

ARTICULATING EDUCATIONAL VISION FOR PAKISTAN: THE EARLY POST-INDEPENDENCE INDIGENOUS ATTEMPT

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Abstract

Before Pakistan's independence in 1947, a committee of educationists was appointed to deliberate on the nature of education to be imparted to the citizens of the envisaged new country. According to the decision of the committee, it was necessary to "impregnate the various disciplines with the philosophy and ideology of Islam". After independence, a major educational conference in 1947 reaffirmed the ideal and characterized education as development of the 'whole man' i.e. development of spiritual, intellectual and physical aspects of human being. Search for security and economic aid after 1951 led to intervention of American consultants and American trained development planners. Emphasis shifted from education of 'whole man' to human resource for economic development. Intermittent bursts for educational uplift emphasized moral and material aspects of education without much systematic treatment of the subject. This study takes note of post-1951 rhetoric about education but undertakes more elaborate treatment of the pre-1951 educational conferences wherein education of whole man with reference to Iqbal was put forward quite emphatically.

Keywords: Independence, Pakistan, Educational Conferences, Educational Vision, Education of Whole man, Allama Iqbal.

Introduction

The words "post-independence" and "indigenous" in the title are important. They point to the fact that after August 1947, Pakistan was no longer a colony, it was independent and that the people inhabiting the country with the name, Pakistan, possessed a culture different from the one that their British rulers possessed and partly imposed on them¹. During the independence movement, the people re-asserted their culture; indeed, re-assertion of culture provided the basis for independence. They struggled for a separate and independent country on the basis of possessing a different culture, a mark of distinction from other groups living in the Indo-Pak Subcontinent and, therefore, entitled to a separate territory. Cultural distinction also provided a basis to mobilize people, to come together for demanding a separate territory². Culture, therefore, was seen to provide philosophy of education-both to basic education on culture and to promote those aspects of culture which were perceived to have been

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eroded by living under an alien rule. So, there was an emphasis on preserving and promoting what was perceived as indigenous, along with the desire to acquire and develop useful modern technology, mainly through education.³

Pakistan was born as a result of partition of the subcontinent into two states and inherited injustice of partition, with meager resources. Despite the myriad challenges, hopes were high and aspirations were strong for the new nation. The first education policy conference resolved to break from the colonial history; henceforth, Islamic ideology was to guide a socially just and intellectually vibrant education system, a system that would cater to the physical, material, moral and spiritual life, i.e. education of whole man⁴.

Statement of Problem

Pakistan's history after 1951 changed particularly in the form of assassination of its first prime minister that year. The country's security and economic problems became more acute and the initial attention accorded to education sector began to fade away. The ideal of education of Whole Man could not be pursued in practice. However, the ideal represented the essence of the Pakistan idea in that Pakistan idea/ideal had its intellectual roots in the thought of Allama Iqbal. Any attempt at reform/regeneration of education must refer to the early indigenous efforts. Such efforts were envisaged to lay the foundation of an education system in consonance with the ideal of Allama Iqbal. It is important that policymakers, educational practitioners and public at large are knowledgeable about the early efforts made during 1947-51, which were not seriously taken up later but are relevant to any meaningful reform for national rejuvenation through a vision that insists on education of Whole Man.

Objectives of the Study

- To review the post 1951 period wherein government paid lip service to the educational ideal of Whole Man.
- To discuss the efforts during the 1947-51 period for the educational policy to have Islamic roots.
- To discuss the substantive aspects of the ideal of Whole Man with reference to important European education theorists
- To highlight Allama Iqbal's views on the ideal of Whole Man as projected to be embodied in Pakistan's education system, during 1947-51 efforts.

The Post-1951 Intermittent Lip Service to Education of Whole Man

After the demise of the founder of the nation in September 1948 and assassination of the first Prime Minister in 1951, the country came under the influence of Western capitalist system, particularly the United States of America. This happened because of Pakistan's search for national security and aid for economic development under politicians with less clear vision about the destiny of the nation. This led to foreign advice in planning with economic planners coming to have more say in education policy. Educational policy planning became part of planning for economic development under the guidance of Harvard Advisory Group and western-educated national bureaucracy. Work of the Group in the view of an American author "far

exceeded simply advising as effectively functioning Pakistani staff.”⁵ The ideal of education of whole man suffered erosion. There were several commissions/committees appointed for uplift of education in the country. All such initiatives ignored the ideal of education of whole man.

For example, Ayub Khan’s Commission on National Education exhorted that the concepts of spiritual and moral values, nation building, scientific development, enlightened citizenship, and public service should motivate and guide Pakistan’s educational system. In practice, however, the Commission avoided discussion of what it described as the conflicting philosophic views on the nature of the educational process and the forms it should take, by saying:

*A major difficulty we have had to face lay in combining academic and in a sense theoretical advice to educators for long-term guidance with practical proposals to government for the correction of present weaknesses*⁶.

The question, however, was how to recognize the “present weaknesses” without framing a vision, say, a worldview that would encompass the aspirations of the people of Pakistan. The Commission’s thinking reinforced the economic planners’ emphasis on human resource production needed for economic development, rendering education of whole-man as something superfluous.

Similarly, a decade later the important report of 1969 and the educational policy of 1970 based on the same did not see the light of implementation owing to internal war and consequent dismemberment of the country in 1971 into (new) Pakistan and Bangladesh. After dismemberment Pakistan came under the rule of the Pakistan People’s Party led by Zulfikar Ali Bhutto. Educational policy of 1972-80 was instituted with emphasis on citizenship and science and technology. The policy did not elaborate a philosophy of life beyond the slogan: “Islam is our faith, democracy is our politics, socialism is our economy, all power to the people”. It has been described as “Electic Socialism”⁷.

The next policy enforced in 1979 under General Zia Ul-Haq put emphasis on Islamization of public life and, thereby, education as well. But again, the policy lacked any coherent statement. Selective Muslim laws were introduced in certain aspects of public life, and attempts were made to introduce Islam-related subjects at school and college levels, particularly Islamic Studies and learning to read the Holy Quran. Such attempts proved to be superficial and unproductive, even to those who admired such measures⁸.

Role of the country’s ideological moorings into education further came to lose importance with General Musharraf coming into power. He preached the notion of “enlightened moderation”⁹. The National Education Policy 2009, embodying his views, summed up the government’s educational vision:

“Our education system must provide quality education to our children and youth to enable them to realize their individual potential and contribute to development of society and nation, creating a sense of Pakistani

nationhood, the concepts of tolerance, social justice, democracy, their regional and local culture and history based on the basic ideology enunciated in the Constitution of the Islamic Republic of Pakistan.¹⁰

The 2009 policy was an updated version of the earlier document namely, "Education in Pakistan a White Paper".¹¹ In an analysis of the White Paper, two authors focused "on the way the White Paper constructed its political/ideological context and its global/national contexts". The authors note: "The White Paper works with trope of a binary construction of Islam – fundamentalist or moderate – which rearticulates Orientalist Western constructions. The analysis of the construction of the global/national contexts demonstrates the framing of the policy the Millennium Development Goals and the Washington and post-Washington consensus"¹². That is, in the view of the two authors, the contents of the White Paper and, thereby, the educational policy represented "an attempt to enhance the standing of Pakistan in the eyes of the donor agencies and the West." This led to weakening of any capacity for independent policy production. The document demonstrated what the authors describe as the inevitable enigma and dilemma of the colonial past and colonial present."¹³

The draft National Education Policy, 2017, claims to emphasize "balanced and harmonious development of the individual in respect of wisdom, spiritual development, physical as well as social development as goals of education"¹⁴. While such emphasis is commendable, it amounts to name dropping without any attempt to give it systematic exposition. There is no indication whether the stated goals are interrelated, if yes, then how. Further, in continuation of the list of goals, the document lists the constraints being faced in the education sector: "population explosion, resources constraints, low financial allocation, low participation and high dropouts, low literacy, lack of teacher's motivation, lack of political commitment, disparities in respect of gender and regional, weak quality of education and Good Governance, no Societal based Curriculum and Setting of Standards"¹⁵. One wonders whether the government will have any courage to act in the face of such unnerving list of constraints!

To conclude intermittent reports of commissions continued to pay lip service to the vision of whole man, i.e., spiritual, intellectual and material development through education. The momentary bursts of interest never led to any worthwhile changes. Particularly, they did not work to articulate a clear vision. The present study discusses, below, the vision articulated during the 1947-51 conferences on education.

Educational Conferences of 1947-51: Articulation of an Indigenous Vision

A cardinal point of early conferences was that education problem was studied in the context of the country's creation – the process whereby became independent was created. It came into existence on the basis of an ideology adumbrated by a poet-philosopher, Iqbal, and a political struggle waged by a leader of impeccable integrity, Jinnah. The system projected through the educational conferences of 1947-51 was not taken up during the subsequent years. Yet, any serious effort at reform in the present day Pakistan needs to take into account the substantive work done during the early

period as the recent views of a British consultant on education reform has acted as educational do indicate the consultant has worked with Michael Barber, the Federal Government and is currently advising Government of the Punjab province.

In Barber's view, pivotal to education reform is "A Narrative of Reform", a narrative that "raises the question of identity for individuals and for society as a whole." In unfolding the bases of narrative of reform in Pakistan, Barber lists the following:

- The Political entity, Pakistan, created in 1947 with all its accomplishments and challenges;
- The remarkable civilizations which have risen and fallen in the lands now called Pakistan; and
- Islam, a religion that has brought to the world great art, spectacular scientific advancement and remarkable literature and history. To its adherents, it [Islam] has also brought insights into how life should be live¹⁶.

Barber concludes, "It should surely be possible to weave for Pakistan, from these three strands, an inspiring narrative of Pakistan's future and place in the world"¹⁷.

Weaving of an inspiring narrative was undertaken in the educational conferences during 1947 and 1951, through messages/speeches of key leaders, decisions by conferences, and committee work performed in pursuit of decisions taken there.

Quaid-i-Azam's message to the Conference stated the task before the conference and the educational goals of the country, saying:¹⁸

"Under foreign rule for over a century, sufficient attention has not been paid to the education of our people and if we are to make a real, speedy and substantial progress we must earnestly tackle this question and bring our educational policy and programme on the line suited to the genius of the people, consonant with our history and culture and having regard to the modern conditions and vast developments that have taken place all over the world."

For civic education, he reiterated:¹⁹

"At the same time, we have to build up the character of our future generation. We should try, by sound education, to instill into them the highest sense of honour, integrity, responsibility and selfless service to the nation. We have to see that they are fully qualified and equipped to play their part in the various branches of national life in a manner which will do honour to Pakistan."

In weaving a narrative for the proper education the leaders took into account problems being faced by mankind during the late 1940s. Educational leaders in Pakistan viewed the world "sick and exhausted by perpetual sanguinary conflicts"²⁰. In their view, the people world over were "yearning for a new order free from oppression, injustice and inequality in all fields of human relations – political, social, economic, and so on"²¹. In the founding of the United Nations Organization (UNO), the world sought to proclaim new ideals of human rights and embody them in diverse charters. To

Pakistan's Minister of Education, it was a sad comment on human intelligence; according to him the ideals of universal brotherhood, of democracy, of social justice, of tolerance envisaged in the UNO charters lay embodied in the theory and practice of Islam. Indeed, Fazlur Rahman regarded Islam to be a challenge to the status quo as things prevailed in the late 1940s, particularly the fight between capitalism and communism. In his view, Islam stood for an altogether different order of things, "a different design for living"²².

Rehman explained that Islam's conception of man and his relationship to the universe was fundamental to any workable philosophy of life. According to the Holy Quran, man stood supreme in the order of creation; he was made to rule the world, for everything on earth had been created for man and made subservient to him. Rahman rhetorically asked: "Where else may one find a conception of man so exalted as this? It gives him a sense of dignity, of self-confidence, of power which is not vouchsafed by any other philosophy of life". With the world as his stage man had infinite scope for the realization of his potentialities to develop physically, mentally and spiritually to the fullest extent possible. The statement of aspirations on the part of the Minister of Education bears a fuller quotation²³.

It is my firm conviction that by recapturing this spirit we can demonstrate to the world that the spirit of inquiry and of free thought can once again be harnessed for the task of human regeneration and progress. But mere professions or declarations would not help. What is required is an earnest and determined effort to get at the root of Islamic principles and to embody them in the theory and practice of education. This is what we are attempting to do in Pakistan, so that our coming generations may be reared on the teachings of Islam, imbued with the same spirit that inspired the achievements of their forefathers, and endowed with the same outlook that pursued knowledge to the end of the earth and pressed it into the service of God and His creatures.

The Minister attached the highest importance to the spiritual element. In his view, neglect of such elements in contemporary education resulted in ruinous circumstances. He pointed out the aftermath of the two world wars and the wanton abundance of weapons of mass destruction, indeed, they had already brought home "the realization that unless the moral or spiritual growth of man keeps pace with the growth of science, he is doomed to utter extinction".²⁴

Ideas of the Education Minister were further articulated by educationists who participated in the conference held in November-December 1947. The participants in the conferences were highly educated in the Western, mainly English tradition. At the same time, persons they belonged to Indian Muslim culture on the basis of which Muslims in the Indo-Pak subcontinent were successful in carving out a separate territory for their national existence. The point is that the participants had comparative knowledge of both the Western educational system and strengths, weaknesses and aspirations of the newly-born state within the system of United Nations Organization.²⁵ While such educationists could be said to present/represent aspirations of their

countrymen, they were aware of the international order then in existence and constraints and opportunities that the system offered.

The educationists, participants, unanimously decided that the educational system of Pakistan was to be based on ideology as prescribed by Islam which highlighted, among other attributes, the virtues of tolerance and fair play along with a concept of universal brotherhood. The Conference was of the view that if education was to be in conformity with the needs and requirements of Pakistan, it must undergo a radical re-organization, and the re-organization should embrace the content as well as the spirit of education. The Conference established an Advisory Board of Education to interact with the Federal and Provincial governments to take stock of the situation and make recommendations.

The Advisory Board reiterated the view that Pakistan was a realization of the Muslims' desire for a motherland, a country where they would be masters of their own destiny and would live freely as per their own aspirations. These aspirations naturally emitted from the teachings of Islam, the Board held, were not a set of dogmas or rituals. On the other hand,

“They constituted a philosophy of life, based on the conception of universal brotherhood, democracy, justice and equality. Islam does not accept any barrier between man and man. It discards all prejudices resulting from racialism or geographical nationalism. It takes a global view and is essentially cosmopolitan, universal and humanitarian in its approach.”²⁶

The Muslims of Pakistan, the Board emphasized:

“Firmly believe that Islam has a great message for the world peace and that it is the destiny of this new-born State to convey it to the sick and sore humanity. For this, it must inculcate the true spirit of Islam among her own citizens and it is, therefore, imperative that so fundamental an activity as education which moulds the outlook and character of future citizens should be inspired by it.”²⁷

In the opinion of the Board, the educational system of Pakistan was to inspire the students with a conviction about Pakistan that it would prosper, to be a beacon to the world based on the Islamic model of a tolerant and just state, sponsoring equality and equity. The educational system was to have a social purpose based on honour and dignity.²⁸

Vision of Whole Man Reinforced through Views Foreign Educationists

The Six-Year National Plan of Educational Development of Pakistan prepared in 1951 undertook a further rationale for establishing an Islamic educational system. It was noted that the British colonialist educational policy had, in British India “impoverished moral fiber of society.” The education imparted was “devoid of spiritual content, maimed and mutilated.”²⁹ The Advisory Board which prepared the education development plan did recognize that certain famous European education theorists also

propounded views very relevant to Pakistan Project of the education of whole man. The Advisory Board cited M.V.C. Jeffrey's book, *Glaucon: An Inquiry into the Aims of Education*. This book was published in 1951 in London and was favorably quoted in the proceedings of the 1951 Conference.³⁰ Jeffrey held: "The ends and means of education must be seen in relation to the ultimate problems of life problems that concern the nature and destiny of man both as a member of historically developing society and as a being in the presence of eternity."³¹ The Board pressed this view in its argument for Islamic ideology as basis for education.

Among other more contemporaneous literature on the subject, the Board cited the *Harvard Report: General Education in a Free Society*, which said: "Our society, like any society, rests on common beliefs and a major task of education is to perpetuate them."³² In the Board's view, the Education Act of 1944 in Britain was animated by a re-affirmation of Christian values as it had made obligatory a daily act of worship or religious instruction in schools. And the Board drew its conclusion from the history of the West: "Thus the wheel has come full circle and the West, after a century or two of secularism and materialism, is harking back to the need for a Christian orientation of its values."³³ Further evidence for the conclusion was adduced from the ideas of Christopher Dawson, published in 1949. He said: "The catastrophes of the last thirty years are not only a sign of the bankruptcy of secular humanism, they only go to show that a completely secularized civilization is inhuman in the absolute sense—hostile to human life and irreconcilable with human nature itself."³⁴ Echoing the views of the Minister for Education, the Board held that there was at hand a moral crisis of civilization. Pakistan's project in this connection was:

*"Its education is to be inspired by Islamic values, for these values constitute a valid and coherent philosophy pervading all aspects of life. On such a basis alone can it build a new social order and contribute to the peace and progress of the world. There can be no doubt that the task is stupendous. It calls for a radical transformation not only of the form and content of education, but of the prevailing ethos of parents, teachers, educational administrators and the general public."*³⁵

The Central and Provincial Governments as well as the Universities were to engage in recasting the existing syllabi and curricula with a similar revision of the teachers' training courses. The educational system was to correspond more or less closely to the ideological *rationale* of Pakistan.³⁶

The 1951 Conference particularly emphasized the views of a 17th century theorist of education, namely Jan Comenius. Reference to Comenius' view of 'education of the whole man' is highly meaningful in that it tells quite a lot about the nature of Pakistan's envisaged educational vision.³⁷ Comenius has been hailed as "Father of Modern Education" in Europe and, as he lived between 1592 and 1670, he could also be seen to present a bridge between the 'modern' and the 'medieval'. The Advisory Board put a lot of emphasis on Islam as a basis to national education and that implied emphasis on history of education among Muslims along with direct inspiration from Iqbal's philosophy. Indeed, in a recent article, Sebastian Gunther has pointed to such

connection. According to him, Comenius maintained “that education should aim, in particular, at equipping young people with a profound knowledge of the Holy Scriptures and religious duties—ideas that are major concepts in Islamic education also.”³⁸ Comparing the views of Muslim education theorists with those of Comenius, Gunther says that pedagogy should make a quick, palatable and thorough education possible which should imitate the natural phenomena. Like Muslim theorists, Comenius emphasized that intellectual, spiritual, and emotional growths were all woven together. According to Gunther, such views were discussed most insightfully by Al-Ghazali and several of his predecessors and successors “in the rich tradition of Islamic educational theory.”³⁹

Gunther goes even further, and in the interest of the present study, there is need to reproduce his view verbatim:

“I believe that medieval Muslim educators understood well the intimate relationship between knowledge, theoretical and practical wisdom, logical reasoning, ethics and aesthetics of learning, loving and caring, and spirituality. If modernity is willing to learn from the past and, as the great American educational reformer and pragmatic philosopher John Dewey (1859–1952) put it, ‘conceive education as the process of forming fundamental dispositions, intellectual and emotional, toward nature and fellow-men, we can be confident that we can recreate that which we seem to have lost and so restore our picture of an education system that gives credence to human development as a whole’.”⁴⁰

The 1948 Advisory Board’s emphasis on Islamic basis of national education very much implied a study of history of Muslim education. Study of educational past was deemed as important and useful on several counts. In particular, as Gunther has mentioned in detail, medieval Muslim scholars gave central place to ethics and aesthetics of learning. Ethical conduct of education was deemed essential to achieve success in learning. Instruction was seen only to impart knowledge of fact. More fundamentally, it was a teacher’s responsibility to inculcate enduring values, and desire of the good. Moreover, Muslim education theorists emphasized passion for teaching and passionate desire for learning. Modesty, patience and passion for working with children were deemed as indispensable qualities for those who undertook teaching. Teachers were to be knowledgeable persons, hardworking and with tremendous sense of care for their students. Teachers invariably adopted methods that were student-centred, making their lessons fully comprehensible to their students. Pedagogical adequacy was indispensable. At the same time, teachers were to be virtuous people, possessing laudable character.⁴¹ After recounting such major features of Muslim education system in the past, Gunther advances the view:⁴²

“These are ideas of great appeal to the modern educator, since the ethical and emotional aspects of learning seem almost to be disappearing in our technologically defined, bureaucratic world. Similarly, today’s educators would benefit from re-emphasizing the idea that teaching is a caring profession”.

Allama Iqbal's Views on Education for Whole Man

The Advisory Board was very much aware that a tremendous contribution could come from the philosophy of Allama Iqbal to the educational enterprise that the Board had recommended to the country. Iqbal once reasoned that his aim was to discover a universal social reconstruction. In such philosophical endeavour, he reasoned, he could not ignore a social system (i.e. Islam) which came to exist with the express objective of doing away with all the distinctions of caste, rank and race. Islam's distinctive feature, in Iqbal's view, was that it kept a watchful eye on the affairs of this world; it fostered a spirit of unworldliness so absolutely essential to man in his relations with his neighbours. In Iqbal's view: "this was what Europe lacked and this was what she could still learn from us."⁴³

Iqbal's views on Allah, Universe and Man are important and furnish a strong basis for a philosophy of education that extols man's dignity and makes scientific endeavours part and parcel of man's rise to spiritual heights. Iqbal agreed with Asharite School in Muslim thought that the world is compounded of jawahir or atoms. Number of such atoms is not finite. Creative activity of Allah does not cease and for that matter, new atoms come into being. According to the Quran, "Allah adds to His creation what He wills."⁴⁴ The main point is that the universe is not something fixed. It is changing, being formed and reformed.

Iqbal conceptualizes human personality in terms of Khudi, individuality, ego; universe is a valley of egos, each ego being a centre of consciousness. Iqbal says: "Through the entire gamut of being runs the gradually rising note of ego-hood until it reaches its perfection in man."⁴⁵ This is because there are different degrees of individuality depending upon consciousness. Man is conscious that his well-being depends upon his engagement with the world around him; in this engagement is the material of man's own development. The more he engages with it, the more he develops his potentialities and, thus, partakes in the creative activity of the Maker of the universe.

In his creativity, man re-shapes the matter and the universe. "He also has the capacity to build a much vaster world in the depths of his own inner being."⁴⁶ In that activity, man produces art, literature, philosophy and religion and, of course, science. Iqbal wanted that "the relationship of man to Nature must be exploited in the interest not of the unrighteous desire but in the nobler interest of a free upward movement of spiritual life."⁴⁷ In this view of man, Iqbal's philosophy provides guidance for education, both intellectual/scientific and moral. Man's liberty implies that he could make mistakes and learn from them. By trial and error, he can create scientific knowledge. Iqbal would have the teacher guide and let students make their own experiments and discoveries. In learning morals, Iqbal again emphasizes freedom. Iqbal's view is:

"Goodness is not a matter of compulsion; it is the self's free surrender to the moral ideal and arises out of willing cooperation of free egos."⁴⁸

The method involved in promoting moral education would be that the schools arrange opportunities for students to have healthy social discourse and learn to practice

give and take, thereby developing a sense of sacrifice.⁴⁹ Most learning, according to him, takes place in social environment and social context. Social environment provides both content and method of learning. Change in the social context would change the individual. The social structure as method would aim at democratic citizenship of pupils through student government, civic projects in the economic and political life of the community, and classroom teaching and learning by sharing with the teacher the selection of projects and their execution and evaluation.

This method links learning with life. Iqbal's emphasis on the world of phenomena as real requires that the school should try to elicit the intellectual, aesthetic, and moral significance of the ordinary occupations and interests of life, and bring the activities and occupations of life into the work of the school; knowledge divorced from activity in actual situations becomes dead and superficial. Iqbal would urge that the school should be in vital rapport with the life outside school. The school should educate children for a changing and dynamic environment. Excursion, observations is a valuable procedure involving scientific method. It supplements the learning at school.⁵⁰ The Advisory Board of Education was very much aware of the ideas of Allama Iqbal and their relevance to the educational enterprise in Pakistan. It was out of this reason that apart from Pakistan Academy, they also recommended the establishment of Iqbal Academy.

Conclusion

Proper education of the youth was of great concern among Muslim leaders even when they were engaged in struggle for achieving Pakistan. After independence in 1947, a series of conferences on evolving education worthy of the Islamic aspirations of the country were held, culminating, in 1951, an indigenously articulated philosophy of education. The philosophy emphasized the education of whole man, i.e. education embracing physical, moral, spiritual aspects of human life. Owing to security and economic issues and coming into power of less visionary leadership, vision of education of whole man was replaced by emphasis on human resources for economic development. Education being a vital sector of national life has continued to place in political rhetoric through the country is still groping to formulate an education policy consonant with its cultural aspirations and physico-economic needs of its people.

Education vision articulated as a result of 1947-51 educational conferences catered to the national requirements. The vision of the education of whole man i.e. an education program emphasizing physical, moral and spiritual aspects of the human person eminently suits requirements of the country. A lot of effort was expended in the articulation of the vision. Top policy makers of time, including Quaid-e-Azam M. A. Jinnah, a galaxy of experienced educators and educational administrators participated in the effort. In the articulation of the vision of educating the whole man, the participants took into account update relevant literature from the Western educational policies and practices.

Most emphasis was placed on the ideas of Allama Iqbal, particularly his philosophy of Khudi, with abundant attention to man's physical, moral and spiritual

aspects. Any worthwhile educational policy in Pakistan needs to take into account the documents that contain the educational vision articulated as a result of the 1947-51 conferences on education.

NOTES

- ¹ Muhammad Iqbal (1877-1938) is generally regarded as the person who first articulated the idea of separate entity for Muslims of British India. See Iqbal: Poet Philosopher of Pakistan ed. Muhammad Hafeez (New York and London: Columbia University Press, 1971). Iqbal's emphasis on culture as a basis for separate entity was first expressed in his "Presidential Address delivered at the Annual Session of the All India Muslim League at Allahabad on the 29th December, 1930, reproduced in Thoughts and Reflection on Iqbal, ed. Syed Abdul Wahid (Lahore: Sh. Muhammad Ashraf, 1964) Pp.161-194
- ² Saleena Karim &Fazal Karim, (ed). *Did Quaid-i-Azam want to make Pakistan a Secular State?* (Lahore: Tolu-e-Islam Trust, 2012), pp.12-13.
- ³ Government of Pakistan. *Proceedings of the Pakistan Educational Conference held at Karachi from 27th November to 1st December 1947* (Karachi: Ministry of Interior, Education Division. 1947).
- ⁴ Jan-e-Alam Khaki and Omar Safdar, [ed.] *Educational Leadership in Pakistan - Ideals and Realities* (Oxford University Press, 2010). p.16 and 27-28
- ⁵ George Rosen (1985). *Western Economists and Eastern Societies: Agents of Change in South Asia, 1950-1970*. Oxford. Quoted in Ayesha Jalal, *The State of Martial Rule: The Origins of Pakistan's Political Economy of Defence* (New York: Cambridge University Press, 1990) p.239
- ⁶ Government of Pakistan, *Report of the Commission of National Education* (1959). p.13.
- ⁷ Dawn E. Jones and Rodney W. Jones, "Educational Policy Developments in Pakistan: Quest for a National Program" in Manzooruddin Ahmed, ed. *Contemporary Pakistan: Politics, Economy, and Society* (Karachi: Royal Book Co. 1980). p.25
- ⁸ Louis D Hayes, *The Crisis of Education in Pakistan* Paperback, Vanguard Books, Lahore, 1987.
- ⁹ Bob Lingard and Sajid Ali, "Contextualising Education in Pakistan, a White Paper: Global/National Articulations in Education Policy" *Globalisation, Societies and Education* 7, no. 3 (2009): 237-256.
- ¹⁰ Government of Pakistan, *National Education Policy 2009* (Islamabad: Ministry of Education, 2009).
- ¹¹ Bob Lingard and Sajid Ali, "Contesxtualising Education in Pakistan" p.237
- ¹² Ibid.,
- ¹³ Ibid., p.251
- ¹⁴ Government of Pakistan, *Draft New Education Policy* (2017). p.iii
- ¹⁵ Ibid.,
- ¹⁶ Ibid., 8.Miichael Barber
- ¹⁷ Ibid.,
- ¹⁸ Ibid., 5, Conference 1947.
- ¹⁹ Ibid., p.6.
- ²⁰ Rahman, Fazlur, *New Education in the Making in Pakistan Its Ideology and Basic Problems* (London: Cassell and Co. Ltd 1953). p.29
- ²¹ Ibid.,
- ²² Ibid., 37
- ²³ Ibid., 151
- ²⁴ Ibid., 7
- ²⁵ The word aspiration has been emphasized to take note of the feelings of the Muslims in Pakistan. Indeed, one participant of 1947 Conference wrote a book in 1956, *'The Pakistani Way of Life'*. Three of the seven chapters of the book contain these headings: "Political Institutions and Aspirations", "Economic Institutions and Aspirations" and "Religious Institutions and Aspirations" See Qureshiop.cit.
- ²⁶ Ibid., Government of Pakistan, 1951, p.359.
- ²⁷ Ibid.,
- ²⁸ Ibid.,
- ²⁹ Ibid., 359
- ³⁰ M.V.C. Jeffrey, *Glaucon: An Inquiry into the Aims of Education* (1950). p.359.
- ³¹ Ibid.,
- ³² Ibid., 361
- ³³ Ibid.,
- ³⁴ Dawson, Christopher *Education and the Crisis of Christian Culture* No.43 (Henry Regnery Company. 1949).
- ³⁵ Ibid.
- ³⁶ Ibid., 362
- ³⁷ Ibid.,
- ³⁸ Sebastian Gunther, "Be Masters in That You Teach and Continue to Learn; Medieval Muslim Thinkers on Educational Theory". *Comparative Education Review* Vol. 50, No. 3 (2006), p.387
- ³⁹ Ibid., 388.
- ⁴⁰ Ibid. For Reference to Jim Garrison, Dewey and Eros: Wisdom and Desire in the Art of Teaching (New York: Teachers College, Columbia University, 1997), Introduction, pp. xx.
- ⁴¹ Gunther, op. cit., p.389.
- ⁴² Ibid.,
- ⁴³ Syed Abdul Wahid, *Thoughts and Reflections of Iqbal* (Lahore: Sh. Muhammad Ashraf, 1964) pp.100-101.
- ⁴⁴ The Quran 35:1
- ⁴⁵ Iqbal quoted in K.G. Sayyedain p.82

⁴⁶ Ibid.,

⁴⁷ Ibid.,

⁴⁸ Ibid., 53.

⁴⁹ Ibid., Syed Abdul Wahid, 54-55.

⁵⁰ Mian Muhammad Tufail, *Iqbal's Philosophy and Education* (Lahore: Din Muhammadi Press, 1966).