

Issue No. 1, Vol. No. 2

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EDucate!

A Quarterly on Education & Development

Cover Story *Page 7*

Understanding & Transforming our Schools

Page 12



Fatima Suraiya Bajia
*Looking at the World Through an
"Unschooler" Perspective*

Page 28

Reconceptualizing Good Schools

Dr. Shahid Siddiqui

Cover Story

UNDERSTANDING & TRANSFORMING OUR SCHOOLS

AMBREENA AZIZ

Page 7

UR On...



Peter McLaren
An Interview
for EDucate!

MASHHOOD RIZVI

Page 19

Fatima Suraiya Bajia

Looking at the World
Through an
Unschooler's Perspective



AZIZ KABANI & AMBREENA AZIZ

Page 12

Rethinking Education

Modern Education

Increasing knowledge or ignorance 16
Helena Norberg-Hodge

Education in Pakistan

From numbers to learning 24
Wasif Rizvi

Reconceptualizing Good Schools 28
Shahid Siddiqui

Critical Educators

Neoliberalism, Global Capitalism
& Educational Change 42
Dave Hill

Teachers as Transformatory Intellectuals 46
Henry Giroux

In Passing

Noam Chomsky on Schooling 31
Noam Chomsky

How Factory Schools are Like Big Dams? 34
Shilpa Jain

Societal Learning

Books for a Better World

- Deschooling Society - *Ivan Illich* 53
- Pedagogy of the Oppressed - *Paulo Freire* 55

Websites for a Better World

www.infed.org 57

Rethinking Development

What is Sustainable Development? 38
Ted Trainer

Rethinking Globalization**Some of the Instruments
Might be New...****35***Aziz Choudry***Rethinking Media & Technology****Computers and the
Deskilling of Teachers****32***Michael Apple***Regular Features****OPEN LETTERS****4****EDITOR'S NOTE****6****WAKEUP CALLS
INSPIRATIONS & REFLECTIONS****41****41****VOICE OF THE VOICELESS****50***Muhammad Khan Zada***DEVELOPMENT DAIRY****52***KT***FINAL ANALYSIS****58****CLASSIFIED ADVERTISING**

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This pioneering magazine has been created to challenge ethically, morally and intellectually the inequalities in the existing paradigms of education and development in order to liberate people's thoughts and actions.

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Power, force and insight

...I am really impressed with the quality of the journal, the layout, the themes, design, and, of course, and most especially the content. This is a magazine with power, force, and insight behind it – with a noble purpose. It is really quite something. It will make a strong impact for justice, I am sure of that!

Peter McLaren, Professor, Division of Urban Schooling, Graduate School of Education and Information Studies, University of California and a prominent author

Outstanding job

...Once again, it looks great. You people are really doing an outstanding job. Congratulations to real cultural workers.

Henry Giroux, Director of the Waterbury Forum in Education and Cultural Studies at Penn State University and prominent author

Challenging norms and taboos

The tragedy of education in Pakistan is that it comes very low on the priority order of the decision makers. A large number of initiatives focus on the quantitative expansion. Be it the number of schools or number of 'trained teachers'. There is least attention given to the qualitative aspect of education. Aren't we just producing students to fill out the empty slots of society and become 'good citizens'? What we need to strive for is an educational system that focuses on emancipating our students by thinking critically. We need to produce students who should not just fit into the slots of society but who could challenge some of its norms and taboos. I am glad EDucate! is focusing on this important function of education.

Dr. Shahid Siddiqui, In charge, Management Sciences & Humanities Program, Ghulam Ishaq Khan Institute of Engineering Sciences and Technology

Good learning experience

We have great value and respect for the efforts and endeavors the Sindh Education Foundation is engaged in. The experiences and achievements of the Foundation serve as a good learning experience

for the development professionals.

Liaquat Thaheem, Program Officer, Peoples Continuing Education Peace & Cultural Services

Feeling at home

I am a teacher at Bahria College, Karsaz. I find EDucate! very informative and it makes one feel at home since the experiences of the writers are of our own context.

Shahina, Karachi

Compete with the Times - No!

I must confess now that the Renaissance is on in Pakistan. I was very impressed with the physical outlook of the magazine and also the website is quite remarkable, although it needs to get an edge, but hopefully by the passage of time its going to compete with 'The Times' and I am looking forward to that.

Raja Adnan Razzaq, Rawalpindi

Inspires fresh thinking

Thanks for sending me EDucate! Pakistan's First Magazine on Education and Development. I am impressed with the contents and the titles inspire fresh thinking. It gives the reader confidence to know that others also think as rational individuals in a conservative society.

Dr. Khalid Aftab, Principal, Govt. College, Lahore

Source of liberation

Congratulations for initiating the thought-provoking magazine EDucate! This time it is more eye opening as it problematizes the role of media with profound intellectual rationale. The dialogue of the contemporary media critics on the prevailing role of media is opening new windows of thinking in the existing epoch of fragmentation and dogmatism. It needs to decentralize the lessons of the contemporary dissents at community level, so that a sustainable change could be posed in the spectrum of the prevailing global realities. May EDucate! becomes a source of liberation for the restless majority from the prosperous few.

Barkat Shah Kakar, Academic Program Associate, IDSP-Pakistan, Quetta

Reflections from a Reader

EDucate! is a wonderful magazine that allows incisive insights into education and development issues. After reading the four issues I have some first impressions.

1. I agree that a radical approach to solving education problems is required. We need an overhaul of the system, to turn around this specialty producer of brown *sahibs* and clerks designed to churn out a cadre of locals, ill-equipped to question, analyze, and rise, just trained to serve the British raj in its administration of the Colony. The overhauling is not just about better public management and policy. It's a very tricky political process, which should empower the proverbial PTV 'common man' (that is atleast the intention of education reform) and disinherit the feudal power structure among other power-wielders. The contribution of your magazine and website is to generate an awareness about the need for radical overhaul. My humble suggestion: the target audience is probably aware of this need for reform (though not of how to question the curriculum) but to reach a critical mass of awareness you have to reach the non-English reading audience. The fact that the magazine is in English limits its proliferation. Perhaps an Urdu version of the magazine carrying translations of a summary of Iqbal's 'Reconstruction of Religious Thought in Islam' or Ali Shariati or Syed Qutb's ideas would be a better mechanism. An English collection of radical essays are important to convert a few of the Anglicized graduates from KGS or St. Patrick's (that's a generalization but for effect). But what we need is critical mass and that would come largely from a segment that doesn't read English.

2. Unfortunately, I am a realist and crave for specific issues. Yes, the magazine has debates on 'overarching paradigms' on what 'education should do' but I haven't read a piece that outlines a problem in schooling in Pakistan AND suggests a solution to overcome it. Perhaps policy / solution oriented debates on more specific issues would be a greater contribution.

3. I am particularly delighted to see pieces on Iqbal and a remembrance of Shariati. It indicates that there is some emphasis by your team on drawing on the pool of ideas that philosophers in Islam have accumulated in their quest to reform Muslim societies. I hope to see greater emphasis on learning from models based on our societies and religion than on transplanting Western paradigms of education.

As a policy analyst concerned about education reform in Pakistan, I applaud your effort to highlight the critical significance of education on development. My concern is that an emphasis on progressive slogans/critiques of education may inhibit your ability to bring change due to opposition from the Establishment. What is required is a delicate balance between quiet practical change/reform and a loud dissemination of ideas. It's a tricky balance, but that's the fun part!!

Hope my comments are taken as a positive, constructive contribution to the process.

Regards,
Mohammed Rehan Malik,
RGS Doctoral Fellow, RAND Graduate School, USA.

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Editor's Note

"School is a place where tests are failed and passed, where amusing things happen, where new insights are tumbled upon, and skills acquired. But it is also a place in which people sit, and listen, and wait and raise their hands, and pass out paper, and stand in line, and sharpen pencils. School is where we encounter both friends and foes, where imagination is unleashed and misunderstandings brought to ground. But it is also a place in which yawns are stifled and initials scratched on desktops, where milk money is collected and recess lines are formed. Both aspects of school life, the celebrated and the unnoticed, are familiar to all of us, but the latter, if only because of its characteristic neglect, seems to deserve more attention that it has received to date from those who are interested in education."
(The Daily Grind, Philip Jackson)

Whether we like it or not, schools are places that propagate standardized learnings, ritualistic and cyclic classroom activities, curriculums oriented towards the western pattern of education, evaluative mechanisms based on the much controversial IQ and meritocracy techniques to grade and classify students. The grading and classifying further induce stratification and inequality among children making them feel inadequate and uneasy with their own unique capabilities. Uniqueness is marred by the intention to homogenize not only the aims of education but also the tools to communicate it. The only rationale behind acquiring education is achieving an economically sound stature in society. The definition of education is sadly confused with the laborious process of attending one schooling institution after another. All other forms of learning outside the physical boundaries of a school/college/university are marginalized if not completely wiped out.

To understand the institution of schooling in the historical context of colonialism, to analyze the social, cultural and moral impacts the school creates by promoting westernized forms of learning that have little or nothing to do with our indigenous culture and language and to appreciate the value and significance of alternative educational approaches, this issue of EDucate! aims at rethinking and reclaiming the meaning of education and schooling in our society. The content is a varied mix of articles and interviews on critical and transformatory education, neo-liberalism and education, concept of schooling and the part schools play in society and role of teachers. The present day education system of the country cannot be analyzed without referring to the colonial influence in the Subcontinent. The cover story 'Understanding and Transforming Our Schools' deals with this issue and analyzes the schooling system in the light of colonial times. Wasif Rizvi's article 'Education in Pakistan: From Numbers to Learning' is also a critique of the current education system of the country and outlines corrective measures for its transformation. Dr. Shahid Siddiqui, a well-known name in the education circles of Pakistan, discusses the preconceived notions of schools in our society and redefines them in his article 'Reconceptualizing Good Schools'. Throughout this issue we have emphasized the notion that education should not be restricted to mere schooling. A face-to-face with Fatima Suriya Bajia, a much-loved playwright and person for all generations, supports this idea since her own education took place at home without any formal schooling. UR On... features Peter McLaren, one of the leading critical educators of the present times. In this interview he focuses on progressive and critical education, critical pedagogy, teachers as transformative intellectuals and the role of schools in the struggle for social justice.

We hope this issue of EDucate! proves to be a powerful source of learning and understanding for teachers, parents, students and all those involved with the process and institutions of education. I would like to sign off with a few lines of Ivan Illich: "Everyone learns how to live outside school. We learn to speak, to think, to love, to feel, to play, to curse, to politick, and to work without interference from a teacher. Even children who are under a teacher's care day and night are no exception to the rule. Orphans, idiots, and schoolteachers' sons learn most of what they learn outside the 'educational' process planned for them." Let's not make schooling the end of the wonderful world of curiosity and perpetual discovery of truth.


Ambreena Aziz

Understanding & Transforming our Schools

AMBREENA AZIZ

What is the role of schools in our society? What does the paradigm of education mean to us? Is the prevalent education system meeting our societal needs or only impelling us forward in the rat race for material gains? How can education be used as a critical vehicle for envisaging a democratically vibrant society?

In the last fifty-five years, there has been a perpetual debate on the system of education prevalent in the country and how it can contribute to the socio-economic welfare. Much has been said and written since then; an array of aims and objectives being outlined customarily in the national-level conventions deliberating the education agenda. We stand at a threshold where we are trawling for

mistaken solutions of obscure problems. The real problem is not a depleted school building or a low attendance rate, the real issue here is the collective mindset towards the total concept of education; the lack of capacity to dismantle and unveil the nefarious groundwork that underlie the institution of schooling. We are still not sure where to head and what to pursue, we are still looking for that one guidepost which will rid us of all our economic, political, social and moral ailments. For most of us, economic growth (translated a job voucher for a multinational) is the ultimate, most sacred aim of education; there is no higher goal beyond. Achieving maximum material gain occupies the chief tier in the hierarchy of one's personal goals or for that matter collective aspiration of the society. It is a deep-rooted apathy, an heirloom of colonial times, a sad legacy we cannot get rid of. And we pass on the bequest to our youth; we give them gifts of competition, envy and an utter sense of inadequacy with their own caliber.

The Reality Underlying Schooling
Schooling ignores, negates, and demeans intelligences, knowledge systems, making-meaning systems, and learning styles that do not fit within its parameters. For example, a number of multiple intelligences have been identified by cognitive scientists/psychologists. These include intrapersonal, interpersonal, logical, spatial, natural, verbal, musical, kinesthetic, spiritual, emotional, creative, etc. Yet, schooling denies the existence of all of these intelligences in each and every

¹ Exposing the Illusion of the Campaign for Fundamental Right to Education, George. Selena & Jain. Shilpa, December 2000, Shikshantar: The Peoples' Institute for Rethinking Education and Development.

one of us. Furthermore, its emphasis on superficial info-knowledge – cramming us full of rote facts and mindless trivia – makes a mockery of what it means to be fully human. Nor is there any real space for creativity, for local languages/expressions, nor for exploring a variety of relationships or other kinds of settings.¹

For us education is synonymous with schooling. There is no other definition. All parameters, which fulfill the promise of a ‘bright prosperous future’, come under the slogan of education. So immersed are we in the materialistic conquest that we deem the institution of ‘schooling’ as being the sole, unrivaled agency of producing civilized, progressive individuals, who in reality are culturally illiterate, all out to join the bandwagon of power-status seekers.

Our schools suffer from numerous explicit and far too many implicit problems. If this segregation is further classified we can easily distinguish the elusive line between the two peripheries.

The Explicit: This is stating the obvious, which we have been doing repeatedly over the last five decades.

- Our schools lack the basic infrastructure: dearth of proper buildings, classrooms, water, electricity and sanitation facilities.
- We don’t have well-trained and committed teachers: teachers need skills and motivation to impart education.
- The textbooks belong to the preceding generations: we are being taught the same thing as our parents and grand parents.
- Lack of financial resources: how can we improve the schools when we don’t have money? The children are poor and the State does not provide us with adequate funds.
- Lack of supervision and monitoring mechanisms: no system of accountability for implementation of performance enhancing measures.
- Lack of concerted efforts on behalf of the government to improve the state of education: despite sky-high claims, no substantial actions are taken at the policy level.

It must be noted that the purpose of highlighting the above-mentioned issues in this context is to draw a line between the too-obvious issues and the understated ones and not to project them as insignificant in any way.

The whole education phenomenon of our country rests on quantitative measures with qualitative outcomes playing a trivial role.

The Implicit: Seldom stated and never left to critical public opinion, it is high time we become receptive to the real causes of the problem rather than stray in the endless circle of symptoms. The whole education phenomenon of our country rests on quantitative measures with qualitative outcomes playing a trivial role. We do not

value the worth of shaping a long-term vision for the most important need of the society. As a consequence, our course of action determining every aspect of the education system (curriculum, teachers, students) is directed by a myopic vision for the future. Seldom the school has introduced a course teaching us how to resist oppression or how to value our own history and culture or for that matter how to work collectively for the welfare of the humanity. These are imparted as intangible lessons always secondary to courses rendering partial knowledge about a foreign history and language at the cost of undermining and devaluing our own culture, history and language specific subjects.

The underlying values of the current system of education are geared towards a single pronged goal of achieving accelerated economic growth by producing a breed of degree-holders (not scholars) to take the country full-throttle in achieving its dream of being a ‘progressive’ ‘developed’ nation. By steadily multiplying the number of education institutions each year, we falsely believe the realization of this dream could come through and yet it is not even remotely happening. Not only the literacy rate staggers low but also the status of employment opportunities, despite the mushrooming schools, colleges and business institutions all over.

The Colonial spill over: Our present day schooling system is one of the many (but most important in the order of destructive leftovers) remnants of our former British masters. It is imperative to understand where our present day schooling has its roots and why does it exist, as it does, in the present shape and form? Leafing through the annals of subjugation in British India, we can trace the advent of Western forms of learning to 1834 when Lord Macaulay stated in his famous Minute:

“The great objective of the British Government should be the promotion of European literature and science among the natives of India and that all the funds appropriated for the purpose of education would best be employed on English education alone”. This resolution laid the foundations to promote Western thoughts and cultural practices among the Indians of

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² *ibid*

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"The great objective of the British Government should be the promotion of European literature and science among the natives of India and that all the funds appropriated for the purpose of education would best be employed on English education alone". This resolution laid the foundations to promote Western thoughts and cultural practices among the Indians of the Subcontinent and so began the still surviving tradition of demeaning our indigenous languages, culture and the richest heritage in the world.

In order to understand the colonial system of education, we must briefly dwell on the ideology, concept and implications of colonization:

Schools within an ever-aggressive corporate culture are reduced to new investment opportunities, just as students represent a captive market and new opportunities for profits.

The process of colonization involves one nation or territory taking control of another nation or territory either through the use of force or by acquisition. According to expert opinion and research, as a by-product of colonization, the colonizing nation implements its own form of schooling within their colonies. Two scholars on colonial education, Gail P. Kelly and Philip G. Altbach, help define the process

as an attempt "to assist in the consolidation of foreign rule." Often the implementation of a new education system leaves those who are colonized with a lack of identity and a limited sense of their past. The indigenous history and customs once practiced and observed slowly slip away. The colonized become hybrids of two vastly different cultural systems. Colonial education creates a blurring that makes it difficult to differentiate between the new, enforced ideas of the colonizers and the formerly accepted native practices. Ngugi Wa Thiong'o, author of *Decolonising the Mind*, believes that "education, far from giving people the confidence in their ability and capacities to overcome obstacles or to become masters of the laws governing external nature as human beings tends to make them feel their inadequacies and their ability to do anything about the condition of their lives".

In short,

- I. Colonization existed to exploit abundant natural resources in order to feed European and North

³ ibid

American consumerism.

- II. In order for the colonizers to exploit for labor they first needed to establish themselves as the authority. Because authority traditionally rested in the hands of community leaders or those well-versed with indigenous knowledge and wisdom, the colonizers needed to begin dismantling cultural traditions. The main tool for doing this was the colonial school.
- III. The colonial school was set up to instill the values and practices of the colonizers on the indigenous people so that the indigenous people would open up their land and their minds to market economies. In order to establish control over these economies, the colonizers had to first establish control over the socialization of the people. As a result, the colonial schools began socializing the children in ways that conflicted with their traditions. The students were taught to despise their own language. They were taught that everything in their culture was inferior to the colonial culture. Students were taught in school that their beliefs were primitive and superstitious. As a result, they began to lose faith and respect for the elders as authority figures, and began to see the colonizers as the authority.

If we analyze our schooling system in the light of the above, we can easily draw similarities and conclude that we are still holding on to a system of education, which has nothing to do with our indigenous culture and forms of learning.

- Our schools do not teach us to be a member of our local community/society.
- We learn to read, write and speak things that don't fit in our indigenous knowledge system/life.
- With the disappearance of traditional culture, the knowledge that once enabled us to be self-reliant has also gone.
- We are painfully dependent on the First World countries to provide us with such everyday needs as food, clothing, and shelter.
- The system of rote learning (memorizing subjects usually alien to inherent way of life) has replaced the local participatory and age-old systems of learning through the local environment (family-oriented methods practiced in the past)

Schools as institutions of career training:

The culture of schooling drills into each child that there is only one definition of success — to make it to the top of the status-power-control ladder and dominate others. Of course, to get to the top, one

Not only a transformation in the curriculum is needed but more importantly a critical shift in the collective attitude and vision towards education is required.

must compete. Pitching child against child, schooling reinforces the notion that life is a huge race against every other individual and if one wants to win, they better be ready to fight against and crush everybody else.²

The purpose of education has been reduced to being well equipped to grab the best job opportunity from the very limited pool of available prospects. Higher learning goals, learning to be a better human and working towards the collective growth of the society, have been marginalized. The educational institutions of our country follow an isolationist curriculum. If one wants to be a doctor, she/he will only study medicine and cannot pursue any social science/ humanities or arts course in the formal setting of the medical university. Imagine those who pursue the world's noblest profession are not taught the magnitude and values of the social responsibility they are about to undertake. Imagine a nascent nuclear scientist not being formally taught the social consequences that his expertise could wipe out the entire human race. The importance of subjects like philosophy, education, religion, and literature is always undermined since they are not 'in demand', they do not ensure a swift hike on the ladder of material success.

Learning for the sake of learning is alien to our students. Shilpa Jain and Selena George elucidate this fact in their paper 'Exposing Illusions', "...not only are jobs being eliminated due to government and corporate down-sizing, but without a 'jack' or a 'donation' (i.e., influence or a bribe), a job is largely unattainable. And since schooling has denied youth knowledge and practice of traditional livelihoods — or has conditioned them to believe that such activities were below them — they are left with few other options to sustain themselves.

Thus, for many, schooling has failed to deliver on the promise of 'better life chances.' In fact, the statistical and positive co-relation between education and employment/equity/poverty alleviation/health/democracy is seriously questionable in the face of grassroots realities. What is evident is that over the past 50 years, growing levels of school enrollment/completion have been accompanied by overall increases in inequality, unemployment, poverty, vulnerability (political, economic, social, physical)."

The content of the curriculum does not teach us about our own culture, history or language: Helena Norberg-Hodge beautifully

Fatima Suraiya Bajia

Looking at the World Through an Unschooled Perspective

TRANSLATED & EDITED BY
AZIZ KABANI & AMBREENA AZIZ

Fatima Suraiya Bajia is a famous playwright who has written many endearing television serials. Her plays are as popular as she is throughout the country and people from all generations love, admire and respect her equally. Besides being a household name she is an educator, a social worker and a person with a treasure of wisdom, indigenous knowledge and a wit to match. She has never attended a formal school, all her education took place at home. She graced the EDucate! team in person and narrated her lifestory, her long association with Pakistan Television as a playwright and her powerful views on education and culture, society and role of family in the upbringing of children.



Bajia on her Education & Childhood

I never attended a formal school. The elders of the family decided that all my education should take place at home. The teacher lived in our home where we were taught discipline along with our education. My family was settled in Hyderabad Deccan, which was then a paramount cultural center in undivided India. Although there were a few prominent schools e.g. Saint Josephs School, although my grandfather could afford the fee (which was Rs. 20), he still preferred to educate us at home. These schools were primarily attended by pampered girls from the elite families of *nawabs and jagirdars*. From the beginning we were taught self-sufficiency, although we employed 60 to 70 servants, we were not allowed to ask anyone of them for water. There was a huge difference between girls of the elite families and us. My grandfather felt that if we attended such schools, we would suffer from an inferiority complex, but since proper upbringing is not possible without coaching, he decided to carry out our education at home. Nevertheless, we were taught all the subjects that were taught in the formal Hyderabad schools with separate teachers for every subject e.g. calligraphy and maths. In those days there was no concept of girls having careers. The only future for them was to get married and take good care of their family and home.

A child's upbringing is greatly influenced by the family's attitude. If the family members nurture jealousy and grudge against each other, how can a child grow up

to be a normal human being? We were ten brothers and sisters and we never fought with each other because we never saw any quarrels within the family. Our elders never used physical force to express their anger or dissatisfaction. I remember when I was eight, the mathematics teacher hit me with a pencil. I started crying as I had neither been beaten nor shouted at. My grandparents learnt about the incident. Later my grandfather called the teacher, thanked him profusely for teaching me, handed him his salary and told him that it was not customary in our family to beat or frighten children. Very discreetly the teacher was told to leave. The point is that since I have never experienced beatings and shouting during my childhood I would not beat my children. All this is part of one's upbringing including cleanliness and hygiene. Infact in Islam cleanliness is integral to faith. It is the duty of parents and adults of the family to take care of children's nutrition and hygiene as all these factors influence their personality. Parents should also make sure that their children are taught proper table manners. When eating with our parents and family, children were always told to put aside some food for other living beings. This is not a religious obligation but our moral duty. Similarly, there are certain ways of extending material support to the less privileged. We should give away only those things which we want for ourselves. If I give away clothes that are torn and shabby that is not genuine generosity. I should give away clothes that I wear and like not some dirty, torn ones. This is Islamic morality and was the tradition in

our household. Our family was not wealthy but we were never short of money.

Even though we lived in a huge mansion before Partition (pre 1947) I was very familiar with the way the poor lived. As children my grandfather made us live in small mud huts in the backyard so we could experience how the poor people lived in such conditions. We even had to help the labourers in building those huts. This experience came in handy when we moved to a small house after Partition; it did not make any difference to our lives. In my opinion upbringing is the most important part of one's life.

Bajja on her Career

The lack of a formal education has not been an impediment in my life or career because I always had self-confidence which came from my upbringing and it made all the difference. I don't claim to be an extraordinary person; there are so many *bajiyas* in our society. I know so many mothers who earned money by sewing in order to provide an education for their daughters some of whom became doctors, engineers etc. I know so many widowers who have taken very good care of their children after the death of their wives. The society does not lack good people but these good people are not given importance in the society any longer. I give great importance to the dignity of work. If you trust your own abilities you will never feel inferior or undervalue any skill or work. I have had many different jobs throughout my life; I embroidered clothes and sold them, I sold *sarees* and was associated with the textile sector of the country for a long time. Then I became a playwright. I believe work itself is a source of dignity and respect. I am strongly against the

notion that just because I gained respect and popularity through television, everyone should salute me. I don't like people who expect that kind of acknowledgement. We should get rid of our egos and concentrate on work.

Bajja on her television serials and media

I have not written any TV play for the last 5 years. I feel my hands have been tied. Several people from TV call me with love and respect, in fact, the new MD has even appointed me advisor of PTV but since my advice is ignored I am disheartened. It is also disheartening to see so many senseless plays being televised nowadays. With the proliferation of private channels, money laundering and commercialization have become the name of the game in place of producing quality, meaningful programs that carry a social message. Perhaps this is one of the reasons why I am not presently doing any work for television. What difference would a sensible 50-minute drama make amongst the plethora of so many useless ones.

The print media has a similar problem. When you open the newspaper, you find vulgarity and violence. You will not find a news item that says for example that SEF has done good work by conducting a session to raise awareness about social issues. Our media needs to highlight our strengths. They are responsible for playing a constructive role in society. But why would they do so? Why would they mention that a poor boy studying in a government school in Malir has secured a top position? I believe there is a serious need to create alternative media that would help move us towards a cultural revival. Lack of education is one of the reasons for a lot of problems in our society.

Bajja on the role of education in society

Most people in our society believe that by getting an MBA degree one can secure a well-paid job in a multinational etc. This system dominated by business administration or computer sciences, which are considered to be the signs of progress, should be based on morality and be people-centred rather than money-centred. We need to learn to be public-centred in our approach. It is the self-interest of the world's economic and political powers that underlies the technological

The lack of a formal education has not been an impediment in my life or career because I always had self-confidence which came from my upbringing and it made all the difference.



and engineering progress. For example, today a new computer comes in the market costing thousands or millions of rupees; after few months, a modified version is launched and one is forced to purchase it, spending more money, because the previous one is obsolete. This vicious cycle of technology extracts more and more money from us and hinders our process of positive development and progress and is pure commercialization. To get rid of this dependency on the developed world to provide us with technologically advanced products at extremely high prices, we should learn to become self-sufficient. Education needs to eliminate this darkness by raising awareness about these issues. It is alright to acknowledge the importance of modern technology but we have to achieve the advancement on OUR OWN – how long will we be dependent on THEM?

When our education system is reviewed and the curriculum revised to make it more appropriate to our own cultural and social needs, then only can we move forward towards a social change. We should stop burdening our children with backbreaking school bags and look for ways to make the whole education process more meaningful in terms of quality rather than quantity.

Bajia on religion & morality

A child's religious education starts at home. At school, at best, it is only ethics that is taught if it's a good school. Religion and morality are closely linked and we cannot separate the two. Children should be taught ethics according to their age. They can be told inspirational stories of Ibrahim bin Adum or Rabia Basri only when they are able to comprehend their full meaning. In our society the *alim* (one who possesses



knowledge) wants a child of grade 6 to know funeral prayers by heart. What possible significance does it hold for a child so young? These things need to change. A child born into a Muslim family is given basic religious orientation at home where he is taught about *Khana-e-Kaba* (Highest place of worship for Muslims), Mecca, Medina and prophet Muhammad (PBUH).

Bajia on parents & teachers

Parents should ensure that their children are not being sent to teachers who just take salary but lack morals. You can see for yourself what is happening in the highly reputable schools here. Teachers are more concerned with the way they dress and look rather than the actual purpose of coming to school. In government schools lack of cleanliness is deplorable. A teacher will either be found with his feet on the table or lying down. I remember seeing a college principal and her attire and makeup shocked everyone present because it was not appropriate. Simplicity should be mirrored in the personality of someone who is associated with the sacred job of teaching.

Parents have become negligent about the upbringing and education of their children. They do not pay regular visits to the school. We need to change this lax attitude and there are ways to do it. Those parents who care about their children's education and well-being should be brought together in a forum; I have met many such good people while I was teaching. There are parents who bother about their children's progress and make regular inquiries about their performance. Parents should participate in their children's education at all levels, they should be regularly called to schools, no matter to which socio-economic background they belong, to participate in discussing their children's education and collectively look for ways to improve the education process.

Bajia on cultural education

Children's mental growth can be greatly facilitated through stories, riddles and poetry which are a powerful tool in helping them learn sounds and alphabets as well. There is a dire need to impart such knowledge through reviving the oral culture in order to make them more eloquent. As children, we were taught Iqbal's poem *parinday ki fariyad* (*The Bird's Complaint*),

آزاد مجھ کو کردے او قید کرنے والے
میں بے زباں ہوں قیدی، تو چھوڑ کر دعا لے
پرندے کی فریاد

O the one who confined me make me free
A silent prisoner I am, earn my blessings free
(*The Bird's Complaint*)

20 to 30 birds were brought to our house and kept in a cage; this developed very strong feelings about the birds particularly about their being imprisoned in a cage. We all pleaded to release those birds. That was the precise purpose of bringing those birds to our house while we were taught the poem.

During the training programs given to our teachers we should also guide them to teach these valuable things to children. Oral literature has not been transferred to our younger generation because there is a tendency to emphasize on materialistic achievements rather than the academic strength. It is a travesty that our schools have marginalized such a treasure of literature. I believe that local knowledge still exists at the grassroots community level. Take the example of Sindhi *fil badi* (extempore) poetry program on TV. Children should be taught that language so that they can also participate in such culture promoting activities. It is important for children to learn poetry as it not only brings rhythm in speech but also requires a knowledge of vocabulary and an inherent cultural ability to decipher and interpret literature. Parents and teachers can work together to revive and convey this cultural and literary heritage to people. We can use audiotapes if the storyteller cannot go to every school in person. In my personal experience whenever I tell stories both children and elders listen with equal fascination. Literature is important to learn. For example without poetry you cannot read prose (*nasar*) properly whether it is in Urdu or English.

Lack of focus towards this indigenous form of education has created a vacuum in our culture and it has allowed western literature to thrive instead. Western civilization considers itself so superior that it wants to dictate everything but that myth has now been shattered. Harry Potter has appeal for us because we don't have a clue that the actual concept of this popular tale comes from our very own myths and legends. Since we possess little or no knowledge about our cultural myths, Westerners take advantage of this fact and produce Harry Potters, which become roaring successes throughout the world. The whole philosophy of Walt Disney is based on our stories such as *kalila wa damna* or *alf laila wa lail* etc. Just take the example of *ikhwan-us-safa*. If such tales are narrated and passed on then believe me even the leadership will come back to its senses. Take the example of *qisa chahar darvesh* (the story of 4 saints). Whenever I read it I find it very relevant to what is going on in our society today. The Farsi stories of Amir Khusro are amazing. These stories were written 900 years ago and they still hold true for our current situation. Children should interact with these things.

Wisdom (*danai*) is needed along with knowledge. For acquiring wisdom you do not need to read a particular book but when books are complemented by the experience of life wisdom is created. Understanding life is real wisdom. People today have knowledge but they lack wisdom and to attain that we will have to make serious efforts. Take the example of the legendary love tales of Balochistan. They are so gripping that they floor any contemporary writer. These stories are produced by Balochis who are considered illiterate and backward. The original Arabic version of the poem *Laila Majno* is outstanding. It depicts that love uplifts the body, it urges you to come out of the prison of the body because that love takes you to God. *Laila Majnoo* is one of the first romantic tales of the world.

Bajia on the present and future

I think Pakistan stands on the verge of complete breakdown. If we do not take the necessary steps now we will run out of time to reverse the situation. I believe education can play a key role in bringing about that social awareness and consequently a social change. Our society is becoming increasingly materialistic. What we are witnessing today is the height of vulgarity and lavishness; they do not affect me and my individuality because my upbringing has taught me resistance. I believe that every individual manifests the whole universe thus I am the universe. Why should I consider myself inferior just because I don't have a large house or I don't own an expensive watch? Why should I bother? It is important that every individual develops the pride that he/she possesses the universe within himself and understand that as individuals we have significance.

I think we all will have to work from the grassroots level. We have to start work on different fronts simultaneously. We not only have to revive the moral, spiritual and ethical basis of schooling but also the economic side of it. The colonial school has not yet died. It is alive and thriving in our system. Schools alone cannot address the issue of morality. This can only be done through a strong cultural partnership between the school and society. That partnership would mean a good upbringing and the practices in schools complementing rather than negating the upbringing at home. For example if children are taught cooperation at home and competition in schools, you can imagine the outcome.

Young people like you need to invest your energy and intellect in ridding the society of all these ailments. There is no dearth of opportunities to do good work. If one is committed to make a difference, it can start from anywhere.

Modern Education

Increasing Knowledge or Ignorance?

HELENA NORBERG-HODGE

No one can deny the value of real education – the widening and enrichment of knowledge. But today education has become something quite different. It isolates children from their culture and from nature, training them instead to become narrow specialists and urban consumers.

There is a great need to pay attention to the actual curriculum in schools today. In the West there has been a move towards more alternative styles of education. However, most alternative schools mainly address the mode of teaching – the style in which the curriculum is presented. This is extremely important; however, there is relatively little change in what is being taught. Many in the field

of environmental education have begun to address this issue, however we must extend the analysis to all areas, including history, biology, arts and languages. We must make room in education once again for the fundamentals of life: how to get along with others, respect and trust oneself, survive and prosper using primarily local resources, maintain cultural integrity and honour diversity.



HELENA NORBERG-HODGE

*Helena Norberg-Hodge is founder and director of the International Society for Ecology and Culture (ISEC), which runs programs in four continents aimed at strengthening ecological diversity and community, with a particular emphasis on local food and farming. She is the author of the inspirational classic, *Ancient Futures: Learning from Ladakh*.*

Before there was a structured system called 'education', children in all cultures grew up learning the skills they needed to survive and succeed by observing and participating in family and community life. Modern education (also can be called

'Western-style of education') has changed all of that. For the majority of the year in Western as well as developing countries children spend around eight hours a day sitting at desks memorizing information that will prepare them for 'getting ahead' in an unsustainable, competitive economic system. With conventional development this type of 'education' has been spread around the world. Globalisation is now speeding up this process. Children all over the world are being forced to attend school away from their community and the natural environment. The focus is on memorization of distant facts and figures, while knowledge relevant to the local culture and environment is disregarded entirely.

Education vs. Learning in Ladakh

What has happened in Ladakh is a striking example of how the imposition of modern, Western-style education has eroded

cultural and individual self-esteem, decreased self-reliance, increased dependence on distant governments and corporations, and set the stage for increased competition, conflict and violence. Modern schooling acts almost as a blindfold, preventing children from seeing the very context in which they live. They leave school unable to use their own resources, unable to function in their own world.

With the exception of religious training in the monasteries, Ladakh's traditional culture had no separate process called 'education'. Instead, education was the product of a person's intimate relationship with their community and their ecosystem. Children learned from grandparents, family and friends and from the natural world. Helping with the sowing, for instance, they would learn that on one side of the village it was a little warmer, on the other side a little colder. From their own experience children would come to distinguish between different strains of barley and the specific growing conditions each strain preferred. They learned to recognise even the tiniest wild plant and how to use it, and how to pick out a particular animal on a faraway mountain slope. They learned about connection, process and change, about the intricate web of fluctuating relationships in the natural world around them.

For generation after generation, Ladakhis grew up learning how to provide themselves with clothing and shelter; how to make shoes out of yak skin and robes from the wool of sheep, how to build houses out of mud and stone. Education was location-specific and nurtured an intimate relationship with the

The global educational system is making us all poorer by teaching people around the world to use the same industrial resources, ignoring those of their own environment.

living world. It gave children an intuitive awareness that allowed them, as they grew older, to use resources in an effective and sustainable way.

None of that knowledge is provided in the modern school. Children are trained to become specialists in a technological, rather than ecological, society. School is a place to forget traditional skills and worse, to look down on them.

Modern education first came to Ladakhi villages in the 1970s. Today there are several hundred schools. The basic curriculum is a poor imitation of that taught in other parts of India, which itself is an imitation of Victorian British education. There is almost nothing Ladakhi about it. Once, while visiting a classroom in Leh, I saw a drawing in a child's textbook of a bedroom that could have been in London or New York. It showed a pile of neatly folded handkerchiefs on a four-poster bed and gave instructions as to which drawer of the vanity unit to keep them in. Many other schoolbooks were equally absurd and inappropriate. For homework in one class, pupils were supposed to figure out the angle of incidence that the leaning tower of Pisa makes with the ground. Another time they were struggling with English translations of The Iliad and Wordsworth.

Most of the skills children learn

in school can never be of real use to them in Ladakh's culture and economy. They learn from books written by people who have never set foot in Ladakh, who know nothing about growing food at 12,000 feet or about building houses adapted to Ladakh's climate and topography from local materials.

Undermining Self-Esteem, Encouraging Competition

This situation is not unique to Ladakh. In every corner of the world today, the process called 'education' is based on the same assumptions and the same Eurocentric model. The focus is on faraway facts and figures, on 'universal' knowledge. The books propagate information that is meant to be appropriate for the entire planet. But since only a kind of knowledge that is far removed from specific ecosystems and cultures can be universally applicable, what children learn is essentially synthetic, divorced from the living context. If they go on to higher education, they may learn about building houses, but these houses will be of concrete and steel, the universal box. So too, if they study agriculture, they will learn about industrial farming: chemical fertilizers and pesticides, large machinery and hybrid seeds.

The global educational system is making us all poorer by teaching people around the world to use the same industrial resources, ignoring those of their own environment. In this way, education is creating artificial scarcity and inducing competition.

In Ladakh and elsewhere, modern education not only ignores local resources, but worse

still, robs children of their self-esteem. Everything in school promotes the global consumer culture and, as a direct consequence, makes children think of themselves and their traditions as inferior.

A few years ago, Ladakhi schoolchildren were asked to imagine their region in the year 2000. A little girl wrote, "Before 1974, Ladakh was not known to the world. People were uncivilised. There was a smile on every face. They did not need money. Whatever they had was enough for them." In another essay a child wrote, "They sing their own songs like they feel disgrace, but they sing English and Hindi songs with great interest... But in these days we find that maximum people and persons didn't wear our own dress, like feeling disgrace."

In the traditional culture children benefited not only from continuous contact with both mother and father, but also from a way of life in which different age groups constantly interacted. It was quite natural for older children to feel a sense of responsibility for the younger ones. A younger child in turn looked up with respect and admiration, seeking to imitate the older ones. Growing up was a natural, non-competitive learning process.

Now, children are split into different age groups at school. This sort of leveling has a very destructive effect. By artificially creating social units in which, everyone is the same age, the ability of children to help and to learn from each other is greatly reduced. Instead, conditions for competition are automatically created, because each child is put under pressure

to be just as good as the next one. In a group of ten children of quite different ages, there will naturally be much more co-operation than in a group of ten twelve-year-olds.

Institutional education also pulls people away from agriculture into the city, where they become dependent on the money economy. Traditionally, there was no such thing as unemployment. But in the modern sector there is now intense competition for a very limited number of paying jobs, principally in the government. As a result, unemployment is already a serious problem.

Future generations need the knowledge and skills necessary not simply to survive, but to repair the damaged world we will leave them.

Modern education has brought some obvious benefits, like improvement in the literacy rate. It has also enabled the Ladakhis to be more informed about the forces at play in the world outside. In so doing, however, it has divided Ladakhis from each other and the land and put them on the lowest rung of the global economic ladder.

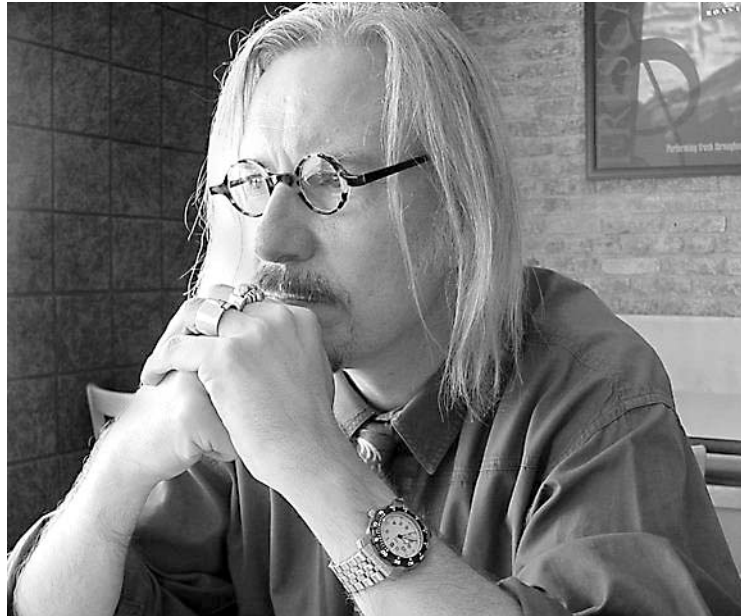
Shifting Direction in Education

We urgently need to change both; how and what we teach our children. Future generations need the knowledge and skills necessary not simply to survive, but to repair the damaged world we will leave them. Shifting

course so as to provide training in regional sustainable agriculture, architecture and appropriate technology would further a real decentralization of production for basic needs. Rather than encouraging specialization for a competitive, 'jobless growth' economy, children would be educated for diverse environments, cultures and economic systems. This does not imply that the flow of information from other cultures would be curtailed; in fact cultural exchange would be an important part of education.

In much of the 'developing world' formal education continues to be based on the colonial model – with rote-learning in the language of the colonial power, with cultural, historical and other information coming from abroad, and with training in skills relevant to the export economy rather than the local or regional economy. In most countries, this form of education filters out any information from around the world about widespread social, ecological and economic problems in the West, leaving idealized myths about 'development' and modern urban life intact. We urgently need information campaigns that demystify the Western consumer culture and that provide people with facts and figures about the crises facing the planet. This means that the way forward is not one of isolation and separation. Instead, better communication between North and South can strengthen the voices of sanity – the voices of those who are working for a world where diverse cultures have the power to teach their children what they need to know to live and work in a truly sustainable way.

UR On...



Peter McLaren **An Interview for** **EDucate!**

MASHHOOD RIZVI

Peter McLaren is one of the most influential representatives of critical pedagogy, both nationally and internationally. A major exponent of the work of the late Paulo Freire, McLaren is considered one of the world's leading critical educational theorists. Professor McLaren began his teaching career in his hometown of Toronto, Canada. Teaching in an inner-city school in one of the most highly populated housing projects in the country. McLaren completed his Ph.D at the Ontario Institute for Studies in Education, University of Toronto, in 1983. In 1985 McLaren worked with Henry Giroux to create the Center for Education and Cultural Studies, at Miami University of Ohio, where he served as both Associate Director and Director. While at Miami he was awarded the title of Renowned Scholar in Residence, School of Education and Allied Professions. Professor McLaren is the author and editor of over 35 books. He specializes in critical pedagogy, multicultural education, critical ethnography and critical theory. He began teaching at the University of California in 1993, where he serves as Professor, Division of Urban Schooling, Graduate School of Education and Information Studies. Professor McLaren lectures worldwide and his work has been translated into 15 languages. He became the inaugural recipient of the Paulo Freire Social Justice Award on April 26, 2002 during a ceremony at Chapman University.

McLaren has been one of the major inspirational forces behind EDucate! In this interview he expresses his views on progressive and critical education, critical pedagogy, teachers as transformative intellectuals and on the role of schools in the struggle for social justice.

Q: What do you feel about the current state of educational criticism across the world? We hear terms such as democratic schooling and progressive schooling? Are they for real? What do these look like?

Well in order to answer your question adequately, I will have to specify the context in which such 'democratic' and 'progressive' education takes place. The educational left is finding itself without a viable critical agenda for challenging (in the classrooms and schools across the world) the effects and consequences of the new capitalism. For years now we have been helplessly witnessing the progressive and unchecked merging of pedagogy with the productive processes within advanced capitalism. Capitalism has been naturalized as commonsense reality – even as a part of nature itself – while the term 'democratic education' has, in my mind, come to mean adjusting students to the logic of the capitalist marketplace. Today capital is in command of the world order as never before. What we are facing is educational neoliberalism.

Q: What does this term i.e. 'neoliberalism' mean in the context of the critical educational tradition?

As my colleagues, Dave Hill and Mike Cole, have noted, neoliberalism advocates a number of pro-capitalist positions: that the state should privatize ownership (of the means) of production, including private sector involvement in welfare, social, educational and other state services (such as the prison industry); sell labor-power for the purposes of creating a 'flexible' and poorly regulated labor market; advance a corporate managerialist model for state services; allow the needs of the economy to dictate the principal aims of school education; suppress the teaching of oppositional and critical thought that would challenge the rule of capital; support a curriculum and pedagogy that produces compliant, pro-capitalist workers; and make sure that schooling and education ensure the ideological and economic reproduction that benefits the ruling class.

The business agenda for schools can be seen in growing public-private partnerships, the burgeoning business sponsorships for schools, business 'mentoring' and corporatization of the curriculum, and calls for national standards, regular national tests, voucher systems, accountability schemes, financial incentives for high performance schools, and 'quality control' of teaching. Schools are encouraged to provide better 'value for money' and must seek to learn from the entrepreneurial world of business or risk going into receivership. In short, neoliberal educational policy

operates from the premise that education is primarily a sub-sector of the economy.

Q: Can you be more specific in terms of what distinguishes progressive educators from more conservative ones?

The challenge of progressive educators is vigorous and varied and difficult to itemize. Unhesitatingly embraced by most liberals is, of course, a concern to bring about social justice. This is certainly to be applauded.

Mainly, I would say that liberal or progressive education has attempted with varying degrees of success to create 'communities of learners' in classrooms, to bridge the gap between student culture and the culture of the school, to engage in cross-cultural understandings, to integrate multicultural content and teaching across the curriculum, to develop techniques for reducing racial prejudice; they create conflict resolution strategies, challenge Eurocentric teaching and learning; they challenge the meritocratic foundation of public policy. Further, they strive to create teacher-generated narratives as a way of analyzing teaching from a 'transformative' perspective, to improve academic achievement in culturally diverse schools, to affirm and utilize multiple perspectives and ways of teaching and learning, and to de-construct the curriculum.

Q: Your own work has been identified with the tradition of critical pedagogy. What is critical pedagogy?

Well, there is no unitary conception of critical pedagogy. There are as many critical pedagogies as there are critical educators, although there are certainly major points of intersection and commonality. There are the writings about critical pedagogy that occur in the academy, which are many and varied. And there is the dimension of critical pedagogy that is most important – that which emerges organically from the daily interactions between teachers and students. In short, critical pedagogy is designed to serve the purpose of both empowering teachers and teaching for empowerment. Within this perspective, pedagogy and culture are seen as intersecting fields of struggle, and the contradictory character of teaching as it currently defines the nature of teacher work. Thus the purpose of schooling and everyday classroom life is subjected to more critical forms of analysis.

The challenge of progressive educators is vigorous and varied and difficult to itemize. Unhesitatingly embraced by most liberals is, of course, a concern to bring about social justice. This is certainly to be applauded.

As I recall, the term critical pedagogy evolved from the term radical pedagogy, and I came to associate both terms with the work of my dear friend, Henry Giroux, whose efforts brought me from Canada to the United States in 1985. I have attempted in recent years (with varying degrees of success) to introduce the term 'revolutionary pedagogy' or 'revolutionary critical pedagogy' (after Paula Allman) as a means of redressing recent attempts to domesticate its practice in school classrooms and in teacher education programs throughout.

Q: How would you define revolutionary pedagogy then?

A revolutionary critical pedagogy – actively involves students in the construction of working-class social movements. Because we acknowledge that building cross-ethnic/racial alliances among the working-class has not been an easy task to undertake in recent years, critical educators encourage the practice of community activism and grassroots organization among students, teachers, and workers. They are committed to the idea that the task of overcoming existing social antagonisms can only be accomplished through class struggle, the road map out of the messy gridlock of historical amnesia.

Q: Is critical pedagogy or revolutionary pedagogy the same as radical education or does there exist a significant difference?

Radical education is wide net term that refers to everything from liberal progressive approaches to curriculum design, policy analysis, educational leadership and classroom pedagogical approaches to more radical approaches. You will find many approaches to critical education that are anti-corporate, anti-privatization, but you won't find many people positioning their work as anti-capitalist or anti-imperialist. It is incoherent to conceptualize critical pedagogy, as do many of its current exponents, without an enmeshment with the political and anti-capitalist struggle.

Q: Can you share your views on teachers as transformative intellectuals? What needs to be done in this regard?

This is an important question. I admire Giroux's important call for teachers to develop themselves into transformative intellectuals. To the question of what is to be done, I follow Gramsci in his concept of developing organic intellectuals. I see the challenge of transformative (organic) intellectuals today as developing strategic international alliances with anti-capitalist and

working-class movements worldwide, as well as with national liberation struggles against imperialism (and I don't mean here homogeneous nationalisms but rather those that uphold the principles of what Aijaz Ahmad calls multilingual, multid denominational, multiracial political solidarities).

Transformative intellectuals should be opposed to policies imposed by the International Monetary Fund and the World Bank on 'undeveloped' countries because such measures are the actual cause of economic underdevelopment. Transformative intellectuals should set themselves against imperialism and corruption brought about by capitalist globalization. In my opinion, critical intellectuals, as insurgent intellectuals, should do more than appeal to the power elite; in James Petras words they should take a stronger stand against the State.

Q: Can the existing form of schooling system lead us to a struggle for social justice?

Well, Mashhood schooling, in any shape or form, could only be a means to an end not an end. In so far as our goal is to create a society where real equality exists on an everyday basis, it is impossible to achieve this within existing capitalist social relations. A challenge to the causes of racism, class oppression, and sexism (and their association with the exploitation of living labor), demands that critical teachers and cultural workers re-examine capitalist schooling in the contextual specificity of global capitalist relations. Here the development of a critical consciousness should enable students to theorize and critically reflect upon their social experiences, and also to translate critical knowledge into political activism.

Q: Another challenge that I have been faced with is the immediate rejection by teachers who claim that these concepts look good and work well only on paper or that these only work in theory but in real life situations there is no classroom application for such intellectual jargon? What would you say to that?

Well, that is a fair question. In most public schools, and in most private schools for that matter, there are no provisions for classroom applications of these concepts. There are some courageous alternative schools that are trying to employ revolutionary critical

We talk in our classrooms about the values of openness, fairness, social justice, compassion, respect for otherness, critical reasoning, political activism, but look at how the university treats its employees, the service workers, and the graduate students who are exploited as assistants to the professors.

We need to educate political workers to create sites for critical consciousness both within the schools and outside of them in urban and rural spaces where people are suffering and struggling to survive, and we need to discover ways of creating a sustainable environment.

pedagogical imperatives into the curriculum, to be sure. But the public schools could not function within capitalism if revolutionary critical educators were to challenge the very foundations upon which they rest.

Q: Can you expand on this?

O.K. What I am trying to say is that revolutionary critical pedagogy is a dialectical approach that works with both the concepts of reform and transformation. Reform efforts are important so that resources are distributed equally among schools in every neighborhood, so that curricula include the voices of ethnic minorities, so that there is equality of access and outcome in education. But we also look towards the transformation of capitalist social relations – at least keep that goal in sight – and keep working in whatever capacity we can towards its realization. While such a transformation is unlikely in our lifetime, or even in our children's lifetime, it is important to keep the dream of another world – a better world. And, we need to believe that a better world is possible.

Q: So what you are saying is that schools suffer heavily from moral, intellectual and ethical contradiction and to a great extent hypocrisy?

Yes, Mashhood absolutely. The problem is that while schools should serve as the moral witness for the social world in which they are housed, they are today little more than functional sites for business and higher education partnerships. The corporate world basically controls the range and scope of the programs, and, of course, military research is being conducted on campuses. As Ramin Farahmandpur and I have argued, universities are now becoming corporations. They embrace the corporate model.

We talk in our classrooms about the values of openness, fairness, social justice, compassion, respect for otherness, critical reasoning, political activism, but look at how the university treats its employees, the service workers, and the graduate students who are exploited as assistants to the professors. Many of the campus workers in the cafeterias and in the warehouses and in the offices are paid wages on which they can barely subsist, and they have few, if any, health benefits and little job security. Graduate students assistants often teach most of the classes but are paid very small wages, while the professors earn robust salaries. We

need to make the university mirror the social justice that many professors talk about in their classrooms.

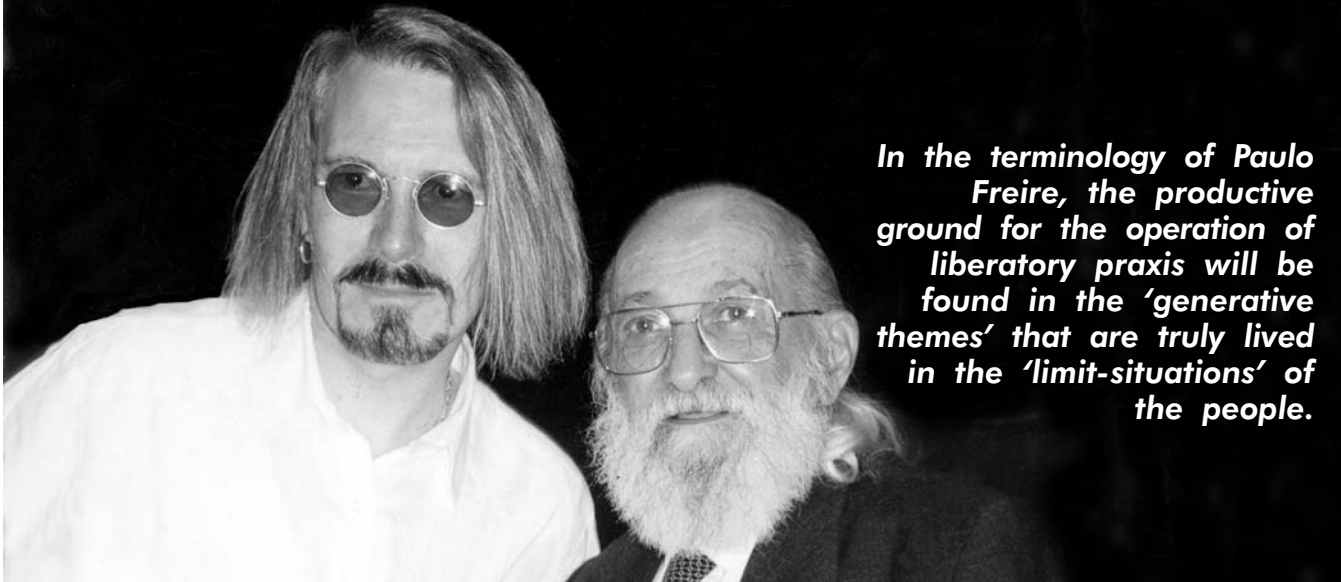
Q: That would require a great deal of tolerance and courage?

Absolutely! I want to give you an interesting example. Recently, in a talk I gave at a university in the Midwest, when I talked about trying to establish more links between the university and social movements for justice that operate outside of the university there was a lot of opposition from the professors in the audience. When I called for socialist principles and practices to resist corporate principles and practices, I was called 'totalitarian' by one well-known professor. When I talked about the problems with capitalism, and the relationship between the university and the corporate state, many professors became very offended. They did not like me using the word 'state' because, to them, it sounded too 'oppressive'. They told me that they preferred to think of universities as places of hope. When I replied that "hope does not retreat from the world, but radiates outwards into the world and gives us the strength for a principled opposition to the imperialist practices that surround us", there were some very angry statements from the professors.

Q: That is where the role of teachers as transformative intellectuals becomes even more critical?

Yes. Under these circumstances, I see the role of teachers as that of transforming the world, not just describing or interpreting the world and this means understanding the ideological dimension of teacher work and the class-based nature of exploitation within the capitalist economy and its educational and legal apparatuses. For me, the most immediate challenge is to discover ways of feeding the hungry, and providing shelter to the homeless and bringing literacy to those who can't read or write.

We need to educate political workers to create sites for critical consciousness both within the schools and outside of them in urban and rural spaces where people are suffering and struggling to survive, and we need to discover ways of creating a sustainable environment. My work in critical pedagogy is really the performative register for class struggle. It sets as its goal the decolonization of subjectivity; the reclamation of public life under the relentless assault of the corporatization, privatization and bussinessification of the lifeworld (which includes the corporate-academic-complex).



In the terminology of Paulo Freire, the productive ground for the operation of liberatory praxis will be found in the 'generative themes' that are truly lived in the 'limit-situations' of the people.

Q: How would you sum up the challenges and possibilities?

Well, the challenge is to create an authentic socialist movement that is egalitarian and participatory – not merely a different form of class rule. This means struggling against the forces of imperial-induced privatization, not just in education, but in all of social life. In this imperially dominated world, I can say that I live in the 'belly of the beast'. The challenge is to support collective struggles for social change, to support civil society in breaking away from the chains of the economic superpowers, and to support a positive role for the national state to play – all of this requires steadfastness and focus.

The struggle for co-operation, sustainable development, and social justice is a struggle that we should not leave solely to social movements outside the sphere of education. Educators need to be at the heart of this struggle. This is a very difficult proposition to make here in the United States. In my travels around the country, professors in schools of education are inclined to support the status quo because of the benefits that it has provided for them. Yet currently, the top one-half of one percent of the population of the United States hold about one-third of all wealth in the United States. We have 31 million poor people, which is approximately the entire population of Canada. We have 3 million people who live on the streets. And I live in the richest country in the world. This is the belly of the beast, a beast that in the process of maintaining its great wealth for a few and misery for the vast majority, is destroying the globe.

As I have argued with Noah de Lissovoy and Ramin Farahmandpur, struggling against imperialist exploitation means dismantling a Eurocentric system of cultural valuations that rationalizes globalization as 'development' and 'progress', and portrays those who suffer its violence especially the masses of the South – as the

beneficiaries of the favors of the magnanimous and 'advanced'. We know this to be a lie. From the belly of this lie, the effects of imperialism worldwide are recycled and re-presented as proof of the need for intervention by transnational corporate elites. Dismantling imperialism means destroying this unholy marriage of capitalist accumulation and neocolonial violence. This is only a vision at this particular historical moment, but it is one that we must continue to defend.

Q: Any message you would like to communicate to the readers of EDucate!

Yes. I would like to say that in regards to our discussions, no impatient ultimatums can be delivered to the masses from the sidelines. Critique is essential, but it must arise from the popular 'common sense'. In the terminology of Paulo Freire, the productive ground for the operation of liberatory praxis will be found in the 'generative themes' that are truly lived in the 'limit-situations' of the people. In the face of such an intensification of global capitalist relations, rather than a shift in the nature of capital itself, we need to develop a critical pedagogy capable of engaging everyday life as lived in the midst of global capital's tendency towards empire. The idea here is not to adapt students to globalization, but make them critically maladaptive, so that they can become change agents in struggles for social justice.

Mashhood: Thank you Peter.

Peter: Anything for EDucate! As I have stated over and over again, it is emerging as a strong tool for liberation. EDucate! is doing an outstanding job in advancing the cause of social justice and human dignity and setting the groundwork for the development of what Paulo Freire called conscientization (being critically reflective about the self in relation to the social). Your publication is an inspiration to many who are struggling to bring about a better world.

Education in Pakistan

From Numbers to Learning

WASIF RIZVI

The issues of educational access like the rural schools or girls education, have been the focus of a fairly extensive public debate in Pakistan. Since the issues of access are essentially quantitative, so the bulk of the discourse is on the statistical analyses of the situation with politicians and policy-makers gasping in horror on the appallingly low numbers of enrolment and literacy.

Surprisingly though this debate rarely alludes to the content, methodology, or examining the conceptual bases of schooling. Any serious thinker in education would know that, these 'gasps of horror' could be louder if the condition of education is examined on the qualitative grounds. Almost the entire system of schooling in Pakistan (with the exception of few bold innovations) is based on discredited theories of learning and teaching. The indelible damaging effects of practicing these theories on the mental and the emotional (sometimes even the physical) growth of little children are well documented in powerful research studies. Classrooms dominated by obsessive rote memorization and confined to utilizing very few or just one learning tool, the textbook, is a familiar suffocating spectacle in our schools.



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fresh and powerful concepts of diversified approaches towards learning is presented in this paper. These concepts are built on a thought provoking knowledge of the limitation of traditional schooling in the face of the challenge of an increasingly complex global society.

Identifying the 'Real Problem'

With the unique features of high level of mismanagement and corruption, the crises faced by Pakistani schools is a microcosm of a global problem of seemingly a paralyzing inability to create, introduce, interact around and utilize new ideas in the fields of educational development. Powerful research from fields such as cognitive sciences, applied linguistics, psychology, neurological sciences, ecological sciences, biological sciences, social anthropology and semiotics, indicates that the way schools are configured goes against much

of we know about learning — about the diversity of learners, learning styles and learning processes, learning relationships, learning cultures and the spaces where and conditions under which learning takes place. In the following pages, a broad rationale for change in the light of the paramount research and the arguments of the leading experts in the field of education is presented. These theories and arguments are shaping a fundamental shift in the approaches of school development /improvement.

The Increasing Inadequacy and Inappropriateness of 'Yesterday's Solutions':

"Today's problems come from yesterday's solution."
(Peter Senge)

Before constructing a sound critique on formal schooling, it should be clarified that I recognize the tremendous value and need for organized learning spaces where adults and children can come together but argues that such spaces need to be radically different in terms of their ideological and philosophical goals and assumptions, structures and mechanisms, processes and practice. Some learning spaces have managed to undertake this process of transformation, however, constituted as such, it would be both imprecise and inappropriate to use the same term i.e., 'schooling', to describe the experiences linked to these new spaces. Several generalizations can be made concerning how the institution of schooling has been developed and, in many cases, continues to be reproduced around the world:

Challenging the Basis of Schooling:

Schools have been shaped by ideological and philosophical traditions of development, which are increasingly being challenged. The inter-linked logic [s] of colonialism (civil servants, conversion and racial superiority), industrialization and human capital theory (workers managers and jobs), modernization (modern/Western), nation-building (national identity and allegiance to the state) and globalization (consumerism and competition) have played significant roles at different points in history, in shaping the values, goals, structure, timing, processes, and activities of schools.

The Certificate Syndrome:

Schooling has been organized around final results and products rather than continuous processes. This orientation has tended to lead towards approaches tied to memorization of a large repertoire of facts and routines without necessarily understanding them. There has been little link between learning and the wider context of life and development. Schooling has been conceived of as taking place only in the early years in one's life, and learning is thought to be complete when one graduates and receives a diploma i.e., signifying that one is now 'educated'.

Fostering Control and Indoctrination:

Conclusively discredited theories of Skinnerian behaviorism, Piagetian developmental psychology and Darwinistic individualism, still underlie dominant structure and practice in conventional education systems. Schools and the processes of teaching and learning are predicated on the institutional desire to foster control and discipline.

The effect, as Papert (1993, p. 55) describes, is that the institution of School, with its daily lesson plans, fixed curriculum, standardized tests, and other such paraphernalia, tends constantly to reduce learning to a series of technical acts and the teacher to the role of a technician. In the framework of this highly

formalized and mechanical environment, Schank (1995) argues that the very nature of schooling opposes natural learning.

Inflexible and Rigid Learning Structures:

Education systems have tended to be rigid and isolated. Schools have been conceived of as closed systems, de-linked from their outside environments. The validity of other spaces for learning, other knowledge systems, and other partners in the learning/teaching process has often been denied. Most schools have refused to acknowledge that learners spend more time in the informal environment than they do in schools. The validity of other spaces for learning, other channels of learning (media and environment) other knowledge systems, and other partners in the learning/teaching process have often been neglected, and even, devalued. Furthermore, there has been very little flexibility within the system. It has been organized

Education systems have tended to be rigid and isolated. Schools have been conceived of as closed systems, de-linked from their outside environments.

along strict linear levels of education i.e., the stages approach, with artificial separations such as primary, secondary and tertiary. Schooling takes place within inflexible blocks of time.

Knowledge as Commodity:

Schooling has been framed in terms of knowledge and value transmission. Gardner (1993) describes that, “In the outmoded view of learning that dominates our institutions, knowledge is regarded as an objective substance that can be deposited directly into people’s minds. Education is seen as the process by which knowledge is transferred into the learner’s mind, and teaching is seen as the packaging of knowledge for efficient transfer.” The focus has been on teaching rather than supporting learning and understanding. Learners have been regarded as ‘empty vessels’ and the range of knowledge and central experiences that they come with is hardly acknowledged.

Schooling as a ‘Factory of Mass Production’:

There is no sensitivity for the diversity of learners. The system has been constructed along the lines of factory in the tradition of Fordism (a term coined to describe the industrial mass production process of automobiles) (Gardner 1991). Within this framework, learning interventions are typically designed for the ‘mean’ learner. There is little flexibility for the catering to the specific differences of learners — their individual personalities, culture, linguistic, learning styles, family background, motivational levels, interests and special needs. Furthermore, the system fails to acknowledge the physical, emotional, social and cognitive abilities of each learner.

Culturally Irrelevant Curricula:

Curricula have been framed in tightly compartmentalized and fragmented disciplines, with content and materials that tend to be irrelevant to most learners. Several critiques have been raised about the propensity of schooling to alienate individuals from their ethnic and linguistic communities. The focus of curricula has been on developing abstract, academic, and generalized learning, with little attention to contextualized, reflective, emotional learning (Resnik, 1987; Perkins, 1996; Goleman, 1995).

Promoting Individualism:

Learning in the classroom has been seen as a predominantly individualistic activity (Resnick, 1987; Abbot, 1995). Competition has been viewed as a far more powerful motivator than cooperation (Marshall, 1996). Sharing with, assisting and collaborating with fellow learners is primarily done in a mechanistic, superficial way, with the ultimate goal still competing with a set of individuals. The learner has been seen to be sub-ordinate to the teacher, who is viewed as the omnipotent expert, with classroom roles largely fixed. The potential of learners to learn from other learners, their parents and communities, and in other environments is rarely explored.

Causing Psychological Impotence:

Schooling is supposed to be the ‘equalizing’ and empowering force. However, schooling and its claims of meritocracy has been strongly critiqued and questioned on the basis of reproducing hierarchical socio-economic relations (Bowles and Gintis, 1976) and reinforcing existing notions around the distribution of power. Most of the developing countries today, have educational systems that feature socio-economically-biased different tracks of learning, which lead to different roles, opportunities and power in society. Illich has described the

feelings of ‘psychological impotence’ in relation to the dominant socio-economic institutions that are cultivated in students. Those who drop-out or are forced out of the system are labeled failures and leave feeling humiliated, bitter, frustrated, and demoralized. J.P. Naik (1975, p171) has commented on this process at work in India (very applicable to us), “The main achievement of this system, therefore, is to condemn the bulk of children of common people as dropouts and failures and to consign them to a life of drudgery and poverty which has hardly any parallel in the contemporary world or even in our own earlier history.”

These critiques are by no means exhaustive and serve to highlight only certain concerns about the limitations of schooling. The extent to which these critiques apply to any particular context can, of course, be extensively debated. Positive examples can be found in the education system, but these occur in spite of the system rather than because

of it. What should emerge from this discussion is that most educational systems today still remain insensitive to the widely diverse needs of learners of all age groups and ignorant to the complexity of learning processes. Furthermore, the institutionalized intervention of schooling has provided little space and empowerment for both individual learners and learner groups to engage in the construction of alternative visions of development. Such critique extends far beyond the school as being elitist, classist, racist or sexist. It raises fundamental questions around the school as being a dehumanizing and socially destructive force in society.

What must be viewed as particularly disturbing, however, as we look towards the future, is our continued obsession with the institution of 'schooling' as the central reference point for learning; the increasing demands we place on it as a panacea for solving society's problems; and our inability to 'see' and stimulate other dynamic learning spaces. Formal schooling, whether in person or at a distance, is an inappropriate solution by itself for dealing with the development challenges and opportunities of the future. Fullan (1993), after extensive review of change initiatives, argues that introducing new innovations and reforms into current educational systems is "an ultimately fruitless uphill battle" as these systems have been designed to be resistant to change. He calls for "a new mindset about educational change".

So what can we do?

Those of us committed to nurturing each human being and each community's inherent potential

must support the long and painful efforts to rethink the structure, organization, content, instructional processes, and evaluation mechanisms that conspire to uphold the dominant learning-oppressive system of factory-schooling. Efforts towards radical transformation should focus on creating lifelong learning environments (in schools and out of schools) that seek to enable and empower the huge wealth of diverse human potential that exists in our people and cultures.

In the short term, this must involve steps to:

- Shift our policy focus from a 'Ministry Committed to Expanding Schooling/Human Capital' to a 'Ministry Committed to Expanded Learning/Human Potential'.
- Conduct indigenous research on different frameworks and understandings of contextual analysis of powerful examples of innovative learning and pedagogical practices around the world in the light of new understanding regarding the concepts of life long learning;
- Challenge the legitimacy of existing schooling frameworks and evaluation mechanisms. Work to develop a dynamic 'learning to learn' curricular environment and new mechanisms for assessment.
- Develop teacher training efforts with a greater emphasis on 'teachers as transformative intellectuals'.
- Develop programs for parents and larger communities to understand the conceptual and theoretical understanding of schooling vis-à-vis power structures, social stratification, and social change.

حکسی لعل

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Reconceptualizing Good Schools

DR. SHAHID SIDDIQUI

Schools are supposed to play a pivotal part in the educational system of any country. They provide the basis to erect the building of higher education on it. The stronger is the base the higher are the chances of an effective and meaningful educational system. In the past, there have been some sporadic efforts to improve

schools but somehow these efforts could not bring the desired change in our school milieu. Apart from other genuine reasons one main cause was the conflicting views on the question of what makes a good school? This question may look very simple at first glance but when different people try to answer this, it no more remains a straightforward query.

The central source of complexity is the relativity of the notion of 'goodness'. One's notions of education, teaching, learning and development contribute to the concept of a good school. There are some common misconceptions about a good school, not only among the

parents, but also within the teaching community. Some aspects are crucial to making a school a good school, but these are either ignored or underplayed by the head teachers, teachers, and parents.

There are three popular notions of a good school, as viewed by the majority of the people in Pakistan. The first and foremost is the notion of 'best results'. A school that shows 100 percent result, with maximum A1 and A grades is always considered a best school. It is interesting to note that this notion is considered as the top most factor by parents, teachers and decision makers alike.

Another popular notion of a 'good school' is its 'Englishness'. Parents would always look for an



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English medium school where spoken English is mandatory for students and teachers and the students could speak English language with great facility and fluency. The contents and the teaching-learning process becomes, of secondary importance.

A third notion of a good school hinges around the 'posh look' of a school where parents mainly look for a good building with carpeted classrooms. The above stated notions of a good school are so powerful that they have influenced a number of aspects of our educational system. For instance, to be called a good school there is a rat race of bagging A1 and A grades and for that there is no discrimination between fair and unfair means. Similarly, to cash on the notion of 'Englishness' all kinds of schools declare themselves as English medium schools. The result is that majority of the privately owned schools erect the signboards of 'English medium schools'. Yet another view of a good school, 'posh look' is exploited by the owners by 'special interior decorating techniques' of large bungalows turned into 'schools'.

These notions of a good school are narrow and defective. A more comprehensive view of school is a place that provides opportunities for holistic development of children. This view takes care of major aspects of education including academic development, physical development, social development, and moral development. It is important to note that these aspects of development could reinforce one another.

Let us start with the academic development of a child. One of the aims of a good school is to prepare its students as independent learners and to develop their concepts, skills and attitudes to enable them to face the various situations of life with confidence. To achieve this goal, the curriculum, the teacher, the head teacher, the school policy and the school culture should be geared in such a way that equal emphasis is laid on concepts, skills, and attitudes.

One important aspect of academic development is

the intellectual growth of the child and this can be achieved through developing critical thinking skills. For that, a good school ensures that the classroom environment is non-threatening and children are encouraged to voice their viewpoints freely. The self-image of children is built in such a way that they develop a sense of self-respect. A good school focuses on quality of learning rather than quantity of books, as academic/intellectual development cannot be facilitated merely by bending the backs of children with the load of heavy bags and homework.

Most of the efforts in Pakistani schools, however, are directed towards so called 'academic-minus-intellectual' development of the child. The view of academic development is narrow and confined only to prepare students to get good grades. Critical thinking and independent learning skills are set aside as they are considered to be a waste of time. On the contrary, learning by rote is encouraged during the assessment of children. A heavy school bag has become mandatory even in the early classes. Most of the teaching input is highly theoretical in nature. Physical punishment, in some form, is still prevalent even in the most fashionable schools. Loads of homework is considered to be an effective

device to keep students busy at home as well, thus taking away the joys of childhood and turning them into robots.

Physical development is equally important for children as it is closely linked with academic development. A good school is sensitive to this need and provides opportunities for physical development of children. Physical facilities, including the size of classroom, passages of air and light, cooling and heating, furniture, clean drinking water, availability of canteen etc are also of great significance. The balance between physical development and academic performance is of prime importance. Physical facilities are central to a healthy body and mind. A good school caters for the physical comfort and development of a child as well.

A good school lays a lot of emphasis on developing the social skills of a child, example, how to work in collaborative groups, how to ask a question in a polite manner, how to present one's viewpoint, and how to disagree in an agreeable manner.

Ironically, a number of our good schools ignore this obvious link. We may see some so called English medium schools housed in big *kothis* (villas), and charging heavy tuition fees, without any playground to provide an opportunity to the students to play and develop their limbs. For example, there is no proper arrangement for cooling in the scorching heat and no heating arrangement in the biting cold weather.

One of the objectives of education is to prepare the child to develop into a good human being and a useful thinking citizen of the society. This means proper social development of a child at school to facilitate him to be able to work in a friendly manner with classmates, family members, and society at large. How can we prepare the children for that role? Not through sermons, but by acting as role models for them. Lecturing the students about punctuality will perhaps be not that effective if the teacher does not set a personal example. A good school lays a lot of emphasis on developing the social skills of a child, example, how to work in collaborative groups, how to ask a question in a polite manner, how to present one's viewpoint, and how to disagree in an agreeable manner. The tasks and assignment, in a good school, are designed in such a manner that there is no negative competition among students, rather they work in harmony for mutual learning and exploration. Other factors that may make or mar the impact is the nature of the relationship between the teachers themselves. A friendly and democratic relationship leaves a positive impact on the students. A good school promotes equality of opportunities to all students, irrespective of gender or other criteria. All students are considered equal, and there is no one who is 'moral equal'.

In reality, the social development aspect is not given much importance. The social development is exhibited through occasionally heroic hanging of attractive posters on the walls of the classrooms. The essence of social development is, however, rarely reflected in actions. There may be two or three 'bright' students who get all the attention of

teachers, and who in turn socially stand on a higher pedestal than the rest of the students. Similarly, when a teacher snubs a child in an indignant manner, without caring for the latter's self-esteem and self image, it could shatter the confidence of the child. It sends a message to the other children that this could be an approved manner of discourse in society.

An important aim of education is to inculcate certain values among students, which should act for them as a code of conduct. These may include some basic ethics like truthfulness, punctuality, keeping a promise, caring and sharing, politeness, patience, tolerance, equality, love for peace and respect for others. A good school works for the moral development of students through curricula, pedagogy and, above all, through real life examples of the teachers and other working staff of the school.

The present scenario necessitates a need to reconceptualize our view of a good school by going beyond the common notions of good grades, 'Englishness' and posh façades.

This aspect of child development also gets minimum attention as far as practical examples are concerned. In some English medium schools, teachers shout at students and in some cases beat them as well. Psychological punishment also goes along with the physical punishment. For instance, a student is asked to stand on his table before the whole class. Some of these incidents in the class leave indelible impressions on the students' minds and leads to a negative outlook, such as lack of confidence, lack of sharing, fear and timidity, which may last throughout their lives.

The present scenario necessitates a need to reconceptualize our view of a good school by going beyond the common notions of good grades, 'Englishness' and posh façades. A useful way of assessing a school is from the perspective of holistic development of the child. This implies equal emphasis being laid on academic, physical, social and moral development. A good school then looks for human, physical and financial resources to create an enabling, non-threatening, and friendly environment for the development of a complete personality in children.

Noam Chomsky On Schooling

I was sent to an experimental progressive school from infancy, before I was two, until about twelve years old, until high school, at which point I went into the academic, college-oriented school in Philadelphia. That experience, both the early experience in the progressive school and the later experience in the academically oriented high school, elite high school, was very instructive. For example, it wasn't until I was in high school that I knew I was a good student. The question had never arisen. I was very surprised when I got into high school and discovered that I was getting all As and that was supposed to be a big deal. That question had simply never arisen in my entire education. In fact, every student in the school I had previously attended was regarded as somehow being a very successful student. There was no sense of competition, no ranking of students. It was never anything even to think about. It just never came up that there was a question of how you were ranked relative to other students.

Well, anyway, at this particular school, which was essentially a Deweyite school and I think a very good one, judging from my experience, there was a tremendous premium on individual creativity, not in the sense of slapping paints on paper, but doing the kind of work and thinking that you were interested in. Interests were encouraged and children were encouraged to pursue their interests. They worked jointly with others or by themselves. It was a lively atmosphere, and the sense was that everybody was doing something important.

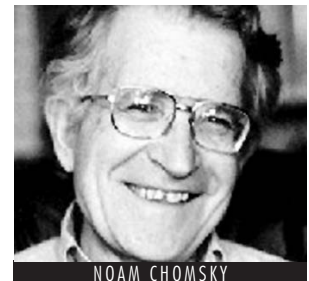
It wasn't that they were a highly select group of students. In fact, it was the usual mixture in such a school, with some gifted students and some problem children who had dropped out of the public schools. But nevertheless, at least as a child, that was the sense that one had — that, if competing at all, you were competing with yourself. What can I do? But no sense of strain about it and certainly no sense of relative ranking. Very different from what I notice with my own children, who as far back as the second grade knew who was 'smart' and who was 'dumb', who was high-tracked and who was low-tracked. This was a big issue.

Well, then I got to high school, the academic high school in the public school system, which was supposed to be a very good high school, and it was a real shocker. For one thing, as I said, there was the shock of discovering that I was a good student, which had never occurred to me before. And then there was the whole system of prestige and value that went along with that. And the intense competitiveness and the regimentation. In fact, I can remember a lot about elementary school, the work I did, what I studied and so on. I remember virtually nothing about high school. It's almost an absolute blank in my memory apart from the emotional tone, which was quite negative.

If I think back about my experience, there's a dark spot there. That's what schooling generally is, I suppose. It's a period of regimentation and control, part of which involves direct indoctrination, providing a system of

false beliefs. But more importantly, I think, is the manner and style of preventing and blocking independent and creative thinking and imposing hierarchies and competitiveness and the need to excel, not in the sense of doing as well as you can, but doing better than the next person. Schools vary, of course, but I think that those features are commonplace. I know that they're not necessary, because, for example, the school that I went to as a child wasn't like that at all.

I think schools could be run quite differently. That would be very important, but I really don't think that any society based on authoritarian hierarchic institutions would tolerate such a school system for very long. As Sam Bowles and Herb Gintis have pointed out, it might be tolerated for the elite, because they would have to learn how to think and create and so on, but not for the mass of the population. There are roles that the public schools play in society that can be
v e r y



NOAM CHOMSKY

Noam Chomsky is one of the leading intellectuals and social critic of modern times. He is Institute Professor in the Department of Linguistics and Philosophy at the Massachusetts Institute of Technology. He has had a major influence on linguistics, psychology, and philosophy, and a significant effect on a range of other disciplines from anthropology to mathematics, education to literary criticism.

Computers and the Deskilling of Teachers

Michael W. Apple

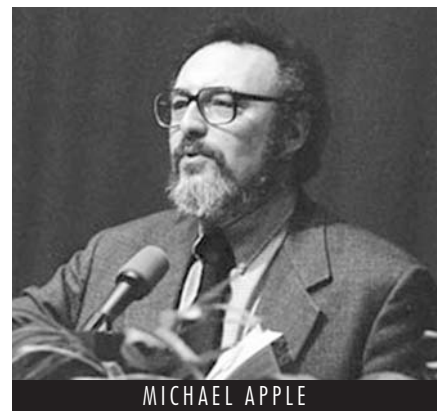
We are repeatedly told that unless we have a 'technologically literate' work force we will ultimately become outmoded economically. This has created immense pressure on schools to quickly, and often relatively unreflectively, get large numbers of computers in schools and to institute 'computer literacy' classes for their students. Yet, as I have shown in both 'Teachers and Texts' and 'Official Knowledge', not only are these economic claims more than a little inaccurate, the proposals for a technological future in schools have little understanding of some of the most major negative consequences of such a technological fix, especially on the lives of teachers.

A helpful way of thinking about these consequences is to employ the concepts of deskilling and intensification. These concepts signify a complex historical process in which the control of labor has altered, one in which the skills that workers have developed over many years are broken down and reduced to their atomistic units, automated,

and redefined by management to enhance profit levels, efficiency, and control. In the process, the employee's control over timing, over defining the most important way to do a task, and over the criteria that establish acceptable performance, are slowly taken over as the prerogatives of management personnel who are usually divorced from the place where the actual labor is carried out. Loss of control on the part of the employee is almost always the result. Pay is often lowered. And the job itself increasingly becomes exactly that — just a job as it becomes routinized, boring, and alienating as conception is separated from execution and more and more aspects of jobs are rationalized to bring them into line with management's 'need' for increased 'accountability', 'control' and 'cost effectiveness'.

These processes are not limited to what have been called working class positions. The separation of conception from execution, for example, has expanded rapidly into professional labor as well. Let us take as a prime instance the aforementioned pressure to bring the unbridled benefits of the new technology into the classrooms of public and private schools. Given these kinds of pressures, what may happen to teachers if the new technology continues to be pushed into schools in an uncritical way?

One of the major effects of the current (over) emphasis on technologizing classrooms may be the deskilling and disempowering of a considerable number of teachers. Given the already



Michael Apple is John Bascom Professor of Education in The University of Wisconsin, Madison. Professor Apple has written extensively on the politics of educational reform and on the relationship between culture and power.

heavy workload of planning, teaching, meetings, and paperwork for most teachers, it is probably wise to assume that very few teachers will actually be given more than a tiny amount of training in computers, programming, their positive and negative social effects, and so on. This will be especially the case in elementary schools where teachers are already teaching a wide array of subjects. Research indicates that only a handful of teachers are actually given substantial information before computer curricula are implemented. Because of this, most teachers have to rely on pre-packaged sets of material, existing software, and specifically purchased material from the scores of software manufacturing firms that aggressively market their products, the vast majority of which have quite questionable educational merit.

All of this is happening in a time when teachers' labor has become 'intensified'. There is ever more to do as widespread economic and social problems are given over to the school to supposedly solve. Thus, time is at a premium. Time to evaluate these purchased computer programs and even to learn how to use them is nearly nonexistent.

The impact of this can be striking. What is happening is the exacerbation of trends we have begun to see in a number of nations. Instead of teachers having the time and the skill to do their own curriculum planning and deliberation, they become the isolated executors of someone else's plans, procedures, and evaluative mechanisms. In industrial teens (and we need to remember that like many other professionals, teachers are workers employed by the state), this is an aspect of the transformations of the paid labor process I noted earlier — the separation of conception from execution.

This reliance on prepackaged software — without either the time or resources to sufficiently evaluate its real educational worth — can have a number of long-term effects:

- It can cause a decided loss of important skills and dispositions on the part of teachers. When the skills of local curriculum planning, on which so much of progressive, community based, and culturally responsive pedagogy is based, are not used they can tend to wither and weaken.
- The tendency to constantly look to one's own or one's colleagues' historical experience about curriculum and pedagogy is considerably lessened as most major parts of the curriculum, and the teaching and evaluative practices that surround it, are viewed as something one purchases.
- Substantive skills, including the ability to design relevant experiences for those students who are least likely to find a culturally responsive curriculum in schools, are lost through lack of use over time.
- Very importantly, the school itself is transformed even more into a lucrative market as all manner of material is introduced.

My point in these brief comments is not to take a neo-luddite position. There are many interesting, socially critical, and pedagogically creative uses to which computers can be put in schools throughout the world. Rather, I want to argue in the strongest possible terms that unless we situate the introduction of this technology back into the social reorganization of the labor processes that many professional employees are now experiencing, we may be reproducing some of its most deleterious and harmful effects into schools. Teachers and students are too important to let this go on

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How Factory Schools Are Also Like Big Dams

SHILPA JAIN

In The Greater Common Good, Arundhati Roy makes the comparison between Big Dams and Nuclear Bombs. She says, "They're both weapons of mass destruction...weapons the Government uses to control its own people...both malignant indications of a civilization turning upon itself. They represent the severing of the link... the understanding – between human beings and the planet they live on." The analogy can be extended to factory schools, by building upon Roy's criticisms of development and applying them to the education system of the Subcontinent:

- Both dams and schools are propagated as 'symbols of progress', such that increasing their quantity receive praise from those seeking a so-called modern Subcontinent.
- Both are heavily financed and advocated by international donor institutions, like the World Bank or other multilateral and bilateral development agencies.
- Both are supported by huge industries with seriously vested interests – politicians, bureaucrats, and corporations – each has its own manifestation of what Roy labels the 'Iron Triangle'.
- Both dams and schools are said to benefit all affected by them, and in fact, both rely on a type of social engineering (the belief that we can control others' behaviors to conform to particular ends).
- Very few (if any) evaluations are conducted to assess the short – or long-term impact of either dams or schools.
- Neither value the lifestyles, knowledges, or cultures of the traditional/rural-affected as worth preserving or protecting or growing or contributing to the quest for a so-called modern Subcontinent.
- The negative effects of both dams and schools, when even acknowledged, disproportionately affect the poor and marginalized and create new kinds of structures of oppression and disempowerment.
- Simultaneously, when inadequacies or detrimental failures are acknowledged, the beneficiaries of both attempt piecemeal solutions to 'mend' the problems, rather than undertaking a serious, systemic, and systematic evaluation of the project.
- Those who benefit from each project also manage to look away and both implicitly and explicitly condone the sufferings of those harmed by them, thus reinforcing the 20-80 divide (20% of the population benefiting on the backs of the other 80%).
- Both are commanded and controlled by Government authorities, from their design and planning to the details of their implementation. Rarely are the voices of the 'served' heard in any stage of the process; in fact, only a few experts are said to be able to manage and understand the systems. For example, contractors/builders can be compared to teachers (the expert facilitators of the project), sophisticated, engineering plans to Government curriculum, and displaced tribal communities to enrolled children (since neither have much say in their participation/compliance with the project).
- Both dams and schools try to operate in an inherently confusing and contradictory system of conflicting interests and purposes – i.e. dams as sources of power, tools for irrigation, mechanisms for flood-control, and reservoirs of drinking water, and schools as places for authentic learning, for preparing for examinations, for developing cultivating creativity and civic participation, etc.
- Finally, both try to posit a 'take it-or-leave it' stance. That is, they claim that despite the problems with dams and schools, we have to take them as they are; otherwise, our only other choice will be to revert backwards to some romanticized, traditional lifestyle, which is unfeasible in our quest for progress and development. Never are any third, fourth, or fifth options presented in this dichotomy.



SHILPA JAIN

Shilpa Jain is a learning activist for Shikshantar in Udaipur, India. She hopes to continue researching and activating the link between learning and social-political-economic transformation, and the role of children and youth in these learning processes. Shilpa has a B.A. magna cum laude in Political Science and Women's Studies from Harvard University.

Some Of The Instruments Might Be New, But The Song Remains The Same

Aziz Choudry

زمانے کے انداز بدلے گئے نیا راگ ہے، ساز بدلے گئے۔
علامہ اقبال، ساقی نامہ

“Zamane ke andaz budley gaey, naya raag hai, saaz budley gaey”
Allama Iqbal, Saqi nama.

Looking at the free market fundamentalism sweeping the world, one must ask how much the *raag* and *saaz* have really changed since Iqbal's poem was published in 1935.

Pakistan's most popular music bands, the beat, instruments and intensity with which today's neoliberal policies manifest themselves might sound different from 'old style' colonial rule – but the song remains the same.

Now compare these two statements, made almost a century apart. The first comes from Cecil Rhodes, the British colonialist and business magnate who died in 1902. The second was uttered by Percy Barnevik, President of the ABB Industrial Group, in 1997.

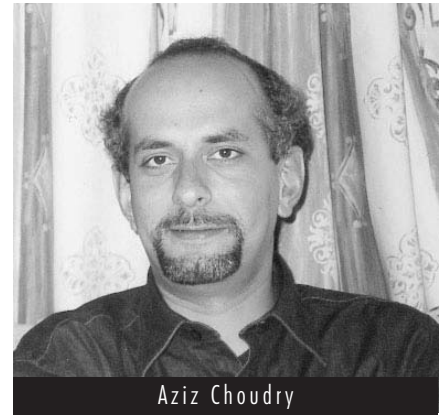
“We must find new lands from which we can easily obtain raw materials and at the same time

exploit cheap slave labour that is available from the natives of the colonies. The colonies would also provide a dumping ground for the surplus goods produced in our factories.” (Rhodes)

“I would define globalisation as the freedom for my group of companies to invest where it wants when it wants, to produce what it wants, to buy and sell where it wants, and support the fewest restrictions possible coming from labour laws and social conventions”. (Barnevik)

The modern transnational corporations are the true heirs to the East India Company, the Hudson's Bay Company, the New Zealand Company – major players in earlier waves of colonisation, dispossession and the commodification of peoples, lands and nature itself. The drive to reduce everything and everyone to a commodity to be bought and sold in the market place has been a defining characteristic of the colonisation process the world over.

To fully understand the worldview that informs this process it is helpful to realise that the idea of corporate globalisation as another form of colonisation, also resonates outside of the Third World.



Aziz Choudry

Aziz has written on GATT/WTO, APEC, the MAI, colonization and the rights of Indigenous Peoples to self-determination etc. His articles have been published in around 20 countries in Australasia, Asia and the Pacific, North America, and Europe, and translated into several languages. Based in Aotearoa (New Zealand) he has organized and participated in a wide range of local, national, and international solidarity campaigns and initiatives.

It is no coincidence that the governments of countries such as the USA, Canada, Australia, and New Zealand – all of them cheerleaders for the neoliberal agenda – are themselves built on legacies of genocide and dispossession of Indigenous Peoples within (and beyond) the territories that they now occupy.

Sharon Venne, an indigenous lawyer and scholar from the Cree Nation in Canada writes: “Colonizers believe that they can use our lands and resources without acknowledging those resources and lands belong to others. Now the colonizers are being used and consumed by their own corporations and companies. Their governments cannot protect them. There is an assumption that this is a new process. Rather, it is colonization continued. It is a beast who knows no limits. When it cannot consume the Indigenous Peoples’ lands and resources, it has turned on its own people. In an attempt to understand, the colonizers have called it ‘globalization’. For Indigenous Peoples, it is not a new concept. It is just the continuation of the colonization that began in 1492.”

Maori educationalist Graham Hingangaroa Smith points out that the same processes of commodification that we now see as a central tenet of global free market ideology were used by British settlers to access Maori land in Aotearoa New Zealand in the 19th century. “This was achieved through the individualization of Maori land titles; i.e. to commodify or ‘package up’ what were collective or group held titles into individual holdings in order to facilitate their sale to Pakeha [British settlers] under Pakeha rules and customs.” This was a common tool of the old-style colonizer. Nowadays it is the Asian Development Bank, the World Bank and the international ‘investment community’ which views communal ownership of land, communitarian values and subsistence economies as impediments to be swept out of the way in the name of economic growth and ‘development’ through attracting foreign investment.

Although their names may not feature prominently among the individuals and organisations that have high international profiles for their critiques of globalisation, many Indigenous communities in the ‘First World’ have not only been among the most

affected by transnational corporate plunder but are also on the frontlines of resistance.

Like earlier jockeying for imperial spheres of influence modern corporations compete for higher profits, new markets and new sources for cheaper labour and raw materials. Transnational corporations account for two-thirds of world trade in goods and services. Free trade is merely a euphemism for freedom from governmental restrictions for transnational corporations. Of the world’s top 100 economies, based on a comparison of annual corporate sales and a nation’s GDP, 51 were companies and only 49 were countries. According to the Washington-based Institute for Policy Studies report, *The Top 200: the Rise of Global Corporate Power* (2000), by 1999, Sony, Philip Morris and AT & T were all bigger than Pakistan, just as IBM was bigger than Singapore.

Just as the imperial powers which built their wealth, industry, political and economic might on colonisation, slavery and theft passed themselves off as civilisers of the savages, so too modern day defenders of the ‘free world’ frequently resort to manipulation and bullying to achieve the kinds of goals that Rhodes and Barnevik share.

Many stories of arm twisting have emerged from last November’s WTO Ministerial Meeting in Qatar as industrialized countries, led by the USA and the European Union coerced developing countries towards opening up their markets and new economic sectors. It was, as one non-governmental observer put it, a meeting characterised by the “high-handed unethical negotiating practices of the developed countries – linking aid budgets and trade preferences to the trade positions of developing countries and targeting individual developing country negotiators”. Such divide and rule tactics are hardly new. But the cynical linkage of the so-called war against terror with support for free trade greatly increased the pressure on many Third World countries which had wanted to stand together against the rich countries at the WTO even more firmly than they had at Seattle.

One of the promises of the globalisation gang in the West was that under the WTO agreements, all countries would play by the same rules. But the

The drive to reduce everything and everyone to a commodity to be bought and sold in the market place has been a defining characteristic of the colonisation process the world over.

USA and other industrialized nations are expert in match-fixing and ball-tampering on the not so level playing field of the global economy. September 11 was seized upon in a desperate attempt to stave off growing disillusionment with both free market policies and the multilateral trading system. Without it, who knows what shape the neoliberal agenda would now be in? Perhaps the Doha Ministerial would have been a repeat of Seattle's failure to come to agreement on international trade, only without the mass protests outside? Had that happened, what credibility could the WTO have maintained?

Colonialism has always thrived on double standards. From the systematic destruction of South Asia's rich textile industries in the 1800s so that the Britain's highly protected factories and economy might flourish, to the recent 64% increase in US farm subsidies even as the Bush administration demands that poor countries open their markets yet further, under the guise of concern for human rights. US politicians have turned the situation of child workers in the Sialkot football stitching industry and China's prison labour into arguments to protect and ensure a competitive advantage for their own businesses. Yet they remain noticeably silent about the massive privatized prison-industrial complex in the USA which produces goods for domestic consumption. American scholar Richard Falk writes about the USA's "perpetual rediscovery of its own perceived innocence ... Despite the dispossession of the Indigenous Peoples of North America, despite slavery and its aftermath, despite Hiroshima and Vietnam, this self-proclaimed innocence remains untarnished".

Meanwhile the Australian government, one of the Asia-Pacific region's most ardent advocates of the free flow of goods and services through trade liberalization is going to extraordinary lengths to keep people – asylum seekers – out. John Howard's government is continuing the colonial tradition of using the Pacific Islands like Nauru and Papua New Guinea as a dumping ground – this time for the desperate people who have fled from Afghanistan, Iraq and other countries.

Colonized peoples have long been subjected to arguments regarding the inevitability of their subjugation and colonial rule, and the inherent

supremacy of the coloniser's worldview. So too, we are now told that corporate globalisation is like the moon's pull on the tide. A natural, organic, unstoppable process. As Mike Moore, Director-General of the WTO said while still a New Zealand parliamentarian: "We evolved from families, to tribes to the city state, to the Nation state and now to global and regional economic and political arrangements."

We can dissect and denounce the privatisation, deregulation and liberalisation policies promoted by the IMF, World Bank, Asian Development Bank, US and European foreign policy and locked in by international free trade and investment agreements all we like. But unless we are prepared to take a clear position against imperialism in all its forms, then all of our talk will remain just that – talk.

It is one thing for us to agree that corporate globalisation is another form of colonisation. It is another to develop strategies locally and internationally which are consistent with this understanding.

Colonization and globalisation have thrived on making us fight one another. Any genuine struggle to counter the latest

forms that imperialism is taking must urgently learn to deal with such divisions among peoples.

There is real potential to build strong, vibrant connections between struggles of Indigenous Peoples – and others, especially among the politically-conscious desi diaspora – in the so-called First World with movements and communities in the Third World struggling for economic and social justice. Some of those links have already been made.

The most dynamic and robust resistance to corporate globalisation is coming from peoples' movements which have grown out of older struggles against imperialism. It is through such movements, and the unglamorous work of community level organizing, not NGO talk fests or arcane and elitist academic discussions, that we can build genuine solidarity among peoples and develop real alternatives to a fundamentalist economic and political agenda that is fuelling desperation and communalism and fragmenting communities across the planet.

The most dynamic and robust resistance to corporate globalisation is coming from peoples' movements...

What is Sustainable Development?

TED TRAINER

Most of the pronouncements made about 'Ecologically Sustainable Development' are nonsensical, because they are based on the mistaken assumption that the task is to find ways that will enable us to continue with affluent industrial-consumer lifestyles and to continue pursuing economic growth, without depleting resources or damaging the environment.

But, this is not remotely possible. A sustainable society can only be achieved if there is enormous reduction in the aggregate amount of producing and consuming going on in the world i.e., the present volumes of trade, business turnover, exports, investment, purchasing, work etc., must be cut to a small proportion of their current levels. This means phasing out vast quantities of production and economic activity, and implementing a zero-growth or steady state economy. Hardly anyone within government, academia, the media, educational

institutions or the general public is willing to face up to this.

What 'Ecologically Sustainable Development' really has to mean cannot be grasped unless we begin with the 'limits to growth' analysis of the global situation. Rich countries like Australia are already far beyond levels of production and consumption that are sustainable, or that could be shared by all the world's people. Yet our supreme goal is to increase levels of production and consumption all the time and without any limit.

Consider the following lines of argument from the large 'limits' literature:

1. If the 9 billion people expected to be living on earth soon after 2070 were each to consume minerals and energy at the present rich world per capita rate, world annual output of these items would have to increase to about 8 times their present levels. For about 1/3 of the basic list of 35 mineral items, all potentially recoverable resources would probably be exhausted in under 40 years (Trainer 1995). All potentially recoverable oil, gas, shale oil, and coal (assuming 2000 billion tonnes) and uranium (via burner reactors) would be exhausted in about the same time span. To produce the required amount of energy from nuclear sources



Ted Trainer teaches at the University of New South Wales. He is one of Australia's foremost environmental campaigners. Trainer has called for a new movement toward 'eco-villages' as a way to teach the public about sustainable alternatives.

If all the world's people were to have the present rich world 'living standard', resource demand would be at least 5 times as great. If global population rises to 9 billion as expected the multiple becomes 7.5.

would require approximately 700 times the world's present nuclear capacity, all in the form of breeder reactors, given that fusion power is not likely to be available on the necessary scale for many decades, if ever. This would mean that at any one time approximately three quarters of a million tonnes of plutonium would be in use.

2. Although a sustainable society must eventually be based on renewable energy sources, it is not plausible that these could meet present world energy demand for electricity and liquid fuels, let alone any multiple of it.
3. To produce the average North American diet requires .5 ha of crop land per person. If 9 billion people were to have such a diet 4.5 billion ha would be needed, but that is about 3.5 times all the crop land on the planet.
4. It takes about 12 ha of productive land to provide one person in North America with their current 'living standard'. If 9 billion were to live that way we would require 108 billion ha of productive land, but that is about 15 times all the productive land on the planet!
5. Since the early 1990s the UN's Intergovernmental Panel on Climate Control has been telling us that if we are to prevent the amount of carbon dioxide in the atmosphere from increasing we must reduce carbon release by 60-80%. If we reduced it by 60% and shared the available fossil fuels equally among all 9 billion people, you and I would have to get by on one-eighteenth of the quantity we now use.
6. One of the most worrying resource scarcities looming is to do with water. We are using water much faster than it falls as rain; i.e., we are reducing the water stored in the ground. The difference is huge; in fact if we reduced water use in agriculture to the rate at which we can get it from rainfall we could feed 480 million people less than we do now.

Most people have little idea of the magnitude of these figures. We are not just a little bit unsustainable; we are far beyond levels of resource use, production and consumption that are sustainable.

Now, add the absurd implications of our fundamental, fierce and never-questioned obsession

with economic growth. Nothing is more important in consumer society than increasing the volume of producing and consumption, i.e., economic activity, all the time, rapidly and without limit. If we have a mere 3% p.a. growth in economic activity and by 2070 the expected 9 billion people will all have risen to the per capita living standards we in rich countries would then have, total world economic output would be 60 times as great as it is now. The present levels of production and consumption and resource use and environmental impact are grossly unsustainable, but we are committed to an economic system that will multiply the present impacts by 60 in 70 years and if 3% growth continued they would double every 23 years thereafter.

The conventional assumption is that these multiples will be avoided through technical advance. It is assumed that better technologies will make it possible for us to go on pursuing ever rising 'living standards' and economic growth while actually getting the resource and ecological impacts down to sustainable levels. But the multiples are far too great for this to be remotely plausible. The best known tech-fix advocate is Amory Lovins. He argues that resource and environmental costs per unit of production could be cut to one-quarter, and maybe less, or present amounts. But, this is far from sufficient.

If all the world's people were to have the present rich world 'living standard', resource demand would be at least 5 times as great. If global population rises to 9 billion as expected the multiple becomes 7.5. If we in rich countries have 3% p.a. growth in 'living standards' then the volume of production and consumption in 2070 will be 8 times as great as it is today, so if 9 billion were to live as we would, total world production would be 60 times as great as it is today. But, right now it is probably two to three times a sustainable volume; remember carbon emissions should be cut by at least two-thirds. So, to enable us to go on with the pursuit of affluence and growth, by 2070 technical advance would have to enable 60 times as much producing and consuming while generating only one half to one third of the present resource and environmental cost. This is far beyond what could be achieved.

Implications for a sustainable society

If the limits to growth analysis of our predicament is valid then a number of very clear and inescapable implications are evident for the nature of a sustainable society that all could share. Given that it must be a society in which per capita resource use and environmental impact are a small fraction of their current rich world rates, there must be, a) much simpler lifestyles, based on acceptance of frugality and material sufficiency, b) a high level of self-sufficiency, within household, national and especially local areas, c) more cooperative ways, e.g. enabling sharing of resources, and d) a zero-growth or steady state economy, achieved after a long period of negative growth, i.e., large scale reduction in unnecessary production and consumption. That means many factories must be closed down and large volumes of capital currently being invested must cease to be invested.

Needless to say nothing like this is possible in the present consumer/capitalist economy. Even more problematic, such a society cannot be achieved unless there is enormous value change, from the individualistic, competitive and acquisitive ways central in Western society. It would be easy to design and build communities and local economies of the required kind...if enough people wanted to do so. Indeed, thousands of people are presently developing these within the Global Eco-village movement. Nevertheless, the change from consumer society is so great that we are unlikely to make the transition.

Thus, most references to 'ecologically sustainable development' made within mainstream discourse only point to small improvements in the rate of resource or environmental impact resulting from some activity and imply that all is well because gains of this sort can be kept up until the aggregate impacts are reduced to sustainable levels. This is seen to be seriously mistaken. When the magnitude of the present overshoot is understood, along with the fact that only a few of the world's people are presently consuming as much as we do in rich countries, and when the implications of the growth commitment are understood, it is obvious that achieving a sustainable society will require enormous change in lifestyles and patterns of settlement, the almost total scaping of the consumer-capitalist economy, and unprecedented change in some of the fundamental values driving Western culture, especially greed.

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Inspirations

& Reflections...



💡 Any genuine teaching will result, if successful, in someone's knowing how to bring about a better condition of things than existed earlier.

John Dewey

💡 Education has produced a vast population able to read but unable to distinguish what is worth reading.

G. M. Trevelyan

💡 Men are born ignorant, not stupid; they are made stupid by education.

Bertrand Russell

💡 It is little short of a miracle that modern methods of instruction have not already completely strangled the holy curiosity of inquiry... I believe that one could even deprive a healthy beast of prey of its voraciousness if one could force it with a whip to eat continuously whether, it were hungry or not...

Albert Einstein

💡 The only real education comes from what goes counter to you.

Andre Gide

💡 You cannot teach a man anything; you can only help him find it within himself.

Galileo Galilei

💡 Nothing in education is so astonishing as the amount of ignorance it accumulates in the form of inert facts.

Henry Brooks Adams

💡 When asked how much educated men were superior to those uneducated, Aristotle answered, "As much as the living are to the dead."

Diogenes Laertius

💀 Aid to developing countries for education from bilateral sources has decreased, e.g. aid from the World Bank has dropped from 1,487 to 880 million.

💀 The E-9 – the world's nine high population countries: Bangladesh, Brazil, China, India, Indonesia, Egypt, Mexico, Nigeria, Pakistan – continue to account for more than three-quarters of the world's illiterate population.

💀 Progress in primary education masks considerable disparities: 60% of the out-of-school children are girls; and the gender gap in countries where this is a major problem has not appreciably narrowed. Children of rural areas, urban slums, ethnic minorities and geographically remote communities also in general, registered slower or no progress in access to schooling.

💀 Of the children involved in exploitative domestic labour worldwide, 90% are girls.

💀 If pay for production workers had grown as fast as pay for chief executives, factory workers would be making an average of \$114,035 a year (instead of \$23,753) and the minimum wages would be \$24.13 (instead of \$5.15).

💀 There are 42 million fewer girls than boys enrolled in primary schools across the world. South Asia and sub-Saharan Africa have the widest gender gaps.

💀 To purchase a computer would cost the average Bangladeshi more than eight years' income, the average American, just one month's wage.

Neo-liberalism, Global Capitalism & Educational Change

DAVE HILL

The Contexts of Educational Change

The current anti-egalitarian education system needs to be contextualised in two ways. Firstly, the policy context – the restructuring of the schooling and education systems across the world – needs to be placed within the ideological and policy context of the links between Capital, Neo-liberalism (with its combination of privatization, competitive markets in education characterised by selection and exclusion) and the rampant growth of the national and international inequalities.

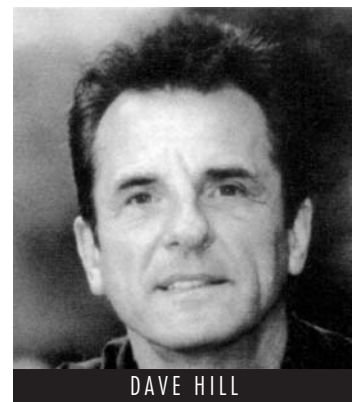
It is important to look at the big picture. Markets in education, so-called 'parental choice' of a diverse range of schools, privatization of schools, cutting state subsidies to education and other public services are only a part of the educational strategy of the capitalist class. National and global capitalism wishes to, and has succeeded in cutting public expenditure. It does this because public services are expensive. Cuts serve to reduce taxes on profits. In addition, the capitalist class has a Business Plan for Education and a Business Plan

in Education. The former centres on socially producing labour-power (people's capacity to labour) for capitalist enterprises, the latter focuses on setting business 'free' in education for profit-making. Thus, business wants to make profits from education, and to make education fit for business – to make schooling and further and higher education subordinate to the personality, ideological and economic requirements of capital.

The Current Project of Global Capitalism

The fundamental principle of capitalism is the sanctification of private (or, corporate) profit based on the extraction of surplus labour (unpaid labour-time) as surplus value from the labour-power of workers. This is a creed of competition, not co-operation, between humans. It is a creed and practice of racialized and gendered class exploitation, exploitation by the capitalist class of those who provide the profits through their labour, the working class.

John McMurtry's *The Cancer Stage of Capitalism* (1999) describes 'the Pathologization of the Market Model'. He suggests that to argue for a 'free market' in anything these days is a delusion: the 'market model' that we have today is really the system that benefits the 'global corporate market' – a system where the rules are rigged to favour huge multinational and transnational corporations that take over, destroy or incorporate (hence the 'cancer' stage of capitalism) small businesses, innovators, etc. that are potential competitors. Thus, opening education to the market, in the long run, will open it to the corporate giants – who will run it in their own interests. Glenn Rikowski (*The Battle in Seattle: Its significance for education*, 2001) and others argue that the World Trade Organisation (WTO) and other



DAVE HILL

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global clubs for the mega-capitalists) are setting this agenda up in education across the globe.

Globalisation Inequality and Economic and Social Justice

Global inequalities have been well described with the IMF/World Trade Organisation/World Bank inspired cuts in health and welfare budgets throughout the Third World.

In Britain the increasing inequalities, the impoverishment and creation of a substantial underclass has also been well documented (for example in Dave Hill and Mike Cole, *Schooling and Equality: Fact, Concept and Policy*, 2001). For example, in Britain the ratio of chief executives' pay to average worker's pay stands at 35 to one. In the USA it has climbed to 450 to one (from around 35 to one in the mid-1980s). Inequalities both between states and within states have increased dramatically during the era of global neo-liberalism. In the USA, for example, the economic apartheid nature of capitalism has been widely exposed in the work of Peter McLaren (e.g. Che Guevara, Paulo Freire and the pedagogy of Revolution, 2000). To give one example, in the USA, the top 1 percent of the richest people have wealth – financial wealth – equal to the bottom 95 percent.

To take another example, Chile, hailed as a beacon of neo-liberal policies 'boasts one of the most unequal economies in the world...in which only 10 percent of the Chilean population earns almost half the wealth and in which the richest 100 people earn more than the state spends on social services. Real salaries have declined 10 percent since 1986 and they are still 18 percent lower than when Allende was in power'.

The Effects of Neo-Liberal Capitalism

In discussing the Market, as a part of neo-liberal ideology and policy, it is important to see how this impacts on people's lives, life chances and deaths, to become aware of the effects of what John McMurtry calls the The Cancer Stage of Capitalism (1999), and of market ideology in fiscal, social and educational provision.

Neo-liberalism requires that the state establishes and extends:

1. Privatization/Private ownership of the means of production, distribution and exchange.
2. The provision of a Market in goods and services – including private sector involvement in welfare, social, educational and other state services (such as air traffic control, prisons, policing).
3. Within education the creation of 'opportunity' to acquire the means of education (though not necessarily education itself, as McMurtry notes) and additional cultural capital, through selection.
4. Relatively untrammelled selling and buying of labour power, for a 'flexible', poorly regulated labour market.
5. The restructuring of the management of the welfare state on the basis of a corporate managerialist model imported from the world of business. As well as the needs of the economy dictating the principal aims of school education, the world of business is also to supply a model of how it is to be provided and managed.
6. Suppression of oppositional critical thought and of autonomous thought and education.
7. Within a regime of cuts in the post-war Welfare State and low public expenditure.

Privatization, Business and Education

How, in more detail, do education markets fit into the grand plan for schooling and education? What is capitalism's 'Business Plan for Education'? McMurtry is one among many who note that education as a social institution has been subordinated to international market goals including the language and self-conceptualisation of educators themselves.

Richard Hatcher in his article "Getting down to the business: schooling in the globalised economy", in the British education journal *Education and Social Justice* (2001), shows how Capital/Business has two major aims for schools. The first aim is to make sure schools produce compliant, ideologically indoctrinated, pro capitalist, effective workers. That is, to ensure that schooling and education engage in ideological and economic reproduction. National state education and training policies in the business agenda FOR education are of increasing importance for national capital. In an era of global capital, this is one of the few remaining areas for national state intervention – it is the site, suggests Hatcher, where a state can make a difference. The second aim is for private enterprise, private capitalists, to make money out of it, to make private

profit out of it, to control it: this is the business agenda IN schools.

The effects of neo-liberalism in education and society

Neo-liberal policies globally have resulted in a loss of

- Equity, Inequalities and Economic and Social Justice
- Democracy – as business values and interests are increasingly substituted for democratic accountability and the collective voice.

The Growth of Educational Inequality

There is considerable data on how poor schools have, by and large, got poorer (in terms of relative education results and in terms of total income) and how rich schools (in the same terms) have got richer. Markets exacerbate existing inequalities.

A Critique of Neo-Liberal Theory: Neo-Liberalism and Education

I now want to look at one theoretical and academic aspect of some neo-liberal arguments and suggest where they fall down. Neo-liberals make a number of unwarranted implications or conclusions about the role of the state in education and about the role of the market in education. These relate to their assumption that the market/privatization is compatible with education.

Education is not a commodity, to be bought and sold. One can buy the means to an education, but not the hard graft of autonomous learning itself. John McMurtry, among others, has noted that education and the capitalist market in terms of their opposing goals, opposing motivations, opposing methods, and opposing standards of excellence.

Firstly, the goals of education. 'Private profit is acquired by a structure of appropriation, which excludes others from its possession. The greater its accumulation by any private corporation, the more wealth others are excluded from in this kind of possession. This is what makes such ownership 'private'. Education, in contrast, is acquired by a structure of appropriation that does not exclude others from its possession. On the contrary, education is furthered the more it is shared, and the more there is free and open access to its circulation. That is why learning which is not conveyed to others is deemed 'lost', 'wasted' or 'dead'. In direct opposition

to market exchanges, educational changes flourish most with the unpaid gifts of others and develop the more they are not mediated by private possession or profit'.

Secondly, opposing motivations. McMurtry notes that 'the determining motivation of the market is to satisfy the wants of whoever has the money to purchase the goods that are provided. The determining motivation of education is to develop sound understanding whether it is wanted or not. 'The market by definition can only satisfy the motivations of those who have the money to buy the product it sells. The place of education, on the other hand, remains a place of education insofar as it educates those whose motivation is to learn, independent of the money – demand they exercise in their learning'. In addition, 'development of understanding is necessarily growth of cognitive capacity; wherein satisfaction of consumer wants involves neither, and typically impedes both'.

Thirdly, opposing methods. 'The method of the market is to buy or sell the goods it has to offer to anyone for whatever price one can get...The method of education is never to buy or sell the item it has to offer, but to require of all who would have it that they fulfil its requirements autonomously'... Everything that is to be had on the market is acquired by the money paid for it. Nothing that is learned in education is acquired by the money paid for it.

Fourthly, opposing Standards of Excellence. 'The measures of excellence in the market are (i) how well the product is made to sell; and (ii) how problem – free the product is and remains for its buyers. The measures of excellence in education are (i) how disinterested and impartial its representations are; and (ii) how deep and broad the problems it poses are to one who has it'....the first works through 'one sided sales pitches...which work precisely because they are not understood', the second 'must rule out one – sided presentation appetitive compulsion and manipulative conditioning'.

In analysing the relationship between neo-liberalism and education, the last critical theoretical point I wish to make here is that the Market suppresses Critical Thought and Education itself.

McMurtry concludes, powerfully, 'this fundamental contradiction in standards of excellence leads, in turn, to opposite standards of freedom. Freedom in the market is the enjoyment of whatever one is able to

Education is not a commodity, to be bought and sold. In analysing the relationship between neo-liberalism and education, the last critical theoretical point I wish to make here is that the Market suppresses Critical Thought and Education itself.

buy from others with no questions asked, and profit from whatever one is able to sell to others with no requirement to answer to anyone else. Freedom in the place of education, on the other hand, is precisely the freedom to question, and to seek answers, whether it offends people's self-gratification or not'.

McMurtry succinctly relates his arguments above to the 'systematic reduction of the historically hard won social institution of education to a commodity for private purchase and sale'. The commodification of education rules out the very critical freedom and academic rigour which education requires to be more than indoctrination. Much of my own work calls for critical education and for the development of teachers as critical transformative intellectuals.

The Role of Critical Transformative Intellectuals in Education and other Cultural Sites

The first is that critical educators can indeed attempt to provide a spark that can ignite the desire for revolutionary democratic social transformation throughout the world. To carry the metaphor even further, it does so at a time when critical/radical education, almost everywhere, is in danger of terminal 'burn-out'. However, the question of how far this transformative potential can be realized is the subject of considerable debate, for contemporary theory as well as practice. The autonomy and agency available to individual teachers, teacher educators, schools and departments of education is particularly challenged when faced with the structures of capital and its current neo-liberal project for education.

I recognize and do not underestimate the limitations on the agency and autonomy of teachers, teacher educators, cultural workers and their sites, and indeed, the very limited autonomy of the education policy/political region of the state from the economic. There are, in many states, greater and greater restrictions on the ability of teachers to use their pedagogical spaces for emancipatory purposes.

The repressive cards within the ideological state apparatuses are stacked against the possibilities of transformative change through Initial Teacher Education and through schooling. But historically and internationally, this often has been the case. Spaces do exist for counter-hegemonic struggle – sometimes (as now) narrower, sometimes (as in Western Europe and North America, the 1960s and 1970s) broader. Having

recognized the limitations, though, and having recognized that there is some potential for transformative change, whatever space does exist should be exploited. Whatever we can do, we must do, however fertile the soil at any given moment in any particular place. But schools and colleges are not the only place.

Working Outside of the Classroom! Local Action

Unless critical educators' actions, within schools and education, are linked to a grammar of resistance, such resistant and counter-hegemonic activity is likely to fall on relatively stony ground. Hence, using schools and educational sites as arenas of cultural struggle and education in general as a vehicle for social transformation needs to premise upon a clear commitment to work with communities, parents and students. When I say working 'with', I do not mean simply 'leading' or 'talking at'; working with means 'learning' from the daily existence of the exploited classes. Ideally it means fulfilling the role of the organic intellectual, organically linked to and part of these groups. This means also working with communities – and their own despair and anger – in developing the perception that schools and education themselves are sites of social and economic and ideological contestation, not 'neutral' or 'fair' or 'inevitable', but sites of economic, cultural and ideological domination, of class domination. It is thereby important to be aware of the role of education in capital reproduction and in the reproduction of class relations.

Mass Action as Part of a Broader Movement for Economic and Social Justice

Globally and nationally societies are developing and have always developed, to a greater or lesser degree, critical educators, community activists, organic intellectuals, students and teachers whose feelings of outrage at economic and social class and racial and gender oppression lead them/us into activism. It is being part of action, part of networks, part of mini – and of mass action. Ideological intervention in classrooms and in other cultural sites can have dramatic effect. However, actualising that ideology, that opposition to oppressive law or state or capitalist action, the effect of taking part in, feeling the solidarity, feeling the blood stir, feeling the pride in action, the joint learning that comes from that experience, can develop confidence, understanding, and commitment.

Teachers As Transformatory Intellectuals

HENRY GIROUX

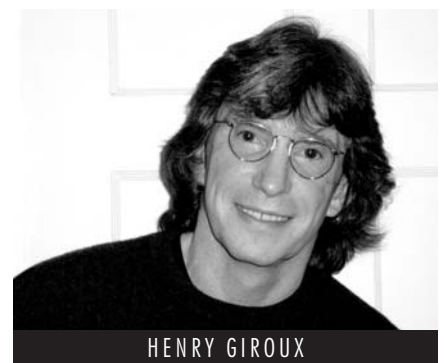
Unlike many past educational reforms movements, the present call for educational change presents both a threat and a challenge to public school teachers that appear unprecedented. The threat comes in the form of a series of educational reforms that display little confidence in the ability of public school teachers to provide intellectual and moral leadership for our youth. For instance, many recommendations that have emerged in the current debate across the world either ignore the role teacher's play in preparing learners to be active and critical citizens or they suggest reforms that ignore the intelligence, judgment and experience that teachers might offer in such a debate. Where teachers do enter the debate, they are object of educational reforms that reduce them to the status of high-level technicians carrying out dictates and objectives decided by experts far removed from the everyday realities of classroom life. The message appears to be that teachers do not count when it comes to critically examining the nature and process of educational reform.

The political and ideological climate does not look favorable for the teachers at the moment. But it does offer them the challenge to join a public debate with their critics as well as the opportunity to

engage in a much needed self-critique regarding the nature and purpose of teacher preparation, in-service teacher programs and the dominant forms of classroom teaching. Similarly, the debate provides teachers with the opportunity to organize collectively to improve the conditions under which they work and to demonstrate to the public the central role that teachers must play to any viable attempt to reform the public schools.

In order for teachers and others to engage in such a debate, it is necessary that theoretical perspective be developed that redefines the nature of the educational crisis across the world while simultaneously providing the basis for an alternative view of teacher training and work. In short, recognizing that the current crisis in education largely has to do with the developing trend towards the disempowerment of teachers as all levels of education is a necessary theoretical precondition for teachers to organize effectively and establish a collective voice in the current debate. Moreover, such a recognition will have to come to grips with a growing loss of power among teachers around the basic conditions of their work, but also with a changing public perception of their role as reflective practitioners.

I want to make a small theoretical contribution to this debate and the challenge it calls forth by examining two major problems that need to be addressed in the interest of improving the quality of 'teacher work', which includes all the clerical tasks and extra assignment as well as classroom instruction. First, I think it is imperative to examine the ideological and material forces that have contributed to what I want to call the proletarianization of teacher work; that is, the tendency to reduce teachers to the status of specialized technicians within the school bureaucracy, whose function then becomes one of the managing and implementing curricular programs rather than developing or critically appropriating curricula to fit specific pedagogical concerns. Second, there is a need to defend schools as institutions essential to



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maintaining and developing a critical democracy and also to defending teachers as transformative intellectuals who combine scholarly reflection and practice in the service of educating students to be thoughtful, active citizens. In the remainder of this essay, I will develop these points and conclude by examining their implications for providing an alternative view of teacher work.

Devaluing and Deskillling Teacher Work

One of the major threats facing prospective and existing teachers within the public schools is the increasing development of instrumental ideologies that emphasize a technocratic approach to both teacher preparation and classroom pedagogy. At the core of the current emphasis on the instrumental and pragmatic factors in school life are a number of important pedagogical assumptions. These include: a call for the separation of conception from execution; the standardization of school knowledge in the interest of managing and controlling it; the increased call for standardized testing, and the devaluation of critical, intellectual work on the part of teachers and students for the primacy of practical considerations. In this view, teaching is reduced to training and concepts are substituted by methods.

Instead of learning to raise questions about the principles underlying different classroom methods, research techniques and theories of education, students are often preoccupied with learning the 'how to', with what works, or with mastering the best way to teach a given body of knowledge. For example the mandatory field-practice seminars often consist of students sharing with each other the techniques they have used in

It is imperative to examine the ideological and material forces that have contributed to reduce teachers to the status of specialized technicians within the school bureaucracy.

managing and controlling classroom discipline, organizing a day's activities, and learning how to work within specific time tables.

Technocratic and instrumental rationalities are also at work within the teaching field itself, and they play an increasing role in reducing teacher autonomy with respect to the development and planning of curricula and the judging and implementation of classroom instruction. This is most evident in the proliferation of what has been called 'teacher-proof' curriculum packages. The underlying rationale in many of these packages reserves for teachers the role of simply carrying out predetermined content and instructional procedures. The method and aim of such packages is to legitimate what I call management pedagogies. That is knowledge is broken down into discrete parts, standardized for easier management and consumption, and measured through predefined forms of assessment. Curricula approaches of this sort are management pedagogies because the central questions regarding learning are reduced to the problem of management, i.e., "how to allocate resources (teachers, students and materials) to produce the maximum number of certified...students within a designated time.

The underlying theoretical assumption that guides this type of pedagogy is that the behavior of teachers needs to be controlled and made consistent and predictable across different schools and student

populations. The deskilling that teachers experience across the world is further exacerbated by World Bank pedagogies that impose on countries forms of privatization and standardized curricula that undermine the potential for critical inquiry and engaged citizenship. Learning in this instance is depoliticized and often reduced to teaching to the test.

What is clear in this approach is that it organizes school life around curricular, instructional, and evaluation express who do the thinking while teachers are reduced to doing the implementing. The effect is not only to deskill teachers, to remove them from the processes of deliberation and reflection, but also to routinize the nature of learning and classroom pedagogy. Needless to say, the principles underlying management pedagogies are at odds with the premise that teachers should be actively involved in producing curricula materials suited to the cultural and social contexts in which they teach. More specifically, the narrowing of curricula choices to a back-to-basics format and the introduction of lock-step, time-on-task pedagogies operate from the theoretically erroneous assumption that all students can learn from the same materials, classroom instructional techniques and modes of evaluation. The notion that students come from different histories and embody different experiences, linguistic practices, cultures, and talents is strategically ignored within the logic and accountability of management pedagogy theory.

Teachers as Transformative Intellectuals

In what follows, I want to argue that one way to rethink and restructure the nature of teacher work is to view teachers as transformative intellectuals. The

category of intellectual is helpful in a number of ways. First, it provides a theoretical basis for examining teacher work as a form of intellectual labor, as opposed to defining it in purely instrumental or technical terms. Second, it clarifies the kinds of ideological and practical conditions necessary for teachers to function as intellectuals. Third, it helps to make clear the role teachers play in producing and legitimating various political, economic and social interests through the pedagogies they endorse and utilize.

By viewing teachers as intellectuals, we can illuminate the important idea that all human activity involves some form of thinking. No activity, regardless of how routinized it might become, can be abstracted from the functioning of the mind in some capacity. This is a crucial issue, because by arguing that the use of the mind is a general part of all human activity we dignify the human capacity for integrating thinking and practice, and in doing so highlight the core of what it means to view teachers as reflective practitioners. Within this discourse, teachers can be seen not merely as “performers professionally equipped to realize effectively any goals that may be set for them. Rather [they should] be viewed as free men and women with a special dedication to the values of the intellect and the enhancement of the critical powers of the young.”

Viewing teachers as intellectuals also provides a strong theoretical critique of technocratic and instrumental ideologies underlying an educational theory that separates the conceptualization, planning and design of curricula from the processes of implementation and execution. It is important to stress that teachers must take active responsibility for raising serious questions about what they teach, how they are to teach, and what the larger goals are for which they

are striving. This means that they must take a responsible role in shaping the purposes and conditions of schooling. Such a task is impossible within a division of labor in which teachers have little influence over the ideological and economic conditions of their work. This point has a normative and political dimension that seems especially relevant for teachers. If we believe that the role of teaching cannot be reduced to merely training in the practical skills, but involves, instead, the education of a class of engaged and public intellectuals vital to the development of a free society, then the category of intellectual becomes a way of linking the purpose of teacher education, public schooling and in-service training to the very

It is important to stress that teachers must take active responsibility for raising serious questions about what they teach, how they are to teach, and what the larger goals are for which they are striving.

principles necessary for developing a democratic order and society. Recognizing teachers as engaged and public intellectuals means that educators should never be reduced to technicians just as education should never be reduced to training. Instead, pedagogy should be rooted in the practice of ethical and political formation of both the self and the broader social order.

I have argued that by viewing teachers as intellectuals we can begin to rethink and reform the traditions and conditions that have prevented teachers from assuming their full potential as active, reflective scholars and practitioners. I believe that it is important not only to view teachers as intellectuals, but also to

contextualize in political and normative terms the concrete social functions that teachers have both to their work and to the dominant society.

A starting point for interrogating the social function of teachers as intellectuals is to view schools as economic, cultural and social sites that are inextricably tied to the issues of politics, power and control. This means that schools do more than pass on in an objective fashion a common set of values and knowledge. On the contrary, schools are places that represent forms of knowledge, language practices, social relations and values that are particular selections and exclusions from the wider culture. As such, schools serve to introduce and legitimate particular forms of social life. Rather than being objective institutions removed from the dynamics of politics and power, schools actually are contested spheres that embody and express struggle over what forms of authority, types of knowledge, forms of moral regulation and versions of the past and future should be legitimated and transmitted to students. The struggle is most visible in the demands, for example, of right-wing religious groups currently trying to institute school prayer, remove certain books from school libraries, and include certain forms of religious teachings in the science curricula. Of course, different demands are made by feminists, ecologists, minorities, and other interest groups who believe that the schools should teach women’s studies, courses on the environment, or black history. In short, schools are not neutral sites, and teachers cannot assume the posture of being neutral either.

In the broadest sense, teachers as intellectuals have to be seen in terms of the ideological and political interests that structure the nature of the discourse, classroom social relations, and values that

they legitimate in their teaching. With this perspective in mind, I want to conclude that teachers should become transformative intellectuals if they are to educate students to be active, critical citizens.

Central to the category of transformative intellectual is the necessity of making the pedagogical more political and the political more pedagogical. Making the pedagogical more political means inserting schooling directly into the political sphere by arguing that schooling represents both a struggle to define meaning and a struggle over power relations. Within this perspective, critical reflection and action become part of a fundamental social project to help students develop a deep and abiding faith in the struggle to overcome economic, political and social injustices, and to further humanize themselves as part of this struggle. In this case, knowledge and power are inextricably linked to the presupposition that to choose life, to recognize the necessity of improving its democratic and qualitative character for all people, is to understand the preconditions necessary to struggle for it. Teaching must be seen as political precisely because it is directive, that is, an intervention that takes up the ethical responsibility of recognizing, as Paulo Freire points out, that human life is conditioned but not determined.

A critical pedagogical practice does not transfer knowledge but create the possibilities for its production, analysis, and use. Without succumbing to a kind of rigid dogmatism, teachers must provide the conditions for students to bear witness to history, their own actions, and the mechanisms that drive the larger social order so that they can imagine the inseparable

Transformative intellectuals need to develop a discourse that unites the language of critique with the language of possibility, so that social educators recognize that they can make changes.

connection between the human condition and the ethical basis of our existence. The key here is to recognize that being a transformative intellectual is no excuse for being dogmatic. While it is crucial to recognize that education has a critical function, the teachers task is not to mold students but to encourage human agency, to provide the conditions for students to be self-determining and to struggle for a society that is both autonomous and democratic.

Making the political more pedagogical means utilizing forms of pedagogy that embody political interest that are emancipatory in nature; that is, using forms of pedagogy that treat students as critical agents; make knowledge problematic; utilize critical and affirming dialogue; and make the case for struggling for a qualitatively better world for all people. In part, this suggests that transformative intellectuals take seriously the need to give students an active voice in their learning experiences. It also means developing a critical vernacular that is attentive to problems experienced at the level of everyday life, particularly as they are related to pedagogical experiences connected to classroom practice. As such, the pedagogical starting point for such intellectuals is not the isolated student but individuals and groups in their various cultural, class, racial, historical and gender settings, along

with the particularity of their diverse problems, hopes, and dreams.

Transformative intellectuals need to develop a discourse that unites the language of critique with the language of possibility, so that social educators recognize that they can make changes. In doing so, they must speak out against economic, political and social injustices both within and outside of schools. At the same time, they must work to create the conditions that give students the opportunity to become citizens who have the knowledge and courage to struggle in order to make despair unconvincing and hope practical. Hope in this case is not a call to social engineering nor an excuse to overlook the difficult conditions that shape both schools and the larger social order. On the contrary, it is the precondition for offering up those languages and values that can help point the way to a more democratic and just world.

As Judith Butler has argued, there is more hope in the world when we can question common sense assumptions and believe that what we know is directly related to our ability to help change the world around us, though it is far from the only condition necessary for such change. Hope provides the basis for dignifying our labor as intellectuals, offering up critical knowledge linked to democratic social change, and allowing both students and teachers to recognize ambivalence and uncertainty as a fundamental dimension of learning to engage in critique, dialogue, and an open ended struggle for justice. As difficult as this task may seem to social educators, it is a struggle worth waging. To do otherwise is to deny educators the opportunity to assume the role of transformative intellectuals.

VOICE *of the* VOICELESS

MUHAMMAD KHAN (DRIVER)

Muhammad Khan is an integral member of our team. Although not 'literate' in the conventional sense of the word or 'educated' by the standards of the privileged few, he has the brilliance and motivation to handle perhaps the most radical section of our magazine: 'Opinions of the Oppressed'.

For this issue we gathered opinions of people regarding
school going and non-school going children:

What is the difference between a child who goes to school and a child who does not go to school?

Results . . .

"In today's time, there is a clear difference between a child who goes to school and a child who does not. Those who go to school are extremely ill mannered and ill disciplined as compared to those who do not go to school. The latter do not possess these weaknesses because school teachers cannot offer the kind of upbringing, which the parents give to their children."

Gul Samad – Clerk

"School going children learn whatever the environment of the school teaches them. Instead of going to sub-standard schools it is better that children stay at home and are taught and trained by their parents and siblings."

Sher Bahadur – Shopkeeper

"Yes! There is a difference between children who go to school and those who do not. Those who go to school are highly ill mannered. If the children, not attending school, are given proper education and up bringing, they can comparatively become better."

Inamur Rehman – Peon

"I think there is a big difference between a child who goes to school and a child who does not. Knowledge is illumination. Those children who go to school are like light and those who do not remain in darkness."

Aftab – Waiter

"The school going children can make a name for their country and become bright stars given that

the quality of school they are attending is good and it is providing them proper up bringing. Those who do not go to school cannot even tell the location of their country so how can they progress in the world?"

Mukheeb – Fruit seller

"A child who does not go to school is like a blind person while a child who goes to school is like a person who is able to see. Thus, children must go to school."

Fazal Wahab – Student

"The difference between the children who go to school and those who do not is that the former acquire knowledge and become able to read and write, which would subsequently help them in their lives."

Munawar Shah – Labourer

"The difference between the children who go to school and those who do not is like the difference between sky and earth. Those who go to school acquire education and become doctors and engineers while those who do not go to school do not progress."

Naik Mohammed – Cold Drink Seller

"School going children are arrogant and do not respect their elders while illiterate children who do not go to school are very respectful and decent."

Habib-ur-Rehman – Warehouse keeper

“Those who go to school are initially well-mannered but as they grow up they lose respect and mannerisms while those who do not go to school are respectable and have regard for their elders.”

Khaksar Ali – Candy Seller

“Those children who go to *madrasahs* are better than those who go to school. The latter only waste time and money as schools focus more on fees rather than children.”

Anonymous

“Boys and girls who go to school don’t have any manners and insight. On the other hand those who do not attend school possess ethics and self-respect.”

Ishtiaq Ali – Student

“The difference between school-going children and non-school going is that of intellect and awareness. Those who go to school can differentiate between good and bad while those children who do not attend schools are neither literate nor reflect any civility and manners. Moreover, school going children become better citizens after becoming literate.”

Nasir Mohammed Khan – Student

“The difference between children who go to school and the children who don’t is that school going children are neat and clean and they have more awareness than illiterate children. As far as manners are concerned they come from upbringing at home and mischief is a part of every child’s nature. Those who attend school are equally mischievous as those who don’t. The children who

are literate tend to look after their parents more.”

Nawab Sher – Site purchaser

“In today’s age, the future of school going children is much brighter than of those who do not go to school. School going children after receiving education become responsible citizens of the country and their thinking and actions are better than those of illiterate children who lose their way in darkness. School going children, therefore, make better citizens.”

Ali Haider – Student

“Those children who go to school are naughty and ill-mannered. On the other hand, they are neat and clean, they are respected both at home and outside and they will be successful in the future. Those children who do not go to school are neither respected by their family nor by outsiders. They remain deprived of the advances of the modern age. They sit at home and commit and create evil actions and problems for their parents. If parents provide proper upbringing to their children they would be successful and happy. They will also be neat and clean and well mannered. Everyone will value such a child. It is the responsibility of the parents to raise their children properly.”

Ibrar Ahmed – Student

“Those children who go to school are neat and clean and well mannered while those who do not go to school have no such attributes.”

Zarshan – Labourer

On a final note...

In our society education means schooling and we do not consider any other form of learning, outside the school, as education. These responses, coming from people who represent the masses, make evident the fact that whoever does not attend a formal school is considered illiterate and ignorant. And all those who go to schools are assumed to have a certified bright future ahead and are considered the most ethical and responsible human beings. It is sad to note that we either dismiss or are unaware of the alternative resources of education, which lie outside the curriculum of schools and which are an equally (or doubly) enriching source of knowledge for our children. Learning from family, elders and community is one example. Some responses (very few) suggested the opposite i.e. the children who do not go to school are better off than school-going ones because the latter are devoid of the moral and ethical attributes of a good citizen due to the destructive environment of schools. We should learn to appreciate and look for alternative means of education for our children and not restrict their process of education to schooling only. We should also learn to regard those children who do not attend a formal school instead of labeling them as ‘illiterate’ or ‘ignorant’. It is most important to understand the fact that one can learn his/her morals and ethics and be educated without going to school.

Development Diary

By KT

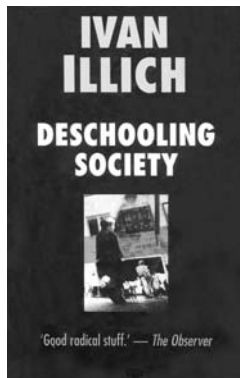
They call it the Poverty Trap. For once they are right. Once you are into it, its hard to get out. Not the poverty, the trap. Am I confusing some people? Well let me clarify. Observe the conversation below:

- A. I need your advice.
B. On what?
A. I need to make a decision. I have been invited to two conferences on the same subject at the same time. Which one should I go to?
B. Where are the two conferences?
A. Well, one is in Geneva, the other is in Paris
B. Hmmm... that is a tough choice. And they are both at the same time you say?
A. Yes, and then there is a workshop in Islamabad around then too...
B. Oh please! Why would you even consider going there over Geneva and Paris?
A. Well, because its at the new Serena Hotel. They say its the most expensive hotel in the country.
B. Oh! that's alright then, but listen, even I needed your advice. There is a training course I have been invited to in New York and another seminar in Singapore. Even I'm confused about which one to choose.
A. Well you said you had to go do some shopping in NYC didn't you?
B. Yes, but Singapore is so much cheaper and I haven't been there yet.
- A. Gosh yes, my wife keeps badgering me to get some conference there too, but I suppose she will either have to settle for Geneva or Paris. I haven't been to Paris yet either. And they are putting us up in this fancy hotel on the Champs Elyeese.
B. Very nice. My Singapore one is in a five star right on the waterfront. Look that still doesn't solve our problem. Which one should we choose?
A. I don't know, tough choice. Sometimes I feel these donors are trying to trap us by giving us such tough choices.
B. I agree. I mean its as if they want to make life difficult for us. By the way, what's the topic for your conference?
A. Understanding poverty in the 21st century. Yours?
B. How to eradicate poverty in the 21st century.
A. Ok, I have an idea, lets see which one gives us the higher daily allowance otherwise, we will flip a coin.
B. Sounds good, but lets do it over coffee and Cheesecake at the Marriot. I have to prepare for this round table discussion on malnutrition or something somewhere in the Western Sahara...

Right dears, if this isn't a trap, I don't know what is. I can tell you one thing though. Sightseeing has never been so cost efficient and convenient. If nothing else, its great business for the airline and hotel industry, wouldn't you say so? I must say the attack on Afghanistan (sorry, did I say 'attack'? I meant 'war') has done much to improve the waning ties in development with our dear friends – the donors. I mean, where else would be better to decide the future of a war-torn and starving country than in Germany or Japan. I have heard many say that going to deprived and poverty-ridden areas is an 'experience', but only if it is compensated by a room at the near-by Sheraton after. I mean, one does need a good nights rest, to head out on the next 'excursion' you know.

So, what is it that provokes the powers that be to constantly skirt over the issues? Exactly, how much are they willing to cut back on luxuries in order to meet the 'needs of the poor' they so diligently want kept on the agenda? Do they and even we for that matter, know who the 'poor' are? It seems that poverty is no longer the cause, it is now the effect of such mis-spent agendas. What is a greater cause for concern, is that it is our very own people who often pander to these agendas wholeheartedly. I mean who wouldn't want to get a free trip to Paris or Geneva, right? But admittedly, it is a difficult trap to get out of, especially for those who want to have a taste of the 'good' life. But juxtaposing poverty against these desires is probably taking the issue too far. I mean, just join a multi-national then for God's sake! I hope some may agree with me (I hear the NGOers shaking their heads).

The aim of this comment is not to trivialize or even mock the issue of poverty. It is far too serious an issue to be viewed in such a manner. The aim more rather, is to divert the attention of practitioners and policy makers to the more pressing issues at hand. Why is poverty on the increase despite the (relatively) enormous amount of funds being poured into poverty reduction and alleviation programmes (that's another thing, we need to decide what to do with poverty, reduce it or get rid of it!). Why don't initiatives work? What is being done wrong? Somehow I can hear the poverty pundits saying they will need a few more conferences and workshops (in exotic locations no less) to get these issues sorted out! And the drama continues...



DESCHOOLING SOCIETY

IVAN ILLICH

Many students, especially those who are poor, intuitively know what schools do for them. They school them to confuse process and substance. Once these become blurred, a new logic is assumed. The pupil thereby is 'Schooled' to confuse teaching and learning, grade advancement with education, a diploma with competence and fluency with the ability to say something new. His imagination is 'schooled' to accept service in place of value. Medical treatment is mistaken for health care, social work for the improvement of community life, police protection for safety and the rat race for productive work.

Welfare bureaucracies claim a professional, political and financial monopoly over the social imagination, setting standards of what is valuable and what is feasible. This monopoly is at the root of the modernization of poverty. Every simple need to which an institutional answer is found permits the invention of a new class of poor and a new definition of poverty. Modernized poverty combines the lack of power over circumstances with a loss of personal potency. This modernization of poverty is a world-wide phenomenon and lies at the root of contemporary under development.

It is obvious that even with schools of equal quality a poor child can seldom catch up with a rich one. Even if they attend equal schools and begin at the same age, poor children lack most of the educational opportunities, which are casually available to the middle class child. These advantages range from conversation and books in the home to a vacation travel and a different sense of oneself. So the poorer student will generally fall behind as long as he depends on the school for his learning and advancement.

Paradoxically, the belief that universal schooling is absolutely necessary is most firmly held in those countries where the fewest people have been and will be served by schools. All over the world the school has an anti-educational effect on the society: school is recognized as the institution, which specializes in education. The failures of school are taken by most people as a proof that education is very costly, very complex, always arcane and frequently almost impossible task.

School appropriates the money, men and good will available for education and in addition discourages other institutions from assuming educational tasks. Obligatory schooling inevitably polarizes a society; it also grades the nations of the world according to an international caste system. Countries are rated like castes whose educational dignity is determined by the average years of schooling of its citizens, a rating, which is closely related to per capita gross national product and much more painful. School has become the world religion of a modernized proletariat and makes futile promises of salvation to the poor of the technological age. The escalation of schools as destructive as the escalation of weapons but less visibly so. Everywhere in the world, school costs have risen faster than enrolments and faster than the GNP.

Neither learning nor justice is promoted by schooling because educators insist on packaging instruction with certification. Learning and the assignment of social roles are melted into schooling. Yet to learn means to acquire a new skill or insight, while promotion depends on an opinion, which others have formed. Learning frequently is the result of instruction, but selection for a role or category in the job market increasingly depends on mere length of attendance.

Curriculum has always been used to assign social rank. An illusion regarding schools is that most learning is the result of teaching. Teaching may contribute to certain kinds of learning under certain circumstances. But most people acquire most of their knowledge outside school, and in school in so far as school, in a few rich countries, has become their place of confinement during an increasing part of their lives.

The deschooling of society implies a recognition of the two-faced nature of learning. An insistence on skill alone could be disaster; equal emphasis must be placed on other kinds of learning. But if schools are the wrong places for learning a skill,

they are even worse places for getting an education. School does both tasks badly, partly because it does not distinguish between them. School is inefficient in skill instruction especially because it is curricular. Schools are even less efficient in the arrangement of the circumstances, which encourage the open-ended, exploratory use of acquired skills, for which the term 'liberal education' is used. The main reason for this is that school is obligatory and becomes schooling for schooling's sake: an enforced stay in the company of teachers.

In schools, including universities, most resources are spent to purchase the time and motivation of a limited number of people to take up pre-determined problems in a ritually defined setting. The most radical alternative to school would be a network or service, which gave each man the same opportunity to share his current concern with others motivated by the same concern. Some schools become so flexible that they cease to be useful. 'School' and 'teaching' are such terms. Like an amoeba they fit into almost any interstice of the language. ABM will teach the Russians, IBM will teach Negro children and the army can become the school of a nation.

A degree always leaves its indelible price tag on the curriculum of its consumer. Certified college graduates fit only into a world, which puts a price tag on their heads, thereby giving them the power to define the level of expectations in their society. In schools, including universities, most resources are spent to purchase the time and motivation of a limited number of people to take up pre-determined problems in a ritually defined setting. The most radical alternative to school would be a network or service, which gave each man the same opportunity to share his current concern with others motivated by the same concern.

I believe that a desirable future depends on our deliberately choosing a life of action over a life of consumption, on our engendering a life style, which will enable us to be spontaneous, independent, yet related to each other, rather than maintaining a lifestyle which only allows us to make and unmake, produce and consume – a style of life which is merely a way station on the road to the depletion and pollution of the environment.

'Modern' technology transferred to poor countries falls into three large categories: goods, factories, which make them and serviced institutions – principally schools – which make men into modern producers and consumers. Most countries by far spend the largest proportion of their budget on schools. Fundamental social change must begin

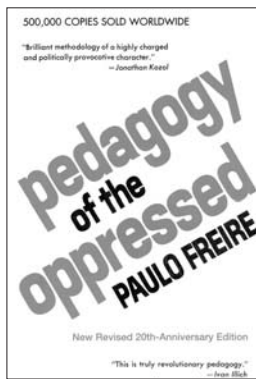
with a change of consciousness about institutions and to explain why the dimension of a viable future turns on the rejuvenation of institutional style.

Schools are fundamentally alike in all countries, be they fascist, democratic or socialist, big or small, rich or poor. This identity of the school system forces us to recognize the profound world-identity of myth, mode of production and method of social control, despite the great variety of mythologies in which the myth finds expression.

A good educational system should have three purposes: it should provide all who want to learn with access to available resources at any time in their lives; empower all who want to share what they know to find those who want to learn it from them and finally, furnish all who want to present an issue to the public with the opportunity to make their challenge known. Learners should not be forced to submit to an obligatory curriculum or to discrimination based on whether they possess a certificate or a diploma. Nor should the public be forced to support, through a regressive taxation a huge professional apparatus of educators and buildings which in fact restricts the public's chances for learning to the services the profession is willing to put on the market. The planning of new educational institutions ought not to begin with the administrative goals of a principal or president or with the teaching goals of a professional educator or with the learning goals of any hypothetical class of people. It must not start with the questions, "What should someone learn?" but with the questions, "What kinds of things and people might learners want to be in contact with in order to learn?"

In a world, which is controlled and owned by nations and corporations, only limited access to educational objects will ever be possible. But increased access to those objects which can be shared for educational purposes may enlighten us enough to help us to break through these ultimate political barriers. Public schools transfer control over the educational use of objects from private to professional hands. The institutional inversion of schools could empower the individual to reclaim the right to use them for education. Local communities are valuable. They are also a vanishing reality as men progressively let service institutions define their circles of social relationship.

School has become the advertising agency, which makes you believe that you need the society as it is. In such a society, marginal value has become constantly self-transcendent. The ethos of non-satiety is thus at the root of physical depredation, social polarization and psychological passivity.



Pedagogy Of The Oppressed

PAULO FREIRE

A careful analysis of the teacher-student relationship at any level, inside or outside the school, reveals its fundamentally narrative character. This relationship involves a narrating Subject (the teacher) and patient, listening objects (the students). The contents, whether values or empirical dimensions of reality, tend in the process of being narrated to become lifeless and petrified. Education is suffering from narration sickness.

The outstanding characteristic of this narrative education, then, is the sonority of words, not their transforming power. "Four times four is sixteen; the capital of Para is Belem." The student records, memorizes, and repeats these phrases without perceiving what four times four really means, or realizing the true significance of 'capital' in the affirmation "the capital of Para is Belem", that is what Belem means for Para and what Para means for Brazil. Narration (with the teacher as narrator) leads the students to memorize mechanically the narrated content. Worse yet, it turns them into 'containers', into 'receptacles' to be 'filled' by the teacher. The more completely he fills the receptacles, the better a teacher he is. The more meekly the receptacles permit themselves to be filled, the better students they are.

Education thus becomes an act of depositing, in which the students are the depositories and the teacher is the depositor. Instead of communicating, the teacher issues communiqués and makes deposits which the students patiently receive, memorize, and repeat. This is the 'banking' concept of education, in which the scope of action allowed to the students extends only as far as receiving, filing, and storing the deposits. They do, it is true, have the

opportunity to become collectors or cataloguers of the things they store. But in the last analysis, it is men themselves who are filed away through the lack of creativity, transformation, and knowledge in this (at best) misguided system. For apart from inquiry, apart from the praxis, men cannot be truly human. Knowledge emerges only through invention and re-invention, through the restless, impatient, continuing, hopeful inquiry men pursue in the world, with the world, and with each other.

The *raison d'être* of libertarian education, on the other hand, lies in its drive towards reconciliation. Education must begin with the solution of the teacher-student contradiction, by reconciling the poles of the contradiction so that both are simultaneously teachers and students. This solution is not (nor can it be) found in the banking concept. On the contrary, banking education maintains and even stimulates the contradiction through the following attitudes and practices, which mirror oppressive society as a whole:

- a. the teacher teaches and the students are taught;
- b. the teacher knows everything and the students know nothing;
- c. the teacher thinks and the students are thought about;
- d. the teacher talks and the students listen – meekly;
- e. the teacher disciplines and the students are disciplined;
- f. the teacher chooses and enforces his choice, and the students comply;
- g. the teacher acts and the students have the illusion of acting through the action of the teacher;
- h. the teacher chooses the program content, and the students (who were not consulted) adapt to it;
- i. the teacher confuses the authority of knowledge with his own professional authority, which he sets in opposition to the freedom of the students;
- j. the teacher is the Subject of the learning process, while the pupils are mere objects.

It is not surprising that the banking concept of education regards men as adaptable, manageable beings. The more students work at storing the deposits entrusted to them, the less they develop the critical consciousness, which would result from their intervention in the world as transformers of that world. The more completely they accept the passive role imposed on them, the more they tend simply to adapt to the world as it is and to the fragmented view of reality deposited in them.

The truth is, however, that the oppressed are not 'marginals', are not men living 'outside' society. They have always been 'inside' – inside the structure, which made them 'beings for others'. The solution is not to 'integrate' them into the structure of oppression, but to transform that structure so that they can become 'beings for themselves'. Such transformation, of course, would undermine the oppressors' purposes; hence their utilization of the banking concept of education to avoid the threat of student conscientization.

The banking approach to adult education, for example, will never propose to students that they critically consider reality. It will deal instead with such vital questions as whether Roger gave green grass to the goat, and insist upon the importance of learning that, on the contrary, Roger gave green grass to the rabbit. The 'humanism' of the banking approach masks the effort to turn women and men into automatons – the very negation of their ontological vocation to be more fully human. Solidarity requires true communication, and the concept by which such an educator is guided fears and proscribes communication.

Yet, only through communication can human life hold meaning. The teacher's thinking is authenticated only by the authenticity of the students' thinking. The teacher cannot think for his students, nor can he impose his thought on them. Authentic thinking, thinking that is concerned about reality, does not take place in ivory tower isolation, but only in communication. Those truly committed to liberation must reject the banking concept in its entirety, adopting instead a concept of men as conscious beings, and consciousness as consciousness intent upon the world. They must abandon the educational goal of deposit-making and replace it with the posing of the problems of men in their relations with the world. 'Problem-posing' education, responding to the essence of consciousness – intentionality – rejects communiqués and embodies communication. It epitomizes the special characteristic of consciousness: being conscious of, not only as intent on objects but as turned in upon itself in a Jasperian 'split' – consciousness as consciousness of consciousness.

Liberating education consists in acts of cognition, not transferrals of information. It is a learning situation in which the cognizable object (far from being the end of the cognitive act) intermediates the cognitive actors-teacher on the one hand and students on the other. Whereas banking education anesthetizes and inhibits creative power, problem-posing education involves a constant unveiling of reality. The former attempts to maintain the

submersion of consciousness; the latter strives for the emergence of consciousness and critical intervention in reality.

Students, as they are increasingly posed with problems relating to themselves in the world and with the world, will feel increasingly challenged and obliged to respond to that challenge. Because they apprehend the challenge as interrelated to other problems within a total context, not as a theoretical question, the resulting comprehension tends to be increasingly critical and thus constantly less alienated. Their response to the challenge evokes new challenges, followed by new understandings; and gradually the students come to regard themselves as committed.

In problem-posing education, men develop their power to perceive critically the way they exist in the world with which and in which they find themselves; they come to see the world not as a static reality, but as a reality in process, in transformation. Although the dialectical relations of men with the world exist independently of how these relations are perceived (or whether or not they are perceived at all), it is also true that the form of action men adopt is to a large extent a function of how they perceive themselves in the world. Hence, the teacher-student and the students-teachers reflect simultaneously on themselves and the world without dichotomizing this reflection from action, and thus establish an authentic form of thought and action.

Banking education resists dialogue; problem-posing education regards dialogue as indispensable to the act of cognition, which unveils reality. Banking education treats students as objects of assistance; problem-posing education makes them critical thinkers. Education is thus constantly remade in the praxis. In order to be, it must become. Problem-posing education does not and cannot serve the interests of the oppressor. No oppressive order could permit the oppressed to begin to question: Why? While only a revolutionary society can carry out this education in systematic terms, the revolutionary leaders need not take full power before they can employ the method. In the revolutionary process, the leaders cannot utilize the banking method as an interim measure, justified on grounds of expediency, with the intention of later behaving in a genuinely revolutionary fashion. They must be revolutionary – that is to say, dialogical from the outset.

SOCIETAL LEARNING

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HOME OF INFORMAL EDUCATION

FARWA

Infed is “the home of informal education”. It aims to provide a space for people to explore the theory and practice of informal education. In particular, Infed wants to encourage educators to develop ways of working and being that foster associations, conversations and relationships. Dr Mark K. Smith who specializes in the field of informal education and lifelong learning is the editor of Infed.

This web site which has been operative since 1996, creating the informal education homepage (www.infed.org), has been a major priority. Between 4000 and 7000 people visit the site each week. This site serves as reservoir of knowledge containing article archives by various authors, specialized features on informal education, search facilities and lastly a comprehensive encyclopedia of informal education. In order to navigate this informative site more conducive to the user's needs we have created a list of some core features of Infed and a concise synopsis of these components:

Introductory Guides

This sector features articles, commentaries and links on what is informal education and the concepts underlying the subject. Additionally, it introduces the development of theory and practice of community development, community organization and community participation.

Informal Education in Schools

In recent years there has been a significant growth in the number of informal educators working in formal educational settings like schools and colleges. This section explores the phenomenon – and some of the possibilities and problems involved.

Globalization and Education

These sets of articles examine some key questions surrounding globalization – and its significance for educators. It contains four topical sections regarding globalization: The theory and experience of globalization, definitions of globalization, globalization and the incorporation of education, informal and non-formal education, development and colonialism.

Young people and Connexions

This feature examines youth strategy and the roles of personal advisers and learning mentors, as is the future for youth work. Though the connexion service is aimed at the English government's youth strategy, we can read some interesting concepts such as social exclusion, joined-up thinking and individualization.

Using Informal Education

This section contains excerpts of the book, *Using Informal Education*, edited by Tony Jeffs and Mark Smith. Here we can read about a variety of helpful topics such as personality and curriculum, informal education with young women in the community, informal education in residential care with adults and neighborhood, crime and informal education etc.

Developing Youth Work

This piece spotlights the book written by Infed's own editor Mark K. Smith. Not only does this book highlight informal education but also mutual aid and popular practice. It attempts to construct a coherent and distinctive understanding of youth work to the reader.

Encyclopedia of Informal Education

The encyclopedia has over 300 articles that explore key ideas, thinkers and practices within informal education and lifelong learning. The articles range from history of Maria Montessori to Karl Marx's theories to the beginning times of education.

THE DAY WE SEALED OUR FATE: Analyzing today's educational system through Iqbal's eyes MASHHOOD RIZVI

ADVICE

A Frankish Lord advised his son to seek,
Such aim that is always pleasant ne'er bleak.

If lion's temper is to lamb revealed,
It will entirely make its blood congealed.

Much good, if regal point remains in heart,
In dominating men sword plays no part.

Pour the Self in culture's acid strong,
When it becomes soft, mould it as you long.

On this Elixir's efficacy you can count,
To heap of dust can change a mighty mount!

Iqbal describes the Eurocentric or modern education in his poem 'Advice' (see left & right). If you are wondering what the above has to do with the plight of our education system today I am afraid you will have to read through the entire piece and even then I leave it to you to decide if there actually exists a strong connection between what Iqbal wrote years ago and where we are right now. I hope to persuade you that it not only has a great deal to do with our present educational disaster but also reminds us of our collective failure to understand and encounter the nefarious basis of the Eurocentric model of schooling and education. At the very outset of what we call the Final Analysis, I want to make several confessions:

- I do not claim to be an expert on schools, politics, or economics. What I am about to present is a personal statement of my views and interpretations of Iqbal's 'warnings' against the detrimental impact of Eurocentric/modern education.
- I do not pretend to speak from an unbiased or neutral viewpoint. Opposing views are presented to us constantly – if not explicitly then by implication – and if I have been less than generous or fair, it is because I do not feel obligated to give another hearing to what we've all heard before and will certainly hear again. More importantly, the 'state of art' our education system is in today also restricts me from being a fair observer of whimsical arguments from the 'other side'.

EDUCATION AND ITS CONSEQUENCES

Though we also are happy with the progress of the young,
But some complaint from the happy lips also comes with it

We had thought education would bring economic freedom,
We did not know that atheism would also come with it

Bang-i-dara

I believe that Iqbal and his teachings/warnings have certainly been in the public eye long enough for all of us to have an opinion regarding their relevance to our existing educational and social situation. Those of you, who are genuinely interested in the issues I am about to raise, will find a more complete explication of them in many of the verses of Iqbal I have included in the essay. This is a partial list; Iqbal, on numerous occasions identifies the importance of an indigenous educational system. He repeatedly highlights the power of our culture and social values and has also warned us of the consequences of undermining our traditional values. I think Iqbal's powerful analysis of the colonial model of education system was crucial

then and to develop an understanding of his teachings is even more crucial now. I feel his works on education could be re-published today and be just as relevant. Not much has changed. As a matter of fact, Iqbal still provides us with directions that we could still follow in attacking many of today's educational issues. Back to basics is not the key. I don't want to go back to anything. Forward to basics is a much more positive statement.

I do not wish to be a doomsayer. The trends are clear and the issues are serious. The ultimate outcomes however, are uncertain rather than inevitable. If I believed otherwise, I would not be in the 'business' of education. It

نصیحت

اک لُرد فرنگی نے کہا اپنے پر سے
منظر وہ طلب کر کہ تری آنکھ نہ ہو سیر
بیچارے کے حق میں ہے یہی سب سے بڑا ظلم
بڑے پہ اگر فاش کریں قاعدہ شیر

سینے میں رہے راڑ ملوکا نہ تو بہتر
کرتے نہیں محکم کو تینوں سے کبھی زیر

تعلیم کے تیزاب میں ڈال اس کی خودی کو
ہو جائے ملائم تو جدھر چاہے، اسے پھیر

تائیر میں اکسیر سے بڑھ کر ہے یہ تیزاب
سونے کا تھالہ ہو تو مٹی کا ہے اک ڈھیر!
غریب

تعلیم اور اس کے نتائج

خوش تو ہیں ہم بھی جوانوں کی ترقی سے مگر
لب خنداں سے نکل جاتی ہے فریاد بھی ساتھ

ہم سمجھتے تھے کہ لائے گی فراغت تعلیم
کیا خبر تھی کہ چلا آئے گا الجاد بھی ساتھ
باکدرا

is not my intention to condemn present teachers or administrators as a group. There are those who have no business in education, and there are those who are exceptionally well suited for it. Most fall somewhere in-between. This is true of any profession. A majority of those I have met take their responsibilities extremely seriously, seem to be genuinely interested in providing quality education to the young people, and seem to be frustrated at the difficulty in doing so. If they have collective failures and shortcomings, most of them can be ascribed to their own faulty education and to the nature of the institutional structure, which they feel compelled to change. This, of course, is the whole point of what I am about to share: you cannot fix a system that is already fixed.

THE STUDENT

*May God acquaint you with some gale,
Your tides no stir at all exhale.*

*Respite from books you do not get,
But Book Revealed too soon forget.*

RELIGION AND EDUCATION

*The teaching that the English have
devised,
'Gainst Faith and ties has great intrigue
contrived.*

The process of studying Iqbal was like a voyage where I discovered answers to questions for which I always wanted answers: What is worth knowing is the truth – the truth about our society, the world, and ourselves. Ultimate truth, of course, will always be debatable, but there can be no serious debate that schools presently teach much that is not true as if it were, and omit or suppress most of those uncomfortable truths that might incite us to challenge the status quo: What is important is to be able to think critically and independently, to be able to find information and use it to those purposes, and to be able to distinguish between fact and fiction, myth and reality; the values and attitudes that should be encouraged and any that help to get an individual out of his/her isolated socio-economic class and into the common humanity, i.e., those that promote peace, freedom, justice and all that they imply.

Iqbal unveils the authoritative and indoctrinating nature of Eurocentric education i.e. to manufacture students who are submissive and eventually 'enslaved' and 'colonized' by the pressures of modern society. I find in his writings a strong sense of resentment of mindless respect for authority that was and still is, an important part of the hidden curriculum of the schools. I refer to the authority of the school to determine what is worth knowing; the authority of the administrators to establish and enforce the rules under which learning may take place; the authority of the teachers and the book publishers to determine the form and content of what will be learned. The student, for far too many teachers and administrators, is a blank slate, an empty bucket, a garden to be weeded and shaped, i.e., raw material to be patterned, molded and processed as mandated by the 'masters'.

THE VOICE OF KARL MARX

*The world does not like tricks and,
Of science and wit nor, their contests
This age does not like ancient thoughts,
From core of hearts their show detests.*

*O wise economist, the books you write
Are quite devoid of useful aim:
They have twisted lines with orders
strange
No warmth for labour, though they
claim.*

*The idol houses of the West,
Their schools and churches wide
The ravage caused for, greed of wealth
Their wily wit attempts to hide.*

This is still as relevant as it was when he wrote *Zarbe Kalim*. With a few notable exceptions, no one encourages our students to think for themselves, to trust their own thoughts and feelings, to raise questions and investigate issues and relationships, to examine what might or might not be important to them. The curriculum and the rules have implicitly defined, on the contrary, "what is important". Questions and investigations have been constrained to pre-defined channels leading to answers already known. Issues have been limited to historical conflicts long since resolved and originality and creativity have been attacked or at best confined to art classes. When a rare teacher does try to create an open-ended situation, it is so novel and threatening that the opportunity it presents is invariably lost in the frantic effort to find out just exactly what he or she wanted. As a result of all this, many students still don't always feel comfortable expressing their own thoughts and opinions, which goes to show just how well the lesson was learned.

The end result of the education our students receive – and it seems much more received than actively comprehended – is predictable and, I think now, almost exactly what it was intended to be and exactly what Iqbal thought it would do to us. Just as Iqbal suggested that students are able to take in, store and retrieve

طالب علم

خدا تجھے کسی طوفاں سے آشنا کر دے
کہ تیرے بحر کی موجوں میں اضطراب نہیں
تجھے کتاب سے ممکن نہیں فراغ کہ تُو
کتاب خواں ہے مگر صاحب کتاب نہیں !

دین و تعلیم

اور یہ اہل کلیسا کا نظام تعلیم
ایک سازش ہے فقط دین و مروت کے خلاف
نریہم

کارل مارکس کی آواز

یہ علم و حکمت کی نمبر بازی، یہ بحث و تکرار کی نمائش
نہیں ہے دنیا کو اب گوارا نہ اُنے افکار کی نمائش

تزی کتابوں میں اسے حکیم معاش رکھا ہی کیا ہے آخر
خطوط خم دار کی نمائش، مریز و کج دار کی نمائش

جہاں مغرب کے بُت کدوں میں، کلیساؤں میں، مدرسوں میں
ہوس کی خوں ریزیاں چھپاتی ہے عقل عیار کی نمائش
نریہم

MODERN AGE

Where from a man can find
Ripe thoughts in present age?
The weather of this park
No ripeness can presage.

The seats of learning give
The mind of pupils scope
But leave the thoughts of youth
Unlinked by thread or rope.

The love of God is dead
By unbelief 'mong Franks
Through lack of link in thoughts,
East Shackles wears on shanks.

enough to have passed the exams. Nothing else is required. Nothing else is encouraged.

FREEDOM OF THOUGHT

Free thinking can bring 'bout the ruin
Of those whose thoughts are low and mean
They don't possess the mode and style
Of though (that may be chaste and clean.

If thoughts are raw and immature
No good accrues to man in least:
The utmost that such thoughts can do
Is change of wan to state of beast.

reasons, and others, it seems necessary to re-question the assumptions on which modern education rests.

INDIAN SCHOOL

About the Self here have no talk, O
bard, Because with schools such sermons
don't accord.

Much good that birds that chirp may
not descry, The modes of hawk, its state
and rank so high.

A free man's breath can match a
subject year, How slowly moves the time
of serfs, is clear!

The free perform such deeds in span of
breath, But slaves are every instant
prone to sudden death.

The thoughts of persons free with truth
are lit, But thoughts of slaves do not
own sense a bit.

A slave has craze for marvels wrought
by Guides, Himself a wonder'live, his
memory fresh abides.

This is the training that befits them
well, Painting, music and science of
plants as well.

information on demand, quickly and accurately, and in the form in which it has been presented, and able, with some facility, to paraphrase the theories, ideas, and conclusions of the experts. In short, they are fully 'schooled'. That their communication skills are virtually limited to the written word is of no consequence. Neither is the fact that they have never investigated a controversial issue and reached their own conclusions. Nor does it seem important that many are unable to think on their feet, are lacking common sense and are almost totally ignorant of what is going on in the world. Many students that I have met after launching EDucate! have shared that they have never had a truly original thought, have no convictions of their own, and would have been petrified, even had they had any, at the prospect of expressing or defending them. But none of that really matters. It is

Not being able to learn anything from intellectual powerhouses like Iqbal comes at a price. The price we have paid is becoming increasingly evident. There is presently a crisis in Pakistan's education system at all levels. More money is being spent on education than ever before. Innovative curricula (albeit called 'back to basics') abound. More and more tests and requirements are being required of teachers. Test scores in our schools, however, keep declining; violence and vandalism keep increasing; young adults are graduating from high school unable to act as responsible citizens. Beyond all this there is the certain knowledge that what happens in school today will ultimately affect our society in a profound way tomorrow. For all these

The most basic assumption of all, of course, is that education is essential, or at least beneficial, to both the individual and society. This is so obvious that to question it might seem absurd. But is it true? The answer seems to depend largely on how you define education. Again a stark distinction can be found in the definition of education amongst the Eurocentric and the progressive schools of thought. According to Webster, it is "the things one learns by being taught: schooling or training." (Websters, 1965). The Brazilian educator Paulo Freire, however, defines education as "the process of becoming critically aware of one's reality in a manner that leads to effective action upon it." (Freire, 1968). Most of us will immediately recognize that there is a world of difference between the two definitions, that the one does not necessarily imply the other. That difference, however, has actually developed only over the past hundred years or so. In simpler times, the correlation between schooling and the ability to operate in the world effectively was much greater than it is today. A hundred years ago, the content of education was virtually the same as it had been for generations. This was not a problem because the world itself remained much the same from one generation to the next. Children learned what their parents had learned because it was useful when dealing with essentially the same world.

عصر حاضر

مختصہ افکار کہاں ڈھونڈنے جائے کوئی
اس زمانے کی ہوا رکھتی ہے ہر چیز کو خام

مدرسہ عقل کو آزاد تو کرتا ہے مگر
چھوڑ جاتا ہے خیالات کو بے ربط و نظام

مردہ، لادینی افکار سے افرتگ میں عشق
عقل بے ربطی افکار سے مشرق میں غلام !

enough to have passed the exams. Nothing else is required. Nothing else is encouraged.

آزادی فکر

آزادی افکار سے ہے اُن کی تباہی
رکھتے نہیں جو فکر و تدبیر کا سلیقہ

ہو فکر اگر خام تو آزادی افکار
انسان کو حیوان بنانے کا طریقہ !

ہندی مکتب

اقبال ! یہاں نام نہ لے علم خودی کا
موزوں نہیں مکتب کے لیے ایسے مقالات

بہتر ہے کہ بچپارے مولوں کی نظر سے
پیشہ درپیں باز کے احوال و مقامات

آزاد کی اک آن ہے محکم کا اک سال
کس درجہ گراں سیر ہیں محکم کے اوقات

آزاد کا ہر لفظ پیامِ الہیت
محکم کا ہر لفظ نئی مرگِ مفاجات

آزاد کا اندیشہ حقیقت سے موز
محکم کا اندیشہ گرفتارِ اوقات

محکم کو چروں کی کرامات کا سودا
ہے بندۂ آزاد خود اک زندہ کرامات

محکم کے حق میں ہے یہی تربیت اچھی
موسیقی و صورت گیری و علم نباتات !
درہم

But no more! The world – the physical, political, economic, social and psychological environments to which we must adapt, or have it adapt to us if we are to survive – has changed. In fact, it has changed more drastically in this century alone than in all the centuries of recorded history before it. We are beset by problems that were unknown and even unimaginable in the past, such as overpopulation and mass starvation, the threat of sudden and complete nuclear destruction, environmental waste and pollution, racial and economic confrontation, dwindling resources, increasing bureaucratic regimentation and impersonality in our human relations, and growing dependence on others for the very means of existence. The list goes on and on, and we are all familiar with it. We are the most schooled generation in the history of humankind but how effectively are we dealing with these realities of life? How well has our education equipped us to deal with these problems? How well is our present educational system equipping our children to deal effectively with the world of the future, a world that by all indications will be even more complex? I think one answer will cover all three questions: Not very well.

MAN OF PRESENT AGE

*In heart of man of present age,
No Love of God is found at all
Wit stings him like a furious snake,
His glance cannot his mind enthrall.*

*Though man aspires to find the track
Of stars that roam in sky and tread
Alas! man has completely failed
To map the world of mind or head.*

*In intricacies of his thought
He is embroiled; is clear and plain,
So he is not as yet aware
Of what is loss and what is gain.*

*Man has harnessed rays of the Sun,
Much gain from them he has drawn,
But he can not transform the dark
And dismal night of life to dawn.*

The reason for the failure of schools lies in the definition of their purpose, and therefore in the definition of education itself. Are the educated people those who have had a certain amount of 'schooling or training', or those who know themselves, can develop and communicate ideas, are adaptable to change, aware of realities, and able to identify problems, propose solutions, and implement them, i.e., able to deal effectively with life? Put in those terms I'm willing to wager that all of us view Webster's definition – 'schooling or training' – as woefully inadequate to describe what education should be about. Yet the reality of our schools is such that this is precisely the message that students get: education is what happens in schools, and conversely, that school is where education occurs. It is implicit in the structure of the institution...the medium is once again the message.

The crisis in education springs largely from the conflict between what schools are, and the definition of education that they imply, and what they need to become if rational and lasting solutions to our problems are to be found and implemented. This is only part of the story. Attempts to reform the educational system as if it existed in a vacuum are bound to fail, because the educational crisis is only one aspect of the larger crisis facing our society: the largely unrecognized but very real conflict between science and economics, between the possible and the actual. Technologically, we are living in the Space Age; economically, we are still tied to the good old system of 19th Century industrial capitalism. It is my belief that many of the problems we face could be solved with existing resources and technologies. They are not being solved because the resources and technologies are not being applied to their solution. They are, instead, being applied, for the most part, to the continuing and increasing production of consumer goods, the continuing and increasing production – through mass-media advertising – of markets for those goods, and the continuing and increasing production of service industries to keep it all rolling smoothly along. It is an unhappy fact of life – it is a tragic fact of life – that the normal operations of the basic economic units of capitalism consistently sacrifice the healthy development of community, work, environment, education, and social equality, to the accumulation of capital and the growth of marketable goods and services. As has been said many times, corporations are inherently disinterested in anything but profits. It is the nature of the beast.

LENIN BEFORE GOD

*A blaze of art and science lights the
West, With darkness that no Fountain
of Life dispels.*

*In high-cared grace, in glory and in
grandeur, The towering Bank out-tops
the cathedral roof*

*What they call commerce is a game of
dice, For one, profit, for millions
swooping death.*

In the meantime, as the old saying goes, the rich get richer and the poor get poorer; the rest of us find ways to make ends meet and pray we don't get sick. The issue is one of values. Humane solutions to our human problems continue to elude us because we have been, and continue to be, educated to embrace the exploitive, manipulative values of a century ago. They are no longer acceptable. If they ever were, they reflect an extremely immature vision of the world, socially, economically, and scientifically, a vision that was a logical product of its time but has no rightful place in ours. But we continue to educate our children for a world that no longer

زمانہ حاضر کا انسان

”عشق ناپید و خردی گردش صورت ما“
عقل کو تابع فرمان نظر کر نہ سکا
ڈھونڈنے والا ستاروں کی گزرگاہوں کا
اپنے افکار کی دنیا میں سفر کر نہ سکا
اپنی حکمت کے خم و پیچ میں الجھا ایسا
آج تک فیصلہ نفع و ضرر کر نہ سکا
جس نے سورج کی شعاعوں کو گرفتار کیا
زندگی کی شب تاریک سحر کر نہ سکا !
ذہبیم

لینن

(خدا کے حضور میں)

یورپ میں بہت روشنی علم و ہنر ہے
حق یہ ہے کہ بے چشمہ حیاں ہے یہ نکلات
رعنائی تعمیر میں، رہتی میں، عفا میں
گرجوں سے کہیں بڑھ کے ہیں بیکوں کی عمارت
ظاہر میں تجارت ہے، حقیقت میں بھوا ہے
ود ایک کا لاکھوں کے لیے مرگ مناجات
ذہبیم

There science, philosophy, scholarship,
government, Preach man's equality and
drink men's blood.

Death to the heart, machines stand
sovereign, Engines that crush all sense
of human kindness.

When shall this galley of gold's dominion
founder?, Thy world Thy day of wrath,
Lord, stands and waits.

Bal-i-Jibril

exists. Why? It is primarily because public education, like most other institutions in our society, has been gradually diverted from its true purpose in order to serve the powerful and the privileged. Universal education and compulsory schooling have flourished because they were instituted at the beginning of a period of extremely rapid economic growth, when new machines, new sources of power, new kinds of social organization and control, and vast quantities of rich and easily available raw materials made most people in Western countries rich beyond the wildest dreams of earlier times. For the past

یہ علم، یہ حکمت، یہ تدبیر، یہ حکومت
پتے ہیں لہو، دیتے ہیں تعلیم مبادات

ہے دل کے لیے موت مشینوں کی حکومت
احساں مرث کو کچل دیتے ہیں آلات

کب ڈوبے گا سرمایہ پرستی کا سفینہ؟
دنیا ہے تری منتظر روزِ مکافات !
بال جبریل

hundred years, schools have been useful to almost everyone. They have been useful to the rulers of society because they have taught most people how to live and work like machines, and to want what only machines could produce. They have been useful to the ordinary people of our society because they have held out the promise that their children could rise in the world, might even be rich and powerful themselves one day. And for a while, this was the case. But now the sources of rich and cheap raw materials that made the boom possible are nearly used up. What is left is scarcer, of poorer quality, and harder to get at...and thus more expensive. The 'endless' boom is over. Even in the richest countries, people are starting to realize that they can no longer expect what they only recently took for granted that they and their children would be richer in the future than they are now; in fact in poor countries most people face famine and disaster.

Those with vested interests in the old order of things are, not surprisingly, concerned with keeping them that way. Their interest in change is limited to preventing it, or, if change is unavoidable, with minimizing, delaying, controlling, and capitalizing on it to the maximum extent possible. School, inasmuch as it is inflicted on virtually everybody, is an ideal instrument for inculcating the values, attitudes and myths that make possible the maintenance of the privileged elite: like a high-priced hit-man, it is neat, systematic, and terribly effective. As Jonathan Kozol once observed, the problem is not that public schools do not work well, but that they do. (Kozol, 1972). It is clear that schools play a central role in maintaining and justifying an anachronistic social order. They are not educating to the realities of the present, let alone the future because school has come to serve the interest of those who want to preserve the arrangements of the past. We are 'educated' to accept, fit into, and promote a dying system because that system has not yet been completely milked dry. There is still some money to be made from it. (Reimer, 1972).

THE MEDITATIONS OF MIHRAB GULAGHAN

In school the noise of games, debates,
Great stir and animation prevail,
This abundant joy e'ery moment breeds
New griefs and naught else can avail.

For men of free and noble birth
Such knowledge is a venom dread,
Which makes them earn some barley
corn, To fill their bellies with its bread.

O fool, great wisdom and book lore
Have not much worth nor carry weight
To learn a Useful art one must
Put in much strife and struggle great.

If such a craftsman likes, with ease,
By dint of skill and magic art,
Like dew, can make from mass of Sin,
The rays of light proceed and dart.

Where does education (not mere schooling) fit into this dismal picture? It seems that instead of multiplying the sources of citizenry initiative, schools now serve to limit them; instead of encouraging prompt and energetic efforts to protect and extend our freedoms, school acts to disinherit us by encouraging and rewarding docility, conformity, and acceptance of the present order as right and even inevitable, though it is neither; instead of encouraging examination of and confrontation with the problems of institutionalized greed and concentrated power, schools actually encourage the consumer orientation on which these depend, train (at public expense) the future economic elite, and have themselves become 'Big Business', one of the biggest, in fact. In short, public education now serves as one of the most effective instruments of those it was intended to protect us from. It does so in many ways. Perhaps the most obvious is the linking of social roles with school achievement. Today, of course, a high school diploma is prerequisite for almost any job; you can't even collect garbage from the streets of Karachi without one!

محراب گل افغان کے افکار

یہ مدرسہ یہ کھیل یہ غوغائے روا رو
اس عیش فراواں میں ہے ہر لحظہ غم نو

وہ علم نہیں، زہر ہے احرار کے حق میں
جس علم کا حاصل ہے جہاں میں دو کتب جو

نادان ! آدب و فلسفہ کچھ چیز نہیں ہے
آسباب بنز کے لیے لازم ہے تک و دو

فطرت کے نوا میں پہ غالب ہے بئر مند
شام اس کی ہے مانتہ سحر صاب پر تو

وہ صاحب فن چاہے تو فن کی برکت سے
ٹپکے بدلن مہر سے شبنم کی طرح ضو !
مہربم

Progress through school depends on one's willingness to play the game and to play by the rules. The game, in all but a few schools and with all but a few exceptional teachers, might be called 'Let's Pretend', and it goes something like this: Let's pretend that you are not who you are and that this work makes a difference to you; let's pretend that what bores you is important, and that the more it bores you the more important it is; let's pretend that there are certain things that everyone must know; let's pretend that your competence can be judged

(and judged objectively) on the basis of how well you can play. The rules of the game are simple and straightforward. You must follow directions, stay in your seat, raise your hand, be quiet, stay in line, control yourself, must not question the authority of the book, the teacher, or the principal to determine what is best for you. In short, you are to shut up and toe the line. The final rule, of course, is that you must play by the rules, and the ultimate rule is that you must, in fact, play at least until you're sixteen. Those who don't play very well, or won't play by the rules – and of course those who refuse, for one reason or another, to play at all drop out of the education picture at some point, and the point at which they drop out determines whether they will subsequently be paid for their bodies, their hands, or their brains, and how much they will be paid. Those who play well are allowed to keep playing, at increasingly difficult levels of competition, through high school and into their twenties in college and graduate school, after which they are finally rewarded by installation as a sort of 'apprentice-elite' at McDonalds or perhaps some university.

THE SCHOOL

*Tile present age, your constant foe,
Like Ezrail has snatched your soul
You have imbibed much care and grief
Pursuit of wealth your only goal.*

*When faced by rivals strong and brave.
Your heart beats fast and shakes with
fear, Such life is naught but Death, in
fact, When blows of life you can not.*

*The knowledge that this age imparts
Has made forget you craze and zest,
Which bade the mind to keep away
From pretexts that on truth didn't rest.*

*With free hand Nature has bestowed
On you the eyes of hawk so keen,
But bondage has replaced them with
The eyes, of bat, devoid of sheen.*

*The things on which schools throw no
light, And keep them from your eyes
concealed, Go to retreats of mount and
waste, And get them by some Guide
revealed.*

It should now be clear how right Iqbal was and how relevant his teachings are even today. He made it clear then and it has become crystal clear now that obligatory mass education plays a central role in justifying and maintaining a continuing hierarchy of privilege. The career and therefore the life of the individual depend more and more on the success in school. The illusion is maintained that all have an equal opportunity to achieve that success, but the facts fail to support it. The graded curriculum, by its very nature, depends on the relative failure of some, and it is the poor who fail most consistently. They begin the game at a disadvantage, almost certainly finding that what happens in school is less relevant to their real needs than it is to their more advantaged peers; they tend to experience one failure after another. They drop out, most of them, and refill the ranks of the poor.

Even beyond the issues of democracy and social justice is the issue of human survival, for those who stay in school – rich, poor, and in-between are initiated alike into the myths of limitless production and consumption by the production methods through which they are inculturated. They are prepared for specialized roles in specialized institutions, selected and shaped in terms of both skills and values. By its own bureaucratic, hierarchical, and authoritarian structure, school accustoms people to accept

the single, integrated hierarchy of power and privilege that prevails in the larger society.

It is important to recognize that the structure of school has not evolved because of any organizational prerequisites for imparting cognitive skills; on the contrary, there is an overwhelming amount of research indicating that such skills are more efficiently learned in democratic, non-repressive atmospheres. The structure of school – its hidden curriculum, its message – is designed to produce and reinforce those values, attitudes, and affective capacities which allow individuals to move smoothly into an alienated and class-stratified society.

The hidden curriculum of school is dangerous because it bolsters belief in a sick society – a society dedicated to competitive consumption of everything that can be produced. It assumes that people want principally to consume and that in order to do so, they must be bound to the wheel of endless production. The whole theory of contemporary schooling is based on a similar assumption: that production methods applied to learning will result in learning. They do result in learning to produce and consume, but at what price? As a means of learning to adapt to a changing world they are absurd.

TEACHERS

*If you desire to breed such ruby which
is red, Don't beg light of sun that from
course has fled.*

*The world is trapped by traditions old
and hoar, Preceptors helpless quite, can
do no more.*

This brings us back to the two definitions of education: 'schooling or training,' or the 'ability to deal effectively with life'. We need to decide very soon to change our priorities, and change our schools to meet them. It will not be easy. It is discouraging in the extreme to note that some of the most able spokespersons for reform (the late John Holt, for one) (Holt, 1976) have reached the point of writing off the

مدرسہ

عمر حاضر ملک الموت ہے تیرا، جس نے
قبض کی روح تری دی کے تجھے فکرِ معاش
دل لرزتا ہے حریفانہ کشاکش سے ترا
زندگی موت ہے، کھودیتی ہے جب ذوقِ خراش
اُس جنوں سے تجھے تعلیم نے بیگانہ کیا
جو یہ کہتا تھا بُرد سے کہ بہانے نہ تراش
فیضِ فطرت نے تجھے دیدہ شاہیں بخشا
جس میں رکھ دی ہے غلامی نے نگاہِ خفاش
مدرسے نے تری آنکھوں سے چھپایا جن کو
خلوتِ کوہ و بیاباں میں وہ اُسرار ہیں خفاش
درہیم

اساتذہ

مقصد ہو اگر تربیتِ اعلیٰ بدخشاں
بد سود ہے جسکے ہوئے خورشید کا پرتو
دنیا ہے روایات کے پھندوں میں گرفتار
کیا مدرسہ، کیا مدرسے والوں کی جگہ و دو!

Those who deserved to lead the modern age, Have worn out brains and others hold the stage.

(public) schools as unreformable, and see no solution but to 'deschool' society. (Illich, 1976). That is a hard choice, but we are perhaps, at the point where there is nothing else but

کر سکتے تھے جو اپنے زمانے کی امامت وہ ٹکھنہ دماغ اپنے زمانے کے ہیں پُر و
خبریں

hard choices. Unfortunately, our own education has done little to prepare us to accept that challenge. What most of us received, from kindergarten to high school, was preparation for college. What we've had from schools of education is mostly HOW to teach. Virtually nowhere in those sixteen years of schooling have we been confronted with anything vaguely resembling a hard choice involving values, moral dilemmas, real problems of the real world, or the truth about power and privilege in our society. On the contrary, school has done an outstanding job of shielding us from the truth, insulating us against moral outrage, deadening our ability to think critically and independently, and silencing the voice within that insists we do something more than just believe in ideals.

UPBRINGING

Existence and knowledge both are poles apart, Life burns the soul, whereas love makes it smart.

Joy; wealth and power all, to love are due, How irksome that to Self it yields no clue.

No dearth of lettered men, ah few! provide The bowl with wine of gnosia like True Guide.

The ways of teachers don't expand the heart, Match stick can't light to electric lamp impart.

Education reflects society. The crisis in our education reflects the larger crisis of our civilization. Our system of education is still chained to the mechanistic, exploitive, and profit-oriented values that gained ascendancy in our society a century or more, ago. That view of the world cannot survive much longer. Even if the earth's resources would permit it, those who have been systematically exploited over the years will not. The crisis facing this country centers on the necessity of redesigning our economy and life styles along the lines of human and planetary realities. The crisis in education centers on the fact that it is still preparing people to accept, fit into and promote the old colonial values. We face the very real possibility of having an entire generation trained and indoctrinated to serve a system that in all likelihood would

no longer exist when the students come of age. Where would that leave them, and us? Iqbal could have well re-issued his works with updated publishing dates. Little has changed since his scathing analysis of the colonial schooling system.

AWAKENING

A man with true belief, Whose Self attentive grows Like Sturdy sword of steel, Can cut and sheen it shows.

The urge to shine and grow, Within the mote concealed 'Fore his eyes sharp and keen Is with much haste revealed.

You have no link or bond With men of godly brand You are a slave to world, On world he holds command.

So far you have not formed For coast a love or taste: He knows the depths full well, By dint of nature chaste.

What can you and I do about it? For me to suggest what I think we should do would be just a little too much like... school. I feel we have all had enough of being told what the answers are. If you accept the problem, you must accept the responsibility of finding your own answers. However, I am presumptuous enough to suggest the first step. That is to recognize our past, present and future realities. No matter what ideals we may hold, 'schooling or training' is the operant definition of modern education. No matter what clichés and patriotic catch-words we may hear from the rich and powerful, the politicians, and the media, the actual power of the ordinary person to direct the course of his or her own life is declining. No matter what rhetoric we may hear about conservation, ecology, human rights or social justice, we live

in a culture whose dominant ethic is materialistic and essentially exploitive of both physical and human resources. Inasmuch as our own schooling has failed to educate us to these fundamental realities, we must assume – if we are serious about our lives and our profession – the burden of educating ourselves. This in itself will be difficult – few of us have learned how to learn. We have no choice, however, but to start from where we are. The first decision, then, is whether or not to make the effort to find out just what the reality of the situation is. I believe that Iqbal with his phenomenal vision and incisive identification of the truth about colonial and modern schooling, if nothing else, still gives us a point from where to begin. I hope we can now take a lead from him.

تربیت

زندگی کچھ اور ہے، علم ہے کچھ اور ہے زندگی سوز جگر ہے، علم ہے سوز دماغ

علم میں دولت بھی ہے، قدرت بھی ہے، لذت بھی ہے ایک مشکل ہے کہ ہاتھ آتا نہیں اپنا سراغ

اہل دانش عام ہیں، کیاب ہیں اہل نظر کیا تعجب ہے کہ خالی رہ گیا تیرا ایلاغ !

شیخ مکتب کے طریقوں سے گھٹا دل کہاں کس طرح کبریت سے روشن ہو چکی کا چراغ !
خبریں

بیداری

جس بندہ حق میں کی خودی ہو گئی بیدار شمشیر کی مانند ہے مژدہ و بُراق

اُس کی نگہ شوخ پہ ہوتی ہے نمودار ہر ذرے میں پوشیدہ ہے جو قوتِ اشراق

اُس مردِ خدا سے کوئی نسبت نہیں تجھ کو تُو بندہ آفاق ہے، وہ صاحب آفاق

تجھ میں ابھی پیدا نہیں ساحل کی طلب بھی وہ پاکی فطرت سے ہوا محرمِ اعماق
خبریں



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“Globalization is transforming unique individuals into mass consumers, and homogenising diverse cultural traditions around the world. It is destroying wilderness and biodiversity, and creating an expanding stream of waste that the biosphere cannot absorb. It is widening the gap between rich and poor worldwide, and leading to increased levels of crime and violence. In the name of ‘growth’ and ‘efficiency’, it is dividing us from each other and from the natural world on which we ultimately depend... If globalization is the root of so many problems, localization – a shift away from the global and towards the local – is an obvious part of the solution.”

Helena Norberg-Hodge, Founder and Director of the International Society for Ecology and Culture



International Society for
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