

T
498

TEACHING FOR INTERNATIONAL UNDERSTANDING
IN SECONDARY SCHOOLS
IN PAKISTAN

By

Jafar Abbass Zaidi

A Thesis

Submitted in Partial Fulfilment of the Requirements for
the Degree of Master of Arts in the Education Depart-
ment of the American University of Beirut
Beirut, Lebanon

June, 1963

International Understanding:

Pakistan

Zaidi

ACKNOWLEDGEMENTS

I am extremely grateful to Dr. Louis P. Cajoleas, the Chairman of my thesis committee, for his constant guidance and counsel in the preparation of the present study from the initial discussion of a topic for thesis to its completion. In fact, the very idea of this study was caused by his inspiring teaching in the course of International Education.

I am indebted to Dr. Habib A. Kurani, Chairman of the Department of Education, for the experience and knowledge I gained in his classes of Philosophy of Education and Comparative Education. I have liberally drawn on these assests in the preparation of this study.

Thanks are also due to Professor F. Antippa for her help and interest in the progress of my thesis.

Zaidi

ABSTRACT

The prime function of education has always been to help the individual adjust to his environment and reconstruct it. Until recently, the task of education was largely to fit people to live in their own limited community. However, the conditions of modern life have become much more complex, international relationships have multiplied, and the world as a whole, has become the immediate environment of the individual. This fact gives a new dimension to the task of educating the rising generation in the art of living in the emergent world community. In short, the role of modern education is to produce a new kind of person - a person endowed with the spirit of international understanding.

International understanding is not simple awareness of each other's ways of life. In the present study it has been viewed as:

1. The acquisition of information about other people as well as about the world as a whole.
2. The development of desirable international feelings, attitudes and values.
3. The development of desirable patterns of individual and group action conducive to appropriate social action at all levels.

From this definition of international understanding emanates

need for a universal value system or a world philosophy - a philosophy whose ethical standards are acceptable to all peoples to guide their relationships with one another. It has been argued that humanism, liberalism, pragmatism and relativism form the central core of the emergent universal value system and that these standards have, in considerable measure, been accepted as legal obligations by most of the nations of the world in approving the United Nations Charter and the Universal Declaration of Human Rights. It, however, still remains for education to internalize these values in the personality of the citizens of each nation.

It has, then, been established that the ideology of Pakistan synchronizes with this emergent universal value system. Islam's advocacy that life is a process of progressive creation, its belief in human dignity, in tolerance and finally in universal brotherhood and world peace naturally lead to its belief in a viable world community.

By examining the educational policy of the Government of Pakistan it has been found that it has consistently laid due emphasis on promotion of international understanding in school generations. A survey of the objectives and contents of the secondary education in Pakistan has, however, revealed that teaching for international understanding is limited to imparting haphazard information about other peoples and lands. It does not aim at producing world-minded citizens.

Keeping in view the importance of international understanding

in to-day's world and the short-comings of the existing curriculum, the basic structure of an elective course for secondary level has been suggested. For the convenience of organization, scope and sequence of the course, international understanding has been divided in the following five areas: (1) Major Cultural and Religious Groups of the World, (2) Nation-States and International Organizations, (3) Crucial World Problems, (4) International Economic Cooperation, and (5) International Conflict and Cooperation. It has been recommended that resource units should be developed on each of these areas. A model resource unit on "Major Cultural and Religious Groups of the World" has been developed for the guidance of the teachers of international understanding.

TABLE OF CONTENTS

	Page
ACKNOWLEDGEMENTS	iv
ABSTRACT	v
TABLE OF CONTENTS	viii
LIST OF TABLES	xi
 Chapter	
I. INTRODUCTION	1
Statement of the Problem	
Purpose of the Study	
Significance of the Study	
Methods of the Study	
Plan of the Study	
Limitations	
Assumptions	
Definitions	
 II. NEED, DEFINITION, PHILOSOPHY AND OBJECTIVES OF INTERNATIONAL UNDERSTANDING	 6
Need of International Understanding	
Definition of International Understanding	
Philosophy of International Understanding	
Role of Education for International Understanding	

Chapter	Page
Objectives of Education for International Understanding	
Basic Understandings	
Desirable Attitudes	
Basic Skills and Abilities	
III. PAKISTAN AND INTERNATIONAL UNDERSTANDING.....	30
Ideology of Pakistan	
Place of International Understanding in Islam	
Universal Brotherhood	
Tolerance	
War and Peace	
IV. A SURVEY AND A CRITICAL APPRAISAL OF THE EDUCATIONAL POLICY AND PROGRAM PERTAINING TO INTERNATIONAL UNDERSTANDING IN PAKISTAN	41
Educational Policy and International Understanding	
International Understanding in Secondary School Program	
Social Studies	
Geography	
Civics	
Islamic Studies	
Teaching Techniques	
Evaluation	
Size of the Class	
Shortage of Qualified Teachers	
Critical Appraisal of the Present Program	
New Course of Action	
Reasons for Elective Course	

Chapter	Page
Importance of Secondary Level	
Some Characteristics of Adolescence	
V. BASIC STRUCTURE OF THE PROPOSED COURSE IN INTERNATIONAL UNDERSTANDING.....	61
Subject-Matter of the Course	
Two Major Approaches to Curriculum	
Organization of the Course	
Resource Unit	
A Resource Unit on "Major Cultural and Religious Groups of the World"	
Other Major Areas of International Understanding	
Conclusion	
Administrative Support	
Community Support	
Final Writing of the Course of Study	
Characteristics of the Teacher	
APPENDIX	94
BIBLIOGRAPHY	95

LIST OF TABLES

Table	Page
1. Teachers in Secondary Schools.....	52

CHAPTER I

INTRODUCTION

A. Statement of the Problem

The risk of the destruction of modern man and his civilization, the very considerable change that has recently taken place in the membership and complexion of the family of nations, the ideological struggle that is going on between democracy and totalitarianism in the world and the scientific and technological advancement that has placed nations in immediate proximity to each other make it necessary for each people to know more about other people. In an ever-shrinking and fast-changing world, if human civilization is to survive and man is to live peacefully and creatively, he has to learn to be aware, tolerant, and even appreciative of the varied cultures and conditions of the peoples of the world. It is now necessary for everyone to be educated for life, not only in his particular nation but also in the varied and complex world from which he cannot escape.¹

The importance of education for international understanding is being increasingly realized, not only by international organizations, but also by national governments, by national educational systems and by universities. While education for international understanding in to-day's

¹Quincy Wright, The Study of International Relations (New York: Appleton-Century-Crofts, Inc., 1955), p. 308.

world is gaining genuine importance and urgency, the officially sponsored education in Pakistan does not sufficiently provide for it.

B. Purpose of the Study

The purpose of the present study is:

1. To show the importance and need for international understanding in the modern world.
2. To establish that Pakistan by virtue of its ideology is obliged to assign an important place to international understanding in its educational program.
3. To examine the educational policy of the Government of Pakistan pertaining to education for international understanding.
4. To appraise the present curriculum for international understanding in secondary schools in Pakistan.
5. To recommend the basic structure for a secondary school course designed to increase international understanding.

C. Significance of the Study

The significance of the present study lies in the fact that:

1. It shows that, at present, education for international understanding is not given the importance it deserves and that it is not provided in an effective way.
2. It recommends the basic structure of a course with international understanding as its primary objective at the age level which is most effective for school-directed change.

D. Methods of the Study

The methods employed in studying the present problem will be mainly analytical and exploratory. The material studied consists of books, magazines, reports, pamphlets and articles on the subject.

All the possible efforts have been made to consult the available literature which has any direct bearing on the problem.

E. Plan of the Study

The following procedure for the study has been adopted: first of all the statement of the problem, purpose, significance, methods, limitations and assumptions of the study are stated. This is followed by the need, definition, philosophy and objectives of international understanding. Then efforts are made to explain that Pakistan, by virtue of its ideology, is obliged to assign an important place to international understanding in its educational program. In the light of these discussions, the educational policy of the Government of Pakistan and the secondary school curriculum pertaining to international understanding are appraised. This appraisal, then, leads to the proposed basic structure of a secondary school course in international understanding.

F. Limitations

The study has been made at the American University of Beirut, far from Pakistan. The paucity of relevant material on Pakistan in the library has affected the study.

Giving definite suggestions on the basic structure of a course in international understanding is a difficult job for one person. As a matter

of fact this problem requires cooperative efforts of philosophers, politicians, social scientists (especially social psychologists) who may suggest definite changes at all levels - pre-primary, primary, secondary and higher education. The present study has, therefore, certain limitations:

1. It deals with secondary school curriculum only. The secondary level in Pakistan consists of ninth and tenth classes alone.

2. It does not deal with the financial aspect of the problem.

3. It is not designed to produce a text-book for use in the teaching of international understanding.

4. It does not concern itself with the question of the availability or otherwise of books, magazines and audio-visual aids (in Pakistan) required for teaching international understanding.

G. Assumptions

The present study is based on the following assumptions:

1. That education for international understanding does not replace education for national citizenship.

2. That education for international understanding can be introduced only in democratic states where nationalism and democracy work toward the development of richer and better manhood and womanhood and where nationalism does not become an educational end in itself.

3. That with the use of the knowledge of the social sciences, broad and wholesome attitudes toward other peoples and cultures can be built and that narrow attitudes can be modified in the desirable directions.

4. That international understanding "is basically a philosophy of life";¹ that with all the diversity of cultures, beliefs and languages, mankind has certain basic, common values; that the philosophy of education for international understanding can, to start with, safely be based on these common values.

H. Definitions

It is necessary to define the following words which are used repeatedly in this study:

1. Community: "Any group of people, not necessarily in spatial proximity, who share basic interests and common traditions."²

2. Culture: It may be defined as "a way of thinking, feeling, believing. It is the group's knowledge stored up (in memories of men, in books and objects) for future use."³

3. Value. It may be defined as "a conception, explicit or implicit, distinctive of an individual or characteristic of a group, of the desirable, which influences the selection from available modes, means and ends of action."⁴

¹Habib A. Kurani, "University Training and International Understanding in the Middle East" (Beirut: Department of Education, American University of Beirut), p. 9. (Unpublished.)

²Carter V. Good, (ed.), Dictionary of Education (New York: McGraw-Hill Book Company, Inc., 1945), p. 86.

³Clyde Kluckhohn, Mirror for Man, as quoted by Leonard S. Kenworthy, Introducing Children to the World (New York: Harper & Brothers, 1956), p. 133.

⁴_____, as quoted by Wright, op. cit., p. 440.

CHAPTER II

NEED, DEFINITION, PHILOSOPHY AND OBJECTIVES OF INTERNATIONAL UNDERSTANDING

A. NEED OF INTERNATIONAL UNDERSTANDING

The basic problem of education in the widest sense of the word has always been that of adjusting the individual intelligently, systematically to his environment and of enabling him to reconstruct it. Until recently, the task of education was largely to fit people to live in their limited community or locality, and this training could be imparted more or less satisfactorily through social contacts. The school as well as the general life pattern and activities of the community and its different social institutions assisted in the process of adjusting the individual to this comparatively limited environment.¹

The conditions of modern life, however, have become much more complex. It is important to refer briefly to some of the special features and circumstances of the modern world which have given a new significance and a new dimension to the task of educating the rising generation the world over.

¹Unesco, Report of the Expert Committee to Study the Principles and Methods of Education for Living in a World Community (Unesco/ED/136, Feb. 15, 1954) (Paris, 1954), p. 8.

In to-day's world human beings are living in much closer proximity to one another than ever before. The new means of transportation and communication are increasing travel, altering mode of trade and commerce, opening up new areas of the globe, influencing the distribution of population, multiplying inter-cultural and international relationships and demanding more and more international cooperation. New technological and scientific developments have drastically reduced the dimensions of the world and made it, geographically speaking, into a small and easily accessible "one world" in which the impact of events which happen in any part of the world can often be felt in other parts.¹

While, in the sense outlined above, the world has shrunk, from the point of view of the individual it has expanded immeasurably, frequently to a terrifying degree. Modern psychology lays stress on the fact that a sense of security is one of the basic needs of the growing child. This sudden expansion of his personal world makes it difficult for the child and for the adult to acquire the requisite sense of security. Previously, when the world of an average person was bounded by the limits of his own village or even by his country, his sense of personal security could be built around a network of more or less established social institutions. Now that the world is almost limitless and when everyone knows that his life may be sometimes affected by events in any part of the world, on which he has no control, his sense of insecurity is rather heightened.²

¹ Ibid., p.8.

² Ibid., p.9.

Apart from his sense of insecurity, modern man stands on the threshold of revolutionary changes as a result of the splitting of the atom. Atomic energy has become the double-edged sword of science. It is capable of destroying mankind and its civilization. It is no less capable of creating a better world for the teeming millions of this earth. This ever-present threat of atomic destruction knits mankind in a thread of common dangers, while the promise of peaceful use of atomic energy unites men around the hope of a bountiful future for all.

The rapid expansion of automation promises to bring about innumerable changes in every sphere of life. Already there is a large variety of machines and devices run automatically. Automation promises to give future generations an unprecedented amount of leisure time. Will man apply leisure to creativity in social institutions, human relations, explorations, religious thoughts, artistic expression etc. or will he, equipped with the destructive power of science, use this time in projecting his prejudices and hatred into wars?

Another important factor dominating contemporary history is the revolutionary wave of national independence which, in an incredibly short period, has brought political independence to nearly 1,000 million people, leaving less than two percent of the former colonial peoples in dependent status.¹ Already Asia and Africa have moved toward the centre of the world

¹Adlai Stevenson, quoted in "Five Basic 'Facts of Life' in the United Nations", The News Review, XIV, No. 9 (United States Information Service, April, 1963), p. 1.

stage. The political centre of gravity has shifted from Europe to other parts of the globe and will move more rapidly in the years ahead. This fact necessitates, on the one hand, a deep understanding of the world on the part of the newly-independent people to be able to play their role intelligently in international relations, and on the other, requires re-adjustment in the policies of older states. Urgent and extensive education is, therefore, necessary to afford new school generation a familiarity with the new scheme of things.

Nor is this world-wide revolutionary wave of national independence merely political in nature. It is inextricably inter-woven with the so-called revolution of rising expectations, which has brought into lime-light the glaring gap between the living conditions of the rich minority and the poor majority among the world's peoples. The poor majority of the world, which had lived and is still living in poverty, disease and illiteracy, is for the first time claiming the birth-rights of every human being - a decent standard of living, good health, nutritious food and adequate educational opportunities. This revolution of rising expectations may bring chaos for all unless it is properly harnessed.

The present world is further characterized by increasingly rapid change--technological and social. The changes taking place in to-day's world differ from those of the past. They differ both in degree and in kind: new forms of energy, endemic social-cultural crises, new world-wide problems.¹ The same technological and social changes which have been

¹Louis P. Cajoleas, "International Understanding: A Theoretical Analysis of a Goal in Education", Teachers College Record, LXI, No. 4 (January, 1960), p. 189.

affecting and changing relationships within a particular country or nation have been changing them throughout the world and thereby pressing mankind to devise means for thinking together as well as for working together.

One of the outstanding problems of the contemporary world is that it is faced with the issue and the consequences of the ideological struggle that is going on between the communistic and the democratic ways of life. This has brought into conflict two sets of ideas about the value of human dignity, liberty and social justice. A sharp line is drawn between those governments which emphasize freedom and those which predicate rule of arbitrary power. This controversy which goes under the name of the cold war has brought into conflict two great and most powerful nations of the world. There is, thus, an ever-present danger that this cold war might break into a shooting war. However, since both camps are armed with weapons of equally terrifying destructiveness, a long drawn out stalemate threatens to prevail for many years to come. The outcome of the ideological struggle for the minds of men will depend, in part, upon a clear understanding by all people of the fundamental issues involved and of the individual's daily responsibilities in support of freedom and democracy, wherever these may be at issue.

Tremendous progress has been made in recent years in reducing infant mortality and in lengthening the lives of men and women. This means an expanding population. A world of four and a half billion persons is predicted by the first quarter of the next century. There

are, perhaps, no greater world problems to be solved in the immediate future than those of food and population.

Equally important discoveries are being made by social scientists in understanding large cultural groups as well as smaller and more preliminary ones, in probing into the formation and change of attitudes, in studying how groups function, in investigating the causes of tensions, and in analyzing other aspects of human activity. A science of human relations is developing. It might revolutionize the world, if applied in the period just ahead. It might as well place tremendous power in the hands of few to control the minds of many.

Another noteworthy feature of the contemporary world is the development of international non-governmental social and cultural organizations. These range from the League of Red Cross Societies to the International Confederation of Free Trade Unions, from Rotary International to the World Council of Churches, from the Boy Scouts and Girl Scouts to the World Confederation of Organizations of the Teaching Profession, from the International League for the Rights of Man to the World Movement of Mothers, and scores of other.

In the governmental field there has been a steady increase of regional and international organizations. Typical of these are the European Common Market, the North Atlantic Treaty Organization, the Warsaw Pact, the Arab League, and the British Commonwealth. Of all the governmental international organizations the United Nations may safely be said to be

the most ambitious and important undertaking of mankind. Its specialized agencies are even more inclusive in their membership than the United Nations itself. Some of these are: the International Monetary Fund (IMF), the Food and Agriculture Organization (FAO), the World Health Organization (WHO), the International Trade Organization (ITO), the International Labor Organization (ILO) and the United Nations Educational, Scientific and Cultural Organization (Unesco).

One of the most important political facts is the division of the world into separate nation-states. There is a competition among these states for power and position. However, it is not at all clear that the existence of nation-states is in itself a cause of tensions and wars. But since humanity has experienced two devastating World Wars within a short span of thirty years, there is a desire and a belief "that a world order based on law is possible, a world order that can be sufficiently powerful to provide security for all nations through orderly processes of adjustment in world organizations and through enforcement of law against nations seeking to upset the orderly arrangement."¹ The United Nations was created as a first step in this process of safeguarding against disturbance of peace. Whether the future will bring a world government or more regional governments no one can predict.

These are some of the characteristics of the contemporary world.

¹Committee on International Relations of the National Association for Supervision and Curriculum Development, and the National Council for the Social Studies, Education for International Understanding in American Schools (Washington, D.C.: National Education Association of the United States, 1948), p.6.

It is evident that there are many changes underway. Others will certainly come in decades just ahead. It is also self-evident that though the peoples of different regions and cultures have developed differently in meeting their basic needs, their differences do not preclude many common interests, problems and objectives.¹

The contemporary world seems to be delicately balanced between the possibilities of conflict and chaos on the one hand and cooperation and prosperity on the other:

The world seems to be moving, on the chaotic side, toward the possible destruction of civilization, toward confusion, growing conflict, increased distrust, anomie. On the constructive side, it is moving toward creating and strengthening new world institutions to deal with new problems, developing new insights from its vast increases in the store of knowledge, providing new opportunities to move toward the building of a world community.²

It is not yet, however, very clear as to how humanity plans to face the future. But it is unmistakably clear that a world community is emerging- a community of many common interests, problems and objectives; a community full of confusion, conflict, change and crisis. But also a community promising many forms of cooperation.

This fact that a world community is emerging, gives not only a new urgency but a new connotation to the task of teaching people the art of living in this world community.³ While previously the role of education

¹Cajoleas, op. cit., p. 189.

²Ibid., p. 189.

³Unesco, Report of the Expert Committee to Study the Principles and Methods of Education for Living in a World Community, op. cit., p. 9.

had been largely to fit people to live in their own limited community or locality, the task of education has now become, firstly, to seek ways of making the individual feel secure and free in his own particular culture and, secondly, to make him feel at home in an ever-shrinking and quick-changing world. This new role of education has wide intellectual, moral and social ramifications and requires a new pattern of thinking and feeling.¹ It is no less than to produce a new kind of person—a person with world horizons, conscious of his allegiance to his nation as well as to mankind. Such a person might be called as endowed with a spirit of "international understanding".

B. DEFINITION OF INTERNATIONAL UNDERSTANDING

The term "international understanding" is sufficiently broad and necessarily encompasses many things. It is, therefore, necessary to spell out the meaning and implications of the term in clear and specific words for the purposes of the present study. It will be more appropriate to show, in the first place, as to what is not meant by "international understanding".

To some, international understanding implies an objective comprehension of other cultures, peoples, their problems and aspirations. To them, the problem is that of educating the rising generation on the facts of the world. That objective intellectual awareness may render the points of disagreement clear, and perhaps in some cases fewer, may be accepted.

¹Ibid., p.9.

Such knowledge may also make agreements between nations and peoples less difficult. But awareness of mere facts does not necessarily lead to co-operation and concord, since the human mind tends to interpret information and events according to its pre-dispositions. For the purposes of the present study this definition is not adequate, since the art of living in the emergent world community involves much more than a simple knowledge of "each other's ways and lives".¹

By contrast, the term "international understanding", in the present study, includes the process of making the individual informed and loyal citizen of his own country- aware of the nature of the world as a whole, of different nations and peoples it is composed of, of the life and institutions of other nations, of the common interests, problems and objectives of mankind, in order that he may bring his intelligence, judgment, pre-dispositions and ability to act to bear upon the problems of living in an inter-dependent world and participate in constructing a viable world community.²

In the light of this definition, international understanding may be viewed from three perspectives:

1. The acquisition of basic and accurate information about other peoples, nations, and culture as well as about one's own, and about the world as a whole.³

¹Unesco, Constitution, Preamble.

²Committee on International Relations of the National Association for Supervision and Curriculum Development, and the National Council for the Social Studies, op. cit., p.9.

³Cajoleas, op. cit., p.190.

2. The development of desirable international feelings, attitudes and values which will place man within mankind in the common efforts to solve common problems.¹

3. The development of desirable patterns of individual and group action which will lead to appropriate social action at all levels.²

The first aspect of international understanding is concerned with the acquisition of information. Information in a sense means a "communication of facts about conditions, persons, sentiments, ideologies, institutions, laws, positions, or demands without efforts to evaluate, to persuade, or to incite to action."³ Emergence and continued existence of communities and institutions is only possible if information, ideas, feelings and values are shared among members of the group.⁴ Sharing becomes easier as the persons or groups involved have similar pre-dispositions and culture. International understanding, on the one hand, presupposes free flow of information and, on the other, implies a minimum of shared values.

As regards the second aspect of international understanding, it implies a wide range of modifications in the mode of behavior of the individual endowed with world-mindedness. "A large part of adult behavior results from choices on the basis of abstract criteria derived from language, conceptual systems, value systems, and typical motivations and situational appraisals."⁵ These, in turn, are the "consequence of a particular

¹Ibid., p. 190.

²Ibid., p. 190.

³Wright, op. cit., p. 285.

⁴Ibid., p. 273.

⁵Ibid., p. 423.

culture or particular institutions".¹ International understanding, in the sociological sense, deals with a situation in which the individual has been subjected to a particular cultural, social and institutional experiences, attempting to relate his behavior to universal values.

The third aspect of international understanding is related to the development of desirable patterns of individual and group action. But men do not act unitedly or spontaneously to meet emergencies or to adapt institutions to changing circumstances unless they share, not only common purposes, but also common values.² "Both decision-making and action, however, require knowledge of facts as well as commitment to values."³

In the last analysis of all the three aspects of this definition of international understanding, it may safely be said that international understanding "is basically a philosophy of life".⁴ Philosophy, along with its other functions, binds the members of a society together by common values which provide a basis for social relationship and for cooperation under changing conditions.⁵ The value systems of the principal groups of the world, however, differ. This raises the fundamental problem of formulating standards acceptable to all peoples to guide the relationships of groups with one another.

¹Ibid., p. 423.

²Ibid., p. 106.

³Ibid., p. 441.

⁴Kurani, op. cit., p. 9.

⁵Wright, op. cit., p. 106.

C. PHILOSOPHY OF INTERNATIONAL UNDERSTANDING

There are at least three approaches to this problem. Firstly, there are those who hold that to begin with there should be no philosophy of international understanding. Among them is Julian Huxley, who at a time formulated a basic Unesco "philosophy".¹ Before discussing his later views on this issue, it is pertinent to refer to his previous position. Julian Huxley, as Executive Secretary of the Preparatory Commission, outlined a basic Unesco "philosophy". He called it "world scientific humanism": "humanism" because Unesco was concerned with peace and human welfare; "world" because Unesco had to deal with all the peoples of the world and with all individuals on a basis of equality for all; "scientific" because science provided most of the material basis for human culture and because science needed to be integrated with intellectual and spiritual values. Finally, this philosophy must be evolutionary, in his view, because the theory of evolution had indicated man's position in nature and his relations to the rest of the universe.²

His position was immediately challenged by Catholics and Communists. His proposed philosophy attempted to provide intellectual agreement between men. However, it was open to objections that it provided no more than an "artificial conformity of minds"³ and that it was "a kind of philosophic

¹Promotion of international understanding is one of the main purposes of Unesco. The basic Unesco "philosophy", formulated by Julian Huxley was, therefore, equally a proposed philosophy of international understanding.

²Julian Huxley, Unesco: Its Purpose and Its Philosophy (Washington, D.C.: Public Affairs Press, 1948), p. 5.

³Jaques Maritain, as quoted by Walter H.C. Laves and Charles A. Thomson, Unesco: Purpose, Progress, Prospects: (Bloomington: Indiana University Press, 1957), p. 50.

esperanto."¹

In the light of the controversy that his basic Unesco philosophy evoked, Huxley revised his views and expressed himself in favor of suspending the formulation of a philosophy at this juncture and to give attention to activities of practical nature:

I do not now feel that Unesco, in the present stage of its career, should aim at formulating an explicit philosophy. This would at best lead to interminable and on the whole pointless debate, and might promote serious ideological differences.²

The revised stand of Huxley exposed the Unesco and education for international understanding to the danger of undertaking piece-meal and even self-contradictory actions. In such a case international understanding will lack the guidance and inspiration which spring from a belief in a body of accepted values.

The second approach was advocated by those who anticipated the dangers of adopting a purely practical and day-to-day approach. The necessity for action involves choices. In the absence of conscious agreement on the minimum of values, the possible and readily-available alternative is the unconscious assumption of certain values according to the exigencies of a situation. Since any such system which is unconsciously assumed is likely to be less consistent than one which is consciously sought after, the necessity for formulating a philosophy of international understanding was stressed by Leonard S. Kenworthy and Louis P. Cajoleas.

¹ Vladislav Ribnikar, as quoted by Walter H.C. Laves and Charles A. Thomson, Ibid., p.49.

² Julian Huxley, "Unesco: Its Purpose and Its Philosophy" F.C.S. Northrop (ed), Ideological Differences and World Order (New Haven: Yale University Press, 1949), p.305.

Kenworthy pointed out that:

...The danger of the practical approach is that people tend to find some simple gadget, interesting activity, or pet project and to rely upon it without serious thought as to its real purpose.¹

Cajoleas suggested that in order to formulate such a philosophy there should be "annual series of coordinated national, regional and local conference - workshops designed to explore the basic questions concerning the why, what, when, and how of education for international understanding and cooperation".² This approach, firstly, recognizes the need for a philosophy of international understanding for the purpose of guidance, direction and consistency. Secondly, it lays emphasis on the process of formulating such a philosophy and recommends the methods of discussion, exchange of views, research and evaluation and thus provides safeguards against the dangers of formulating a philosophy on the basis of speculative ideas alone. However, there still remains the necessity of assuming a minimum of common values as the basis of such a philosophy. Without an agreement on a minimum of common values in the beginning, it is not possible to secure an agreement at any stage.

Quincy Wright, however, finds a solution by assuming certain common human values. He raises a fundamental question: "What do the many ideologies have in common that can become the basic structure of a world philosophy or a world culture sufficiently to reconcile the great variety

¹Kenworthy, "Challenges in International Education", as quoted by Cajoleas, op. cit., p. 191.

²Cajoleas, Ibid., p. 191.

of value systems?¹ He does not attempt to formulate a world philosophy simply on the basis of speculative ideas. Instead, he brings evidence to show that there are certain accepted common values of mankind. He also assigns a conscious and continuous past to this universal value system. Universal culture, according to him, began to develop in the late fifteenth century after discoveries and Renaissance had brought remote civilizations into continuous contact with one another. He argues that:

These contacts have resulted in the emergence of an embryonic, universal culture...The evidence for the existence of such a universal culture is to be found in four bodies of data. First, the increasing diffusion throughout the world of technical processes, types of consumption goods, skills, art forms, ideologies, and other aspects of each of the major cultures. Second, the convergence of the laws, opinions, and attitudes influencing peoples, manifested by discussions in the mass media, literature, and art of each of the principal nations and the formal agreements among them...Third, the development of numerous international and transnational institutions and organizations, many of universal scope, to maintain generally accepted values, to promote generally accepted goals, and to resolve inconsistencies and conflicts of world importance. In the fourth place, philosophers of all the leading cultures have attempted to formulate the basic values and processes of the emerging universal culture.²

This universal culture had been developing certain general ethical standards. These standards may be characterized as belief in humanity, in liberty, in science and in tolerance.³ This culture of humanism,⁴ liberalism,⁵ pragmatism⁶ and relativism,⁷ according to Wright, suggests standards by which freedom of communication and other human rights, as well as

¹Wright, op. cit., p. 108.

²Ibid., p. 446.

³Ibid., p. 451.

⁴Humanism asserts that the source of values is human insight, particularly the insight that every man is an end. See Wright, Ibid., p. 451.

⁵Liberalism asserts that every individual should have an opportunity to develop his own personality. See Wright, Ibid., p. 451.

⁶Pragmatism means the general application of scientific methods and asserts that the only test we have for judging the truth of any proposition is confirmation by experience of its concrete consequences. See Wright, Ibid., p. 451.

⁷Relativism asserts that no experience is real except in relation to a frame of reference. See Wright, Ibid., p. 451.

national rights, might be justified and interpreted.¹

Furthermore, these standards of universal culture have, in considerable measure, been accepted as legal obligations by most of the countries of the world in accepting the United Nations Charter, the Universal Declaration of Human Rights and other international instruments.² But the paradox of the situation is that when so accepted these standards of universal culture are not necessarily sufficiently internalized in the minds of men, to make their application in practical situations in any high degree reliable. Universal values, for that matter any values, are not reliable, unless they are internalized in the personality of the acting individual and institutionalized in the culture of the acting social system.³

To conclude this discussion, it may be said that there already exists a core of universal value system; that humanism, liberalism, pragmatism and relativism are its main characteristics and that these have been accepted as legal obligations by most of the countries of the world; that this does not, however, preclude the continued efforts of philosophy to broaden its synthesis by refining its analysis. This universal value system is, however, faced with the problem of internalizing its values in the personality of the citizens of each nation.

Role of Education for International Understanding

A variety of forces can be utilized for this purpose. International education along with other social forces (like national legislation and public opinion) need to be commissioned for the internalization of

¹Ibid., p. 451.

²Ibid., p. 458.

³Ibid., p. 459.

these values. This means that education for international understanding seeks to internalize universal values so that the learner will have the understandings, the attitudes and the patterns of action necessary for the successful functioning in a world community.

To achieve this internalization of values education in general would have to resort to effective and efficient methods of controlling learning process. It would be obliged to use the new knowledge of the social sciences to improve learning and influence behavior. Such an education can easily be labelled as indoctrination. "But is not all education in a sense indoctrination by the very fact that some things are put in and some things are left out."¹ Indoctrination is neither dangerous nor undesirable when one is free to make choices; when alternatives can be examined; when perceptions can be shared; when access to information is not limited; and when legitimate channels for institutionalization of preferences is wide open.²

Education for international understanding may, therefore, be defined as the art of developing individual's understandings, attitudes and skills in order to adapt him to life in the contemporary world and to adapt the world community to civilized human life.³

D. OBJECTIVES OF EDUCATION FOR INTERNATIONAL UNDERSTANDING

The success of any program of education for international understanding should, therefore, be measured by the extent to which students acquire appropriate understandings, attitudes and skills. An exhaustive

¹Cajoleas, op. cit., p. 192.

²Ibid., p. 192.

³Wright, op. cit., p. 307.

list of the requisite learning outcomes is beyond the scope of the present study. However, a list of basic learning outcomes or main objectives of such a program are given in the following paragraphs.

Basic Understandings

"Understanding implies the intellectual capacity to form reasoned judgments. Understanding involves access to and integration of information directed toward the development of rational judgments"¹. The person endowed with the spirit of international understanding should understand:

1. How people in other lands live and recognize the common humanity which underlies all differences of culture.
2. That there is a growing interdependence of nations in politics, mutual security, trade and commerce, and in art and science.
3. That unlimited national sovereignty is a threat to world peace and that war does not solve problems permanently.
4. That humanism, liberalism, pragmatism and relativism provide common basis for a universal value system.
5. That there are many cultural and religious groups in the world.
6. That technology holds promise of solving the problems of economic security and that international cooperation can contribute to the increase of well-being for all-men.
7. The mechanism of human behavior; motivations in himself and in others; such matters as international tensions, race prejudices, patriotism and humanitarianism in international relations.

¹Cajoleas, op. cit., p. 190.

8. That civilization may be imperilled by another world war.
9. That nothing in human nature makes war inevitable.
10. That a world community is emerging and a stable, peaceful world order operating through international organizations is both desirable and feasible.
11. That the world is a rapidly changing scene.
12. That world affairs are controversial, as well as complex and changing.
13. That changes brought about by technology and scientific inventions and findings of social sciences are affecting the existing value systems and institutions and that re-interpretation and reconstruction of value systems and institutions is necessary.
14. That behavior of any group can be understood in the background of its culture.
15. His own culture and nation and its relations with other cultural groups and nations.
16. The needs of his own national sovereignty.
17. That a stable, peaceful world order is obtainable only when liberty and justice are assured for all.
18. That the creation and operation of the United Nations is not the whole answer to world problems; that the United Nations and its specialized agencies need support not only from nation-states but also from people of each nation.
19. That attainment and maintenance of peace involves a process of adjustment of national differences through orderly process; that it involves negotiation, arbitration and judicial settlement, the essence of which is an acceptance of the proposition that rule of law shall be

applied in resolving differences between groups and nations.

20. That an ordered world community as a means of maintaining peace does not exclude the possibility that collective force may be used; that the use of force, however, in this connection is a means of ensuring that order shall prevail in the world.

Such basic understandings do not, however, of themselves ensure desirable attitudes and action; but without them even well-intentioned individuals cannot act intelligently or effectively.

Desirable Attitudes

Actual change in behavior is the goal of education for international understanding, and any modification in behavior entails changes in attitudes. "Attitudes are emotionally toned ideas directed toward or against something."¹ They determine the character of one's motive power. A world-minded person may be characterized by the following traits:

1. He has a confident and optimistic attitude regarding the future of mankind.
2. He believes that wars can be averted.
3. He believes that negotiation, arbitration, and judicial settlement are the best ways of resolving differences between groups and nations.
4. He has a feeling of security and freedom within his own cultural and religious group.
5. He has an open-minded attitude toward other religious and cultural groups.

¹William C. Morse and G. Max Wingo, Psychology and Teaching (Chicago: Scott, Foresman and Company, 1955), p.254.

6. He has a feeling of kinship with mankind - a feeling of belonging to larger and larger groups and ultimately to humanity.

7. He believes that diversity of cultures and ways of life is a source of richness to the universal culture.

8. He has a habit of postponing judgment until sufficient facts are at hand.

9. He has respect for the views of others.

10. He has a desire to participate in the activities of such local, national and international organizations whose efforts are directed toward promoting international understanding and cooperation.

11. He appreciates the progress that is being made in world understanding, especially the progress achieved through the efforts of the United Nations specialized agencies.

12. "He believes that the interests of his country are better served in a peaceful and prosperous international atmosphere."¹

13. "He believes in the basic dignity and equal rights of all people."²

14. "He believes in the possibility of establishing an effective code of international morality to guide and control the conduct of nations."³

15. "He believes in the possibilities of an international agency designed to (a) adjudicate international disputes; (b) enforce international law and order; (c) encourage international cooperative efforts on the various problems which concern many nations."⁴

¹Kurani, *op. cit.*, p. 2.

²*Ibid.*, p. 2.

³*Ibid.*, p. 2.

⁴*Ibid.*, p. 2.

16. "He believes in the growing interdependence of people."¹

17. He believes that education can become a powerful force for achieving international understanding, cooperation and peace.

18. He has a deep concern for the well-being of humanity.

19. He believes in the brotherhood of man and has a sense of fair-play.

20. He has a continued interest in national and international affairs.

21. He appreciates beauty in various media of expression irrespective of its group of origin.

Basic Skills and Abilities

Basic understandings and desirable attitudes need to be coupled with necessary abilities and skills to enable the world-minded person to initiate purposeful individual or group action to bear upon the problems of living in an interdependent world. A skill may be defined as "facility in performance of any given response"² and an ability "is a generalized power to carry on an integrated complex of related activities."³ The world-minded person should have:

1. Skills to seek information on what is happening in the world and to seek it from as different sources as possible.

2. Skills to judge the worth and probable reliability of source of information.

3. Skills of critical thinking to form intelligent judgments.

¹Ibid., p. 2.

²William H. Burton, The Guidance of Learning Activities, as quoted by Thomas M. Risk, Principles and Practices of Teaching in Secondary Schools. (New York: American Book Company, 1958), p. 71.

³Ibid., p. 71.

4. Ability to see people as they see themselves.
5. Ability of getting along well and working harmoniously with others.
6. Skills in carrying increased responsibilities.
7. Skills to recognize problems as they develop.
8. Skills to judge behavior of an individual or group in religious and cultural context.
9. Ability to mould public opinion and interpret values in desirable directions.
10. Ability to engage in correspondence and personal contact with citizens of other nations. .
11. Ability to treat citizens of other nations with courtesy and respect when they visit his country or when he travels abroad.
12. Ability to organize public opinion in favor of world peace, international understanding and cooperation.
13. Skills of indirectly influencing inter-governmental organizations like the United Nations, the Disarmament Commission etc. through his government.
14. Ability to organize professional groups and to work with Unesco through one's own professional organization (viz. artists, musicians, librarians, teachers, chemists etc.).

CHAPTER III

PAKISTAN AND INTERNATIONAL UNDERSTANDING

In the second chapter of the present study it has been discussed that international understanding is "basically a philosophy of life",¹ that the basic values of this philosophy have already been legally accepted by almost all the nations of the world and that the task of education is to internalize these values in the personality of the rising generation the world over.

In the sociological sense, society provides the frame-work within which children and youth live and learn, and inevitably affects what they bring to school and ways in which they put their experiences to work.² The individual's outlook on the world is profoundly influenced by his religion, cultural values, and societal ideals. It is, therefore, obvious that the process of internalization of universal values will be smooth to the extent that the beliefs, values and ideals of a particular nation support it.

The purpose of the present chapter is to examine, in brief:

1. The ideology of Pakistan.
2. The place of international understanding in that ideology.

¹Kurani, *op. cit.*, p.9.

²Florence B. Stratemeyer *et al.*, Developing A Curriculum For Modern Living (New York: Bureau of Publications, Teachers College, Columbia University, 1957), p.26.

A. IDEOLOGY OF PAKISTAN

The new sovereign state of Pakistan came into existence on the fourteenth of August, 1947. Prior to that, the territories it comprised were a part of what was known as the British Indian Empire, which had extended over the whole of the Indo-Pakistan sub-continent. The empire was peopled principally by two religious groups, the Hindus and the Muslims. To constitute Pakistan, those contiguous British-Indian provinces in which the Muslims were in the majority were separated from the rest. But the important thing to note is that Pakistan is a state which has been deliberately created not on an economic, linguistic or racial basis, but on that of religious unity. It has been established on the "principle of Muslim nationalism".¹ It is important for the purposes of the present study to understand the ideological basis of this new state, the meaning of "Muslim nationalism" and to see as to how this ideology contributes to the teaching for international understanding.

Since the complete decline of Muslim political power in India in 1857 till 1929, the Indian Muslims were mainly concerned with their position as a permanent minority under federal All-India government. Their best safeguards seemed to be able to maintain their majority provinces in the north-east and west of India as bastions of Muslim influence and to limit severely the authority of the central government.² With regard to the demands of Home Rule for India and the establishment of national, representative government in the country, their policy and efforts were

¹Javid Iqbal, The Ideology of Pakistan and Its Implementation (Lahore: Sh. Ghulam Ali & Sons, 1959), p. 118.

²Richard Symonds, The Making of Pakistan (London: Faber & Faber, 1950), p. 47.

quite similar to those of the majority community, that is the Hindus.

In 1930, however, Dr. Shaikh Muhammad Iqbal, the preceptor of Pakistan, sounded a new note in the politics of Indian sub-continent. He denounced the notion of territorial nationalism, as inconsistent with Islamic concept of universal brotherhood,¹ and demanded the formation of a separate state for Indian Muslims, comprising the areas in which they were in majority. Not only did he demand a state for Indian Muslims, but he also backed it by a political theory based on Islamic concepts of nationalism, democracy and the ultimate nature of reality. His theory of the Islamic state and his demand for a homeland for Indian Muslims was the culmination of the Muslim struggle in India to maintain their separate identity and to shape their lives in accordance with the dictates of Islam. The ideology of Pakistan is fundamentally based on his political theory and his political theory is at best the reconstruction of religious thought in Islam. The ideology of Pakistan may be summarized in the following paragraphs.

Iqbal as a leading exponent of Islamic thought and institutions believed in a progressive spiritual universe. According to him "the ultimate character of Reality is spiritual, and religion seeks a closer contact with reality."² "Islam", according to him, "is not only a religion or a name for beliefs or certain forms of worship; it is, in fact, a philosophy of life."³ "The goal of life is the realization and perfection

¹Sarwar K. Hassan, Pakistan and The United Nations. (New York: Manhattan Publishing Company, 1960), p. 20.

²M. Aziz Ahmad, "Iqbal's Political Theory", Iqbal As A Thinker, (Lahore: Sh. Muhammad Ashraf, 1952), p. 231.

³Ibid., p. 233.

of the individual self,"¹ and the end, in Islam is, thus, "a perfection of humanity."²

The Islamic millat (nation) is based on the fundamental principle of the Unity of God (Tauhid) and the finality of the Prophet.³ "According to Islamic Constitutional Theory, Absolute Sovereignty over the entire Universe belongs to God; but since Man has been appointed God's representative on Earth, earthly sovereignty vests in him as a sacred trust from God."⁴

The organization of a nation rests on law, and the law of the Islamic millat is the Quran.⁵ "The teachings of the Quran that life is a process of progressive creation necessitates that each generation guided, but unhampered by the work of its predecessors, should be permitted to solve its own problems."⁶

"The essence of Unity of God as a working idea," says Iqbal, "is equality, solidarity and freedom."⁷ The State from the standpoint of Islam should endeavour to realize equality of status and opportunity among people. The form of the state which comes nearest to the spirit of Islam is what is called a truly democratic state in modern constitutional jurisprudence,⁸ because both stress equality and freedom and to both the full

¹Ibid., p. 234.

²Ibid., p. 236.

³Ibid., p. 249.

⁴Javid Iqbal, op. cit., p. 30.

⁵Ahmad, op. cit., p. 260.

⁶Muhammad Iqbal, Lectures on the Reconstruction of Religious Thought in Islam, as quoted by Javid Iqbal, op. cit., p. 5.

⁷Javid Iqbal, op. cit., p. 31.

⁸Ibid., p. 40.

realization of the individual's potential is of central importance.

Territorial nationalism is foreign to the Muslim polity; to a Muslim the entire world is his abode and place of worship, for it lies within the sovereignty of his Allah.¹ Indian Muslims, therefore, did not secure territorial specification on racial and linguistic grounds. Instead, Pakistan came into being because Islam, in India, sought for a state in which to implement its social order of equality, solidarity, freedom and dignity of the individual.² Thus although the Muslim citizens of Pakistan owe a loyalty to their country, ideally they believe that Pakistan is founded on the principle of "Muslim nationalism"³, which means that artificial boundaries and racial distinctions are for facility of reference⁴ and provide every group a chance to fashion its life in its own way. "Muslim nationalism" also means that each and every country should be emancipated from foreign rule, irrespective of race, language and colour. This Muslim nationalism, in addition to striving for Muslim brotherhood, at the same time, stands for international peace and good relations among nations of the world.⁵

In the light of the preceding discussion the following generalizations may be drawn:

¹Ahmad, op. cit., p. 256.

²Javid Iqbal, op. cit., p. 36.

³Ibid., p. 36.

⁴Muhammad Iqbal, Lectures on the Reconstruction of Religious Thought in Islam (Lahore: The Kapur Art Printing Works, 1930), p. 223.

⁵Javid Iqbal, op. cit., p. 38.

1. The ideology of Pakistan is based on Islam.

2. The realization of the individual's self is an article of faith with Islam. This means the essence of humanism is inherent in this ideology. Since the richer development of the individual demands sharing of culture not only within the group, but between groups,¹ this ideology is essentially oriented toward "cross-cultural involvement".²

3. Since the ultimate sovereignty belongs to Allah and stretches over the entire universe, national sovereignty in Pakistan does not limit the political horizon of its people to geographical boundaries of their country.

4. Since Pakistan has been demanded in order to implement the social order of Islam, which stresses equality and freedom, it upholds the values inherent in liberalism.

5. According to the Quran, life is a process of progressive creation.³ Consequently each generation has to solve its own problems in its own way. This is the pragmatic aspect of Islam.

6. The recognition that artificial boundaries and racial discrimination are for facility of reference and provide every group a chance to fashion its life in its own way, asserts the principle of relativism.

These inferences lead to the final conclusion that the universal values, which education for international understanding seeks to internalize

¹ John S. Brubacher, Modern Philosophies of Education (New York: McGraw-Hill Book Company, Inc., 1950), p.162.

² Cajoleas, op. cit., p.190

³ Supra. p.33.

in the personality of the citizens of each nation, naturally synchronize with the values inherent in the ideology of Pakistan.

B. PLACE OF INTERNATIONAL UNDERSTANDING IN ISLAM

This identification of Islamic and universal values is not a matter of inference alone. Islam, irrespective of the contemporary fact of the emergent world community, stands and strives for international understanding. Its stress on universal brotherhood, tolerance and world peace is mainly for this purpose. The importance attached to these concepts in Islam, should determine the place that may be assigned to education for international understanding in Pakistan.

Universal Brotherhood

One of the basic principles of Islam is Tauhid, that is the Unity of God. From the Unity of God springs the belief of the unity of the human race, as the Quran says: "All mankind is but one nation."¹

Iqbal gives an illuminating explanation of this principle:

Reality is... essentially spirit... I have conceived the Ultimate Reality as an Ego; and I must add now that from the Ultimate Ego only egos proceed. The creative energy of the Ultimate Ego, in whom deed and thought are identical, functions as ego-unities... Every atom of Divine energy however low in the scale of existence, is an ego. But there are degrees in the expression of egohood. Throughout the entire gamut of being runs the gradually rising note of egohood until it reaches its perfection in man. That is why the Quran declares the Ultimate Ego to be nearer to man than his own neck-vein. Like pearls do we live and move and have our being in the perpetual flow of Divine life.²

¹The Quran: (10:19).

²Iqbal, op. cit., pp. 99-100.

And since God is the ultimate spiritual basis of all life, this new vision involves the recognition of the infinite worth of every individual and the rejection of blood-relationship, which Iqbal calls 'earth-rootedness', as the basis of human unity. Instead, the search for a psychological foundations of human unity becomes possible with the perception of spiritual nature of human life, and man is able to think in terms of wider and nobler loyalties transcending the petty and restricted loyalties which tend to divide mankind into warring camps.¹ In short, "from the unity of all-inclusive ego who creates and sustains all egos follows the essential unity of mankind."²

Tolerance

If, according to the Quran, 'All mankind is but one nation'³ what is the explanation of these apparent differences of beliefs, customs, and ways of life. These differences have divided mankind in the past, have been responsible for wars and stand as barriers even to-day. In Islam, the differences amongst peoples are not considered as a source of racial fanaticism, national bigotry or class antagonism, but as a natural phenomenon from which could be derived much benefit and understanding, if only one has the proper attitude toward it. 'For every one of you,' says the Quran, 'did we appoint a law, and if God has pleased He would have made you all in a single people but that He might try you in what He gave you, therefore, strive with one another to do good.'⁴

¹K.G. Saiyidain, Education for International Understanding (Bombay: Hind Kitab Limited, 1948), pp.79-80.

²Iqbal, op. cit. p.129.

³The Quran: (10:19).

⁴Ibid., (5:48).

The well-known modern historian Arnold J. Toynbee, amongst others, has emphasized the same view. To understand her own history Europe, according to Toynbee, must understand the history of Asia, and to understand herself, Asia must know and understand the history of Europe.¹ The well-known educationist I.L. Kandel, while describing the meaning and value of the comparative study of education emphasizes the same point. He maintains that "the study of other systems helps to bring out into relief the meaning and significance, the strength and weakness of our own."² Thus the differences between people, as formulated by the Quran, should not be looked upon as a source of quarrel, but that of mutual understanding. The existence of several ways of life does not mean that people should hate one another but that they should cooperate to do good.

Because of the fact that differences amongst peoples are recognized as natural, it is therefore complimentary to establish the rule that people ought to be free in expressing their different ways of life. This is why Islam stresses that a people having a different belief has no right to impose it on others. By this Islam establishes the freedom of belief which is the corner stone of every true democracy. In this connection the Quran says: 'There is no compulsion in religion; truly, the right way made itself distinguished from error.'³ This positive injunction and its realization by the Prophet and his companions made Islam famous for its tolerance. When Arabia fell under the sceptre of Islam, the Prophet immediately granted the non-Muslims peace and security of existence.

¹Arnold J. Toynbee, Study of History, quoted by Hussein Alatas, The Democracy of Islam (The Hague: W. Van Hoeve Ltd., 1956), p. 23.

²I.L. Kandel, Comparative Education (New York: Houghton Mifflin Company, 1933), p. xxiv.

³The Quran: (2: 256).

Another point to note here is that tolerance which Islam preaches is not the pseudo-tolerance, the skeptical indifference of the man without strong convictions, who does not care sincerely or passionately enough for any values or beliefs or ideals. His tolerance is born of strength, not of indifference; it is the tolerance of the man of faith, who deeply cherishes convictions of his own and who realizes that equal respect and consideration is due to those of others. This attitude of tolerance is an expression of reverence to all religions and cultures and is recognition of diversity as the handiwork of God Himself.

Tolerance which is so essential for the sanity of the world to-day, is an integral part of Islam and no educational policy based on Islamic ideology will be satisfactory which fails to take this significant factor into account.

War and Peace

Another major aspect of Islam is its attitude toward war and peace. The Quran defines a Musalman as he who makes peace with God, with his neighbours and with himself.¹ The word "Islam" itself means peace. According to the Quran, 'Permission to fight is given to those upon whom war is made and because they are oppressed.'² Human life in Islam is considered to be so sacred that to kill one man unjustly is the same as killing the whole of humanity. 'Whosoever slays a soul unless it be for man-slaughter or mischief in the land, it is as though he slew all men; and whosoever keeps it alive, it is as though he kept alive all men.'³

¹Hussein Alatas, op. cit., p. 44.

²The Quran: (22: 39).

³Ibid., (5: 32).

In addition to placing emphasis on universal brotherhood, tolerance and world peace, Islam goes further and seeks to unify mankind. "In the interest of universal unification of mankind, the Quran ignores minor differences and says 'Come let us unite on what is common to us all'."¹ This is why Iqbal says:

It seems to me that God is slowly bringing home to us the truth that Islam is neither nationalism nor imperialism but a league of nations, which recognizes artificial boundaries and racial distinctions for facility of reference only, and not for restricting the social horizon of its members.²

Since the ideological basis of Pakistan is Islam, and because the chief characteristics of Islamic ideology are universal brotherhood, tolerance and peace, it is obligatory for Pakistan to design its educational policy and program in such a way as to assign an important place to international understanding.

In the following chapter the educational policy of the Government of Pakistan and the curriculum of the secondary schools pertaining to international understanding will be surveyed and appraised.

¹Iqbal's letter to Professor Nicholson as quoted by Dr. H. H. Bilgrami in Glimpses of Iqbal's Mind and Thought (Lahore: Orientalia, 1954), p. 12.

²Iqbal, op. cit., p. 223.

CHAPTER IV

A SURVEY AND A CRITICAL APPRAISAL OF THE EXISTING EDUCATIONAL POLICY AND PROGRAM PERTAINING TO INTERNATIONAL UNDERSTANDING IN PAKISTAN

A. EDUCATIONAL POLICY AND INTERNATIONAL UNDERSTANDING

With the establishment of Pakistan, as an independent and sovereign state in August, 1947, the need for formulating an educational policy suited to the genius of the people and consonant with the ideology of Pakistan was immediately felt. The first Pakistan Educational Conference was, therefore, convened on twenty-seventh November of the same year. The invitation issued by the Education Division, Government of Pakistan, to the delegates to the Conference, stressed the need of evolving a new system of education which "should not only contribute toward the material and spiritual enrichment of Pakistan but also foster a consciousness of international collaboration."¹ It needs noting that even the invitation to the delegates did not fail to stress the need for international collaboration.

Addressing the delegates to the Conference, the then Minister of Education said that the task of education is no less than:

¹Government of Pakistan, Proceedings of the Pakistan Educational Conference (Karachi: Government of Pakistan Press, 1952), p. 4.

the building up of a modern democratic state whose citizens are equipped by the requisite training of body, mind and character to live the good life and to make their contribution to the common efforts of a tormented humanity for the establishment of global peace and security. This calls for a supreme act of dedication for which I can think of no higher sanction than that of Islam.¹

He went on and said:

We are, therefore, genuinely interested in collaborating with all such agencies as have for their object the promotion of peace and human well-being. Of these agencies the one in which we are especially interested is the United Nations Educational, Scientific and Cultural Organization whose most important job is the dissemination of culture 'for the sake of the dignity of man'... I am certain that our association with this Organization will not only help us forward in the special tasks which our education is to undertake but will also establish our solidarity with other nations in the pursuit of common objectives.²

He did not, however, limit the educational policy of fostering international understanding in the people to collaboration with the Unesco. He, therefore, added:

Unesco apart, there are sundry other ways in which we can establish cultural contacts with other countries, in particular with the Middle East with whose people we claim spiritual and moral kinship.³

The Conference resolved that:

The educational system in Pakistan should be inspired by Islamic ideology emphasizing among many of its characteristics those of universal brotherhood, tolerance and justice.⁴

The Dominion of Pakistan should apply for the membership of the Unesco.⁵

A scheme for the exchange of students and teachers between the Dominion of Pakistan and other countries should immediately be formulated by the Education Division of the Ministry of Interior.⁶

These resolutions were not an expression of sentimentality.

¹Fazlur Rahman, New Education in the Making in Pakistan (London: Cassell & Company Ltd., 1953), pp. 3-4.

²Ibid., p. 14.

³Ibid., p. 14.

⁴Government of Pakistan, Proceedings of Educational Conference, op. cit., p. 38.

⁵Ibid., p. 44.

⁶Ibid., p. 44.

These resolutions were accepted by the Government of Pakistan and thus the ideological basis of education no longer remained a concept but became a definite policy of the State.

The Second Meeting of the Advisory Board of Education considered and accepted the obligations embodied in the resolution of the General Assembly of the United Nations (reproduced as Appendix A to this study) recommending to its member Governments to take necessary measures at the earliest possible date to promote the teaching of the United Nations Charter and the purposes and principles, the structure, and background in institutes of learning of their countries with particular emphasis on such instruction in elementary and secondary schools.¹

Education being the responsibility of the provincial governments in Pakistan, the resolution of the General Assembly was forwarded to the provincial authorities concerned so that "those responsible for the preparation of syllabi and text-books may do the needful in the matter."²

In November, 1949, Pakistan became a member of the Unesco and the Pakistan Commission for cooperation with Unesco was constituted thereafter.

In December, 1958, the Central Government of Pakistan set up a Commission on National Education to review the existing educational system of the country and to recommend appropriate measures for its reorganization. The recommendations of the Commission were accepted by the Government and form the basis of the present educational policy of the State. The report

¹Infra., Appendix A, p. 94.

²Government of Pakistan, Proceedings of the Second Meeting of the Advisory Board of Education for Pakistan (Karachi: Manager of Publications, 1949), Appendix XII, p. 60.

of the Commission while giving the objectives of Secondary Education lays down:

The importance of creating a spirit of nationhood in all Pakistanis cannot be over-emphasized. As a newly emergent nation Pakistan must consolidate and develop the concept of Pakistan nationhood with particular emphasis on Islamic values... But narrow nationalism in the modern world is not enough; and if we gave the child only this we would be doing him a disservice... Nations are part of one another and none stands alone. Pakistan is in the particular position of having cultural, historical and spiritual ties with the Middle East, Asia, Europe and North America. This rich heritage is itself a national asset and provides an ideal starting point for teaching international understanding and a realization of our membership in a comity of nations."¹

In the light of what has just been briefly surveyed, it may be said that so far as the educational policy of the Government of Pakistan is concerned, it has been, since 1947, continuously and positively oriented toward developing international understanding in school generation. But statements of policy, recommendations of commissions, resolutions of conferences and even regulations are lifeless unless their spirit is properly translated into educational programs and is further effectively transmitted to the rising generation. It is, therefore, necessary to examine the curriculum of the secondary schools in Pakistan and find out as to what learning experiences are provided for the purpose and what practices are in vogue in this respect.

B. INTERNATIONAL UNDERSTANDING IN SECONDARY SCHOOL PROGRAM

At the secondary level, at present, international understanding is fostered mainly through the following subjects: (1) Social Studies, (2) Geography, (3) Civics, and (4) Islamic Studies. Social Studies is

¹Government of Pakistan, Report of the Commission on National Education (Karachi: Government of Pakistan Press, 1960), pp. 113-14. Abbreviated henceforth as Commission Report.

one of the compulsory subjects. Islamic Studies, Geography and Civics are elective subjects.

Social Studies¹

Social Studies is taught by means of a unified approach to the subject. It involves consideration of the geographical, historical and civic background of Pakistan and the world. Social Studies is further divided in three sections: (a) Social Studies (History), (b) Social Studies (Geography), and (c) Social Studies (Civics). Amongst several objectives of the course, the following two are also given:

1. To create the ability to appreciate and understand economic, political and other social problems.
2. To develop the consciousness of one's social obligations and duties as well as rights.

a) Social Studies (History). Under this section of Social Studies one finds, amongst others, the following items:

Birth of Renaissance and its effects on society with reference to the contribution of the Muslims.

The French Revolution.

Colonialism and nationalism.

The American War of Independence.

Evolution of democratic forms of government.

World War I.

Socialism and the Russian Revolution.

Decline of the colonial powers.

¹Extracts taken from Government of Pakistan, Report of the Curriculum Committee for Secondary Education (Rawalpindi: Ministry of Education, 1960), pp. 283-88. Abbreviated henceforth as Curriculum Committee Report.

Emergence of the independent Muslim and other states.

World War II:- its after effects.

International conflicts and the role of the United Nations Organization.

b) Social Studies (Geography). Under this section of the Social Studies emphasis is laid on the informational aspect of international understanding by providing the following in the syllabus:

Physical Geography:

Major natural regions of the world.

Economic Geography of the World and Pakistan:

Human wants:

(1) Food: cereals, animals, fish.

(2) Clothing: cotton, wool, jute, flax, silk, hides, skins.

Power resources: coal, petroleum, gas, hydro-electric power etc.

Mineral resources: iron, aluminium, copper, tin, manganese, chromite, nickel, gold, silver.

World Trade and Pakistan.

Principal commodities of world trade; imports and exports of Pakistan: trade routes.

c) Social Studies (Civics). The following items of relevance to international understanding are given under this section of the Social Studies:

Democracy.

Duties of the citizen in a democracy; democratic attitudes; willingness to serve, and ability and willingness to cooperate with others.

Population.

Factors which create movements in population.

Immigration, emigration, birth rate, death rate, comparison with other countries and reasons for the differences; problems connected with over population; family planning.

The Economy of Pakistan.

Foreign trade; imports and export statistics; balance of payments; Pakistan's main problems of foreign exchange.

Geography¹

The Curriculum Committee Report includes, among others, the following as general objectives of this course:

1. To understand that to a large degree man patterns his living socially, economically and politically to fit his natural environment by adjustment to changing natural and cultural conditions.
2. To understand the relationship of natural environmental conditions throughout the world to the living patterns of people.
3. To recognize interdependence of peoples.
4. To realize Pakistan's responsibility as a member of the world family of nations.

The contents of the course include the following items of relevance to international understanding:

Regional Geography.

Asia: Relief, climate, vegetation, agriculture, mineral resources, major industries, means of communication, important towns and ports; customs, etc. Include special study of Turkey, Iran, Iraq, India, China and Japan.

¹Ibid., pp.317-18.

Civics¹

Amongst several general objectives of the course, the following two are also given:

1. To understand the strength and weakness of the major types of government.
2. To appreciate the importance of world citizenship in strengthening and preserving the democratic way of life.

Civics syllabus, amongst other items, includes the following:

Forms of governments and constitutions: unitary and federal; dictatorship and democracy; presidential and parliamentary.

The ideal of world citizenship: Human Rights; the U.N.O.- its structure and purposes; Pakistan and the United Nations; Pakistan and the Commonwealth; Pakistan and its neighbours.

Islamic Studies²

Among the several objectives of the course in Islamic Studies the following are also included:

1. To inculcate respect for other Prophets and revealed Books.
2. To emphasize the Islamic conception of dignity of man, equality, and universal brotherhood.
3. To inculcate Islamic virtues like truthfulness, justice, toleration, self-sacrifice, social service and search for knowledge.

¹Ibid., pp. 356-58.

²Ibid., pp. 319-20

Islamic Studies syllabus, among others, includes the following items:

Important Quranic teachings such as Wahdat-i-nasl-i-Insani (unity of mankind), Hurriyyat (liberty).

The few extracts that have been given from the curriculum of the secondary education will give an impression to the reader that something for fostering world-mindedness in the students is already being done in Pakistan. However, in order to assess the real effectiveness of the program it is necessary to place it in the frame-work of the prevailing learning environment in the country.

Teaching Techniques

In the secondary schools in Pakistan the curriculum is fixed in advance. The text-books are prescribed and the teachers are required to complete course requirements for the final examination. The teachers, therefore, try to pour knowledge into the minds of their pupils. The pupils, on their part, try to take as much as they can. In short, heavy emphasis is laid on memorization and text-book reading. The Report of the Commission on National Education records this fact by saying that "prevailing teaching methods can only be described as the mechanical communication of theoretical book-learning to reluctant children."¹ It is learning by rote. The underlying concept of learning by rote is that the mind is a store-house of knowledge. This viewpoint is now discredited by modern theories of learning. Generalizations and facts memorized from the text-books or learnt from lectures, without proper understanding of their relationship to life situations, are likely to be forgotten. This

¹Government of Pakistan, Commission Report, op. cit., p. 112.

is particularly true about the facts related to other nations and cultures for obvious reasons.

Evaluation

The necessary corollary which follows from teaching techniques of laying heavy emphasis on memorization is that evaluation will be done on the basis of memorized subject-matter. Add to it the fact that the final examination of the secondary school is given to the students by an external agency, called the Board of Secondary Education. The progress of the student is assessed by the external examiners, generally, by judging his answer scripts. These external examiners, in most cases, do not know the examinee. The teachers who teach the student are, generally, not consulted. Since the external examiner, in the present system of evaluation, cannot effectively evaluate other than informational and factual aspects of learning outcomes, behavioral and attitudinal aspects of learning are not given due importance in the class-room and the school life.

Size of the Class

The classes at the secondary level are crowded. "In urban schools, classes are crowded with as many as 60 to 70 students,"¹ and proper teaching under such conditions is not possible. This aspect of the prevailing learning environment is full of disadvantages. Only two of these are cited below:

¹Ibid., p.134.

1. Studies in social psychology show that membership in a group has a strong influence on attitudes of its members. Attitudes of individuals tend to change in the direction of uniformity within the group.¹ Greater change takes place when the members perceive the group as being homogeneous. Since classes at the secondary level are crowded, it is not possible for the teacher to create proper learning conditions and to make students participate in planning, decision-taking and group action. On the contrary, such a large number of pupils engenders a sense of heterogeneity among the students and perception of heterogeneity tends to result in the disintegration of the group into sub-groups and subsequently decrease in communication. Furthermore, this perception seems to increase resistance to change.²

2. "The academic and moral training of pupils depend largely upon the pupil-teacher ratio."⁴ Individual attention to the needs of a pupil, and the understanding of his personal difficulties demand that the teacher be in charge of a manageable class. In teaching for international understanding it is increasingly important since some of the most effective change in the student's attitude is going to take place in teacher-student activities which "collectively move the group in the desired

¹Quoted by Glenn Chadwick Atkyns in "Teaching for International Understanding: Basic Structure of a Secondary School Course Utilizing the Findings of Social Psychology and Cultural Anthropology" (Unpublished Ph. D. dissertation, University of Connecticut, 1958), p. 19.

²Leon Festinger and John Thibaut, "Interpersonal Communication in Small Groups" quoted by Atkyns, Ibid., pp. 20-21.

³Government of Pakistan, Commission Report, op. cit., p. 134.

direction and the individual with it."¹

Shortage of Qualified Teachers

Pakistan is faced with the problem of shortage of qualified teachers. The following table will give the reader an estimate of the existing number of untrained teachers working at the secondary school level:

Table 1²

Teachers in Secondary Schools

<u>Type of schools</u>	<u>No. by sex</u>	1959 - 1960		<u>Total</u>
		<u>Trained</u> ³	<u>Untrained</u> ⁴	
Secondary Schools	Male	24356	21546	45902
	Female	5020	1412	6432
Total		29376	22958	52334

With so great a number of untrained teachers, the quality of secondary education in general cannot be expected to improve. Since these untrained teachers are unfamiliar with modern techniques of

¹Atkyns, op. cit., p. 110.

²Adapted from Report on Educational Progress, 1960-61, presented at the 24th International Conference on Public Education, Geneva (Karachi: Government of Pakistan, Ministry of Education and Scientific Research, 1960) Table III, p. 5.

³The requisite qualifications of a trained secondary school teacher are a degree of Bachelor of Arts or Science and a degree of Bachelor of Teaching which is given after one year of successful teacher education at a recognized teachers' training institute.

⁴An untrained teacher is one who has not completed the requisite teacher education.

instruction, the most they can do is to lay more and more emphasis on memorization. The task of producing individuals endowed with the spirit of international understanding is, therefore, beyond their capacity.

The professional ability of the trained teachers in developing international understanding in their students is equally insufficient. A survey of the syllabi of Master of Education, Bachelor of Teaching and Bachelor of Education of the Institute of Education and Research, University of the Panjab, Lahore (1962), the Institute of Education and Research, University of Dacca, East Pakistan (1960-61), the Central Government Teachers' Training College, Karachi (1958-59), and the Central Training College, Lahore (1962-63), shows that none of these institutes offers to its teacher-students special courses with a view to enabling them to teach international understanding in their professional career afterwards (a brief discussion of special courses for teachers, responsible for fostering international understanding at the secondary level, will come up in the last chapter of this study).

C. CRITICAL APPRAISAL OF THE PRESENT PROGRAM

Now that the educational program and the learning environment of the secondary schools have been briefly discussed, it is pertinent to appraise its effectiveness. In Pakistan education has, no doubt, made attempts, since its inception, to foster international understanding through the positive injunctions of Islamic ideology of peace, universal brotherhood, tolerance and social justice. Its sufficiency and effectiveness are however doubtful due to the following reasons:

1. An appreciation of cultural diversity is not possible when the idea of common humanity or universal brotherhood is communicated to the students as a matter of routine, because it is written in the Quran. Due consideration to the implications of common humanity has not been given. "I am afraid not many educationists and public men have appreciated the significance of the change which Islamic ideology in its application to education implies."¹

2. The achievement of international understanding has been attempted through different subjects. While major emphasis in each of these courses remains focussed on fostering a spirit of nationhood, which is highly desirable in its own right, other peoples and the world as a whole are relegated to an unimportant position in the program and occasionally appear from the background. Moreover, the present program provides haphazard information about other peoples and lands and some facts about the United Nations, its specialized agencies, its principles and purposes. It does, in no way, aim at preparing the student for life in the emergent world community.

3. Necessary attempts to develop international attitudes, values and patterns of action have not been made. It has not been realized that education for international understanding is a three-dimensional task and that in addition to acquisition of information about other peoples it also involves development of desirable international attitudes and skills.

¹Rahman, op. cit., p. 27-28.

4. The teachers' training programs have not been organized with a view to include courses that could equip a teacher to foster international understanding in his students.

5. Education for international understanding has often been handled ineffectively by teachers themselves untrained in this art.

In the light of the preceding discussion it may be concluded that the prevailing program of education is neither sufficient nor effective to achieve the objectives of international understanding. An effective approach to teaching for international understanding is, therefore, needed. The objectives and direction of such an approach have already been discussed in the second chapter of this study.

D. NEW COURSE OF ACTION

Before proceeding to suggest a new course of action, it needs to be admitted that teaching for international understanding is a complex undertaking. It involves almost every principle and practice in education, as well as every aspect of human knowledge and experience. International education cannot, therefore, be differentiated from all other education. Consequently, it is desirable that curriculum as a whole should act as a vehicle for promotion of international understanding. Pakistan's curriculum of secondary education appears to have been based on this policy.¹ In fact, this approach of permeating 'total curriculum' with

¹Government of Pakistan, Proceedings of the Second Meeting of the Board of Education for Pakistan, op. cit., Appendix XII, p. 58.

the spirit of international understanding cannot be replaced by any other arrangement. However, such an approach assumes certain things. For example, it assumes that:

1. All the secondary school teachers must be professionally trained and that "specialized teachers must be trained to give such a new and complex form of instruction".¹

2. Every item of the curriculum will be permeated with the spirit of international understanding, necessitating, in turn, rewriting of all the text and reference books.

3. The size of the class will be such as to enable the teacher to appeal to "feelings as much as to intelligence."²

Since it will take quite some time to fulfill all these conditions in Pakistan, there is need for a supplementary course of action for the interim period. It is for this interim period that an elective course for the teaching of international understanding is recommended. In particular, there is need for instituting a course with international understanding as its primary objective at the secondary level. The reasons for instituting an elective course and introducing it at secondary level will be given in the following paragraphs.

¹Ibid., Appendix XII, p. 60.

²Ibid., Appendix XII, p. 60.

Reasons for An Elective Course

1. There are already five compulsory subjects for the student of ninth and tenth classes. An elective course will not add to the already heavy program of compulsory subjects.

2. It will give school authorities a facility to restrict the number of students to the course. The manageable size of the class will help the student and the teacher to interact more effectively by participating in planning, decision-taking and group action.

3. "Since the course will be an elective one, appeal can be made as a basis of homogeneity to the importance of the task, common interest, or, in some cases, prestige."¹ Greater attitude change will take place when the members will perceive themselves as a well-knit group.²

4. It will be easy to drop the elective course as soon as the approach of permeating "total curriculum" with international understanding begins to show its effectiveness.

5. It will be much easier to train a comparatively small number of specialized teachers for this new form of instruction than to train every secondary school teacher in Pakistan.

6. Introduction of an elective course will not disturb the existing program.

¹Atkyns, op. cit., p. 106.

²Supra, p. 51.

7. It will be in conformity with the accepted principle of modern education that a variety of courses should be offered at the secondary level.

8. Concentrated efforts can be made to achieve the objectives of international understanding which are at present scattered under different subjects.

Importance of Secondary Level

The majority of children who enter secondary schools never go beyond this stage. These constitute the bulk of educational community in Pakistan. It is at this stage where most of the skilled manpower of a nation is trained; where the quality of future university aspirants is determined and where character building and the qualities of leadership can be best developed. The secondary stage comes at a time when the child is in his most impressionable and formative adolescent years. He is then in search of those values, attitudes and skills which will help him live successfully in his adult life.

The youth in the ninth and tenth classes of the secondary school is at that stage of adolescence when he develops the ability to think in abstractions and generalizations. He develops the power of reasoning in a notable degree. His ability to generalize and his power of reasoning can help him to appreciate and understand the concepts underlying international understanding.

One of the most important reasons for introducing this course

at the secondary school level is that at this time of the child's development, the influence of home and family is decreasing and that of group and school increasing. This stage is, therefore, most effective for school directed attitude change.

Before closing this chapter, it is appropriate to give some of the important characteristics of adolescence. Learning experiences in the next chapter will be suggested in the light of these characteristics.

Some Characteristics of Adolescence

The secondary school student in Pakistan is between 13+ and 15+ years of his age. The period of adolescence normally begins at 12 years of age and goes up to 18.¹ Adolescence may be termed as growth toward maturation. It is a continuous process toward a fuller balance between man's own self and his social relationships in life.

Adolescence is one of the most formative periods of human growth and development. The child now finds himself increasingly involved with the adult world. He acquires a thirst for experience and is eager to understand the material and social world around him.

There is abundance of emotions in adolescence. There is quest of independence. Adolescents are idealists and day-dreamers. Young people have the future before them.²

¹Morse and Wingo, op. cit., p. 132.

²Raymond A. Kuhlén, The Psychology of Adolescent Development (New York: Harper & Brothers, 1952), p. 362.

Adolescence is a period of hero-worship. The adolescent wants to resemble to historical figures, national heroes, characters in books, his teachers and often identifies him with them and imitates them.

Adolescents often form groups. Conformity to peer-group standards takes the first place. The adolescent finds his home limited. The influence of the home and family therefore begins to decrease.

The adolescent has a quest for values. This quest is not limited to sexual morality alone. It is a general desire to have an adequate pattern of behaviour - a pattern realistic and acceptable to him as well as to the society.

The basic structure of an elective course to serve as a guide in the implementation of a program for international understanding will be given in the following chapter.

CHAPTER V

BASIC STRUCTURE OF THE PROPOSED COURSE IN INTERNATIONAL UNDERSTANDING

The purpose of this chapter is to describe the basic structure for a secondary school course with a view of fostering international understanding. The course is calculated to move the student in the direction of the objectives set forth in the second chapter of this study.

The proposed course will be introduced at class ninth of the secondary schools in Pakistan and will continue through class tenth. It will be one of the several electives that are offered at this stage. The duration of the course will be two academic years. Each academic session will be of 225 working days, as recommended by the Commission on National Education.¹ On an average, the class would work for five to six periods a week of fortyfive minutes duration.

The student, at the secondary level, is required to make certain choices from amongst the elective subjects. An understanding of the special traits and interests of each student will enable the teacher to guide him to make appropriate choices. Through wise and effective guidance it will be possible to restrict the numerical strength of the

¹Government of Pakistan, Commission Report, op. cit., p. 130.

class to a manageable size. In short, the teacher-student ratio should be such as to enable the teacher to create a group sense in his students and to engender a congenial atmosphere conducive to changing attitudes in the desirable directions.

Any attempt to describe the ways in which the students in secondary schools in Pakistan may acquire international understanding should include a large variety of learning experiences. In planning and guiding the learning experiences of the students for such education no two teachers are likely to do exactly the same things. Each learning situation derives its unique character from the individual differences among students, teachers, schools, resources, and communities. Teachers will, therefore, be required to adopt procedure with reference to all these factors. The most important of these and many other factors is, however, the pattern of the characteristics of the students themselves: what is the experiential background of each student? what in particular interests each of them? what attitudes do they already hold?

Despite a wide range of variances in students and the total learning situations in different schools, the experiences which different learners will have along their respective pattern of development, will have many common characteristics. The basic structure of the proposed course will, therefore, consist of the types of learning experiences that can contribute to foster international understanding.

A. SUBJECT-MATTER OF THE COURSE

Two Major Approaches to Curriculum

Before relevant subject-matter for inclusion in the course is recommended, it is important that a reference is made to two major approaches to curriculum. The first of these is based on the conception that logical systems of knowledge should be the basis of curriculum. It is known as the subject-curriculum. In the subject-curriculum, different subjects, logically organized, are the focal point. The interests of learners are considered of secondary importance. The second approach is based on the conception that direct personal experiences should play the dominant role in the curriculum and is called the experience-curriculum. It lays emphasis on active participation of the student in on-going activities. In this curriculum the interests and problems of the students mainly determine appropriate learning experiences with subject-matter and are guiding posts for all planning, executing, and evaluating learning outcomes. It is for this reason that learning in the experience-curriculum is through problem-solving. This curriculum suggests the functional use of appropriate subject-matter.

Organization of the Course

The proposed course will be organized on the pattern of the experience-curriculum. The aim of the present study is to concentrate essentially relevant and direct learning experiences, conducive to world-mindedness, in one elective course. It does not, however, claim to include all such experiences. Since international understanding is as

vast as life itself, the proposed course, for the convenience of organization, scope and sequence, has been divided into five major areas of direct relevance.¹ These areas are: (1) Major Cultural and Religious Groups of the World, (2) Nation-States and International Organizations, (3) Crucial World Problems, (4) International Economic Cooperation, and (5) International Conflict and Cooperation. Each of these five areas, while independent of others, essentially supports and augments the course as a whole. Learning experiences under each area, in collaboration with learning activities under the remaining four, will help the student move toward the goals set forth in chapter II of this study.

The contents of each of the five major areas put together will constitute the scope of the course. The contents of these major areas of international understanding will be given while dealing with each separately.

The suggested areas of international understanding have no

¹The division of the proposed course in five major areas of international understanding is one of the several possible arrangements that can be made. Leonard S. Kenworthy, in his book Introducing Children to the World, arranges appropriate learning experiences under the following ten headings:

1. The Earth as the Home of Man.
2. Two and Half Billion Neighbors.
3. Ways of Living Around the World.
4. A World of Fun and Beauty.
5. An Interdependent World.
6. A World of Many Countries and Cultures.
7. A World of Poverty and Plenty.
8. A World with Many Forms of Governments.
9. A World with Many Religions and Value Systems.
10. A World of Conflict and Cooperation.

sequential order. Anyone of them can be taken up for study at any time. Since the elective course will run for two continuous years for the same group of students, the teacher will be at liberty to use his initiative and insight in arranging these areas in any sequential order, however, with due regard to the on-going interests of his pupils and upcoming events on the international scene. Sequence determined as such will ensure flexibility and challenge the interest of the students.

Resource Unit¹

Keeping in view the short-comings of the present program of international understanding at secondary level in Pakistan (with regard to objectives, teaching methods and evaluation), it is recommended that each major area of international understanding should be developed as a resource unit.

It may fairly be said that unit teaching is a composite of methods. In general, a learning unit consists of (1) a broad comprehensive problem or related problems or projects, (2) a series of related activities to provide individual as well as common learnings for the group as a whole, and (3) evaluation materials for determining the outcomes of the work in terms of behavior changes in students. Learning units are, generally, planned and carried out cooperatively by the teacher and his group of students.

As contrasted with the learning unit, the resource unit (or guide) is a reservoir out of which the teacher, working cooperatively with students, may draw helpful suggestions for developing a learning

¹Adapted from Harold B. Alberty and Elsie J. Alberty, Reorganizing the High-School Curriculum (New York: The Macmillan Company, 1962), pp. 421-22.

unit in the class-room. Thus it is developed in advance of the day-to-day work of the classroom. A resource unit may be defined as a systematic and comprehensive survey, analysis, and organization of the possible resources (e.g., problems, issues, activities, bibliographies) and suggestions as to their use, which a teacher might utilize in planning, developing, and evaluating a proposed learning unit in the class room. Each reserve unit, therefore, consists of sections on objectives, activities, materials and evaluation.

To develop resource units on all the major areas of international understanding is not possible within the scope of the present study. Each area is in itself sufficiently vast. A resource unit on 'Major Cultural and Religious Groups of the World' will be developed to show how several elements are developed in this type of unit. Main topics and issues under the remaining four areas will be listed. Teachers of international understanding will develop their own resource units on these areas. It is advisable if such units are developed by a group of teachers rather than by one teacher.

A Resource Unit on 'Major Cultural and Religious Groups of the World'.

The world is composed of many peoples. Each of these peoples and in most cases groups of them have their own cultural and religious entities. Members of each group initially find a sense of security and freedom in their own group. Religious and cultural entity of each group is, therefore, essential for the health of the world community. At the

same time, to the student of secondary school, this motley pageant of humanity may seem baffling. Add to it the unconscious assumption on the part of students that other people think the same way they do, using the same values. For these reasons, it is necessary that recognition and appreciation of other religious and cultural groups should be an important area of education for international understanding.

a) Objectives of the Unit:

The objectives of the unit are to help the students:

- (1) understand that the knowledge of each other's ways of living will contribute to lessening of tension between groups and nations;
- (2) become aware of the impact of technological and scientific innovations on cultural and religious values;
- (3) understand that there are many cultural and religious groups in the world;
- (4) understand that cultures are constantly changing;
- (5) learn that members of a cultural group are fond and proud of their group;
- (6) understand that different cultures exist as a result of different historical experiences, cultural heritage and varying environment of different groups;
- (7) learn that the study of other cultural and religious groups is a source of self-enrichment;

- (8) learn that people learn the ways of their culture and religion, that is, people learn what they live;
- (9) learn that all major cultural and religious groups have contributed to human progress;
- (10) understand that customs, habits and ways of living of other peoples are not strange, silly or mysterious;
- (11) understand that diversity in cultures and religions will continue and is desirable for the health of world community;
- (12) understand that cultural diffusion is on the increase due to modern scientific and technological developments;
- (13) see that common humanity lies under all cultural and religious differences, since all people have common origin and common basic aspirations;
- (14) understand that there are many religions in the world;
- (15) understand basic religious teachings of his own and other religions;
- (16) understand that religion means much to people;
- (17) learn that most religions have had great spiritual leaders;
- (18) understand that ways of worship differ from religion to religion;
- (19) develop respect for other prophets, religious leaders and sacred books;
- (20) appreciate virtues like justice, tolerance, universal brotherhood and search for knowledge;

- (21) understand that a universal culture based on humanism, liberalism, relativism and pragmatism is evolving;
- (22) appreciate diversity in cultures;
- (23) develop quality of empathy;
- (24) develop an open-minded attitude toward other religious and cultural groups;
- (25) develop a workable and consistent philosophy of life;
- (26) develop a feeling of kinship with mankind - a feeling of belonging to larger and large groups and ultimately to humanity;
- (27) develop positive attitudes toward changes in religion and cultures;
- (28) appreciate beauty in literature, art and various media of expression irrespective of its group of origin;
- (29) acquire belief that the basic knowledge of great religions and major cultural groups will make living more satisfying for the people of all groups;
- (30) acquire skills in obtaining information about other cultural and religious groups, in organizing and evaluating it;
- (31) develop ability to see people as they see themselves;
- (32) acquire skills to judge behaviour in religious and cultural context;
- (33) acquire skills to mould public opinion and interpret values in the desirable directions;

b) Scope of the Unit

The resource unit contains the basic contents in the form of concepts or issues. The purpose is to provide the teacher, who uses the unit, with help in understanding the possible aspects of the area which is to be dealt with in the classroom. The following concepts and issues constitute the scope of the present resource unit:

- (1) Definition of culture. For the purposes of this resource unit, the term 'culture' may be defined as "a way of thinking, feeling, believing. It is the group's knowledge stored up (in memories of men, in books and objects) for future use."¹
- (2) Introduction to important components of culture:²
 - (a) Artifacts.
 - (b) Goods.
 - (c) Institutions.
 - (d) Technical processes.
 - (e) Ideas.
 - (f) Habits.
 - (g) Values.

¹Clyde Kluckhohn, Mirror for Man, as quoted by Kenworthy, op. cit., p. 133.

²Bronislaw Malinowski, "Culture", Edwin R.A. Seligman (ed.), Encyclopedia of the Social Sciences (New York: The Macmillan Company, 1931), Vol. IV, p. 621.

- (3) Introduction to the following major cultural groups¹ of the world and areas of their influence:
- (a) The Latin group comprising Italy, Spain, Portugal, France, Belgium, and Latin America.
 - (b) The Anglo-Saxon group consisting of the United Kingdom, Canada, Australia, New Zealand, a part of the Union of South Africa and the United States.
 - (c) The Germanic group concentrated in central Europe and including Austria, Germany, The Netherlands, and Scandinavia.
 - (d) The Slavic group consisting of the U.S.S.R., Czechoslovakia, Bulgaria, Hungary, and Yugoslavia.
 - (e) The Chinese group concentrated in China, Korea, Japan and nearby territories.
 - (f) The Indic group located in India, Ceylon, Nepal, Burma, Thailand, and to some extent in adjacent areas.
 - (g) The Arabic culture extending from North Africa to Southeast Asia, with some tangents in southeastern Europe and the U.S.S.R.
 - (i) The African group concentrated in the area south of the Sahara.

¹Reproduced from Kenworthy, op. cit., p.133-34.

- (4) Simple comparative study of the following concepts in the Indic, Arabic, Anglo-Saxon and the Slavic groups:
- (a) The worth of the individual.
 - (b) The private initiative.
 - (c) Social justice.
 - (d) Freedom and equality.
- (5) Simple study of similarities and dissimilarities in the Indic, Arabic and the Chinese cultural groups in respect to the following:
- (a) Family pattern.
 - (b) Status of woman.
 - (c) Status of the child.
 - (d) Sanctity of wedlock.
 - (e) Attitude toward wealth and material progress.
 - (f) Food habits.
 - (g) Dwellings and their decorations.
- (6) Simple awareness of the following basic characteristics of Indic group:
- (a) The transience of life.
 - (b) Moral law of "karma" or transmigration of life.
 - (c) The belief in an organic or spiritual heirarchy of society.
 - (d) The sacredness of family life and its obligations.
 - (e) The ideal of human brotherhood and compassion to fellow-creatures.
 - (f) The aesthetic attitude towards life.¹
- (7) Simple study of the following basic characteristics of Pakistani culture:
- (a) The unity of God.
 - (b) The finality of the prophethood of Muhammad.
 - (c) Faith in the Quran.

¹Radhakamal Mukerjee, The Culture and Art of India (London: George Allen & Unwin Ltd., 1959), p. 24.

- (d) The sacredness of family life.
 - (e) Belief in the sovereignty of Allah over the entire universe.
 - (f) Belief in universal brotherhood, tolerance and universal peace.
 - (g) Belief in human dignity.
- (8) Brief study of pre-Islamic cultural heritage of Pakistan, that is, study of the main features of Mohenjo Daro, Harappa and Taxila civilizations.
- (9) Simple understanding of the following components of the emergent universal culture:
- (a) Humanism.
 - (b) Liberalism.
 - (c) Relativism.
 - (d) Pragmatism.
- (10) Introduction to the following milestones in the evolution of the universal culture:
- (a) The Birth of Renaissance.
 - (b) The French Revolution.
 - (c) The Industrial Revolution.
 - (d) The American War of Independence.
 - (e) Evolution of democratic forms of government.
 - (f) Socialism and Russian Revolution.
 - (g) World War II.
 - (h) Decline of colonialism and emergence of nation-states in Asia and Africa.
 - (i) The United Nations Organization.
 - (j) The Universal Declaration of Human Rights.
 - (k) Unesco and its purposes.
 - (l) Unesco's project to promote the 'Mutual Appreciation of Eastern and Western Cultural Values'.
- (11) Simple understanding of the basic teachings of the following religions:
- (a) Islam.
 - (b) Christianity.
 - (c) Buddhism.
 - (d) Hinduism.

(a) Islam

- i) Tauhid (Unity of God).
- ii) Muhammad, the apostle of God.
- iii) The Day of Judgment.
- iv) The Quran, the word of God.
- v) Universal brotherhood, tolerance and peace.

(b) Christianity

- i) The doctrine of the Trinity.
- ii) The Cross and the Atonement.
- iii) Resurrection.
- iv) Emphasis on mercy, love, righteousness, forgiveness and repentance.
- v) Supreme love to God and a love for fellow-beings.

(c) Buddhism

- i) Noble truth of pain.
- ii) Noble truth of cause of pain.
- iii) Noble truth of cessation of pain.
- iv) Actual means of arriving at these truths.
- v) "Nirvana".
- vi) Transmigration of life.
- vii) Emphasis on non-injury, forgiveness and friendliness to all.

(d) Hinduism

- i) The transience of life.
- ii) The transmigration of life.
- iii) Spiritual heirarchy of society or caste system.
- iv) "Dharma" or absolute righteousness.
- v) "Kama" or fulfilment of desire.
- vi) "Moksa" or salvation.
- vii) The cult of Sivahood.

(12) Brief study of the areas of influence and numerical strength of each of the four above mentioned religions.

(13) Simple study of the above mentioned religions with regard to:

- (a) Religious ceremonies on the occasion of birth, death and marriage.
- (b) Religious festivals.
- (c) Religious costumes.

(14) Study of life sketches of St. Paul, Buddha, Krishna, Confucius, Moses, and Muhammad.

(15) Comprehension of the following terms:

- (a) Polytheism.
- (b) Pantheism.
- (c) Monotheism.

c) Suggested Student Activities

All the possible student activities obviously cannot be included in a resource unit, since many of them will develop as the students and the teacher plan the learning unit. The activities should cover a wide range of types, such as creative and constructive activities, forum and round-table discussions, role-playing, class plays, modeling, seeing slides or movies, taking trips and the like. It is important that all activities should contribute to the realization of the objectives set forth in the unit. In the light of the objectives of the present unit, some of the important student activities are suggested:

- (1) Through individual or group reading find out another definition of culture,
- (2) Make and display a list of major components of a culture.
- (3) At the beginning of the unit write a short paper discussing your views about these questions:
 - (a) your attitude (favourable/unfavourable/indifferent) toward Hindu, Christian and Buddhist minority groups in Pakistan;
 - (b) your attitude (favourable/unfavourable/indifferent) toward other cultural groups.

At the end of the unit state your attitude on the same religious and cultural groups to find out if there has developed any keener understanding of other cultures and religions.

- (4) Survey the literature available in your school or local library pertaining to basic religious and cultural values of Pakistan; take notes so that they will be helpful in making contribution to class discussion.
- (5) There are tremendous variations within countries and cultures. Study similarities and variances in East and West Pakistan cultures with regard to dress, food-habits, designs of dwellings and mode of transportation. Find out major causes of differences.
- (6) In order to illustrate the effects of geography on civilizations, two student committees to study and report on the major aspects of river valley civilizations of the Indus and the Nile (take the help of pictures, slides, film strips, maps, etc.) ; a trip to Mohenjo Daro is desirable, if feasible.
- (7) Make a display board illustrating similar and different basic values which your and other cultural groups hold.
- (8) Make a collection of dolls, stamps, statues, coins, porcelains etc. representing various cultural groups.
- (9) Play the game, if I were forced by circumstances to migrate, I would like to go to _____ (insert the name of the cultural group of your choice). Justify your wish in

cultural identities.

- (10) Ask the question of a good sampling of your high-school friends, "from which group would you rather have for a best friend (give names of the eight major cultural groups) _____". Ask the same question of the "man on the street". Find out relationship between two sets of preferences.
- (11) Write and produce a short play showing family life in any of the following countries: China, Egypt, France, or U.S.A. After the play discuss similarities and differences to Pakistani family life and reasons thereof.
- (12) Prepare a cultural map of the world showing major cultural groups and their division into nation-states.
- (13) Prepare a religious map of the world showing the areas of influence of the following religions: Islam, Christianity, Buddhism and Hinduism.
- (14) Prepare charts showing the numerical strength of major religious groups of the world.
- (15) Organize students into committees to sort out common cultural values of major cultural and religious groups of the world.
- (16) Conduct some role in which the parts of parents, farmers and students of any major cultural group (excluding your own) are portrayed.

- (17) Make readings to find out approaches of different groups to slavery, caste system, segregation and status of woman in society. Find out causes and new trends.
- (18) Conduct a survey among major cultural and religious groups on the choosing of a life partner for the boy or the girl. Find out the present trend in: Pakistan, Japan and Sudan.
- (19) Write and produce a short play depicting various religious and cultural groups as members of a family, where failure to cooperate, failure to be loyal to each other, and failure to understand each other results in disaster for all.
- (20) Write and produce a short play demonstrating the opposite of the above activity.
- (21) Discuss the validity of the following beliefs:
 - (a) The essential difference among races reside in the quality and composition of blood.
 - (b) Certain races are naturally gifted in such areas as music, art, philosophy, etc.
- (22) Outline and discuss the rights and duties of the citizens of democracy. Compare these with those of authoritarianism.
- (23) Discuss the effects of science and technology on the value systems and social structures of the fast-developing countries of Asia, with special reference to such institutions as joint family system, female education, and dignity of labor.
- (24) Values change. Test the validity of this statement by selecting a cultural aspect, like purdah (veil) in

Pakistan, and find out supporting or contradicting evidence from historical accounts in Pakistan since 1947.

- (25) Pakistan has allied itself with many different countries, especially in defence pacts and economic cooperation. List such countries and determine through readings the reasons why Pakistan has valued friendship with these countries?
- (26) The Declaration of Human Rights is considered to be a notable achievement of modern man. Discuss its major clauses.
- (27) In the Middle Ages the primary concern of man seemed to be salvation of soul. To-day men seems to be equally concerned with a happy, prosperous life in the present. Give simple account for these changes in values?
- (28) Compile a list of the values inherent in Islam and also those inherent in Christianity, Hinduism or Buddhism. Compare the two sets of values to determine similarities and differences. Discuss: Is there any necessity of determining which set of values is right or which is wrong? Can both sets of value be right in their own situational context?
- (29) Hold a forum on the problem of building one world in spite of diverse outlooks. Discuss this problem in the light of the efforts of Unesco.
- (30) Attempt to determine what cultural and religious factors are responsible for an adamant attitude in Pakistan

regarding polygamy and family planning.

- (31) Make a survey to determine the kinds of foreign music and films your classmates, friends and relatives enjoy and ask them to tell why and how they developed this taste.
- (32) Church/temple/mosque architecture often has religious meaning and symbolism. A small group of students may collect different pictures or make models of worship places of Indo-Pakistan sub-continent to show that both Hindus and Muslims have borrowed from each other.
- (33) In order to prove that modern technology is affecting architectural pattern of religious places, collect specimen of modern mosques, churches and temples.
- (34) Collect and study statues, paintings and other works of art for the purpose of proving that art seems to be the most international, interracial of all cultural activities.
- (35) Play recording of classical and popular music of other groups.
- (36) Invite members, leaders and representatives of various religious and cultural groups to speak to the class regarding values and ways of life peculiar to their group.
- (37) Correspond with students in other countries in order to ascertain their views on international understanding.

- (38) The constitution of Unesco contains the statement "that ignorance of each other's ways and lives has been a common cause, throughout the history of mankind, of that suspicion and mistrust between the peoples of the world through which their differences have all too often broken into war."¹ Students should be asked to react to this idea in discussion and through papers.
- (39) Locate the important centres of Bhuddist culture in Burma, Ceylon, Pakistan and India; write paper on their religious ceremonies; arrange visit to Taxila museum and Taxila excavations.
- (40) On the occasion of United Nations Children Day write and stage a skit depicting the daily life, games, school dresses and peer-group life of the students in any of the following countries: Germany, Switzerland, Lebanon or Canada.
- (41) Collect folk-tales of any two countries and enact them in the classroom or on school stage (with or without costumes).
- (42) Organize student committees to give a brief account of cultural activities of a country during a given week by listening to its radio programs, by reading its newspapers and magazines and by getting information, through correspondence, from students of that country.

¹Unesco, Constitution, Preamble

- (43) Organize group discussion on Islamic conception of universal brotherhood, tolerance and world peace with special reference to the life sketch of the Prophet and his sayings.
- (44) Through slides, filmstrips, films and pictures introduce the students to the following aspects of the contemporary people of Denmark, Brazil, Chile and Germany:
 - (a) National costumes.
 - (b) National festivals.
 - (c) Natural environment.
- (45) A student committee to study and report briefly on the progress of Unesco's 10-year major project to promote the 'Mutual Appreciation of Eastern and Western Cultural Values'.
- (46) Make a study of the life sketches of the spiritual leaders of Christianity, Buddhism, Hinduism (Lord Krishna), Islam and Judaism.
- (47) Arrange a panel discussion on the need of religion for the primitive man and for the man of the atomic age.
- (48) Invite prestige persons (like ambassadors, diplomats, eminent scholars, artists, etc.) to meet and address the students.
- (49) Invite other foreigners (like tourists, travelling businessmen, etc.) to meet the students.
- (50) Celebrate or send greetings on festivals and national days of other people.

- (51) Compile an album of famous religious buildings of the world.
- (52) Exchange drawings, paintings, stamps, dolls, coins, etc. with students of other parts of the globe.
- (53) Collect toys and other articles and send them as gift boxes to children of other religious and cultural groups on the occasion of their religious festivals and national days; contact Pakistan International Airlines to fly these boxes as a gesture of goodwill.
- (54) Learn, collect and recite songs of other peoples.
- (55) Ask the school and local libraries to subscribe to Unesco publications.

d) Bibliography and Teaching Aids¹

A resource unit needs to include a variety of reference materials and other teaching aids. A list of reference materials and

¹The list of reference materials and teaching aids given here is very limited. The teachers of international understanding should keep in touch with some of the several specialized sources of information. Some continuing sources of information are given below:

1. Institute of International Education, 2 West 45th Street, New York.
2. The Pakistan National Commission for the United Nations Educational, Scientific and Cultural Organization, Karachi.
3. United Nations, Department of Public Information, Lake Success, New York.
4. United Nations Educational, Scientific and Cultural Organization, place de Fontenoy, Paris-7e.
5. World Confederation of Organizations of the Teaching Profession, 1227 Sixteenth Street, N.W., Washington 6, D.C.
6. World Peace Foundation, 40 Mt. Vernon Street, Boston.

teaching aids for use in the suggested resource unit is given below.

(1) Books

- Alpenfels, Ethel J. Sense and Nonsense About Race. New York: Friendship Press, 1946.
- Amir Ali. The Spirit of Islam. London: Christophers, 1923.
- Bradshaw, Angela. World Costumes. New York: Macmillan, 1953.
- Cranston, Ruth. World Faiths. New York: Harpers, 1949.
- Edelman, Lily. Japan in Story and Pictures. New York: Harcourt, 1953.
- Eberle, Irmengarde. Big Family of People. New York: Crowell, 1952.
- Gaer, Joseph. How the Great Religions Began. New York: Signet, 1954.
- Gatti, Ellen and Attilio, Here Is Africa. New York: Scribners, 1944.
- Haire, Frances H. The Folk Costume Book. New York: Barnes, 1937.
- Howells, William W. Mankind So Far. New York: Doubleday, 1946.
- Hutton, Clarke. Picture History of France. New York: Watts, 1952.
- _____ . Picture History of Britain. New York: Watts, 1946.
- Peattie, Roderick. Geography in Human Destiny. New York: Stewart, 1940.
- Qureshi, I.H. The Pakistani Way of Life. Melbourne: William Heinemann Ltd., 1956.
- Thomas, Edith L. The Whole World Singing. New York: Friendship Press, 1950.
- Von Grunebaum, G.E. Muhammedan Festivals. New York: Abelard, 1951.

(2) Films¹

- Folk Songs and Dances of Pakistan, Karachi: Government of Pakistan, Department of Films & Publications, 20 minutes, 16 mm. black & white, sound.

¹Information derived from World Confederation of Organizations of the Teaching Profession, Audio-Visual Aid for International Understanding (Washington: World Confederation of Organizations of the Teaching Profession, 1961).

Glimpses of Picturesque Germany, New York: Films of the Nations Distributors, Inc., 62 West 45th Street, English, 25 minutes, 16 mm., black & white, sound.

Holy Himalayas, Bombay: Ministry of Information & Broadcasting, Films Division, 68 Tardeo Road, English, 10 minutes, 35 mm., 16 mm., black & white, sound.

Houses in History, London: Ministry of Education, Visual Unit, English, 20 minutes, black & white, sound.

Land of the Buddha, Colombo: Information Officer, Senate Building, English, 20 minutes, 16 mm., color.

Understanding the Chinese, California: Association Film Artists, 30 North Raymond Avenue, Pasadena, 10 minutes, 16 mm., color, 1951.

Women of Pakistan, Karachi: Government of Pakistan, Department of Films and Publications, 20 minutes, 16 mm., color, sound.

(3) Filmstrips¹

A Visit to Japan, New York: Popular Science Publishing Co. Audio-Visual Division, 353 Fourth Avenue, 46 pictures, color.

Art, Literature and Sports, New York: Eye Gate House, Inc., Archer Avenue, 24 frames, with captions, 35 mm., color.

Coronation of H.M. Queen Elizabeth, London: Educational Productions Ltd., 17 Denbigh Street, 29 pictures, black & white.

Florence Nightingale, London: Visual Publication, Ltd., 197 Kensington High Street, 44 pictures, color.

New Zealand, Chicago: Rand McNally & Co., P.O. Box 7600, color.

Story of Abraham Lincoln, New York: Teaching Aids Service, Visual Education Building, Lowell & Cherry Lane, Floral Park, 37 frames with captions, 35 mm., color.

(4) Records²

Gilan Folk Songs, Tehran: Department of Fine Arts, 20 songs.

¹Ibid.

²Ibid.

Indian Folk Songs, His Master's Voice, No. N 94337, Hindi.

Swiss Songs, His Master's Voice, No. 7 EVZ 114.

The Man From Snowy River, Melbourne: John Clements Collins Street.

e) Evaluation of the Resource Unit

This aspect of a resource unit is equally important. Evaluation of a resource unit should be thought as a continuous process throughout the teaching-learning program and not just as a series of instruments or techniques to be used at the end of the learning unit.

The task of developing an instrument of evaluation for the resource unit on 'Major Cultural and Religious Groups of the World' cannot be undertaken within the scope of the present study. The teachers of international understanding are, therefore, advised to benefit from the ideas, experiences and resources of Unesco's "Associated Schools Project for Teaching International Understanding and Cooperation".¹

Other Major Areas of International Understanding

A very brief account of the main issues and topics of the remaining four areas of international understanding will be given here. The teacher himself, in collaboration with the students and his colleagues, would be required to develop resource units on each of

¹Necessary information about Unesco's "Associated Schools Project for Teaching International Understanding and Cooperation" can be had from the Pakistan National Commission for Unesco, Karachi, or from Unesco, Department of Education, place de Fontenoy, Paris 7e. A circular named 'International understanding at school' is issued by the Secretariat of Unesco twice a year.

these areas.

Specific objectives, learning activities, bibliography and method of evaluation of each resource unit will be decided by the teacher in the light of the general purposes of the course.

a) Nation-States and International Organizations

Some important issues and topics of a resource unit on 'Nation-states and International Organizations' are given below:

- (1) Simple study of nationalism: its strength and weaknesses; nationalism versus patriotism; narrow nationalism versus liberal nationalism; Muslim nationalism versus Western nationalism; Islamic concept of national sovereignty; nationalism as a product of modern age; Muslim-nationalism and its outlook toward internationalism.
- (2) Simple study of the League of Nations: its need after World War I; its principles and purposes; its major achievements and causes of failure.
- (3) Simple study of the United Nations: its purposes and principles; its structure; its prospects and problems - the United Nations and world peace, the United Nations and its budget, the United Nations and need of international force, the United Nations and its reorganization, the United Nations and world government, the United Nations and its future.

b) Crucial World Problems

Some important issues and topics of a resource unit on 'Crucial World Problems' are given below:

- (1) How to feed the growing world population: demographic study of Pakistan, India, China, France, Denmark and U.S.A.; simple study of the food surplus and food scarcity areas of the world with special reference to Pakistan and India; simple study of production problems in under-developed countries; simple study of F.A.O.¹ and its different activities; simple study of Development Plans of India and Pakistan; simple study of Unesco's Arid Zone Program.
- (2) How to advance backward areas of the world in literacy and living standards; simple study of Unesco, F.A.O. and W.H.O.² and their major projects and activities in this respect.
- (3) How to organize the world for justice and peace: comprehension of the terms 'peace' and 'justice'; comprehension of the meaning of democracy and dictatorship; simple study of the issue 'Peace at what price'; study of the cold war issues; simple study of the Declaration of Human Rights.
- (4) How best to exert social control of economic institutions: examination of social control of economic institutions in

¹Food and Agriculture Organization.

²World Health Organization.

developed and under-developed and in capitalist and communist countries; simple consideration of the problems of colonies, raw material and markets for finished products, simple study of such problems as tariffs, quotas and restricted production.¹

- (5) How the free flow of knowledge and opinion can be made possible: simple study of lack of communication between nations of the world; simple study of the need to develop the press, radio, films and television for fostering international understanding; simple study of Unesco and its activities in this area.²

c) International Economic Cooperation

Some important issues and topics of a resource unit on 'International Economic Cooperation' are given below:

(1) Simple study of the following: importance of economic factors in the contemporary world; facts of economic interdependence of nations; democratic and authoritarian ways of alleviating poverty; international currency exchange; basic facts about agricultural and industrial economies; motives of foreign aid and investment; international economic cooperation as a contributing force to economic well-being of under-developed countries; United Nations Economic and Social Council and its specialized agencies.

(2) Simple study of the following: Pakistan's dependence on other nations and international agencies for its economic development; Pakistan's Second Five Year Plan; Pakistan's import and export trade.

¹Atkyns, op. cit., p. 140.

²Other crucial world problems can also be included for study.

d) International Conflict and Cooperation

Some important issues and topics of a resource unit on 'International Conflict and Cooperation' are given below:

- (1) Simple study of the following: causes of conflict between individuals and groups; causes of international tensions and wars; motives of World Wars I and II; areas and causes of tensions in Asia, Middle East, Africa and Europe; armament race between great powers of the world; consequences of atomic warfare.
- (2) Simple study of the following: defence needs of Pakistan; Kashmir dispute between India and Pakistan; Pakistan's relations with India and Afghanistan; Islamic ideology and world peace; Pakistan's defence alliances.
- (3) Simple study of the following: Man's long search for peace and international cooperation with special reference to the League of Nations and the United Nations; differences between the League of Nations and the United Nations; how to avert another World War (through commitment to the United Nations, international economic collaboration, spread of democracy, political security for all and belief in human dignity).

B. CONCLUSION

Administrative Support.

In order to introduce an elective course in international understanding at the secondary school level, necessary support of the administration is essential. In addition to moral backing, this support includes arrangements in regard to provision of funds, student democracy and other activities. There will be considerable initial and recurring cost for materials to start and run the course. Moreover, in order to cause students to believe in democracy on an international level, it will be necessary that they understand the working and problems of democracy by participation at school level. The operation of student democracy is a function which the administration is in a position to foster.

The administration also has an important role to play in the teacher selection, the placement of the course in the entire program of secondary education, and the mechanics of course scheduling and organization.

Community Support.

It is also essential and important that community support be enlisted for the introduction of this course. Since it is a change from the existing pattern, some people will object and some patriots may consider it un-Pakistani to introduce the study of other religions, cultures, nations and peoples. Even some well-intentioned persons might

be led into opposition camp if they are not consulted or oriented in advance. Community support, then, must be solidly established in advance by publicising the desirability of such a program as the natural outcome of Islamic ideology, on which Pakistan is founded.

Final Writing of the Course of Study.

In its final form, a course of study should be the work of the members of the faculty involved. Only they are in a position and have sufficient information of relevant variables to organize the work efficiently. While major areas of international understanding set forth in this study are basic, the faculty will be in a better position to determine the specific application and the particular aspects of emphasis in each area.

The school library need to be specially well-equipped for this course. The library by special displays and book selection can make an important contribution.

Characteristics of the Teacher.

Finally, for the successful operation of the proposed course the teacher himself must be considered briefly. Whatever the pattern of teaching may be, the teacher's part in it is the most important single factor. The teacher incharge of the proposed course should, first of all, have successfully completed his Bachelor of Arts or Science from a recognized institute in Pakistan or abroad. In addition to his academic qualifications, he should have received requisite professional training. His teacher education should have included

courses such as the following: Comparative Cultures and Religions; Inter-cultural Relations; International Organizations; Social Psychology; Social and Technological Change and the World Community;¹ International Economic Cooperation.

The teacher of international understanding should himself be a world-minded person. He should possess certain characteristics. Without going into detailed discussion, it is sufficient to incorporate a list of the characteristics of world-minded teachers. These characteristics were first outlined in the 1954 Yearbook of the National Council for Social Studies on Approaches to an Understanding of World Affairs. The world-minded teacher should be:

An integrated individual, skilled in the art and science of human relations, and conscious of the wide variety of behaviour patterns in the world to which he may have to adjust;

Rooted in his own family, country, and culture, but able to identify himself with the peoples of other countries and cultures;

Informed about the contemporary world scene and its historical background, and concerned about improving the conditions of people everywhere;

Convinced that international cooperation is desirable and possible, and that he can help to promote such cooperation;

An intelligent participant in efforts to improve his own community and nation, mindful of their relations to the world community;

Clear in his own mind as to the goals of education for international understanding, conversant with methods and resources for such programs, and able to help create world-minded children and youth;

Butteressed by a dynamic faith or philosophy of life whose basic tenets can be universalized.²

¹Cajoleas, op. cit., p. 192.

²As quoted by Kenworthy, Introducing Children to the World, op. cit., p. 24.

APPENDIX A

RESOLUTION OF THE GENERAL ASSEMBLY OF THE UNITED NATIONS

Reproduced from Government of Pakistan, Proceedings of the Second Meeting of the Advisory Board of Education for Pakistan, Karachi, Manager of Publications, 1949, Appendix XII, p. 58.

" The General Assembly,

CONSIDERING that knowledge and understanding of the aims and activities of the United Nations are essential in improving and assuring general interest and popular support of its work; Recommends to all member Governments that they take measures at the earliest possible date to encourage the teaching of the United Nations Charter and the purposes and principles, the structure, and background in institutes of learning of their countries with particular emphasis on such instruction in elementary and secondary schools;

Requests Member States to furnish the Secretary General of the United Nations with information as to the measures which have been taken to implement this recommendation, such information to be presented in the form of a report to the Economic and Social Council by the Secretary General in consultation with and with assistance of the UNESCO."

BIBLIOGRAPHY

A. Books

- Ahmad, M. Aziz. "Iqbal's Political Theory, " Iqbal As A Thinker. Lahore: Sh. Muhammad Ashraf, 1952.
- Alatas, Hussein. The Democracy of Islam. The Hague: W. Van Hoeve Ltd., 1956.
- Alberty, Harold B., and Alberty, Elsie J. Reorganizing the High-School Curriculum. New York: The Macmillan Company, 1962.
- Ali, Maulana Farman (Trans.). The Quran. Lucknow: Nizami Press Book Agency, 1937.
- Bilgrami, H.H. Glimpses of Iqbal's Mind and Thought. Lahore: Orientalia, 1954.
- Brubacher, John S. Modern Philosophies of Education. New York: McGraw-Hill Book Company, Inc., 1950.
- Central Government Teachers' Training College. Prospectus and Courses of Studies for the Degree of Bachelor of Teaching, 1958-1959. Karachi: Central Government Teachers' Training College, 1958.
- Central Training College. The Scheme of Lectures for B.ED Class 1962-63. Lahore: Staff of the Central Training College, 1962.
- Good, Carter V. (ed.). Dictionary of Education. New York: McGraw-Hill Book Company, Inc., 1945.
- Hasan, Sarwar K. Pakistan and the United Nations. New York: Manhattan Publishing Company, 1960.
- Huxley, Julian. Unesco: Its Purpose and Its Philosophy. Washington: D.C.: Public Affairs Press, 1948.
- _____. "Unesco: Its Purpose and Its Philosophy," Ideological Differences and World Order. Edited by F.C.S. Northrop. New Haven: Yale University Press, 1949.

- Institute of Education and Research. Prospectus for 1960-61. Dacca: University of Dacca, East Pakistan, 1960.
- Institute of Education and Research. Prospectus. Lahore: University of the Panjab, 1962.
- Iqbal, Javid. The Ideology of Pakistan and Its Implementation. Lahore: Sh. Ghulam Ali & Sons, 1959.
- Iqbal, Muhammad. Lectures on the Reconstruction of Religious Thought in Islam. Lahore: The Kapur Art Printing Works, 1930.
- Kandel, I.L. Comparative Education. New York: Houghton Mifflin Company, 1933.
- Kenworthy, Leonard S. Introducing Children to the World. New York: Harper & Brothers, 1956.
- Kuhlen, Raymond A. The Psychology of Adolescent Development. New York: Harper & Brothers, 1952.
- Laves, Walter H.C., and Thomson, Charles A. Unesco: Purpose, Progress, Prospects. Bloomington: Indiana University Press, 1957.
- Malinowski, Bronislaw. "Culture," Encyclopedia of Social Sciences. Vol. IV. Edited by R.A. Seligman. New York: The Macmillan Company, 1931.
- Morse, William C., and Wingo G. Max. Psychology and Teaching. Chicago: Scott, Foresman and Company, 1955.
- Mukerjee, Radhakamal. The Culture and Art of India. London: George Allen & Unwin Ltd., 1959.
- National Education of the United States. Education for International Understanding in American Schools. Washington, D.C.: National Education Association of the United States, 1948.
- Qureshi, I.H. The Pakistani Way of Life. Melbourne: William Heinemann Ltd., 1956.
- Rahman, Fazlur. New Education in the Making in Pakistan. London: Cassell & Company Ltd., 1953.

- Risk, Thomas M. Principles and Practices of Teaching in Secondary Schools. New York: American Book Company, 1958.
- Saiyidain, K.G. Education for International Understanding. Bombay: Hind Kitab Limited, 1948.
- Stratemeyer, Florence B., Forkner Hamden L., McKim Margaret G., and Passow A. Harry. Developing A Curriculum for Modern Living. New York: Bureau of Publications, Teachers College, Columbia University, 1957.
- Symonds, Richard. The Making of Pakistan. London: Faber & Faber, 1950.
- Unesco. Report of the Expert Committee to Study the Principles and Methods of Education for Living in A World Community (Unesco/ED/136, Feb. 15, 1954). Paris: 1954.
- World Confederation of Organizations of the Teaching Profession. Audio-Visual Aids for International Understanding. Washington, D.C.: World Confederation of Organizations of the Teaching Profession, 1961.
- Wright, Quincy. The Study of International Relations. New York: Appleton-Century-Crofts, Inc., 1955.

B. Government Publications

- Government of Pakistan. Proceedings of the Pakistan Educational Conference, 1947. Karachi: Government of Pakistan Press, 1952.
- _____. Proceedings of the Second Meeting of the Advisory Board of Education for Pakistan Held at Peshawar, 1949. Karachi: Manager of Publications, 1949.
- _____. Report of the Commission on National Education. Government of Pakistan Press, 1960.
- _____. Report of the Curriculum Committee for Secondary Education. Rawalpindi: Ministry of Education, Implementation Unit, 1960.
- _____. Report on Educational Progress 1960-61. Presented at the 24th International Conference on Public Education, Geneva. Karachi: Ministry of Education and Scientific Research, 1960.

C. Articles and Periodicals

Cajoleas, Louis P. "International Understanding: A Theoretical Analysis of a Goal in Education", Teachers College Record. Vol LXI, No. 4 (January, 1961), pp. 188-194.

D. Unpublished Material

- Atkyns, Glenn Chadwick. "Teaching for International Understanding: Structure of a Secondary School Course Utilizing the Findings of Social Psychology and Cultural Anthropology". Unpublished Ph. D. dissertation, University of Connecticut, 1958.
- Kurani, Habib A. "University Teaching and International Understanding in the Middle East". Department of Education, American University of Beirut. (Typewritten.)