the Adult Literacy Centers.

The policy declared that disabled & handicapped constitute 4% of country's population and unfortunately adequate attention is not paid towards their education. Therefore, the policy announced devising of special curricula, arrangements in the schools for children with special needs. It called upon the Pakistani philanthropists to donate funds and also approached the donor agencies to cater for the needs of special children. It announced the opening up of teachers training institute for the Deaf & Dumb in Sindh and the other for the Blind in Punjab.

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Continuing the theme of the 1972 policy it laid emphasis on vocational/technical education, teacher training and strengthening the existing institutions and programs, particularly, the diploma & B.Tech degree. It called for creating special skills schools/programs for school dropouts.

Interestingly the 1977 PNA Movement against PPP government was not lead by students nor was they significant component in protest; therefore the policy is silent on college, university student/teacher concerns and issues.

Compared to the previous policies on teacher's recruitment & training the 1979 policy was clear, categorical and emphatic in proposing that teachers at all levels (elementary, secondary, high school, college, university) must posses & demonstrate "strong commitment to the Ideology of Pakistan". It promised the launching of massive ideological reorientation training program for the teachers and to that effect proposed to upgrade all existing elementary training institutions to Colleges of Elementary Teachers. Like the 1972 policy it proposed the establishment of Academy of Educational Management and Planning for in service training.

OR

The Education Policy (1972-1980)

In the Education Policy (1972-80), arrangements for special education for handicapped children were planned to make by opening new institutions and strengthening the existing ones, so that the handicapped children should be provided the opportunity to become productive and self-reliant citizens of the country.

Educational institutions, generally known as public schools and including such institutions as Aitcheson College, Lahore, wholly or partially financed by Government, were inaccessible to the poor students. For the education of gifted and intelligent children, it was decided that all public schools and institutions falling within the category would be taken over by the Government and converted into schools for the gifted to provide an enriched programme to gifted students, entirely free, drawn from all over the country without reference to their financial status or social background.

National Education Policy 1992

Participation rate at various level of education has been very low national education policy 1992 was another attempt to streamline the process of education, which has fallen victim to both external and internal inefficient. This policy was initiated in Dec. 1992 by the then minister of education Syed Fakhar Imam, with hope that manager of education will be able to enrich educational process and concentrate on quality educators. Basic objective of policy was to restructure the existing education system

on modern lines, and to bring a social change as dictated by teachings of Islam. This was to be achieved by:

- Primary education.
- Improving quality of education.
- Unleashing energies for participation in nation building process.
- Shifting higher education from supply to demand oriented study programmed.

This policy also aimed for a higher participation of private sector in education development. This policy was prepared for period of ten years like all previous policies. It was also insure 100% participation of children in education at primary level by year 2002.

The different education policy clearly brings out that there has been concern regarding the need to reform education. The reforms have also been clearly spelled out. However implementation has never matched the fine words of policies. Financial allocations have been inadequate. The result is that in Pakistan education generally and higher education in Pakistan gives the looks of an abandoned child.

Q: Describe the Role of Islamic Ideology in the Development of Education in Pakistan?

The Islamic ideology had played a big role on the level of the social and educational building, one can state it in the following points:

Firstly: Agitating the social feeling:

Man before Islam was concentrating upon himself in his social behavior, he sets up in his communications with others through the view point of his desires and interests, driven far away with his selfishness. He had fallen down in his social behavior to the degree of burying his newborn child alive for fear from poverty and starvation. This matter required the divine intervention to rescue the innocent souls from this ugly social habit, Allah (be exalted) says: “Don’t kill your children for fear of poverty” 84

The thing which draws one’s attention mostly is that pre-Islamic man who was moving around himself and his interests had become after his interaction with the elixir of belief ready to sacrifice himself and every precious thing he has for the sake of his religion and society, the horizons of change in his spirit had reached the level at which he prefers the interests of his society to his own interests.

The level of altruism which the “Ansaar” (proponents) showed to the “Muhajireen” (emigrants) is very clear to every one, as they shared them with every thing they possessed even with their homes and wares, this level of altruism had not been restricted to some individuals, rather it represented a social phenomenon that the history of humanity had not witnessed its like at all. In this phenomenon Qur’an verses were revealed from Heaven blessing this compassion, commemorating a society qualified with it as an example of social coherence and brother hood...Allah (be exalted) Has said:

“It is for the poor who fled, those who were driven from their homes and their possessions, seeking grace of Allah and His pleasure and assisting Allah and His Apostle: these it is that are the truthful, and those who made their abode in the city

and faith before them love those who have fled to them and don't find in their hearts a need of what they are given, and prefer (them) before themselves though poverty may afflict them, and whoever is preserved from the niggard liness of his soul, these it is that are the successful ones" 85

Islam pulls down foundations in the social pre-Islamic building which consolidate the classical and tribal partition, which consisted of two basic classes, the class of the nobles and the class of slaves. The class of nobles should remain as such: wealths are collected at their hands! They monopolize stature and prominence.

Whereas those of the class of slaves should remain as self moving in the orbit of their Lord...so Islam tore out these bases and established other bases that put people equal in one level in the right of life and stature Allah (be exalted) says: "O you men! Surely we have created you of a male and a female, and made you tribes and families that you may know each other, surely the most honorable of you with Allah is the most pious." 86

So those people in the class of slaves had been released and enjoyed their right in life. Ammar, Selmaan, and Belaal rose to higher level than the class of nobles of Qureish which were still wandering in the aberrations of ignorance such as Alwaleed bin Almugheera, Hishaam Ibnal Hakam and Abbasuffian and the like...

Even funds and money are no more a monopoly to rich people in order to be wealthier, Allah (be exalted) Has said: "Whatever Allah has restored to His Apostle from the people of the towns, it is for Allah and for the Apostle and for the near of kin and the orphans and the needy and the wayfarers, so that it may not be a thing taken by turns among the rich of you, and whatever the Apostle gives you, accept it, and from whatever he forbids you keep back, and be careful of your duty to Allah: surely Allah is severe in retributing evil" 87

Meaning of Ideology

The question before us is "What is Islamic Ideology". Ideology is, as you know, a philosophical term meaning the 'Science of Ideas'. 'Idea' is again a subtle and very comprehensive term. It is unnecessary for our present purpose to go into the details of the term. Suffice it to say that 'Idea' means a basic concept, and that the basic concepts on which any 'system' is built constitutes its 'Ideology'. Since Ideology presupposes the existence of a system, the question arises whether Islam is a 'system'.

Definition of Ideology

A system of ideas and ideals, especially one which forms the basis of economic or political theory and policy:

Drug Abuse Resistance Education, better known as DARE, is an international education program founded by [Daryl F. Gates](#) that seeks to prevent use of [controlled drugs](#), membership in [gangs](#), and violent behavior. D.A.R.E., which has expanded globally since its founding in 1983, is a [demand](#)-side drug control strategy of the [U.S. War on Drugs](#). [Students](#) who enter the program sign a pledge not to use drugs or join gangs and are taught by local [law enforcement](#) about the dangers of [drug use](#) in

an interactive in-school curriculum which lasts ten weeks. D.A.R.E. America has its headquarters in [Inglewood, California](#). [1]

In 1998 the DARE program failed to meet federal guidelines that they be both research-based and effective. To date they have not met those guidelines, thereby disqualifying the organization from receiving further federal grant money. [2]. K-12th grade Only Starting in 5th grade, elementary students are given lessons to act in their own best interest when facing high-risk, low-gain choices and to resist peer pressure and other influences in making their personal choices regarding: [8] [Tobacco Smoking](#), [Tobacco advertising](#), [Drug Abuse](#), [Inhalants](#), [alcohol consumption and health](#), and [Peer Pressure](#) in a [Social Network](#).

Problems Related to Population & Education

Education is a fundamental human right, with every child entitled to it, according to the Convention on the Rights of the Child. However, fluctuations in population have serious implications on the availability and quality of the education provided in various parts of the world. It is not only population growth that brings new challenges to the education system, but also population decline, as well as diversity. In addition, the level of education affects population growth and diversity as well. Population Growth and Education

- Schools run under strict guidelines regarding the quality of the education they provide. In these guidelines, the issue of children per classroom is also included, as it has direct impact on how teachers interact with students and how much they can focus on the needs of an individual. More kids born means that student population will increase, which can lead to two possible situations: either a new school will be built and additional teachers will be hired, which is costly, or the number of students per classroom will rise, adversely affecting the quality of education.

Educational thoughts of Imam Ghazali

The great educator of Islam, imam Ghazali was born in a time, when doubts were raised from various sides about Islam.

Imam Ghazali was born in 1059 AD near Tus in Khurasan, a part of the then Persia. These were the times, when Muslims were dominating Europe, Asia and Africa, due to the effect of new culture of these countries they were deviating from the true teachings of Islam. Imam Ghazali came to the rescue them. We can say that, in one way he was responsible for the revival of Islam. He is also known as Hujjatul Islam.

He also performed several pilgrimages to Makkah and once took an oath, while standing beside the stone of Abraham (Maqam-e-Ibrahim) in the Khana Kaaba. He swear that;

I will not go to the court of any king
I will not get any money from rulers
I will not indulge in any type of discussion with scholars.

As an educator, he is the greatest and most influential educators of Islam and has great influence on the modern educational thoughts.

His educational philosophy based on his personal experience. the philosophy, which

he formulated over a period of 10 years, resembles to the Philosophy of Plato. He used his personal experience and concluded the reasons, which he calls sixth sense, which can lead us to truth. Divine revelation (Ilham) is superior to reason but is endowed to only selected individuals called prophets (paighamber). The reason given to human beings also has limitations and can not acquire the absolute truth. Hence, it is obligatory for all human beings to obey the commandments send to us through [prophets from time to time.

It is very much clear that the educational ideas of Ghazali are deeply affected by his religious philosophy and research. He thinks that human mind is like a clean slate and the teacher can transform it with the passage of time. Plato and Aristotle also held similar views.

According to Ghazali, there are four categories of Knowledge;

Prophetic

Rulers

Philosophers/scholars

Preachers

1. Prophetic:

Prophets convey the message of God regardless of any discrimination and help to purify the inner self.

Ruler:

They use their authority, legislation and rules to train and guide the society.

Philosophers/scholars

Their knowledge benefits only selected individuals but for benefiting masses.

Preachers;

They are meant to fulfill the religious needs of the society and train outer and inner self. Their job is to promote knowledge, improve the life of people, and help them to acquire desirable ethics through education.

Education thoughts of Sir Syed Ahmed Khan

Sir Syed's (1817-98) Contribution towards Muslim Education

Perhaps the Muslims of the Sub-Continent owe their greatest gratitude to Syed Ahmed Khan. He flourished in the second half of the 19th century. His talent, deep-insight, love for Islam and hard work played a major role in the revival of Muslims in India. Sir Syed Ahmed Khan was born in 1817 to a Syed family in Delhi. He started his career as a humble judicial official in the English East India Company. Later on he served on important jobs. Sir Syed Ahmed Khan alone among his contemporaries realized that the plight of Muslims could not be improved without a revolution in their attitude towards education. The Muslims were inimical to western education for three reason.

1. They considered it inferior to traditional Islamic learning.
2. It was being forced upon them by a foreign people, and
3. They thought that an education saturated with Christianity might corrupt their beliefs.

During the war of Independence he saved the lives of many Englishmen. The Government centered the title of Sir on him. Thus, he won the confidence of the British Government. After the war of Independence the Muslims were passing through a critical phase. By refusing to acquire western education they were not keeping pace with modern times. The Muslims hated English language and culture. They kept their children away from the schools and colleges. But in this manner they were unconsciously damaging the interests of the Muslim Community. Their ignorance of the English language and lack of modern education kept them away from respectable government posts. On the other hand the Hindus acquired modern knowledge and dominated the government jobs. Syed Ahmed Khan was the first Muslim leader to realize the gravity of the situation. He was greatly pained to see the miserable condition of the Muslims everywhere. He decided to devote his full efforts for the welfare of the Muslims. The first need was the removal of mistrust about the Muslims from the minds of British rulers. For this purpose he wrote – Essay on the causes of Indian Revolt in which he proved that there were many factors which led to the uprising of 1857 and that only the Muslims were not to be held responsible for it. In addition he wrote “Loyal Muhammadans of India” in which too he defended the Muslims against the charges of disloyalty. These works restored confidence of the British in the Muslims to a large extent. The Sir Syed Ahmed Khan turned his attention towards the educational uplift of his co-religionists. He told the Muslims that without acquiring modern education they could not compete with the Hindus. He pleaded that there was no harm in adopting western sciences and in learning English language. He issued a magazine named “Tahzib-ul-Ikhlaq” which projected adoptable European manners. Salient features of the political, educational and religious contributions of Syed Ahmed Khan are as given below

1. In 1863 Sir Syed Ahmed Khan established a Scientific Society. The purpose of this society was translation of English books into Urdu language.
2. During his stay at Aligarh he issued a weekly Gazette called “Aligarh Institute Gazette”.
3. In 1869 Syed Ahmed Khan visited England. There he studied the system of Education. Moreover he wrote Khutbat-e-Ahmedya in reply to Sir William Muir’s book “Life of Muhammad”.
4. In 1870 he issued his famous magazine named “Tehzib-ul-Ikhlaq” in order to apprise the Muslims of their social evils and moral shortcomings. This magazine promoted Urdu language immensely.

Shortly afterwards Syed Ahmed Khan wrote a commentary on the Holy Quran. In this work Syed Ahmed Khan interpreted Islam on logical and scientific basis. Syed Ahmed Khan was one of the pioneers of the Two Nation Theory. He openly declared that the Hindus and the Muslims were two different communities with different interests. He advised the Muslims to refrain from joining Indian National Congress. In May 1875, Syed Ahmed Khan founded Muhammadan Anglo Oriental High School at Aligarh. Two years later in 1877 this school was elevated to the status of a college by Lord Lytton the British Viceroy himself. M.A.O College Aligarh was a residential institution. It rendered great services in imparting modern education to the Muslims. It boasted of the services of many renowned scholars of that period like professor T.W. Arnold in Philosophy, Sir Walter Raleigh in English, Maulana Shibli in Persian and Jadu Nath Chakarwati in Mathematics. In 1921 M.A.O College was raised to the status of Aligarh University. This seat of learning played a significant part in infusing spirit of Islamic nationalism among the Muslim students. These students later on became the torch bearers of the freedom movement in Indo-Pakistan. With the view

of promoting the educational cause of 70 million Indian Muslims, Sir Syed founded, in 1886, the Muhammadan Educational Conference which held its meeting at various places to provide a forum for discussing problems that affected the Muslims at large. The principal aims of the Conference were

1. To make an effort to spread among the Muslims western education to the higher standard.'
2. To enquire into the state of religious education in English schools founded and endowed by the Muslims, and to find out means to conduct it in the best possible way.
3. To give some strengthened support to the instruction voluntarily imparted by Muslim divines in religious and other oriental learning's and adopt some measures to maintain it as a living concern.
4. To examine a state of education and instruction in the indigenous primary schools and take steps to remove their present state of decay in directing them onto the path of progress. Muhammadan Educational Conference used to hold its annual meetings in various cities where by the cooperation of local Muslims steps were taken for the progress of Education.

Educational Thoughts of Allama Iqbal

Without education no nation could progress even survive in the world. But modern education produces only money making machines. The moral values are getting eradicated. Social fabric is getting weakened. We are imparting theoretical knowledge based upon education. We have to make the children more aware on socialise. Even the information being given is very much non uniform in all the states. The syllabus of all the states have to
I think that life without education is a waste.

Iqbal discovered the number of weaknesses in the modern education. When 'Allama Iqbal' speaks of "schools" and students he generally means the western or Westernised educational institutions and their scholars. According to him the present system of education is a curse to the rising generations. He is displeased 'Madrassa' and 'khankah' where neither the zest for life witnessed nor the ardour of love, neither knowledge is forested nor idealism.

I rose downhearted from madrassa and khankah where,
Neither life is promoted nor nor love knowledge nor vision.

He frowns equally upon the bankruptcy of the schools and the soullessness of the monasteries.

The scholars of 'Madrssa' ignorant and list less,
The hermits of 'khanqah' shallow and unambitious.

Allama Iqbal asserts the modern is an evil because it neglects both the mental and spiritual development of the Young generations.
The intellect of the present day youth is bright and refulgent but its soul is dark. Its spiritual degeneration has been taking place side by side with mental development. The young men are not young; they are living corpses. They deny their own identity

but they are ever willing to repose faith in others. The modern educational system has blunted its soul and rendered it virtually lifeless.

The works of Shah Waliullah

Hazrat Shah Waliullah was born in Delhi on the 21 st of February 1703 A.D. His father, Shah Abdur Rahman was a great scholar and a mystic. He took special pain in the education and the training of his son.

At the special age of 15, Hazrat Shah Waliullah had completed his education and then became a disciple (mureed) of his father who gave him spiritual training. When he was 17, his father died, for 12 years he taught in the fashion of his father. Twice he performed the Hajj pilgrimage.

On reaching Delhi, he devoted most of his time in writing books and to preaching in public meetings. The teaching activity was limited to the lessons of Hadith. The political and the moral degeneration of the Muslims had tremendous effects on the sensitive thinking mind of Hazrat Shah Waliullah. His famous book "Al-Tafheematul Ilahia" minutely pen points all the various defects, shortcomings and vices, which had taken roots in various sections of the Muslims. His aim, metaphorically speaking, was to destroy the rotten moral buildings and to reconstruct a new mansion over it. He bluntly wrote in one of his writings "I have arrived to destroy every old in region at present.

The most monumental task he performed was to translate the Quran from Arabic to Persian which was the language spoken by the Muslims at that time in India. His aim was that educated Muslims may have access to the Quran without depending on the scholars who had opposed his reformatory measures. The short sighted ullaama gathered and wanted to kill him for his sin of translating the Quran from Arabic to Persian but he continued with his task till he completed it. This task was appreciated by Allah so much so that the Quran is translated to many languages.

Apart from the Holy Quran, Shah Waliullah also wrote authentic books on Hadith, the principles of Hadith, Tafseer and on mystical subjects. But the most popular book of "Hujatul Baligdh". This book explains how Islam was found suitable for all races, cultures and people of the world and how successfully it solves social, moral, economic and political problems of human beings. He died in Delhi on the year 1176 AH corresponding to 1762 AD, behind the central jail. There is a vast ground and a graveyard known popularly as "Mehindin Kakhitta" which contains in it the grave of Shah Waliullah and his progeny.

The failure of the British Government in converting Muslim India was due to the dedicated efforts of Hazrat Shah Waliullah and his noble family.

Educational thoughts of syed abul ala moudoodi

Islamic state

Main article: [Islamic state](#)

The modern conceptualization of the "Islamic state" is attributed to Maududi.[14] In his book, The Islamic Law and Constitution,[15] published in 1941 and subsequent writings, Maududi coined and popularized the term "[Islamic state](#)" itself. In addition, he coined and popularized the term "[Islamic revolution](#)" in the 1940s, even though this phrase is commonly associated with the 1979 [Iranian Revolution](#) that occurred 40 years later.[14]

The state would be a "[Islamic Democracy](#),"[16] and underlying it would be three principles: [tawhid](#) (oneness of God), [risala](#) (prophethood) and [khilafa](#) (caliphate).[17] [18][19] The "sphere of activity" covered by the [Islamic state](#) would be "co-extensive with human life ... In such a state no one can regard any field of his affairs as personal and private." [20]

The state would follow [Sharia](#) Islamic law, a complete system covering

family relationships, social and economic affairs, administration, rights and duties of citizens, judicial system, laws of war and peace and international relations. In short it embraces all the various departments of life ... The Sharia is a complete scheme of life and an all-embracing social order where nothing is superfluous and nothing lacking.

[21]

Consequently, while this state has a legislature which the ruler must consult, its function "is really that of law-finding, not of law-making." [22]

Maududi believed that the sovereignty of God (hakimiya) and the sovereignty of the people are mutually exclusive. [23] Therefore, while Maududi stated in one of his books that "democracy begins in Islam," [24] [Islamic democracy](#) according to him was to be the antithesis of [secular](#) Western democracy which transfers [hakimiya](#) (God's sovereignty) to the people. [25]

Q:- Enumerate vividly the recommendations of the commission on National Education 1959?

Ans:-

Report of National Commission on Education 1959:

- The Commission on National Education was appointed by a resolution adopted by the Government of Pakistan on the 30th December, 1958.
- The Commission was inaugurated by the President of Pakistan, General Mohammad Ayub Khan, on January 5, 1959. The President asked the Commission to suggest measures for making the best possible uses of its available human and national wealth. In framing its proposals, he asked the commission to keep in mind the limited resources of the country.
- An exhaustive questionnaire covering all aspects of education at its various levels and in its various forms was distributed widely to institutions and individuals throughout Pakistan and was also reproduced in the press.
- In addition, many individuals voluntarily submitted detailed memoranda concerning particular aspects of the Education System.
- During the months of February to April, the Commission met Educationists and leading figures in the then East and West Pakistan and in the then Karachi federal area and discussed with them the needs and problems of Education. From May to August, the Commission discussed and adopted its report.
- 8 Members of the Commission gathered to discuss and think together, listened to many points of view and remained involved in sitting recommendations absorbing some into its own corporate thinking.
- The Commission invited four distinguished educators to participate in some of its debates. Two of these were Dr. Herman B. Wells, President of Indiana University, Bloomington, USA, and Dr. John C. Warner, President, Carnegie Institute of Technology, Pittsburgh, USA.
- Two were eminent Pakistani scholars,—Dr. I. H. Qureshi, Professor of History, and Dr. Abdus Salam, Professor of Applied Mathematics.
- It was opined that Education System must compare favorably with other systems. To assist it in making these comparisons, the commission requested a number of people to work as consultants and to prepare documentary evidence and secure data.
- The Ford Foundation made consultant services available and provided material assistance.
- UNESCO also assisted in securing information on overseas practices and provided services of its Secretariat to the commission.
- Educators, representatives of industry and commerce, officers of the civil and defense services and leading personalities of public life, contributed to the commission report.
- The report was announced in 1959.

Q:- Write short note on the following

- 1. John Dewey**
- 2. Pragmatism**
- 3. Naturalism**
- 4. Perennialism**

1:- Introduction to John Dewey's Philosophy of Education

Education is life itself.
- John Dewey

John Dewey (1859-1952) believed that learning was active and schooling unnecessarily long and restrictive. His idea was that children came to school to do things and live in a community which gave them real, guided experiences which fostered their capacity to contribute to society. For example, Dewey believed that students should be involved in real-life tasks and challenges:

- maths could be learnt via learning proportions in cooking or figuring out how long it would take to get from one place to another by mule
- history could be learnt by experiencing how people lived, geography, what the climate was like, and how plants and animals grew, were important subjects

Dewey had a gift for suggesting activities that captured the center of what his classes were studying.

Dewey's education philosophy helped forward the "progressive education" movement, and spawned the development of "experiential education" programs and experiments.

Dewey's philosophy still lies very much at the heart of many bold educational experiments, such as Outward Bound.

Summary of Dewey's Biography

(adapted from the *Concise Columbia Encyclopedia* (1991) - Columbia University Press)

- Born 1859, Burlington, Vermont, USA. Died 1952.
- American philosopher and regarded as the foremost educator of his day.
- Major books include
 - "Democracy and Education" (1916)
 - "Logic" (1938)
 - "Experience and Education" (1938).
- Had a profound impact on progressive education
- Rejected authoritarian teaching methods.
- His educational theories were permeated by his primary ethical value of democracy.
- Regarded education in a democracy as a tool to enable the citizen to integrate his or her culture and vocation usefully.
- To accomplish these aims, Dewey said radical reform was need of both pedagogical methods and curricula.
- He lectured all over the world and prepared educational surveys for Turkey, Mexico, and the Soviet Union.

Summary of Dewey's Philosophy of Instrumentalism

- Dewey's philosophy was called instrumentalism (related to pragmatism).
- Instrumentalism believes that truth is an instrument used by human beings to solve their problems.
- Since problems change, then so must truth.
- Since problems change, truth changes, and therefore there can be no eternal reality.

2:- Pragmatism

Pragmatism was a philosophical tradition that originated in the United States around 1870. The most important of the 'classical pragmatists' were Charles Sanders Peirce (1839–1914), William James (1842–1910) and John Dewey (1859-1952). The influence of pragmatism declined during the first two thirds of the twentieth century, but it has undergone a revival since the 1970s with philosophers being increasingly willing to use the writings and ideas of the classical pragmatists, and also a number of thinkers, such as Richard Rorty, Hilary Putnam and Robert Brandom developing philosophical views that represent later stages of the pragmatist tradition. The core of pragmatism was the pragmatist maxim, a rule for clarifying the contents of hypotheses by tracing their 'practical consequences'. In the work of Peirce and James, the most influential application of the pragmatist maxim was to the concept of truth. But the pragmatists have also tended to share a distinctive epistemological outlook, a fallibilist anti-Cartesian approach to the norms that govern inquiry.

Conclusion

We have examined pragmatism in the narrow sense (the pragmatist maxim as a rule for clarifying concepts and hypotheses) and pragmatism in a wider sense. The latter involves a range of approaches to problems in epistemology, metaphysics and many other areas of philosophy that tend to display a broad common pattern. When pragmatism began, in the work of Peirce and James, pragmatism in the narrow sense was most important; while more recent manifestations of pragmatism have tended to give most weight to pragmatism in the wider sense. Many recent pragmatists are doubtful that a defensible form of the maxim can be found. However the connections between the two are clear. The pragmatist maxim was first developed in the context of a fallibilist, broadly empiricist approach to the study of inquiry, and it is this approach to inquiry that is central to pragmatism in the wider sense.

3:- Naturalism in Education

THERE is not a great wealth of literature dealing specifically with naturalism in education, even though naturalism is still commonly practiced in education

Naturalism as a philosophy of education was developed in the 18th century. It is based on the assumption that nature represents the wholeness of reality. Nature, itself, is a total system that contains and explains all existence including human beings and human nature.

Basic concept of Naturalism

The meaning of the name naturalism is strongly implied in the word itself. It is the view point which regards the world of nature as the all in all of reality. Naturalism, commonly known as **materialism**, is a philosophical paradigm whereby everything can be explained in terms of natural causes. Physical matter is the only reality -- everything can be explained in terms of matter and physical phenomena. Naturalism, by definition, excludes any Supernatural Agent or activity. Thus, naturalism is

atheism. Naturalism's exclusion of God necessitates **moral relativism**. Philosophers agree, without God there is no universe.

Naturalism is the doctrine which separates nature from God, subordinates spirit to matter and sets up unchangeable laws as supreme'. According to this law, nature is supreme, all answers should be sought in nature and it alone can solve all the philosophical problems. Naturalism is a term loosely applied in educational theory to systems of training that are not dependent on schools and books but on manipulation of the actual life of educand

Naturalism is an artistic movement advocating realistic description: in art or literature, a movement or school advocating factual or realistic description of life, including its less pleasant aspects. In literature,

Naturalism has strong belief in religions truth from nature: a belief that all religious truth is derived from nature and natural causes, and not from revelation.

The **doctrine rejecting spiritual explanations of world:** a system of thought that rejects all spiritual and supernatural explanations of the world and holds that science is the sole basis of what can be known.

4:- Perennialism

Perennialists believe that the focus of education should be the ideas that have lasted over centuries. They believe the ideas are as relevant and meaningful today as when they were written. They recommend that students learn from reading and analyzing the works by history's finest thinkers and writers. Essentialists believe that when students study these works and ideas, they will appreciate learning. Similar to perennialism, essentialism aims to develop students' intellectual and moral qualities. Perennialist classrooms are also centered on teachers in order to accomplish these goals. The teachers are not concerned about the students' interests or experiences. They use tried and true teaching methods and techniques that are believed to be most beneficial to disciplining students' minds. The perennialist curriculum is universal and is based on their view that all human beings possess the same essential nature. Perennialists think it is important that individuals think deeply, analytically, flexibly, and imaginatively. They emphasize that students should not be taught information that may soon be outdated or found to be incorrect. Perennialists disapprove of teachers requiring students to absorb massive amounts of disconnected information. They recommend that schools spend more time teaching about concepts and explaining they are meaningful to students. The only example I can think of would be a class about religion or history. The instructor would use religious books and historical documents.