

Assignment No.1

Q.1 Highlights the aims of education of Salateen Period. Also explain the core issues of education in subcontinent before existence of Pakistan.

The system of education in the Muslim world was unintegrated and undifferentiated. Learning took place in a variety of [institutions](#), among them the ḥalqah, or study circle; the [maktab](#) (kuttab), or elementary school; the palace schools; bookshops and literary salons; and the various types of colleges, the [meshed](#), the masjid, and the [madrasa](#). All the schools taught essentially the same subjects.

The simplest type of early Muslim education was offered in the mosques, where scholars who had congregated to discuss the Qur'ān began before long to teach the religious sciences to interested adults. Mosques increased in number under the caliphs, particularly the 'Abbāsids: 3,000 of them were reported in Baghdad alone in the first decades of the 10th century; as many as 12,000 were reported in Alexandria in the 14th century, most of them with schools attached. Some mosques—such as that of al-Manṣūr, built during the reign of Hārūn al-Rashīd in Baghdad, or those in Isfahan, Mashhad, Ghom, Damascus, Cairo, and the Alhambra (Granada)—became centres of learning for students from all over the Muslim world. Each mosque usually contained several study circles (ḥalqah), so named because the teacher was, as a rule, seated on a dais or cushion with the pupils gathered in a semicircle before him. The more advanced a student, the closer he was seated to the teacher. The mosque circles varied in approach, course content, size, and quality of teaching, but the method of instruction usually emphasized lectures and memorization. Teachers were, as a rule, looked upon as masters of scholarship, and their lectures were meticulously recorded in notebooks. Students often made long journeys to join the circle of a great teacher. Some circles, especially those in which the Hadīth was studied, were so large that it was necessary for assistants to repeat the lecture so that every student could hear and record it.

Elementary schools (maktab, or kuttab), in which pupils learned to read and write, date to the pre-Islamic period in the Arab world. After the advent of Islam, these schools developed into centres for instruction in elementary Islamic subjects. Students were expected to memorize the Qur'ān as perfectly as possible. Some schools also included in their curriculum the study of poetry, elementary arithmetic, penmanship, ethics (manners), and elementary grammar. Maktabas were quite common in almost every town or village in the Middle East, Africa, Sicily, and Spain.

Schools conducted in royal palaces taught not only the curriculum of the maktabas but also social and cultural studies designed to prepare the pupil for higher education, for service in the government of the caliphs, or for polite society. The instructors were called mu'addibs, or instructors in good manners. The exact content of the curriculum was specified by the ruler, but oratory, history, tradition, formal ethics, poetry, and the art of good conversation were often included. Instruction usually continued long after the pupils had passed elementary age. The high degree of learning and scholarship in Islam, particularly during the 'Abbāsīd period in eastern Islam and the later Umayyads in western Islam, encouraged the development of bookshops, copyists, and book

dealers in large, important Islamic cities such as Damascus, Baghdad, and Córdoba. Scholars and students spent many hours in these bookshop schools browsing, examining, and studying available books or purchasing favourite selections for their private libraries. Book dealers traveled to famous bookstores in search of rare manuscripts for purchase and resale to collectors and scholars and thus contributed to the spread of learning.

Many such manuscripts found their way to private libraries of famous Muslim scholars such as Avicenna, al-Ghazālī, and al-Fārābī, who in turn made their homes centres of scholarly pursuits for their favourite students.

Fundamental to Muslim education though the circle schools, the makhtabs, and the palace schools were, they embodied definite educational limitations. Their curricula were limited; they could not always attract well-trained teachers; physical facilities were not always conducive to a congenial educational environment; and conflicts between religious and secular aims in these schools were almost irreconcilable. Most importantly, these schools could not meet the growing need for trained personnel or provide sufficient educational opportunities for those who wished to continue their studies. These pressures led to the creation of a new type of school, the madrasa, which became the crown and glory of medieval Muslim education. The madrasa was an outgrowth of the masjid, a type of mosque college dating to the 8th century. The differences between these two institutions are still being studied, but most scholars believe that the masjid was also a place of worship and that, unlike the madrasa, its endowment supported only the faculty and not the students as well. A third type of college, the meshed (shrine college), was usually a madrasa built next to a pilgrimage centre. Whatever their particularities, all three types of college specialized in legal instruction, each turning out experts in one of the four schools of Sunni, or orthodox, Islamic law.

Madrasas may have existed as early as the 9th century, but the most famous one was founded in 1057 by the vizier Nizām al-Mulk in Baghdad. The Nizāmīyah, devoted to Sunni learning, served as a model for the establishment of an extensive network of such institutions throughout the eastern Islamic world, especially in Cairo, which had 75 madrasas; in Damascus, which had 51; and in Aleppo, where the number of madrasas rose from 6 to 44 between 1155 and 1260.

Important institutions also developed in western Islam, under the Umayyads, in the Spanish cities of Córdoba, Sevilla (Seville), Toledo, Granada, Murcia, Almería, Valencia, and Cádiz. The madrasas had no standard curriculum; the founder of each school determined the specific courses that would be taught, but they generally offered instruction in both the religious sciences and the physical sciences.

The contribution of these institutions to the advancement of knowledge was vast. Muslim scholars calculated the angle of the ecliptic; measured the size of the Earth; calculated the precession of the equinoxes; explained, in the field of optics and physics, such phenomena as refraction of light, gravity, capillary attraction, and twilight; and developed observatories for the empirical study of heavenly bodies. They made advances in the uses of drugs, herbs, and foods for medication; established hospitals with a system of interns and externs; discovered causes of certain diseases and developed correct diagnoses of them; proposed new concepts of hygiene; made use of anesthetics in surgery with newly innovated surgical tools; and introduced the science of

dissection in anatomy. They furthered the scientific breeding of horses and cattle; found new ways of grafting to produce new types of flowers and fruits; introduced new concepts of irrigation, fertilization, and soil cultivation; and improved upon the science of navigation. In the area of chemistry, Muslim scholarship led to the discovery of such substances as potash, alcohol, nitrate of silver, nitric acid, sulfuric acid, and mercury chloride. It also developed to a high degree of perfection the arts of textiles, ceramics, and metallurgy.

Q.2 Discuss the salient features of Nadva Movement and compare it with aims and objectives of Jamia Millia Islamia.

In the second half of the nineteenth century many educational institutions were founded to educate the Muslims of India and make them equal in all terms with their Hindu fellow countrymen. In this regard one of the major educational institutions was that of Nadva tul Ulama. Two of its predecessors the Aligarh School and College and Dar-ul-Uloom-i-Deoband were in contrast to each other. Aligarh emphasized on the modern western education, fruitful for the Muslims of India while Deoband, on the other hand, devised to make Muslims a progressed nation by enhancing their religious spirit and knowledge of religion. In those circumstances there was a great need of the emergence of an institution that could deliver the two types of education at the same time and at one place. Thus for that purpose Nadva-tul-Ulama was founded in 1894 at Lucknow by Moulvi Abdul Ghaffar, who was working as the deputy collector for the British government of India.

The objectives of the establishment of the new institution were as under:

1. Remove sectarianism among the ranks of the Muslims
2. Elimination of the prevailing extremist educational ideas and to make them coherent
3. Improvement of the educational syllabus
4. Elimination of social evils
5. Improvement of all aspects of Muslims' lives
6. Muslim separation from politics
7. Establishment of a grand educational institution to impart all sorts of education both, religious and secular

Later this educational movement expanded itself and in 1898 Nadva-tul-Ulama established and its regular classes started shortly afterwards. Lots of people put their contributions in Nadva's establishment and its successful working by providing it with grants. For instance Sir Agha Khan, Amir of Bahawalpur and Nawab of Bhopal are just a few names to mention in this regard. However, there were some criticisms as well like the Governor of U.P Anthony MacDonnel, famous for his contributions in the Urdu-Hindi controversy on the Hindu side, criticized Nadva for being a part of political activity in the province. But after a few years the government too started patronizing Nadva and government grants were also issued to it. In 1908 Nadva's grand building started constructing and the British government of U.P laid its foundations.

Nadva witnessed the peak of its popularity when Maulana Shibli Naumani joined it in 1904. Shibli along with Moulvi Abdul Haq set the rules and regulations for the Nadva that enhanced its prestige a lot. Before joining Nadva, Shibli was the faculty member of Aligarh College where he proved himself to be a great scholar and a

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successful teacher. But he had his issues with Sir Syed Ahmed Khan and so he left Aligarh in 1904. Later, as mentioned earlier, he joined Nadva and here again he proved his caliber. He was made the in charge of Nadva and he made many changes in the syllabus of courses taught there. He also made English language as a compulsory subject at the school. He was the editor of the magazine of Nadva and he also established Dar-ul-Musanifin at Azamgarh. But soon Shibli became unpopular among his staff of Nadva because of his excessive pride and rigidity and he had to resign but after his resignation Nadva lost its popularity and never it could achieve the status it used to enjoy during the days of Shibli.

Nadva-tul-Ulama of Lucknow produced famous scholars like Syed Suleiman Nadvi and Maulana Abul Kalam Azad. It also provided freedom movement of Pakistan with freedom fighters like Suleiman Nadvi, Abdul Salam Nadvi and Masood Alam Nadvi etc.

In direct response to the Non-Cooperation movement, Jamia Milia Islamia was founded by Muslim nationalist leaders like Maulana Mahmud Hasan, Maulana Muhammad Ali, Hakim Ajmal Khan, Dr Mukhtar Ahmad Ansari and Abdul Majid Khwaja, because they were not happy with the Aligarh Muslim University's decision to bar its students and teachers from participating in the Non-Cooperation and Khilafat Movement.

Aligarh Muslim University is the brainchild of Sir Syed Ahmad Khan whose aim was to prepare Muslim youth for British government services. However, Jamia had a different objective altogether from its parent organisation AMU. Latter's main objectives were to inculcate nationalism among Muslim youth in addition to modern education.

In Urdu, Jamia means 'university' and Millia means 'national'.

Initially, it was established in Aligarh (which was then part of the United Province) but shifted in 1925 to Karol Bagh (Delhi) and finally moved to Okhla (New Delhi) in 1936. Since then, Jamia has become a central university by an act of Parliament in 1988.

In the initial days, Jamia Millia Islamia faced a financial crisis which forced Mahatma Gandhi to write several letters to raise funds including to G.D Birla (a close associate to Gandhi).

In 1925 when Jamia was going through a financial crisis and there were talks to close it, it was Mahatma Gandhi who insisted Hakim Ajmal Khan to not close it down. He said, "If you are facing a financial crisis, I am ready to beg (Apko rupyaa ka dikkat hai to main bheekh maang lunga)."

These words from the Mahatma encouraged Ajmal Khan to not close down Jamia even during its worst period of a financial crisis.

Jamia has been headed by several nationalist leaders like Mukhtar Ansari who went on to become President of Indian National Congress session in 1927 and Zakir Husain who later served as the 3rd President of India between 13 May 1967 to 3 May 1969.

Upon the establishment of Jamia, the nightingale of India, Sarojini Naidu said: "They built up the Jamia Millia stone by stone and sacrifice by sacrifice."

Rabindranath Tagore called it "one of the most progressive educational institutions of India".

The riots following partition shook north India but Jamia Campus remained peaceful, on which Mahatma Gandhi called it an “an oasis of peace in the Sahara of communal violence”.

From its very inception, its students and teachers have played a very important role in the Indian National Movement and it is still contributing to nation-building by introducing progressive courses in Jamia.

Q.3 Explain the major policy actions of the National Education policy 2009 regarding teacher education in Pakistan.

1. The National Education Policy (NEP) 2009 (“the Policy”) is the latest in a series of education policies dating back to the very inception of the country in 1947. The review process for the National Education Policy 1998-2010 was initiated in 2005 and the first public document, the White Paper, was finalised in March 2007. The White Paper, as designed, became the basis for development of the Policy document. Though four years have elapsed between beginning and finalisation of the exercise, the lag is due to a number of factors including the process of consultations adopted and significant political changes that took place in the country.

2. Two main reasons prompted the Ministry of Education (MoE) to launch the review in 2005 well before the time horizon of the existing Policy (1998 - 2010)¹ : firstly, the Policy did not produce the desired educational results and performance remained deficient in several key aspects including access, quality and equity of educational opportunities and, secondly, Pakistan’s new international commitments to Millennium Development Goals (MDGs) and Dakar Framework of Action for Education for All (EFA). Also the challenges triggered by globalisation and nation’s quest for becoming a knowledge society in the wake of compelling domestic pressures like devolution and demographic transformations have necessitated a renewed commitment to proliferate quality education for all.

3. This document is organized into nine chapters. Chapter 1 describes overarching challenges, identifying two fundamental causes that lie behind the deficiencies in performance (the commitment gap and the implementation gap), and outlines the way forward. Chapters 2 and 3 articulate the ways of filling the Commitment Gap (system values, priorities and resources) and Implementation Gap (Ensuring good governance) respectively. Chapter 4 puts forward the provisions of Islamic Education and transformation of the society on Islamic human values. Chapters 5 to 8 outline reforms and policy actions to be taken at the sub-sector levels. Chapter 9 broadly suggests a Framework for Implementation of the Action Plan of this Policy document. Annex- I describes the current state of the education sector. Available indicators have been assessed against data in comparable countries.

4. Most of the issues recognised in this document were also discussed in previous policy documents. A new policy document on its own will not ameliorate the condition but all segments of society will have to contribute in this endeavour. However, the document does recognise two deficits of

previous documents i.e. governance reform and an implementation roadmap, which if redressed, can improve the performance of the present Policy.

5. The policy discusses issues of inter-tier responsibilities wherein the respective roles and functions of the federal-provincial-district governments continue to be unclear. Confusion has been compounded, especially, at the provincial-district levels after the 'Devolution Plan' mainly because the latter was not supported by a clear articulation of strategies. The other issue identified for governance reforms is the fragmentation of ministries, institutions etc. for management of various sub-sectors of education and, at times, within each sub-sector. Problems of management and planning have also been discussed and recommendations prepared.

7. It has also been proposed to make the document a "dynamic document" that will "live" for an indefinite period and be subjected to improvements whenever needed. IPEM will consider and approve all such improvements which can be proposed by any of the federating units.

8. The purpose of the Policy is to chart out a national strategy for pursuing improvement in education. Many of the policy actions outlined have already been initiated through reforms: most notably in the domains of curriculum development, textbook/learning materials policy, provision of missing facilities. A number of initiatives are already being implemented by the provincial and area governments. The Policy takes account of these ongoing reforms and integrates them into its recommendations. The Policy is also embedded within the Islamic ethos as enshrined in the Constitution of the Islamic Republic of Pakistan.

9. The success of the Policy will depend on the national commitment to this cause. Already there has been a marked improvement in this sector, as all provinces and areas, as well as the federal government, have raised the priority of education. This will now have to be matched with availability of resources and capacity enhancement for absorption of these resources to improve education outcomes for the children of Pakistan. It is a long journey that has already begun. It is hoped that the policy document will help give a clearer direction and help institutionalise the efforts within a national paradigm.

10. Education is a vital investment for human and economic development and is influenced by the environment within which it exists. Changes in technology, employment patterns and general global environment require policy responses. Traditions, culture and faith combine to reflect upon the education system. The element of continuity and change remains perpetual and it is up to the society to determine its pace and direction.

11. Societal, political and governmental structures also determine and define the effectiveness of the education system. An education policy cannot be prepared in isolation from these realities. An education system needs to evolve with human society, and vice versa.

12. Cultural values of the majority of Pakistanis are derived from Islam. Since an education system reflects and strengthens social, cultural and moral values, therefore, Pakistan's educational interventions need to be based on the core values of religion and faith.

13. The Policy recognizes the importance of Islamic values and adheres to the agreed principles in this regard. All policy interventions shall fall within the parameters identified in the Principles of Policy as laid down in Articles 29, 30, 31, 33, 36, 37 and 40 of the 1973 Constitution of Pakistan. These include the need for developing Pakistani children as proud Pakistani citizens having strong faith in religion and religious teachings as well as the cultural values and traditions of the Pakistani society.

14. Recent studies on demographic trends reveal that economists have begun to focus on the impact of changing age structure of the population. The interest in relation between population change and economic growth has again caught light due to the demographic transition taking place in the developing countries. It offers potential economic benefit from changes in the age structure of the population during the demographic transition, owing to an increase in working age population and associated decline in the dependent age population.

15. According to Population Census, the dependent population (below 15 years and above 65 years) was 51.2% in 1981, and 53.1% in 1998 which according to UN population projections, fell to 42.7% in 2004 and will further fall to 38.3% in 2015. Similarly, the working age population which was 48.8% in 1981 and 46.9% in 1998 surged to 57.3% in 2004 and it is expected to reach 61.7% by 2015; demographic transition is taking place, though, currently at a slower pace. It poses an enormous challenge for the government to manage the economy in such a way that the demographic transition benefits Pakistan.

16. The imperative of uniformity in Pakistan's educational system flows from the Constitution of Pakistan, which entrusts the State with the responsibility of organizing an equitable and effective education system, with an aim to enhance the overall well being of Pakistanis.

17. The emergence and continued presence of parallel systems of education in Pakistan i.e., private schools and Madaris, violate the principle of the uniformity of the educational system. The Policy is conscious of the historical context which favoured the emergence of these parallel systems. It, therefore, endeavours to encourage these systems to blend in the national educational system in a manner that they strengthen the uniformity of the national educational system, especially in terms of curricula, educational standards, costs and conditions and learning environment.

18. Provision of educational services is essentially a public function. The Constitution of Pakistan expects the public sector to take lead in performing this public function. The relative failure of the State's educational system has resulted in the emergence of the alternative education provider i.e. the private sector. The assurance of uniformity would remain the responsibility of the State. It can do so entirely on its own or can develop public-private partnerships to ensure that the uniformity in standards

and purpose of education is not compromised.

19. Governance in the educational system is very weak. The Educational Policy, informed by the ideals of democratic governance, implying a partnership amongst the principal societal actors in the making and implementation of public policy, would try to effect a better allocation and management of public resources.

20. The unity of objectives of our educational efforts – whether in the public or private sector - is spelt through the overarching principles of access, quality, affordability and relevance. The way the Pakistani educational system has developed over time, we can notice a certain dispersion of the objective of the unity manifesting itself in the form of parallel educational systems and their equivalence, and the issues of medium of instruction, and representation of minorities, etc. The Policy is guided by the principle of creating a minimum level of universal conformity in order to protect the uniformity of the Pakistan's educational system as a tool of social progress and of all round development in an increasingly globalised and competitive world.

21. English is an international language, and important for competition in a globalised world order. Urdu is our national language that connects people all across Pakistan and is a symbol of national cohesion and integration. In addition, there are many other languages in the country that are markers of cultural richness and diversity. The challenge is that a child is able to carry forward the cultural assets and be, at the same time, able to compete nationally and internationally.

22. Globalization is not a new phenomenon but its acceleration in recent years has been unprecedented. This has created opportunities and challenges for countries the world over. An education system cannot remain in isolation of these challenges and opportunities. Unfortunately, a comprehensive national analysis and debate on the potential impact and possible benefits of globalization has been a major deficit. Work that has been undertaken has been confined to the business sector. Even here, the feedback into the education system to develop a desired response has been missing. Other aspects of globalization like media and culture have been ignored.

23. The relevance of education to global competitiveness can be seen in the table from the Global Competitive Index (GCI), given at the following page. Pakistan has been compared with its major competitors in an international context. (Higher the number assigned to a pillar, the lesser the performance.)

24. It can be seen that in education and health related indicators, Pakistan falls behind all other countries. It has to be realized that even the sustainability and improvement of other indicators depend on education.

25. Important products and drivers of globalization have been technologies like the internet and satellite television. This impact has overtaken the perceptions of the policymakers, most of whom grew up in an era when these technologies did not exist. These are important tools of education as well as

potential detriments to the objectives of national education. There has been no analysis to comprehend its potential impact on children both in the positive as well as negative aspects.

26. Education is not only about the individual; it has a societal role --a societal role of selecting, classifying, distributing, transmitting and evaluating the educational knowledge, reflecting both the distribution of power and the principle of social contract. In a country with alarming inequities of income and opportunities, reducing the social exclusion needs to be one of the principle objectives of the Policy. The educational system in Pakistan is accused of strengthening the existing inequitable social structure as very few people from the public sector educational institutions have the potential to move up the ladder of social mobility. If immediate attention is not paid to reducing social exclusion and moving towards inclusive development in Pakistan, the country can face unprecedented social upheavals.

27. Almost all the past educational policies talk about the role of education as a tool for social reform and social development. But all these policies have been unable to significantly contribute to social inclusiveness by ensuring social mobility through education and training. Educational system is supposed to ensure the right of an individual to grow in income and stature on the basis of his/her excellence in education and training.

28. Uneven distribution of resources and opportunities and apprehensions of sliding down the scale of poverty promote social exclusion. Increased social exclusion expresses itself in different forms like ethnic strife, sectarianism and extremism, etc. Social exclusion or extremism is not exclusively a function of the curriculum, but a host of traditional factors like poverty, inequity, political instability and injustice contribute to it and it becomes a huge challenge that calls for a comprehensive response on urgent basis.

29. A key deficit is the absence of clearly articulated minimum standards for most educational interventions and their outcomes. Even where these are established, there is no measurement or structured follow up. As a result, impact of the interventions remains subject to anecdotes or speculation and the true picture never emerges. Since standardization has not been part of the governance culture, relevant indicators have not been developed. Only recently the National Education Management Information System (NEMIS) has begun the process of computing indicators. Though even these indicators are those that have been internationally identified and developed by UNESCO or some of the donors for cross-cutting international programmes like Dakar Framework of Action for EFA, indigenous requirements on a scale have not been assessed.

30. Recently many new initiatives have been taken by the government aiming at providing missing facilities. Traditional approach of improving infrastructure and providing brick and mortar is no doubt necessary, but not sufficient for quality education delivery and sustainable economic development in the existing burgeoning global competitive milieu. Some initiatives also focus/target on improving

teaching quality and learning environment, building capacity of education managers and administrators, etc. Apart from the Ministry of Education, many other initiatives have been launched in the recent past by different Ministries, organizations and departments like National Commission for Human Development (NCHD), Higher Education Commission (HEC), National Vocational & Technical Education Commission (NAVTEC), Ministry of Social Welfare and Special Education (MoSW&SE) and Labour & Manpower Division, to develop the Human Resource of Pakistan in a bid to meet the emerging challenges.

31. It has been observed that some of these initiatives are working in isolation of each other, thus not adding much value to the national objectives. These programmes need to be dovetailed in such a way that their impact is multiplied and we get maximum return on our investment and efforts. There is a need of coordination at both the provincial and federal levels, where this is not already being done. Also the issue of vertical federal programmes and projects should be reassessed as these currently have little or no ownership from the provincial governments.

32. International development partners are providing generous support to the education sector in Pakistan. Donors have different priorities in terms of programmatic emphasis and geographical coverage. At times their projects overlap in an uncomplimentary manner or their programmatic focus and emphasis bring limited value addition to the objectives of the Government. Getting optimum value from these investments has become a challenge in the absence of institutionalized mechanisms for donor coordination. In order to help and optimize the partnership with international development agencies, it is important to review the guiding national policy framework, and refine it to meet the national goals.

33. Pakistan has made progress on a number of education indicators in recent years but there is still a huge gap to fill. Access to educational opportunities remains low and the quality of education is poor, not only in relation to Pakistan's own aspirations but also in international comparisons with the reference countries. As the Global Competitiveness Index (GCI) shows Pakistan's performance is weak on the health and education related elements of competitiveness, when compared with its major competitors like India, China, Bangladesh, Sri Lanka and Malaysia.

34. On the Education Development Index, which combines all educational access measures Pakistan lies at the bottom with Bangladesh and is considerably lower than Sri Lanka³. A similar picture emerges from the gross enrolment ratios that combine all education sectors and by the adult literacy rate measures. The overall Human Development Index (HDI) for Pakistan stands at 0.55, which is marginally better than Bangladesh and Nepal but poorer than other countries in the region⁴. The report also shows that while Pakistan's HDI has improved over the years the rate of progress in other countries has been higher. Bangladesh, starting at a lower base has caught up, while other countries have further improved upon their relative advantage.

Q.4 Write brief but comprehensive note on the following:

i. Teacher training in 7th Five Year Plan

The seventh plan was drafted and presented by the Ministry of Finance (MoF), led by then popularly elected Prime Minister Benazir Bhutto, at the Parliament in 1988. The plan was studied by the Economic Coordination Committee (ECC) and resources were gathered to be allocated by the Planning Commission. The seventh plan was an integral part of Bhutto's social capitalist policies implementation and was also integrated with the nationalization programme of former Prime Minister Zulfikar Ali Bhutto. The plan emphasized macroeconomics principles and was intended to support the development of the agricultural and electricity sectors in Pakistan in order to keep up the GDP growth rate, which at that time was 6.6%— one of the highest in the world. Under this plan, science policy was further expanded to integrate academic scientific development into national development plans. The seventh plan also took initiatives to revive deregulation of the corporate sector but did not privatize the sector into private-ownership management. Unlike the sixth plan, not all targets were met and goals were not sufficiently fulfilled. Only the agricultural and scientific development aspects of the plans were continued whilst all major initiatives were cancelled by the upcoming Prime Minister Nawaz Sharif who replaced the programme with an intensified privatization programme, launched in 1991.

ii. Primary and Secondary Education in Five Year plan

This group, which included leading industrialists, presidents of chambers of commerce, and senior civil servants, submitted its report in late 1992. However, in early 1994, the eighth plan had not yet been announced, mainly because the successive changes of government in 1993 forced ministers to focus on short-term issues. Instead, economic policy for FY 1994 was being guided by an annual plan. From June 2004, the Planning Commission gave a new name to the Five Year Plan – Medium Term Development Framework (MTDF). Thirty two Working Groups then produced the MTDF 2005–2010.

Primary Education: All state governments in the country have made primary education compulsory for the students between the ages of 6 to 11 years. Importance was also given to train teachers for the primary education for the children.

Secondary Education: Around 20 lac or more students join the school under this tenure. Funds are allocated for secondary education. The planning was to increase the enrollment in the schools.

University Education: The main emphasis in university education is on consolidation and improvement. Provision is, however, being made to provide additional educational facilities to weaker sections of society and in the backward areas. Facilities through evening colleges, correspondence courses and private study will be expanded.

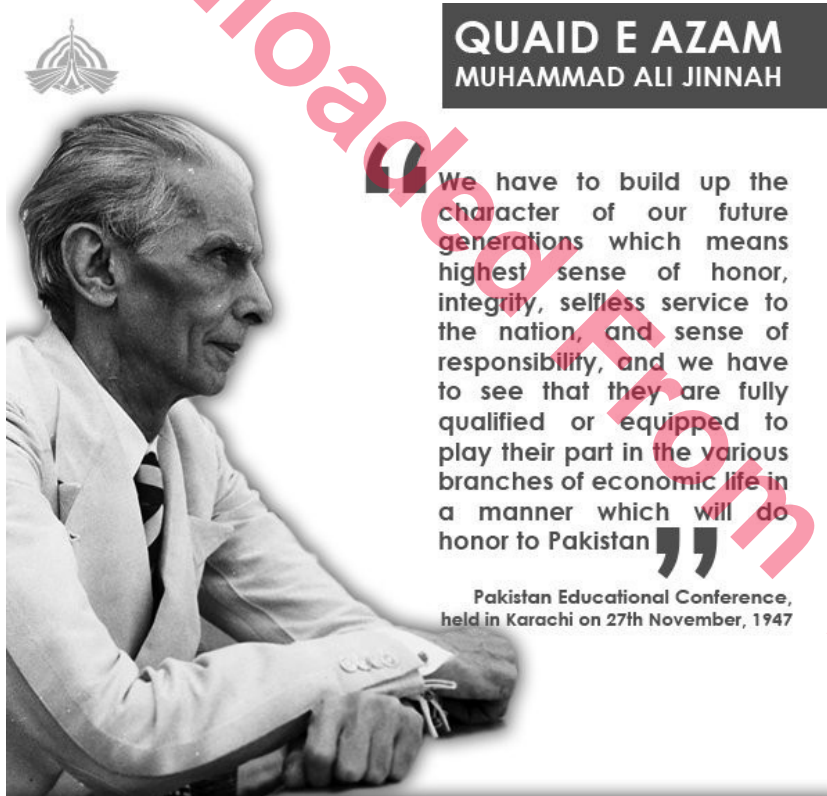
Scholarship and Language Development: The government has planned to increase the number of national scholarships to 7000 to 10000 in 1978-79. It was decided to give 20000 scholarships under this period.

Special attention to Hindi: A plan was created to give emphasis to our mother tongue language Hindi. A plan was to appoint some extra teachers of Hindi at the elementary and secondary level.

Technical Education: Under this plan courses of technical education would be diversified. It was considered necessary to create new engineering colleges and institutes throughout the country.

Q.5 Briefly describe the significance and implications of Quaid's Message in all Pakistan National conference. 1947

Quaid-e-Azam said to "The All Pakistan Education Conference" at Karachi on 27th November 1947. "Education does not merely mean academic education and even that of a very poor type. What we have to do is to mobilize our people and build up a character of our future generation."



The Quaid-e-Azam , in his message to the conferences said : "... the importance of education and the type of education cannot be over-emphasized there is no doubt that the future of our state will and must greatly depend upon the type of education we give our children, and the way in which we bring them up as future."

1. My young friends, I look forward to you as the real makers of Pakistan, do not be exploited and do not be misled. Create amongst yourselves complete unity and solidarity. Set an example of what youth can do. Your main occupation should be in fairness to yourself, to your parents, in fairness to the State, to devote your attention to your studies. If you fritter away your energies now, you will always regret.

2. Develop a sound sense of discipline ,Character, Initiative and a solid Academic Background. You must devote yourself whole-heartedly to your studies, for that is your first obligation to yourselves, your parents and to the State. You must learn to obey for only then you can learn to command. (Islamic College, Peshawar - 12th April, 1948)

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3. Pakistan is proud of her youth, particularly the students, who are nation builders of tomorrow. They must fully equip themselves by discipline, education, and training for the arduous task lying ahead of them.
4. When you have got that light of knowledge by means of education and when you have made yourselves strong economically and industrially, then you have got to prepared yourselves for your defence -- defence against external aggression and to maintain internal security. (Presidential address at the conference of the Punjab Muslim Students Federation, March 2, 1941)
5. Get out of tranquility and step in the practical life. Dedicate your faculties to seek improvement in every field to make the condition of people. It is only then we can be strong enough to counter threats to our nation and defeat our enemies. (Message to Bohar Students of Karachi, 13 Jan 1941).
6. I insist you to strive. Work, Work and only work for satisfaction with patience, humbleness and serve thy nation. (All India Muslim Students Conference Jalandhur, 15 Nov 1942)
7. Development is being sought in every walk of life and you have to take on this process of development. Are you preparing to take on tomorrow's responsibilities? Are you building your capacity? Are you trained enough? If no, then go and prepare yourself because this is the time to prepare yourself for future responsibilities. (Guidance for students through Ministry of Education)
8. You must concentrate on gaining knowledge and education. It is your foremost responsibility. Political awareness of the era is also part of your education. You must be aware of international events and environment. Education is a matter of life and death for our country.
9. You have asked me to give you a message. What message can I give you? We have got the great message in the Quran for our guidance and enlightenment. (Message to NWFP Muslim Students Federation, April 1943)
10. Without education it is complete darkness and with education it is light. Education is a matter of life and death to our nation. The world is moving so fast that if you do not educate yourselves you will be not only completely left behind, but will be finished up. The Holy Prophet (PBUH) had enjoined his followers to go even to China in the pursuit of knowledge. If that was the commandment in those days when communications were difficult, then, truly, Muslims as the true followers of the glorious heritage of Islam, should surely utilize all available opportunities. No sacrifice of time or personal comfort should be regarded too great for the advancement of the cause of education.