

# Course: Perspectives of Education (625)

## Semester: Spring, 2022

### Assignment No. 1

#### Q.1 What measures were taken to improve elementary education? Comment in light of education policy (1972-80) and National Education Policy 1992.

Pakistan as a new state inherited a weak educational infrastructure. The country on the eve of its independence had 9073 primary schools, 2070 secondary schools, 11 professional colleges, 42 non-professional colleges, and two universities (Aziz, 1986). The newly established state organized a conference 'The Pakistan Educational Conference' that was held between 27th November and 1st December 1947. This conference is considered as the foundation stone for the educational system of Pakistan. The proceedings of this conference set a direction for the future education policies of the state. This conference was followed by a series of conferences, commissions and reforms including Report of the Commission on National Education, 1959; the New Education Policy, 1970; the Education Policy, 1972-80; National Education Policy and Implementation Programme, 1979; National Education Policies 1972, 1998-2010, and 2009. At the end of preliminary sessions of the Pakistan Education conference, 1947, six different subcommittees were formed. These included: Scientific research and technical education committee, Adult Education Committee, University Education Committee, Primary and Secondary Education Committee, Committee for Scheduled castes and backward classes Education, and Cultural Relation Committee. For communal consensus on the recommendations by committees three joint committees i.e. Joint committee for University Education, and Primary and Secondary Education, the joint meeting of the committees on University Education, Scientific Research and Technical Education and Cultural Contacts, and joint meeting of the Committees Education, Women Education, and Primary and Secondary Education were arranged. These committees and joint meetings on committees made various recommendations in the light of the prevailing situation. These recommendations were discussed in specific sessions of the conference and finally the recommendations were passed as resolutions. These resolutions and recommendations framed a foundation bedrock for educational policies and reforms for the future. The following sections describe the policy provisions and recommendations. The first formal education policy was formulated in 1970 (Ali, 2013) which laid a stronger emphasis on improving the education system of the country. According to Aziz (1986), a special focus was placed on the improvement of the deteriorating quality of higher education in this policy. Recommendations were made for the establishment of Centres of Excellence in selected disciplines by universities. It was also emphasized to start postgraduate teaching and research programs in different departments of the universities; postgraduate classes in the selected colleges; and grant autonomy to the colleges having established long traditions of quality. Besides, it was recommended to improve service structures and pay scales for university faculty and to review rules regarding university teachers' efficiency and discipline. It was recommended not to open new colleges in public or private college for the next few years, and instead to expand and strengthen the existing colleges by providing more facilities, infrastructure, labs, equipment, and staff trainings. It was also proposed that the affairs of colleges should be

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controlled by directorates of college Education (Government of Pakistan, 1970; Aziz, 1986). In the education of policy 1970, steps were recommended to streamline the managerial and financial matters of the universities through legislation. Rules and regulations for the affiliation of colleges were also devised and it was proposed that colleges with excellence in teaching should be entrusted with autonomy to devise their own courses and conduct examinations for attainment of degrees from affiliating universities. It was proposed that new universities be established in different areas in the light of population distribution in order to reduce the burden of affiliations and examinations on the universities. It was also proposed to establish purely affiliating universities so as to allocate some already existing universities to teaching and research only (Government of Pakistan, 1970). These policy recommendations were consistent with the recommendations of National Education Commission 1959 and seem to be a progressive addition in educational development. This policy could not be implemented due to the war with India along with civil war in East Pakistan that resulted in the separation of the east wing of the country and the formation of the independent country of Bangladesh (Bengali, 1999). The National Education Policy, 1972 contained a number of recommendations regarding higher education in Pakistan. The recommendations specific to higher education were: Establishment of new universities at Saidu Sharif, Multan, and Sukkur; bestowing a full-fledged university status on Jamia Islamia Bahawalpur; addition of undergraduate faculties in the University of Islamabad; establishment of collaboration between universities; development of Area Study Centres in universities; establishment of the University Grants Commission; cutting down the enrolment in arts to 5% per annum, and raising enrolment in sciences at 10% per annum (Aziz, 1986; Government of Pakistan, 1972). The most radical recommendation with far reaching consequences was the nationalization of all privately managed higher education institutions in the country. These policy measures through apparently seemed very progressive resulted in an annual decline in the growth of enrolment in colleges and universities from 13 per cent to less than 5 per cent during 1972-1977 (Hassan, 1998). The military led government presented an education policy in 1979. One of the highlights of this education policy was the radical Islamisation of the education system in Pakistan. The recommendations made regarding higher education in this policy included: Establishment of no new university except women's universities for the next five years; strengthening of the existing setup of centres of excellence, laboratories, libraries, and students' hostels; transforming well accomplished departments of the universities into centres of advanced studies; allowing the mobility of qualified staff among universities, government departments, and research organizations; making arrangements for in-service trainings of university teachers under the National Academy of Higher Education; and amendment in the university act (Government of Pakistan, 1979). Furthermore, recommendations for improving college education included: inclusion of Classes XIII – XVI in Degree Colleges; provision of facilities of science subjects in degree colleges; starting postgraduate classes in the selected colleges; and setting up a minimum criteria for a degree college (Government of Pakistan, 1979).

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This education policy was a continuation of the policies formulated in 1950's and 60's.

In March 1998, another education policy known as Education Policy 1998-2010 was promulgated. This policy, like the previous ones, emphasized the importance of higher education and highlighted a wide range of deficiencies at this level. A number of structural as well as functional changes were identified in order to achieve the policy objectives. The policy recommendations regarding higher education were: allocation of non-lapsable funds to universities; exemption of import of educational equipment from tax; raising of funding of education from 2.2% to 4% of GNP; expansion of access to higher education to the 5% of the relevant age group; introduction of 3 years bachelors degree with due preference in university admission and priority in government recruitments; strengthening of the laboratories and libraries in universities; provision of special funds for research; and strengthening of universities to generate their own funds (Government of Pakistan, 1998). Other recommendations included: modernisation of curricula at the university level; revision of the universities act; establishment of a National Testing Service (NTS); upgrading of the departments with good performance into centers of excellence; taking measures for faculty development and incentives to teachers; introduction of tenure track system for appointment of university teachers; establishing linkages with institutions in foreign countries, and linkages with industry; introducing internal and external academic audits of universities; and increasing scholarships for faculty and students for higher education (Government of Pakistan, 1998). These policy recommendations regarding higher education were consistent and aligned with the national needs. These, were followed during the coming years and resulted in substantial qualitative and quantitative expansion of the higher education sector. There have been some critics of the expansion of the higher education sector who argue this could severely impact the higher education in terms of quality and academic standards.

### Q.2 Examine Perennialism philosophy in context of 21st century requirements.

“The purpose of the university is nothing less than to procure a moral, intellectual, and spiritual revolution throughout the world” – Robert Hutchins

**Perennialism** is a teacher-centered educational philosophy that focuses on everlasting ideas and universal truths. To clarify, Perennialism suggests that the focus of education should be the ideas that have lasted for centuries believing the ideas are as relevant and meaningful today as when they were written. This educational philosophy aims to prepare students for life by developing their intellectual and moral qualities through emphasizing knowledge and the meaning of knowledge, serving to enhance student's critical thinking skills in their search for individual freedoms, human rights and responsibilities through nature.

#### Educational Leaders

- Mortimer Adler
- Jacques Maritain
- Robert Hutchins

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### Perennialism in Education

The aim of Perennialism in Education is to develop power of thought, internalize truths that are universal and constant and to ensure that students acquire understanding about the great ideas of Western civilization. This is the most conservative, traditional, and flexible philosophy. Perennialism stimulates students in how to think critically and thoughtfully; cultivating the rational mind.

Role of Teacher – perennialism is a teacher-centered philosophy, in which the teacher is less concerned with student interest and more concerned with transferring knowledge from older generations to younger generations. The teacher will focus on the importance of reading and will often use the underlying reading lessons to make a moral point. Teachers use history, religion, literature, and the laws of science to reinforce universal ideas that have the potential to solve any problem in any era.

Curriculum and Methods – Perennialism in the classroom is focused on the curriculum and nature need. Curriculum will focus on attaining cultural literacy, stressing students' growth in enduring disciplines. They stress learning through reading and analyzing the works by history's finest thinkers and writers. Perennialists believe that reading is to be supplemented with mutual investigations with teacher and minimally directed discussions through the Socratic method in order to develop historically oriented understanding of concepts. Less emphasis on vocational and technical education and more on the humanities.

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

### Q.3 Discuss significance and aims of education in Islam.

Islam placed a high value on education, and, as the faith spread among diverse peoples, education became an important channel through which to create a universal and cohesive social order. By the middle of the 9th century, knowledge was divided into three categories: the Islamic sciences, the philosophical and natural sciences (Greek knowledge), and the literary arts. The Islamic sciences, which emphasized the study of

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the Qur'ān (the Islamic scripture) and the Ḥadīth (the sayings and traditions of the Prophet Muhammad) and their interpretation by leading scholars and theologians, were valued the most highly, but Greek scholarship was considered equally important, albeit less virtuous.

Early Muslim education emphasized practical studies, such as the application of technological expertise to the development of irrigation systems, architectural innovations, textiles, iron and steel products, earthenware, and leather products; the manufacture of paper and gunpowder; the advancement of commerce; and the maintenance of a merchant marine. After the 11th century, however, denominational interests dominated higher learning, and the Islamic sciences achieved preeminence. Greek knowledge was studied in private, if at all, and the literary arts diminished in significance as educational policies encouraging academic freedom and new learning were replaced by a closed system characterized by an intolerance toward scientific innovations, secular subjects, and creative scholarship. This denominational system spread throughout eastern Islam from Transoxania (roughly, modern-day Tajikistan, Uzbekistan, and southwest Kazakhstan) to Egypt, with some 75 schools in existence between about 1050 and 1250.

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 (kuttāb), 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-Mansūr, 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 Ḥadīth 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 kuttāb), 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.

**Q.4 Explain Allama Iqbal concept of Education.**

Education, which signifies the development of personality, is a purposive process; it is a process which is consciously directed towards some end. Mill defines it as, “culture which each generation purposely gives to those who are to be successors in order to qualify them for at least keeping up and if possible for raising the level of improvement which has been maintained”. Similarly, K. G. Saiyadain remarks that “Education in its full and correct signification must be visualized as the sum total of cultural forces which play on the life of individual and community. If this is clearly understood, it follows that an emergence of an outstanding creative thinker, who has distinctive message to give or new values to present before the world, is a phenomenon of the greatest interest for the educationists, and the more his ideas catch the imagination, the understanding and enthusiasm of his contemporaries, the greater must be his influence as the educative force”.

Viewed in his perspective, one cannot escape the fact that Iqbal comes under the category of the educationists, though he is not an educationist in the limited sense. Every educational system is concerned with the critical evaluation and transmission of the cultural heritage, knowledge and ideas of social groups, to its young members, and is thus much wider in its outlook than the narrow system of education that goes on within the precincts of schools and colleges. This limited process of teaching and learning does not take into account the social and the personal influences which shape and modify the destiny of the individual and of the community. Iqbal lays special emphasis on these cultural factors and his philosophy of life is of infinite value for education. Like other educationists, he stresses the fundamental point that the educator must necessarily inquire into the nature and function of the self in relation to the environment in which it is placed.

Self, according to him, is not a mere illusion, as some of the pseudo-mystics and pantheists would have us believe. It has, on the other hand, an abiding significance of its own. The doctrine of self-negation, according to Iqbal, is positively dangerous in its socio-political implications.

Thus, Education is concerned with the problems of individual and society. It is the process of enabling the individual to take his rightful place in the society. It must, therefore, be interested in those studies which concern the individual on the one hand and the society on the other.

**Naturalism in Education**

The child occupies the central figure in the educational system of the naturalists. The subject and method of education must be in consonance with the natural tendencies of child’s mind, his instincts and emotions. While educating the child the teacher must take into consideration his dominant psychological trends and the stage of development of his personality. The psychology of development is of utmost importance for education. We must study the nature of infants, children and adolescents and adjust our educational approach accordingly.

Psycho-analysis has given a great impetus to naturalism in education. It stands for unrestricted expression of the unconscious impulses of the child. He must be given freedom and opportunity for natural development so

that he may not suffer from mental depression and conflict. It condemns sexual taboos, authoritarian methods and corporeal punishment.

Rousseau considered that the first twelve years of human life are extremely important. During this period the child must be given full opportunities for the perfection of his instruments of knowledge, namely, his sense organs. Nothing was to be done during this period to mould child's mind. He was not to read and write. His body and his sense organs were to be exercised and trained. No moral training should be imparted to him during this period.

Like, Rousseau, Iqbal emphasises the empirical aspect of know-ledge. He realised the importance of sense-perception. According to him development of an active personality is impossible without concrete environment. Self-realization, which according to Iqbal, is conducive to educational goal cannot be conceived without the material environment. He further realised the importance of freedom which was particularly emphasised by the naturalists. According to Iqbal, the latent power of the individual cannot develop, unless he is placed in an atmosphere of freedom and is thus able to interact with the environment and thereby get direct and first hand experience. Yet, he is a rigid disciplinarian and advocates such strict regulations as prepare the child for straneous obligations of life. In other words, he does not agree with Rousseau's "freedom idea" in its extreme form. Naturalists further stress on adjustment to environment as the educational aim. Iqbal differs from the naturalists, insofar as he holds that, not adjustment, but the conquest of the environment is the real aim of education. Therefore, according to him the child should not yield himself to environmental forces. Man has always been mastering his material environment and shaping and re-shaping it according to his own needs and desires. Consequently against the views held by the naturalists, Iqbal contends that the environment should be shattered and remoulded if it does not accord with the aspiration of the individual. He expresses this idea when he pleads that if the world does not conform to your standards, instead of submitting to it you should destroy and remold it.

### **Idealism in Education**

He agrees with the idealists that the material and the physical universe, as known to science, is an incomplete expression of reality. Man has a peculiar power which manifests itself in the form of intellect, intuition, culture, art, morality and religion. These are peculiar to man and are certainly beyond the range of positive science.

Idealism is bitterly opposed to naturalism, in so far as it regards that the real aim of education is to mould the environment according to ideals or the individual values and not to yield oneself to the physical environment which is an eternal embodiment of human will and intelligence; much of it is the result of man's capacity for inventiveness. Iqbal beautifully gives expression to this idea

You (God) created the night, I the lamp;

You created the clay, I the vase.

You created the jungle, mountains and deserts

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I created gardens, orchards and flower-plots.

It is I who make glass out of stone

It is I who extract elixir out of poison.

So far as the cultural and the spiritual environment is concerned it is entirely a product of man's creative activity. Man sets before himself philosophical and cultural problems and has been tackling them since long. Hence, he cannot be said to be a slave of environment in any sense. To set about questions, to inquire into the origin of things and to strive for something better than the given are distinctive marks of man alone. The cultural environment consisting of religion, science, art, and literature is overgrowing. To it many sages in all ages have contributed. It welds together all mankind. Underlying this cultural environment are three eternal values which man can apprehend by his spiritual capacity. They are "Truth, Beauty and Goodness". To these three eternal values Iqbal adds a fourth, viz: apprehension of God, having the eternal values as His attributes.

The Muslim philosophers, who were under Aristotle's influence, thought that God was in essence 'Reason', another class held that He was the Highest Good, the Sumum Boman; and yet another group regarded Him, as the one Supreme Beauty. The Neo-Platonic mystics belonged to the last group, and Iqbal in the early period of his development seems to be entirely under their influence. Later on there was a change in his position and he came to regard Beauty as one of the ninety-nine Names of God which denoted the different names of divine shades.

Thus, following the Neo-Platonic tradition he regarded Beauty as eternal; but later on he came to regard it as the product of man's experimentation and grappling with the stern realities of life. In other words, the eternal values came to be regarded as the creation of man in the course of his attempts to meet his own needs and to overcome the difficulties in his way. His philosophy, thus, becomes humanistic under the influence of pragmatic philosophy.

As an idealist, he lays emphasis on the doctrine of self-realisation, which means the realisation of divine attributes forming the essence of man's nature and ultimately leading to progressive socialism. That is exactly what is meant by the holy Prophet's tradition *تخلقوا باخلاق الله*; i.e. create divine attributes. Thus, the idealist goal of self-realisation is not egoistic. This goal aims at the realisation of those values and attributes which are essentially social and altruistic. The purpose of education is to help the student in his self-realisation. As such, the task of any system of education is to transmit to the individual the entire cultural heritage and to guide the student in the continuous growth of his apprehension of the ultimate reality as well as of the divine-attributes. The knowledge of his cultural heritage enriches the individual self. The educator by his efforts assists the educant who is developing his personality in accordance with the laws of his own nature to attain levels that would otherwise be denied to him.

Thus, self-realisation means consciousness of divine attributes which constitutes the very essence of man. Such a self is also in union with the whole world and has realised the ultimate value of such union, namely goodness, truth, beauty and unity of God. Thus, education must be religious, moral, intellectual and aesthetic. In



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order to produce a balanced and harmonious personality none of these aspects may be neglected. Hence a man, who is perfect according to the idealist standpoint, is identical with the self of the whole society.

Iqbal, thus, combines the best of materialism and of spiritualism in his philosophy, and exhorts the Individual to make full use of the physical aspect of education, which should aim at physical fitness of the body and acquisition of necessary bodily skill. According to him physical and spiritual are not sharply opposed to each other; they have a certain amount of common ground. Iqbal, also considers mind and body as a single inseparable reality and emphasises the need of intellectual, aesthetic and social values, which must be pursued for the development of self.

**Pragmatist Theory of Education & Its Influence on Iqbal's Thought** Unlike the idealists pragmatists do not believe in the existence of eternal values like "Beauty", "Truth" and "Goodness". According to them these values have no prior existence; rather they are created by man in the course of his attempts to overcome the difficulties in his way. Pragmatism is essentially humanistic as it stresses the fact that there are human purposes to be fulfilled and that philosophy is only a weapon which helps in pursuing such aims. Since man is the measure of all things, pragmatism stresses individual needs and their satisfaction for them. Again, since all values arise in the course of man's activity and since they are pursued only to satisfy human needs and wants, pragmatism is essentially enterprising and experimental in nature. The pragmatists deprecate any attempt on the part of the educator to prescribe any specific goal for the education of the child. Life is itself experimental. Therefore, there is no definite goal to which the child must advance. Like naturalists they start with the child as it is. For them the child, his physical and social environment and interaction between them are of fundamental importance. However, they are more deliberate in their method than the Naturalists. It is child's nature to experiment with life. He should be encouraged to do so because when he is face to face with new situations, he develops new responses and attitudes. The pragmatists are not in favour of giving the child a set course of study. They hold that true knowledge does not consist in acquiring of a dead culture, particularly from books; rather, it consists in developing skill that is useful to deal effectively with the situations of real life. In other words, education consists in encouraging the child to learn for himself through experimental creative activity. "Learning by Doing" sums up the educational method of pragmatism. Human activities are more important than school subjects. Instead of working at separate subjects, the pupil is encouraged to draw freely upon all knowledge that is relevant to the activity to which he happens to be engaged. Any study they undertake is motivated by their desire to solve their own problems; it is viewed and valued from the standpoint of its utility in dealing with such problems. Such a method of education is the characteristic contribution of pragmatism and is called the project method. The essence of this method is this: "the problem comes first and learning is acquired in the course of its successful solution".

Iqbal, while agreeing with Dewey's pragmatism and also with certain aspects of humanism does not confine the utility of education to the material end; but rather comprehends the need of spiritual aspect as well. While, Dewey tests everything including any idea, hypothesis, faith or religion by the way it works, by the

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consequences; Iqbal, on the other hand, tested the ideas by their conformity to the principles of the development of self, often accepted on the authority of religion. Subsequently, however, being influenced by the pragmatist philosophy, he brought experimentalism to some extent in the realm of education and philosophy. He believes in the equality of opportunity among mankind for full development of every individual. Dewey is against idealism, which believes in universal and unchanging values. He is opposed to Plato who believed in the world of ideas. In his opinion the imaginary world tends to become the property of the leisured classes who leave the phenomenal world or the actual world to the craftsman and artisan and the slaves. Dewey's published views are contained in his book namely "Democracy and Education", and "Reconstruction in Philosophy". His influence beginning with the modern educational field of Columbia University New York has gradually extended to the Far East and Russia.

Iqbal shows indebtedness to pragmatist philosophy. While under the influence of Neo-platonism (i.e. before 1908), he believed in the eternal values (Beauty, Truth and Goodness) and despised the phenomenal world. Under his emancipated position, however, he identified God with "Supreme ego" or "the eternal will". Further, Beauty, instead of being an eternal value came to be regarded as "only a quality of the ego—in action; of the 'will to power', when it climbs to its heights. Ugliness appears when 'will to power', the fountain of all life and all growth, runs dry".

Iqbal gives expressions to these ideas in his following beautiful lines:

"Glorious is he, who reveals his identity through the attainment of self While, ugly and repugnant is he who takes its birth in the lowest strata of being, Nothing but submission of heavens to the dynamic power of self Constitutes elegance or beauty in my eyes".

Thus, the essence of reality as held by Iqbal is the will of the ego. His theory, therefore, ceases to be idealistic. It, on the other hand, becomes atavistic. For, life according to him, is essentially volitional and is definitely directed towards some end, the end being spiritual rather than material.

Briefly, according to Iqbal, the highest aim of education is to strengthen the individuality of all persons so that they may develop their potentialities. Naturalists, on the contrary, stress on adjustment to environment as the educational aim. Idealists emphasise the development of personality and attainment of universal values. The pragmatists hold progress and creation of human values as the goal of education. Knowledge is the essence of education and is an indispensable means for it. Obviously, adjustment to environment cannot be achieved without the knowledge of the environment; nor appreciation of eternal values without the knowledge of spiritual and cultural universe. Likewise, progress and creation of values are empty cries without full knowledge of man and the world around him. Iqbal contends that the essence of self is revealed only through intuition. Psychology which regards self to be a mere flux of sensation and feelings and thoughts fails to grasp an inner unity of self behind all the multiple experiences. In order to apprehend the unity of self which is the pivot of all experiences, Iqbal turns to the inner depths of our consciousness and has recourse to intuition. He further holds that it is definitely not the aim of education to yield one self to environmental forces; rather the real aim of education

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according to him is to subjugate the material force. As he himself remarks that if the time does not move in harmony with you, change the times:

Thus, according to K. G. Syedain:-

“No one can develop any intelligent theory of education without consciously postulating some conception of the nature of the individual to be educated, his relationship to the community and, what may be called, his ultimate destiny. For, the essence of the educative process, reduced to its most elementary terms, lies in the fact of a living human organism being in constant interaction and contact with a vast and complex environment, which keeps on changing and growing as a result of the continuous, mutual intercourse. Like the philosopher the educator must necessarily inquire into the nature of these two terms of his activity—the individual and the Environment—which ultimately determine the solution of all his problems”.

The naturalists stress, like Iqbal, the development of human personality, but they seem to have no idea of any goal for the education of the child. They only aim to give the child every facility for growing in-to free, active, happy and well-adjusted human being. They believe that when every one in the society has such a normal and free growth of his personality, the society as a whole will progress,—thus individual aim becomes identical with social aim.

Pragmatists, on the other hand, do not look at the curriculum from the narrow view of utility. Their aim is human progress and they look at education as the chief means of achieving it. They stress the need of systematic experiments in school which should be based on the present activities and interests of the child. The child's experience must be enriched so that he may be prepared for adult life. Thus Dewey's curriculum is based on child's nature and life; and its material is selected from different activities of real social life. In this way a child's personality is so enriched and so socialized that he not only develops a well-adjusted dynamic personality but he also becomes an effective social unit contributing to the democratization of the society.

Idealism approaches the problem in an entirely different way. It concentrates not on the present experiences of the child but on the experiences of the human race as a whole. In the word of Ross, “It stands on the position that the purpose of the child is to reflect civilization itself; the main purpose, therefore, of the course of studies is to epitomise and organize, in representative fashion at least, the capitalized experiences of race of which the child is a member”.

School studies must, therefore, represent (a) what man does and strives to do. It ought to improve the major crafts of mankind especially those which provide the fundamental needs of food, clothing and shelter. This would involve the use of tools and learning of the fine arts. The curriculum should also include (b) what man knows. This must include literature, science, mathematics, history and geography. Finally, the school must provide (c) man's mode of feelings and their expressions in art, poetry and music.

From the above it is evident and abundantly clear that the idealists stress on such a school curriculum which insures that the child would become a member of the human race in the real sense of the word, possessing all that is valuable, imbued with the social and spiritual traditions of the society and doing his best to

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carry humanity ahead to the goal of realization of fundamental social values. Iqbal agrees partially with the naturalism of Rousseau, with pragmatism of Dewey and with certain aspects of humanism. He has reconstructed religious thought in Islam by combining religion and science on the one hand and has bridged the gulf between science and philosophy on the other. He has revolted against the old system of Muslim education which he thinks has outlived its utility. He condemns speculative attitude of philosopher and goes to the extent of subjecting Greek thought to a scathing criticism and points out that the spirit of Greek philosophy is opposed to Islam. Mere speculation, he maintains, can neither afford to grasp the material world nor can it give us any definite knowledge of the ultimate reality. Plato denied the reality of the phenomenal world, which Iqbal affirms in his philosophical and educational thought. Almost all the idealists are unanimous on the point that all cognition through the senses and experience is illusory, and that only the ideas of pure reason constitute reality. Iqbal positively holds that speculation without experience leads us nowhere. For him no knowledge is possible without experience. In his own effort at the reconstruction of religious thought in Islam he avails from modern philosophy which is essentially empirical since Kant. The spirit of Islam, too, is essentially empirical and lays special emphasis on the reality of the phenomenal world. Consequently, according to Iqbal, experience is a necessary source of knowledge and beyond the world of senses there is also a new horizon of transcendent reality which the scientists have failed to comprehend. Iqbal affirms the existence of God, the reality of the self, its freedom and immortality and instead of confining knowledge to the empirical reality alone he goes further and believes also in the intuitive reality. He vigorously holds that empiricism and rationalism both have failed to reveal the true nature of the finite or infinite self. This knowledge of self, according to Iqbal, is therefore possible only through intuition. Thus, the intuition of the self then gives us a point of departure from the rationalistic and empirical method of enquiry and makes possible the divine knowledge of the supreme's ego. This opens a new avenue of knowledge for the affirmation of self and the existence of God.

God, according to Iqbal, is a Supreme Ego and is characterised by eternal will. The finite ego can come in personal communion with Him, without obliterating their own selves. He, thus, starts with self-consciousness and passing through the consciousness of the objective phenomenal world arrives at the infinite.

In view of his philosophical concept it becomes abundantly clear that he is neither a humanist nor an idealist nor a pragmatist in the strict sense of the term; he has rather his own ideas on education based on his own concept of ideal life. The aim of education, according to him, is to develop personality by activity, creativity and originality, with a view to preparing man for the conquest of the material forces of the universe and further the achievement of spiritual heights of man. His conception of 'individuality' is, therefore, unique and is altogether different from the conception held by the traditionists. "The individual" of his conception is thoroughly "community minded man" who according to him will be the voice of the society. Iqbal also stresses the need of a balanced development of body and spirit and considers them indissolubly connected with each other. This constitutes the crux of his philosophy. Dr. S. M. Abdullah, in his article on Iqbal's philosophy of education, maintains that the fundamental subject of study according to Iqbal is "Din", which includes science.

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Science should not be considered merely “Knowledge gained by observation and experiment”, but it should embody all “Knowledge based on truth”. Thus, Iqbal’s conception of science is characteristically his own. Science, according to him comprises the knowledge of Anfus (Lein) and Afaq (cyi91 ) i.e. the realm of the self and the cosmos. Iqbal has also emphasised the study of history and is also an admirer of “vital” literature and arts including architecture. He has, however, opposed drama and theatre keeping in time with the general Muslim temper.

A comprehensive view of Iqbal’s ideas about education would reveal that he has tried to reconnect the broken links of the educational tradition of Islam. His emphasis on “anfus” and “afaq” is, in a way, a restatement of the doctrines propounded, on one hand, by Rumi, and, on the other, by Ibn Khaldun and later on by Shah Wall Ullah of Delhi. His chief contribution to the educational ideology is the emphasis on “din”, as the main subject of study.

Briefly, education, according to Iqbal, is a means to an end and not an end itself. The end of education being Islamic Ideology and Culture. It is through education that a culture perpetuates itself. Since every system of education basically consists of social ideals, norms, and values and is based on its specific culture, Iqbal exhorts us not to imitate other nations. For this tendency of aping, according to him, is suicidal. He therefore says,

“You have learnt and amassed knowledge of others and brightened your face with rouge borrowed from others.

You seek honour by aping the manners of others.

I know not, whether you are yourself or just ‘another self’

Your intellect is chained in the thought of others;

The very breath in your throat comes from the strings of others.

Borrowed speeches are on your tongues;

Borrowed desires in your heart.

Your canaries sing borrowed songs;

Your Cypresses are clad in borrowed mantles.

The wine in your cup—you get from others;

The cup, too, you borrow from others.

You are sun; look for once into your own self.

Seek not your light from the stars of others.

How long will you dance around the candles of the Assembly?

Lit up your own light, if you have a heart.”

#### Q.5 Discuss the contribution of Froebel in early childhood education.

**Friedrich Froebel**, Froebel also spelled **Fröbel**, in full **Friedrich Wilhelm August Froebel**, (born April 21, 1782, Oberweissbach, Thuringia, Ernestine Saxony died June 21, 1852, Marienthal, near Bad Liebenstein,

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Thuringia), German educator who was founder of the kindergarten and one of the most influential educational reformers of the 19th century.

Froebel was the fifth child in a clergyman's family. His mother died when he was only nine months old, and he was neglected as a child until an uncle gave him a home and sent him to school. Froebel acquired a thorough knowledge of plants and natural phenomena while at the same time beginning the study of mathematics and languages. After apprenticeship to a forester, he pursued some informal university courses at Jena until he was jailed for an unpaid debt. He tried various kinds of employment until he impulsively took a teaching appointment at a progressive model school in Frankfurt run by Anton Gruner on lines advocated by the Swiss educator Johann Heinrich Pestalozzi. Froebel became convinced of his vocation as a teacher at the school.

In 1831 Froebel left Keilhau to his partner and accepted the Swiss government's invitation to train elementary school teachers. His experiences at Keilhau and as head of a new orphan asylum at Burgdorf in Switzerland impressed him with the importance of the early stages of education. On returning to Keilhau in 1837 he opened an infant school in Blankenburg, Prussia, that he originally called the Child Nurture and Activity Institute, and which by happy inspiration he later renamed the Kindergarten, or "garden of children." He also started a publishing firm for play and other educational materials, including a collection of Mother-Play and Nursery Songs, with lengthy explanations of their meaning and use. This immensely popular book was translated into many foreign languages. Froebel insisted that improvement of infant education was a vital preliminary to comprehensive educational and social reform. His experiments at the Kindergarten attracted widespread interest, and other kindergartens were started. Unfortunately, because of a confusion with the socialist views of Froebel's nephew, the Prussian government proscribed the kindergarten movement in 1851. The ban was not removed until after 1860, several years after Froebel's death in 1852. One of Froebel's most enthusiastic disciples, the Baroness of Marenholtz-Bülow, was largely responsible for bringing his ideas to the notice of educators in England, France, and the Netherlands. Later they were introduced into other countries, including the United States, where the Froebelian movement achieved its greatest success. There John Dewey adopted Froebel's principles in his experimental school at the University of Chicago. Kindergartens were established throughout Europe and North America and became a standard educational institution for children of four to six years of age.

Froebel was influenced by the outstanding German idealist philosophers of his time and by Jean-Jacques Rousseau and Pestalozzi. He was a sincerely religious man who, because of his belief in the underlying unity of all things, tended toward pantheism and has been called a nature mystic. His most important contribution to educational theory was his belief in "self-activity" and play as essential factors in child education. The teacher's role was not to drill or indoctrinate the children but rather to encourage their self-expression through play, both individually and in group activities. Froebel devised circles, spheres, and other toys—all of which he referred to as "gifts" or "occupations"—that were designed to stimulate learning through play activities accompanied by songs and music. Modern educational techniques in kindergarten and preschool are much indebted to him.

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