



Candidates must complete this page and then give this cover and their final version of the extended essay to their supervisor.

Candidate session number			
Candidate name			
School name			
Examination session (May or November)	May	Year	2015

Diploma Programme subject in which this extended essay is registered: Human Rights ✓  
(For an extended essay in the area of languages, state the language and whether it is group 1 or group 2.)

Title of the extended essay: To what extent does the provision of education for girls in Pakistan comply with the requirements of the Universal Declaration of Human Rights?

**Candidate's declaration**

*This declaration must be signed by the candidate; otherwise a mark of zero will be issued.*

The extended essay I am submitting is my own work (apart from guidance allowed by the International Baccalaureate).

I have acknowledged each use of the words, graphics or ideas of another person, whether written, oral or visual.

I am aware that the word limit for all extended essays is 4000 words and that examiners are not required to read beyond this limit.

This is the final version of my extended essay.

Candidate's signature: \_\_\_\_\_ Date: 12<sup>th</sup> December 2015

### Supervisor's report and declaration

The supervisor must complete this report, sign the declaration and then give the final version of the extended essay, with this cover attached, to the Diploma Programme coordinator.

Name of supervisor (CAPITAL letters) \_\_\_\_\_

Please comment, as appropriate, on the candidate's performance, the context in which the candidate undertook the research for the extended essay, any difficulties encountered and how these were overcome (see page 13 of the extended essay guide). The concluding interview (viva voce) may provide useful information. These comments can help the examiner award a level for criterion K (holistic judgment). Do not comment on any adverse personal circumstances that may have affected the candidate. If the amount of time spent with the candidate was zero, you must explain this, in particular how it was then possible to authenticate the essay as the candidate's own work. You may attach an additional sheet if there is insufficient space here.

has been a superbly well organised EE student; it has been a privilege to work with her. She drove the process from beginning to end, raising questions regularly and keeping me to a schedule of brief check-in meetings between the longer, more formal ones. She needed very little direction from me at any stage, having established research paths, both written and digital, herself through contacts outside school; she raised issues which took her way beyond the range of her essay; and she argued her case and defended her position clearly at all times. Although she had to adapt and change her initial ideas, and she found that matters were much more complex than she had imagined, she was questioning, open-minded and reflective throughout the process, and her viva demonstrated how deeply the EE has affected both her understanding and her attitude to life. Her knowledge of human rights terminology has increased, though is still perhaps a little limited, but her handling of the material has been thoughtful and sensitive. ✓

This declaration must be signed by the supervisor; otherwise a mark of zero will be issued.

I have read the final version of the extended essay that will be submitted to the examiner.

To the best of my knowledge, the extended essay is the authentic work of the candidate.

As per the section entitled "Responsibilities of the Supervisor" in the EE guide, the recommended number of hours spent with candidates is between 3 and 5 hours. Schools will be contacted when the number of hours is left blank, or where 0 hours are stated and there lacks an explanation. Schools will also be contacted in the event that number of hours spent is significantly excessive compared to the recommendation.

I spent  hours with the candidate discussing the progress of the extended essay.

Supervisor's signature: \_\_\_\_\_ Date: 23/01/2015

**Assessment form (for examiner use only)**

Candidate session number		
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**Achievement level**

Criteria	Examiner 1	maximum	Examiner 2	maximum	Examiner 3
A research question	2	2		2	
B introduction	2	2		2	
C investigation	4	4		4	
D knowledge and understanding	3	4		4	
E reasoned argument	3	4		4	
F analysis and evaluation	2	4		4	
G use of subject language	2	4		4	
H conclusion	2	2		2	
I formal presentation	3	4		4	
J abstract	2	2		2	
K holistic judgment	3	4		4	
Total out of 36	28				

Name of examiner 1: \_\_\_\_\_ Examiner number: \_\_\_\_\_  
(CAPITAL letters)

Name of examiner 2: \_\_\_\_\_ Examiner number: \_\_\_\_\_  
(CAPITAL letters)

Name of examiner 3: \_\_\_\_\_ Examiner number: \_\_\_\_\_  
(CAPITAL letters)

IB Assessment Centre use only: B: \_\_\_\_\_

IB Assessment Centre use only: A: \_\_\_\_\_

**To what extent does the provision of education for girls in Pakistan comply with the requirements of the Universal Declaration of Human Rights?**

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May 2015

Word Count: 3, 984 ✓

Extended Essay – Human Rights

## *Abstract*

The Universal Declaration of Human Rights (UDHR) makes reference to, and includes, an article on education. The issue of girls' education has been highlighted by people such as Malala Yousafzai and major development organizations such as the United Nations in the last two decades. This essay examines education in a developing country, Pakistan, asking the question 'To what extent does the provision of education for girls in Pakistan comply with the requirements of the Universal Declaration of Human Rights?' To examine this question fully the essay focuses on different aspects of the provision of education for girls in Pakistan and refers to the three clauses to Article 26 regarding availability, curriculum, and parental choice. Re

To research this topic it was necessary to look at Pakistan's background and its educational situation, in particular the data on girls' provision. It was important to put my own prejudices on one side and look at a range of sources from different cultural contexts. Sources used were formal and reputable sites, for example government, United Nations or human rights experts. A mixture of factual sources and individuals' views were used in researching what affects girls' education. Many of these sources were read-only and unable to be edited. scope

Given the limited data set, this paper concludes that theoretically Pakistan does comply with the requirements of the UDHR but that, in reality it does not. The practical application of Article 26 in any country is subject to numerous cultural and societal forces. In Pakistan however, whatever the government tries to do, the social, cultural, religious and geographical problems prevents it from fulfilling the criteria and achieving nationwide attendance. concl.

Word count: 271 ✓

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## *Introduction*

Malala Yousafzai once said “Education is neither Eastern nor Western, it is human”<sup>1</sup> and, as stated in Article 26 of the Universal Declaration of Human Rights (UDHR)<sup>2</sup>, education is a global human right that is being fought by individuals worldwide, such as Yousafzai and organizations such as The Office of the UN Special Envoy for Global Education<sup>3</sup>. The UDHR is one of the key documents for the improvement of people’s lives across the world. It contains a clear vision that aims for every individual to be treated equally and fairly, and was adopted in 1948 as a result of the Second World War experiences<sup>4</sup>. This list of globally recognized rights is monitored by The Office of the High Commissioner for Human Rights in Geneva and the appointed special rapporteurs who “examine, monitor and publicly report on human rights situations and compliance of States”<sup>5</sup>. Article 26 of the Universal Declaration of Human Rights states:

Clause 1        Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit.

Clause 2        Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace.

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<sup>1</sup> Malala Yousafzai quoted in BBC Panorama, *Malala: Shot for Going to School*, broadcast 7<sup>th</sup> October 2013

<sup>2</sup> <http://www.un.org/en/documents/udhr/index.shtml#a26>

<sup>3</sup> <http://educationenvoy.org/who-we-are-2/>

<sup>4</sup> <http://www.un.org/en/documents/udhr/history.shtml>

<sup>5</sup> <http://www.un.org/cyberschoolbus/humanrights/gna/fagudhr.asp>

Clause 3      Parents have a prior right to choose the kind of education that shall be given to their children.

The notion that every child should be in school is an ideal and the Millennium Development Goals (MDGs)<sup>6</sup> have increased the awareness, since the Millennium Summit in 2000, of the number of primary-age children who are not in education. This summit led to the United Nations Millennium Declaration<sup>7</sup> being adopted which then became the MDGs<sup>8</sup>. More recently it has been Yousafzai, the girl who was shot by the Taliban for standing up for girls' education, who has brought to light the issues that Pakistani children, in particular girls, face when it comes to education. This issue is worthy of investigation because, as Yousafzai says, education should be accessible to all regardless of gender, religion or location. It can also be noted that recent reports<sup>9</sup> have discussed how "women's literacy is also vital for any kind of national development"<sup>10</sup> and it has been said that "the right to education is fundamental to our ability to change our social-economic condition"<sup>11</sup>

This essay will look at the UDHR clauses on education to see how effective developing countries are in following Article 26, using Pakistan as a test case because of the recent media attention on the country, in international relations and in charitable organizations such as UNESCO<sup>12</sup>, USAID<sup>13</sup> and the Global Campaign for Education<sup>14</sup>. The three clauses of Article 26 will be looked at through the research question "*To what extent does the provision of education for girls in Pakistan comply with the requirements of the*" RQ

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<sup>6</sup> <http://www.un.org/millenniumgoals/>

<sup>7</sup> *United Nations Millennium Declaration* <http://www.un.org/millennium/declaration/ares552e.pdf>

<sup>8</sup> <http://www.un.org/millenniumgoals/bkgd.shtml>

<sup>9</sup> <http://www.unicef.org/sowc96/ngirls.htm>

<sup>10</sup> Van der Gaag, N. *The No-Nonsense Guide to Women's Rights*. Pg98

<sup>11</sup> Mensch, J R. *A Theory of Human Rights*

<http://opendemocracy.net/james-r-mensch/theory-of-human-rights>

<sup>12</sup> Latif A. *Alarming situation of education in Pakistan*

[http://www.unesco.org/education/efa/know\\_sharing/grassroots\\_stories/pakistan\\_2.shtml](http://www.unesco.org/education/efa/know_sharing/grassroots_stories/pakistan_2.shtml)

<sup>13</sup> <http://www.usaid.gov/pakistan/education>

<sup>14</sup> <http://www.campaignforeducation.org/en/campaigns/girls-education/girls-education-in-pakistan>



*Universal Declaration of Human Rights?"* This will look into the education system, the access and availability, the content of tuition and the diversity of education available in Pakistan.

Researching this topic creates awareness about the plight of disadvantaged girls. It also highlights how lucky young people are in more developed countries to receive a good education.



## *Education – a universal human right*

With the aim of universal education, Article 26 states that for a nation's compliance it must ensure that every primary-age child throughout the country, male and female, rich and poor, goes to school and receives complete primary schooling, and that every member of the population can also access technical, professional and higher education. The country must also provide a school curriculum designed to develop the whole person – intellect and character – and respect for community life and peace between all nations and racial or religious groups. The country must allow parents a variety of education options to choose from for their child, including those with special needs.

For many people, particularly in the West, education is seen as important and as a universal human right. Former American President James A. Garfield stated that “Next in importance to freedom and justice is popular education, without which neither justice nor freedom can be permanently maintained”<sup>15</sup>. However for many people there are issues with compliance due to economic or religious reasons. Law professor Abdullahi Ahmed An-Na'im said “I also find it difficult to see how any conception of human rights can be ‘universal’ by any definition of this term if it is inconsistent with the religious beliefs of Muslims at large”<sup>16</sup>. Although he may not have been referring to education directly, the conflict between religion, beliefs and human rights is great in many places. Some people believe that universal education is not always compatible with culture. As one commentator has observed, “how does one measure human rights when cultural interpretations are not consistent”<sup>17</sup>. For example, the Tehrik-e-Taliban in Pakistan banned girls going to school in

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<sup>15</sup> Former U.S. President James A. Garfield, *letter accepting the presidential nomination 1880*  
<http://www.presidency.ucsb.edu/ws/?pid=76221>

<sup>16</sup> Abdullahi Ahmed An-Na'im, *Islam and Human Rights*, pg 56  
<http://www.law.emory.edu/aannaim/pdffiles/2013-islam-and-human-rights.pdf>

<sup>17</sup> Quote from Drakakis-Smith *Third World Cities*, 1997, quoted in Potter, Binns, Elliott, Smith *Geographies of Development*, Pearson 2008.

the Swat district<sup>18</sup>. The issue with the declaration, in relation to Islam, may be due to there being no obvious representative of Islam in the original drafting of the UDHR<sup>19</sup>, nor Hinduism, Buddhism or Sikhism, so the conflict between human rights and religion may stem from this.

is not?

who?  
Many people believe that “Women’s and girls’ education...is key to a country’s economic development”<sup>20</sup> because it promotes gender equality, improves women’s health and reduces the fertility rates. Throughout Western and “Islamic history...women have faced an uphill battle for educational equality...however, public education *did* exist in early Islamic history”<sup>21</sup> Early literary works report that women were not prohibited from education yet many Muslims still do not believe that girls should be going to school.

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<sup>18</sup> Wieseltier L, *Why the Taliban Shot the Schoolgirl*,  
<http://www.newrepublic.com/article/politics/magazine/108847/why-the-taliban-shot-the-schoolgirl>

<sup>19</sup> <http://www.un.org/cyberschoolbus/humanrights/gna/faqudhr.asp> See also Appendix 1

<sup>20</sup> Van der Gaag, N. *The No-nonsense guide to women’s rights*. Pg91

<sup>21</sup> <http://selfscholar.wordpress.com/2013/02/08/female-education-a-view-from-early-islam/>

### *Education in the Pakistan context*

Pakistan has a population of approximately 193,238,868 (July 2013)<sup>22</sup>, 34% of which is below the age of 14.<sup>23</sup> For every 100 people of working age there are 62 people who are dependent on them and the median age is 22.2 years which shows how young the population of Pakistan is. A mother's mean age at her first birth is 22.7 and 260 mothers are dying per 100,000 live births. There is a 6% death rate of children under the age of 1 and a child's life expectancy at birth is 66.71. The total fertility rate is 2.96 children born per woman and the contraceptive prevalence rate is only 27%, which may indicate the lack of education on the subject. The percentage of children under the age of 5 who are underweight is 30.9%. These figures suggest the lack of quality in healthcare and services provided.

The Pakistani Constitution states that "The state shall provide free and compulsory education to all children of the age of five to sixteen years in such manner as may be determined by law" (25A)<sup>24</sup> and will "remove illiteracy and provide free and compulsory secondary education within minimum possible period; make technical and professional education generally available and higher education equally accessible to all on the basis of merit." (37)<sup>25</sup>

Pakistan's education system has five stages up to the age of 17. Pre-school, which is for 3-5 year olds, consists of Play Group, Nursery, and Kindergarten. Primary or junior school, which is for 5-10 year olds in the grades 1-5, is free and compulsory nationwide. Middle school, which is for 10-13 year olds, is grades 6-8. High school, which is for 13-15

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<sup>22</sup> <https://www.cia.gov/library/publications/the-world-factbook/geos/pk.html>

<sup>23</sup> Data comparisons for The Netherlands: 17% of population below the age of 14, for every 100 people of working age there are 53 people depending on them, the median age is 42.1 years, mothers mean age at first birth is 29.4, 6 mothers die per 100,000 live births, the death rate for children under the age of 1 is 0.37%, a child's life expectancy at birth is 81.12 years, total fertility rate is 1.78 children per woman, the contraceptive prevalence rate is 69% and there is an insignificant number of children under the age of 5 who are underweight.

<sup>24</sup> <http://www.pakistani.org/pakistan/constitution/part2.ch1.html>

<sup>25</sup> <http://www.pakistani.org/pakistan/constitution/part2.ch2.html>

year olds, is grades 9-10 and successful candidates receive the Certificate of Secondary School after examinations. Higher Secondary or Intermediate College, which is for 15-17 year olds is grades 11-12 and successful candidates receive the Higher Secondary (School) Certificate after examinations<sup>26</sup>.

The literacy rates are 54.9% in total<sup>27</sup>, 68.9% for men and 40.3% for women; and the education expenditure is 2.4% of GDP. The school life expectancy for a child in Pakistan is 8 years for males and 7 years for females<sup>28</sup>. This imbalance between boys and girls appears to show that there are issues limiting Pakistan's compliance with Clause 1.

Although the Pakistani government declares that primary education should be free and compulsory, the attendance ratio is only 70% for boys and 62% for girls<sup>29</sup>. In the next section we will look at the reality in Pakistan and explore the factors inhibiting girls' education such as poverty, family and religion. ✓

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<sup>26</sup> Umbreen Sabir Mian, *Pakistan & Its Education System*, slides 14-19 <http://www-db.in.tum.de/teaching/ws1112/hsufg/Taxila/Site/Education%20System%20in%20Pakistan.pdf>

<sup>27</sup> Data comparisons for The Netherlands: 99% literacy rates for both men and women, education expenditures of 5.9% of GDP, school life expectancy of 18 years for both men and women.

<sup>28</sup> <https://www.cia.gov/library/publications/the-world-factbook/geos/pk.html>

<sup>29</sup> [http://www.unicef.org/infobycountry/pakistan\\_pakistan\\_statistics.html](http://www.unicef.org/infobycountry/pakistan_pakistan_statistics.html)

*Pakistan's educational provision in the light of Article 26*

*Pakistan: access and availability of education*

Clause 1 refers to the availability of and access to education. The right to education is a positive (provision) right, which involves another person or institution undertaking a specific action to help the individual have their right fulfilled (as opposed to a right of non-interference, where the individual themselves can exercise their right)<sup>30</sup>. This right requires the government to make available the necessary resources such as buildings and training of teachers. ✓

Pakistan has a total area of almost 800,000 square kilometres and many parts of the northern areas of the country are very remote, in particular the Gilgit-Baltistan region<sup>31</sup>. The remoteness of the region offers a particular example to test the provision of girls' education. The Gilgit-Baltistan Department of Education has functions that include: School and College Education; Primary Education; Secondary Education; Technical Education; and Grant of Scholarships<sup>32</sup>. The Directorate of Education has a mission statement of:

“To bring all children, boys and girls inside in the schools by providing quality education through access at all levels”<sup>33</sup>

In the area, there are 784 government institutions for boys but only 299 for girls<sup>34</sup> compared to the much more urban area of Punjab which has over 26,000 institutions for boys and girls with, overall, more schools for girls than for boys<sup>35</sup>. This means that in Gilgit-

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<sup>30</sup> *Rights: application, utility and law*. Pg1 ✓ ?

<http://cw.routledge.com/textbooks/alevelphilosophy/data/A2/Political/RightsApplicationEtc.pdf>

<sup>31</sup> This region is home to the Karakoram and the western Himalayas. It is in northern Pakistan and borders China, Afghanistan and other Pakistani provinces. See appendices 2 and 3.

<sup>32</sup> <http://www.gilgitbaltistan.gov.pk/education.php>

<sup>33</sup> <http://www.gbdoe.edu.pk/Forms/Mission.aspx>

<sup>34</sup> *Gilgit Baltistan Education statistics*, pg4 [http://www.gbdoe.edu.pk/Attaches/Education%20Statistics\\_2011-12.pdf](http://www.gbdoe.edu.pk/Attaches/Education%20Statistics_2011-12.pdf)

<sup>35</sup> <http://schoolportal.punjab.gov.pk/>

Baltistan there are only a certain number of school places for girls. Of the 299 girls' schools: 94 do not have boundary walls, 114 do not have electricity, 99 do not have drinking water and 94 do not have a student toilet/s<sup>36</sup>. These are basic facilities that help towards the safety and wellbeing of students. There are 119,459 5-9 year old girls in the province and only 35,259 (30%) were enrolled in government institutions in the school year 2011-12<sup>37</sup>. One area, Diamer, only has 3,150 girls aged 4-9 enrolled out of 15,048(21%)<sup>38</sup>.

Another statistical problem is the astounding number of ghost schools in Pakistan. "Ghost schools are institutions that only exist on paper but regular funding is drawn from administration and salaries from the treasury"<sup>39</sup>. In 2013 2,088<sup>40</sup> ghost schools all over the country in rural areas were reported and there are many other schools that exist but just do not have teachers. This appears to show the level of corruption in Pakistan's public sector education system, and suggests one factor preventing many children going to school.

In Pakistan there are several reasons why attendance for girls may be low. These include geographical, social, economic and cultural reasons. It is difficult for the government to provide schools, teachers and materials to the rural villages in regions such as Gilgit-Baltistan. The area is extremely mountainous and many parts are difficult to access. This is an example where geographical location prevents schooling, but this alone cannot explain the disparity between boys' and girls' educational access.

The fact that 94 schools in Gilgit-Baltistan do not have a student toilet means that girls cannot go to school while they are menstruating. This and the facts regarding lack of boundary walls, electricity and drinking water may also deter the parents from sending their

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<sup>36</sup> *Gilgit Baltistan Education statistics*, pg57 [http://www.gbdoe.edu.pk/Attaches/Education%20Statistics\\_2011-12.pdf](http://www.gbdoe.edu.pk/Attaches/Education%20Statistics_2011-12.pdf)

<sup>37</sup> *Ibid.* pg5

<sup>38</sup> *Ibid.* pg6

<sup>39</sup> *State of Human Rights in 2013*, pg187 <http://www.hrcp-web.org/hrcpweb/report14/AR2013.pdf>

<sup>40</sup> *Ibid.* pg187

girls to school. The reason behind these issues may be linked to the fact that the development in education in Gilgit-Baltistan has only been a very recent occurrence and there is little money for it even though some people believe that education is the way to “reduce Islamic extremism, poverty, hunger, disease”<sup>41</sup>.

In 2013 in Pakistan, 27.4% of the population were in severe poverty with 60.2% living on \$2 a day and could not afford to send their children to school and if they can then they will prioritise boys’ education over girls’ – “Girls are more likely to be out of school than boys...even for girls living in the richest households”<sup>42</sup>. Some girls may wish to waive their right to education in order to help their families by working, or are pressured into doing so. Most rights work as a two-way system. The government provides and enforces the rights but the individual is also given responsibility regarding the right.

In a more extreme case of non-attendance, the Tehrik-e-Taliban has control over certain areas and they scare the teachers and destroy schools. The town of Wana is in Pakistan’s Federally Administered Tribal Areas (FATA) which is a north-western area in which the Pakistani Taliban is based. A local school was closed because “fear of the Taliban has meant many teachers have not gone back to work”<sup>43</sup> and a secondary school teacher said that “Others fear the classroom because of bombings in the past at schools”<sup>44</sup>. It has been observed that the Taliban’s main fear is not drones but educated girls<sup>45</sup> and there is living proof of this in the form of Yousafzai, whose story led to her being the youngest ever nominee for the Nobel Peace Prize. She has said “I want education for the sons and

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<sup>41</sup> Mubashir Essa, *Education in Gilgit-Balistan*, <http://pakobserver.net/detailnews.asp?id=168470>

<sup>42</sup> *Millennium Development Goals and Beyond 2015 Goal 2 fact sheet*, [http://www.un.org/millenniumgoals/pdf/Goal\\_2\\_fs.pdf](http://www.un.org/millenniumgoals/pdf/Goal_2_fs.pdf)

<sup>43</sup> [http://www.ungei.org/infobycountry/pakistan\\_2808.html](http://www.ungei.org/infobycountry/pakistan_2808.html)

<sup>44</sup> *Ibid.*

<sup>45</sup> Hanif, M. *The Taliban’s main fear is not drones but educated girls*, <http://www.theguardian.com/commentisfree/2012/nov/04/pakistan-extremists-girls-education>



daughters of all the extremists especially the Taliban”<sup>46</sup>. The Taliban have considerable control over parts of Pakistan. In one week of 2009, 10 schools for girls were blown up by militants, and the ban on female education in the Swat district led to 400 private schools, teaching 40,000 girls, to close<sup>47</sup>. They are “Targeting people who are deemed un-Islamic or considered to be apostates and ‘agents of the West’”<sup>48</sup>. Clearly this environment affects the number of girls being educated because of the fear they instil in teachers and students alike.

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<sup>46</sup> Malala Yousafzai speech addressed to UN on 12<sup>th</sup> July 2013, can be seen on YouTube at <https://www.youtube.com/watch?v=3rNhZu3ttIU>

<sup>47</sup> *Saving Swat*, The News Pakistan  
<http://www.thenews.com.pk/TodaysPrintDetail.aspx?ID=158159&Cat=8&dt=1/21/2009>

<sup>48</sup> Siddique, Q. *Tehrik-E-Taliban Pakistan an attempt to deconstruct the umbrella organization and the reasons for its growth in Pakistan’s north-west*, pg11  
[http://subweb.diis.dk/graphics/Publications/Reports2010/RP2010-12-Tehrik-e-Taliban\\_web.pdf](http://subweb.diis.dk/graphics/Publications/Reports2010/RP2010-12-Tehrik-e-Taliban_web.pdf)

Clause 2 refers to the content of the tuition and what is taught in the curriculum with its aims being to promote equality and the activities of the UN to maintain peace. Pakistan has a National Curriculum for government institutions. In its Constitution it states that “no person attending any educational institution shall be required to receive religious instruction, or take part in any religious ceremony, or attend religious worship, if such instruction, ceremony or worship relates to a religion other than his own.” (22)<sup>49</sup> Other than cultural factors, there are also social and economic factors that have a limiting effect on the content of education as described below.

In practice, from a young age students are taught reading, writing, arithmetic, general science, social studies, physical education and Islamic Studies or Islamiyat. In Middle School (10-13 year olds) non-Muslims study Moral Education/Ethics instead of Islamiyat. The degree of religious instruction in school is influenced by the fact that the country is a Muslim state. The aim of Islamiyat is to develop Pakistani children’s Muslim identity<sup>50</sup>. In secondary school, students study compulsory Pakistan studies as well as choose one of three specialisms: science, humanities or technical. In intermediate college students study the compulsory subjects but can also choose from the following streams: pre-medical, pre-engineering, humanities, computer science or commerce<sup>51</sup>.

One of the limits to this curriculum is that the Islamiyat course does not teach about other religions, which does not comply with the UDHR clause. The moral education/ethics course teaches about co-operation, respect for others, social responsibilities, universal

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<sup>49</sup> <http://www.pakistani.org/pakistan/constitution/part2.ch1.html>

<sup>50</sup> Dr. Abdul Razzaq Sabir and Abdul Nasir, *Teaching of Islamic Studies as a subject in the secondary schools and Madaris in Pakistan*.

<http://www.uob.edu.pk/journals/TEACHING%20OF%20ISLAMIC%20STUDIES%20AS%20A%20SUBJECT%20IN%20THE%20SECONDARY%20SCHOOLS%20AND%20MADARIS%20IN%20PAKISTAN.pdf>

<sup>51</sup> *The System of Education in Pakistan*, pg10 <http://norric.org/files/education-systems/Pakistan-2006.pdf>

brotherhood, human rights, dignity of labour, discipline, tolerance and patriotism. This does comply with the UDHR clause yet only 4% of the population are non-Muslim and would study this subject at school.

There are other limits to the teaching of the curriculum besides religion. Schools are “very under-funded” and “teachers have little opportunity for developing approaches to teaching”<sup>52</sup>. There is also “a lack of resources and large class sizes...and poor salaries” which makes it difficult to teach and be motivated. In rural areas there is limited choice of subjects due to lack of staff and facilities<sup>53</sup> so the full extent of the curriculum is not available to all children nationwide, and therefore is not compliant with the UDHR clause.

While there are countries whose education systems are influenced by religion, there are many which are not. In comparison to Pakistan, The Netherlands, a western country, has a more liberal curriculum and is not influenced by religion. For example, all children must go to school from when they turn five. They study Dutch, English, arithmetic, social and environmental studies, creative expression and sports. At secondary level, students study Dutch, foreign languages, maths, history, science and other subjects. At a certain point they then specialise, choosing from: science and technology, science and health, economics and society, or culture and society<sup>54</sup>. The social and environmental studies course includes geography, history, science, citizenship, social and life skills, healthy living, social structures, and religious and ideological movements. From a young age Dutch children receive an education that appears to comply with UDHR Clause 2. ✓

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<sup>52</sup> Email interview with Steve Ryan, UNICEF worker in Pakistan implementing the Child-Friendly Schools programme. 27<sup>th</sup> January 2014. See Appendix 4

<sup>53</sup> *The System of Education in Pakistan*, pg6. <http://norric.org/files/education-systems/Pakistan-2006.pdf>

<sup>54</sup> <http://www.government.nl/issues/education/vwo-and-havo>

*Pakistan: education and parental choice*

Clause 3 refers to the parents and their right to decide what kind of education their child receives. Pakistan has various options for parents: they can send their child to a state school, a private school, a religious school or they can home-school their child. The problem with this is that some believe “parents in general are not capable of choosing wisely the education that is best for their own children”<sup>55</sup> and often the child’s wishes, beliefs and wants are not taken into account.

There are disadvantages with a couple of the education options available. Parents decide to home-school their children for different reasons: they may not agree with the education system already in place, or they may travel and want to keep their children with them. With home-schooling it is hard to tell whether or not the child has been taught correctly according to Clause 2. Another type of school with disadvantages is the Madrassah religious institutes which provide free religious education, boarding and lodging primarily for poor families. Students learn to “read, memorize and recite the Quran properly”<sup>56</sup>. The main focus of the education is the Quran, meaning it does not comply with Clause 2 of the article, yet poor families who want their children to be educated may not have other choices than the Madrassah. Any non-Islamic students who must attend a Madrassah so as to receive an education ought not to have Islamic education imposed on them. ✓

For many families in Pakistan, education is important but they may have ulterior motives when sending their children to school. Some parents believe that “girl’s education is valuable as an attraction to getting a good husband”<sup>57</sup> and since the marriage age is 16 for

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<sup>55</sup> Willmore, L. *Basic Education as a human right*, pg19 [http://larrywillmore.net/ecaf\\_509.pdf](http://larrywillmore.net/ecaf_509.pdf)

<sup>56</sup> Umbreen Sabir Mian, *Pakistan & Its Education System*, slide 21 <http://www-db.in.tum.de/teaching/ws1112/hsufg/Taxila/Site/Education%20System%20in%20Pakistan.pdf>

<sup>57</sup> Email interview with Steve Ryan, as above

women in Pakistan<sup>58</sup> then marriage seems to have higher priority than education. This can be seen in the “506 cases of early and forced marriages of women and children” reported in the first half of 2013<sup>59</sup>. However some “families will make great sacrifices to educate children from poor backgrounds” because “it is the way out of poverty”<sup>60</sup>. It is good that in both these cases girls are being sent to school, but it is a negative that they will be forced into marriage after they have completed the free education at the age of 16. In the second case, though, it is difficult to say whether the families see it as a way out of poverty for the girl or her family. ✓

There are many children who do not have access to the right sort of education. For example in 2013 “only four percent of the children with disabilities had access to school”<sup>61</sup>. Their parents could not choose the right sort of education, because it was not available due to the problems discussed regarding Clause 1. This issue was highlighted “by Alif Ailaan, a Pakistani alliance for education reform”<sup>62</sup> but only two initiatives were brought to the media’s attention. In one of these, the government of Japan supported a school for special children in Islamabad with the aim of providing “classes on speech therapy, computer and cooking skills”<sup>63</sup>. Another issue is the number of street children in Pakistan which “estimated by civil society organisations exceeded 1.5 million” in 2013<sup>64</sup>. They may not have the parents to choose, provide or arrange education for them. ✓

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<sup>58</sup> <http://www.law.emory.edu/ifl/index2.html>

<sup>59</sup> *State of Human Rights in 2013*, pg196 <http://www.hrcp-web.org/hrcpweb/report14/AR2013.pdf>

<sup>60</sup> Email interview with Linda Cook, teacher trainer in Pakistan as part of the UNICEF Child Friendly Schools programme. 24<sup>th</sup> February 2014. See Appendix 5

<sup>61</sup> *State of Human Rights in 2013*, pg195 <http://www.hrcp-web.org/hrcpweb/report14/AR2013.pdf>

<sup>62</sup> *Ibid.* pg195

<sup>63</sup> *Ibid.* pg195

<sup>64</sup> *Ibid.* pg195

## *Conclusion*

In theory Pakistan is compliant with Article 26 of the UDHR: it aims to provide primary education that is free and compulsory for all girls and boys. There are many schools in the country and they do set a curriculum that for non-Muslims completely abides by Clause 2, and parents do have different types of schooling to choose from. ✓

However, in practice, the evidence appears to show that the provision of education, particularly for girls, does not completely comply with the UDHR requirements. In regard to Clause 1 of the article, Pakistan has failed to provide primary education for all girls in the country. Turning to Clause 2, although the prescribed curriculum complies with the UDHR requirements, it is not available to all, and compared to a liberal school in the west, it may be seen as influenced too far by religion. In relation to Clause 3, there are still types of education and groups of children for whom Pakistan has failed to provide. ✓

Responsibility for the problems girls face when trying to get an education lies in different places. At one level the authorities have not helped enough: they seem to have lacked commitment to provide resources to meet the educational right; however it may be seen as a difficult right to satisfy in a country where demand is higher than supply and where the authorities may prefer to prioritise other things over education. It is worth stating that provisional rights only work if both the giving party and the receiving party take up their responsibility to the right. In addition there is little evidence of a schools inspectorate monitoring the education services provided or evidence that the government has tried to prevent the Taliban from controlling the education of girls in certain areas. Social and cultural attitudes are also holding back girls from receiving an education but of course it is the very lack of education which perpetuates these attitudes. ✓

From the available evidence noted here, it may be difficult for Pakistan to completely solve the complex issues with education for girls but there are ways to improve the current situation. Pakistan could aim to eliminate the corruption of ghost schools, and then increase the education expenditure, in particular in rural areas, so that the country can reach a level of equality between girls throughout the nation. To further comply with Clause 2, Pakistan could make the moral education/ethics course compulsory for all students not just the non-Muslims. This would give all girls the global knowledge and understanding that the UDHR requires. For Pakistan to improve their compliance with Clause 3, they could increase the marriage age for girls to that of boys (18), which could help keep girls in school longer. Another option for Pakistan is to provide education for disabled children and street children so as to make the accessibility of education equal for all girls nationwide.

Article 26 of the UDHR sets out an ideal for educational provision. It is possible that the lack of diversity amongst the members responsible for drafting it may have contributed to a document resulting in a disparity between the ideal and the practice. Either way, the example of Pakistan, with its particular mix of social and religious attitudes and geography, demonstrates that complying with the article is not automatically achievable.

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Some academic context on HR

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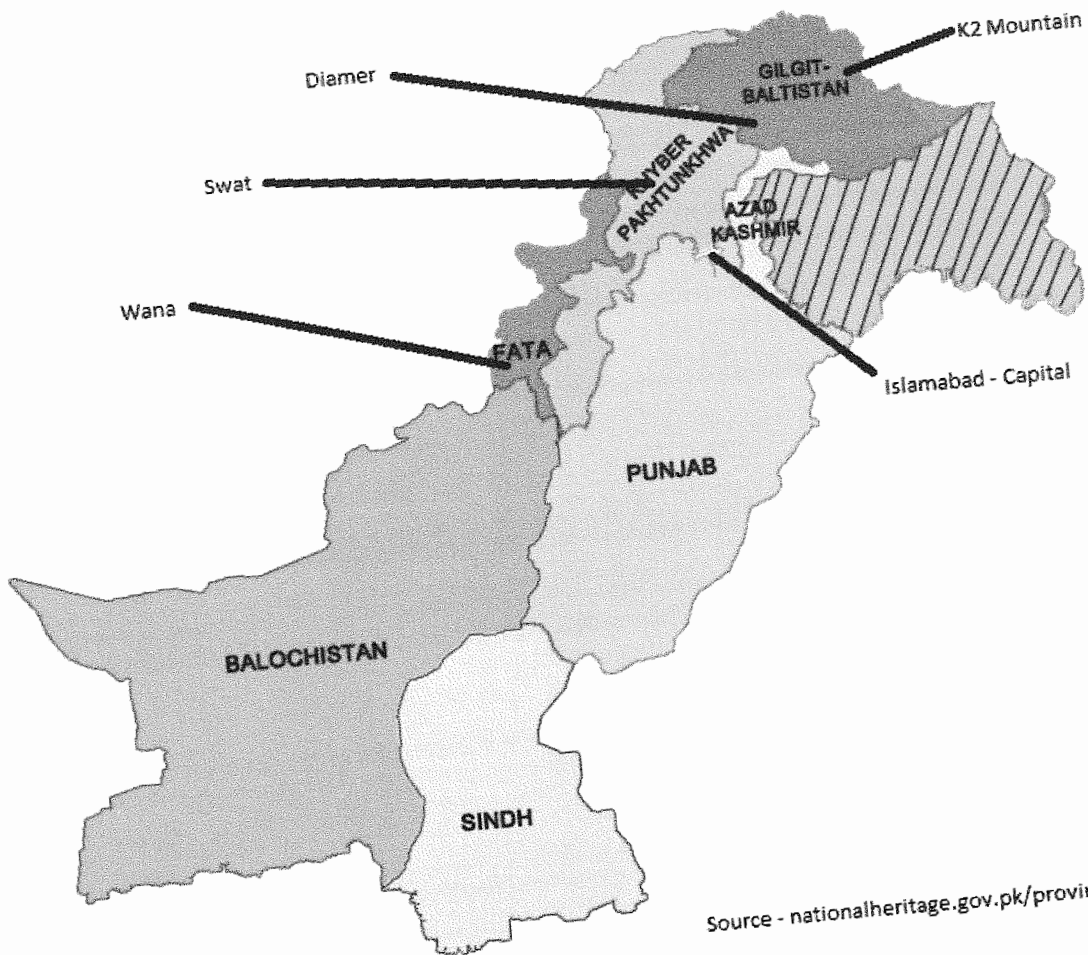
## Appendices

### *Appendix 1: The key contributors to the drafting of the Universal Declaration of Human Rights*

<b>Name</b>	<b>Nationality</b>
Eleanor Roosevelt	United States of America
René Cassin	France
Charles Malik	Lebanon
Peng Chun Chang	China
Hernán Santa Cruz	Chile
Alexander Bogomolov	Soviet Union
Alexei Pavlov	Soviet Union
Lord Dukeston	United Kingdom
Geoffrey Wilson	United Kingdom
William Hodgson	Australia
John Humphrey	Canada

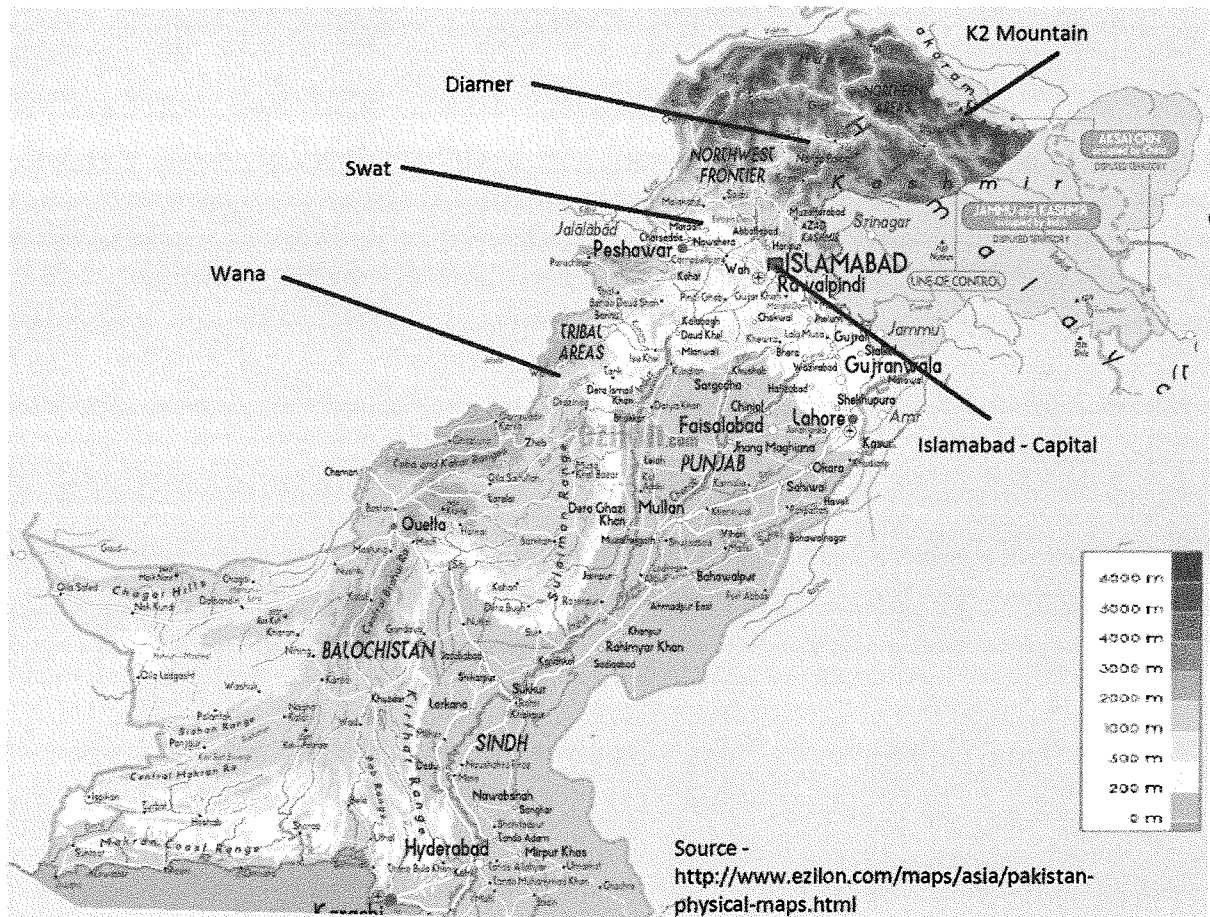
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*Appendix 2: Map of provinces and administrative units of Pakistan*



Source - [nationalheritage.gov.pk/provinces.html](http://nationalheritage.gov.pk/provinces.html)

Appendix 3: Physical map of Pakistan



*Appendix 4: Email Interview transcript with Steve Ryan*

When did you visit Pakistan?

I first came to Pakistan in 2003

Why did you go?

I had the opportunity to work overseas which had been a long-time dream

Where did you go?

I was based in Lahore but travelled all over Punjab for the project

What were you going?

I had a 2 year contract working with a Pakistani organisation that was implementing a UNICEF- funded schools project (Child-Friendly Schools). You can search about this on the internet. The Child-Friendly Schools concept aims at improving the educational experience of kids in government-funded, mostly rural schools in accordance with the Child-Friendly School principles. The project had a remit to ensure that only 25% of the schools were all-boys schools, the other 75% had to be girls-only or mixed gender schools.

How long were you there?

I stayed in Pakistan for 6 years and returned in 2011, so 8 years in total.

Did you visit any schools?

I visited many government schools in rural locations and also have worked for schools which are privately funded, focused on providing education to children from high socio-economic backgrounds.

What were your impressions of the schools?

Very under-funded. Teachers had little opportunity for developing approaches to teaching which the education system in the UK takes for granted. Learning is based on rote-memorisation and teachers focus on ensuring that students get maximum marks in exams.

Did you meet any teachers?

Many teachers as part of the project (more than 250+)

What did they tell you about their experiences?

They would say that a lack of resources and large class sizes make it difficult to teach. Also, poor salaries are not a motivation, however, teaching is considered a respectable role for women as a teacher will be working with other females and the working hours mean that they can easily meet their family commitments also.

What did you face as a women visitor? \*\*originally just for Linda Cook

Males are privileged

Did you talk to any pupils?

Yes

What did you learn of their schooling experience?

Students learn facts and figures to pass exams. There is a great deal of rote memorisation. However, education is highly valued and parents will spend large portions of small salaries to ensure that children can go to school; education is seen as an opportunity to lift the family out of poverty.

Did you observe/experience anything specifically about girls' education?

Parents see that girl's education is valuable as an attraction to getting a good husband! Girls in rural locations (it is different in the bigger cities) are expected to become wives and mothers rather than workers and so it is essential that they have a good education so that they can get a well-educated husband who can provide well for the

family. In more cosmopolitan cities like Lahore in 'elite' schools, girls can/do enter into all levels of education, up to university, and even up to PhD so that they can have a good career but will still be expected to take care of the family; although it is true to say that the more well-off in Pakistan employ servants for domestic work.

Have you got any other related observations?

Education is seen as a noble profession in Pakistan and teachers are highly respected.

*Appendix 5: Email Interview transcript with Linda Cook*

When did you visit Pakistan?

2006

Why did you go?

To deliver some training sessions to trainee teachers and to managers of UN designated 'Child Friendly' schools

Where did you go?

Lahore and the surrounding area. I was based the Ali Institute of Education. (You can look on their website)

What were you going?

Training teachers and managers. Focussing on interactive ways of teaching.

How long were you there?

2 weeks.

Did you visit any schools?

I visited two girls' schools and the top private school in the country (for boys) Aitchison College.

What were your impressions of the schools?

The two girls' schools were in poor areas and had very few resources. They had a cardboard mock-up of a computer to show their students what they looked like and about 55 children of all ages in the classes. In order to qualify for UN funding they had to have a toilet and a wall around the school building. The private school was like Eton or Harrow: riding lessons were on the curriculum! The future leaders of the country go there.

Did you meet any teachers?

Yes.

What did they tell you about their experiences?

The teachers in the schools did not speak English, and were very shy, so difficult to tell. They appeared to be very dedicated and interested in developing child - focused strategies (i.e. not hitting children). I also spoke to English teachers working in the private school who felt that the emphasis was on passing tests in a very '1950s' sort of way. The teachers at the training college were very enthusiastic and forward looking - eager for new ideas and resources.

What did you face as a women visitor?

Everyone was warm and welcoming and hugely grateful for any support or ideas (men and women). When I visited the schools I had to sit in a van with curtains at the window, but I think this was also because I was a European and they were very aware of my safety.

Did you talk to any pupils?

The pupils could not speak English

What did you learn of their schooling experience?

Education is valued very much as it is the way out of poverty. Families will make great sacrifices to educate children from poor backgrounds. One of the trainee teachers I worked with, came from Peshawar, and would only see her family (she was married) once a year whilst she was training as she could not afford to travel home. Girls' education is not so highly valued in rural communities, where they are expected to stay at home. But this attitude is changing. There is quite an 'old fashioned' approach to learning (by -rote), which the college I was working for was aiming to change. Women teachers were not allowed to visit a local resource centre and they could not leave the school buildings without being accompanied by a male, so a man was employed to visit each school, and deliver resources, such as pens, from the local resource centre.



Did you observe/experience anything specifically about girls' education?

Difficult to say, I only visited girls' schools and impossible to compare them to the private school. The teachers I trained were highly educated, one had a doctorate, but their main employment opportunities appeared to be in education or nursing

Have you got any other related observations?

Everyone I met was enthusiastic, open to new ideas and keen to improve the education system of their country. My own experiences led me to think that education is more about class and money than sex in many parts of the country.