

EXPLORING EDUCATIONAL PHILOSOPHIES: EPISTEMOLOGY, FEATURES, FUNCTIONS AND IMPLICATIONS IN PAKISTAN'S EDUCATION SYSTEM AND IUI

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ABSTRACT

The present research aims to configure the epistemology and functions of four major western educational philosophies: perennialism, progressivism, internationalism, and experientialism along with the Islamic perennialism based on Islamic concept of epistemology and implications of all in Pakistani educational systems both at school and college and university level. The paper will examine the underlying theory, major advocates, and impact of each philosophy; teachers' and learners' role, the curriculum, and the environment in which each philosophy is used in the educational processes and the futuristic outcomes. Moreover, links will be drawn, establishing relationships between major educational philosophies and contemporary philosophies of education. The last part of the paper will discuss the impact of these philosophies on the education system in Pakistan. The section will highlight the prevailing philosophical trends in educational practices in the country, dilating religious perennialism and progressivism being embedded in the national educational system in Pakistan. Finally, the paper underlines the practical implementations of these philosophies in the curriculum of International Islamic University Islamabad. IUI, since the principal author, being the alumni and regular faculty member for the past 25 years has worked as a focal person in syllabus design committee of English dept, which resonates the very ideology and basis of the university itself.

INTRODUCTION

Philosophy has been defined variedly by theorists and philosophers at different times. Aldous Huxley defines philosophy as "Men live by the philosophy of life, the way they view the world and Aristotle considers philosophy as "All men want to know - The feeling of wonder is the only source of philosophy" (Naik, 2004). Etymologically speaking, the word 'Philosophy' comes from the Greek words 'Philo' (love), and 'Sophia' (wisdom) and this means that "love of wisdom." Wisdom is different from knowledge. It is greater than knowledge. Some of the fundamental terms used in the philosophy of education are metaphysics, epistemology, axiology, and logic. Philosophy and education are closely related, with philosophy focusing on goals and rudiments of good life, and education providing ways to achieve them. Both fields are interconnected, with philosophy shaping education and education answering numerous questions related to the field. The development of education accounted for various reforms and thoughts are directly related to philosophy. From the Politeia of Plato onwards, education is considered to be major factor for the causes of the transformation of society, culture, and even the individual self. In the last days of the Roman Empire and at the time of Christianity, education was thought of as a "voice of God," hence as a "voice of mission," as well as in heretical movements during the Middle Ages. In the post-Reformation era, the cause of "inner" faith and individual salvation was education. Reform efforts in the nineteenth and twentieth centuries have combined all these reasons and endowed them with strength in reaction against the concept of schooling and education constructed by the state in the nineteenth century. Reform movements in modern times have three main trends at least. Reform movements exist for education, for modes of life, and for society. Most reform movements have charismatic leaders and followers of their own particular doctrines. The given diagram

schematically presents the major streams and salient features of educational philosophies, both traditional and modern, that prevailed at different times of history.(Krause, Duchesne & Bochner,2006).

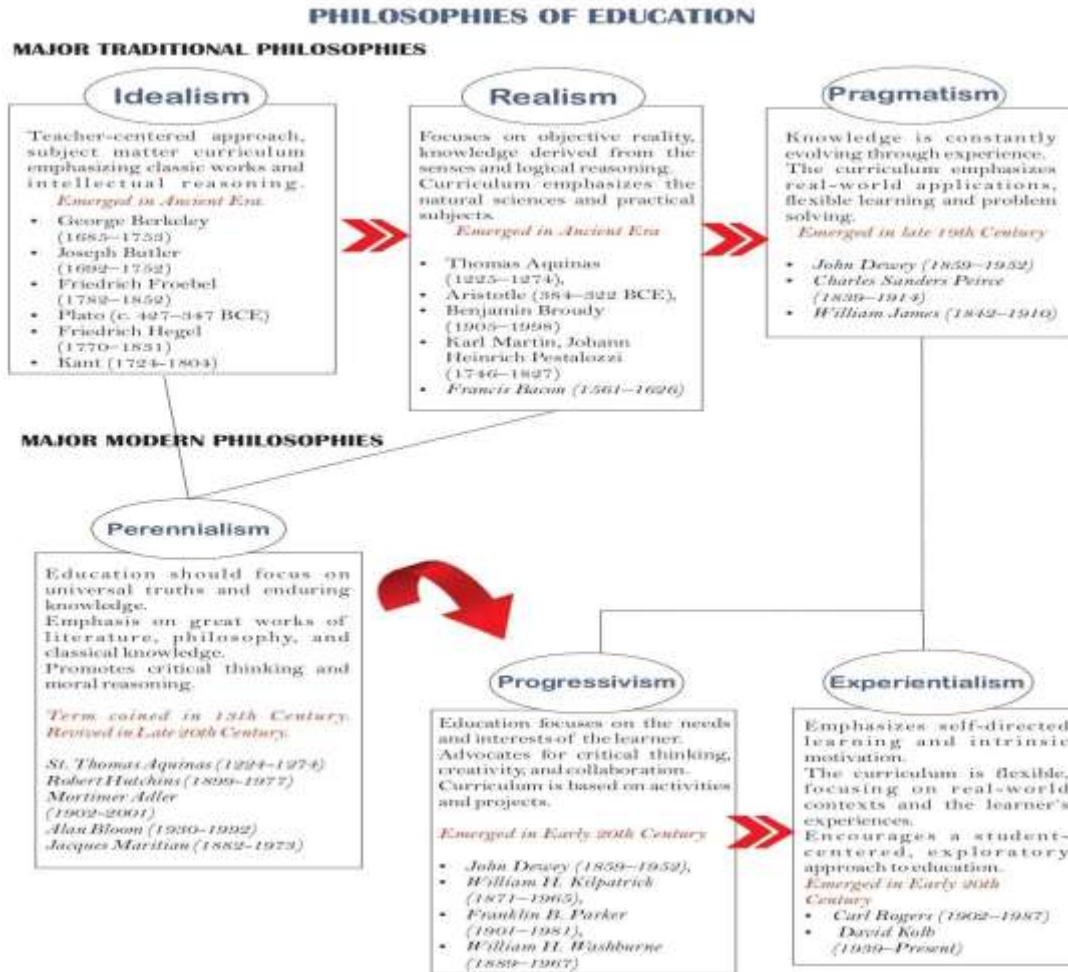


Fig :1 Major Traditional and modern educational philosophies: Exponents and features(Curren, 2022).

The present research through descriptive analysis endeavours to highlight how the modern and traditional educational philosophies are embedded in Pakistan educational system both at theoretical and practical level, with Quranic/Islamic theory being the dominant integral ideology at all levels.

EPISTEMOLOGIES OF EDUCATIONAL PHILOSOPHIES AT GLANCE

PERENNIALISM

The literal meaning of perennial is "everlasting" or "that which returns every year." According to its name, perennialism is founded on the assumption that eternal truths exist in the world. Hence, the first task of education under perennialism is to seek and share truths. Furthermore, perennialism promotes intellectual development among humans. The major educational concepts underlying perennialism include (1) that truth is universal and not affected by such contingencies as place, time, and persons; (2) good education consists

of seeking and comprehending the truth; (3) the truth can be found in great works of civilization, and (4) education is a liberal activity that develops intellect. (Ilyas & Zaman, 2023). According to Perez (2022), adherents of the educational theory include Robert Maynard Hutchins, who introduced the Great Books concept in 1963, as well as Mortimer Adler, who expanded upon this curriculum using 100 great books of Western civilization.

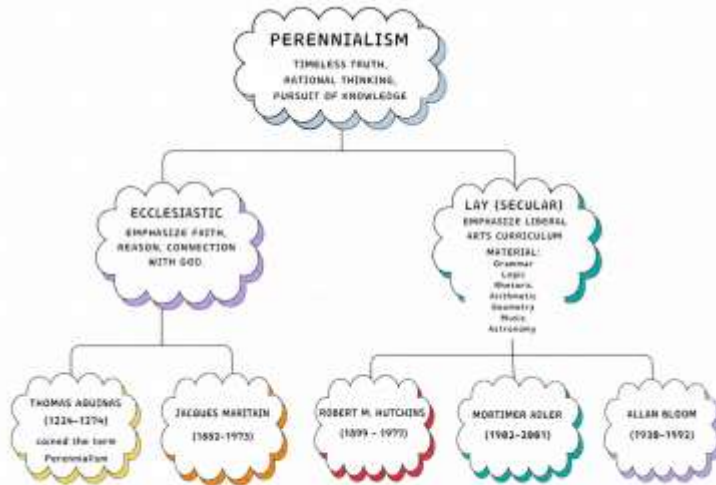


Figure2: Two Schools of Thought in Perennialism

Perennialism as a philosophy has its roots in ancient times, tracing back to the ideas of Plato (427–347 BCE) and Aristotle (384–322 BCE), who accentuated timeless truths, rational thinking, and the pursuit of knowledge. It gained significant influence during the Medieval period through thinkers like **Thomas Aquinas** (1224–1274), who integrated classical philosophy with Christian theology. In its modern form, Perennialism emerged as an educational philosophy in the early 20th century, particularly through the work of educators like Robert Maynard Hutchins and Mortimer J. Adler.

Forerunners of the perennial philosophy in the East could be said to be the Islamic philosopher/mystic Ibn 'Arabi (1165-1240), who explained with particular cogency how an "essence" of necessity had many "forms"; and also the Hindu saint Ramakrishna (1836-1886), who was intimately familiar, not only with Hinduism, but also with Christianity and Islam, and who knew that each one of these religions was a way to God (Lakhani, 2010).

Perennialism is recognized as a highly conservative theory of education. Based on the following philosophical theories: idealism, realism, and neo-Thomism, the emphasis on education by perennials is on discovering the absolute truths that are universal and are linked to rationality and religion. Perennialists believe that truth is universal and does not change. The learner's role and characteristics can be grammatically summed up as:

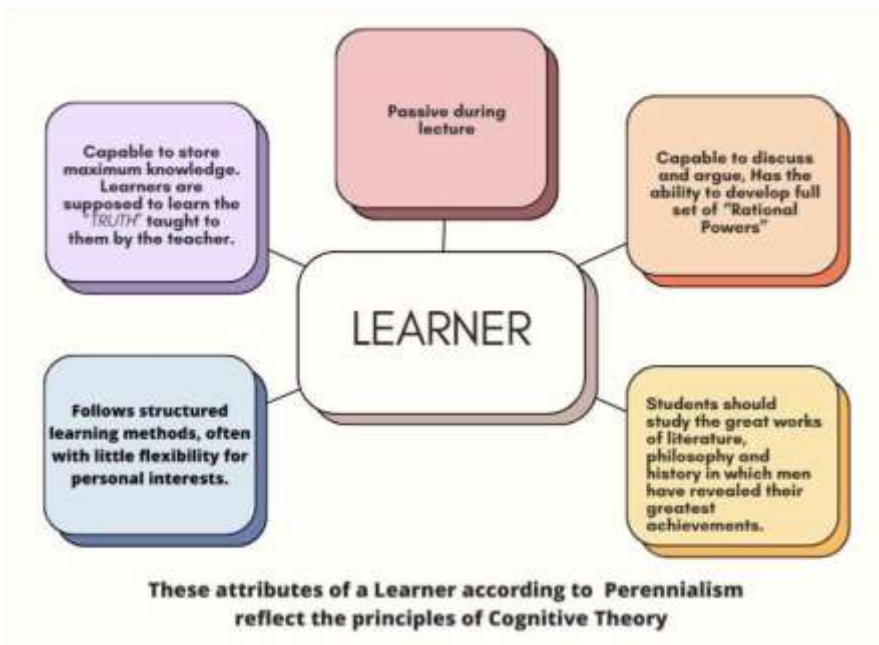


Figure: 3 Learner in Perennialism

Perennialism has two main categories: Lay (Secular) Perennialists and Ecclesiastical, both shaping classroom curricula. Ecclesiastical Perennialists emphasize faith, reason, and a connection with God, influenced by philosophers like St. Thomas Aquinas(1224-1274). Lay Perennialists advocate for a robust liberal arts curriculum, including philosophy, mathematics, history, sciences, and the arts, with a focus on character and moral development. In the past century, Perennialists have refocused on developing intellectual capacities connected with the three R's, such as reading, writing, and arithmetic, using a common curriculum. The main features of the perennial curricula are highlighted in Fig:4

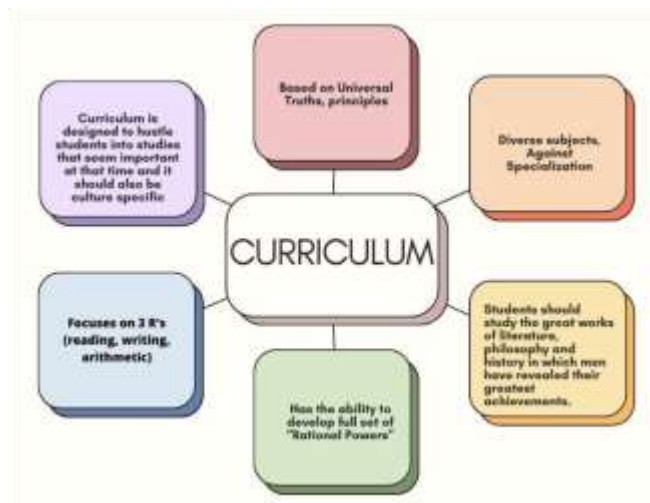


Figure: 4. Curriculum in Perennialism

The classrooms are structured and physical settings are in accordance to the system of teaching and learning environment. The salient features of perennial settings are diagrammatically highlighted

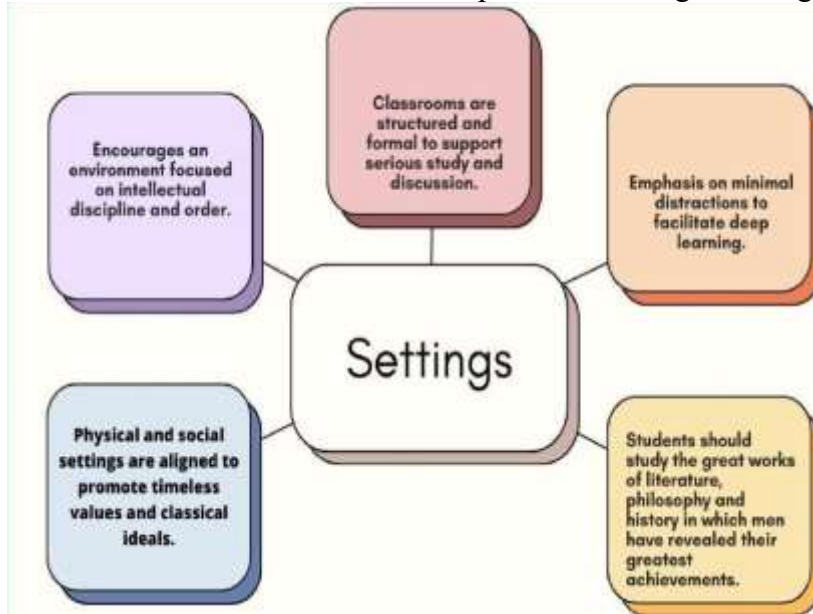


Figure: 5. Physical Settings Perennialism

According to Adler, the teacher in his capacity as a seminar leader uses questioning to emphasize analytical techniques and helps students develop rational thinking called as Socratic Method. The teacher focuses on her students, provide immediate feedback, and encourages repetitive skill drills. Thus the good teacher is well-versed in classics, have a good memory and exhibits the highest reasoning. (Parez,2022)

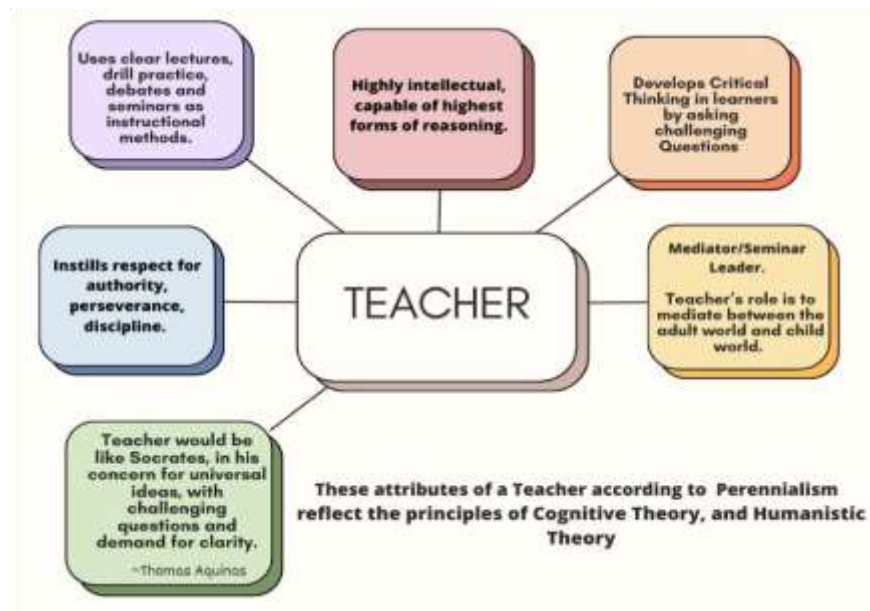


Figure: 6. Teacher in Perennialism

Perennialistic education is primarily rooted in Cognitive theory due to its emphasis on intellectual development, critical analysis, and timeless truths. Humanism contributes by emphasizing moral and ethical development. Together, these theories illustrate how Perennialism can encompass multiple dimensions of learning while maintaining its focus on enduring principles.

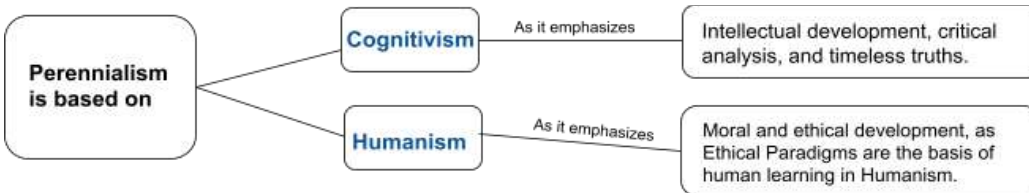


Figure: 7 Cognitivism and Humanism in Perennials

Influenced by Perennialism, the University of Chicago (presided over by Hutchins himself), St. John’s College (also known as Great Books College), and Thomas Aquinas College implemented a core curriculum based on Great Books and critical thinking.

PROGRESSIVISM

Educational procedures that were formally established in the nineteenth century, the concept of progressive education was viewed as not only as a modification of traditional approaches but rather as a radical break from them. Progressive education was known as 'child-centered education' in Britain, 'open education' in the USA and 'progressive education' in Australia (Krause , Duchesne & Bochner 2006). In the twenties, the forces of reform had a greater success against resistance in theory. By thirties, as the theoretical successes of reform had developed into practice, the champions of traditional and conservative education finally wrote in defense of their practices and attacked the concept of progressive education. The education system has always operated on metaphysical psychology, while progressive education has adopted a psychology that has been made recently scientific. Measurement techniques employed by the new psychology required a fresh interpretation of human nature, an interpretation which traditional education has frequently rejected. Interpretation of scientific discovery and the theory in particular, has created the necessity for a new philosophy that would solve the dilemma. According to Krause (2006), Summerhill School established by A.S. Neill in 1921 was one of the progressive schools, which used its democratic approach along with the flexible curriculum. It is important to note that this school operates on principles of freedom, good feelings, and autonomy, although it closed in 1999 because of lack of structure in the curriculum. The progressive education can be seen in progressive practices such as Reggio Emilia (project-based and child-centered education). Examples of such progressive education systems include Preshil School in Melbourne and Ananda Marga River School in New South.

Progressivism was founded in the mid-1920 and remained a dominant philosophy of education until mid 1950s. Progressivism evolved as a direct response to Perennialism. The progressive school stressed creativity, discovery and the practical application of knowledge in all tasks. Its thus a learner centered education with great emphasis on present and future, and underlines four characteristics of experience: First, It is dynamic and never static, Second, it evolves over time and grows, Third, its not limited to nay place Fourth, it’s a dynamic combination of spiritual and material, intellectual and emotional. (Flinders & Thornton, 2013).

Schools as Montessori Schools (founded by Maria Montessori) and Waldorf Schools (founded by Rudolf Steiner) adopted progressive principles, emphasizing hands-on learning, individualized instruction, and holistic development. The major forerunners of the progressivism are John Dewey, Francis W. Parker (1837 – 1902) William H. Kilpatrick (1871 – 1965) (Schunk,2019).

Progressive education sees schools as microcosms of a democratic society, teaching students the importance of collaboration, mutual respect, and civic responsibility. Important features of Progressive education curriculum are:

Psychological, physiological, social, and spiritual growth is stressed through strengthening his habits and motor skills to be self-confident and constructive.

One of the tenets of progressivism was that improvement of life for our citizens through freedom and democratic experience at schools is an obligation of the school. "Books are instruments, not masters"

According to Dewey, the curriculum should be multidisciplinary or one which concentrates on the interrelation between different subjects. (Hussain, 2017).

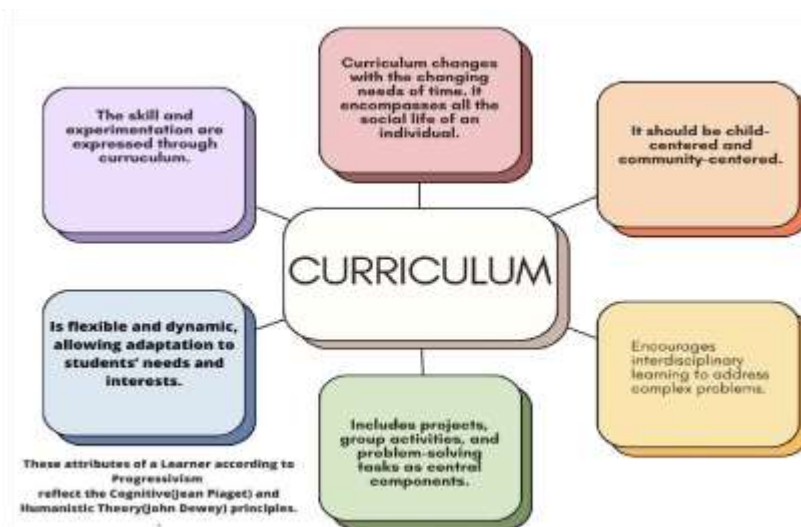
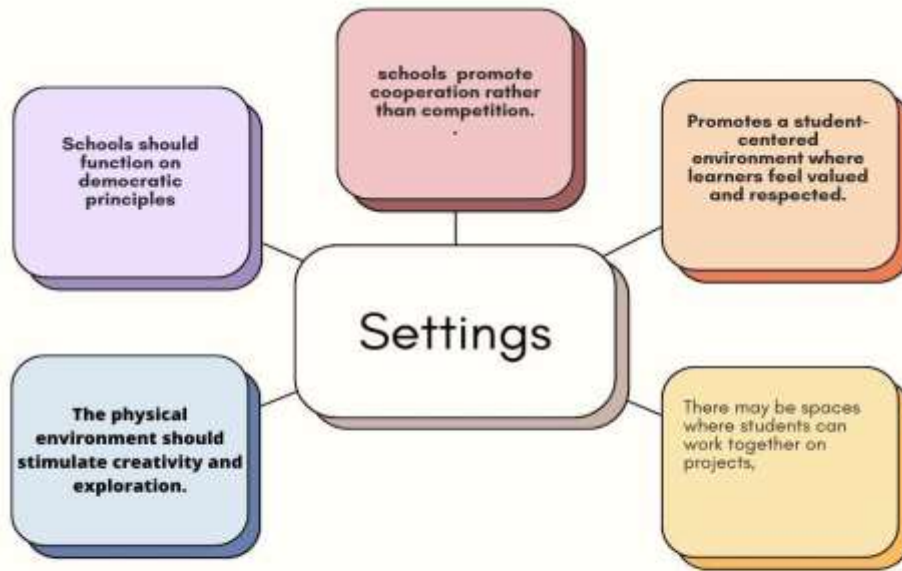


Figure:8 Curriculum in Progressivism

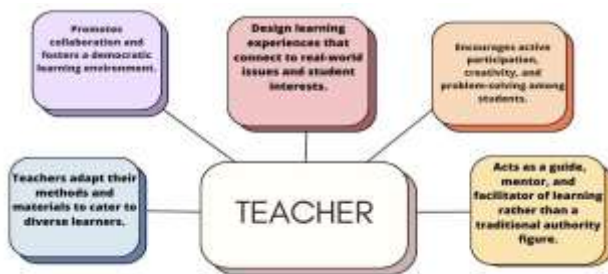
Progressivism encourages development of values and fosters personal growth, thus emphasizes Clustered Desks or Tables and a U-shaped setting for the classrooms to promote cooperation rather than competition. (Jumani, Warner, Malik, 2020).



These attributes of a Learner according to Progressivism reflect the Cognitive(Jean Piaget) and Humanistic Theory(John Dewey) principles.

Figure:9. Physical setting in Progressivism

According to Lawrence G. Thomas "The teacher possesses only superior and more abundant experience than can be brought into use during the Analysis of the present situation. The teacher is indispensable to the setting of the stage, guiding and coordinating, but he is not the only authority figure." (Arshad. n,d).



These attributes of a Learner according to Progressivism reflect the Cognitive(Lev Vygotsky) and Humanistic Theory(John Dewey) principles.

Figure: 10. Teacher in Progressivism

Learner in Progressive education philosophy is active and dynamic and modifies his behavior in the light of experiences. The mind, intellectual feelings, habits, and bodily responses all are interwoven in learning.

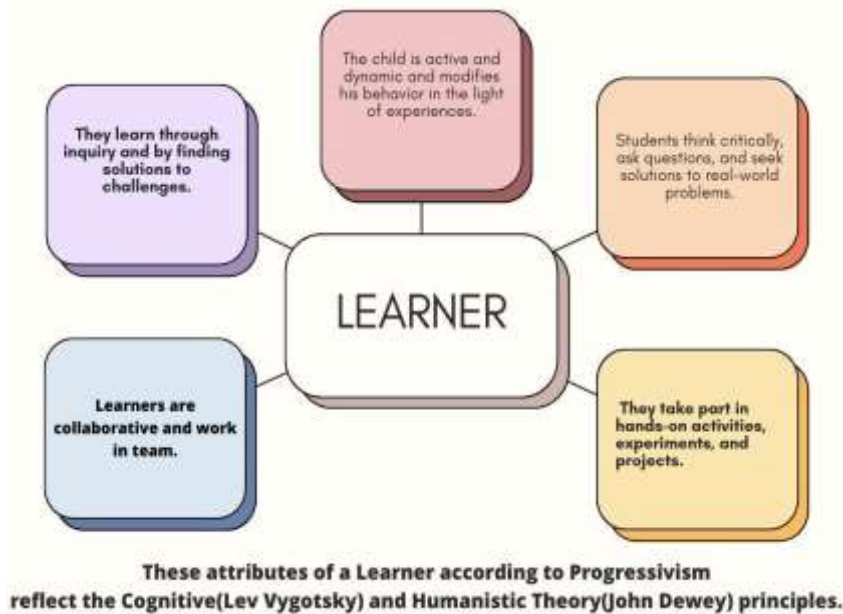


Figure:11 Learner in Progressivism

Progressivism has many similarities with Cognitivism and Humanism as all three philosophies focus on holistic development, which is concerned with both emotions, society, and intellect. Cognitive psychology plays an important role in shaping progressivism through critical thinking and knowledge construction.

EXPERIENTIALISM

Experiential learning, rooted in the philosophy of John Dewey (1859–1952), emphasizes "learning by doing" by connecting theories to real-world scenario. Emerging in the early 20th century, it integrates active participation with reflective thought, formalizing hands-on, practical education. As Dewey's ideas gained popularity, many progressive schools and educational centers were established to implement experiential learning principles; The Laboratory School at the University of Chicago (1896), Montessori Schools (1907), Waldorf Schools (1919) are examples of such schools.

Dewey and Kolb were both ardent advocates of experiential learning because it provides a student with an active and collaborative learning opportunity that helps them "to fully learn new skills and knowledge" (Haynes, Sakai, Rees, Gilbert, Frith & Passingham, 2007). In Dewey's pioneering work of 1916 titled "Democracy and Education," he explained the concept of the role of experience in education. In fact, the main aim of Dewey was to relate experience with reflection, which is basically a link between understanding and practice. According to Dewey, "Development means transformation... that reconstruction or reorganization of experience which adds to the meaning of experience, and which increases ability to direct the course of subsequent experience". Such experiences make the child inquisitive and hopeful, providing him a motive for carrying out various school activities. (Alat,Massari&Zarina, 2016)

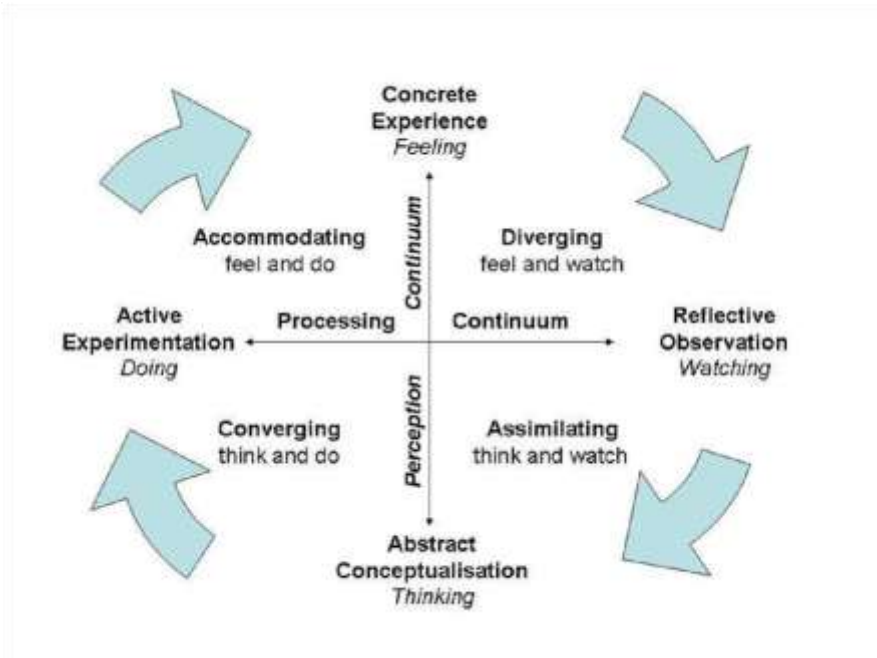


Figure: 12. Kolb’s Experiential Learning Cycle (adapted from Kolb, D. A. (2015))

Kolb described learning as “the process whereby knowledge is created through the transformation of experience” in his book titled “Experiential Learning: Experience as the Source of Learning and Development.” The experiential learning theory model is based on four stages of learning as is given in the Fig: 12. For learning to be effective, all the four types of learning should be attended to. With the introduction of new concepts, there comes into play another cycle of experiential learning called as ‘Enriched Reflection Cycle’ by Kolb, as is reflected in the adapted diagram; Fig: 12(Kolb, 2015).

The teacher’s main function during the process of experiential learning should mainly revolve around creating an appropriate environment for learning.

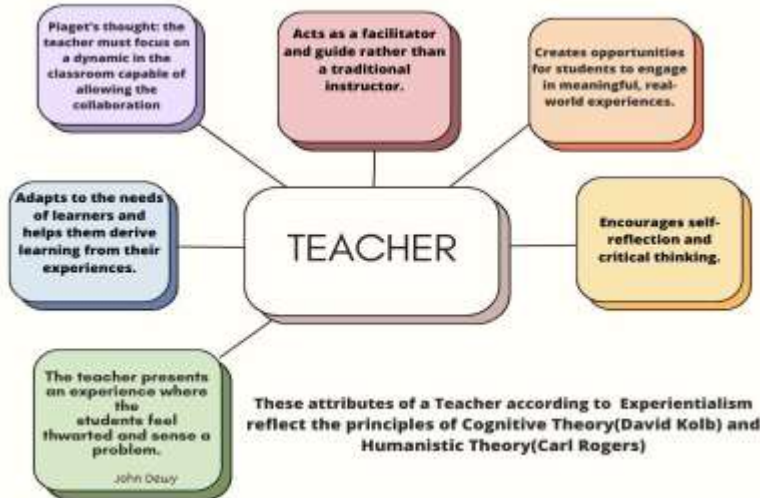


Fig: 13. Teacher in Experientialism

Davis (1971) provides an initial model for experiential education that gives an understanding of the transactive process between teacher and student. The author’s model of teaching involves saying that

teaching in this model is defined as an interaction of a student and a teacher over a subject... A transactive process means that not only the teacher supplies information into the learning process but also the learner contributes. In a transactive model, teachers and students do not just interact; rather, they exchange information. The learners are reflective individuals. Learners need to engage themselves in critical reflection about their experiences, during and after their occurrence, and create concepts out of them (Gamble, Davey & Chan, 1999)

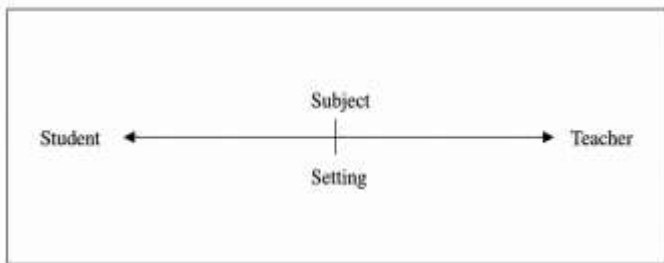
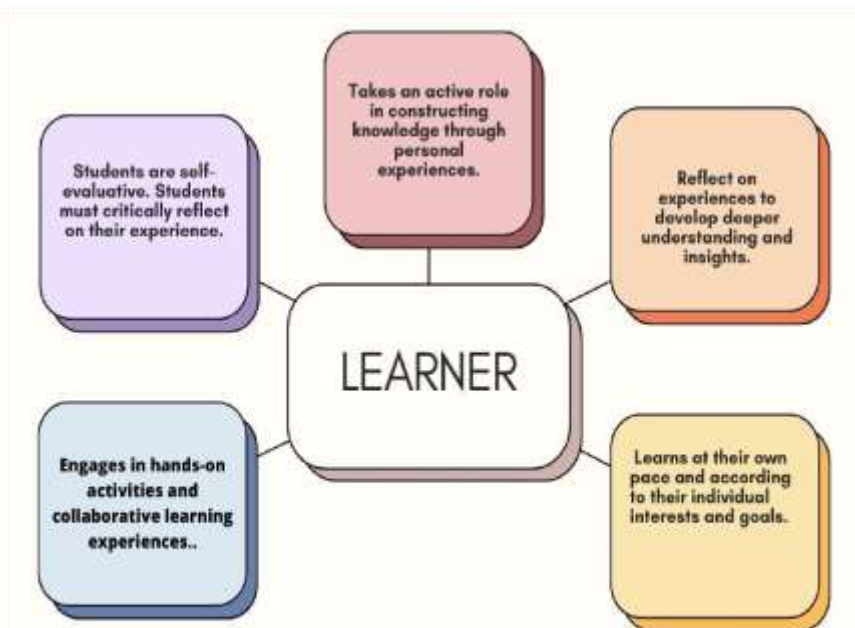


Fig:14 Davis's Model of Teaching

The devised model gives a holistic of experiential education in its practical sense. The transactive process, which is one aspect of the experience, among the four principle systems (teachers, students, subjects, and learning environment) is outlined in the given diagram.

The learner gets lessons from the environment but also shapes and influences the environment itself. The educational process is not only a matter of happening in an environment but is also an interaction and transaction process with many other elements of the environment. The environment will not just be the physical setting in which learning takes place but also the social-political-economic system, the learners in the classroom and even other systems that influence teaching and learning.



These attributes of a Learner according to Experientialism reflect the principles of Cognitive(David Kolb) and Humanistic Theory(Carl Rogers).

Figure: 15. Learner in Experientialism

Curriculum in Experientialism transcends mere knowledge; it becomes skill-based. The salient features are summarized diagrammatically.

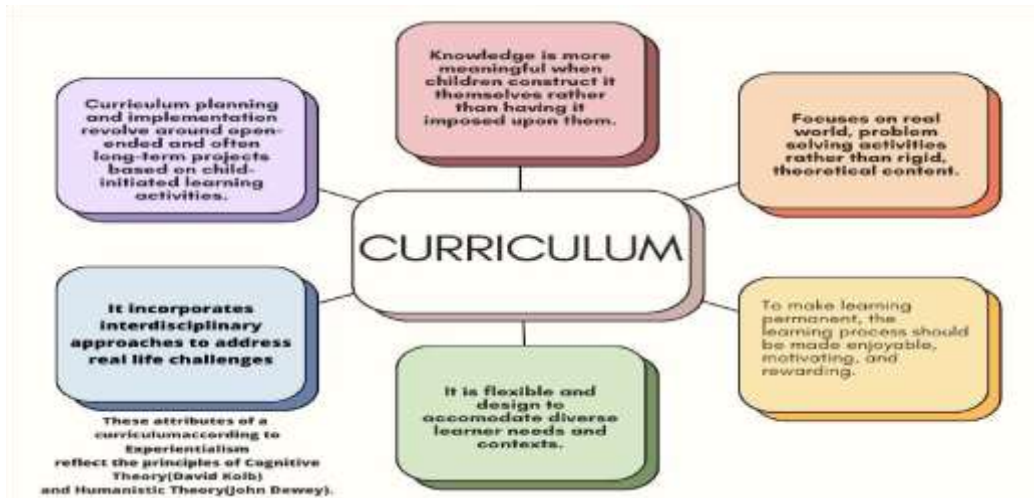


Figure16: Role of Curriculum in Experientialism

As regards physical settings, the work of Dewey (1971), emphasizes the importance of experience as an avenue for learning, presuming that all forms of education are acts of experience done by the learner during a learning In this connection, he acknowledged the existence of school as an actual and social setting where the child can grow up. The objective of the school is "to live and learn through the interaction with that experience" (Dewey, 2002). For this reason, it is necessary to take advantage of the resources of the environment, conducting study tours, and interaction with nature, which includes the identification of locus that expands their experience. Dewey believed the more natural and immediate are the children's experiences, the more significant becomes the learning experience.

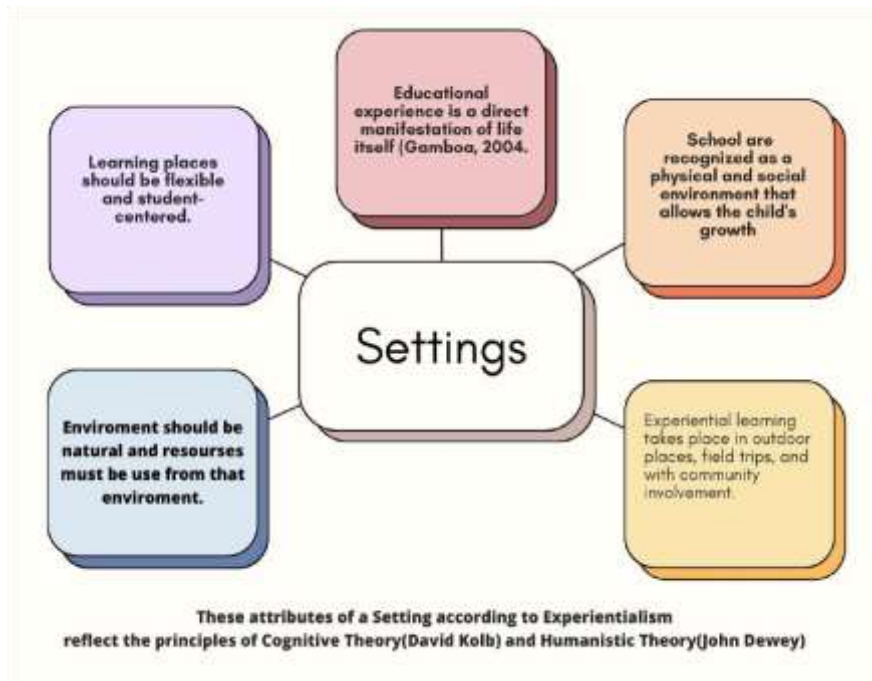


Figure17: Role of Physical setting in Experientialism

Experientialism closely aligns with John Dewey’s Humanism Theory, which emphasizes personal growth, self actualization, and the holistic development of the learner. The cognitive theory of David Kolb also aligns with experientialism, especially in its focus on how learners actively construct knowledge through experiences and reflection.

INTERNATIONALISM

There is no common understanding of a proper definition for international education. The reason for this lies in the fact that the terminology seems to relate to different meanings used in the field of educational studies. The language is mainly considered in relation to other areas that are associated with comparative education; however, another meaning of the terminology has been generated through the theory and practice of education in international schools. International education therefore finds its context within the realm of development assistance and the flow of expertise amongst and between the various systems of education found within nations. (Cambridge,2004).

Watson (1913) identifies a particular internationalist ideology that seeks to promote international attitudes and awareness. This point is also made by Lowe (1998), but only with regard to the institutions of higher learning which are founded out of experience gained through involvement in education within developing nations. There is one other characteristic of the concept which can be considered when defining it, and that is the international nature of education through exchanges of students studying at an international branch campuses. This is achieved through enabling the learners to think from an international/global standpoint as well as connecting them to other societies and belief systems so that they are able to appreciate cultural diversity and unity. According to Leach (1969), internationalism is connected with relations between nations, and there are three ways of applying it in education.

- **Unilateral internationalism** is a case where a nation focuses on the education of its nationals outside the country.
- **Bilateral internationalism** is where students of two countries exchange knowledge in universities.

- In **multilateral internationalism**, financing must come from at least three nations where none plays a dominant role (Altbach and Knight, 2007).

The theory of internationalism in education does not have a single originator but is a culmination of ideas contributed by several influential thinkers, educators, and organizations. Some notable theorists in this area are John Dewey, who stressed the significance of education in ensuring the growth of democracy and internationalism and advocated for learning experiences that would connect people from different cultures. Maria Montessori added to the theory by stressing the need for peace education and global citizenship through teaching empathy and collaboration amongst children. UNESCO has been pivotal in developing this theory by stressing the value of using education as a tool for ensuring peace, sustainability, and cross-cultural interactions. Contemporary theories and theorists have added on this theory by stressing the significance of global collaboration and teamwork in resolving world issues.

The dilated role of settings in international education aligns most strongly with Humanism, with additional elements of Cognitivism. Humanism is the primary theory, as it emphasizes the emotional, social, and personal development of learners in a nurturing and respectful environment. Lev Vygotsky stressed the role of social interaction in cognitive development through his concept of the Zone of Proximal Development (ZPD). Jerome Bruner supported collaborative and inquiry-based settings that foster exploration and discovery.

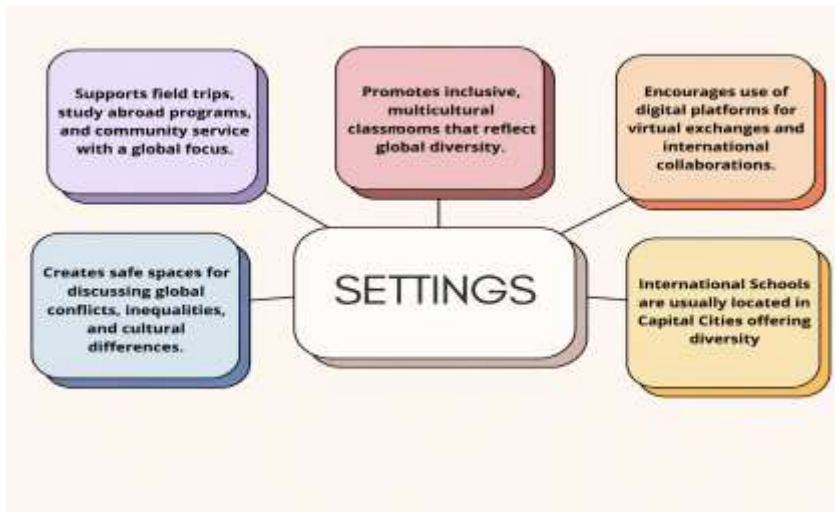


Figure18: Settings in Internationalism

Curriculum According to Internationalism focuses on developing global awareness, intercultural understanding, and the skills necessary for students to thrive in a globally connected world. It integrates local and international perspectives, and global citizenship, and encourages multilingualism, emphasizing collaboration, mutual respect, and shared responsibility for global challenges.

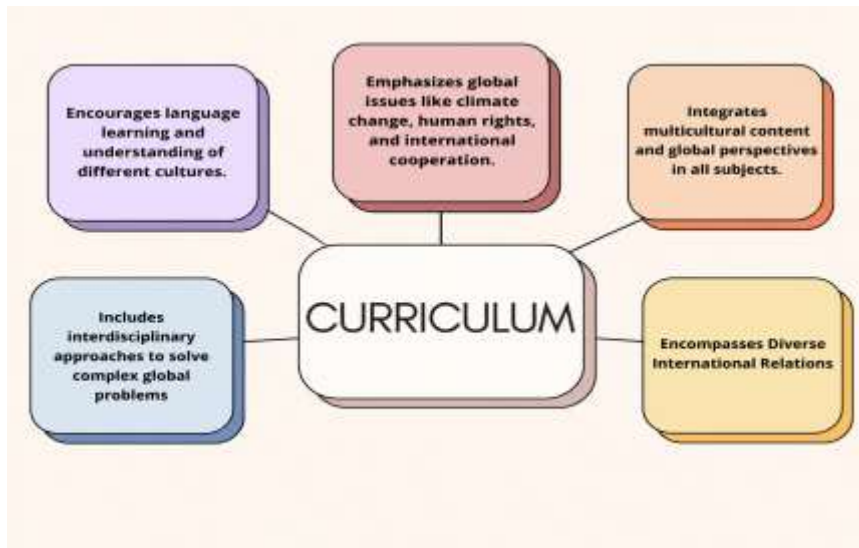


Figure19: Role of curriculum in Internationalism

The described role of the curriculum in international education reflects the principles of Cognitivism and Humanism, with some elements of Constructivism (a branch of Cognitivism).

- Cognitivism explains how the curriculum can facilitate meaningful understanding through structured yet flexible problem-solving and interdisciplinary approaches.
- Humanism emphasizes the curriculum's responsiveness to individual needs and its role in fostering global awareness and personal development.

Teachers play a pivotal role in fostering internationalism by creating a learning environment that promotes global awareness, cultural understanding, and collaboration. Some of their duties are:..

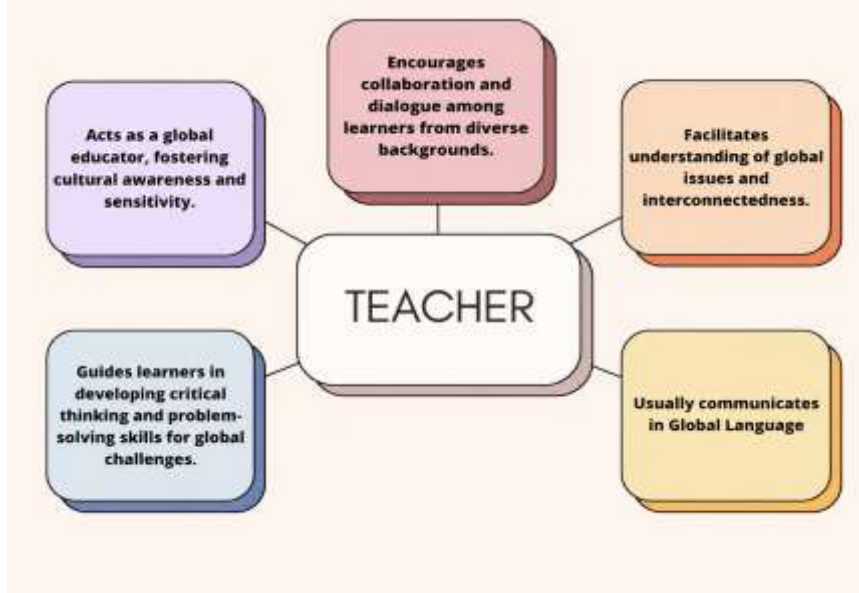


Figure:20. Teacher in Internationalism

The focus on global awareness, collaboration, and critical thinking in international education aligns well with Humanism, as it prioritizes individual and collective growth, empathy, and the preparation of learners to contribute to a better global society.

Learners play an active part in internationalism; their involvement associated with learning, cooperation, and contribution to world society. Learners engage with peers worldwide through virtual platforms and social media responsibly. Technology is employed to work together on global problems and find solutions. From an advanced standpoint, learners need to recognize global problems they care about and solve them by being proactive in undertaking activities that help make the world a better place.



Figure: 21. Role of Learner in Internationalism

Due to the focus that international education places on analytical thought, cultural awareness, and self-improvement, it makes use of Cognitive theory and Humanistic theory. There is also room for Behaviorism to be added when there are certain skills that need to be acquired. Due to the International Education concept, a core curriculum was introduced to Cambridge International Schools as well as IB World Schools through the International Curriculum.

IMPLICATIONS OF EDUCATIONAL PHILOSOPHIES IN PAKISTAN'S EDUCATION SYSTEM

The education system prevalent today in Pakistan is a result of our colonial period. We could not manage to keep the education system up-to-date according to the changing needs of time. Our education system at present, stands falls short to the education system advocated by Plato in the ideal republic as well the fundamental Islamic ideology where underlies the education system in Pakistan.

During the regime of Muslims in the subcontinent, education enjoyed the most important place, and chances were equally given to both genders, with the rulers providing money for free education to the poor students. Teachers were devoted, and student-teacher relationships were harmonious, fostering intellectual progress. However, a decline in the rulers' values and resistance to scientific advancements led to stagnation and the decline of Muslim influence. The arrival of European powers and internal oppression further weakened Muslims. Reformers like Shah Wali Ullah, Haji Shariat Ullah, and Syed Ahmad Shaheed, alongside institutions like Aligarh College and Darul-Uloom Deoband, worked to revive Islamic values and education.

The current educational system prevailing in Pakistan is a legacy from the pre-partition period of British India. An analysis of the Pakistani education system reveals that very few changes have occurred in Pakistan's education system, wherein the right to education was incorporated as an important aspect of human rights within the country's constitution.

Farooq(1996), has underlined some important policy milestones in the evolution of the education system in Pakistan as: All Pakistan Education Conference (1947); Education Conference (1951); Six Year Education Development Plan (1952); Commission on National Education (1959); Commission on Student Problems and Welfare (1966); National Commission on Manpower and Education (1969); New Education Policy (1970); The Education Policy (1972-80); National Education Policy (1979); and National Education Policy (1992). In general, all these policy documents have stressed upon the following aspects:(a) Orientation towards Islamic Ideology and Character Building (b) Extension of Primary Education and Illiteracy Eradication (c) Improvement in the quality of education at all levels (d) Orientation towards Science & Technologe) Provision of equal educational opportunities to all citizens of Pakistan.

Psychological Foundations	Personality development for a self-reliant individual,	Analytical and original thinking	Responsible member of the society (Civic Education).	Global citizenship (Emerging trends and themes of 21 st Century)
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Figure :22. Psychological Foundation of Pakistani (National Curriculum Framework, 2018)

RELIGIOUS/ECCLESIASTICAL PERENNIALISM IN PAKISTAN’S NATIONAL CURRICULUM

In the context of Pakistani education, Religious Perennialism has significantly influenced the educational landscape due to the country's ideological foundation rooted in Islam. According to Ismael (2016), the teaching of religion or Islam should in no case be administered as an exclusive racial, communal or disintegrating form of knowledge. It should be taught as an all embracing comprehensive study leading humanity towards a religious and spiritual outlook on life for the sake of peace and freedom and for the unity and brotherhood of mankind. Islam appeals to man's reason, to human sentiments and to the innate nature of man for delivering good to every body and for promoting happiness and contentment in mankind. Ismael (2016), describes national education as that conscious effort which a nation must undertake to perpetuate and develop itself. He is of the opinion that teaching of the outward form of religion exclusively; religion as ritual, dogma or creed should not be emphasized by the state as part of its official educational policy. This task should be left for private schools and other such educational agencies. The reliance on religion as a dominant force in education system of Pakistan is clearly discussed in National Curriculum Framework Pakistan (2018), which clearly states that

“Keeping in view the Constitutional responsibilities, the requirements of National Education Policy 2009, the objectives of Vision 2025 and international commitments, the following basic principles of curriculum development for all of Pakistan are proposed: Faith based on teaching of Holy Quran and Sunnah as well as Ideology of Pakistan...”

National Curriculum of Pakistan thus is based and designed on Religious Perennialism. Policies like the National Education Policy and various educational reforms emphasize the importance of aligning education with the country's Islamic ideology.

The education system is reconstructed on the Islamic classification of knowledge based on the historically devised Islamic concept of epistemology as designed and articulated by Muslim scholars like AI-Farabi, al-Ghazali and Ibn Khaldun.

(a) General Aims of Education: Education should aim at the balanced growth of the total personality of Man through the training of Man's spirit, intellect, the rational self, feelings and bodily senses. Education should therefore, cater for the growth of man in all its aspects: spiritual, intellectual, imaginative, physical, scientific, linguistic, both individually and collectively and motivate all these aspects towards goodness and the

attainment of perfection. (b) The ultimate aim of Muslim education lies in the realization of complete submission to Allah on the level of the individual, the community and humanity at large.

Islamic Epistemology constitutes: (a) Islamization of Knowledge: Education could not be Islamized without first defining the Islamic epistemology and the methodology of Islamization of all areas of education. It will provide the basis of present and future development of Islamic scholarship and finally to the reconstruction of the Islamic world view.

(b) Classification of Knowledge: The classification of categories of knowledge as had been devised by Muslim philosophers and scholars during glorious times of the Islamic civilization. Presently independent Muslim countries had not clearly defined and reconstructed their educational system synchronizing modern scientific knowledge and the traditional Islamic sources of knowledge. This classification consists of two main categories: the Revealed or Perennial Knowledge and the Acquired or Empirical Knowledge.

(c) Revealed or Perennial Knowledge includes the Qur'anic sciences: recitation (qira); memorization (tafeez); interpretation (tafsir); tradition of the Prophet (Hadith); Life model of the Prophet (Sunnah); Monotheism (tawhid); Islamic Jurisprudence (u-ill al-fiqh and fiqh); and Qur'anic Arabic. It also includes ancillary subjects like Islamic metaphysics, Comparative religion, Islamic culture, and civilisation.

(d) Acquired or empirical Knowledge includes creative arts: Islamic arts and architecture, language, literature; intellectual sciences; social studies, philosophy, education, economics, political sciences history, Islamic civilisation, geography, sociology, linguistics, psychology and anthropology; Natural Sciences: philosophy of science, mathematics, statistics, physics, chemistry; life sciences; astronomy, and space sciences; Applied sciences: engineering, technology, medicine, agriculture and forestry; Practical sciences: commerce, administrative sciences, library sciences, home sciences, and communicative sciences.

This classification is basic structure for Muslims to formulate their curricula based on the Revealed Knowledge as the compulsory core subjects and additional or elective subjects and activities from the Acquired category to suit different levels of schooling and varying contexts. (Nasr, 1989).

The Iraqi scholars have designed a scheme of education. They were the Brothers of sincerity (Ikhwan e safa اخوان الصفا) who aimed to develop education as the sciences of time rendered possible. The system of the Ikhwan-e-Safa was laid down in an encyclopedia written in about 2000 A.D. and divided into 51 tracks arranged under four headings (Qureshi, 1983):

1. Properdentic (on preliminary learning) and logic, 13 treatises
2. Natural Sciences, 17 treatises
3. Revealed Law (Theology) 11 treatises.

The encyclopedia has a two-edged focus; the first is the scientific subjects, and the second is the theories of Divine law. The whole range of learning among Muslims is thus summarized by Abu-Yuhya Zaharia follows (Salih, 1982):

MUSLIM CURRICULUM

LEGAL SUBJECTS (Shariaya)	LITERARY STUDIES (Adabiyah)	MATHEMATICS (Rayaziyyah)	RATIONAL (Aqliyyah)	MISCELLANEOUS
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Jurisprudence Exegesis Traditions	Philosophy Syntax Rhetorics Prosody Composition Reading History	Geometry Astronomy Arithmetic Algebra Music Politics Ethics	Logic Dialectics Dogmatic Theology Metaphysics Medicine Chemistry	Surveying Veterinary Agriculture Magic Astrology Phrenology Interpretation of dreams
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According to Karim (1979), Faris (1962), and Zuberi (1986), there are three kinds of learning that Ghazzali considers important for a student : First the Science of Medicine, Law (Fiqah) (for the welfare of people); Second, the Science of traveling in deserts (purify the mind from evil traits) Third the Knowledge of pilgrimage (rules and regulations).

The above discussion shows that dualism in the curriculum content between man and the universe on the one hand and the Qur'an on the other is contradictory to the spirit of the Islamic education theory and the Qur'anic outlook. The secular and the sacred thus need to be synchronized and integrated into the Islamic education curriculum. Thus the final goal of Islamic education curricula is to instill the faith and concept of Allah in the minds and hearts of believers and help them excel and compete in modern technological world with well rounded personalities. Islamic curriculum, therefore, comprises the following components to achieve the set objectives (Al - Afendi & Baloch, 1980; Al-Atlas,1979):



Fig:23. Components of Islamic Curriculum

Looking at the modern curriculum suggested by great Muslim thinkers, it can be easily (صلى الله عليه وسلم) concluded that it was based on two main pillars: the Quran and the Prophet traditions and on related studies. There exists no discrepancy between the profane and religious, the sacred and the secular.

Looking at the Pakistan’s National Curriculum Framework, its evident that Islamic and Western educational philosophies are taken care of

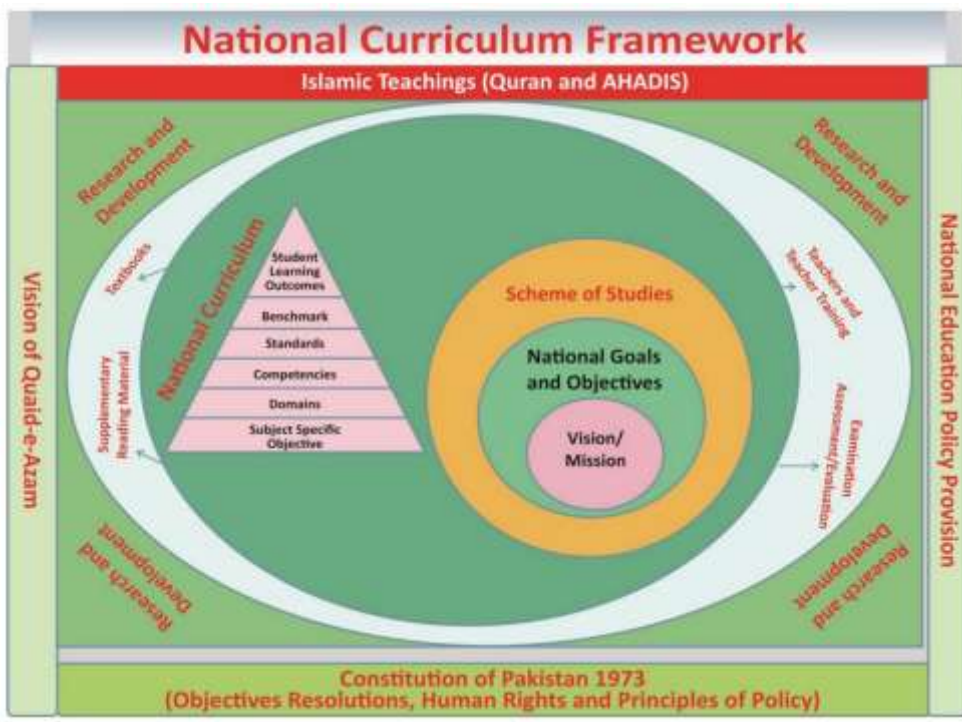


Figure:24. National Curriculum Framework Pakistan

IMPLICATIONS OF EDUCATIONAL PHILOSOPHIES IN PAKISTAN’S EDUCATION SYSTEM

The philosophical underpinning of perennialism recognizes the role of eternal principles in life and truth that is inherent in the culture and religion of Pakistan. The manifestation of this philosophy is evident in the adoption of teachings from Islam through the introduction of Islamiyat as a basic curriculum element in school life and continue till university education in different forms. This concept has been derived from the work of Muhammad Iqbal who promoted thinking and character building as an educational goal of a country seeking to produce morally upright citizens. The need for an education system based on the principles of progressivism and practical teaching and learning processes in schools is now paramount in the context of Pakistan. However, these reforms remain limited in scope, and their implementation is inconsistent across public and private institutions. However, the challenge lies in balancing this focus with the development of modern skills necessary for global competitiveness, a gap that remains unaddressed in many schools.

The philosophy of Experientialism holds that education should be achieved through experience, which is vital for preparing students to develop practical skills in the ever-changing environment. Learning by doing and importance of self-activity emphasized by Muhammad Iqbal are the concepts that are relevant here. Some vocational or technical courses have been offered by the government in Pakistan by introducing Skills colleges and universities though at limited level. Yet the initial step in direction has been taken.

A study was conducted to examine whether there is any correlation between the philosophical views of teachers concerning the process of teaching and the actual practice in the classroom, considering four main educational philosophies including perennialism, essentialism, progressivism, and reconstructionism among the primary and elementary school teachers practicing in Gujranwala. Data was collected using two tools:

Teachers' Philosophical Beliefs Inventory (TPBI) and Classroom Practices Observation Checklist (CPOC) (Ilyas & Zaman, 2023).

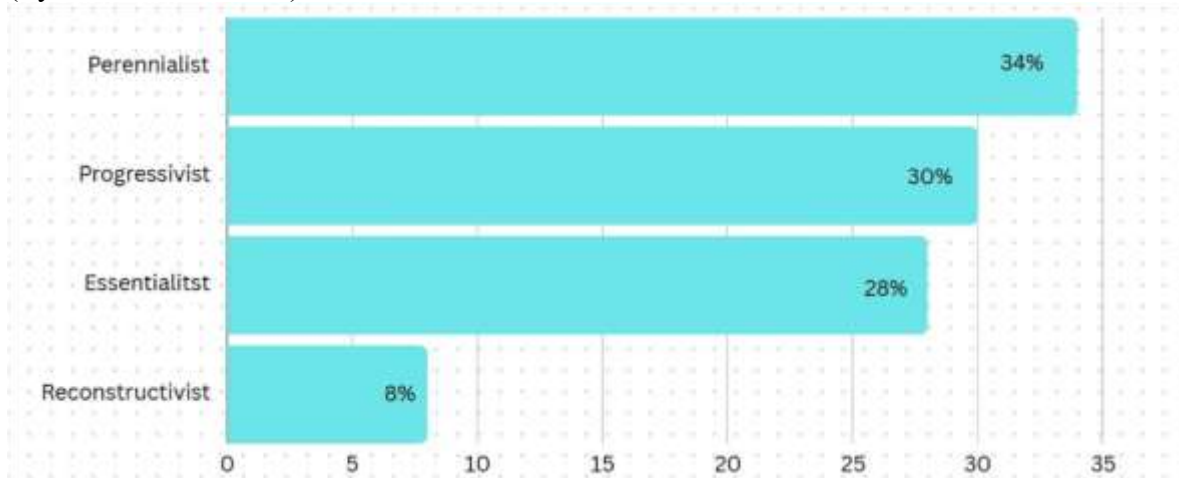


Figure: 25. Philosophical beliefs and Classroom practices.

The study revealed that One-third of the educators believe in the philosophy of perennialism. Educators who follow perennialist philosophy accepted education philosophies for interactive and innovative learning. Progressivism, which emphasizes child development, is common in one-third of primary and elementary schools. However, culture and environment impede progressivism. Educators with contemporary philosophy constitute only 9%, reflecting pessimism in an incompetent environment (Ilyas & Zaman, 2023).

The evidence from the study further reveals the fact that the current educational system appears to be very passive in advancing itself with regard to classroom techniques, wherein one-third of the teachers adopt outdated classroom practices. The teaching process does not allow students to develop their own thoughts, progressive and rational thinking. The progressivists and reconstructers, who have their roots in pragmatism, and are considered modern educational philosophies, try to remain in tune with the philosophical principles of progressivism; however, the philosophical principles and practices being discussed requires a speedy change of paradigm from the teacher-centered and textbook-based teaching technique to a student-centered instructional practice. This study can be generalized for almost majority of the public schools in Pakistan. Nevertheless, despite all short falls and passive academic constructions at all levels; teachers, learners, curricula, and setting, yet the practices conform that prevailing trends in the educational system of Pakistan are somehow the shadowy blend of all philosophies varying according to the system and structure and the place of institution, and strong concentrated efforts are required for the balanced and clear implementation of education philosophies in the education institutes, be it school, college or university level.

EDUCATIONAL PHILOSOPHIES AND THE PEDAGOGIC STRUCTURE OF IIUI:

International Islamic University Islamabad (IIUI) is a major public-sector institution in Pakistan with a large and diverse academic structure; according to the most recent available institutional and international ranking data, the university employs approximately 900–1000 faculty and academic staff members, operates through 11 established faculties encompassing an estimated 40–60+ active departments and around 120 academic programs, and enrolls between roughly 17,000 and 23,545 students depending on the reporting source and year, reflecting fluctuations in updated datasets; importantly, IIUI maintains a strong international profile with about 1,563 international students representing multiple global communities from Asia, the Middle East, and Africa, reinforcing its identity as an international higher education institution. These figures are drawn from official university webpages and global ranking databases and should be treated as the most reliable

consolidated estimates currently available <https://www.iiu.edu.pk/about-iiu/about-iiu-2/female-campus/faculties-institutes/>

IIUI through its charter, emphasizes the integration of the teachings of Islam with modern education for rebuilding thoughts of humans in Islamic contexts in its constitution. Diversity, research, and innovations are some core elements of IIUI's academic approach and philosophy, which reflects the essence of modern progressive education. The vision of International Islamic University Islamabad is "To be a distinguished university in diversity, knowledge, research, and innovation, for the good of humanity and the Muslim Ummah." The mission of the university states that "To bring about change in society through education, training, research, and technology, for the reconstruction of the human intellect from Islamic perspectives." The value statements of university include: Islamic Character, Quality and Excellence, Diversity and Inclusiveness, Integrity and Transparency Creativity. The charter of the IIUI is the clear reflection of the philosophy outlined above as far its academic and extra curricular activities are concerned. <https://www.iiu.edu.pk/about-iiui/>

EDUCATIONAL PHILOSOPHIES AND DEPT OF ENGLISH. IIUI

The dept is segmented into Two dominant streams; Linguistics and Literature. Each stream offers a wide range of subject directly and deeply linked to IIUI basic constitution, and approved under the basic dominant ideology of the Islamic University, and the national Curriculum approved by HEC.

The philosophy of perennialism, progressivism, internationalism can be seen in full realization in terms of; the subjects being taught, the objectives being designed for each subject, the teachers competence and performance in English classrooms of IIU. Texts by great literary geniuses like Shakespeare and Wordsworth are appreciated not only for their literary value but also as the embodiment of human values that shape our moral and ethical thinking. The secular education is thoroughly synchronized by the compulsory Islamic/Arabic subjects in the English department, that makes the dept stand in a unique position all over Pakistan. Hifz Test is mandatory for all students to graduate. Separate campuses, transport and systems are maintained to preserve the basic essence and ideology of the university. Strict academic standards are maintained in the admissions and later in the research work at the dept.

The blend of all philosophies are realized in the classrooms through lively group discussions and arguments on current affairs such as global warming and racial equity. This promotes critical thinking and enhances linguistic abilities among learners, motivating them to express their views and think critically. By incorporating innovative approaches to project-based learning such as writing essays of opinion or starting blogs, learners create a link between theoretical knowledge and practical applications of English as a language. The approach emphasizes interactive and experiential methods of teaching and learning as opposed to passive processes of memorization and drill.

Multicultural texts and global themes help learners see the world from different points of view, creating respect for diversity and Internationalization, which helps students qualify for international exams and competitive exams of FPSC, CSS and others. Digital humanities, Language Engineering, Environmental studies, Translation epistemologies, keep the students abreast at national and international levels. This harmonious blend of east and west contribute to students preparedness for intracultural, Transcultural, transfers and transmission in communication across the globe. This internationalization of academic approach makes the English Dept stand at the most unique position at national level bringing heights and glory to IIUI at international level.

CONCLUSION

It goes without saying that Perennialism, Progressivism, Experientialism, and Internationalism and Religious education hold great significance when it comes to the educational system of Pakistan. In essence, it is due to the combination of these theories that Pakistan will be able to build a strong education system that will focus on all aspects of life and prepare students for the future and here after. Yet, there are several hurdles to overcome before reaching this goal.

In summation, the paper has conducted an extensive analysis of four major educational philosophies – perennialism, progressivism, internationalism, and experientialism and Islamic educational philosophy. By examining the theories behind these philosophies, the leading exponents, and their impact on modern educational systems, this study has provided useful information about the role of teachers, students, curricula, and physical environment in these philosophies in general and the Islamic education and its practical implementation at IIUI. This paper has also traced the connection between these philosophies and larger educational theories, including humanism, behaviorism, and cognitivism, illustrating the importance of their continuing relevance in modern educational theories.

Additionally, this paper has analyzed the impact of these philosophies on the education system of Pakistan. The prevalence of religious perennialism and progressivism was highlighted based on the education policy framework of the country. Lastly, the discussion on these philosophies was extended to analyze how they were reflected in the educational processes at the International Islamic University Islamabad.

Finally, It can be safely concluded, that in wake of the modern technological warfare of digitization and AI, Pakistan's educational scenario needs rapid, war footing take-off from the existing parochial state. It direly needs to set new targets and goals in field of Information technology along strong secure Islamic educational paradigms to conquer new heights and make new breakthroughs within the overall western ideology of globalization.

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