

ASSIGNMENT No. 1

Q. 1 Discuss the attitude of Muslim rulers towards education. What was the philosophy of education in this period?

The system of education in the Muslim world was unintegrated and undifferentiated. Learning took place in a variety of [institutions](#), among them the ḥalqah, or study circle; the [maktab](#) (kuttāb), or elementary school; the palace schools; bookshops and literary salons; and the various types of colleges, the [meshed](#), the masjid, and the [madrasa](#). All the schools taught essentially the same subjects.

The simplest type of early Muslim education was offered in the mosques, where scholars who had congregated to discuss the Qur'ān began before long to teach the religious sciences to interested adults. Mosques increased in number under the caliphs, particularly the 'Abbāsids: 3,000 of them were reported in Baghdad alone in the first decades of the 10th century; as many as 12,000 were reported in Alexandria in the 14th century, most of them with schools attached. Some mosques—such as that of al-Manṣūr, built during the reign of Hārūn al-Rashīd in Baghdad, or those in Isfahan, Mashhad, Ghom, Damascus, Cairo, and the Alhambra (Granada)—became centres of learning for students from all over the Muslim world. Each mosque usually contained several study circles (ḥalqah), so named because the teacher was, as a rule, seated on a dais or cushion with the pupils gathered in a semicircle before him. The more advanced a student, the closer he was seated to the teacher. The mosque circles varied in approach, course content, size, and quality of teaching, but the method of instruction usually emphasized lectures and memorization. Teachers were, as a rule, looked upon as masters of scholarship, and their lectures were meticulously recorded in notebooks. Students often made long journeys to join the circle of a great teacher. Some circles, especially those in which the Ḥadīth was studied, were so large that it was necessary for assistants to repeat the lecture so that every student could hear and record it.

Elementary schools (maktab, or kuttāb), in which pupils learned to read and write, date to the pre-Islamic period in the Arab world. After the advent of Islam, these schools developed into centres for instruction in elementary Islamic subjects. Students were expected to memorize the Qur'ān as perfectly as possible. Some schools also included in their curriculum the study of poetry, elementary arithmetic, penmanship, ethics (manners), and elementary grammar. Maktabas were quite common in almost every town or village in the Middle East, Africa, Sicily, and Spain.

Schools conducted in royal palaces taught not only the curriculum of the maktabas but also social and cultural studies designed to prepare the pupil for higher education, for service in the government of the caliphs, or for polite society. The instructors were called mu'addibs, or instructors in good manners. The exact content of the curriculum was specified by the ruler, but oratory, history, tradition, formal ethics, poetry, and the art of good conversation were often included. Instruction usually continued long after the pupils had passed elementary age. The high degree of learning and scholarship in Islam, particularly during the 'Abbāsīd period in eastern Islam and the later Umayyads in western Islam, encouraged the development of bookshops, copyists, and book dealers in large, important Islamic cities such as Damascus, Baghdad, and Córdoba. Scholars and students spent

many hours in these bookshop schools browsing, examining, and studying available books or purchasing favourite selections for their private libraries. Book dealers traveled to famous bookstores in search of rare manuscripts for purchase and resale to collectors and scholars and thus contributed to the spread of learning. Many such manuscripts found their way to private libraries of famous Muslim scholars such as Avicenna, al-Ghazālī, and al-Fārābī, who in turn made their homes centres of scholarly pursuits for their favourite students.

Fundamental to Muslim education though the circle schools, the maktabas, and the palace schools were, they embodied definite educational limitations. Their curricula were limited; they could not always attract well-trained teachers; physical facilities were not always conducive to a congenial educational environment; and conflicts between religious and secular aims in these schools were almost irreconcilable. Most importantly, these schools could not meet the growing need for trained personnel or provide sufficient educational opportunities for those who wished to continue their studies. These pressures led to the creation of a new type of school, the madrasa, which became the crown and glory of medieval Muslim education. The madrasa was an outgrowth of the masjid, a type of mosque college dating to the 8th century. The differences between these two institutions are still being studied, but most scholars believe that the masjid was also a place of worship and that, unlike the madrasa, its endowment supported only the faculty and not the students as well. A third type of college, the meshed (shrine college), was usually a madrasa built next to a pilgrimage centre. Whatever their particularities, all three types of college specialized in legal instruction, each turning out experts in one of the four schools of Sunni, or orthodox, Islamic law.

Madrasas may have existed as early as the 9th century, but the most famous one was founded in 1057 by the vizier Nizām al-Mulk in Baghdad. The Nizāmīyah, devoted to Sunni learning, served as a model for the establishment of an extensive network of such institutions throughout the eastern Islamic world, especially in Cairo, which had 75 madrasas; in Damascus, which had 51; and in Aleppo, where the number of madrasas rose from 6 to 44 between 1155 and 1260.

Important institutions also developed in western Islam, under the Umayyads, in the Spanish cities of Córdoba, Sevilla (Seville), Toledo, Granada, Murcia, Almería, Valencia, and Cádiz. The madrasas had no standard curriculum; the founder of each school determined the specific courses that would be taught, but they generally offered instruction in both the religious sciences and the physical sciences.

The contribution of these institutions to the advancement of knowledge was vast. Muslim scholars calculated the angle of the ecliptic; measured the size of the Earth; calculated the precession of the equinoxes; explained, in the field of optics and physics, such phenomena as refraction of light, gravity, capillary attraction, and twilight; and developed observatories for the empirical study of heavenly bodies. They made advances in the uses of drugs, herbs, and foods for medication; established hospitals with a system of interns and externs; discovered causes of certain diseases and developed correct diagnoses of them; proposed new concepts of hygiene; made use of anesthetics in surgery with newly innovated surgical tools; and introduced the science of dissection in anatomy. They furthered the scientific breeding of horses and cattle; found new ways of grafting

to produce new types of flowers and fruits; introduced new concepts of irrigation, fertilization, and soil cultivation; and improved upon the science of navigation. In the area of chemistry, Muslim scholarship led to the discovery of such substances as potash, alcohol, nitrate of silver, nitric acid, sulfuric acid, and mercury chloride. It also developed to a high degree of perfection the arts of textiles, ceramics, and metallurgy.

Q. 2 Critically discuss the objective of English Education System in South Asia. What is meant by the death of Persian and how it happened?

Islam placed a high value on education, and, as the faith spread among diverse peoples, education became an important channel through which to create a universal and cohesive social order. By the middle of the 9th century, knowledge was divided into three categories: the Islamic sciences, the philosophical and natural sciences (Greek knowledge), and the literary arts. The Islamic sciences, which emphasized the study of the Qur'ān (the Islamic scripture) and the Ḥadīth (the sayings and traditions of the Prophet Muhammad) and their interpretation by leading scholars and theologians, were valued the most highly, but Greek scholarship was considered equally important, albeit less virtuous.

Early Muslim education emphasized practical studies, such as the application of technological expertise to the development of irrigation systems, architectural innovations, textiles, iron and steel products, earthenware, and leather products; the manufacture of paper and gunpowder; the advancement of commerce; and the maintenance of a merchant marine. After the 11th century, however, denominational interests dominated higher learning, and the Islamic sciences achieved preeminence. Greek knowledge was studied in private, if at all, and the literary arts diminished in significance as educational policies encouraging academic freedom and new learning were replaced by a closed system characterized by an intolerance toward scientific innovations, secular subjects, and creative scholarship. This denominational system spread throughout eastern Islam from Transoxania (roughly, modern-day Tajikistan, Uzbekistan, and southwest Kazakhstan) to Egypt, with some 75 schools in existence between about 1050 and 1250.

The renaissance of Islamic culture and scholarship developed largely under the 'Abbāsīd administration in eastern Islam and later under the Umayyads in western Islam, mainly in Spain, between 800 and 1000. This latter period, the golden age of Islamic scholarship, was largely a period of translation and interpretation of Classical thoughts and their adaptation to Islamic theology and philosophy. The period also witnessed the introduction and assimilation of Hellenistic, Persian, and Hindu mathematics, astronomy, algebra, trigonometry, and medicine into Muslim culture.

Whereas the 8th and 9th centuries—mainly between 750 and 900—were characterized by the introduction of Classical learning and its refinement and adaptation to Islamic culture, the 10th and 11th were centuries of interpretation, criticism, and further adaptation. There followed a period of modification and significant additions to Classical culture through Muslim scholarship. Creative scholarship in Islam from the 10th to the 12th century included works by such scholars as Omar Khayyam, al-Bīrūnī, Fakhr al-Dīn al-Rāzī, Avicenna (Ibn Sīnā), al-Ṭabarī, Avempace (Ibn Bājjah), and Averroës (Ibn Rushd). During the 12th and 13th centuries,

most of the works of Classical learning and the creative Muslim additions were translated from Arabic into Hebrew and Latin. These translations were instrumental in bringing about the early phases of the European intellectual awakening, which coincided with the decline of Muslim scholarship.

As Europe was absorbing the fruits of Islam's centuries of creative productivity, signs of Latin Christian awakening were evident throughout the European continent. The 12th century was one of intensified traffic of Muslim learning into the Western world through many hundreds of translations of Muslim works, which helped Europe seize the initiative from Islam when political conditions in Islam brought about a decline in Muslim scholarship. By 1300, European scholars stood once again on the solid ground of Hellenistic thought, enriched or modified through Muslim and Byzantine efforts. South Asia has a population of over 1.7 billion living in nations with unique trajectories of development. Countries in this region are grappling with processes of economic change and widening inequity; negotiating cross-border and domestic conflict, and the politics of cultural revivalism and patriarchy threatening a democratic social order. Some of the key challenges facing most countries of South Asia include deep poverty, increasing social and gender inequality, malnutrition, high maternal and infant mortality; regional and social disparities on almost all indicators of health and education. South Asia has some of the worst human development outcomes of the poorest population quintile in the world. Even the best performing countries such as Bhutan, Maldives and Sri Lanka have human opportunity indices that are smaller than in other inequitable countries such as Brazil and South Africa. Inequality in educational attainment in the region of South Asia is large. While Maldives and Sri Lanka have the lowest gap in educational attainment, Nepal, Afghanistan and Pakistan have large gaps. A crucial reason for this is low investment in education. Bangladesh invests 2.2 percent of its GDP on education; India, 3.3 percent; Pakistan, 2.4 and Sri Lanka, 2 percent. This investment is unevenly distributed: the poorest 40 percent of the population in Bangladesh received 50 percent of public primary spending in 2010; while the richest 40 percent received 80 percent of public spending directed to tertiary education. This trend is true for Pakistan and India (World Bank cited in Rama, 2014, p. 20). Barring Sri Lanka and Maldives where literacy rates are 93 and 99 percent respectively, literacy rates[1] in other South Asian countries range from as low as 38 percent in Afghanistan to 72 percent in India. All countries of South Asia recognise education as a fundamental right. Sri Lanka declared education as a fundamental right in 1945, three years before independence; Bangladesh in 1993; Nepal declared it in its Constitution of 1990 and via the seventh amendment in 2001; India in 2009 and Pakistan the following year. Despite South Asia's commitment to children's right to free and compulsory basic education, several disparities within each country create conditions of inequity, in and through education. Rapid economic growth in South Asia for instance, did not lead to significant increase in per student expenditure (Rama, 2014, p. 115). India's public spending per student on primary education is the lowest in all countries especially for the lowest quintile. South Asia's 10 million of the total of 33 million children of 5 to 14 years and 27 million lower secondary school age children are out of school. Afghanistan, India, Bangladesh and Pakistan have the highest number of out-of-school children (UIS, 2012). One of the most critical educational challenges of the region of

South Asia includes the need for about 15 million new teachers to universalize primary and secondary education by 2030. The largest gaps are in Afghanistan, Bangladesh, India, and Pakistan (UNESCO, 2016). Barring Sri Lanka and Maldives, all countries in the region have low achievement levels in mathematics, reading and language. Quality of education is the most significant concern, as levels of learning continue to either remain stagnant at low levels or have declined further, especially in rural schools of the region (ASER, 2015, 2017; UNESCO, 2015). Comparative research in South Asia could therefore provide us with important insights on country innovations and reforms; their relationship with comparative education processes and the discourse in high income countries of Europe and North America. Origins of comparative education (CE) lie in 19th century France with Marc-Antoine Jullien's seminal work[2] (1817). Beginning with Europe and USA, CE spread to other parts of the world. Along with a focus on the 'science of comparative education' established by Jullien, philosophical and socio-historical thinking too influenced research and intellectual debate. The contributions of Sadler (1900) and Kandel (1933 led to examine educational phenomena within larger socio-political contexts, tempering the positivist influence of Jullien and bringing epistemological issues at the heart of methodological debates in comparative educational research (Zachariah, 1990). A more recent post-colonial reading of comparative and international education however, describes Kandel's contribution as committed to a colonial worldview, critiquing his assertion that 'policy borrowing' is the way to lift newly independent countries "from their almost primitive level to the civilization of the twentieth century" (Takayama et. al, 2016, p. 10). Comparative education scholarship can be broadly categorised into that which engages with theoretical and methodological questions in search for universal patterns to advance a 'science' of education; and that which is directed towards improving the policy and practice of education in developing countries. Decolonization of the 1950s and 1960s brought a broader focus in the field of comparative education, but its emphasis remained on developed countries. Over the years CE got majorly associated with concerns of education from an international perspective, largely in advanced societies; and issues related to policy, planning and practical ways of improving the education systems of developing countries became the focus of international education (IE) (Watson, 2012). Three sets of arguments provide insight into this distinction: (a) the first is embedded in the relationship between the colony and the colonized; (b) the second foregrounds the geo-political roots of comparative education research; (c) the third, highlights the changing direction of comparative education as a field of inquiry. Engagement with constructs of neo-colonialism and educational dependency (Altbach & Kelly, 1978; Carnoy, 1974; Hayter, 1971; Watson, 1984) led to a gradual merging of CE and IE leading to an overarching field called 'comparative and international education' (CIE) (Watson, 2012). This contributed to major changes in the direction of comparative education as a field of inquiry. The subsequent decades saw the field broaden in its geographical scope, with a greater emphasis on less developed countries. Little (2003) argues that the need to better understand the relationship between education and 'development' led to a proactive seeking of contributions from a wide range of developing countries. This was supported by comparativists in the US working on modernization. Comparative education, seen as integral to the modernity

project, also influenced the European educational space (Silova & Brehm, 2010). Prompted to be sensitive to the diversity of educational and socio-political contexts, comparative education scholars also had the collective challenge of enfolding comparisons of the local, national, regional, international and the global (Batra, 2017). The convergence of CE and IE argues Watson (2012), led to a variety of comparative education activity, including advocacy by international consultancies and global networks. In the absence of definitive parameters and scope for comparative and international education (CIE) and its strong inclination towards coloniality (Takayama et. al, 2016), the idea that CIE can embrace any education activity received impetus. Institutional weaknesses of CIE as a field of inquiry including lack of disciplinary boundaries led to an appropriation of research agendas by sponsors in an increasingly globalized economy. At this juncture, comparative education faced the challenge of preserving a critical academic orientation and responding to challenges thrown by forces of globalization. One of the key challenge was the imposition of neoliberal reforms in education as a consequence of global forces that also strengthened the 'modernist' view of comparative education with its 'denial' of coloniality. In this process the colonial narrative was in effect, re-created in most South Asian countries. According to Waldow (2012), cross-national support for PISA has been the turning point for the field of comparative education; giving politicians the legitimacy to push reforms in their countries (Cowen, 2014). 'The perceived objectivity of the hard sciences' gave policy makers the legitimacy to make educational interventions, projected as evidence-based and non-ideological (Ozga & Jones, 2006). The 'modern' variant of 'applied' comparative education is thus promoted by a network of academics, think tanks, consultancies who act as intermediaries to identify and advocate 'best practices'. The complex network of organisations and a transnational community of experts, referred to as 'epistemic community' by Haas (1992) is now a 'global education policy community' according to Ball (2017). These exert tremendous influence and authority in local and regional settings of diverse societies.

Q.3 Comparatively discuss the aims and objectives and salient features of Deoband movement and Aligarh movement.

In the second half of the nineteenth century many educational institutions were founded to educate the Muslims of India and make them equal in all terms with their Hindu fellow countrymen. In this regard one of the major educational institutions was that of Nadva tul Ulama. Two of its predecessors the Aligarh School and College and Dar-ul-Uloom-i-Deoband were in contrast to each other. Aligarh emphasized on the modern western education, fruitful for the Muslims of India while Deoband, on the other hand, devised to make Muslims a progressed nation by enhancing their religious spirit and knowledge of religion. In those circumstances there was a great need of the emergence of an institution that could deliver the two types of education at the same time and at one place. Thus for that purpose Nadva-tul-Ulama was founded in 1894 at Lucknow by Moulvi Abdul Ghaffar, who was working as the deputy collector for the British government of India.

The objectives of the establishment of the new institution were as under:

1. Remove sectarianism among the ranks of the Muslims

2. Elimination of the prevailing extremist educational ideas and to make them coherent
3. Improvement of the educational syllabus
4. Elimination of social evils
5. Improvement of all aspects of Muslims' lives
6. Muslim separation from politics
7. Establishment of a grand educational institution to impart all sorts of education both, religious and secular

Later this educational movement expanded itself and in 1898 Nadva-tul-Ulama was established and its regular classes started shortly afterwards. Lots of people put their contributions in Nadva's establishment and its successful working by providing it with grants. For instance Sir Agha Khan, Amir of Bahawalpur and Nawab of Bhopal are just a few names to mention in this regard. However, there were some criticisms as well like the Governor of U.P Anthony MacDonnel, famous for his contributions in the Urdu-Hindi controversy on the Hindu side, criticized Nadva for being a part of political activity in the province. But after a few years the government too started patronizing Nadva and government grants were also issued to it. In 1908 Nadva's grand building started constructing and the British government of U.P laid its foundations.

Nadva witnessed the peak of its popularity when Maulana Shibli Naumani joined it in 1904. Shibli along with Moulvi Abdul Haq set the rules and regulations for the Nadva that enhanced its prestige a lot. Before joining Nadva, Shibli was the faculty member of Aligarh College where he proved himself to be a great scholar and a successful teacher. But he had his issues with Sir Syed Ahmed Khan and so he left Aligarh in 1904. Later, as mentioned earlier, he joined Nadva and here again he proved his caliber. He was made the in charge of Nadva and he made many changes in the syllabus of courses taught there. He also made English language as a compulsory subject at the school. He was the editor of the magazine of Nadva and he also established Dar-ul-Musanifin at Azamgarh. But soon Shibli became unpopular among his staff of Nadva because of his excessive pride and rigidity and he had to resign but after his resignation Nadva lost its popularity and never it could achieve the status it used to enjoy during the days of Shibli.

Nadva-tul-Ulama of Lucknow produced famous scholars like Syed Suleiman Nadvi and Maulana Abul Kalam Azad. It also provided freedom movement of Pakistan with freedom fighters like Suleiman Nadvi, Abdul Salam Nadvi and Masood Alam Nadvi etc.

In direct response to the Non-Cooperation movement, Jamia Milia Islamia was founded by Muslim nationalist leaders like Maulana Mahmud Hasan, Maulana Muhammad Ali, Hakim Ajmal Khan, Dr Mukhtar Ahmad Ansari and Abdul Majid Khwaja, because they were not happy with the Aligarh Muslim University's decision to bar its students and teachers from participating in the Non-Cooperation and Khilafat Movement.

Aligarh Muslim University is the brainchild of Sir Syed Ahmad Khan whose aim was to prepare Muslim youth for British government services. However, Jamia had a different objective altogether from its parent organisation AMU. Latter's main objectives were to inculcate nationalism among Muslim youth in addition to modern education.

In Urdu, Jamia means ‘university’ and Millia means ‘national’.

Initially, it was established in Aligarh (which was then part of the United Province) but shifted in 1925 to Karol Bagh (Delhi) and finally moved to Okhla (New Delhi) in 1936. Since then, Jamia has become a central university by an act of Parliament in 1988.

In the initial days, Jamia Millia Islamia faced a financial crisis which forced Mahatma Gandhi to write several letters to raise funds including to G.D Birla (a close associate to Gandhi).

In 1925 when Jamia was going through a financial crisis and there were talks to close it, it was Mahatma Gandhi who insisted Hakim Ajmal Khan to not close it down. He said, “If you are facing a financial crisis, I am ready to beg (Apko rupyaa ka dikkat hai to main bheekh maang lunga).”

These words from the Mahatma encouraged Ajmal Khan to not close down Jamia even during its worst period of a financial crisis.

Jamia has been headed by several nationalist leaders like Mukhtar Ansari who went on to become President of Indian National Congress session in 1927 and Zakir Husain who later served as the 3rd President of India between 13 May 1967 to 3 May 1969.

Upon the establishment of Jamia, the nightingale of India, Sarojini Naidu said: “They built up the Jamia Millia stone by stone and sacrifice by sacrifice.”

Rabindranath Tagore called it “one of the most progressive educational institutions of India”.

The riots following partition shook north India but Jamia Campus remained peaceful, on which Mahatma Gandhi called it an “an oasis of peace in the Sahara of communal violence”.

From its very inception, its students and teachers have played a very important role in the Indian National Movement and it is still contributing to nation-building by introducing progressive courses in Jamia.

Q.4 Discuss the importance of All Pakistan Education Conference. What were the major recommendations of this conference?

After freedom in 1947 a conference was arranged to structure the education system of Pakistan. Quaid-e-azam could not attend this due to illness, but he forwarded his message which later laid down the foundation for recommendations of education policy. His message contained four major aspect;

- 1). Education system should suit the genius of Pakistan.
- 2) It should be consonant with our history and culture.
- 3) It should inculcate high sense of honor and integrity.
- 4) It should emphasis on science and technology.

The major recommendations of the conference were:

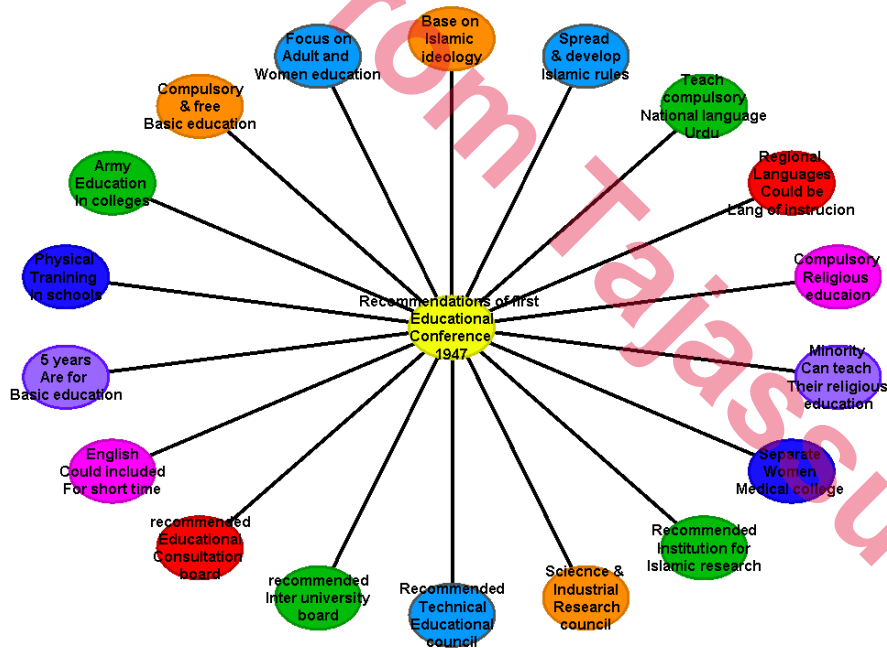
Education should be teamed with Islamic values.

Free and compulsory education in Pakistan.

Emphasis on science and technical education.

This policy could not be implemented properly due to increased number of immigrants and other administrative problems of new born country. So more or less british colonial system was continued.

The article 25-A of Constitution of the Islamic Republic of Pakistan says, "The state shall provide free and compulsory education to all children of the age of five to sixteen years in such a manner as may be determined by law". Pakistan achieved independence from British colonial rule on August 14, 1947. At independence 85% of the population was illeterate , and the condition of women and backward areas was even worse. One of the first steps towards education development in Pakistan was the National Education Conference in 1947. The Quaid-e-Azam, in his message to the Conferences said, "There is no doubt that the future of our State will and must greatly depend upon the type of education we give to our children, and the way in which we bring them up as future citizens of Pakistan We should not forget that we have to compete with the world which is moving very fast in this direction." This conference (Karachi: Nov. 27,Dec 1, 1947) produced a strong philosophy of as well as a number of ambitious recommendations indicating the future goals of education in Pakistan Nevertheless, many of its recommendations remained in documentary form only for the lack of institutional or economic resources to pursue them.



Q. 5 Comparatively discuss the major objectives of Eighth and Ninth Five Year Plans. What were the recommendations of Ninth Five Year Plan about community participation in education?

The Eighth Five Year Plan was approved by the National Economic Council (NEC) on May 31, 1994. the primary aim of the plan is to attain a sustained economic growth in an environment of macroeconomic stability, equity and justice. The Eighth Plan aims to achieve the following five basic balances:

- (a) Balance between planning for the public and private sectors.
- (b) Inter and intra-sectoral balances,
- (c) Balance between new investment and use of existing capital stock,
- (d) Balance between project preparation and implementation,
- (e) Balance between committed and available resources.

Objectives:

- (a) To attain 7% p.a. growth in GDP (including 4.9% in agriculture and 9.9% in manufacturing sector) by mobilising domestic and foreign resources and efficient use of existing resources;
- (b) To encourage participation of all people in the development process and a more equitable sharing of the benefits;
- (c) To generate additional employment opportunities by expanding productive avenues through private initiative as well as Government policies and programmes;
- (d) To alleviate poverty through an integrated approach of income generation, well dispersed access to social and community services, human resource development, extension of physical infrastructure, population welfare and special programmes for targeted groups and areas;
- (e) To ensure greater self-reliance, particularly in food, energy, public finance and external balance;
- (f) To conserve natural resources and ensuring protection of environment;
- (g) To promote good governance; and
- (h) To ensure macroeconomic stability and discipline.

Size:

On 1992-93 prices, the size of the plan was Rs. 1701 billion while its size goes to Rs. 2092 billion on 1993-94 prices.

Strategy:

- (a) The development strategy of the Eighth Five Year Plan will focus on ensuring and strengthening individual initiative, private enterprise and market mechanism;
- (b) Efficiency will be the criterion on all investments;
- (c) Employment will be promoted by expanding productive revenues;
- (d) Poverty alleviation and income distribution will be addressed through equitable and well-dispersed access to social and community services and dispersal of income generating activities;
- (e) Public sector will also support and protect the poor and other vulnerable groups;
- (f) Fiscal discipline and monetary stability will be ensured to encourage higher levels of saving and investment;
- (g) Self-reliance will be promoted through expanding exports and foreign exchange earnings, attaining self-sufficiency in the production of food grains, and exploitation of indigenous source of energy and

fuels. Import substitution would not be dismissed out of hand. Efforts would be made to bridge the gap between actual and potential capacity in selected sectors; and

(h) Local technologies development would be encouraged.

Targets:

(a) To attain 7% p.a. growth in GDP.

(b) The agriculture growth rate is projected at 4.9%. Wheat production to grow by 22%, cotton production to grow by 61% and rice production to grow by 31%.

(c) The industrial growth rate is projected at 9.9%. Fertilizers production to grow by 60%, cement production to grow by 54%, sugar to grow by 54%, petroleum products to grow by 50% and steel billets to grow by 124%.

(d) Population planning coverage to increase from 20% to 80%. Population growth rate to decline from 2.9% to 2.7%.

(e) Coverage of rural water supply to increase from 47% to 71%. Rural sanitation to go up from 14% to 32%.

(f) Gas production to grow by 38%, refining capacity to grow by 183%, Ghazi Barotha Hydel Power Project to construct, ongoing Hub Power Project to complete with the cooperation of private sector, thermal plants of WAPDA to privatise, and electrification of 19700 villages.

(g) Indus Highway to complete, Lahore-Islamabad Motorway to complete, Makran Coastal Highway to complete, to construct deep sea port at Gwadar with the collaboration of private sector, to increase telephone connections by 125%.