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## **SINO-PAK CIVIC EDUCATION HISTORICAL DEVELOPMENTS AND COMMONALITIES IN CIVIC EDUCATION IN BOTH COUNTRIES THE PAKISTAN AND CHINA.**

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### **Abstract**

China understood the problem after Japanese invaded China; the most of Chinese scholars came up with the question that why Japanese are victorious and we are losers. They visited different countries and also went through different scholarly findings from the west. Chinese scholars found that the people of China been treated as subjects of the state rather than citizens of China during the past centuries so they are not united. Due to disunity we are losers and Japanese and other western powers are victorious. They suggested that we should change the mind of our people by changing the trend of civic education. On the other hand Pakistan came into being in August 14, 1947 when Britishers left subcontinent. Britishers used their own ways to teach Indian people and after they left Pakistan adopted that system of education with minor changes. These institutes are working under the commands of government. On the other hand Pakistan has another system of education "religious Madrassas" which do not work under the command of government. These two systems producing two types of citizens which is not good for the unity of citizens and it will lead to disunity and will damage economic growth of the country. For the continuation of economic growth it is necessary to have one system of education in Pakistan.

### **1. Introduction**

#### *1.1 Civic education developments in China:*

Civic education means turning citizens to good citizens. This concept was emerged in the western nations. This concept helped western nations to improve their economy and capital. The word

citizen first introduced to china in late 19<sup>th</sup> century. By the efforts of Chinese scholars Yan Fu and Liang Qichao, this term was experienced in 1920s and 1930s at very extreme level. Intellectuals and religious scholars advocated this term at high level. Later on this term was declined as a result of ideological control by the Nanjing National Government. Before 1949 civic education passed through various processes. Enlightenment refers to national character building and rescue of nation.

Exploration focused on civic awareness and civic moral education. May fourth movement striving towards the liberation of individuals, democracy and human rights. Koumintang implemented by national government on the place of civic education to reform nation's character. China was ruled by feudal for a long time. During that era people were considered as subjects of the state rather than citizens. Opium war in 1840 changed the concept of subject of the state to citizens of the state. China was invaded by western countries and turned into colony and faced a big crises of disunity in the Chinese nation.

Some Chinese scholars started to learn from west to overcome this situation. During the learning process they learned the concept of civic education. Yan Fu and Liang Qichao introduced civic education during the era of late Qing Dynasty. They learned from west and concluded that low quality of people and shortage of talent

are the reasons of disunity of our nation. Therefore, they propagated the concept of citizenship among the nation tried to demolish the old tradition of "subject". They highlighted the issues of rights and duties of the citizens. They founded new ways to make better their nation. Yan Fu used three approaches to reform the nation, physical education, intellectual education and moral education. He criticized the concepts of "selfishness", "hypocrisy", and "servility". According to him, development of a country is directly related to physical strength, intellectual strength and moral strength. Yan Fu played an important role to make better his nation by strengthening physical power, intelligence of people and developing new ethics. He replaced the old concepts of Chinese thought by western concept of equality and solidarity. The theory of saving nation played an important role in the development of civic education in China. Liang Qichao also contributed his good thoughts to save the nation. He introduced the concept "National" which is closer to "citizen". He argued that people of a country should govern their own country, they should live their life according to their own rules and they should work for the development of their country and it is the duty of people to protect their country. He also interpreted "rights and obligations" as "every human being is born to have obligations as well as rights. Rights and obligations are equal in amounts (Liang 1999, p. 674).

Due to the efforts of intelligentsia and revolutionary pioneers the concept of subject changed into civic society. The great event was abolishment of imperial examination system in 1905 and concepts of social ethics added to the textbooks during Qing dynasty.

At that time the concept of did not get popularity and at the same time civic education was at the process of theoretical research. Yan Fu and Liang Qichao propagated the concept of "freedom" and "equality" which helped the nation to come out from slavery. Revolution of 1911 ended the feudal-dictatorial monarchy and Republic of China established. Therefore, national ethics and national education became increasingly important and in education sector civic education became important. May fourth movement played an indispensable role in people's lifestyle and civic Awareness.

After all during that period of time Chen Duxiu, Lu Xun and other thinkers concluded that modernization of China depends on the reforms of nation building and should teach people about their existence as citizens of china rather than the

subjects of the states. Besides criticizing the policies of the government and government elites they also advocated the democratic and republican system and human rights. They talk about the transformation of people's practices, practices related to daily life acts, art and way of thinking, rights and obligations of the people, technology and the legal system. (Citizenship Education in China 2014, pp.33).

East Nanjing government established in 1927. During that period of time civic education was replaced by "Kuomintang". The purpose was to get some favor in the favor of dictatorship. But this system discouraged by education sector strongly and got to end after three years. After the outburst of social unrest and Japanese intervention in Mainland China stopped progress in "Civic education". After Mao's revolution the basic rights and obligations became the part of law and it opened a new way for modern and united nation. Civic education is the compulsory part of education in contemporary China. Civic Education is a good way to educate people about their obligations and rights.

It also discusses about the rights of minorities in China. There are 53 minorities in china and Chinese people are like a big family. Our teacher Dr Xu Ruifang arranged a visit for us to senior high school in China. On 26<sup>th</sup> of May we visited Caoyang No.02 high school. There we attended a class related to political issues in China. Classroom was convenient and facilitated with modern technology. At that day the topic was Minorities study of China. Students were active and ready to get knowledge. Class was on lecture base. Teacher also showed some slides to her students about Tibetan unrest. Students also asked some questions related to that topic. We also asked some questions about that unrest and other questions related to different political issues and there was a quick response from the students. Critical thinking and problem solving is also a part of civic education in contemporary China. Students were loyal to minority groups of China, they argue that we are a big family. I asked a question "If you have a classmate who is a Muslim then what will be your behavior to him or her?" A student replied me that they are good people and I have a Muslim friend who is our neighbor and he is a good person and we play together.

## *1.2 Course curriculum*

1. Peoples power and peoples self-mastery

2. National institutions serving the people
3. Democracy , the rule of law
4. National unification, ethnic unity
5. Independence and peaceful development
6. Public governing and rejuvenating the country

According to the teachings of “Yan fu” and “Liang Qichao” the first chapter is totally related to self-government. It teaches about a nation should be united and they should govern their own territory. Second chapter is related to the rights of the people. At the end we can say that civic education rapidly growing in China. There are positive results of civic education in Contemporary China.

### *1.3 Civic Education developments in Pakistan*

Since the creation of Pakistan in 1947, the issues facing the country are both interesting and complex. The country emerged after gaining independence from the British colonial rule. The need for two countries (India and Pakistan) arose, because Pakistani people felt that they possessed a distinct identity; one difference being based on religious and ideological conceptions of being Muslims. Following the inception of Pakistan, however, the country has been mired in problems such as “ethnic conflict, language riots”, political upheaval, corruption and poverty. This has further created a clash of identity in which governments from the founding father Muhammad Ali Jinnah to Asif Ali Zardari debate whether the country should be “Islamic theocratic” or whether a “secular, democratic” nation is the way forward. Thus, understanding Pakistan through the clashes between tradition and modernity, religion and secularism, and democracy vs. autocracy have been three pivotal areas that are important to understand in terms of citizenship education. Each of these areas seeks a different kind of citizenship education. The different “political transitions every ten years” have created a “new education policy” Even though each political system may have aimed to create “good citizens,” the realization of this goal has faltered. The ruling “government’s ideology and conception of citizenship education” has modeled citizens with in society. Subcontinent remained under the rule of United Kingdome

about hundred year. During that period of time the education was also in the hands of Britishers. Purpose of education was to create citizens who obey the rules and yes, they succeeded because there was no choice. Preaching of Christianity was also the part of education. At that time there were two school systems, one was based on west ideology and other system was Muslims old system of education “seminaries”. After the division of subcontinent, Pakistan came into being in 1947. There was need to continue education, so that’s why, Pakistan continued both systems of education. These two systems still have their roots in Pakistan. Seminaries are not under the law and the other schools are under the law and they obey the government policies. Government introduced different policies in different times to improve education. Pakistan came into being in the Ideology of Islam and Muslim community is in majority so they also support the old system of education (seminaries).

### *1.4 The New Education Policy 1972-1980*

“The education system radically changed direction after the Bhutto government was overthrown in a military coup in 1977. The Martial Law Government of General Zia-ul-Haq announced a new National Education policy in 1979. The policy aims were the Islamisation of society, and citizenship education the development of citizens as true practicing Muslims. Fearing that the provinces of West Pakistan would follow East Pakistan, the aim of the education policy became to build “national cohesion by promoting social and cultural harmony”. To achieve this aim the government decided to reduce societal inequality and encourage people’s participation in the decision-making process. It took the radical step of nationalizing “all privately-managed schools and colleges” and encouraged “active participation” of citizens in the universalization of elementary education. In addition, it set up a National Curriculum Bureau to revise the curriculum. Introduced Pakistan studies in classes 9 and 10 to develop patriotism and build national unity. These steps were important for citizenship as it called for people’s participation in ensuring the rights of others and working together to build the nation”.

### *1.5 The National Education Policy 1998-2010*

“The aims of the National Education Policy (NEP) 1998-2010 are similar to the 1979 policy, that is, to create “a sound Islamic society” through education that serves as “an

instrument for the spiritual development as well as the material fulfillment of human needs". To support this aim, it quoted the message of Pakistan's founder to the first Education Conference, where he defined the purpose of education as the development of the "future citizens of Pakistan". Citizens, he felt, should be provided education "to build up our future economic life" and "build up the character of our future generation" so that they would possess "the highest sense of honor, integrity, responsibility and selfless service to the nation." (National Education Policy, 1998-2010, p.5).

There are contradictions in the two positions. Jinnah envisaged Pakistan as a democracy in which all citizens are equal members of the state and the purpose of education, the development of all citizens of Pakistan. This policy views Pakistan as an Islamic state and defines citizenship in exclusionary terms. Moreover, while both view the purpose of education as the creation of productive and useful worker citizens, Jinnah also emphasizes character education to prepare responsible and service-oriented citizens". According to the 1973 constitution the name of the state is "Islamic Republic of Pakistan". Pakistan came into being in the name of Islam and for the Muslims. This is big challenge for the intellectuals to arrange the curriculum of the book. Democracy is a concept which was borrowed by west and it was opposed by different Muslim scholars. So now a day's Pakistan has democracy and also has Muslim society. As mentioned above the education also has a big part of Islam. There are two types of school systems in Pakistan, one system is run by the government and the other is seminaries and they are not under the law. Any type of education policy is not applicable in seminaries.

#### *2.1 Contents of the book of Pakistan study for 9<sup>th</sup> class*

1. Basic ideology of Pakistan
2. Pakistan came into being
3. Land of Pakistan
4. History of Pakistan

#### *2.2 Contents of the book of Pakistan study for 10<sup>th</sup> class*

1. History of Pakistan
2. Pakistan and the World
3. Social development

#### *1.6 Population, society and culture of Pakistan*

"Pakistan study" is a compulsory subject. Above mentioned curriculum belong to this subject and this subject is compulsory from school level to

bachelor level. This is optional at university level. This subject is the main source to create good citizens.

Through this subject students can easily understand their duties and their rights.

## **2. Materials and Methods**

Most of the observation is been made through different scholarly articles available online related to the educational developments in both countries. The websites which contains the understanding of this study also been approached. With the help of our university (East China Normal University, Shanghai, China) we have been able to visit a high school near to our university. Due to this visit we were able to participate and observe this differences and commonalities in the education system of Pakistan and China and more specifically the civic education. This study been conducted by the help of scholarly findings and participant observation.

## **3. Results**

Collecting and studying material from the history of both countries we can conclude that the people of Pakistan and China lived for long time under the flag of kingship. The influence of kingship is not been completely disappeared from both societies in the modern era. After the experience of kingship and a short period of democracy Mao's revolution changed the whole scenario. Pakistan is also a newly born country. Both of these countries have in common like kingship and newly arranged institutes and they also have borrowed concept of "civic education" but beside that they are on the way of achieving their goals. Here China has defined way and one education system while in Pakistan it is different from China. In Pakistan the historical findings and also the current situation help us to understand the whole picture very clearly. Two systems of education which are different from each other creating two different types of citizens. According to my understanding it is necessary for Pakistan to define its way. The defined way will be helpful to achieve its goals very easily while undefined way will not lead a nation to their destination.

## **4. Discussion**

King as a ruler is an old system of ruling a nation or a state. In this system the people are under the rule of a king or they are bound to obey the orders given by a King. The system which work in that state which is ruled by a king, the people are bound to obey and accept that system. If a problem arose at city level or at village level then the decision will be by the King of that time. If a party

or an individual do not want to accept the decision made by King but still they have to accept because they do not have any other choice. If still a person do not accept that decision then he or she has to stand in the line of traitors. So in the kingship people are always dependent on the king. Kingship also kills the creativity of the minds. China has very long history of Kingship and that kingship has deep rooted effects on the minds of peoples. Whenever there is a situation the people always waited for the absolute power to solve that issue.

When Japan and other western powers invaded China and they faced very small resistance and got victory over China. That was the time when the scholars of China started to think about that why the invaders invaded us very easily? Japan is a country which is not bigger than China in both the population and land then why they got victory over China? They went to Japan and they observed Japan. They also observed the education system of Japan. At the end they concluded that this is Kingship which has deep-rooted effects on the people's minds. For a long period of time they have been treated as subjects of the state rather than the citizens. This is the kingship which killed the creativity of the people. For long time the people of China considered China as the property of King. No one told them these things belongs to you and you are the owner of these lands. Whenever someone tried to grab that property from Chinese they considered that property as the property of King.

Now the modern China treating people as citizens of China rather than subjects of the state. This is the result of scholarly findings who concluded that this is very important to teach people as citizens rather than the subjects of the state. Now this is the compulsory part of education to educate people about their rights and also about their obligations. This is why "civic education" introduced to China and this concept gradually growing. This is borrowed concept for China. This is a new method of teaching for China and still there is need to explore more in this field.

How to choose between right and wrong and the education about rights of a person and their obligations are the lessons old as old Islam. A Muslim gets the education about rights and obligations from his or her house. Quran (the holy book) is the fundamental source of this knowledge. To obey ones parents is also the part of this education. To protect your property and your life is the part of a person's obligations. These are the things with which every Muslim is aware of. In Pakistan Muslims are in majority and to study

about religion is not prohibited in this country. "Islamiat" is a subject which is the part of Pakistani school curriculum. This subject teaches about the basic concepts of Islam and helps the students to understand their religion. So according to this theory it is mandatory for all the Pakistani people to protect their homeland until their last breath.

Pakistan has two kinds of educational institutes the one is school and university system and the other is religious madrassas. These both system of education are different from each other. When Pakistan came into being in 1947 then the civic education was also the part of education which was borrowed by the Brittschers. Now there are two systems working in Pakistan. One is similar to that one which was introduced by Britttish to the sub-continent. The other one is religious madrassas which are to educate people according to the teachings of Islam. In the current Islamic world there are different sects in Islam and these are also present in Pakistan. All the sects teach in religious madrassas according to their own teachings. So we can also say that these madrassas are also different from each other. Be the citizens of Pakistan; Do the madrassas are teaching their students to this way or another is a question and to know the answer of this question is not an easy task because madrassas are large in number and they are not registered to the government.

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