

A PROPOSED PHILOSOPHY OF EDUCATION
FOR PAKISTAN

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ABSTRACT

The purpose of this study is to propose a philosophy of education for Pakistan. A philosophy of education denotes a set of coherent points of view on education. These viewpoints follow from a criticism of experience and provide guidance for educational practices. The philosophy of education proposed in this study emerged from the following procedure:

First, a study of several works on Pakistan helped in the analysis of the political, economic, social and educational conditions prevailing in Pakistan. In this way, the needs, values, and aspirations of the people of Pakistan were inferred. Second, a perusal of certain works on educational philosophy resulted in an acquaintance with current philosophies of education and thus helped to develop a particular philosophic attitude toward the educational problems of Pakistan. Third, in the light of the findings and conclusions emerging from the preceding steps, the formulation of an educational philosophy for Pakistan has been attempted.

A careful analysis of the history of the Indo-Pakistan sub-continent reveals that the partition of India and the consequent emergence of Pakistan as an independent State in 1947 were due to several forces. While the struggle for freedom helped in the achievement of independence from the British Rule, the existence of religious hatred and lack of trust between the Hindus and the Muslims brought about the division of India into two independent states.

A survey of the development of education in India reveals that in the pre-Muslim period education was not meant for people belonging to all castes. In the Muslim period, however, admission into educational institutions was open to all irrespective of religion. When political power shifted from the Muslims to the British, colleges and universities were established but no attempt was made to establish a national system of education based on the culture, history, and ideology of the people of the Indo-Pakistan sub-continent.

Since the achievement of independence, educational opportunities in Pakistan have been extended. But hardly any change has been introduced in educational administration and organization, in curricula, and in methods of instruction. As in the pre-independence period, the curricula are fixed in advance of the opening of schools. Uniform requirements are demanded of all pupils in a particular grade. The emphasis is on the memorization of facts and information and reproducing them in the examinations.

The society in Pakistan faces numerous problems. It is felt that educational institutions in Pakistan fail to meet social needs and solve social problems adequately. The main reasons for this are to be found in the educational philosophy that guides educational practices in Pakistan to-day. The present system of education does not seem sufficiently responsive to change, novelty, and precariousness as traits of existence. It assumes that children are alike in nature, having the same faculties. It is also assumed that a uniform school program is needed for national

solidarity, that there are certain fixed essentials which every child must learn, and that knowledge, truth, and value are fixed in advance and hence need to be implanted into the children's minds.

An adequate solution of the educational and social problems of Pakistan demands the development of a new philosophy of education. The philosophy proposed in this study assumes that change, novelty, and precariousness are generic traits of reality, that children differ in ability, intelligence, interests, and attitudes, that knowledge and value are not fixed in advance but rather grow through experience and activity. Furthermore, it is assumed that learning is an active process. One learns not only subject-matter but also interests and attitudes.

In the light of the postulates of the proposed philosophy, it is recommended that the attention of educators in Pakistan be focused on the development of individual thought, intelligence, and initiative and that education be concerned with each aspect of life - physical, intellectual, moral, religious, and vocational. It is also suggested that the school be brought in close contact with social needs and problems. In order that individual differences may be adequately cared for, instruction should be individualized both from the point of view of methods and contents. Finally, it is recommended that the professional preparation of teachers and educational administrators and supervisors should include the development of a philosophic attitude toward educational problems.

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CHAPTER I

INTRODUCTION

THE PROBLEM

This study represents an attempt to propose a philosophy of education for Pakistan. In order that the problem of the study may be properly understood, it is necessary to discuss briefly the nature of a philosophy of education. A philosophy of education, as assumed in the present study, refers to a set of coherent educational viewpoints. These points of view on education emerge from a careful and systematic criticism of individual and group experience.

The term 'experience' needs some explanation. A meaningful experience includes an active and a passive element.¹ On the active side, it implies what one does or did toward something. On the passive side, it refers to undergoing or suffering the consequences of what is done or what was done. It includes thoughts, feelings, and everything else that has any influence on human behavior, habits, and attitudes. Since one's experience may be different from that of others, it is felt that different philosophies of education may exist simultaneously in the same country or nation.

¹For details of experience see John Dewey, Democracy and Education (New York, 1916), pp. 163-177.

A systematic philosophy of education does not mean just any random collection of views on education. It does not imply any idle or haphazard speculation about educational problems. The educational viewpoints constituting a systematic philosophy of education should emanate from a careful criticism of experience, should be in harmony with one another, with reason, and with the findings of science.² The aim of philosophical viewpoints is to attempt to point out a way toward a possible solution of some practical and social problem. As Dewey says:

"Philosophy of education is not an external application of ready-made ideas to a system of practice having a radically different origin and purpose: it is only an explicit formulation of the problems of the formation of right mental and moral habitudes in respect to the difficulties of contemporary social life. The most penetrating definition of philosophy which can be given is, then, that it is the theory of education in its most general phases."³

IMPORTANCE OF THE PROBLEM

A philosophy of education, as defined briefly in the preceding paragraphs, is of great value and importance to numerous aspects and phases of education. Proceeding from a critical examination of human experience, a philosophy of education furnishes a set of guiding principles for educational practices. It works consciously or unconsciously in the relations of school administrators and supervisors to classroom teachers.

²For criteria for judging a philosophy of education see William Heard Kilpatrick, Philosophy of Education (New York, 1951), pp. 7-9.

³John Dewey, op.cit., p. 386.

It determines to a great extent the attitude of a teacher toward his colleagues and pupils. It plays an important role in choosing methods of teaching, in deciding the nature and contents of curriculum, in judging what is educationally desirable, and in proposing the purposes and functions which education at different levels should serve. In brief, there is hardly any aspect of education which is not influenced by a conscious or unconscious philosophy of education. Often the degree of soundness of an educational practice depends on the degree of soundness of the philosophy of education that underlies the practice. Thus a systematic philosophy of education which has been carefully thought out is a necessity in education. Its absence often makes one either a mechanical follower of routine or the victim of ill-advice and futile innovations.

The importance of a philosophy of education can be realized to some extent by considering the fact that science unaided by any philosophy cannot supply adequate answers to all educational problems. Science can tell what is or what exists; it is for philosophy to determine what should be. Considering all possible competing values, educational philosophers determine the directions that education should follow. They build their views concerning education not only in the light of the discoveries of science but also on a consideration of other factors such as the demands of culture and society. Besides providing directions for education, a philosophy of education often promulgates new educational theories and proposes new hypotheses for scientific study.

In order to provide valuable guidance to educational practices

through the ages, educational philosophy must keep pace with the change of time, circumstances and knowledge. Political, social, and economic changes, the advance of human thought, and the changing conception of the worth of individuality are some of the factors which do not permit of any final and permanent formulation of educational philosophy. Changed circumstances bring change in human experience. Change in experience, in its turn, gives rise to new needs and values which demand a new reflection on the problems, purposes, and outcomes of education. Here lies one of the justifications for stating a philosophy of education for Pakistan at this point of the twentieth century.

The achievement of independence on August 14, 1947, produced a new inspiration and new hopes in the people of Pakistan. They feel that the present system of education, created by the British Rulers, is not suitable to their needs. The enlightened section of the public and the central and provincial governments of Pakistan seem to be eager to reconstruct the existing system of education, in accordance with the needs of the country and the ideals of life in which the people believe. A little thought will reveal that the modification or reconstruction of the present system of education is likely to be facilitated in the presence of a systematic and guiding philosophy of education. Further reasons for proposing a philosophy of education are to be found in the fact that neither is philosophy of education taught as a subject in most of the teachers' training colleges and universities of Pakistan nor has anyone stated a systematic philosophy of education for Pakistan so far. Furthermore, the present system of education in Pakistan is based on certain philosophic assumptions which need to

be brought to the foreground and examined in order to determine their compatibility with the needs and aspirations of the country.

The present study may provide those who control educational activities in Pakistan with a philosophical insight into the educational problems facing the country. It may also stimulate critical thinking about educational problems in the teachers and educational administrators and supervisors of Pakistan.

LIMITATIONS

The political, economic, and social conditions of Pakistan are different in many respects from the political, economic, and social conditions of the United Kingdom or of the United States of America. It is, therefore, felt that the philosophy or philosophies of education prevailing in the United Kingdom or in the United States of America cannot be taken over to Pakistan to guide educational development and reconstruction. Pakistan needs an independent philosophy of education which will suit the conditions existing in this country. In view of this consideration, an independent philosophy of education is attempted in the present study. However, it can be easily discovered that the philosophy of education proposed in this study has many points of similarity as well as difference with the philosophies of education which are influencing educational thought in other countries.

This study is mainly concerned with educational problems and educational philosophy. It does not attempt to answer any philosophical, poli-

tical, social, or economic question that is not related to an educational issue in Pakistan. Educational problems faced by countries other than Pakistan have not received consideration. In view of the large number of educational problems that may be discussed from a philosophical point of view, it is felt that there is need for further attempts to state an adequate and comprehensive philosophy of education for Pakistan. The practical steps that should be taken for the implementation of the proposed philosophy constitute the subject of a separate study. They are not dealt with in this thesis.

METHOD OF STUDY

The philosophy of education proposed in this study emerged from the following procedure:

First, published works and magazines on Pakistan furnished a general view of the present and past political, economic, social, and educational conditions of Pakistan. From an analysis of these conditions the needs and values of the people were inferred.

Second, a review of several published works on educational philosophy resulted in a general idea about current philosophies of education and thus helped to form a particular philosophical attitude toward the educational problems of Pakistan.

Third, in the light of the findings and conclusions following from the preceding steps as well as in the light of the investigator's personal thought and experience, an attempt was made to propose an independent philosophy of education for Pakistan.

To summarize, the purpose of this study is to propose a philosophy

of education for Pakistan. A philosophy of education, as defined in this study, refers to a set of points of view on education. These viewpoints emerge from a systematic criticism of experience.

A philosophy of education provides direction for education. It may facilitate the reconstruction of the present system of education in Pakistan.

The present study is confined to a discussion of the educational problems of Pakistan. It is based on an analysis of the political, social, and economic conditions of Pakistan. It is also based on an examination of current philosophies of education.

CHAPTER II

THE EDUCATIONAL SITUATION IN PAKISTAN.

HISTORICAL BACKGROUND OF PAKISTAN

Pakistan has been the cradle of one of the earliest-known civilizations. Evidence of this civilization, known to the archaeologists as Indus Valley Civilization, dating back to 2,500 years before the Christian era, is to be found along the valleys of the river Indus and its tributaries in West Pakistan. The ruins of vast cities have been unearthed, disclosing well-planned houses, public buildings, broad thoroughfares and elaborate drainage systems. Implements of chert and quartz and examples of pictographic art, which bear silent testimony to the advanced culture of that early age, have been discovered.

In course of time that civilization was overwhelmed by Aryan invaders who established their rule and religion. With the passage of time, the land was subjected to a succession of invaders - the Persians under their kings Cyrus, Darius, and Xerxes; the ^{Macedonians} ~~Greeks~~ under their leader Alexander the Great; and with the fall of the Persian and Greek empires, invading armies from Central Asia swept through the land.

Before India was conquered by the Muslims, she was inhabited mainly by the Hindus and the aborigines. Towards the beginning of the

eighth century, the Arab Muslims had trade relations with India. In 712 A.D., when pirates from Sind began to interfere with their trade in the Arabian Sea, a young Muslim general, Muhammad Ibn Qasim by name, was sent to restore order. Muhammad Ibn Qasim invaded and conquered Sind. He also occupied Multan in the Punjab. In 986 A.D. Sabuktigin, Sultan of Ghazni in Afganistan, invaded India and established himself in Peshawar. His son, Sultan Mahmud, invaded India seventeen times between 1001 A.D. and 1024 A.D. The Muslim conquest of India was at first confined to the area which now constitutes West Pakistan. But in 1192 A.D. the Afghans under Muhammad Ghuri invaded and occupied Delhi and Ajmer. By 1203 A.D. Muhammad Ghuri also extended the zone of Muslim conquest to Bengal. He was succeeded by the Slave Kings of Turkish origin and other Muslim dynasties which accomplished the conquest and subjugation of almost the entire Indo-Pakistan sub-continent.

With the conquest of northern India by Babur in 1526 the Moghul dynasty was founded. Babur was succeeded by Humayun whose fortune in its ebb and tide opened the way for a host of Persian influences specially in poetry and miniature painting. The glory of the Moghuls reached its zenith under Akbar the Great who gathered around him a galaxy of genius seldom equalled in history. The next emperor Jehangir and his famous consort Nur Jehan, whose name glory still adorns, gave the Moghul civilization a refinement, which invites comparison with Pharaonic Egypt or early eighteenth century France. His son Shah Jehan, the master-builder, built the famous mausoleum - the Taj Mahal - and scores of other masterpieces

of marble and red stone. Gradually, most of India came under the Muslim sway and was governed, till the middle of the 18th century, directly or indirectly, by the Sultans and the Moghul emperors of Delhi.

Then followed the decay of Muslim power. The succession of weak rulers and quarrels over succession led to the disintegration of the Moghul Empire. Chaos and anarchy began to appear in the provinces. A host of indigenious elements rose and continued an internecine conflict which brought about ultimate success to the British manoeuvring for power. The British, who came as traders, gradually became masters of the land.

With the passing away of political power from their hands, the Muslims received a rude shock. The first abortive attempt to overthrow the foreign yoke was the Sepoy Mutiny of 1857, which was soon suppressed, but which spelt the economic and political ruin of the Muslims of India.

Then followed a period of readjustment and renaissance, quickened by a sense of competition with the resurgent Hindu nationalism. The concept of Indian nationalism which was upheld by the Indian National Congress, founded in 1885, seems to have been synonymous with the revival of the Hindu nationalism. In point of fact, there were unbridgeable distances of faith and culture between the Hindus and the Muslims who lived side by side. The Hindu mind had never taken to the Muslim rule as anything but alien, and the struggle for freedom launched by the Indian National Congress was not only directed against the British rule but also against a lurking fear of the revival of the Muslims as a political force whose rule in India had only recently ended.

As a logical reaction to this, the foundation of the All India Muslim League was laid in 1906 at Dacca which is now the capital of East Pakistan. By this time a hundred million Indian Muslims could realize that they were being denied proper representation in the government of the country. After years of frustrated attempts at genuine co-operation with the Hindu-dominated Indian National Congress, the Muslim League declared that their only hope for economic and social justice, fair treatment and freedom to follow their religious and cultural beliefs lay in the creation of a separate state. The Muslim League wanted to create a separate Muslim state for the Indian Muslims because, after several years of bitter experience with the Hindus, the Muslims realized that only through this means they could be rescued from the domination of the Hindus, at least in those provinces of India in which they had a clear majority. The idea of a separate Muslim state for the Indian Muslims emanated from the vision of Dr. Muhammad Iqbal - the poet and philosopher of India - in 1930, and was formally adopted as its political goal by the All-India Muslim League in 1940. It was the interaction of these spiritual and political factors which laid the foundation of Pakistan, which was translated from a vision into reality on the 14th of August, 1947 under the skillful and dynamic leadership of Muhammad Ali Jinnah.

From the preceding brief historical account it becomes clear that the inauguration of Pakistan on August 14, 1947 is the natural sequence of 1,200 years of Muslim history in the Indo-Pakistan sub-continent. It also becomes clear that several foreign sources contributed to the culture

and civilization of the Pakistanis. The Turks, the Afgans, the Persians, the Greeks, the Arabs, and the Britishers - all have contributed to the culture which the Pakistanis possess today. The assimilation of cultural forces coming from these different sources is a task for the education in Pakistan. Of the forces which acted behind the creation of Pakistan, the following may be mentioned:-

1. Desire for political freedom. Though political power shifted from the hands of the Muslims to the hands of the Britishers, the Muslims never gave up the hope of securing political power again. The desire of the Muslims for political freedom found vivid expression in the armed uprising of 1857.

2. Desire for economic independence and social justice. Towards the beginning of the twentieth century the Indian Muslims realized that they could not get fair play from the Hindus in the economic field. Their desire for economic independence and social justice expressed itself in the foundation of the All-India Muslim League in 1906.

3. Existence of religious hatred between the Hindus and the Muslims. The existence of religious hatred between the Hindus and the Muslims found expression in the communal riots which preceded and followed independence. In these communal riots thousands of innocent men and women of both communities lost their lives. The communal riots made it clear to the British Ruler of India that the Hindus and the Muslims of India needed separate states.

THE COUNTRY AND THE PEOPLE

Pakistan is composed of two separate units - East Pakistan and West Pakistan - situated respectively to the northeast and northwest of the Republic of India and separated by nearly 1,100 miles of Indian territory. Prior to August 1947, both units formed part of the British Indian Empire.

East Pakistan (also called East Bengal) is bounded on the north and west by India; on the east by Burma; and on the south by the Bay of Bengal.

West Pakistan adjoins Iran and Afganistan on the west and northwest and India on the east and southeast. To the north lies the disputed states of Jammu and Kashmir, and to the south the Arabian Sea.

West Pakistan, with an area of 310,236 square miles, has a population of 33,779,000.¹ Running through West Pakistan are five great rivers, the Indus and its tributaries - Jhelum, Chenab, Ravi, and Sutlej. The upper reaches of these rivers are in Kashmir.

East Pakistan has an area of 54,501 square miles and a population of 42,063,000.² Nearly the whole of East Pakistan is as flat as a pancake, with hardly a hillock visible for miles. Only on the south-eastern fringe can be seen a succession of low mountain ranges. The outstanding feature of East Pakistan is its network of mighty rivers - the Ganges, the

¹Figures from Government of Pakistan, Press Information Department, Pakistan Information: 1956-57, (Karachi, 1957), p. 7.

²Ibid., p. 8.

Brahmaputra, and their many tributaries.

West Pakistan, except for the coastal strip, is subject to extremes of climate. East Pakistan, on the other hand, has a climate of sub-tropical character.

The rugged mountains and great desert wastes of West Pakistan are in striking contrast with East Pakistan's vast deltaic plains covered with verdant vegetation. While monsoon showers bring 80 to 160 inches of rainfall to the latter, the average annual rainfall in West Pakistan does not normally exceed seven inches.

Compared to West Pakistan, East Pakistan with just one-sixth of the area has a population of over forty-two millions. The density of population in East Pakistan is 777 persons per square mile, while in West Pakistan it is only 109 persons per square mile. The density of population in Pakistan as a whole is, however, 208 persons per square mile.³

Karachi is the capital of Pakistan. It is a growing port town with swelling trade and expanding industry. Dacca and Lahore are the capitals of East Pakistan and West Pakistan respectively. The population of Karachi is 1,127,000, while Dacca and Lahore have a population of 411,000 and 849,000 respectively.⁴

The dominant racial type in West Pakistan is Scytho-Aryan. In East Pakistan, the dominant racial type is Dravido-Mongoloid. According

³Ibid., pp. 7-8.

⁴Figures from Embassy of Pakistan, Pakistan: A Profile, (Washington, 1956), pp. 7-9.

to Qureshi, there are semitic traces in the people of the North- West Frontier, while the Baluchis are predominantly Aryan. The Aryan and Dravidian traits are more obvious among the people of West Pakistan and East Pakistan respectively.⁵ Speaking further about differences between the people of East Pakistan and West Pakistan, Qureshi adds:

Generally speaking the people of Western Pakistan have a good physique and make excellent agriculturists and soldiers. They are capable of sustained hard work and possess great courage combined with a sense of discipline. The bulk of the so-called Indian armies under the British was drawn from Western Pakistan and these soldiers had been admired wheresoever they have fought. The Bengali, living in a damp and water-logged warm climate, not subjected to the same extremes of heat and cold, does not possess such a good physique, nor is he so warlike. He is peace-loving and dislikes a quarrel involving violence.⁶

DEVELOPMENT OF EDUCATION

The history of education in Pakistan may be broadly divided into the pre-independence period and the post-independence period or the period after August 14, 1947. The pre-independence period may be sub-divided into the pre-Muslim period, the Muslim period, and the British period.

The pre-Muslim period. For a long time during this period education was confined to the Brahmins who formed the highest caste in the Hindu society. The main purpose of education was to prepare the Brahmins

⁵Ishtiaq Husain Qureshi, The Pakistani Way of Life, (Melbourne: 1956), p. 1.

⁶Ibid., pp. 2-3.

for the duties which they were expected to perform as priests. It appears that sometime before 500 B.C. young Kshatriyas and Vaisyas, two other castes among the Hindus, began to receive education from the Brahmin priests. Education, however, was not meant for the Sudras who formed the lowest caste in the social pattern of the Hindus. The courses of study offered by the Brahmin priests included mainly reading, writing, and reckoning.

With the rise of Buddhism in India, a rival system of education developed. The Buddhist system of education was not based on any differentiation of castes or creeds. Its main defect lay in the fact that it led people to monasticism and was not much concerned with the problems of society. Toward the middle of the seventh century it had to make way for the Brahmin system which gradually reasserted itself.

The Muslim period. As pointed out earlier, the Muslim period in the history of India began with the conquest of Sind by the Arab general, Muhammad Ibn Qasim, in 712 A.D. Although in later years political power shifted from one dynasty to another, the Muslim Rule in India continued uninterrupted up to 1757 when the British Rule was established over a part of India.

The Muslim Rulers of India were great patrons of education. They spent huge sums of money to make education widely available. Firoz Tughlak, an emperor belonging to the Tughlak dynasty, is said to have "spent 13,600,000 tankas (rupees) in pensions and gifts, of which 3,600,000 tankas were given to the learned and religious".⁷ The Islamic belief that education is

⁷ Narendra Nath Law, Promotion of Learning in India during Muhammadan Rule (London: 1916) quoted by Muhammad Shamsul Huq, Compulsory Education in Pakistan (Paris: 1954), p. 16.

incumbent on every Muslim man and woman, led to a natural expansion of educational facilities.

During the Muslim period, primary schools in India were open to all irrespective of caste or religion. A large number of primary schools were, however, attached to mosques and the Imams (officers who lead congregational prayers) were often the heads of these schools. The curriculum of the primary schools included the study of the Quran, reading, writing, and arithmetic. The Hindus read their own religious books instead of the Quran. Though education was provided on an extensive scale, the idea of free and compulsory primary education for all had not yet emerged. Teacher training had not yet developed beyond apprenticeship under experienced senior teachers. Fees were accepted when offered but were seldom demanded. Poor students were helped with scholarships and allowances.

The Maktabs were the smallest teaching units in Muslim India before the days of British rule. These units, many of them co-educational, had a religious bias. Having finished at the Maktab, the child could proceed to a Madrasa for cultural and professional education, or to a guild for artisan or craft training. This indigenous system, attuned to the local environment, continued to flourish until the last quarter of the nineteenth century, when it was supplanted by government primary schools.

Besides patronizing Arabic and Persian, the Muslim rulers also patronized the local languages of India. By bringing about a fusion of Hindi with Persian, they created Urdu which is now one of the state languages of Pakistan. Aurangzib, a Mughal emperor, advocated the use of the mother tongue as the medium of instruction.

During the Muslim period, teachers enjoyed a high social status. Sometimes they received salaries, while at other times they were paid in kind. In some cases, they provided their pupils with free board and lodging.

The British period. In order to understand the development of education during this period, it is necessary to begin with the educational activities of the East India Company. Established in 1600, the Company came to India for the purpose of trade. During the first one hundred years of its existence, the Company did not undertake any educational activities in India. Its attention was first drawn to educational matters by the Charter Act of 1698. The Act required the Company to maintain schools in its garrisons. This provision, however, appears to have been meant more for the children of the European officials of the Company than for the people of India.

In 1765 the East India Company was granted Diwani (authority of collecting tax) by Shah Alam, Mughal emperor of Delhi. It was then that the Company was called upon to encourage education among its subject people. The policy now followed by the new rulers was that of non-intervention, and their first step was to set up the Calcutta Madrasa in 1782 and the Sanskrit College at Benares in 1791. The need for persons capable of interpreting the Hindu and Muslim laws was the underlying factor behind the establishment of the Sanskrit College and the Calcutta Madrasa respectively.

The Charter Act of 1813 compelled the East India Company to accept

responsibility for the education of the Indians. This was the beginning of the state system of education in India under the British rule. The claims of public education to a share of the state revenues were recognized in 1814. Prior to 1814, individual efforts on the part of Christian missionaries earned for the British rulers the credit of pioneer work in spreading western education in India. For twenty years after 1814, there raged a controversy between the supporters of western education and the adherents of oriental education. The controversy was set at rest in 1835 by a decision in favor of the supporters of western education. The policy that followed this decision was to create a class of Indians who were Englishmen in tastes and morals. In line with this policy, government schools were established in the principal towns. A few government colleges also were established.

Mass education received official recognition for the first time in Wood's Education Despatch of 1854. The municipalities were required to establish and maintain schools in 1873. In 1882, they were relieved of the cost of maintaining police force on the condition that the money that had been spent on police maintenance should be spent on education. Gradually private societies also began to establish schools. By 1901, Indian private enterprise turned into the most important agency for the spread of western education among the people.

A resolution for the introduction of free and compulsory primary education was moved in the Imperial Legislative Council in 1910. Although the representatives of all political parties of India supported the resolution, it was rejected due to the opposition of the majority of officials

who described it as financially impracticable. In 1921, the Department of Education of the Government of India was transferred to the control of Indian Ministers. In the period following 1921, compulsory primary education was introduced in certain parts of the provinces of Bengal and Punjab.

When the Government of India Act of 1935 came into effect, the recruitment of Europeans in the Departments of Education practically came to a close. In 1947, India was partitioned and the British Rule ended. The new state of Pakistan was formed with those parts of India where the Muslim population had a majority over the Hindus.

The British Rulers made remarkable contributions to the development of education in the Indo-Pakistan sub-continent. They deserve credit for introducing the printing press and the system of teacher-training in the sub-continent. The credit for establishing modern colleges and universities in India and Pakistan also goes to them. In spite of their various contributions, however, it does not appear that they made any effort to create a system of national education based on the culture, history, and ideology of the people of the Indo-Pakistan sub-continent.

The post-independence period. After the achievement of independence on August 14, 1947, it was felt that the educational facilities existing in Pakistan were not adequate for the needs of a free nation. The central and provincial governments of Pakistan, therefore, began to expand educational facilities. The number of primary schools, colleges, and universities increased. Though, due to the abolition of inefficient high schools, there was a decrease in the number of secondary schools, an increased

enrollment was observed at all levels of education. The number of trained primary and secondary teachers as well as the number of teacher-training institutions increased. In spite of financial difficulties, the salaries of teachers at all levels have been raised. In technical branches of education such as medicine and engineering, the services of foreign teachers have been secured. A number of students have been sent abroad for training in various fields of study. Several adult education centres have been opened to educate illiterate adults who are not above forty. Though improvement may be observed in various branches of education, it remains to be said that the number of present educational institutions is not sufficient, that teachers are ill-paid and lack social status, and that the majority of primary and secondary teachers are still without adequate academic and professional preparation. Till now the achievement of independence does not appear to have influenced educational administration and supervision, methods of instruction, and the system of examination.

ORGANIZATION OF THE SYSTEM OF EDUCATION IN PAKISTAN⁸

The organization of the present system of education in Pakistan may be discussed under the following heads:

1. Pre-primary education
2. Primary education

⁸For the pattern of educational organization, number of educational institutions, and enrollment of pupils see Appendixes B, C, and D.

3. Secondary education
4. Higher education
5. Vocational education
6. Institutions outside the recognized school system.

Pre-primary education. Facilities for pre-primary education in Pakistan are almost non-existent. Only the big cities have some pre-primary schools where children between the ages of three to six years are admitted. Pre-primary schools are meant for children of both sexes.

Primary education. The greatest number of pupils are in the primary schools. The primary level generally consists of five classes or grades (from class I to class V). The primary schools are generally co-educational, although separate primary schools for girls are not rare. Most of the children attending primary schools are between six and eleven years of age.

Secondary education. Primary education leads to secondary education. At the secondary level, there are five classes (from class VI to class X). At this level co-education does not exist. The number of secondary schools meant for girls is much smaller than that of secondary schools for boys. Again, very few secondary schools for girls are located in rural areas. With the exception of a few Muslim High Schools which are open to Muslim pupils only, caste, sect, and religion do not stand in the way of admission to any secondary school. Most of the secondary schools are of the academic type, providing general education. The age of the pupils varies from eleven to sixteen years.

Higher education. Higher education in Pakistan refers to post-secondary education and especially to education received in the colleges and universities. Institutions of higher education are generally co-educational, albeit there are a few colleges meant for girls only. The number of agricultural, engineering, and medical colleges lags much behind the number of academic colleges which provide general education. Since higher education is expensive, very few pupils can afford to attend a college or university. Students receiving higher education are generally above sixteen years of age.

Vocational education. Vocational education is provided in various vocational and technical institutions which are run by the Departments of Industry, Agriculture, Labor, and Education. Private societies also run a few vocational institutions. The period of study and the qualifications for admission vary from institution to institution.

Institutions outside the recognized school system. There are three types of schools outside the recognized school system. Most of these schools are run by private societies. First, there are some English schools which provide general education through the medium of English. Second, madrasas which are open to Muslim pupils only, provide instruction in Arabic and Islamic subjects through the medium of Urdu. Third, there are tols in East Pakistan where Sanskrit is taught through the medium of Bengali.

EDUCATIONAL ADMINISTRATION AND FINANCE

Pakistan is a federal republic with a Central Government and two Provincial Governments. The Central Government is called the Government of Pakistan. The Provincial Governments, on the other hand, are known as the Government of East Pakistan and the Government of West Pakistan. Certain functions such as the maintenance of defense services and foreign services pertain entirely to the Central Government. Similarly, there are departments such as the department of agriculture and the department of land revenue which are entirely under the control of the Provincial Governments. The functions of both the Central and Provincial Governments are divided into several departments or ministries each of which is headed by a minister. A minister is a representative of the people.

Under the Constitution of Pakistan, education is a provincial subject. The provinces enjoy complete autonomy in educational matters. They can execute new educational plans and establish new schools without the consent of the Central Government. The administration of education at all levels is mainly a provincial matter. However, in order to assist the Provincial Governments to expand educational opportunities in the country, the Government of Pakistan also maintains a department of education and supports certain schools and colleges of its own in both East Pakistan and West Pakistan.

The Central Ministry of Education consists of the Central Minister of Education and Government Officers such as the Central Educational Advisor, Education Officers of various ranks, and necessary assisting staff. Among

the functions of the Central Ministry of Education are: giving financial assistance to the Provincial Governments for the development of education, promotion of scientific and technical research, award of scholarships for specialized studies abroad, and maintenance of national monuments and institutions such as national libraries, museums, and archaeological sites.

The department of education of a province is headed by a Provincial Minister of Education. A Provincial Minister of Education is assisted by a permanent Secretary of Education. Under the Secretary of Education there is a Director of Public Instruction.⁹ Under the Director of Public Instruction there are Assistant Directors, Divisional Inspectors, District Inspectors, Sub-Inspectors, and teachers of Government Schools and Colleges. With the exception of the universities, all educational institutions, whether financed by Government or not, are subject to inspection and supervision. Table I shows the pattern of educational administration in a province.

The inspection of primary schools rests upon the District Inspectors and the Sub-Inspectors. The Divisional Inspectors, on the other hand, inspect secondary schools. An Inspector of Colleges appointed by a university inspects the colleges affiliated with the university.¹⁰

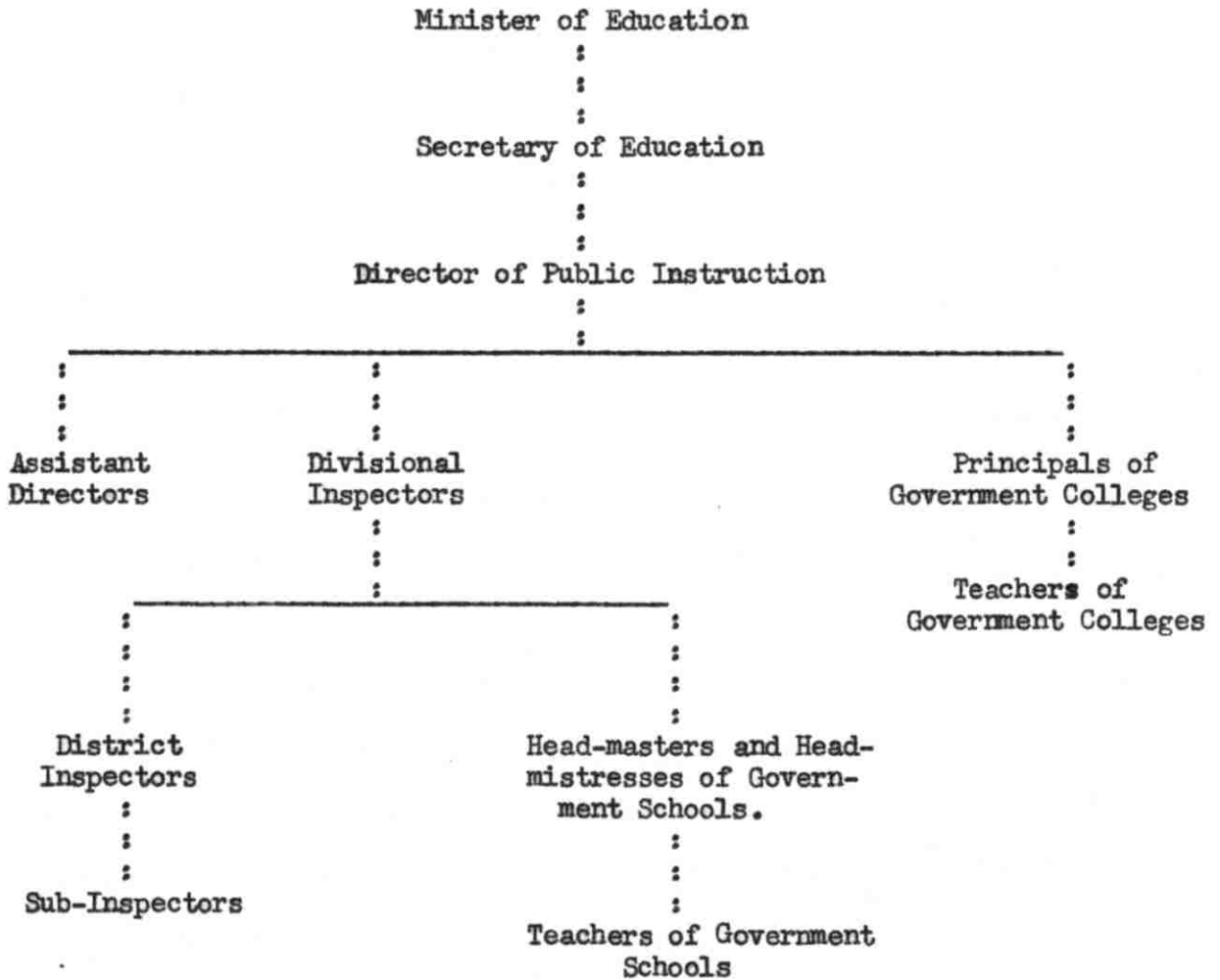
Among the functions of a Provincial Ministry of Education are: maintaining schools and colleges of its own, making grants-in-aid available to various private educational institutions, passing educational laws, and

⁹The Director of Public Instruction is also known as Director of Education.

¹⁰In Pakistan, a college must be affiliated with a university and must follow the curricula prescribed by the university.

TABLE I

PATTERN OF EDUCATIONAL ADMINISTRATION
IN A PROVINCE IN PAKISTAN



making plans for the development of education within the province.

Teachers of schools maintained by a Provincial Government are appointed and transferred by the Director of Public Instruction. On the other hand, teachers of colleges maintained by a Provincial Government are appointed by a Provincial Public Service Commission which consists of experts in different branches of study. However, the transfer of the teachers of Provincial Government Colleges lies with the Director of Public Instruction.

Teachers of Central Government Colleges are appointed by the Central Public Service Commission which, like a Provincial Public Service Commission, consists of experts in different fields of study. Teachers of Central Government Schools, on the other hand, are appointed by a Board of Education officers of the Central Ministry of Education. Teachers of private schools and colleges are appointed by the managing committees of the respective institutions.

Education in Pakistan is financed by both the Central and Provincial Governments. In 1954-55, the Central Government of Pakistan spent 19,139,000 rupees on education out of the total revenue expenditure of 1,150,116,000 rupees.¹¹ Thus in 1954-55 the Government of Pakistan spent about 1.7 per cent of its total revenue expenditure on education. In 1955-56 the Government of East Pakistan spent 45,966,000 rupees on education out of the total revenue of 253,125,000 rupees.¹² In other words,

¹¹Figures from Government of Pakistan, Ministry of Finance, Budget of the Central Government of Pakistan (Karachi, 1956), p. 3. (One Pakistani rupee equals 21 U.S. cents).

¹²Figures from Government of East Pakistan, Chief Minister's Secretariat, Report of the Educational Reforms Commission, East Pakistan: 1957 (Dacca, 1957), p. 1.

in 1955-56 the Government of East Pakistan spent about 18 per cent of the total revenue receipt on education. Table II shows public expenditure on education at different levels.

Educational institutions in Pakistan are maintained either by Government or by private societies. A great number of private schools and colleges, however, receive grants-in-aid from the Provincial Governments. While primary education is predominantly supported by Government, secondary education is mainly financed by private societies, by local bodies such as municipalities, and by religious organizations. Nearly 1,900 of the 2,383 high schools and about 1,000 of the 3,168 middle schools are maintained by private agencies.¹³ While opportunities for free primary education exist, secondary schools, colleges, and universities are fee-receiving institutions.

CURRICULUM

There are differences in the curriculums of different levels of education in Pakistan. Similarly, the curriculum of the same level differs in different parts of the country. The details of all differences will not be discussed here. However, a general view of the curricula of different levels may be obtained from the information which follow.

Primary level (five years). The primary curricula prevailing in

¹³Figures from Government of Pakistan, Planning Board, The First Five Year Plan: 1955-60 (Karachi, 1956), p. 408.

TABLE II

PUBLIC EXPENDITURE ON EDUCATION AT DIFFERENT LEVELS
IN PAKISTAN¹⁴

Item	1948-49	1953-54
Expenditure on		
1. Primary Education	Rs. 30,549,000	Rs. 56,849,000.
2. Secondary Education	Rs. 12,601,000	Rs. 23,558,000
3. Colleges and Universities	Rs. 6,111,000	Rs. 22,833,000

¹⁴Ibid., p. 408.

different parts of Pakistan are shown in Table III.

At the primary level (class I to class V), certain subjects or courses of study are required of all pupils. There is no room for individual choice. As Table III shows, the major emphasis is on some language (mother tongue or Urdu) and arithmetic. Most of the teachers as well as parents look upon the primary level as preparatory to secondary schools. As such, subjects not required at the secondary level such as arts and crafts, are often neglected.

Prescribed textbooks are often rigidly followed in primary schools. Greater value is attached to memorization of subject-matter and mechanical work than to creative thinking. Probably most of the teachers assume that the children of primary schools are not able to think critically.

At the primary level there is no public examination. The same curriculum is meant for both boys and girls.

Generally the mother tongue is the medium of instruction.

Secondary level (five years). The secondary curriculum differs in different parts of the country. However, English and mathematics are required subjects in all secondary schools of both East Pakistan and West Pakistan. History, geography, and a classical language¹⁵ are required subjects in East Pakistan, but in some parts of West Pakistan they are included among elective subjects.

The secondary schools follow a prescribed curriculum. Pupils are

¹⁵A classical language generally refers to Arabic, Persian, Urdu, and Sanskrit.

TABLE III

PRIMARY CURRICULA AND HOURS PER SUBJECT PER WEEK¹⁶

Subject	I	II	III	IV	V
East Bengal					
Mother tongue, reading and writing	6½	7	7	6	6
Arithmetic	3	3	3	3	3
Social studies (history, geography, civics)*	-	1	1½	1½	1½
Elements of science (including health care)	1	1	1	1	1
Urdu	-	-	-	1	1
Religious instruction	-	1½	1½	1½	1½
Physical training and music	2	2	2	2	2
Arts and crafts	<u>2</u>	<u>2</u>	<u>2</u>	<u>2</u>	<u>2</u>
Total	14½	17½	18	18	18
West Punjab and Bahawalpur					
Religious instruction	1½	1½	1½	1½	1½
Urdu	7	7	7	7	7
Arithmetic	5	5	5	5½	5½
Social studies	2	2	2	2½	2½
Elementary science	-	-	-	1½	1½
Practical arts	2	2	2	2	2
Physical training and games	<u>1 2/3</u>	<u>1 2/3</u>	<u>1 2/3</u>	<u>1 2/3</u>	<u>1 2/3</u>
Total	19 1/6	19 1/6	19 1/6	21 2/3	21 2/3

¹⁶Copied from Muhammad Shamsul Huq, Compulsory Education in Pakistan, (Paris, 1954), p. 53.

*History and geography in this table refer to history and geography of Pakistan.

TABLE III (Continued)

PRIMARY CURRICULA AND HOURS PER SUBJECT PER WEEK

Sind	All classes	
Language	5	
Arithmetic	5	
Social studies	4	
Physical activity	3	
Handwork	3	
Songs and practical hygiene	<u>2</u>	
Total	22	

North-West Frontier Province	I & II	III & IV
Religious instruction	3	3
Urdu	5½	5½
Arithmetic	5	5
Nature study, everyday science	2½	2½
Geography	1½	1½
History and civics	-	1½
Drawing or practical arts	2	3
Physical education	3	3
Pushto language	<u>1½</u>	<u>1½</u>
Total	24	26½

asked to memorize subject-matter to a greater extent than to think or plan for themselves.

At the end of the secondary level, there is a public examination known variously as the Matriculation Examination, the High School Examination, and the Secondary School Leaving Examination. The curriculum for the Secondary School Leaving Examination in Karachi is shown in Table IV.¹⁷

The mother tongue is the medium of instruction in the secondary schools of East Pakistan. In West Pakistan, on the other hand, Urdu is generally the medium of instruction at the secondary level.

The curricula for boys and girls exhibit a little difference .

College and university. The curriculum of academic or general colleges consists of one or two compulsory subjects and three or four elective subjects. Students of arts are required to choose arts subjects such as history, geography, politics, philosophy, economics, and psychology. Similarly, science and commerce subjects are required of the students of science and commerce respectively.

The agricultural, engineering, and medical colleges are meant for specialization in agriculture, engineering, and medicine respectively. Subjects such as history, geography, politics, psychology, and sociology are not offered in these colleges.

For the Master's degree from a university, one has to specialize

¹⁷The curriculum for the Matriculation Examination in East Pakistan is much different from the curriculum meant for the Secondary School Leaving Examination in Karachi. Subjects such as religious education, civics, economics, engineering, science, painting, designing, wood work, pottery, tailoring, geology, and elementary commerce are not included in the curriculum for the Matriculation Examination in East Pakistan.

TABLE IV

CURRICULUM FOR THE SECONDARY SCHOOL LEAVING EXAMINATION IN KARACHI¹⁸

I. Compulsory Subjects:

1. Physical education)
2. Religious education) Non-examination subjects
3. English (Mother tongue and non-mother tongue)
4. Urdu (Mother tongue and non-mother tongue)
5. Mathematics (Arithmetic, Geometry and Algebra)
6. General Science (including Domestic Arithmetic)

Note: In lieu of Geometry and Algebra girl students may offer Domestic Arithmetic.

II. Optional Subjects:

(Two subjects to be offered from the following groups, but not more than one from any group)

Group I

1. History
2. Geography
3. Civics
4. Economics
5. Elementary Commerce

Group II

1. Physics and Chemistry
2. Domestic Science (Not for those who take domestic science in lieu of general science).
3. Physiology and Hygiene.

Group III

1. Commercial Mathematics

¹⁸Copied from Karachi Secondary Education Board, Prospectus - Curriculum and Syllabi for Secondary Schools (Karachi, 1956), pp. 27-28.

TABLE IV (Continued)

CURRICULUM FOR THE SECONDARY SCHOOL LEAVING EXAMINATION
IN KARACHI

2. Algebra, Geometry and Trigonometry.

Group IV

1. Biology
2. Geography and Geology
3. Engineering Science

Group V - Art and Practical Arts -

1. Free Arm Drawing
2. Painting
3. Designing
4. Music - Pakistani or European
5. Wood Work and Metal Works
6. Tailoring*
7. Book Binding*
8. Pottery*
9. Engineering Drawing.
10. Typewriting and Short-hand*

Group VI - Languages

- | | | |
|--------------|------------|------------|
| 1. Arabic | 5. Gujrati | 9. German |
| 2. Persian | 6. Urdu | 10. French |
| 3. Latin | 7. Bengali | 11. Hindi* |
| 4. Sanskrit* | 8. Sindhi | |

Notes: Alternative courses are provided in the languages that serve as media of instruction such as Urdu, Sindhi, Gujrati and Bengali.

A student selecting a language which is his medium of instruction shall have to study the heavier course in that language.

*At present not taught in any recognised Secondary School for the Examination of 1956.

in one subject.

Generally, English is the medium of instruction in the colleges and universities.

Curriculum-making. There are different authorities for curriculum making at different levels of education. The primary and secondary curricula are generally constructed by Directors of Public Instruction and different Boards of Secondary Education respectively. The construction of the college and university curricula lies with the different departments of universities.

In East Pakistan, the same primary curriculum is followed in all primary schools. Individual primary schools have no right to tamper with the primary curriculum constructed by the Director of Public Instruction. Similarly, all secondary schools in East Pakistan are required to follow the secondary curriculum prepared by the East Pakistan Secondary Education Board. At both primary and secondary levels, the subjects of study, the contents of each subject, and books to be followed are clearly indicated. Similar practices also prevail in West Pakistan.

METHODS OF INSTRUCTION

Methods of instruction vary from teacher to teacher. However, trained primary and secondary teachers are often found to use the method of Johann Friedrich Herbart (1776-1841), the German philosopher and psy-

chologist.¹⁹ Both trained and untrained teachers are often found to emphasize memorization of facts, figures, and ideas found in textbooks. Field trips and film-shows are seldom used in teaching. In both primary and secondary schools, corporal punishment is frequently resorted to as a means of maintaining discipline. Assignment of home-work is a common practice at the primary and secondary levels. In the colleges and universities the lecture is the usual method of instruction.

SYSTEM OF EXAMINATION

There are variations in the system of examination at different levels of education in Pakistan. However, the pupils of primary and secondary schools generally have three examinations a year. Promotion from one class to another is often based on the pupils' performance in the last of the three examinations. Secondary education ends with a public examination known as the Matriculation Examination or the High School Examination or the Secondary School Leaving Examination. This public examination is generally conducted by various Boards of Secondary Education. In the colleges and universities, there is generally one examination a year. Most of the examinations, at all levels, demand reproduction of facts and ideas found in books.

¹⁹For details of Herbart's method see John S. Brubacher, A History of the Problems of Education (New York, 1947), pp. 219-221.

FORCES BEHIND THE PRESENT SYSTEM OF
EDUCATION IN PAKISTAN

On a careful analysis it will be found that various forces led to the evolution of the present system of education in Pakistan.

British influence. The influence of the British on the system of education in Pakistan is evident. The present pattern of educational administration and organization in Pakistan is a continuation of the practices prevailing during the period of British Rule in India. The English language and literature occupy a prominent place in the curricula of secondary schools, colleges, and universities of Pakistan. It is the English language which brought western sciences, medicine, and philosophy to their present elevated positions in the colleges and universities of Pakistan. The British democratic ideal which the people of Pakistan welcomed, led to the sharing and division of educational responsibilities between the central and provincial Governments.

Religious influence. Religion also exerted considerable influence on education in Pakistan. The establishment of madrasas and tols was mostly prompted by the religious feelings of the Muslims and the Hindus respectively. Arabic is taught in the secondary schools, colleges, and universities because the Quran, the religious book of the Muslims, is in Arabic. Similarly, there are provisions for the teaching of Sanskrit, for the religious books of the Hindus are in Sanskrit. It is the religious sentiments of all communities which secured a place for religious instruction in the primary curriculum.

To summarize, in the pre-Muslim period, India was inhabited by the Hindus and the aborigines. The Muslim Rule in India began with the conquest of Sind by the Arab General Muhammad Ibn Qasim in 712 A.D. Toward the latter part of the eighteenth century India came under the control of the British. However, on August 14, 1947, India was partitioned and Pakistan emerged as an independent state.

Pakistan includes two geographical units - East Pakistan and West Pakistan - which are separated from each other by a distance of 1,100 miles of Indian territory. East Pakistan and West Pakistan have a population of 42,063,000 and 33,779,000 respectively.

In the pre-Muslim period in the Indo-Pakistan sub-continent, education was not meant for people belonging to all castes. The sudras in particular did not get any opportunity to be educated.

In the Muslim period, educational institutions were open to all irrespective of caste, creed, and religion. Moreover, the Muslim Rulers were great patrons of education.

The British succeeded the Muslim Rulers. During the British period, colleges and universities were established. Compulsory primary education was partially introduced. However, no attempt was made to establish a national system of education based on the history and culture of the people of the Indo-Pakistan sub-continent.

The British Rule ended in 1947 when Pakistan became independent. Since the achievement of independence, educational facilities have been expanded. However, much remains to be done.

Educational administration in Pakistan is mainly a function of the Provincial Governments. There are Government schools as well as schools run by private societies. With the exception of the universities, educational institutions are subject to inspection and supervision.

The recognized system of educational organization in Pakistan includes pre-primary education, primary education, secondary education, higher education, and vocational education. Three types of schools, namely: English schools, madradas, and tols lie outside the recognized school system and are managed mostly by private societies.

There are differences in the curricula at different levels. Individual schools or teachers cannot tamper with the primary and secondary curricula prescribed by Directors of Public Instruction and Boards of Secondary Education respectively.

Methods of instruction vary from teacher to teacher. In the primary and secondary schools, corporal punishment is by no means rare. In the colleges and universities, lecture is the usual method of instruction.

The system of examination at different levels of education shows variations. However, most of the examinations demand reproduction of facts and ideas found in books.

The present system of education in Pakistan seems to have been influenced by several forces such as the British culture and the religious sentiments of the Hindus and the Muslims.

CHAPTER III

SCHOOL AND SOCIETY IN PAKISTAN

The school is a social institution which is established and managed by people living in society. The problems and values of society are, therefore, likely to have considerable influence on the school. Again, as a social institution, the school may create situations that may have repercussions on society. In the presence of a certain mutual interaction between school and society, it becomes an important function of a philosophy of education to define the nature of responsibilities that each bears toward the other.

The purpose of this part of the study is, therefore, to analyze the needs and problems of the society in Pakistan, to judge how education responds to social demands, and to make suggestions concerning the duties of school and society.

PROBLEMS OF SOCIETY IN PAKISTAN

The problems of the society in Pakistan are numerous and of varied nature. Political, economic, moral, and religious problems seem to hamper the growth and development of education as well as interfere with the regular work of schools.

ECONOMIC PROBLEMS

Of all problems with which Pakistan is confronted today, the economic ones seem to be most acute. The majority of the people are poor and live in miserable conditions. According to Mohammad Ali, the per capita annual income in Pakistan is about Rs. 250. This is one of the lowest national incomes in the world. As against this, the per capita national income of Turkey in 1952 was Rs. 560, of the United Kingdom Rs. 2,500, and of the United States of America Rs. 6,230.¹

Various factors seem to be responsible for the poverty of the people of Pakistan. The population in 1951 was 75842165, but in 1955 it increased to 82439000.² Thus the yearly increase in population is about one million and a half. The density of population is 208 persons per square mile. But, as pointed out earlier, 777 persons live in one square mile in East Pakistan, while the corresponding figure for West Pakistan is 109. Since East Pakistan is separated from West Pakistan by a distance of about 1,100 miles of Indian territory and since there is considerable difference in methods of cultivation and ways of living in the two wings of Pakistan, there is little possibility of a large scale transfer of population from East Pakistan to West Pakistan.

Population increases when the birth-rate exceeds the death-rate. The rate of births in Pakistan is high for several reasons. Marriage is

¹Figures from Mohammad Ali, Some Economic Problems of Pakistan, Department of Advertising, Films, and Publications, Government of Pakistan (Karachi, 1954), p. 1.

²United Nations, Department of Economic and Social Affairs, Statistical Yearbook: 1956 (New York, 1956), p. 30.

regarded as a religious duty among the people of all religious communities. Islam allows polygamy and, therefore, many a Muslim is found to have more than one wife. Since most of the people are illiterate, they take little interest in planning the sizes of their families. Moreover, recent inventions in the field of medicine have lowered the death-rate. Thus, the net increase in population continues.

Pakistan is mainly an agricultural country. According to the Planning Board of the Government of Pakistan, about 60 per cent of the total national income is derived from agriculture. Nearly 75 per cent of the civilian labor force is engaged in agriculture and 90 per cent of the people living in villages are dependent directly or indirectly on agriculture. Nearly 95 per cent of the total foreign exchange earnings is contributed by agriculture.³ With increase in population, the dependence on land is increasing further. The area under cultivation is 56869,000 acres. Besides, there are 11840,000 acres of fallow land.⁴ Several schemes and projects have been adopted to increase the area under cultivation. However, Qureshi says:

Even these schemes, when implemented, will not relieve the growing pressure of population. There is too much concealed unemployment and under-employment on land. New avenues of employment have to be found or created to absorb the surplus population.⁵

³Government of Pakistan, Planning Board, The First Five Year Plan: 1955-60 (Karachi, 1956), II, 19.

⁴Figures from Government of Pakistan, Department of Advertising, Films, and Publications, Pakistan - Facts and Figures (Karachi, 1953), pp. 34-35.

⁵Qureshi, op.cit., p. 50.

Most of the Pakistani farmers do not own land. They cultivate lands belonging to others and thus get a share of the crops. According to Qureshi, in the Punjab more than 50 per cent, in the North-West Frontier Province a little less than 50 per cent, and in Sind over 90 per cent agricultural land is owned by non-cultivating land-lords.⁶ The tenants have little security of tenure and statutory rights, and are liable to be evicted by the land-lords at their own sweet will.

The land holdings in Pakistan are small and uneconomic. "There were a little more than 900,000 owners in the Punjab who owned lands below five acres each and 1,130,000 owners owned lands which were below ten acres per holding."⁷ The situation in other parts of the country is not better. When an owner of land dies, his holding is divided and fragmented among his heirs. Thus, holdings become smaller.

The cultivators of Pakistan are mostly illiterate and do not know about improved methods of cultivation. Since irrigation facilities are limited, the area under cultivation cannot be increased at will. Generally, land is cultivated with a plough and a pair of bullocks. The cultivators have neither the money to purchase costly agricultural machines such as tractors nor do they know how to make use of them in agriculture. Often irregular rainfall, locusts, and occasional floods damage the crops. Since the cultivators do not know how to stop damage to their crops, there develops an attitude of fatalism in them. Thus, it is evident that the income from

⁶Ibid., p. 49.

⁷Ibid., p. 48.

agriculture in Pakistan is both inadequate and uncertain.

Lack of sufficient capital, power resources, and technical experts hinders the growth of industries, modernization of agriculture, and flood control in Pakistan. In spite of the fact that Pakistan is the biggest producer of jute and the fourth largest producer of cotton in the world, she is not in a position to convert the whole of her jute and cotton to finished products.⁸ This is due to the fact that the existing jute and cotton mills are not adequate for the needs of the country. In the absence of sufficient number of mills and factories, landless people as well as educated citizens who consider agricultural activities to be beneath their dignity, often face unemployment.

Poverty and unemployment have an adverse influence on education. Since schooling requires regular expenses, it is difficult or impossible for poor and unemployed parents to send their children to school. As the people are poor, even a slight increase in taxes presses heavily on them. Thus, as long as the income of the Central and Provincial Governments can not be raised by means of taxation or in any other way, adequate expansion of educational facilities is not possible. At present the introduction of compulsory free primary education throughout the whole of Pakistan is being hindered mainly due to financial reasons. Similarly, economic stringency makes it difficult to improve the existing educational institutions or to increase the salary of teachers.

Thus, from the preceding discussion, it becomes evident that the

⁸For the industrial position of Pakistan see Appendix E.

presence of acute economic problems in Pakistan constitutes a challenge to educators.

POLITICAL PROBLEMS

Pakistan is a Federal Republic known as the "Islamic Republic of Pakistan". Within the limits of the Constitution which came into force on March 23, 1956, the members of the Central and Provincial Assemblies determine the policies of the Central and Provincial Governments respectively. The members of the Central and Provincial Assemblies are elected by the people.

According to the 1951 census, there are 13,958,000 literates in Pakistan.⁹ In other words, about 18.9 per cent of the total population are literate. Thus the vast majority of the voters who elect representatives to the Central and Provincial Assemblies are illiterate. On the other hand, the political parties are numerous. At the time of elections, the representatives of different political parties promise various public works after elections. Sometimes material rewards are also offered for votes. Thus it becomes difficult or impossible for at least illiterate voters to choose representatives intelligently. The result is that often semi-educated or otherwise undeserving persons are elected members of the Central and Provincial Assemblies. For their own individual interests, the members of the Central and Provincial Assemblies shift from one political

⁹For further details concerning literacy see Appendix G.

party to another. As a result, frequent change of ministries follow.

Politics in Pakistan has often an adverse influence on education. A change of ministry often brings in its wake a change in educational plans and programs. Sometimes the educational plans adopted by a particular ministry are either dropped or relegated to the background by the ministry which follows. This happened several times in East Pakistan.

Political opportunists in Pakistan often infiltrate their narrow party-spirit in the educational institutions. Almost every party seeks to strengthen its political point of view with the support of the pupils of schools, colleges, and universities. Often pupils are instigated to go out on strike or to be active participants in the political affairs of a particular party.

Pakistan is a member of the United Nations Organization. Her foreign policy is based on co-operation and friendship with all peace-loving peoples of the world. She became a member of the SEATO (South-East Asian Treaty Organization) in 1954 and entered the Baghdad Pact in 1955, primarily for helping in stabilising peace in Asia by associating with like minded nations. She is also a member of the British Commonwealth of Nations. But dispute over ownership of the State of Jammu and Kashmir made the relation between India and Pakistan rather tense. Thus, in order to defend Pakistan against foreign aggression, the Government of Pakistan have to spend the greater part of their revenues on defense. Hence as Table V shows, little remains to be spent on public health, education and the development of industries.

TABLE V

THE EXPENDITURE OF THE GOVERNMENT OF PAKISTAN
ON DEFENSE SERVICES¹⁰
(In million rupees)

	Total Revenue Expenditure	Expenditure on defense services
1948-49	647	461.5
1949-50	853.2	615.3
1950-51	1247.5	655.6
1951-52	1441.6	792.4
1952-53	1280.2	725.7
1953-54	1114.9	646.9
1954-55	1150.1	639.3

¹⁰Figures from Pakistan Publications, Karachi, Pakistan: 1955-56 (Karachi, 1956), p. 45.

The society in Pakistan includes Muslims belonging to various sects, Hindus divided into four more or less rigid castes, Buddhists, and Christians.¹¹ Since there are political parties based on Hinduism and Islam, sometimes religious tension between the Hindus and the Muslims becomes high. The people of East Pakistan speak Bengali; those living in West Pakistan, on the other hand, have four different languages, namely, Punjabi, Pushtu, Sindhi, and Baluchi. As pointed out earlier, East Pakistan is separated from West Pakistan by a distance of 1,100 miles. Differences of language and the absence of geographical contiguity between East Pakistan and West Pakistan seem to be responsible for the existence of a latent feeling of provincialism. Besides, there are secret communists who take advantage of all differences and try to agitate the people against the Government.

The situation described in the preceding paragraph seems to be disappointing. However, there are positive forces that may weld the people of Pakistan into a great nation. The people have a common history, a common State, and above all the persistent will to live together. The Constitution of Pakistan safeguarded the religious, educational, and cultural rights of the minority communities. Besides, the principles of brotherhood and religious tolerance upheld by Islam,¹² the religion of the majority community, make it possible for different communities to live in

¹¹For distribution of population according to religious groups see Appendix A.

¹²For brotherhood and religious tolerance in Islam see Maulana Muhammad Ali, The Holy Quran: Arabic Text, Translation, and Commentary (Lahore, 1951), pp. 11, 656, and 979.

the same state as members of one nation. However, in the presence of dis-integrating forces such as difference in language and religion and lack of geographical contiguity, the question arises: How can education help produce a community of feeling and a national spirit that may bind the people of Pakistan to one another?

SOCIAL PROBLEMS

Social problems in Pakistan are numerous. As mentioned earlier, most of the people are poor and illiterate. They do not know how to prevent disease and improve health. Illiteracy and superstition lead them to ascribe the cause of epidemics to crimes and neglect of religion. When cholera or small-pox breaks out in a village, the people often invoke divine assistance instead of seeking prompt medical aid. They are not careful about keeping their towns and villages clean.

Women in Pakistan enjoy political franchise. They have the right to vote at elections. They may also be elected members of municipal corporations, and of the Central and Provincial Assemblies. They are eligible for holding various public offices.

The social position of women differs from one religious group to another. The Muslim women have advanced legal rights. They inherit property from their parents, husbands, and other relations as well. But due to social customs and religious practices, most of them, especially those living in rural areas, are behind the veil. As such, effective participation in social activities is hardly possible for them.

The social status of the Hindu woman is less satisfactory. Though she is not behind the veil, she has hardly any legal rights with reference to property. As Qureshi says:

In the average Hindu home the young wife is often the victim of the sadism of the older members of the family, and, in any case, is supposed to fag for the entire household. The plight of the young widow in a Hindu home is most miserable. Tradition enjoins that she should not participate in any pleasures or comforts. Her dress is coarse and simple and her food also is neither nourishing nor appetizing. When it is taken into consideration that religious prejudice and social customs do not permit even a child widow to re-marry, it will be understood what a cross she bears throughout her life.¹³

Generally, the people of Pakistan do not like co-education, especially at the secondary level. It is probably assumed that at this level it is difficult to preserve sex-modesty when boys and girls are in the same class. As a result, co-education at the secondary level does not exist. On the other hand, the number of girls' schools is not sufficient. Most of the villages are without schools for girls. Thus, the opportunities for the education of girls are not adequate.

The education of women in Pakistan does not receive as much attention as the education of boys. It is often observed that parents hesitate to spend money on the education of their daughters. There seems to exist the feeling that the main function of women is to manage household affairs for which no schooling is necessary. Even when girls are sent to schools, the main purpose is often to have educated husbands for them. Thus, the

¹³Qureshi, op.cit., p. 22.

respect for female personality does not appear to be high.

About 89 per cent of the people of Pakistan live in rural areas.¹⁴ But the development of these areas lags much behind that of urban areas. The illiterate rural people do not know how to co-operate with one another for the solution of rural problems. The radio, the cinema, and the newspaper are not generally available in the rural areas. As a result, these areas often fail to attract qualified teachers and doctors.

Thus, removing illiteracy and superstition, changing the attitude towards the education of women, increasing educational facilities in rural areas, are some of the social problems that educators in Pakistan have to face.

MORAL PROBLEMS

It is often pointed out, particularly by elderly people, that the impact of Western ideas and ways of life brought about a profound change in the moral outlook of the youths of Pakistan. The educated young man is not satisfied with his meager income and may, therefore, be easily led to bribery, embezzlement, and misappropriation of public funds. He feels that he is better educated than his parents and other relatives. As such he often fails to accept their counsel without question. He must be given reasons. Religion does not appear to have as much influence on him as it has on the older generation. Because the older values are gradually breaking

¹⁴For the number of people living in urban and rural areas in East Pakistan and West Pakistan see Appendix H.

down, young educated men often fail to agree with their elders as to what is right or wrong. The cinema and other sources of amusement also seem to have created several problems for the urban adolescents.

The main trouble with modern education in Pakistan seems to lie in the fact that it has emphasized the externals of Western civilization, its science, technology, politics, and professions only. The moral and spiritual values of the West have not been clearly presented.

Many thinkers in Pakistan feel that there are valuable elements in the cultural and moral heritage of the people of Pakistan. These elements should be preserved. Again, there are values that may preferably be discarded. The question is: What should be preserved and what should be discarded? Again, in order to keep pace with advancing nations, it is necessary that the people of Pakistan should select values from other civilizations and harmonize them with their own values. Thus, the questions arise: Is the selection of values from varying sources possible? How can education help make the selected values part of the life of the people?

THE NEEDS OF THE SOCIETY

From the preceding discussion of political, economic, social, and moral problems, the needs of the society in Pakistan can be deduced.

To improve the economic position of the country, it is necessary that the growth of population should be kept under control. The increase of population can be checked only when the people are educated enough to realize the need and value of family planning. In order to increase

agricultural products, efforts should be made to control floods and to expand the existing irrigation facilities. Improved and new methods of cultivation should be introduced whenever possible. The industrialization of the country may be hastened by inviting foreign capital and by making technical education widely available.

In order to ensure political stability and a sound foundation for democratic government, everyone irrespective of religion, sect, sex, caste, and creed should be educated. In the presence of different languages and religions, the country needs a system of education that will enable the people to rise above sectarian feelings and provincialism and to co-operate with one another for the amelioration of social ills.

In order to remove illiteracy and superstition, free and compulsory primary education should be introduced throughout the country at an early date. To improve the health of the people, to raise the level of their effective intelligence, and to ensure high standards of moral behavior and judgment, it is necessary to provide physical, intellectual, and moral education. Moreover, education must enable the people to adjust themselves to their environment as well as to improve the existing social conditions. For the advancement of society, the potential abilities of each individual should be developed to the highest possible extent.

In brief, Pakistan needs economic independence, political stability, national solidarity, and all-round education for every citizen.

THE ROLE OF THE SCHOOL

Since the school is a social institution, the question naturally

arises: How far does the school in Pakistan meet social needs? Answers from different individuals are likely to differ. However, impartial observers seem to hold that education in Pakistan is moving in a closed circle, on the tangent of social reality, not touching the needs of the youth or of the changing social conditions.

The facts and skills taught in schools have little application to the problems which children face in their everyday life. Often they learn about things which they have not observed or experienced. Textbooks used in rural schools hardly include anything about agriculture. Similarly, urban children seldom get the opportunity to know about trade, commerce, and industry.

Within the area of a large part of the country, the same curriculum is meant for all children of a particular class or grade. Individual needs and interests receive little attention. Since the examinations are not concerned with the physical and moral development of the children, education is mainly academic and theoretical.

The schools in Pakistan do not appear to encourage democracy in education. Most often teaching is authoritative in nature. Teachers teach prescribed subject-matter which pupils are required to learn. Pupil-planning and effective co-operation between teachers and pupils hardly exist. Similarly, there is little sharing among teachers of different subjects or courses of study. Since children do not get training in democratic ways of life while they are in school, they often fail to develop democratic attitudes when in later life they become administrators, employers, managers, and supervisors.

Educated citizens in Pakistan often develop a sense of superiority over those who are uneducated. The lack of social communication and co-operation between the educated and the uneducated is clearly observed. The educated class keep away from manual labor and agricultural activities undertaken by the illiterate section of people. On completing elementary or secondary education, most of the rural boys leave for towns and cities in search of employment. A great number of high school graduates remain unemployed for several years, for the Government and the private commercial offices cannot employ as many of them as are available for clerical positions.

Various reasons may be adduced for the failure of school to meet social needs adequately. The dearth of academically and professionally qualified teachers is evident.¹⁵ Since the school's program is rigidly prescribed, teachers enjoy little freedom. A more fundamental reason, however, is to be found in the assumptions on which the system, contents, and methods of education in Pakistan seem to be based. Furthermore, perhaps the most important reason is the absence of an adequate educational philosophy.

ASSUMPTIONS ON WHICH EDUCATION IN PAKISTAN SEEMS
TO BE BASED¹⁶

From the present pattern of educational administration and or-

¹⁵For the number of professionally qualified teachers see Appendix F.

¹⁶For further details see Chapter IV.

ganization as well as from current curricula, system of examinations, and methods of instruction, it appears that education in Pakistan is based on certain fundamental assumptions.

First, it is assumed that in order to produce good citizens, by means of education, it is necessary to adopt an educational program or curriculum which is fixed in advance by authorities such as Directors of Public Instruction or Boards of Secondary Education. Since pupils will need the basic skills and information in their after-school years, the method of instruction and the examinations demand respectively the memorization and reproduction of subject-matter. Once facts and information have been acquired, desirable changes in behavior are expected to follow.

Second, the assumption is that human minds at all places and times are alike in nature. Moreover, minds, like muscles, can be trained. The training of minds needs traditional school subjects such as grammar, mathematics, foreign languages, and perhaps science. Since all minds have the same characteristics, their training requires the same subject-matter included in prescribed textbooks. Once the mind is trained, it will enable the child to solve any problem that he may face later in life.

Third, the same school program or curriculum for all children is essential for social cohesion and national solidarity.

The first two assumptions do not appear to be educationally sound. They seem to be based on the faculty psychology, on the denial of individual differences, and probably on the belief that transfer of training takes place automatically. Modern education and psychology question the validity of their bases and, as such, they are not generally accepted, at least

fully. The third assumption also is negated by the experience of several countries.

THE DUTIES OF SCHOOL AND SOCIETY

The society in Pakistan has its responsibility toward schools. To utilize the human and natural wealth of the country and to stabilize democratic life, it is necessary that the society should establish, manage, and finance schools. Now-a-days it is being increasingly recognized that if the people are uneducated and if technical experts are not available, the hidden or potential wealth of a country cannot often be enjoyed at all or can be enjoyed with a great expenditure of money and time. The agricultural, commercial, and industrial prosperity of a country depends to a great extent on the level and kind of education available to the people. Man-power represents real wealth when the people are educated and conscious about themselves. Moreover, as mentioned earlier, the success of democracy depends on mass education. With an illiterate electorate a democratic government cannot function as successfully as it can with educated citizens.

The State should take a more positive interest in education. Its responsibilities are not confined to establishing and maintaining public schools of various grades and types. It should see that parents do not neglect the education of the children. Child labor should be controlled so that attendance at school may not be hampered. Poor parents should be provided with compensation for the loss of the service of their children.

Poor children should be supplied with free books and other necessary school materials. Education should be free and compulsory at least up to the end of the primary level.

The State should finance schools as well as be aware of their activities. It should see that schools do not become centers for political propaganda or for the agitation of one sect or community against another. Besides, it is an important function of the state to introduce or change systems of education in accordance with changing social and national needs.

Like the state, the family has a right to educate the child. This right is based on the fact that the child is born and brought up in the family. The family, however, has limitations. Both parents may be uneducated or both of them may be employed in which case the entire education of the child cannot be left to them. Moreover, modern education has become so complicated that it is the rare family which can consider itself competent to undertake formal instruction during later years especially.

In a democratic country, complete control of education by the state does not seem desirable. It often tends to mould all in the same pattern. Thus, it follows that private schools in Pakistan have an important role to play. They should exist, because the Central and Provincial Governments cannot establish as many public schools as are needed. Moreover, private schools are necessary for the sake of experimentation and for the expression of aims and ideals of different groups of people. However, private schools should fulfill certain conditions. As Kandel says:

Private schools cannot be exempted from the obligation of meeting the same standards as public schools in respect to the hygienic character of their buildings and equipment, and the qualifications, moral and professional, of their teachers; such requirements imply that private schools should be registered and open to inspection, in the interests, not of standardization, but of the public which uses them.¹⁷

The school has its duty towards society. The basis of this duty lies in the fact that society establishes, manages, and finances the school. To assure continued support for its existence, the school should perform its duties toward society.

The school should transmit the experience and desirable values of the society to the generation which is now in school. Such transmission is necessary in order to save time. To make the school's program more meaningful to the learner, it is necessary that he should be provided with an opportunity to study the problems of his society. He should undertake socially useful work along with others and try to understand the strength and weaknesses of his society. It is not desirable that he should be held back from the study of social problems till he becomes a mature adult.

As Kilpatrick says:

To wait until the young are grown up is too late to begin such study. Too many minds will by that time be set in family prejudices; and, further, the cares of this world and the influence of riches, or of poverty, will too often prevent an honest and open study.¹⁸

To mention specifically, schools in Pakistan should attend to all

¹⁷I.L. Kandel, Comparative Education (New York, 1933), p. 91.

¹⁸William H. Kilpatrick, "Philosophy of Education from the Experimentalist Outlook", The Forty-first Yearbook (Chicago, 1942), p. 84.

aspects of education - physical, intellectual, aesthetic, and moral. In order to make its influence felt in the community as well as to improve the ideals and habits of the community, the school should be interested in the activities of society. Its program should be brought in touch with agriculture and industry as well as with the needs of rural and urban areas. What is learned in the classroom should be related to the farm and factory. In this way respect for labor may be generated in the youths of Pakistan.

If the school is to play a major role in social uplift, it is necessary to have a flexible school program that may be adjusted to local and individual needs. It is also necessary to modify some of the basic assumptions on which the present system of education appears to be based. Moreover, a new philosophy of education is called for.

To summarize, the school is a social institution. Hence social conditions, problems, and values will have considerable influence on the school.

The society in Pakistan faces various problems - political, economic, and moral. Poverty, illiteracy, unemployment, frequent change of ministries, lack of adequate opportunities for the education of girls, the existence of sectarianism, provincialism, and superstitions, aversion towards manual labor among the educated class, and lack of social communication and co-operation between the educated and the illiterate are some of the problems that confront educators in Pakistan.

It is felt that education in Pakistan does not cater to social needs adequately. Several reasons may be adduced for this state of affairs. However, unsound educational and social assumptions and the absence of an adequate philosophy of education seem to be the main factors that create a gap between the school and society.

Since the school is a social institution, it cannot ignore social needs and values. Similarly, the society has its responsibility toward the school. Education is the chief means for the amelioration of social ills. Hence it is the responsibility of both the State and private societies to make educational opportunities available to each individual. In order to enable the school to play an effective role in social uplift, educational planning needs to be based on a sound philosophy of education.

CHAPTER IV

A PHILOSOPHY OF EDUCATION FOR PAKISTAN

NEED FOR A PHILOSOPHY OF EDUCATION

As stated in Chapter I, a philosophy of education implies a set of points of view on education. These educational viewpoints follow from experience and are helpful in providing systematic and harmonious guidance to educational practices.

Different philosophies of education may claim to emanate from experience, to be consciously framed and self-consistent, and to be in harmony with reason and scientific discoveries. Still they may differ from one another. Therefore, the question arises: What makes a philosophy of education different from another? Various answers may follow. However, it is often found that differences of opinion among educational philosophers concerning educational problems are often due to differences of assumptions on which the respective philosophies are based. One who believes that human nature is perverse and another who assumes that the nature of man at birth is essentially good, will not probably agree on the method of instruction necessary to educate a child. Thus it is obvious that differences in fundamental postulates or foundations make differences in philosophies.

As briefly indicated in the previous Chapter, the assumptions on which education in Pakistan seems to be based need to be modified in the light of present knowledge and a systematic philosophy of education. In Chapter I the nature and importance of a philosophy of education were discussed. Now, before a philosophy of education for Pakistan may be proposed, the need for a philosophy of education may be indicated in brief as follows:

1. By bringing to light certain fundamental principles, a philosophy of education can provide systematic guidance for educational practices. The reconstruction and modification of the present system of education in Pakistan will be facilitated in the presence of consistent guiding principles emerging from a philosophy of education.

2. A philosophy of education, when consciously developed, may furnish teachers, educational administrators, and supervisors with an insight into educational problems and practices.

3. The criticism of existing educational values and traditions and the intelligent building of new values, call for a systematic and conscious philosophy of education.

4. Science deals with what is or what exists. It is for philosophy to reveal what should be. The desire for uniformity and objectivity and the necessity of controlling variables set limits to the scope of science. Hence it follows that science alone cannot determine what should be desired, prized, and valued, for in the domain of values complete control of variables is not possible. Science may provide information concerning

the nature of the child or of society, but depends on philosophy to choose the kind of person or social order that should be produced. Whenever there is a conflict between human values, a choice to be made between good and bad, between one form of government and another, or between any other opposing values, philosophy must step in as an arbiter.

5. Philosophy furnishes integration. While the scientist is a specialist in one direction, the philosopher determines his values, aims, and directions with reference to all possible needs and interests. Only as philosophy views a scientific experiment in its relationship to the needs of a particular child and the demands and values of society as a whole may the desirability of adopting its results be determined. Hence the broad perspective of philosophy enables the educator to make decisions based on a consideration of all competing values.

6. In a sense everyone has a philosophy, whether conscious or unconscious and whether consistent or inconsistent. What is needed is to develop a conscious and systematic philosophy. As Aldous Huxley has asserted:

Men live in accordance with their philosophy of life, their conception of the world. This is true even of the most thoughtless. It is impossible to live without a metaphysics. The choice that is given us is not between some kind of metaphysic and no metaphysic; it is always between a good metaphysic and a bad metaphysic, a metaphysic that corresponds reasonably closely with observed and inferred reality and one that doesn't.¹

¹Aldous Huxley, Ends and Means (New York, 1937), p. 291.

ELEMENTS OF A PHILOSOPHY OF EDUCATION

As pointed out earlier, methods of instruction may be influenced by one's belief concerning human nature. Belief about the nature of the world may have some influence on curriculum-making. If the educator believes that the world remains or will remain as it is to-day, there is a great likelihood that the curriculum will be rigidly fixed in advance of the opening of school. The same practice is likely to follow if the belief prevails that knowledge and value inhere in books, independent of human experience. Thus, it is obvious that educational practices are influenced by beliefs concerning the nature of the world, the nature of human nature, knowledge, and value. Furthermore, the conception of learning and the kind of social organization that is desired also influence educational practices in several ways. Hence the philosophy of education proposed in this study mainly includes assumptions concerning the nature of the world, the child, knowledge, value, learning, and society. Before the postulates or foundations of the proposed philosophy of education may be presented, the philosophy that seem to underlie the present educational practices in Pakistan to-day may be indicated in brief.

PHILOSOPHY UNDERLYING EDUCATION IN PAKISTAN

The philosophy that seems to lie at the back of educational activities in Pakistan to-day includes various assumptions some of which have already been pointed out in Chapter III (SCHOOL AND SOCIETY IN PAKISTAN). The underlying

assumptions may be inferred from the existing curricula, methods of instruction, system of examinations, and the pattern of educational administration and organization. Some of these assumptions are explained below. Because the various assumptions are closely interlinked, some overlapping is unavoidable.

1. In Pakistan, the curriculum to be followed during a year is rigidly fixed in advance of the opening of school. Teachers must teach prescribed textbooks. It is assumed that the test of knowledge lies in ability to recite facts either orally or on a test paper. Hence the emphasis is on memorization rather than on critical thinking and problem solving by the pupils. Furthermore, the assumption is that the facts of the curriculum represent essentials of reality which every child must know. Moreover, it is probably assumed that the curriculum makers know in advance the needs and interests of the children as well as the problems they will face. Thus, a rigidly prescribed curriculum does not seem sufficiently responsive to the traits of change, novelty, and precariousness in the nature of the world.

2. It is assumed that the mind of the child includes separate faculties, such as memory, reasoning, and the like, each susceptible of independent training. Like the muscles of the body, the various faculties or powers can be exercised. The main function of education consists in strengthening the faculties by exercising them, for given proper training, they are so developed as to face other situations more efficiently. The materials most suitable for the exercise of the faculties are included in the curricula prescribed by external authorities such as Directors of

Public Instruction and Boards of Secondary Education. The exercise of the faculties on traditional school subjects such as grammar, mathematics, and foreign languages will provide a mental power or discipline that will enable the child to solve the problems that he may face later in life, even if the problems be different in nature from those solved in the classroom. Thus, a person who has exercised his memory on poems is supposed to have a better memory for dealing with business affairs, a better memory for names and faces, and probably a better memory for anything that calls for remembering. Whether children are interested or not, a subject having training value must be prescribed, for the important thing in education is the strengthening of the faculties through training and exercise.

3. Another assumption which follows from the conception of mind as consisting of faculties is that human minds at all places and times are alike in nature, having the same faculties. All minds, therefore, need to be trained and exercised by means of the same prescribed subject-matter. Furthermore, since thought or reflection or rationality is the distinctive character of human beings, theoretical education must be given priority over vocational education, for while theoretical education aims at the cultivation of the mind or the rational faculty, vocational education is mainly concerned with the body. Education demands an attentive mind and the body, which is often a source of trouble, must be kept under control by means of corporal punishment. The interests of children are of secondary importance. It is possible to acquire an excellent physical development through a regime of training, whether the training is liked or not. Similarly,

a course in mental development will strengthen the faculties, whether the work interests the child or not. Once basic facts and informations have been acquired, desirable changes in behavior are expected to follow in due course.

Thus, from the second and the third assumptions it is evident that education in Pakistan seems to be based on the faculty psychology, on the doctrine of formal or mental discipline, and probably on belief in automatic transfer of training. Modern education and psychology call in question the validity of these bases. As such, they are not generally accepted, at least fully.²

4. It is assumed that a uniform program of studies for all children belonging to the same class or grade, is needed for national solidarity and social cohesion. But this assumption is negated by the experience of several countries. Moreover, with this assumption in mind, it is hardly realized that the teacher - not a prescribed program - is the active and true director of educational activities in the school. It is also forgotten that the direction of the attitudes of the pupils toward their country and society depends to a greater extent on the teacher's understanding of the needs and values of the nation as well as on his faith in the nation than on a detailed and prescribed school program.

5. Another assumption is that there are certain fixed essentials which every child must learn. It is supposed that these essentials are

²For a criticism of the doctrine of formal disciplines see Boyd Henry Bode, How We Learn, (Boston, 1940), pp. 96-106.

known in advance and that their value is permanent. They are derived from tradition and from the experience of other people living in other times. Having absolute faith in the authority of the experience of past generations, educators seek to transmit these essentials in an authoritarian manner, without due regard for the freedom, interests, and attitudes of the pupils. As the classroom is dominated by the teacher, so the school by the head-master, and the system by a body of government officials belonging to the departments of education of the Central and Provincial Governments.

What are the essentials? For whom are they essential? Are they equally indispensable for all children in the same degree? How should they be related to the non-essential subjects in the curriculum? In answers to these questions, educators in Pakistan are by no means unanimous. In the elementary and secondary schools, secular subjects such as history, geography, and mathematics are regarded as essential for all children in the same degree, while religious instruction is often neglected, especially in the secondary schools. On the other hand, in the religious institutions, religious instruction is regarded as the main essential, while secular subjects such as history, geography, and mathematics are seldom taught. Thus, in a country where the people attach great importance to religion, the pupils attending secular educational institutions receive little or no instruction in religion. On the other hand, pupils attending religious institutions fail to secure positions in government and private offices, for they lack in knowledge of secular subjects. It is thus evident that

the essentialist and one-sided outlook as it exists at present in Pakistan, needs to be changed and modified.

6. Another assumption which is closely related to the preceding one is that knowledge and truth exist in books, dictionaries, and encyclopedias prior to the act of learning. Hence the function of the curriculum-maker is to select a portion of truth and knowledge which should be passed on to the pupils by the teacher. It is the function of inspectors to see to it that the knowledge and truth which are so valuable in the society and which represent the long experience of the race verified in the past, are properly and systematically transmitted. Furthermore, in the world of nature, truth and knowledge exist in a particular logical order. It is for the teacher to discover that order and to present subject-matter to the pupils in the same order. Though the mind consists of faculties, it generally remains passive and hence learning demands passive listening to the lectures of the teacher and memorization of textbook materials so that they may not be lost.

| It is assumed that the pupils have grasped knowledge and truth, when they can reproduce subject-matter in the examinations. For, truth is merely a matter of correspondence between the facts and ideas reproduced and the correct facts and ideas included in the textbooks. Once subject-matter has been acquired, it is assumed that it will be utilized when needed in future. Even if it is not utilized or cannot be utilized, its acquisition represents power, provides mental discipline, and sharpens the faculties. Evidently truth and knowledge are conceived as immutable

and static. Furthermore, since the teacher believes that what he teaches represents truth and knowledge, he cares little for pupil interest and feels justified in pouring knowledge even in the most reluctant heads and minds. Obviously, the method of instruction tends to be authoritarian. It is assumed that children attending primary schools and often children of secondary schools, are not able to think and judge critically. Hence they must store their minds with knowledge which may be evaluated in the college and university. Careful observation, however, seems to negate the assumption that young children are not able to think.

7. Closely allied to the conception of knowledge as existing prior to learning, is the assumption that value inheres in objects and is independent of human desire or want. Following this objective theory of value, the curriculum-maker feels justified in requiring a subject, even if the pupils and parents fail to appreciate its value. Since value is objective, the same subjects and the same contents are meant for all pupils, without regard for individual interest and inclination. Furthermore, there exists the assumption that values can be distributed among different subjects or studies. The result is that the social and economic position of people belonging to certain professions or teaching certain subjects, are often adversely influenced.

Proximity to pure form and capacity for appeal to the rational faculty seem to be the criteria by means of which the value of different studies may be determined. On this assumption, liberal studies such as mathematics and language must be more valuable than vocational studies

like shopwork and carpentry. Similarly, intellectual education must have precedence over physical education.³ Finally it is assumed that values, like knowledge, are fixed and immutable. Hence liberal arts and sciences will always retain their superiority over vocational studies.

8. It is assumed that the school has been established in order that certain social ends may be attained. Social and cultural values, for example, must be handed down from generation to generation. It is the function of the school to transmit these values rather than to criticise them. Obviously culture is conceived as something static.

9. Democracy, as it exists in Pakistan to-day, seems to imply mere equality before the ballot box. It must be confined to the political sphere and must not interfere with smooth school activities. Hence, it does not influence the relation between the teacher and the pupil or the attitude of the inspectors toward the teachers. The democratic concept of respect for the personality of the individual is found lacking. It is natural, therefore, that the primary schools will be considered as instruments for the preparation of children for the secondary schools. Similarly, secondary education is mostly treated as a means for the preparation of children for the college and university. Childhood and adolescence are merely periods of preparation for adulthood and later life.

ASSUMPTIONS OF THE PROPOSED PHILOSOPHY OF EDUCATION

In order to be consistent, a philosophy of education must be

³Physical education is almost completely neglected in Pakistan.

based on certain coherent assumptions. The philosophy of education proposed in this study is no exception in this respect. Hence its basic postulates may be pointed out in brief as follows:

1. The world in which living and learnings take place, is continually undergoing change, physically, biologically and socially. Political and economic changes also are evident. The rate of change may be rapid or slow, but there is change none the less. Iqbal, the national poet and philosopher of Pakistan, also evinces belief in a changing world when he says:

To my mind, there is nothing more alien to the Quranic world than the idea that the universe is a temporal working-out of a preconceived plan... an already completed product which left the hand of its Maker ages ago and is now lying stretched in space as a dead mass of matter to which time does nothing.⁴

Elsewhere Iqbal puts it more clearly:

This Universe is perhaps still unfinished,
For one can hear the command:
"Let there be" and lo! it is born.⁵

Change implies novelty and precariousness. Novel situations and new problems are continually emerging. Hence future events are uncertain and cannot be accurately predicted.

2. Being continuous with the world, human nature must be changing. Social living, national culture, and civilization determine, to a great extent, the directions for the manifestation of needs and urges. Obviously

⁴Quoted from Iqbal's Lectures by K.G. Saiyidain in Iqbal's Educational Philosophy (Lahore, 1954), pp. 86-87.

⁵Translated from Iqbal's Bal-i-Jibril (p. 44) by K.G. Saiyidain in Iqbal's Educational Philosophy (Lahore, 1954), p. 87.

change or modification in human nature is effected through interaction with the social milieu.

It is evident, therefore, that responsibility and moral obligation include both individual and social elements. Mind appears in conduct when outcomes or consequences of actions are anticipated. Intelligence is not confined to abstract thinking but is rather evidenced in numerous and varied activities, in those of a social nature as well as in those of the classroom. It is the product of both heredity and environment. It is not the possession of any particular class, group, or race, but is present in varying degrees in different individuals. Furthermore, individuals differ not only in intelligence but also in interests and attitudes.

3. In order to meet successfully the novel situations that emerge through the process of change, need is felt for the acquisition of knowledge. Knowledge is the product of search and inquiry. It grows in experience and activity and is revised and reconstructed as experience widens. The truth or validity of knowledge acquired through experience may be judged by the application of the test of workability. When an accepted idea fails to work in practice, it is discarded and the search for new knowledge is continued in order that the prevailing confusions may be cleared up. Thus knowledge and truth are not final and immutable but rather subject to revision and examination. Subject-matter in the curriculum lacks the status of knowledge. It represents data or information..

4. Like knowledge, values emerge in experience as desires or wants,

especially after they have been critically evaluated. Being relative to person, place, purpose, and time, values are subjective and variable rather than fixed and final. They imply persons who may modify them. The ultimate test or value of all ideas or principles is their ability to make good. Hence there cannot exist a pre-established hierarchy of values among different subjects or studies.

5. Learning is an active process involving a re-organization of the learner's experience as well as of the environment. It results in experience that stays with the learner and influences pertinently his further experience. Such learning is taking place all the time the learner is alert and active.

One learns his responses, including ideas, feelings, interests, and attitudes.⁶ The way the child is treated has its influence on his feelings and attitudes. Furthermore, responses are learnt as they are accepted by the child. A feeling is learnt as the child accepts it to act on it. Moreover, responses are learnt in the degree they are important to the learner and in the degree they are interrelated with what he already knows. Since learnings stay with one to influence his further living, it follows that what is learnt gets built into character or way of life.

This view of learning emphasizes the need for providing a rich environment for the child, for he learns what he lives. If he is to learn an idea, intellectual or moral, it must (before it can be learnt) spring

⁶For details of this view of learning see William H. Kilpatrick, "Philosophy of Education from the Experimentalist Outlook", The Forty-first Yearbook, Part I, (Chicago, 1942), pp. 66-71.

up in his mind as his response to a situation which he confronts. Furthermore, he will learn not necessarily what the teacher wishes him to learn, but his own responses as he accepts them. Hence the teacher's function is to lead him to accept willingly what is considered desirable. Direct compulsion in teaching, then, must be minimized as far as possible.

6. Education is a social process concerned with transmission, examination, and evaluation of social meanings and values. It is evident, therefore, that the function of schools and the nature of education imparted will be influenced by the nature and kind of society one lives in.

It is assumed that Pakistan, at the present time, subscribes to a democratic society based upon the will and co-operation of the people. There is a pressing need for mutual understanding, communication, and sharing of ideas and purposes in common among people speaking different languages and professing different religions. When the difficulties arising from the separation of the two wings of Pakistan by a distance of about 1,100 miles of Indian territory are carefully considered, the need for increasing the area of shared concerns between East Pakistan and West Pakistan is acutely felt.

Democracy implies that each individual be regarded as possessing intrinsic worth or dignity. This principle should be interpreted to include children as well as adults. Hence the child's present experiences, felt needs, and interests should be considered in the determination of the educational program.

Democracy also implies that individuals be treated as ends. Hence whatever is distinctive in an individual should be brought out. It is,

therefore, necessary to provide that equality of opportunity which enables each individual to develop his own unique capacities and to make his own career. Individual differences should, then, be taken care of rather than be suppressed. Finally, democracy implies freedom of faith, worship, and enterprise.

CONTRAST BETWEEN THE TWO PHILOSOPHIES

To clarify the different viewpoints discussed earlier, the proposed philosophy of education may be briefly contrasted with the traditional philosophy that seem to underlie educational activities in Pakistan to-day.

1. The traditional philosophy does not seem sufficiently responsive to the traits of change, novelty, and precariousness in the nature of the world. The proposed philosophy, on the other hand, recognizes that change, novelty, and precariousness are generic traits of reality.

2. The traditional philosophy conceives of mind as consisting of a set of faculties. Hence human beings must be alike in nature at all places and times. Thus individual differences are neglected.

The proposed philosophy holds that change rather than constancy is the more fundamental trait of human nature. Individuals are not alike in nature, but rather idffer from one another in ability, interests, attitudes, and intelligence. Mind appears in conduct when outcomes or consequences of action are anticipated.

3. The traditional philosophy holds that knowledge exists in

books, encyclopedias, and dictionaries prior to the act of learning. The proposed philosophy, on the other hand, maintains that knowledge grows or develops through activity and experience. Subject-matter, according to the proposed philosophy, represents data rather than pre-existent knowledge.

4. According to the traditional philosophy, knowledge and truth are fixed and absolute. In the proposed philosophy, on the other hand, knowledge and truth are held as tentative and subject to further examination and verification.

5. According to the traditional philosophy, truth is a matter of correspondence with reality. The proposed philosophy, on the other hand, insists on workability as the test of truth.

6. The traditional philosophy conceives value as fixed in advance, objective, and invariable. Hence a pre-established hierarchy of values is possible.

In the proposed philosophy, values are conceived as wants that have been critically evaluated. Values, then, arise in experience and, therefore, cannot be fixed in advance. They are variable and subjective, depending on persons who value a thing for a purpose. Evidently no pre-established hierarchy of values exists.

7. In the traditional philosophy, learning is, for the most part, a passive process. It is thought of as listening to lectures and memorizing facts and informations.

According to the proposed philosophy, learning is an active process.

It is one with adjustment to and control of environment. It is essentially solving of problems. Besides one learns not only subject-matter but also feelings, interests, and attitudes.

8. According to the traditional philosophy, the function of the school is to transmit rather than to criticise social values developed in the past.

In the proposed philosophy, the school is regarded as an instrument for transmission as well as for reconstruction. Social values should be examined and evaluated as they are transmitted. New values also are to be developed.

9. In the traditional philosophy, democracy is confined to the political sphere. It implies equality before the ballot box.

According to the proposed philosophy, democracy must pervade every aspect of life, political, social, economic, and educational. It implies respect for the dignity of the individual, freedom of enterprise, equality of educational opportunity, and sharing and communication among individuals and groups.

10. In practice, the traditional philosophy leads to fixed, prescribed, and uniform curricula, authoritarian instruction, administration, and supervision, passive and uncritical learning, a gap between school and society, and inert knowledge that children often fail to make use of in life situations. The curriculum is marked by a predominance of intellectual studies and problems of the past, while physical and vocational education remains neglected.

On the other hand, the proposed philosophy implies flexible curricula and methods of instruction, democratic relation between teachers and pupils as well as between teachers and inspectors, and meaningful and critical learning through problems and activities having social significance. Functional knowledge and individual needs and interests are emphasized. Education is conceived as concerned with all aspects of life - physical, intellectual, moral, vocational, and social.

RECOMMENDATIONS

A philosophy of education does not imply mere theorizing. It must criticise current educational practices as well as furnish guiding principles for the direction of educational activities. It must influence practice. Hence in the light of the philosophy of education proposed in this study, certain recommendations for the improvement of education in Pakistan, may be suggested.

1. In a changing and precarious world, man must stand on and develop his own resources. Each individual living in the Islamic Republic of Pakistan must be provided with adequate opportunity to develop himself as best as his abilities permit. The development of individual thought, feeling, initiative, action, and intelligence, then, becomes a major goal of education in Pakistan. The strength of democracy in Pakistan depends on the intelligent choice, judgment, criticism, and contribution of each citizen. Hence the educator's attention should be focused on the individual. As Iqbal says:

Everything is preoccupied with self-expression
 Every atom a candidate for greatness!
 Life without this impulse spells death;

By the perfecting of his individuality man becomes like God!⁷

2. The best development of each individual implies that education must be concerned with a proper integration of each aspect of life - physical, intellectual, moral, religious, and vocational. Since the schools in Pakistan to-day are mainly concerned with the intellectual aspect of life, it follows that the scope of their activities needs to be broadened.

3. The development of individuals also implies the development of the society. Again, the all-round development of individuals is possible only in a social context. Iqbal says:

The Individual exists in relation to the community,
 Alone, he is nothing!
 The wave exists in the river
 Outside the river it is nothing⁸

Again Iqbal points out:

The Individual gains significance through the community,
 The Community achieves its organization through individuals.⁹

Thus, this close relationship between the individual and the society leads to the demand that the school be brought in close contact with social needs and conditions. Therefore, the gap that exists between the school and society in Pakistan to-day needs to be removed. To promote social efficiency and adjustment among the pupils, the school should

⁷Translated by K.G. Saiyidain from Iqbal's Bal-i-Jibril (p. 79). See K.G. Saiyidain, op.cit., p. 12.

⁸Translated by K.G. Saiyidain from Iqbal's Bang-i-Dara (p. 210). See Saiyidain, Iqbal's Educational Philosophy (Lahore, 1954), p. 70.

⁹Ibid.

represent a miniature society.

4. Pakistan is a democratic state. She needs people with different abilities and interests. Hence her schools should care for individual differences among the pupils, in order that each individual can render valuable contributions to the variegated social whole. Instruction, therefore, should be individualized not only from the point of view of curriculum but also from the point of view of method.

5. A spirit of criticism, inquiry, and evaluation, a desire for creation, an urge for finding out new paths for life, and courage to meet the challenge of novelty and precariousness, should be fostered among the pupils.

"I admire the courage of the wayfarer,
Who disdains to set his feet
On the path that is not beset
With deserts and mountains and streams."¹⁰

6. Teachers are the chief architects in the reconstruction of education. Education gets a new lease of life, new shape, and new breath in their hands as they build it up. It is they who can bring out in vivid and concrete terms the real meaning and significance of educational philosophy and ideology. Hence in a program of educational reconstruction, the education of teachers needs careful consideration. Their academic and professional competence must go hand in hand. Furthermore, the development of a sound philosophy of education should form an essential part of

¹⁰Translated by K.G. Saiyidain from Iqbal's Asrar-i-Khudi (p. 64). See Saiyidain, Iqbal's Educational Philosophy (Lahore, 1954), p. 53.

their professional preparation. Similarly, educational administrators and supervisors also need a philosophical orientation toward the purpose and function of education in the Islamic Republic of Pakistan.

APPENDIX A

DISTRIBUTION OF THE POPULATION OF PAKISTAN
ACCORDING TO RELIGIOUS GROUPS¹

Total Population	75842000	
Muslims		85.9 per cent
Hindus:		
(a) Scheduled caste Hindus	7.2)	
(b) Caste Hindus	5.7)	12.9 per cent
Christians		.7 per cent
Others		.5 per cent

¹Government of Pakistan, Press Information Department, Pakistan Information: 1956-57 (Karachi, 1957), p. 10.

APPENDIX B

PATTERN OF EDUCATIONAL ORGANIZATION IN PAKISTAN

- | | |
|--------------------------------------------|------------------------------------------------------------------------------------------------|
| 1. Primary | 5 years |
| 2. Secondary | 5 years |
| 3. Academic or General Colleges | |
| (a) Intermediate 2 years) | 4 years |
| (b) Bachelor's degree 2 years) | |
| 4. University (for Master's degree) | 2 years |
| 5. Medical and Engineering Colleges | 4 or 5 years after the
intermediate level |
| 6. Teachers' Training Colleges | |
| (a) For Bachelor's degree in teaching | 1 year after the Bachelor's
degree |
| (b) For Master's degree in education | 2 years after the Bachelor's
degree or 1 year after
the Bachelor's degree
in teaching |
| 7. Primary Teachers' Training Institutions | 1 year after completing
the secondary level |

APPENDIX C

NUMBER OF EDUCATIONAL INSTITUTIONS IN PAKISTAN IN
1953-54¹

Item	Number
Primary schools	41,651
Secondary schools	5,551
Non-professional colleges	132
Universities	6
Primary Teachers' Training Institutions	99
Institutions for training secondary school teachers	22

¹ Figures from Government of Pakistan, Planning Board, The First Five Year Plan: 1955-60 (Karachi, 1956), Vol. II, p. 399.

APPENDIX D

ENROLLMENT OF STUDENTS IN EDUCATIONAL INSTITUTION
IN PAKISTAN¹

Item	1948-49	1953-54
Primary Schools	3,643,000	4,962,000
Secondary Schools	916,000	1,171,000
Colleges	36,000	60,000
Primary Teachers' Training Institutions	6,145	7,500
Institutions for Secondary School Teachers	785	1,500

¹ Figures from Government of Pakistan, Planning Board, The First Five Year Plan: 1955-60 (Karachi, 1956), Vol. II, p. 399.

APPENDIX E

INDUSTRIAL PRODUCTION IN PAKISTAN¹

	Unit	1948	1953	1954	1955
(Estimates)					
Textiles					
Surplus yarn	000 lbs.	6,203	52,540	99,946	158,177
Mill-made cloth	000 yds	88,059	151,550	345,247	445,852
Silk (Art)					
Fabrics	"	...	10,185	12,566	11,883
Woollen Worsted					
Yarn	000 lbs.	...	8,694	7,500	5,620
Jute Manufac- tures	tons	...	50,126	53,143	83,555
Food					
Sugar	000 tons	7	86	76	87
Hydrogenated Veg. oil	"	...	11	11	14
Miscellaneous					
Cigarettes	Million Nos.	...	3,996	4,588	4,777
Cigars	000 Nos.	79	1,330	1,419	1,399
Rubber tyres and tubes	"	...	1,367	1,902	1,990
Safety matches (20/30 stks)	000 gross boxes	...	1,831	3,425	1,886
Safety matches (40/60 stks)	"	263*	1,569	3,240	3,746
Upper Leather (tanned)	000 sq. ft.	1,000	7,200	8,600	9,082
Sole Leather	000 lbs.	1,500	8,300	9,600	14,000
Cement	000 tons	324	596	673	700
Steel Ingots	"	2	10	10	11
Steel-Re-roll- ing	"	3	25	69	66

*Data relates to nine months April 1948 to Dec. 1948.

¹Government of Pakistan, Press Information Department, Pakistan Information: 1956-57 (Karachi, 1957), p. 54.

APPENDIX F

NUMBER OF TEACHERS HAVING PROFESSIONAL QUALIFICATIONS
IN PAKISTAN¹

	1948-49	1953-54
Trained Primary School Teachers	35,000	60,000
Trained Secondary School Teachers	17,500	22,500

¹ Figures from Government of Pakistan, Planning Board, The First Five Year Plan: 1955-60, Vol. II, p. 399.

APPENDIX G

LITERACY IN PAKISTAN¹

	<u>No. of Literates</u>	<u>Percentage of Literacy</u>	<u>Matriculates</u>	<u>Degree Holders</u>
Pakistan	13,958,000	18.9	521,856	108,534
East Pakistan	8,856,000	21.1	282,158	49,601
West Pakistan	5,102,000	15.9	239,698	58,933

¹Figures from Pakistan Publications, Karachi, Pakistan: 1955-56
(Karachi, 1956), p. 183.

APPENDIX H

URBAN POPULATION IN PAKISTAN¹

	Total Population	Urban Population	Percentage of Urban Population
Pakistan	75,842,000	7,863,000	10.4
East Pakistan	42,063,000	1,844,000	4.4
West Pakistan	33,779,000	6,019,000	17.8

¹Pakistan Publications, Karachi, Pakistan: 1955-1956 (Karachi, 1956), p. 183.

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