



Divergent Educational System in Pakistan and its Impacts on Youth

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ABSTRACT

Education is a resourceful medium of self-reliance, social reconstruction, and sustainable economic development that plays a vital role in human resource development. Education is the power that encompasses the creative qualities of the students. A responsible community emerges from a balanced, coherent, and unified educational system, whereas a confused, reactionary, and radical populace emerges from a disruptive and imbalanced educational system. The education system is one of the major challenges that Take in account. This research paper looks at Pakistan's varied educational system, its impact on youth, and the rapidly increasing radicalism. The objective of this paper is to draw the attention of researchers towards this problem for the diffusion of imbalances, extremism, despondency, and youth radicalization in society. This paper will highlight the problems created due to the divisive educational system of Pakistan. Multiple systems of education e.g. seminaries/religious Madaras, the private educational system (elite educational institutions), government/public educational system. Quality education satisfies basic learning needs and enriches the lives of learners and their overall experience of living. The problem of radicalization will not be solved unless society develops a unified education system with broad consensus on principles, goals, and objectives, because education is more than just the process of acquiring knowledge and skills; it is also a need to operate with a universal approach that develops individual integrity.

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Introduction

Education is a milestone for the progress of any nation. It lays the foundation of development and provides favorable circumstances to excel in all walks of life. Feasible and enviable educational opportunities enable a nation to achieve its national goals. A pluralistic society is diverse which generates multiple tasks and situations to make ease in the lives of people. Unfortunately, Pakistani society is neither pluralistic nor diverse in academia due to biased social groups, multiple religious thoughts based on sectarianism, and radical beliefs based on racism and class differences. This polarization is playing a negative role in the prevalence of radicalization especially in the field of education because imbalanced societies tend towards radicalization faster than anything. Pakistan as a developing country is facing multiple problems in the educational field. The literacy rate is very low in Pakistan as it is an economically weak state and the government could not have control over basic issues that caused the radicalization in Pakistan. There are pull and push factors in the Pakistani educational system that cause radicalization including humanitarian causes such as poverty and inflammation, misconceptions about Islam, hybrid warfare, globalization, and poor economic conditions, oppressive political systems, and corruption. Secondly, as an Islamic state, academic conditions are very poor in Pakistan whose main reason is, sectarian environment and sectarian dimensions which nurture the radical elements. Institutions have become incubators that surround the thoughts and do not allow the students to think out of the box. Educational institutions do not create spaces where students could explore and develop innovative ideas instead of that cramming remains the only tool for students to pass the exam without having a practical approach towards facts and figures.

Education is considered an important causative or economic growth and Pakistan must have to keep education its top priority in public policies to achieve sustained economic growth. Digitalization, technological advancement, and research projects play a vital role in the economic growth of any country. Expenditures in Research and Development (R&D)¹ by a country show its interest in science and technology to compete in the world. Economically rich countries have spent huge amounts of money on R&D. During the year 1999-2000 the world expenditures on R&D increased from 410 billion United States Dollar (USD) to 755 billion USD and out of this 80% was made by Organization for Economic Co-operation and Development (OECD) countries². Higher Education Commission (HEC) of Pakistan is considered as a major development center of R&D in Pakistan but unfortunately, the allocated expenditures on R&D are lower than other developing countries. Research centers and digitalization works as a milestone in the road of success and investment in the educational field can accelerate R&D in Pakistan which will pave the path of success of Pakistan.

This segregation provides fewer opportunities to students and creates major hinders in the educational field that causes behavioral radicalization that creates social differences due to which all citizens of the same state cannot enjoy equal rights of education.

1 Rationale

The proposed study intends to explore the divergent educational system of Pakistan. Upcoming youth is unaware of real meaning of competition because radicalization in academia made them confused, due to which, they are unable to find the difference between rights and wrongs. Secondly, youth is unaware of Islam and its teachings because polarization in every field made them confused they are unable to find the role models in their daily lives as they find deeds opposite to words that creates chaos among them. Moreover, diversity in educational system causing imbalanced and intolerant behaviorism among youth because the state is unable to provide either sufficient opportunities to the youth for education or employment, hence, they are vulnerable to radical tendencies. Most of research discuss the analysis of parallel educational system, syllabus and the challenges faced by students. In this paper researchers intended to qualitatively find the mid way path that how the divergent system can be converted into convergent system by accumulating the parallel studies and bringing reforms to lessen its effects on youth to deradicalize the society in Islamic perspective.

1.2 Objectives

- 1: Objective of this paper is to focus on the problems created due to divergent educational system of Pakistan.
- 2: Objective of this paper is to highlight the issues of educational system that hit the Pakistani society badly whose primary victim is an imminent generation. Upcoming youth is unaware of Islam and its teachings because polarization in every field made them confused, due to which, they are unable to find the difference between rights and wrongs.

1.3 Research Questions

- i. For what Causes divergent educational system has caught its roots in Pakistan and its negative effects on youth?
- ii. What is the dilemma of educational system of Pakistan and its measurements taken by Pakistan?

1.4 Methodology

Researcher wanted to highlight the core problems created due to divergent educational of Pakistan and its effects on youth. For this researcher needed an in depth analysis. The researcher will focus on qualitative methods where she relies upon archival material, whether primary sources or secondary sources gain.

2 Analysis and Discussion

2.1 Parallel Systems of Education in Pakistan

There are three parallel systems of education³ in Pakistan, based on social class levels. These systems of education have their distinctive curriculum, examination system, teaching methodologies, techniques, and culture. These educational systems are as under:

1. Islamic Religious Schools or Madrassas
2. Government/Public Institutions
3. Private institutions

2.2 Seminaries in Pakistan

Madrassah culture is as old as Islamic history itself. During the medieval period, Muslim culture was preserved and promoted through Madrasahs because they were considered as the epicenters of knowledge and institutions of higher education. However, in 1835, British politician Thomas Babington Macaulay⁴ circulated Minute on Education that later became the policy in sub-continent that reshaped the history because this was a dual system of education which culminated in the seed of radicalization and educational polarization started since these times. Macaulay, Anglicists, and orientalist described it as “Filtration of Education” according to which English will be introduced to the only upper and elite class who would get all instructions in English. Macaulay clearly described that the basic purpose of such education is to build up class within society who could be our interpreters and the main purpose of such education was the appreciation and dominance of British rule. British politician Charles Wood introduced a three-dimensional educational system whose main purpose was to enhance the focus on the English language to strengthen its roots in the sub-continent. Since the creation of Pakistan, we are dependent economically on Developed nations, where we are not able to introduce the system in real spirit. In Pakistan, the madrassa education system is considered as the source of literacy especially in rural areas, villages, and backward. Secondly, students from average income families go to Madrassa for education with the positive motivation to get the knowledge of Islam. After completion of education, few become preachers and some join political parties but the drawbacks of madrassa education are, that students could not meet the educational standards because they focus on religious information only but neglect the pure sciences. Usually, their medium of instruction is Urdu and Arabic and they remain unaware of English due to which they face many problems in getting jobs because the existing system prefers only those who have English medium of education.

2.2.1 Radicalization in Pakistan

The period from the 1970s to the 1980s was the time when Pakistan the seed of radicalization culminated in Pakistan and the term Islamization was appreciated by the non-state audience as well. Moreover, the United States Agency for International Development (USAID) paid the University of Nebraska, Omaha \$5.1 million from 1984 to 1994 to develop and design a curriculum to encourage jihad and jihadi sentiments

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among Muslims. For the achievement of this purpose about \$13 million for textbooks based on such a syllabus were distributed in refugee camps, schools, and madrassas both in Pakistan and Afghanistan to intensify a militant jihadist culture, to strengthen the Afghan resistance⁵, for which Pakistan served as a conduit and entered into a proxy war that caused polarization in the madrasah educational system which ultimately led the nation towards jihadi culture and radicalization. The consequences of this act were devastated which paved the path of radicalization and extremism in Pakistan that ultimately led the nation towards the jihadi culture, radicalization, and bipolarity. The majority group of people within and without Pakistan considered madrassas as “rooms of violent extremism”⁶ because sectarianism flared up in Pakistan after this turmoil and Madrassas got divided along sectarian lines and bigotry believes. In 2001, President General Pervez Musharraf promulgated the Pakistan Madrassa Education Board Ordinance to establish model madrassas, formally registered Madrassas with the government, and said that humans are messengers of Allah and the main purpose of education in Islam is to produce a good human being who could emerge a good relationship with his creator and towards society according to which he gave the idea of enlightened moderation that preferred the moderation and negate the extremism in Islam.

Pakistan is an Islamic state and according to article 25-A in the constitution of Pakistan, the government will provide compulsory education to all children of the state. Pakistan's educational system is a combination of traditional and modern education whose main purpose is to equip the students with all basic and functional skills to compete with the modern world. In Pakistan rural domains, fringe areas and villages are the most neglected regions in Pakistan in every aspect especially the literacy rate is very low in these localities. Madrassah education is the more familiar and dominant source of education in these areas but it varies from province to province in Pakistan. Unfortunately, the gap between madrassa, private and public educational sectors raised the social differences due to which radicalization caught the roots in our society that caused the polarization in the educational field. Islam's teachings are very clear about education and its importance that can even be observed in Islamic history. Right after the battle of Badar, The ransom for the prisoners ranged between 4000 and 1000 dirhams by the captive's financial situation. Another form of ransom assumed an educational dimension; most of the Makkans, unlike the Madness, were literate and so each prisoner who could not afford the ransom was entrusted with ten children to teach them the art of writing and reading. Once the child had been proficient enough, the instructor would be set free. Islam not only focuses on religious education but also ensures to gain of knowledge in multiple fields. The darkest part of these Madaris is, they do not prepare students to cope up with the modern world because the main of their focus remains on the specific school of thought and the other part of education remains darker due to which they face

discriminatory behaviorism in certain fields of life. The religious part of education in madaris remains the best part of education but due to the lacking of modern education, unfortunately, their minds mold on radical pattern and they become partial in their acts because they consider pure sciences just a wastage of time. Madrassa students follow the same school of thought that results in bias and irrational aptitudes. Secondly, Islamic teachings which promote moderation and modernity, are neglected and misunderstood due to which Islam is considered an intolerant and intolerant religion. Mosques are been signifying and symbolizing the sects⁷ and promote radicalization through every means. Each sect has separate representations in mosques. Similarly, education in madaris is different where students get education according to the specific school of thought and complete it within 6-8 years. On a large scale, the religious community is responsible for creating a cultural gap and intensifying the cultural radicalization because instead of connecting people religion became the source of emotionalizing and sentimentalizing people according to their school of thoughts due to which less privilege to another school of thoughts. Under these circumstances, discrimination starts and tends toward radicalization in youth because they remain to confuse and unaware that where they should go and what to adopt because within a family many members belong to different sects and most of the time one sect consider another school of thought infidel. Instead of spreading harmony religion has become the source of recruitment of radicalization as an indirect cause. Medina is considered the first educational center for Muslims where the Holy Prophet (SAAS) laid the base of the Islamic center of education. As He (SAAS) said,⁸ "Whoever takes a path upon which to obtain knowledge, Allah makes the path to Paradise easy for him." The Quran repeatedly encourages mankind to develop a habit of inquisitiveness, thoughtfulness, and deeper understanding of the universe and keeps motivating humans to think about every sign of creation⁹ All economic, political, and social issues can be tackled using education as a significant instrument. Muslims ruled for 800 years on the whole world due to cultural movement and balanced approaches in every field ¹⁰. Islam focuses on all aspects of life, especially on learning and thinking. Muslims are the real inventors of all basic discoveries and innovations in the field of math, science, astronomy, biology, chemistry, etc. which were afterward adopted by the western world. Muslims forgot their golden past and lose the rope of seeking knowledge due to which this tool shifted to the west and nowadays Muslims are looking toward them for more discoveries and innovations but the western world is agreed with the truth that the Quran has revealed the truth 1400 years ago whose facts and figures are going to prove today¹¹. Islam focuses on a moderate society where all could enjoy the beauty of life due to which it introduced the system of Zakat and charity just.

3.1 Public and Private Educational Sectors in Pakistan

Most of the countries including Pakistan have different educational systems one is private and the other is public. Public and private educational institutions in Pakistan provide alternative kinds of education which are different from madrassa education. They focus on both religious and social aspects but their epicenter of focus remains pure sciences and technology. These institutions prepare the students that how to move with society and how to compete in the world. Urdu and English both linguistic mediums are part of these educational systems. Whereas, 31% of educational institutes are run by the private sectors while 69% are run by the public sectors¹². Since 1947, Pakistan has relied upon public sectors, however, in the 1980s and onwards the government of Pakistan focused on private sectors as good service providers and promoted the strategy of privatization to develop the private sectors within the state¹³. The especially educational system was badly hit due to poor government policies which instigated parents to send children from the government to private schools. The second thing is the difference between the syllabus of private and government schools. Though private institutions cost heavy fees as compared to government schools the lacking of basic educational facilities, technology, and teaching methodologies changed the perception of parents about government educational institutions and they gave preference to private educational institutions even after heavy fees. Private educational institutions have become a flourishing and money-making business in Pakistan that serves the elite class hence only the rich can enjoy the standard and quality education that segregated the society into two parts. Education is the source of progress and development to strengthen the foundation of the country. Unfortunately, in Pakistan, research shows that the public sector's failure to develop and implement quality standards of education due to which the educational structure of Pakistan has become a source of discrimination in the social structure of Pakistan¹⁴. Not all families can bear the heavy expenses and fees of private educational institutions. Students educated from private institutions seem quite different from the students who got education from government schools and this discrimination causes radicalization in society.

3.2 Discrimination in Educational Institutions

Discrimination in educational institutions causes heavy damage that shatters the structure of society. Our education system is also polarized because the elite class and poor class have vastly different educational backgrounds. One of the class is enjoying bureaucratic benefits, on the other hand, the second class even does not have necessities of life due to which our society is divided into haves and have not's. Thirdly, there is a pull and push factor among private education institutions, not all institutions are having the nearly same structure of fee but it varies accordingly and every private school is charging heavy fees according to their own choices. It has created an environment of negative competition that is directly hitting the mental

health of students, as well as the parents, are getting confused about the suitable choices of education institutions. Education provides power to the learner but the lacking good opportunities, differences in private and public curriculum, and quality education according to class differences will be the plant of success due to which the tree of education cannot provide its actual fruit of benefit. Government schools do not fulfill the demands and requirements of the job market¹⁵ as a result students of government schools face many challenges and hardships because of the education and training being provided to them. Imbalanced societies, class discrimination, and diverse educational system prevail extremism because when the state cannot provide either sufficient opportunities and equal rights to the youth for education or employment then, they are more vulnerable to radical tendencies.

3.3 Diversity in Educational System, and its Effects on Youth

Pakistan is a heterogeneous society where people live in various regions with different cultural values, multiple religious thoughts, and multicultural influences. For two decades radicalization has been accelerated within Pakistani society that resulted in socio-cultural conflicts¹⁶ and caused youth radicalization. The educational systems of Pakistan have failed to inculcate the desirable sociocultural values and their importance among people due to which traditional culture and historical facts are getting lost in the shadows of the past. Pakistani culture and heritage are diverse which gives no room to radicalism because it mirrors the socio-cultural authenticities and realities of Pakistan that bridge the gaps among generations and introduce its golden indigenous roots and values. Weak social ties are beneficial for radical groups¹⁷ who want to create a generation gap by manipulating the minds of the youth and try to break up the bindings of the social and cultural meet. Status-centric values are against the harmonious society because they stimulate hate and frustration among people who could not meet the higher living standards of life. Status-centric symbols open up the window of radicalization towards society for radical deemed minds¹⁸. The main reason for Socio-cultural conflicts are marginalization, globalization, socio-political polarization, and discriminative behaviorism within the society of Pakistan, which finally leads towards anarchy and extremism as radicalization itself is not extremism but it is a motivating factor that strengthens the roots of violence. People who have gone through poor socio-culture attainments and bad socialization processes are prone to totalitarianism because of their unsociable behavior, hate for cultural values, and denial of social-political order. A radical group of people try to promulgate their self-created reflexes due to which they could not enjoy socializing with other people and go against the social engineering bonding. Involvement of Pakistan in proxy war (soviet-afghan) in the 1980s, several issues arose such as terrorism, extremism, and socio-political polarization, a however major problem faced by the nation is radicalization whose seed was culminated in 1980s. External and a few of the internal factors tried to defame Islamic adherence and ideology of Pakistan,

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as Hussain Haqqani tried to defame the ideology of Pakistan¹⁹ and called Islam radical Islam. He tried to prove that Islam is the reason for the proliferation of radicalization that leads towards extremism and violence. He flared up the jihadi propaganda²⁰ on international forums and tried to mislead others by blaming the ideological roots of the country. He presented the negative image of the Pakistan army in front of the people especially to the youth of Pakistan. On 12th December 2020 filthy propaganda of hybrid war against Pakistan has been exposed across the world that how some external factors used multiple negative tactics that how they tried to deflect the youth of Pakistan by using media houses, fake websites, and participation of multiple NGOs.²¹ In 2010 the Brooking Institution published a report²² about the educational system of Pakistan and madrassa culture. In this report they highlighted several loopholes of the educational system and described that problem is beyond the madrassa educational system as all are not promoting jihadi propaganda and Madrasas are not nearly as prominent on Pakistan's educational landscape as previously thought, and due to their small numbers and conflicting data on militant recruitment, cannot be considered the primary source of militancy across the country. It was argued in the report that the public sector education system must be critically monitored to overcome the rising problems.

Trans-national politics, proxy war, Inter-related historical and cultural factors spread the seed of ferocity in Pakistan that developed the local radical culture in Pakistan. The youth of the existing period is the victim of this radical culture of Pakistan. Young members of society are tempted towards western glittery norms and enjoying their culture instead of their own. Since one decay, the youth of Pakistan is more inclined toward western culture. Instead of owning its cultural values and traditions youth of Pakistan is forgetting the grass-roots values and socio-cultural norms of Pakistan. The influence of western culture, foreign invaders, awful power play, dreams of a bright future, media hype, dominant western culture, and easily available chances have affected the minds of youth that resulted in socio-cultural changes. On the other hand, globalization is attacking the socio-cultural norms of Pakistan and trying to demolish the traditional and grassroots, especially in Pakistan due to which the process of radicalization in Pakistan has been easily fanned by radical groups. Socio-cultural changes and lacking cultural meet in Pakistan are intensifying youth radicalization because it is easy to exploit the directionless and misguided youth by distancing them from their own culture, history, and traditions. Pakistan is a Muslim majority country and Islam is taken as pride that can be observed in rituals and festivals only but unfortunately, actual Islamic spirit is missing among the people of Pakistan²³. Sectarian strife, extremism in personal believes and religious card used by politicians for political purposes has exploited basic teachings of Islam and false picture of extremism and radicalism in Islam has been portrayed on the globe. An extremely distorted image of religion, misinterpretations, and wrong conceptions, damaged the

image of Pakistan as an Islamic state, and Pakistan is labeled as a radical Islamic state²⁴. Islam is against radicalization and extremism whose all teachings are based on harmony and mutual love even with non-Muslims due to which many socio-cultural values are harmed and suppressed which could help spread peace and harmony. State and non-state actors use it as a card against Islam and Pakistan by presenting the distorted image of Islamic cultural values and try to accommodate radical minds set up within society. Moreover, the presence of an extremist infrastructure, failure of the moderate forces to deliver credible results, poor institutional discipline, and widespread social networks of Pakistan's Islamic political outfits are actual fabricators of frustration that causes a failure of Islamist influence.

4 The dilemma of the Educational system in Pakistan

It is important to understand the gravity of educational problems and lacking due to which Pakistan is not able to enforce the same curriculum and equal educational opportunities to the students. Under these circumstances, the educational system of Pakistan has been shattered, students are suffering, and society has been divided into several social classes. Poor economic conditions and a severe lack of opportunities in Pakistan are becoming the reason for polarization within Pakistani society. Unfortunately, the Madaras system and modern educational school systems have different ideologies, techniques, and pedagogic styles, as well as the tenuous financial difference between public and private institutions, creates barriers on the way of success due to which the students face multiple problems in professional fields.

4.1 Private, Public, and Islamic Madaris Educational Policies

Pakistan is a democratic country, it has a parliamentary form of government that is divided into provinces and every province has its provincial assembly. An eighteenth constitutional amendment has revised the framework of distribution of power and legislative jurisprudence at the federal and provincial levels. Education is one of the delegated keys of this amendment that subjects to educational policies, curriculum, planning to the legislative jurisdictions of the province. According to the 18th constitutional amendment²⁵, key roles of educational policies, planning, curriculum standards of education have become the core responsibility of every province and due to which role of the federal government has been limited because shared educational jurisdiction moved toward the exclusive mandate of provinces. The federal legislative list has access to entry 16 and entry 17 only that is related to education. Entry 16 "related to a federal institution for research and technical training or promotion of special studies", and entry 17 covers "Pakistani students in foreign countries and foreigner students in Pakistan Different department such as Policy, planning, curriculum, boards, etc." So federal government plays its role in these two categories and the rest of all educational responsibilities have been shifted exclusively to provinces. Now it is the responsibility of each province to decide the curriculum, exam planning, and schedules of institutions. Each province individually decides, what to

teach and how to conduct exams because every province has its textbooks. Even in a province, there is no concept of the same curriculum. The devolution of educational policies is because of the 18th amendment. Several flaws are there in educational policies that vary from province to province. Private, public, and Islamic madaris have a different syllabus, course planning, and methodologies²⁶ that shatters the mind set up of students because it directly hit the structure of society and resulted in class segregation that is the real matter of concern that must be addressed and new reforms must be introduced to raise the literacy rate in the country. In 2020, a good initiative has been taken by The Punjab Curriculum and Textbook Board (PCTB) to implement the Single National Curriculum (SNC)²⁷ across the province that is a good initiative taken by executives that will help to lessen the class differences, radicalization, and educational marginalization.

Almost all madaris in Pakistan focus on religious subjects and teach Arabic texts. These courses extend six to eight years long courses with the omission of basic skills such as simple math, science, or geography. Even after a long period of education students remain unable to read maps and basic sciences due to which they could not match the living standards. Sectarian strife is one of the biggest reasons for radicalization in our society due to sectarianism, students of different madaris do not have a worthwhile spirit to other madaris or students they even call them infidel and give polemic against each other. On the other hand, Private schools are following Oxford and Cambridge syllabus, introducing Ordinary level and advanced level (O&A levels) education and providing an international environment to their students on contrary the syllabus of government schools is no up to the marks, teachers are not well-trained as per criteria and severely lacking technology and Audio Visual Aids (AV-AIDS) in government schools. Parents prefer to send their children to private schools due to the emerging competition in education and technology. To ensure progress in this competitive environment its core needs to apply the uniform curriculum and provide opportunities to students to compete in the world. A significant number of ghost schools²⁸ are existing in Pakistan especially in Sindh through which corrupt bureaucrats draw money. Many administrators and teachers receive their jobs only through political connections²⁹ due to which the Pakistani literacy rate estimated is only around forty percent. The main focus and purpose of Private institutions remain that, how to compete with the world standards due to which they pay less attention towards religious teachings. As a result, the religious part of education remains neglected. The students of private institutions, cannot understand the importance of religion in their lives and they remain unaware of religious priorities and practicalities, which is another kind of radicalization that leads towards marginalization of society. The darker side of the 18th constitutional amendment is, that there is no uniformity in the syllabus throughout the country that has put a negative impact on society that directly hits the cultural values as well. The elite class

enjoys the facilities given by private institutions even the students with low merits can get admissions in competent fields such as medical and engineering. The middle class sends their children to government institutions with heavy hearts because they cannot afford the huge burden of fee and their children cannot enjoy quality education and if their students do not meet the standards and merits then in the future, they cannot continue their further studies in good institutions, which prevails hopelessness towards family, society, and country as well. As in the current scenario of covid 19, we can see that all public schools students could not attend online classes due to lack of facilities and poor technology schemes but the private institutions endured their standards of education through online classes and their students get more aware about the usage of modern techniques that created a barrier among public and private figures.

4.2 Deradicalization Strategy and Message for Youth, in the Saying of Quaid-e-Azam

Pakistan is a multi-cultural state where people have their own identities with different languages. The ideology of Pakistan is Islam and its principles. Quaid e Azam the founder of Pakistan focused on the youth of Pakistan widely because he was knowing youngsters are the actual nation builders. In many addresses, he always mentioned the youth using words of warning that your main goal is to remain impartial so that no political party could exploit u ever u need to be fair with yourself first then your parents and then towards society and state should be fair to yourself, and devote yourself to your studies to have a better understanding towards realities of life and be the good citizen of Pakistan. Jinnah said: ³⁰“Pakistan is proud of her youth, particularly the students who have always been in the forefront in the hour of trial and need. You are the nation's leaders of tomorrow and you must fully equip yourself with discipline, education, and training for the arduous task lying ahead of you. You should realize the magnitude of your responsibility and be ready to bear it.” Jinnah paid sheer attention to educational policies in Pakistan and addressed to mold them according to the patterns that suit the people of Pakistan including our history and culture, by having regard to modern conditions and vast development that has taken place all over the world³¹. Quaid always focuses on the constructive spirit instead of the military spirit. He emphasized that learning is the only key to the prosperity and progress of Pakistan.

Quaid advised to the youth: ³²“When you have got that light of knowledge through education and when you have made yourselves strong economically and industrially, then you have got to prepared yourselves for your defense -- defense against external aggression and to maintain internal security.” The youth of Pakistan is trying to find its destination towards prosperity and welfare by molding themselves towards the right directions of survival after battling the war of radicalization for a long period. Need of the hour is a patriotic leadership in Pakistan in the role model of Jinnah at all

levels in the country. Nations that do not follow the footsteps of guide liners and founding fathers are often doomed to disaster and end up as failed states. It is the dire need of the hour and duty of the youth of Pakistan to understand and follow the principles, ideals, values, and vision of our founding father, Quaid-e-Azam Mohammad Ali Jinnah, and ensure that we achieve and have for all times to come "Jinnah's Pakistan" that he dreamed to make.

4.3 Steps taken by Pakistan to improve the Infrastructure of the Educational System

Key policy interventions are required in the immediate future to set the targets and broader objectives that must influence the younger generation of Pakistan. In the recent year 2020, the government of Pakistan has taken appreciable steps concerning quality education and research for the youth of Pakistan³³. The government has announced a uniform syllabus³⁴ throughout the country which will be applicable step by step every year. Enhancing the quality of Pakistan's public education and by showing the proportionate focus on the madrassah educational contents a modest agenda has been presented by the government according to which madrassah students will get education on the same pattern of other government educational institutions that will help to control the extremism and sectarian rift. Quran education will be mandatory till university level to get a degree.

5 Conclusion

The present educational system of Pakistan with three parallel systems of education, discriminative educational opportunities, and curriculum and without any common guiding principles and effective regulatory mechanism, is not only divisive but also ineffective³⁵. Radicalization has hit the Pakistani society whose main victim is an imminent generation. Upcoming youth is unaware of Islam and its teachings because polarization in every field made them confused due to which, they are unable to find the difference between rights and wrongs. Political negligence, power play, lack of education, shortage of research institutions, sectarianism, class discrimination, poor economic conditions, and the negative role of media have triggered the socio-culture radicalism in Pakistani society and youth is the main victim of it. Brooking institution report about the educational system in Pakistan has been discussed above that madaris have not been one of the primary causes of the rise in militancy whether the government can fill the gap in public education supply. Poor school performances, faculty members, and teachers across Pakistan would seem an obvious area of inquiry as a risk factor for conflict. All the facts described above depicts divergent educational system is not an Islamic educational system where the poor could not enjoy the fruit of knowledge on an equivalent basis as the rich do. Islam stresses to gain knowledge from cradle to grave and exquisitely explains that ignorant are not equivalent to knowers (39:9). As far as the Islamic laws and Quranic aspects are going to clear in the world more and more people are influenced by Islam and its teachings because they are observing that the things revealed before 1400 years were based on realities. So

Islam emphasizes to gain both kinds of knowledge either Islamic or scientific it is totally against any radicalization which leads towards extremism as far as Islam insists to give privilege to all humans beyond the faiths and believes they have. Being a nation we need to set the educational direction correctly to have a peaceful pluralistic society.

5.1 Recommendations

- i. Youth radicalization is a significant issue nowadays in Pakistan, and it is the dire need to make the young generation strong in fundamental beliefs about Islam and its teachings. Instead of making them confused in sectarian beliefs, they need practical approaches to Islam. It is the primary duty of their elders, families, teachers, and institutions to show them practically the beauty and modernity of Islam instead of verbal teachings.
- ii. Education is the primary tool that guides toward the right direction, also mentioned in the Quran. It is the core duty of whole society including government, parents, teachers, and educational institutions to take necessary steps to introduce a balanced educational system and bring reforms in educational system that could enhance the abilities of youth in a healthy environment.



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