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ALLAMA IQBAL OPEN UNIVERSITY, ISLAMABAD

Course: Perspective of Elementary Education (0625) • Level: B.Ed

Semester: Autumn 2026

Assignment No. 1 (Units 2–5)

Total Marks: 100 • Pass Marks: 50

SOLVED ASSIGNMENT GUIDE

(For Study & Reference)

Note: This guide is prepared for study and reference purposes. Students are advised to read the relevant units of the course book, understand the ideas, and write their assignments in their own words. Do not copy this guide word for word.

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Question 1: Development of Elementary Education in Pakistan, 1947–2009: Priorities, Targets and a Critical Assessment

Trace the development of elementary education in Pakistan from the First Education Conference of 1947 to the National Education Policy 2009. Compare the major priorities, targets, and proposed actions, and critically assess their contribution to access and quality. (20 Marks)

Introduction

Elementary education — the primary and middle years of schooling, roughly classes I to VIII — is the foundation on which the whole educational structure of a country rests. In Pakistan this foundation has been planned, re-planned and promised again and again for more than six decades. Between the First Education Conference of November 1947 and the National Education Policy of 2009, the country produced a long series of commissions, policies and plans, almost all of which declared elementary education to be the highest priority and almost all of which promised universal primary education within a stated period. This answer traces that development decade by decade, compares the priorities, targets and proposed actions of the major policy documents, and then critically assesses how far these efforts actually improved access to schooling and the quality of what children learn.

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The Inheritance at Independence, 1947

Pakistan began its life with an extremely weak educational base. At independence in August 1947 the literacy rate of the areas that became Pakistan was barely 15–16 per cent, and in the rural areas and among women it was far lower. The country inherited only a small number of primary schools, most of them concentrated in towns; trained teachers were few, school buildings were dilapidated, and the new state had almost no administrative machinery, money or trained manpower. Education was also unevenly distributed: the former princely states and tribal areas lagged far behind the settled districts. It was against this background of scarcity that the founding leadership had to decide what kind of education the new Islamic state would build

first, and the answer given was clear — begin with universal, free and compulsory primary education.

The First Education Conference, 1947

The First Pakistan Educational Conference was held in Karachi from 27 November to 1 December 1947, presided over by the Minister of Education, Fazlur Rahman, with the Quaid-i-Azam Muhammad Ali Jinnah sending his famous message to the conference. Jinnah declared that education was a matter of life and death for the nation and that the future of Pakistan depended on the type of education given to its children. The conference recommended that primary education should be free and compulsory, that it should be extended to all children within a period of about twenty years, that the curriculum should be reorganised on Islamic values, and that adult education should be promoted to raise literacy quickly. Its priorities were therefore access first (universal primary schooling), national character and Islamic identity in content, and rapid expansion of teacher supply. Because it was a conference of recommendations rather than a funded plan, its proposed actions were largely directional; nevertheless, it set the moral and political agenda — universal elementary education — that every later policy repeated.

Expansion in the 1950s and the Sharif Commission, 1959

During the 1950s the number of primary schools and enrolments grew, but population growth and financial constraints meant that the goal of universal primary education kept receding. The Commission on National Education (1959), chaired by S. M. Sharif, was the first comprehensive review. It recommended compulsory primary education in phases, an eight-year cycle of

elementary schooling (classes I–VIII), improvement of teacher training with higher qualifications for primary teachers, and better supervision. Its target was again universal primary education, now to be approached stage by stage, with compulsion applied first where facilities existed. The early five-year plans of the 1960s continued this expansion, adding schools and training institutions, yet the targets of each plan were only partially achieved because education received a small share of development funds compared with defence and industry.

The Education Policies of 1970, 1972 and 1979

The (draft) proposals of 1970 and then the Education Policy of 1972 under Zulfikar Ali Bhutto brought a significant change of priorities. The 1972 policy promised universal primary enrolment by 1980, free education up to class X, and the nationalisation of private schools and colleges in order to equalise provision. Its proposed actions were strongly state-centred: take over private institutions, expand public schools, introduce agro-technical studies, and reform examinations. Nationalisation did bring many schools under government control and enrolments rose, but it also damaged school management, discouraged private initiative and lowered quality because the state could not finance or supervise what it had taken over.

The National Education Policy 1979, framed under General Zia-ul-Haq in the process of Islamisation, shifted the emphasis of priorities from mere expansion to ideological content. It reaffirmed universal primary education, set the target of achieving it progressively, promoted mosque schools and mohallah schools as low-cost instruments of access, made Islamiyat compulsory, and stressed the Urdu medium and the integration of Islamic values across the curriculum. Its proposed actions included revising all textbooks in the light of Islam, expanding

non-formal education, and strengthening teacher training. In terms of access, mosque and mohallah schools did enrol children in underserved localities; in terms of quality and social cohesion, critics argue that the ideological narrowing of the curriculum created long-term problems that later policies had to correct.

The Policies of 1992 and 1998–2010

The National Education Policy 1992 announced the target of universal primary education by the year 2002 and a literacy rate of about 70 per cent. It emphasised decentralisation, community participation through school management committees, encouragement of the private sector, and improvement of girls' education. The Social Action Programme (SAP) of the 1990s supported these aims with donor assistance, building schools and recruiting teachers, especially women. The National Education Policy 1998–2010 raised the rhetoric further: elementary education was to be made compulsory, the primary gross enrolment rate was to reach 100 per cent by 2010, and education spending was to be raised to 4 per cent of GDP. The Education Sector Reforms (ESR) Action Plan 2001–2005, linked with the global Education for All and Millennium Development Goals, converted some of these aims into programmes — free textbooks, stipends for girls, school councils and district-level planning under devolution. Enrolments did rise in this period, particularly in Punjab, but the national targets were once again missed.

The National Education Policy 2009

The National Education Policy 2009 was prepared after an unusually wide consultative process and represents the most mature of the documents in this series. Its priorities were twofold and

balanced: widen access with equity, and — for the first time with equal force — raise quality and relevance. It committed the state to free and compulsory education as a fundamental right for children aged 5–16 (a commitment written into the Constitution through Article 25-A by the Eighteenth Amendment in 2010), set the target of universal primary education and an 86 per cent literacy rate by 2015, and promised to raise education expenditure to 7 per cent of GDP by 2015. Its proposed actions included a common national curriculum framework with minimum standards for all schools, early childhood education as part of the system, improved teacher education with graduation as the minimum qualification for elementary teachers, better governance through reduced political interference, and a stronger role for assessment and data. Unlike many earlier policies, it frankly acknowledged implementation failure as Pakistan's central problem and proposed an implementation framework with inter-provincial coordination.

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Comparison of Priorities, Targets and Proposed Actions

Table 1: Major policy documents compared

Document	Main priorities	Key targets	Proposed actions
First Education Conference 1947	Universal primary education; Islamic character; national unity	Free and compulsory primary education for all within about 20 years	Reorganise curriculum on Islamic values; expand schools and teacher training; adult education
Sharif Commission 1959	Compulsory elementary education in phases; teacher quality	Universal primary education in stages; eight-year elementary cycle	Phase-wise compulsion; raise teacher qualifications; strengthen supervision
Education Policy 1972	Equality through state control; free education; nationalisation	Universal primary enrolment by 1980; free education up to class X	Nationalise private institutions; expand public provision; agro-technical studies

Education Policy 1979	Islamisation of content; low-cost access	Progressive universalisation of primary education	Mosque and mohallah schools; revised Islamic textbooks; Islamiyat compulsory
Education Policy 1992	Decentralisation; girls' education; private sector	Universal primary education by 2002; literacy about 70 per cent	School management committees; community participation; incentives for girls
Education Policy 1998–2010	Compulsory elementary education; higher investment	100 per cent primary enrolment by 2010; 4 per cent of GDP for education	Compulsion law; sector reforms; free textbooks; district planning
National Education Policy 2009	Access with equity AND quality; governance reform	Universal primary education and 86 per cent literacy by 2015; 7 per cent of GDP by 2015	Article 25-A right to education; minimum standards; graduate teachers; ECE; implementation framework

Three broad shifts are visible in this comparison. First, the definition of the problem changed: the 1947 conference and the 1959 commission treated the problem mainly as one of quantity — not enough schools and teachers — whereas by 2009 quality, governance and learning outcomes had moved to the centre. Second, the instrument of delivery changed: the state monopoly model of 1972 gave way to partnership with the private sector, communities and donors from the 1990s onwards. Third, the language of rights replaced the language of intentions: the 2009 policy and Article 25-A made elementary education an enforceable entitlement of every child rather than a favour of the state. What did not change across sixty years was the habit of announcing targets — universalisation within five, ten or twenty years — without securing the finance and administrative capacity to meet them.

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Critical Assessment: Contribution to Access

Judged by the numbers, the contribution to access has been real but far below the promises. Primary schools multiplied many times over after 1947, and primary enrolment grew from a few hundred thousand children at independence to many millions by 2009; the gross enrolment ratio at primary level rose substantially, and girls' participation improved markedly, especially after the 1990s when female teachers were recruited, girls' stipends were introduced and community schools were opened. The mosque schools of the 1980s and the non-formal and community schools of the 1990s showed that low-cost models could reach children whom the formal system missed. Yet every universalisation deadline — 1967, 1980, 2002, 2010 — was missed, and at the time of the 2009 policy roughly seven million children of primary school age were still out of school, dropout before class V remained around a third or more, and the net enrolment ratio was still far from universal, particularly for rural girls in Balochistan, interior Sindh and the former tribal areas. Access expanded, in short, but it expanded slowly, unevenly and without compulsion ever being enforced in practice.

Critical Assessment: Contribution to Quality

The contribution to quality is weaker still. Successive policies announced curriculum reform, better textbooks and trained teachers, but classrooms in 2009 remained dominated by rote memorisation, corporal punishment and examination-driven teaching. Surveys of learning achievement in the 2000s (such as the National Education Assessment System and citizen-led ASER surveys that followed) showed that large proportions of children in class V could not read a class II level text or solve simple sums — evidence that schooling had expanded faster than

learning. Teacher quality suffered because rapid expansion was staffed by lowering entry qualifications, because pre-service training remained short and theoretical, and because political recruitment repeatedly overrode merit. Education spending stayed around 2–2.5 per cent of GDP against promises of 4 and later 7 per cent, so the per-child resources needed for quality simply never arrived. Frequent policy reversals — nationalisation in 1972, denationalisation later; Islamisation in 1979, reform attempts afterwards — also meant that no single direction was sustained long enough to mature. The honest verdict is that the policies were stronger as statements of national aspiration than as instruments of change: they kept elementary education on the national agenda, created the legal and institutional framework (compulsion acts, Article 25-A, standards, assessment systems) and steadily widened access, but they failed to deliver universal access or acceptable quality within any of the periods they set for themselves.

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Conclusion

From 1947 to 2009 the development of elementary education in Pakistan is the story of noble targets pursued with inadequate means. The First Education Conference defined the goal — free, compulsory, universal primary education shaped by Islamic values; the Sharif Commission phased it; the policies of 1972 and 1979 tried state control and ideological mobilisation; the policies of 1992 and 1998–2010 added decentralisation, community participation and global Education for All commitments; and the National Education Policy 2009 finally combined the right to education, equity and quality in one framework. Their contribution to access is significant but incomplete, and to quality modest and uneven. The lesson the 2009 policy itself

draws is the correct one: Pakistan's problem was never the absence of policy but the absence of implementation — sustained finance, honest governance and professional teachers — and it is on those three tests that all future policies must be judged.

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Question 2: Philosophical Foundations of Education: Progressivism and Reconstructionism Compared

Explain the philosophical foundations of education. Compare progressivism and reconstructionism in terms of aims, curriculum, teaching methods, learner role, and classroom implications at the elementary level. (20 Marks)

Introduction

Every system of education, whether its makers realise it or not, rests on a philosophy. The aims a school pursues, the subjects it teaches, the methods its teachers use and the way it treats the child all flow from deeper answers to questions about reality, knowledge and value. This answer first explains what the philosophical foundations of education are and how philosophy shapes each part of educational practice, and then compares two influential modern philosophies — progressivism and reconstructionism — in terms of their aims, curriculum, teaching methods, the role of the learner, and their practical implications for the elementary classroom.

What Philosophy of Education Means

Philosophy is the reflective inquiry into fundamental questions: What is real? What can we know and how? What is good, right and worth teaching? Philosophy of education applies these questions to education. It is conventionally studied through three branches. Metaphysics (the study of reality) asks what the world, the human being and the purpose of life are; its answer decides whether education is preparation for eternal truth or adjustment to a changing world.

Epistemology (the study of knowledge) asks what knowledge is most worth having and how it is acquired — by revelation, reason, senses or experience; its answer shapes curriculum and method. Axiology (the study of values, ethics and aesthetics) asks what kind of person education should produce and which values the school must transmit. A fourth practical tool, logic, governs clear thinking in teaching and learning. A teacher's philosophy may be borrowed from a school of thought — idealism, realism, pragmatism, or from the educational philosophies derived from them such as perennialism, essentialism, progressivism and reconstructionism — but it cannot be avoided: even the teacher who claims to have no philosophy is acting on one unconsciously.

How Philosophy Determines Educational Practice

Philosophy is not an ornament on education; it is its foundation, because it determines each element of the educational process. It determines the aims: whether the goal is knowledge for its own sake, character formation, social efficiency, self-realisation or social reform. It determines the curriculum: the philosophy that values eternal truths selects the classics and mathematics; the philosophy that values present experience selects problems of daily life. It determines method: belief that knowledge is received produces lecturing and memorisation; belief that knowledge is constructed through activity produces projects and discovery. It determines discipline and the teacher's role: the teacher may be an authority and model, a guide and facilitator, or an agent of social change. Finally, philosophy gives the school its direction in society — whether the school should preserve the culture, transmit it unchanged, or criticise and reconstruct it. Progressivism and reconstructionism both grew out of

pragmatism, but they answer this last question differently, which is why comparing them is so instructive.

Progressivism: Origin and Central Ideas

Progressivism arose in the United States in the late nineteenth and early twentieth centuries as a reaction against the rigid, bookish, teacher-dominated traditional school. Its philosophical root is the pragmatism of Charles Peirce and William James, and its educational founder is John Dewey, whose Laboratory School at Chicago (1896) and books such as Democracy and Education (1916) gave the movement its theory. William Kilpatrick added the project method, and Francis Parker and others developed child-centred practice in schools. The central ideas of progressivism are that education is life itself, not merely preparation for life; that learning occurs through experience and activity (learning by doing); that the child, not the subject matter or the teacher, is the centre of the educational process; that knowledge is tentative and grows by solving problems; and that the school should be a miniature democratic society in which children learn cooperation, inquiry and self-discipline by practising them.

Progressivism: Aims, Curriculum, Methods and the Learner

The aim of progressivist education is the continuous growth of the child — the development of the ability to think, to solve problems, to adjust intelligently to change and to participate democratically in society. It has no fixed, external end; growth itself is the aim, and each experience should open the way to richer future experience. The curriculum is built around the child's interests and the problems of real life rather than around logically organised subjects; subject matter from science, mathematics, language, art and social studies is drawn in as

needed while pursuing a topic, so the curriculum is integrated and flexible. Teaching methods are active and inquiry-based: the project method, problem solving, field trips, experiments, group work, educational play and discussion. Evaluation is continuous and based on growth rather than on competitive examinations alone. The learner is an active explorer and inquirer, not a passive listener; the teacher is a guide, facilitator and co-worker who arranges a rich environment, suggests resources and helps the child evaluate his own progress. Discipline is social and self-imposed, arising from the shared life and work of the group.

Reconstructionism: Origin and Central Ideas

Reconstructionism (also called social reconstructionism) emerged in the 1930s, in the crisis of the Great Depression, when George Counts challenged educators in Dare the School Build a New Social Order? (1932) to stop being neutral and to use the school deliberately to reform society. Its systematic philosopher was Theodore Brameld, who in the 1950s gave it a complete philosophy. Reconstructionism agrees with progressivism that experience, activity and democracy matter, but it holds that progressivism is too child-centred and too vague about direction. Society, it argues, is in deep crisis — poverty, inequality, war, exploitation and injustice — and education must consciously reconstruct society towards a just, democratic, planned social order. The teacher must therefore be an agent of social change; controversial social issues must be studied frankly in the classroom; and consensus on shared values (group consensus) should guide the reconstruction. Where progressivism looks to the growing child, reconstructionism looks to the society that must be remade, taking the child with it.

Reconstructionism: Aims, Curriculum, Methods and the Learner

The supreme aim of reconstructionist education is social reform: to build a new social order based on justice, equality, cooperation and genuine democracy, and to develop in learners the commitment and competence to bring that order about. Its curriculum is centred on contemporary social problems and on the social sciences — economics, sociology, political science, anthropology — together with the study of world civilisation, technology and future trends. Even at the elementary level this means themes drawn from community life: health, environment, fairness, work and the needs of the neighbourhood. Teaching methods remain active — group inquiry, community surveys, field work, discussion and social action projects — but the problems studied are chosen by the teacher and society's needs, not only by the child's interests, and discussion is directed towards agreed social goals. The learner is a young citizen and future reformer, expected to examine real problems, form judgements and act cooperatively; the teacher is a leader and committed participant who presents issues honestly, allows all views, but does not hide his own commitment to democratic values.

Comparison at a Glance

Table 1: Progressivism and reconstructionism compared

Aspect	Progressivism	Reconstructionism
Philosophical root	Pragmatism (Dewey, James)	Pragmatism extended by social philosophy (Counts, Brameld)
Main focus	The growing child and his experience	Society in crisis and its reconstruction
Aims	Continuous growth; problem-solving ability; democratic living	A new, just social order; commitment to social reform
Curriculum	Child's interests and life	Social problems and social

	problems; integrated, flexible	sciences; future-oriented
Teaching methods	Project method, learning by doing, discovery, group work	Group inquiry, community study, discussion of controversial issues, social action
Learner role	Active explorer; centre of the process	Young citizen-reformer; participant in social study and action
Teacher role	Guide and facilitator; arranger of environment	Agent of change; discussion leader; committed to democratic values
View of school	Miniature democratic society; education is life	Instrument for deliberately rebuilding society
Discipline / evaluation	Self-discipline through group life; growth-based evaluation	Social commitment and group consensus; evaluation of social understanding and action

Classroom Implications at the Elementary Level

At the elementary level both philosophies push the classroom in the same practical direction and away from the traditional pattern of rows, recitation and rote. The progressivist elementary classroom is activity-based: children learn language through real communication and stories connected with a theme; number through measuring, shopping games and building; science through observation, growing plants and simple experiments. The room is arranged in activity corners, work is often done in groups, topics (units of work) integrate several subjects, and the teacher observes children's interests to plan the next steps. The reconstructionist elementary classroom shares all of this activity but gives it a social direction: the class studies its own community — visiting the bazaar, the health centre or the water supply; children survey cleanliness in the mohallah, plant trees, run a class bank or a cleanliness campaign, discuss fairness in sharing and in classroom decisions, and learn about other peoples and cultures to build tolerance. In both, assessment shifts from memorised answers to observation of work,

portfolios and the child's growth in cooperation and thinking. The practical cautions are also shared: activity methods demand trained teachers, manageable class sizes and materials, which is exactly what many Pakistani primary schools lack; a weak imitation of progressivism degenerates into aimless play, and reconstructionism mishandled can become propaganda, so issues must be presented in an age-appropriate, balanced way and democratic values taught by practice rather than preaching.

Critical Appraisal

Progressivism's strengths are its respect for the child, its scientific grounding in psychology, and its production of adaptable, thinking learners; its weaknesses are a possible neglect of systematic subject knowledge, of cultural heritage and of the guidance children need, since interests alone cannot sequence a curriculum. Reconstructionism's strength is moral seriousness: it connects schooling with the real crises of society and gives education a purpose larger than the individual. Its risks are equally clear: teachers may indoctrinate rather than educate; young children may be burdened with adult conflicts; and the 'new social order' can be defined very differently by different governments, which in a state system can turn reconstruction into regimentation. The balanced view adopted by most elementary educators today is an eclectic one: progressivist methods and child-centredness, guided by a reconstructionist concern that schooling should serve justice, health, environment and community — within the limits of the child's age and the teacher's professional ethics.

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Conclusion

The philosophical foundations of education — its metaphysics, epistemology and axiology — determine aims, curriculum, method, discipline and the roles of teacher and learner in every school. Progressivism and reconstructionism, both children of pragmatism, agree on experience, activity and democracy but differ in focus: progressivism centres on the growing child and makes growth its aim, while reconstructionism centres on a society in crisis and makes social reform its aim. For the elementary school the practical legacy of both is the active, humane, community-connected classroom in which children learn by doing, think for themselves, and begin to understand that their learning belongs not only to themselves but also to the society they will one day help to shape.

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Question 3: Knowledge and the Aims of Education in Islam, the Teacher's Role, and Pakistan's National Ideology

Discuss the concepts and sources of knowledge in Islam and explain the aims of Islamic education. Analyze the teacher's role in the Islamic educational system and Pakistan's national ideology. (20 Marks)

Introduction

Islam is, from its very first revelation, a religion of knowledge: the first word revealed to the Holy Prophet (peace be upon him) was Iqra — Read — and the verses that followed honoured the pen and what it writes. In Islamic civilisation, therefore, education is not a secular extra added to religion; it is an act of worship and the path to knowing Allah, oneself and the world. This answer discusses the concept of knowledge (ilm) in Islam and its sources, explains the aims of Islamic education, and then analyses the role of the teacher within the Islamic educational system and in relation to Pakistan's national ideology, which itself claims to be founded on Islam.

The Concept of Knowledge in Islam

The Arabic word for knowledge, ilm, occurs hundreds of times in the Holy Qur'an, and seeking it is declared an obligation: the Prophet (peace be upon him) said that seeking knowledge is obligatory upon every Muslim. Knowledge in Islam has several distinctive features. First, it is unified: because reality proceeds from One God (Tawhid), knowledge is not split into hostile camps of 'religious' and 'worldly'; all genuine knowledge, from theology to medicine and

astronomy, is study of the signs (ayat) of Allah in revelation and in nature. Second, it is purposeful: knowledge is valued not merely for information but for action and character — knowledge that does not lead to righteous conduct is compared in the Qur'an to a load carried by a donkey. Third, it is certain in its foundation but open in its exploration: the revealed truths are absolute, while human understanding of the world grows by observation and reasoning, always humbly, since 'of knowledge you have been given but a little'. Fourth, knowledge is a trust (amanah) and a social duty: scholars are the heirs of the prophets, and teaching others is among the highest charities. Muslim thinkers such as Al-Ghazali classified knowledge into fard ayn (individually obligatory knowledge — the essentials of faith and practice) and fard kifayah (collectively obligatory knowledge — medicine, mathematics, agriculture and other sciences a community needs), a classification that balances religious learning with the worldly sciences every society must maintain.

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The Sources of Knowledge in Islam

Islam recognises several complementary sources of knowledge. The first and highest source is revelation (wahy): the Holy Qur'an and the Sunnah of the Prophet (peace be upon him), which provide knowledge of God, of the unseen, of moral values and of the purpose of life — matters reason alone cannot settle. The second source is reason (aql): Islam repeatedly invites human beings to think, reflect and argue from evidence (the Qur'an asks, 'Do they not reflect?'), and the intellectual disciplines of theology, jurisprudence and philosophy grew from disciplined reasoning upon revelation. The third source is the senses and empirical observation: the Qur'an directs attention to the heavens, the earth, living creatures and history as signs to be observed,

and Muslim scientists of the golden age built astronomy, optics, medicine and algebra on observation and experiment. The fourth source is intuition and spiritual insight (ilham, basirah): the purified heart perceives truths that discursive reason reaches slowly, a source emphasised by the Sufis and by Ghazali in his later work. Finally, authentic transmitted knowledge — history, reports and the accumulated experience of the community — is a recognised source, governed by strict methods of verification (as in the science of hadith). These sources are not rivals: revelation sets the framework and the values, reason interprets and extends, the senses supply data, and spiritual insight deepens understanding. A balanced Islamic education uses all of them in their proper places.

The Aims of Islamic Education

The supreme aim of Islamic education is to produce the good and God-conscious human being — the insan who knows his Creator, worships Him, and serves His creation. From this root several aims branch out. (1) Knowledge of Allah and strengthening of faith (iman): education begins with Tawhid, so that the child's whole view of the world is centred on the Creator. (2) Moral and spiritual purification (tazkiyah): building character — honesty, compassion, courage, humility and self-control — after the model of the Prophet (peace be upon him), who described his mission as the perfection of noble character. (3) Preparation for the Hereafter: since life is a trust and a test, education aims at success in the akhirah, not only in this world. (4) Fulfilling the vicegerency of man (khilafah): developing the knowledge and skills by which human beings cultivate the earth, establish justice and run society — hence the inclusion of all useful worldly learning. (5) Balanced all-round development: body, mind and spirit, individual and society;

Islamic education rejects both world-denying asceticism and value-free materialism. (6) Service of the community (ummah) and of humanity: producing useful citizens who spread good and prevent evil. The conference on Islamic education held at Makkah in 1977 summarised these aims as the balanced growth of the total personality through training of spirit, intellect and body, so that faith is infused into the whole of life. In short, where secular philosophies may aim at adjustment, success or social reform, Islamic education aims at the pleasure of Allah and the making of the righteous, capable human being.

The Teacher's Role in the Islamic Educational System

In Islam the teacher (mu'allim, and in the fuller sense murabbi and mu'addib — the nurturer and discipliner of character) holds an exalted station. The Prophet (peace be upon him) described himself as a teacher sent to mankind, and the teacher inherits this prophetic function of guidance. Ghazali, in the Ihya Ulum al-Din, lists the teacher's duties with great care: he must treat students with the compassion of a father; teach for the sake of Allah, not for fee or fame; advise and guide students beyond the lesson; teach according to each learner's capacity; avoid disparaging other subjects or teachers; practise what he teaches, since example speaks louder than words; and correct faults gently and indirectly rather than by humiliation. The Islamic teacher is therefore, first, a role model (uswah): his character is itself a curriculum, and children learn honesty, punctuality and mercy by watching him. Second, he is a guide to truth, leading the learner from information to wisdom and from memorisation to understanding. Third, he is a nurturer of the whole personality (tarbiyah in the full sense covers body, mind and soul), concerned with the child's prayer, manners and health as well as his sums and reading. Fourth,

he is a servant of the community and trustee of its values, linking the school with the mosque and the family. Fifth, teaching in Islam is itself worship and continuous charity (sadaqah jariyah), which gives the teacher a motivation beyond salary — though Islam equally obliges society to honour and maintain its teachers. The student's corresponding duties — respect, humility and obedience in learning — complete a relationship of affection and reverence rather than fear.

Pakistan's National Ideology and the Teacher

Pakistan was created on the basis of the Two-Nation Theory: the Muslims of the subcontinent, being a separate nation by religion, culture and law, required a separate homeland in which they could order their lives according to Islam. This is Pakistan's national ideology, restated in the Objectives Resolution (1949) — sovereignty belongs to Allah, and the state shall enable Muslims to order their lives in accordance with the Qur'an and Sunnah — and carried into the Constitution of 1973, including Article 31 (Islamic way of life) and the compulsory teaching of the Holy Qur'an and Islamiyat in schools. National ideology gives the teacher in Pakistan a double responsibility. As a professional he must deliver the prescribed curriculum well; as a bearer of ideology he must transmit to children the meaning of Pakistan — why it was created, what sacrifices made it, and what kind of Islamic, democratic and welfare society it is meant to become. In the elementary classroom this means age-appropriate teaching of the Pakistan movement and its heroes, love of the homeland expressed in honesty and service rather than slogans, respect for the rights of minorities (whom the ideology and the Constitution equally protect), and the moral training that makes citizenship real. The danger to guard against is

reducing ideology to empty ritual recitation: the Islamic view of the teacher demands that ideology be embodied — a teacher who is punctual, just to every child, and free of corruption teaches the ideology of Pakistan more powerfully than a hundred memorised paragraphs. Critics also note that teacher education in Pakistan gives too little structured attention to this role: many teachers have themselves never studied the ideology and the Islamic philosophy of education in depth, which is why courses such as the present one are included in the B.Ed programme.

Conclusion

Knowledge in Islam is a unified, purposeful and sacred trust, drawn from revelation, reason, the senses, spiritual insight and verified tradition, and classified so that both the individual's duty to God and the community's worldly needs are served. The aims of Islamic education follow from this concept: God-consciousness, purified character, preparation for the Hereafter, capable vicegerency on earth and service of society. Within this system the teacher is no mere instructor but a murabbi — model, guide and nurturer — and in Pakistan his task is enlarged by the national ideology: to form children who are at once good Muslims, competent learners and loyal, honest citizens of the state that Islam's political vision brought into being.

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Question 4: Iqbal and Ghazali on Education: A Comparison and Its Relevance to Elementary Education in Pakistan

Compare Allama Muhammad Iqbal and Imam Ghazali's views on educational aims, curriculum, teaching methodology, and moral and spiritual development. Evaluate the relevance of their ideas to elementary education in Pakistan. (20 Marks)

Introduction

Among the Muslim thinkers whose ideas most shape educational thought in Pakistan, two stand supreme: Imam Abu Hamid al-Ghazali (1058–1111), the great theologian, jurist and Sufi whose Ihya Ulum al-Din remains a manual of the educated Muslim life, and Allama Muhammad Iqbal (1877–1938), the philosopher-poet of Islam whose vision of Khudi (the self) inspired the creation of Pakistan itself. Eight centuries separate them, and their contexts differed — Ghazali wrote for a mature Islamic civilisation troubled by spiritual dryness and intellectual conflict, Iqbal for a colonised Muslim community that had lost confidence and power — yet both made education the instrument of the revival of the individual and the ummah. This answer compares their views on educational aims, curriculum, teaching methodology and moral-spiritual development, and then evaluates the relevance of their ideas to elementary education in Pakistan today.

Imam Ghazali: Aims of Education

For Ghazali, the aim of education is nothing less than salvation and nearness to Allah. Knowledge is the path by which the human being knows God, purifies the soul and prepares for

the Hereafter; the educated person is the one whose learning has transformed his character and conduct. Ghazali begins education in childhood because, as he famously wrote, the child is a trust (amanah) in the hands of his parents and teachers, and his pure heart is like a precious jewel, free of engraving, which receives whatever is impressed upon it. The aims he sets are therefore: faith firmly rooted; moral purification (tazkiyat al-nafs) from pride, envy, anger and greed; knowledge that leads to action; and balanced preparation for this world as the 'farm' of the next. He classifies sciences into those individually obligatory (fard ayn) and those collectively obligatory (fard kifayah), giving education both a personal-spiritual and a social-utilitarian aim, and he insists that the intention behind learning must be God-consciousness, not worldly rank — though he permits worldly benefit as a secondary fruit.

Imam Ghazali: Curriculum, Methodology and Moral Development

Ghazali's curriculum begins, for the child, with the Holy Qur'an, the stories of the righteous, the essentials of faith and worship, and the Arabic language; as the learner matures it widens to jurisprudence, theology, logic and the rational and natural sciences in their due order. He warns against burdening the young child with disputation and abstract theology beyond his capacity, and he sequences learning from the obligatory to the optional, from the clear to the subtle. His methodology is strikingly psychological for a medieval thinker: gradualness and sequence; teaching according to the learner's capacity; learning through practice and habit (riyadah), since character is formed by repeatedly doing good deeds until they become second nature; the use of play and rest for the child, for he held that forbidding play and overburdening the child deadens the heart and destroys intelligence; correction by indirect hint rather than open

rebuke; and above all the personal example and companionship (suhbah) of the teacher, whose duties he lists in detail — compassion like a father's, teaching for God's sake, sincere advice, and practising what he preaches. Moral and spiritual development is the very core of his scheme: through remembrance of God, self-examination (muhasabah), good company, and disciplined habits, the child's soul is polished until virtues become spontaneous.

Allama Iqbal: Aims of Education

Iqbal's educational aim can be stated in one word: Khudi — the development of the self into a strong, creative, God-conscious personality. In Asrar-i-Khudi and his lectures and addresses, Iqbal argued that the purpose of life and of education is the strengthening, not the dissolution, of individuality: the more a person realises his self, the nearer he approaches God, the Perfect Self. Education must therefore produce men and women of action, courage, self-reliance and creative power — the Mard-i-Momin and the Shaheen (eagle) of his poetry, who builds his nest on mountain rocks and owes his sustenance to no one. For Iqbal, education also has a communal aim: the individual self matures within the millat, and the final ideal is the individual whose strengthened khudi is spent in the service of the community and of God. He bitterly criticised the education of his time for producing clerks, imitators and men of words rather than deeds, and he demanded an education that would awaken the dormant energies of Muslim youth, unite knowledge with love (ishq) and faith, and prepare the community to reclaim its place in history.

Allama Iqbal: Curriculum, Methodology and Moral Development

Iqbal's curriculum is broad and dynamic. He insists on the study of the Qur'an as a living guide ('the Qur'an should be read as if it were revealed to you'), on history — especially the history of Islam and of one's own people — as the great teacher of nations, and on modern science and philosophy, which the Muslim must master rather than fear, while judging them by Islamic values. He valued the mother tongue and Persian and Urdu literature as carriers of spirit, and he opposed the mechanical imitation of the West in syllabi. His methodology stresses activity, struggle and experience: the self grows by facing difficulty, by action (amal), and by creative effort, not by passive absorption; he therefore praised disciplined effort, disliked the spoon-feeding of the colonial classroom, and saw the teacher as an awakened personality who kindles other personalities — for 'the madrasa' matters less than the living flame of the teacher. Moral and spiritual development for Iqbal proceeds through the three stages he described: obedience to the Law (ita'at), self-control (zabt-i-nafs), and finally divine vicegerency (niyabat-i-ilahi), in which the disciplined self becomes God's instrument on earth. Prayer, fasting and the remembrance of God are for him technologies of the self that concentrate and fortify khudi, and love of the Prophet (peace be upon him) is the living centre of moral formation.

Comparison at a Glance

Table 1: Ghazali and Iqbal compared

Aspect	Imam Ghazali	Allama Iqbal
Ultimate aim	Nearness to Allah; salvation; purified soul	Development of Khudi; the strong, creative, God-conscious self in service of the millat
View of the child / learner	A trust and a pure jewel-heart	A latent self (the Shaheen chick)

	receiving impressions; moulded by habit	to be awakened to strength and action
Curriculum	Qur'an first; graded from fard ayn to fard kifayah; cautions against premature abstraction	Qur'an as living guide; history; modern science mastered critically; literature of the self
Methodology	Gradualness, capacity-wise teaching, habit formation, play for children, teacher's example, gentle correction	Learning through action, struggle and experience; teacher as kindling personality; opposition to spoon-feeding
Moral-spiritual development	Tazkiyah: purification from vices, remembrance, self-examination, good company	Three stages: obedience, self-control, vicegerency; prayer as strengthening of the self; ishq
Historical concern	Reviving the religious sciences in a spiritually dark age	Reviving a colonised, demoralised community to create a new order

The comparison shows deep agreement beneath different emphases. Both thinkers make God-consciousness the centre and character the test of education; both distrust knowledge without action; both exalt the teacher's personality; both insist that Islamic learning must include the useful sciences of the world. They differ in direction of emphasis: Ghazali looks inward and upward — purification of the soul for eternity — and speaks the language of the heart's diseases and cures; Iqbal looks inward in order to move outward — the strengthened self must conquer nature, build institutions and change history. Ghazali is the physician of the soul, Iqbal its awakener. One might say that Ghazali supplies the moral substance of Islamic education and Iqbal its dynamic energy, and a complete Islamic education needs both.

Relevance to Elementary Education in Pakistan

Their relevance to the Pakistani elementary school is direct and practical. From Ghazali, elementary education takes: (1) the sanctity of early childhood — the primary years are the engraving years, so investment and care must be greatest exactly where our system spends

least; (2) habit-based moral education — prayer, truthfulness, cleanliness and kindness taught by daily practice and teacher example rather than by moral lectures alone; (3) humane pedagogy — play, rest, gradualness and gentle correction, a standing rebuke to the corporal punishment and overloading still common in our schools; and (4) the teacher's code — compassion, sincerity and practising what one teaches — which remains the finest available charter for teacher ethics and should anchor professional standards. From Iqbal, elementary education takes: (1) self-confidence and self-reliance as explicit aims — children encouraged to question, create, lead and do, rather than merely to copy and repeat; (2) love of the homeland and of the millat rooted in the study of our own history and heroes at the child's level; (3) courage and high aspiration — the Shaheen as the symbolic opposite of the passive, examination-bound pupil; (4) integration of modern knowledge with faith, so that the science lesson and the Islamiyat lesson tell one coherent story of God's world; and (5) the dignity of action — activity methods, school work, sports and responsibility for the classroom as training of khudi. Both thinkers also expose the same weakness of the present system from two sides: Ghazali condemns its learning-without-character; Iqbal condemns its character-without-energy. A Pakistani elementary school that combined Ghazali's purification with Iqbal's awakening would be recognisably Islamic, pedagogically modern and nationally purposeful at once.

Conclusion

Ghazali and Iqbal, separated by eight centuries, agree that education aims at a God-conscious, morally transformed human being, that curriculum must join revealed guidance to useful knowledge, that method must respect the learner's nature and form habits through action and

example, and that the teacher's own personality is the decisive instrument. Ghazali contributes the depth of tazkiyah and the careful psychology of childhood; Iqbal contributes the dynamism of khudi and the call to creative, courageous action in history. For elementary education in Pakistan — the state founded on Iqbal's dream and professing Ghazali's faith — their combined message is the surest foundation on which curriculum, teacher training and classroom practice can be rebuilt.

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Question 5: Rousseau, Pestalozzi and Dewey: A Critical Comparison and Their Influence on Elementary Education

Critically compare the educational contributions of Rousseau, Pestalozzi, and Dewey. Discuss how their ideas about curriculum and teaching influence elementary education. (20 Marks)

Introduction

Modern elementary education was not invented in ministries; it was imagined by thinkers who dared to put the child, rather than the book or the rod, at the centre of schooling. Three of them transformed the field in succession: Jean-Jacques Rousseau (1712–1778), whose Emile (1762) proclaimed that education must follow nature; Johann Heinrich Pestalozzi (1746–1827), who turned natural education into a workable method of love, sense-impression and graded exercises in real schools; and John Dewey (1859–1952), who in the age of democracy and science rebuilt education on experience, activity and social life. This answer critically compares their contributions and then discusses how their ideas about curriculum and teaching continue to shape elementary education, including in Pakistan.

Rousseau: Naturalism and Negative Education

Rousseau's starting point is his famous declaration that everything is good as it leaves the hands of the Author of things and degenerates in the hands of man. The child, therefore, is born good, with an inborn nature that unfolds in stages, and education must not impose adult society's artificial knowledge upon him but protect and follow this unfolding. In Emile he divides childhood into stages — infancy, childhood (roughly to 12), boyhood, puberty and manhood —

each with its own education. For the elementary years his prescription is 'negative education': no books (Emile is allowed almost none except, later, Robinson Crusoe), no moral lectures, no fables whose morals children cannot grasp, no verbal lessons at all; instead the child learns from things and from the natural consequences of his actions, develops his senses and his body through play, running, measuring, observing plants, stars and weather, and is taught reading only when he feels the need for it. The tutor's art is indirect: he arranges environments and lets nature teach. Rousseau's contributions were revolutionary: he discovered childhood as a distinct stage of life with its own rights and ways of seeing; he made the child's nature the basis of curriculum; he attacked corporal punishment, rote learning and premature bookishness; and he established sense experience as the first teacher. His weaknesses are equally well documented: he exaggerated natural goodness and underrated society and culture; his scheme is for one rich man's son with a full-time tutor, not for a class of forty; he neglected the education of girls (his Sophie is educated to please Emile, a view feminist critics have rightly condemned); and a pure 'negative education' would leave literacy and number dangerously late.

Pestalozzi: The Method of Love and Sense Impression

Pestalozzi read Rousseau and spent his life trying to make natural education practical for all children, including the poor — in his orphanage at Stans and his famous institute at Yverdun, where teachers from across Europe came to observe. His governing conviction was that education is the harmonious development of all the child's powers — 'head, heart and hand' — and that love, security and the atmosphere of the home (he took the mother as the model

educator) are its foundation. Methodologically his key concept is Anschauung — sense impression or concrete observation: all learning must begin from the child's direct perception of objects, and proceed from the near to the far, the simple to the complex, the concrete to the abstract. From this he derived the beginnings of modern elementary method: the object lesson; graded, step-by-step exercises in form, number and language (his 'ABC of sense impression' — counting pebbles before numerals, lines and angles before geometry, sounds before reading); oral teaching before books; and the integration of physical work with mental and moral training. Pestalozzi's contribution was to convert philosophy into pedagogy: he professionalised elementary teaching, founded teacher training, humanised school discipline, and made elementary education a cause of social reform for the poorest. His limitations were personal and practical — his schools suffered from financial chaos and his graded exercises could harden into mechanical routine in lesser hands (the formal 'object lesson' later became rigid) — but his influence on Froebel (the kindergarten), on Herbart, and on the whole European elementary tradition is unmatched.

Dewey: Education as Experience and Democratic Life

Dewey, philosopher of pragmatism, restated the education of the child for the age of science and democracy. In The School and Society (1899), My Pedagogic Creed (1897), Democracy and Education (1916) and Experience and Education (1938) he argued that education is the continuous reconstruction of experience; that learning is active — we learn by doing and by reflecting on the consequences; that the school must be an embryonic society, a miniature community in which children live democratically and learn the occupations and problems of

real life; and that thinking follows the pattern of inquiry — a felt difficulty, its location and definition, suggestions of solution, reasoning, and testing. His Laboratory School in Chicago organised the curriculum around social occupations — cooking, weaving, carpentry, gardening — through which children naturally needed and therefore learned science, mathematics, history and language. Kilpatrick's project method systematised Dewey's approach. Dewey's contribution was to give child-centred education a philosophy, a psychology and a social purpose: the aim is growth and democratic citizenship; the curriculum is experience organised around problems; the teacher is a guide and fellow-inquirer; discipline grows out of shared work. Criticisms are persistent, however: in careless hands 'activity' degenerates into busywork without knowledge (Dewey himself warned against this in 1938); systematic subject mastery may suffer; his method presupposes trained teachers, small classes and materials that mass systems lack; and by making present experience the centre, he may undervalue the stored wisdom of the past that children cannot rediscover for themselves.

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Critical Comparison

Table 1: Rousseau, Pestalozzi and Dewey compared

Aspect	Rousseau	Pestalozzi	Dewey
View of the child	Born good; nature unfolds in stages; protect from corrupt society	Born with powers (head, heart, hand) to be harmoniously developed in love	Born with impulses and capacities; grows through experience in society
Aim of education	Natural man: free, self-sufficient, uncorrupted	All-round harmonious development; uplift of the poor	Growth; democratic citizenship; intelligence in action
Curriculum	Negative: no books in childhood; nature, things, natural consequences	Sense impressions; object lessons; graded form, number, language; work	Occupations and problems of social life; subjects integrated around activities

Teaching method	Indirect: tutor arranges environment; learning from things and consequences	Object lesson; oral before written; simple to complex; mother-child model	Learning by doing; project method; reflective inquiry (problem solving)
Teacher's role	Guardian of nature's course; invisible guide	Loving father/mother; trained professional of method	Guide, facilitator and co-inquirer in a democratic group
Setting	One child, one tutor, away from society	School as enlarged home for the community's children	School as miniature democratic society
Chief limitation	Impractical for mass schooling; neglects culture and girls	Method can become mechanical routine	Activity can degenerate into aimlessness; demands resources and skilled teachers

The three form a single developing tradition. Rousseau supplied the philosophy — the child and his nature as the starting point; Pestalozzi supplied the method — how a real teacher with real classes can teach through the senses in an atmosphere of love; Dewey supplied the social philosophy — why the child's activity must be organised as democratic, problem-solving experience. Each corrects the other: Pestalozzi corrects Rousseau's impracticality; Dewey corrects Pestalozzi's focus on individual development by adding society, and corrects Rousseau's suspicion of society by making society itself the educative medium. All three agree in rejecting rote, repression and premature abstraction, and all three stand behind every modern statement that elementary teaching must be child-centred, activity-based and concrete.

Influence on Curriculum and Teaching in Elementary Education

Their ideas live in today's elementary classroom in at least six concrete ways. First, stage-based curriculum: the idea that the young child must not be hurried into the abstractions of later

stages — visible in early-years frameworks that postpone formal drilling and begin with play, talk and manipulation — comes straight from Rousseau through Pestalozzi to modern developmental psychology. Second, activity-based learning and learning by doing are now official policy in Pakistan's primary classrooms and in most national curricula: children count with objects, learn science by observing and experimenting, and practise language in real communication. Third, integrated thematic teaching — the unit or topic that draws reading, writing, number, art and social knowledge around one centre of interest — descends from Dewey's occupations and Kilpatrick's projects. Fourth, concrete teaching aids and the object lesson tradition (charts, models, flashcards, counting materials, nature tables, educational visits) are Pestalozzi's permanent gift; the modern maxim 'from concrete to abstract' governs textbook writing and teacher training. Fifth, humane discipline and the child's dignity — the abolition in principle of corporal punishment, the emphasis on motivation rather than fear — trace to all three, and to Rousseau's protest above all. Sixth, the teacher's transformed role — facilitator and observer of children rather than lecturer — and group work, continuous assessment and attention to individual differences are Deweyan and Pestalozzian inheritances now standard in B.Ed programmes, including AIOU's own courses. The influence must be used critically: where class sizes reach sixty and materials are absent, activity methods survive only in adapted, low-cost forms (local materials, peer work, outdoor observation), and the systematic teaching of reading and number still requires the structure these romantics sometimes underplayed. The wisest elementary practice therefore combines their child-centred spirit with clear learning objectives — freedom with direction, activity with content.

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Conclusion

Rousseau taught the world that the child has a nature and a childhood of his own; Pestalozzi taught it how to teach that child, through love and the senses, in real schools for the poor; Dewey taught it why and how the child's activity, organised as social inquiry, is the very substance of democratic education. Critically compared, they are less three rivals than three storeys of one building. Their ideas on curriculum (follow development, begin from experience, integrate around life) and on teaching (activity, concreteness, guidance rather than imposition) remain the working philosophy of elementary education everywhere — and the standard against which the rote-bound classroom, in Pakistan or anywhere else, stands condemned.

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