

Single National Curriculum: A Historical Context of Ideological and Linguistic Concerns and Policies

Muhammad Sajid Khan, Assistant Professor, Department of Pakistan Studies, Allama Iqbal Open

University, Islamabad. Email: sajidkhan@aiou.edu.pk

Mehak, Lecturer, Department of Humanities, COMSATS, Islamabad

Email: ms.mehak@comsats.edu.pk

Abstract

The desire to administer a uniform national curriculum in Pakistan should be considered in the context of the rights of shareholders, specifically, the access to education and the provincial obligation to guarantee the advocacy of values like conflict-free coexistence and acceptance. Hence, this article will explore the efforts to introduce a single and uniform curriculum in Pakistan and its potential impact on the rights of students, guardians or parents, minorities, and languages, English in particular. Subsequently, it will study the relationship between government, pedagogy, beliefs and principles and what that suggests for education. In due course, the study will classify the importance of state's emphasis on educational goals to accommodate children's rights rather than use pedagogy as a political means for some ideological gains that works for individuals who regulate production processes to preserve their ascendancy and power. The ideology was considered as a pivotal force in shaping educational policies. The Islamist were aspiring to transform the education system like the process of Islamization of political and legal system. The Islamic modernist and reformist insisted on amalgamation of two systems.

Keywords: Single National Curriculum, English Language learning, Education, Ideology

Introduction

Since taking office in the 2018 national elections, the last regime of PTI has begun a radical program to make a uniform and stable structure and curriculum allowing equal education for all Children irrespective of where they are registered in, may it be Madrassahs, government, or private schools. In the supervision of National Curriculum Council, the task of curriculum standardization was started 2 years back which has been accepted for execution beginning from class pre-I to class 5 from August 2021. Nevertheless, there are many apprehensions and objections from academics, technical authorities, issuers, and parents who have raised questions and potential effects on basic rights resulting from a single uniform curriculum. Thereby, the execution of single national curriculum should be closely monitored by participant rights, especially, the access to education, free will, civil rights, the rights of marginalized groups, the safeguarding of language and heritage and the duty of government to guarantee way to schooling and the advocacy of ideals fixed by universal obligations to conflict-free coexistence and social harmony, both locally and overseas.

This article will therefore explore the efforts to introduce a single and uniform curriculum in Pakistan and its potential impact on the rights of students, guardians or parents, marginalized groups, and languages, English in particular. Subsequently, it will study the relationship between government, pedagogy, beliefs, and principles and what that suggests for education. In due course, the study will classify the importance of state's emphasis on educational goals to accommodate children's rights rather than use pedagogy as a political means for some ideological gains that works for individuals who regulate production processes to preserve their ascendancy and power. This study will try to report the misconceptions upon which principles of single national curriculum are based, together with answering enquiries about the possibility of attaining equality and termination of 'educational discrimination' through uniformity and whether having diverse

educational sectors are creating financial inequalities and differing ideologies which may be synchronized with the help of uniform curriculum.

The Purpose of Education

A single statement cannot elucidate the purpose and motive of education. Functionalists are of the belief that ‘it prepares individuals to execute various social functions.’ Conflict theory looks at it as a way to widen the breach in societal discrimination. The proponents of women's rights argue that gender discrimination in education helps stop women from attaining complete gender equality, whereas symbolic interactionists explore the subtleties of classroom, relations among instructors and pupil, and how come all these moves daily life. All over history, strategies and guidelines regarding education have played a role in political objectives and have often helped the comforts of capitalism, although joint mediums and intercontinental pacts have often highlighted the significance of educational goals in order to achieve children's rights.

Pakistan is an ideologically driven state, it was created on the basis of two nation theory as a separate homeland for the Muslims of India. The Objective Resolution declared one of the goals of state policies, “the promotion of Islamic way of life”. Education is an important tool for transformation of society and promotion of state sponsored ideologies. The national narratives and nationalist historical constructs are propagated through educational institutions and text books produced under state sponsored agendas. Ideology is a foundation on which political and philosophical structures are settled and propagated. In the early years of its formation, a state sponsored project had undertaken in Pakistan to reconstruct ancient roots of Pakistan. The work produced by R.E.M Wheeler in 1949 with the title of “Five thousand Years of Pakistan” under the auspices of Minister of Education, Fazlur Rahman. The author explored through archaeological lens the ancient heritage of the areas; new state of Pakistan inherited. The state desired to kept alive the civilizational and cultural heritage

for future generations of Pakistan. which includes the Indus valley civilization, Gandhara valley and Buddhist and ancient Hindu cultures. The work also highlighted the pre-Islamic era's archaeological and architectural buildings and prominently highlighted the Muslim's great contribution in India's cultural and architectural heritage. Later on, Islamist thrust was shifted more on Muslim period and effort to subsidize the pre-Islamic period was largely promoted under state patronage. That policy failed to sustain for longer period under the pressure of Islamist groups in political and bureaucratic circles.

After the creation of Pakistan, the state policy makers decided to reform the educational system which suits the genius of Pakistan. A national conference was held at Karachi from November 27, 1947 to December 01, 1947 under the patronage of ministry of education. After detailed deliberation it recommended the transformation of the educational system under the ideological and cultural dimensions of the new state. The teaching of Islamic values to the students should be compulsory element. In the same conference Bengali delegates insisted on the adoption of Bangali language as medium of instruction in province. (Mumtaz Ahmed (2016),50.

The students at Dacca University presented the same demand in April 1948, during Jinnah's visit of university. Jinnah insisted on the adoption of Urdu language as single national language. The language controversy erupted in East Pakistan and emerged as a strong identity marker of Bengali nationalism, which gradually assumed the oppositional relationship with the new state of Pakistan and its ideological underpinnings. The controversy started on language issue ultimately due to political and economic grievances of Bengal resulted in the rise of Bengali nationalism and tragic dismemberment of the state. Indian Prime Minister claims that two nation theory was drowned in the Bay of Bengal. The state of Pakistan faced another challenge on the issue of language in 1972 in Sindh. The provincial government of PPP adopted Sindhi language as a medium of instruction at early level of education. Which resulted in violent clashes between Urdu speakers and Sindhi speakers of the province. The province of Sindh politically polarized and language emerged as dividing agent. So, the ideological

and language issue remained there as polarizing agent, while the state wanted to use it as unifying agent.

These political and philosophical structures may sequentially be built on communal, financial, religious or radical position of individuals who hold the control to propagate their philosophies, which progressively become a certain value or culture. Conversely, education is a more practical and scientific method of imparting knowledge to children, and it emphasizes the relation between teaching methods and the learning outcomes of the children. In pedagogy, the emphasis is on assessment and evaluation as to which learning method suits best to a certain class of students. Like ideology, the ways of imparting knowledge also differ reliant upon the fundamental aims of education at a certain juncture in a certain point.

Most of the time, ideology outdoes education since the major emphasis of governments has always been on the matter of what formulates the foundations of education of a child and radical terms which should be covered as the learning course ends. Beginning from conditioned learning and memorizing to analytical and autonomous intellect, the course of learning has tracked the ideological necessities of the time. Similarly, educational aim is expected to be contingent on the conceptual rule present in a specified state or time. The important question to ask is, are these ideologies consistent with the human rights pacts of present international obligations, mainly those which are associated with the rights of children or not. Pakistan was created to implement the message of Islam. Pakistan, being an Islamic State was considered a theocratic state, and its gloomy image was portrayed before the world. Anyone who is cognizant of the fundamental principles of Islam would not deny that Islam has always seconded social democracy and social justice. Further, the one who rules are representative of all those who have chosen him. Before God, the ruler and those who have chosen him are absolutely equal. The non-Muslims are also

granted complete freedom. The educational theory and educational system should be guided by such vital principles.

Our contemporary education system that is fundamentally conceived by Macaulay has failed completely. It has been condemned due to its artificiality, lack of reality, and its inability to modify and adjust itself to changing society. Additionally, it has failed to inculcate the true essence of education which is moral and intellectual discipline. These catastrophic deficiencies have grabbed the attention of intellectuals and compelled them to overhaul the entire education system. India failed to provide an effective education system to the sub-continent in her first attempt. The creation of Pakistan bestows us with the opportunity to plan our education in conformity with our genius and aspirations.

Mr. Fazlur Rehman in his speech highlights some important aspects. In his speech he said that

“I can indicate the problems and formulate the policies with the approval of the government.”

“To me, education must include a vocational element, a social element, and a spiritual element. Men must learn to earn a living, to be good members of society, understand the meaning of the phrase “the good life”; and education must help citizens to attain these three ends. This must not be limited to a certain class but to everyone”.

The most important element in my opinion is the spiritual element. The negligence of morality and spirituality has caused disastrous consequences. Men are expected to be doomed to utter extinction if they only prioritize science and technology and ignore spirituality and morality. The fundamental of religion is therefore undeniably necessary in schools as without this we cannot build character or lay the foundations for an adequate philosophy of life.

The training of citizens is the next important thing. The significance of the vote and the essence of democracy should be taught to the citizens. Further, the factor of provincialism should be discouraged as it can be disastrous for the newborn state. The citizenship of Pakistan matters eventually, no matter what political, religious, and provincial label one may possess. The next important thing is physical training. The secondary schools have made provision for it. However, the primary schools are lacking it. I opine that no student should pass out of college except physically debarred without undergoing prescribed military training. The three elements, i.e. spiritual, social, and vocational must cohere and form an integral whole. This will surely help us in imparting education in letter and spirit. The term education covers a wide domain, and it has far-reaching implications. I can briefly refer to dominant problems where we are required to have defined objectives,

Our major problem is illiteracy and its consequences. We need to attack it with iron hands. The large segment of the illiterate population is the undeniably major cause of the waning of any state. There is a general agreement that the state should provide free basic education to its citizens for its own interests. Further, higher education will determine the quality of our civilization and will plan our national life, there is an urgent requirement for drastic reform. Universities in particular need to stop selling knowledge in the form of degrees. They are principally home for the elevation of learning and raising the moral and intellectual standard of society. The Inter-University Board or any coordinating agency can play a significant role in raising the standard of scholarship. The negligence of science and technology can cost us massive losses; as it has done in the past. The backwardness of the industrial sector and negligible enhancement of the agriculture sector are vivid consequences of the negligence of science and technology. It is high time we should prioritize our technical institutes and strengthen and enlarge them. Scientific Man-power Committee set up

by the Government of Pakistan will examine the requirements of scientific and technical personnel in Pakistan and undeniably the recommendations of the Committee will provide the essential basis for a planned program of technical education.

Pakistan is significantly behind India in the field of research, science, and technology. After the partition, Pakistan got the minimum number of research institutions and universities. Pakistan needs to work vigorously on them. Additionally, I purpose to form a high-power commission that will examine the existing resources and will suggest the plan for the development of facilities for scientific research in Pakistan. Further, my assistance for Pakistan Academy will always be available. The proposed academy, I opine, will establish a cultural link with foreign countries, it should be a non-official body. The language has always perplexed educationists. In Pakistan, we must prioritize the provincial languages not only for media of instructions but also for the propagation of the culture they embody without neglecting the common culture we possess. To ensure this unity we need a common language that is Urdu. The drastic effects of alien language 'English' have been acknowledged; it must continue its position for a certain time. Moreover, we should not throw away a language that gives us access to Western science and culture. I would say, the study of foreign languages like Arabic and Persian will have a preeminent place in our education system in the future. In addition to this, the interrelated matters that are hitting my mind are drawing up of syllabi and preparation of textbooks. Until now no coordination has been seen between Universities and Provincial Education Departments to rationalize the syllabi. The principles enunciated by me can be utilized to frame the syllabi. Besides, there should be government organizations to undertake the preparation of textbooks instead of commercial firms.

In short, education should be based on the Islamic conception of the universal brotherhood of man, social democracy, and social justice. The learning of fundamental principles of religion was made

compulsory and there should be the coherence of spiritual, social, and vocational elements in education. Additionally, the problems and principles in the education system were also discussed at great length.

Aims of Education in the light of international policies:

One of the most basic rights of children documented in different international mediums is their right to education. The Article 26 of the (UDHR) states:

"Education should be accessible for all as it's a basic right of every individual. It should be free at least up until elementary level. Elementary education shall be obligatory and Practical or skilled-based education shall be provided whereas advanced level education shall be correspondingly available to every individual as per their excellence and merit. The focus of education shall be the personality growth of an individual and the respect for human rights and ultimate independence. Education should encourage thoughtfulness, acceptance and alliance between all countries, ethnic or religious communities, and should complement the attempts of the UN to preserve harmony in the region. Parents and guardians have a right to select the type of education they want their children to be given."

According to this definition, the focus of education must be the personality growth of the individuals and the respect for ultimate rights but more significantly it must encourage acceptance, empathy and alliance among all countries, ethnic and religious groups. One of the most essential parts of the definition is that Article 26 identifies the parent's right to opt for the type of education that they find best for their children. This increases the value of the fact that there is no single way of teaching. 'Choice' is a significant autonomous proportion to reflect, and purging it in order to endorse standardization is not 'equivalent to accessibility' that international mediums encourage.

Can Single National Curriculum carry this kind of results or will it require to be less rigid in order to permit scope for variety? The article will try to answer this by examining the new Pakistani curriculum and the associated authorized contexts in the subsequent sections.

Idea, Aims and Content of Single National Curriculum:

The idea, aims, stages of execution, the course of development, meetings with shareholders and the key aspects of the curriculum are written on the official website on the single curriculum by MOFEPT. The availability of the subject-wise curriculum, their scheme of studies and learning outcomes provides an understanding of the content that is supposed to be taught.

Pakistan state was created on the Ideology of Islam. Need to march and Islamize the educational system of Pakistan according to the Ideological foundations of the state. Almost all educational policies and reforms had emphasis on the importance of ideology and the role of Islam in educational system of Pakistan. The first educational conference was held in December 1947 at Karachi. The objective was to transform and reform the educational system. In that conference diverse representation was provided to diverse shapes of Opinions from Modernist, Islamist, Regionalist and Nationalist as well. Even minority communities were there the majority of delegates had a bureaucratic, academic, and political background. Detailed deliberations on the issue of system of education Islamization of the education system and Society, medium of Instruction mainstreaming of religious and Madrasah education and the promotion of scientific and technical education. Modifications according to the Teachings of Islam. Defenses in March among regionalist and Nationalist on the adoption of Urdu as a medium of instruction. The representative of Islam argued that provincial languages are more developed and historically rooted as compared to Urdu language. They also insisted that early education should be in Mother tongue i.e. Bengali. The Modernist along with Urdu wanted to maintain English as a medium of instruction at higher level due to global compulsion and the Islamist wanted to promote Arabic as a Second language instead of English.

Although Ayub Khan was a modernist in outlook but had a secular state of mind. Even in Sharif commission report produced in 1959 highlighted the importance of Ideological foundations and role of Islam in shaping the educational system. On the other side there was a consensus on the issue of reforms in the existing educational system. There was a general dis-satisfaction on Lord Macaulay education system which failed to produce creative promoted submissive attitude and Zero intellectual productivity. Macaulay's system desired objective was creation of the literate class of Indians who are Indian in color but British in taste. The Westernization of Indian educated elite was primarily for the service of colonial masters. The new state of Pakistan wanted to abandon the system which failed to find any alternative system. For this they concluded as to adopt the existing system of Lord Macaulay.

The basis of the single national curriculum is its idea and aim to make a uniform system of education for all, with respect to curriculum, teaching methodologies and a uniform scheme of evaluation to facilitate all children an equal prospect to avail excellent education and to guarantee:

- Social harmony and State Incorporation,
- Lessening of discrepancies in the educational texts across different courses,
- Equal prospects for progressive social movement,
- Fairness of education,
- All-inclusive growth of a child considering developing international inclinations and regional goals,
- Trouble free inter-regional movement of educators and pupils.

The most important concepts of the curriculum are: Precepts of Holy Quran and Sunnah; the ideas of Quaid-e-Azam and Sir Allama Iqbal; state plans; transnational obligations, constitution of

Pakistan; comprehensive education; the modern educational shifts ; community standards; human rights and child safety; public health and cleanliness; environment and climate crisis; intercontinental nationality; public education; right to multiplicity of religious and traditional choices; retreat from memorization style of learning; practical and activity based education; state of the art skills; employment of ICT; and the developing challenges and shifts of the modern world. In this regard, it seems that single national curriculum is trying to accomplish the following objectives:

- (i) Uniformity or single structure of education,
- (ii) Focus on national individuality which regards religion as the joining component quality
- (iii) Wish to reform education with advanced foundations, international citizenship and state of the art skills. All these goals will be scrutinized further down:

(i) Single Structure of Education

The new government of PTI wishes to change the various education systems in the country like; madrassahs, government and private schools and brings them under a single state-led program of intergovernmental co-operation as an example of consultative federalism. In Pakistan, there are varied educational systems that serves the pedagogical needs of children at different societal levels. These are government schools, economical private educational institutes and well-established modern private schools. In addition, all over the state there are religious seminaries or madrassahs that serves the pedagogical needs of nearly 3 million children. All these institutions have entirely different syllabi and scheme of studies, and as a result we have educated people with entirely different intellect and perspective towards life. This is exactly the difference that deters struggling countries to become advanced. Hence, curriculum is quite important in the expedition to build a

progressive nation. The motive behind all this change may be covered up as ‘equality’ which seems delusional because of the effect this movement will drop on the private sector.

The private enterprise is an integral part of every capitalist nation. Under the pressure of capitalism, the responsibility upon state involves to guarantee a substitute to superior education by providing high quality government educational institutes in line with the standard, not by disregarding the private sector, rather by working shoulder to shoulder and ahead. To achieve this, the government must guarantee a strong merit of quality education to be given in government schools and the required subsidy to ensure that at least some level of infrastructure, goods and tutor training is given to bridge the gap among public and the private educational institutes. Private schools are under no obligation to broaden the quality gap among their schools and the government schools, and it is not their job to give free and essential education to everyone. Therefore, the government punishes privately owned schools for failing to give quality education in line with international criterions. The job they had to accomplish, by providing the same or similar standards, and not by abolishing competitiveness altogether.

One of the important considerations of the single national curriculum is the shift from memorization to ‘learning by doing’ or ‘inquiry-based learning’ that involves a learning environment and funding outside of the classroom along with tutor training but educational institutions even with a uniform curriculum are not structured in the same way with regards to resources. So, it is unclear that how would class distinctions be removed by simply setting a standardized curriculum? The real question should be whether education is the one causing discrimination or the vice versa? While waiting for this important difference to be recognized, it is expected that all claims to remove discrimination in Pakistan will continue to be indicative and

therefore futile in longstanding and justifiable treatment of the increasing gulf among elite and underprivileged.

(ii) Religion as the Joining Feature of State Identity:

Pakistan came into being in the year 1947, as a product of partition. But the people of Pakistan are members of different communities who have a rich history as they may belong to the oldest societies like Mohenjo-Daro or Harappa. Every part of the country has a distinct individuality, custom, tradition, language, folklores, legends, music, and fights that have come together to build this new nation. Thus, the idea of Pakistan was vulnerable to many as it embodies a variety of elements which signifies different connotations to different groups, races, areas, genders, beliefs, and cliques.

R. Saigon, in 'The Pakistan Project: A Feminist Perspective on Nation and identity' quotes that Pakistan was also trapped in a continuous tension among nationalism that was liable to be subjected on religion as two-nation theory and the materialistic philosophy of impartial nationality that Quaid-e-Azam envisioned to build on the new nation. However, the sudden death of Muhammad Ali Jinnah, right after the freedom created vacuum for the newly founded nation. She explicates that the drive for a new nation was now reconstructed into a drive for the formation of a state based on Islam and not for the formation of a national state. She further pens, naturally, impartiality of nationality is impossible to achieve until and unless a single exclusive religion is made as a state religion. Once it ensues the nationality of all other individuals from different beliefs condensed inferior.

So, there were people who are not related to because of different faiths like Hindus, Sikhs and Christians as Muslims share very little with them, and on the contrary, there are Sindhis, Balochis

and Pathans, who share same religion, so one can see why religion is frequently used as a universal thread. A new state facing competitive goals to build a foundation of intellect and science that can bring growth and success on the one hand and strive to unite varied people into a holistic group, aiming to pull off these goals by exchanging the goals of education across the fields. Hence, in Pakistan, the educational purpose has been based on several periods of its history, general apprehensions and consequences in the formulation of ideas and the account of the governing party's geographical and political objectives. Nevertheless, the repercussion of the war of 1971 shook the country and was seen as the cause of a reorganization of the integrated identity based on 'damaging nationalism' and reinvigorated the same enemy from 'restraint' and 'unawareness'. Thus, the political boundaries were gradually translated until the 'others' were excluded who were not following the norm. This was tragically evident in the Zia regime which was progressively following a single, majoritarian schema.

In an effort to correct the concept of 'Pakistani' identity, the new curriculum re-focuses on religion and chooses national legends that propagates the same state narrative like Quaid-e-Azam and Allama Iqbal. There is still no addition of the issues and folklores of important ethnic people like Bacha Khan in KPK, which is quite upsetting.

(iii) Reforming Education, International Citizenship, and modern Skills

The new single national curriculum asserts a retreat from memorization to inquiry-based learning, incorporation of topics on multiplicity, acceptance, and human rights. Mesopotamian civilization, Egyptian civilization and the Indus civilization are also part of the new curriculum. The emphasis is on training students to become good virtual citizens of online communication and computer usage. The discipline of 'ethics' which was based on standards of morals for marginalized groups

of the society has been swapped with 'religious studies' for marginal groups. The subject will include the fundamentals and teachings of five key marginal religions of Pakistan. These steps will help make the curriculum all the more inclusive and flexible which was preoccupied with national interests and patriotism.

Nevertheless, there are some apprehensions regarding a meagre addition of marginal religions, the execution and introduction of the single national curriculum in agreement to new methods. Under the Article 22 of the Constitution of Pakistan 1973 'any individual, going to any school or college shall be under no obligation to take any other religious education, except his own'. Although, the new curriculum has a subject on religious education for minorities, other compulsory courses like English also covers topics on important Islamic personalities who contributed to the teachings of Islam. To study those topics will be controversial as far as the Article 22 is concerned. A.H. Nayyar points out, 'The single national curriculum encroaches upon the basic rights of the minority groups of Pakistan by proposing chapters which are being taught in the curriculum of Islamiyat in to the compulsory subjects of Urdu and English. For example, a topic on 'The acts of the Prophet Muhammad (SAW) according to the teachings of Islam' is also added in the syllabus of English though the same topic is also part of the curriculum of Islamiyat. Merely by reforming a curriculum will not help inculcating the state-of-the-art skills of the modern times, rather evaluation system and assessment methods also need to be reformed and the teachers should also be re-trained and reskilled in order to deliver the curriculum in the way that it is envisioned.

The Challenges related to Languages, English specifically

The government ordered that from class 1-5, the textbooks will be in English for the subjects of English, mathematics, and general knowledge. Whereas all the remaining subjects should be

imparted and tested in the Urdu language. Thus, the latest curriculum redirects the teaching approach to an English-Urdu model beached that students absorb better in their first language. The first language here is identified as Urdu which is a national language of the country but it may not be the first language of the child.

As S.A Raja states, “In view of the over-powering proof universally, it is undeniable that mental and emotional development in the initial years is attained well in the first or acquainted languages of the child. Although first language usually depends on nationality or origin, the language or languages a child most acquainted with depends on his/her social-class and region. Children of elite families living in Lahore or Karachi may be more acquainted with the English language than the children living in the same area but belonged to a less privileged class. growing up in a single or middle-income family. growing up in a small suburb of a big city. Moreover, under Article 28 of the constitution of Pakistan, people who have different language and tradition have a right to reserve and endorse their culture. Nonetheless, forcing Urdu as a way of teaching the curriculum washouts the affluent variety of language and culture in the country and ultimately generates a gulf among people.

The problem of Language:

Prime minister of Pakistan, lately said in a speech endorsing the new national curriculum that English language is now considered as a symbol of prestige here in Pakistan and everyone wants to learn it. The emblem attached to English medium schools inevitably make them superior when parents opt their children to these schools as opposed to the Urdu medium schools. Our society has established a pyramid of languages with English tops all, Urdu comes second, and Punjabi language holds no place anyhow. Imran khan is right when he talks about elitism, superiority and

using English language for some definite purposes in the subcontinent by the British settlers in order to form divisions among groups and feed a section of individuals who were of any help to them. Nonetheless, differences remain in the question, which are needed to be directed with regards to British Realm and the world we live in currently.

The prime minister is of the view that a uniform curriculum will address the educational and social gap we encounter. We must first report what actually is our culture. It has nothing to do with religious education, a task that must lie with parents/guardians and be trailed by their own perceptions and possibly by the support of schools that can give teachings on ethics, morals, conducts, and on breaking the foundations of discrimination and violence we encounter daily, mostly targeted at weak people of the society, like women. Apart from this, we should realize that it is not our culture to take and blend words from Arabic language as a substitute for Urdu words that are in practice since ages, but rather contains a very rich legacy of rhymes and poetry, music, folk dance, and ethnic culture that demands to be passed on to new generation as a way of educating them about their unique individuality and probably reducing the negative impact of social media.

It is definitely not right to think that just acquiring English will separate us from our roots or identity. English teaching is a need of the hour as it helps Pakistani nationals to make progress in finding jobs in the world over, but the teaching must be impartial and well-taught at different levels of the society, in such a way that underprivileged groups have same access to English which is now an international language.

Our education system needs a complete reform in a way the lessons are taught in the classroom. In order to teach English as a language, instead of a work of literature or just as a seeing words and sentences that students memorize but do not actually know what they mean, we require a

comprehensive structure to re-educate educators and impart teaching skills. Starting a program where teachers can be taught the teaching skill is important. Teachers must know how to teach in children's parent language, so that the children feel comfortable in the classroom, and from there teach other subjects in a conceptual way. English must be imparted as a language, but this demands a lot of proficiency and diligence in re-instructing individuals on how to do this. The weakness of many English teachers, including those of prestigious private schools makes the situation even worse. The poor education system we have been practicing for ages is now showing its effects

Education demands reformation. Yet it should be done in a right way with English taught as a language, but then again, the focus must be on reviving our true national individuality, that derives its antiquity and culture from the subcontinent. While waiting to regain this ownership, the problem of language alone will not help. We must teach our new generation our musical legacy, our tradition of poetry, and other life facets in order to revive ourselves, not as Western duplicates, or minions to a world where it is believed that using Arabic in some way holds one as a better attendant to Islam.

The Senate has approved a bill lately, to make Arabic mandatory in schools of Islamabad. Even if, at present the bill only applies to Islamabad, it does not allow non-Muslims any right to not learn Arabic language, instead makes it explicit that every student must adhere to this new proposal in all schools of Islamabad. Statements as to why it was imperative appeared as, 'considerable amount of people from all over the world want to do business and service in propertied Arab nations, hence familiarity with the Arabic language will increase the spectrum of employment, trade and business for Pakistani people also'.

This statement appears to be awkward as well as challenging on three points. First, there appears to be no solid research, study or foundation that determined the proportion of Pakistani residents who are looking forward to work or carrying out a business prospect in Arab nations. Thus, indicates that their prospects to do such dealings and employment or access to those openings are being hindered due to unfamiliarity with the Arabic language are as such none.

Second, it appears unreasonable to propose that the age group involved i.e., from class 1-5 with grammar from class 6-10 could by any chance be able to carry out any fast-paced business or communication with Arab nations. By implementing this proposal, if the aim was to help business groups and labor class, should not other known languages like English and Chinese also be endorsed and reinforced by the authorized Senate proposals?

Lastly, Arab nations prefer to conduct their businesses and trades in English as they hold more expatriates than the natives. It is not the aftermath of colonialism, rather they view English as just a medium to communicate with a varied addressees who may have practical familiarity to it. In these types of inclusive cultures, unfamiliarity with the Arabic language does not seem to be a difficult task for the proprietors. Hence, with all these challenges and loopholes the choice to learn any supplementary language should always be a student's decision.

Sir Syed Ahmad Khan called for English language learning - not English culture and identity, with the purpose that contemporary knowledge in matters where English offers that acquaintance and skills, can be accessed and used to find resolutions at comprehensive level, contribute to combating universal challenges, and find resolutions to primeval challenges considering that knowledge. And the key to deal with subjects such as science, geography etc. is to study them in English language from the very beginning. Shifting to another language later on negatively affects the speech,

creativity, critical thinking and learning outcome of the student, and do not let students to compete with other learners who learnt these subjects in English from the very beginning.

Conclusion

Education is a state matter and Pakistan is not a homogenous country rather it has different ethnicities, religions, and other multiplicities. An effort to nationalize the private organizations, is tantamount to undue government power and interference which will lead to disorganization and lessening the standards and value due to the absence of effective motivation that tags along a free enterprise. Uniform systems are always robust and do not address varied educational skills or the varied societal, historical, racial, and other groups of people. It sets one central type and disregard all others. Imposing such uniform system never leads to improvement or growth. As a matter of fact, it holds the power to dismiss many educational goals and holds the controller to lead to a bigger danger of civil or sectarian ferocity.

Endorsements that need immediate consideration comprise, but unrestricted to, the necessity to develop subtle understanding and flexible discourse on the curriculum and guarantee to protect it from the shelters of selfish political and sociopolitical schemes in order to clear the way for educational goals in turn. Concerning the pedagogy and its outcomes, it is very important to keep the negative political influence off the curriculum from negative political influence in order to do justice to our children and their future. Provided that education remains buckled down to sociopolitical control and dominion, its capability to teach critical and analytical thinking and creative propensities amongst students, will remain paralyzed. Pakistan has to choose whether to remain faithful to its educated, self-sacrificing, and narrow-minded approach that will be detrimental to its students and their educational right or, to ultimately abandon its sociopolitical

telescope to clear the way for education aimed at developing pedagogical skills students would need to combat the 21st century challenges.

While it is imperative to lay more stress on religious education in the new curriculum, that makes a conducive educational environment to bring about national identity, and national harmony, it is also imperative for the subjects to be taught in a language that let children to achieve higher educational goals, and for this English language should be given top priority so as to compete with the outside world. Final policies are open for adjustment and review for improvement. Hence, there is a hope that the single national curriculum will really serve as an existing document, and relevant bodies will incorporate the arguments stated positively, in order to build a strong dialogue, and appropriate amendment of the single national curriculum in this respect. After the change of regime in April 2022, the recommendations of SNC were not enthusiastically pursued by the implementing agencies of the state.

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