

Research Article

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## Education and Power in Pakistan: Comparative Analysis of Public, Private, and Madrasa Systems and Their Role in Shaping Political Awareness and Democratic Governance

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**Abstract:** Our understanding of politics and how they work is shaped by the education we receive. This study looks at how people in Pakistan are sorted through various education systems, including public, private, and madrassah which produce disparate political outcomes and reveal the country's differences in wealth and resources. Using information about coursework, teaching methods, and students' economic conditions, the study points out how each system supports political education, active citizenship, and interest in democracy. At public schools, the idea of citizenship is mainly presented from a state viewpoint; private institutions reflect the ideas of the country's political elites; and madrassahs highlight religious political views. These approaches cause separate parts of society to stand apart and have unique effects on Pakistan's political system. The paper suggests an urgent need for the curriculum to be updated by including everyone and representing a balance, to prepare citizens who are aware and take part in democracy.

**Key Words:** Political Awareness, Educational Systems, Governance, Curriculum Reform, Civic Engagement

### Introduction

Among all tools, education has the greatest impact on forming a society's basic ideals, culture, and beliefs. It can encourage people, convince them to be active in society, and help form government policies by creating politically involved people. Even so, the structure and design of a country's education system shape the development of power relationships, its political culture, and such authority. Even with Pakistan's widespread gaps in social and economic development and in politics, there are three separate educational systems: public schools, private institutions, and madrasahs. Each has evolved independently and played its own role in fostering opinions about politics and governing (Sikand, 2005).

In most cases, public schools are attended by students coming from low-income families. However, it is frequently pointed out that schools have inadequate buildings, teach old-fashioned subjects, and neglect teaching critical thinking and knowledge of politics. Meanwhile, private schools are generally open to the better-off, have good resources, and apply modern ways to teach, although they often support superiority beliefs. Madrasahs which are mostly for poor families, teach religious lessons that guide learners' political views in accordance with their faith (Winthrop & Graff, 2010).

These systems are not separate from the social, economic, and political conditions of Pakistan. How they teach and what subjects they cover strongly influence how students feel about politics, what it means to be a citizen and their plans for leadership. The result is that these systems create different political identities and continue to strengthen and maintain unequal power relations in society (Rauf et al., 2021).

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This research investigates how people in each of these three systems understand politics and government. It explores how what is taught and how it is taught can either support or question the status quo, taking the background of where learning takes place into account. It also looks at the role that education, when unequal, plays in political outcomes, democracy, and communal relations in Pakistan. As a result, this work adds to conversations linking education and power and calls for changes that help create a more inclusive and politically involved society (Bano, [2011](#)).

## **Literature Review**

### **How Well Do Pakistanis Know Their Government**

The way Pakistan's politics function now is strongly affected by its colonial rule, military getting involved, and its many democratic setbacks. Power from the military and the public sector has taken turns and education has been important in guiding what ideas about governance are accepted (Sattar, [2023](#)). For years after the country gained independence, Pakistan has battled to solidify democracy through military takeovers, corruption, and party divisions (Ahmed, [2021](#)). Under General Zia-ul-Haq's rule, Islam was implemented in education and politics (Rao & Hossain, [2011](#)). Even after changes to government, the military plays a major role in secretly setting up key policies (Bano, [2007](#); Tahir, [2022](#)). Among the obstacles to good policy in Pakistan are corruption, institutions that lack strength, difficulties between the military and the government, and differences among ethnic and sectarian groups (Talat, [2013](#); Jabbar & Ali, [2019](#)). The government's structures are often inefficient and under constant influence by politics and economic uncertainty adds to its failures (Rauf et al., [2023](#)).

### **The Process of Learning Political Norms**

Schools help educate students on politics and encourage them to take part in civic life. Even so, how well a parent acts in this role depends on the education they have received (Qurban, [2024](#)). Pakistan has three separate streams of education: public, private, and madrassahs. Children in public schools that mainly teach low-income families are often given old teaching materials and job-like assignments that don't help them think and participate (Zafar & Ali, [2018](#)). Unlike public schools, private schools—especially those using foreign curricula—undermine democratic values, encourage critical thinking, and get students interested in governance tasks through groups such as student councils and debates (Lall, [2014](#)). Madrassahs are important for underprivileged people since they mostly center on religious teaching and do not often cover much about current politics. Although social justice and ethics are promoted by some Islamic Madrassas, the majority struggle to be part of the main school system and are touched by sectarian points of view (Pasha, [2022](#); Riaz, [2008](#)).

### **A Look at the Madrassa System Through History and Today**

For long, madrassahs have been famous for giving the general public access to education about Islam. Because of British education changes in the colonial era, madrasas grew and continued to fill the low-cost education need for the poor (Ali, [2009](#)). At present, madrassahs are separate institutions that mainly focus on reading religious texts, and Islamic laws and learning Arabic. Although some have begun to cover new issues, the government's monitoring stays relatively modest (Malik, [2024](#)). Their biggest issues are a lack of resources, old teaching practices and not being accountable enough. Hassan and Abu-Nimer & Kadayifci ([2011](#)) raise concerns about sectarianism and extremism in some madrassahs.

### **How Leaders and Local Groups Work Together in Madrassahs**

Recent studies indicate that madrassahs should include community members in any decisions made about their management. When parents, community leaders, and religious figures take part, it helps a school to be more transparent and accountable (Nasser et al. [2017](#); Malik, [2006](#)). Making decisions inclusively can raise the status of madrassahs and create trust between them and society as a whole. Methods to improve how madrassahs are managed include stakeholders participating in running the school, handling disputes, and forming communities that hold leaders responsible (Bano, [2013](#)).

### **The Topics Covered are Education, Conflict and Extremism**

A lack of access to good schools and learning usually leads to political disorder and crime. Lack of interest in school, unclear civic education and gaps in what's taught all help radicalize people. It is necessary for



education to solve these structural issues to reduce conflict risks (Rahman, [2009](#); Ray, [2006](#)). The ways schools were organized during colonial times are why Pakistan's education system is today fragmented. British involvement in education set up a system that gave an advantage to Western schools rather than local ones. Many attempts at reform after India gained independence have failed thanks to resistance within the system, differences over ideas, and poor implementation (Billquist & Colbert, [2006](#); Kidwai, [2015](#)).

### **Stories about Reforming Madrassas and Improving post-9/11 Security in Afghanistan**

After 9/11, American policymakers believed madrassahs supported terrorism, causing nations worldwide to call for improvements. There is the belief that only a small number of madrassahs promote violent beliefs (YAQUB, [2019](#)). A lot of them assist people in regions with little care and play broader roles in society. Any effective strategy against radicalization should handle basic structural reasons such as poverty and shortages in schooling (Bakar [2017](#); Fair [2008](#)).

### **Revolutionary Ideas in Education and Effects from the Military**

There is a lot of politics involved in Pakistan's education, as radical ideas are frequently inserted into lessons by the involvement of state, military, and religious groups. Educators share these ideas, especially in public schools and religious schools (Razzaq, [2012](#); Siddikoglu, [2018](#)). A Foucauldian approach helps us understand that education functions to reinforce existing power relationships. Radicalization in education happens on purpose, caused by specific policies and beliefs behind them (Bano, [2012](#)).

### **Effort to Improve Education Policy**

Modernization of religious training was the main purpose of General Musharraf's reforms to the madrassahs, along with funding various improvements. Yet, opposition from religious authorities, insufficient numbers of trained teachers, and outdated routines made it hard to achieve the desired goals (AFAQ, [2024](#); Shah, [2011](#)). It is hoped that the result of the NEP 2018 and SNC will be a unified set of educational standards. Nevertheless, what the SNC seeks accomplishes security and neoliberal goals more than it addresses genuine equity. It places importance on matching belief systems and cutting-edge business to make up for what could hold many countries back (Ali, [2016](#); Munir, [2015](#); Lall & Saeed, [2019](#)). Literature emphasizes that Pakistan's education system is split which only strengthens its unequal political standing. Political literacy and greater involvement in a democracy are supported when reforms include inclusive lessons, help for teachers, and collaboration by stakeholders.

### **Methodology**

A mixed-methods, exploratory, non-experimental, and comparative approach has been used in this study to study community participation in managing madrassas in Pakistan. Data will be gathered using interviews, focus groups, surveys, and documents. There are 20 madrassas in the study, drawn evenly from city and countryside areas, with around 200 participants such as administrators, teachers, parents, religious scholars, and workers from NGOs. NVivo will be used to analyze themes from the interview data, while statistics and correlation will be used to review quantitative data. Focus groups allow us to understand different opinions on involvement and how efficient decisions are, while questionnaires help us gauge how pleased everyone is with how things are managed. All participants will be expected to fill out an informed consent form and their privacy and anonymity will be guaranteed. Accessing madrassas for research can be hard and there is a risk that respondents may give answers they think interviewers want to hear. In essence, the approach aims to understand a variety of situations and learn the ways stakeholder engagement shapes accountability, transparency, and learning in madrassas.

### **Discussion**

#### **The Effect of Institutions on Political Knowledge in Pakistan**

Students in Pakistan learn about politics and civic participation mainly through three key systems public, private, and madrasa and each system has its own important impact. The differences in the content taught, ways of teaching, student admission, and educational philosophy mean that learners' political education varies greatly.

## **The School System in the Country**

State-controlled and funded public schools are mainly available to low-income populations, mainly in rural and declining parts of the country. This curriculum is designed the same everywhere, with an emphasis on literacy and basic facts, but it often misses serious political education. Public school students typically have little awareness of politics and what happens outside their country's borders. Textbooks don't usually include alternative thoughts or encourage analysis and lessons are often taught in a standard, teacher-focused way. Because some schools are missing important resources and qualified staff, this leads to unequal education results. For this reason, the students only come to know the basics of political systems and government. Civic education in school may be limited, but learning about politics happens through students' community activities and what they see or hear in the media. On occasion, students discover politics when they join grassroots groups or experience economic and social struggles about their rights and needs. Still, because civic engagement is rarely given much focus within institutions such knowledge remains scattered and weak.

## **Personal Education System**

Families who want a modern education send their children to private schools which are found in city centers and serve middle- to upper-class students. Most of these institutions base their educational programs on curricula from outside countries, including social studies, political science, and ethics. In the classroom, students gain political awareness from debates, student council meetings, and time spent in Model United Nations. Students are motivated to explore democratic values, human rights, and world political matters, learning more about how governance operates. Yet, most families cannot afford private education because it is very expensive which maintains various economic and social differences. Students who come from wealthy homes are likely to encounter more political ideas, but those ideas may also show their elite or biased ideas conditioned by their social status. Even so, private schools tend to offer students more experience with leadership, civic duty, and political involvement which leads to graduates who can take an active part in society.

## **The System in which Students Learn at Madrasas**

Madrasas are a type of school created specifically to educate in Islamic teachings, with a curriculum depending on the Quran, Hadith, Fiqh, and Islamic history. Madrasa students' interactions with politics are interpreted mostly through religious teaching, rather than secular schooling. In these institutions, topics related to governance tend to be developed using Islamic law and promoting Sharia law, rather than democratic systems. Although a lot of madrasas are political, others remain impartial and do not influence students' ideas about the state and democracy. Occasionally, religious education at madrasas can underline God's requirements more than matters important to a country's democracy. Local teachers and religious experts often lead the community, teaching and serving as advisors to the political world. The degree of involvement in politics at madrasas depends greatly on the madrasa's own opinions and its eagerness to adapt. Many critics link some madrasas to radical ideas, but these institutions still give at-risk students a safe place to study, eat, and sleep. Now, a large number of moderate madrasas are integrating standard subjects and fostering community activities that follow Islamic ideas of justice and helping others. Even so, since these actions are separate and not well coordinated, their results are limited.

## **Impact of the Political System on Education**

The political climate in Pakistan has a strong effect on how education is run. A military presence, unsteady politics, and the meeting of ideological views from both religion and government all play a role in the politicization of education. Public schools share state beliefs, private schools support global citizenship and madrasas put a strong emphasis on religious political values. Because of this, students learn different things about politics and participate differently in political life depending on which category they are in. Often, political groups, churches, or government officials attempt to use the curriculum in schools to support their own causes. Because education is now used for political purposes, it limits fair civic education and increases political differences among people. This means that students develop certain political beliefs according to the type of school they go to which helps keep society divided. Political socialization means how people learn about politics, what they believe, and what they value. In Pakistan which school a student





goes to influences the testing process heavily. Since public schools usually offer little information about democracy and citizenship, many students have difficulty developing these skills. Yet, students attending Christian schools are active in the community when issues there inspire them to become politically involved. Private education provides opportunities for students to acquire political information through contact with a variety of views, discipline in civic education, and involvement in school governance. Involvement in these experiences both raises awareness about politics and encourages involvement in democratic actions. By contrast, students at madrasas are taught political values in keeping with their religious views. Even though they do not deal with secular ideas, their views of government are built upon Islamic beliefs. For some, religion influences their involvement in politics, but the values found in these movements may or may not support democratic values. Different madrasas involve themselves politically in different ways depending on their religious and political beliefs.

### Impacts on the Process of Democratic Development

The big differences in political education within Pakistan's schools have a major impact on the country's democracy. Private school students often have more experience with democracy than public school students. Depending on the madrasa, students might not take part in politics or become involved for religious motivation. These gaps can only be closed with significant changes in the system. Improving public education can be achieved by updating its curriculum, training teachers, and including lessons that teach critical thinking and democratic ideas. The government should make it easier for everyone to receive private education while also supporting national goals related to acceptance and unity. The changes in madrasas should pay attention to including civic education based on religion, so as to grow tolerance, and pluralism and help people take responsibility in society. The ways the youth think about politics and governance are influenced a lot by Pakistan's educational systems. When schools have different teaching approaches, subjects, and goals, students' political knowledge and involvement change. Public education forms the foundation of citizen identity, private education teaches detailed democratic knowledge and madrasas share religious ideas about politics. Education in Pakistan should be joined and responsive to social issues by offering continuous and fair civic education for all. Achieving this goal depends on teamwork from policymakers, educators, religious leaders, and people in the community who each support the learning of every student for national growth and good democratic leadership.

The study examines how the country's education policies are closely related to every political regime change. Any updates in the education system due to changes in governance often happen rapidly and can stop some positive practices, preventing stability. At the same time, such transitions can help address mistakes in existing policies. What causes these patterns are things like weak or missing public policies, little pluralism, and prominent elites taking over government decisions. Because the youth population is growing, Pakistan is under more pressure to make sure its education policies are strong and can last. The researchers explore how the Pakistani government is influenced by global trends when it makes educational policy using the concept of "sphere of authority" (SoA). The essay uses CDA to look at the White Paper on Education in 2007 and notice how global trends such as outsourcing and arguments about languages play a part, even as the government tries to continue leading with gentle guidance and close involvement of all groups. They draw attention to the way countries must balance their independence with following international standards. The study also examines the role of madrasas through history and politics in both Pakistan and Afghanistan. Many madrasas which were once centers of Islamic learning, now have a strong political presence. For instance, madrasas became a center for ideological education and recruitment during the Soviet-Afghan War managed by both government and non-government forces. At present, some madrasas are seen as places where radical beliefs develop which influences Pakistan's domestic politics and its image abroad. Yet, the research states that we should pay attention to the many different roles these organizations play and the conditions under which they operate. Many reforms for madrasas have been explored since the 1960s, but the biggest initiative in 2002 ran into firm opposition. Because of a lack of trust in the government and the impact of the United States, only about one in a thousand mosques agreed to reform. Because many senior Islamic scholars supervise important religious and political groups, they commonly stand in the way. To succeed, reform ought to be informed by culture and involve the participation of influential religious scholars, rather than just trying to remove religion by force from societies, argues the social science report. In addition, the research examines how perspectives

from different parts of the world view civic education and its importance for shaping political understanding and leadership. Other nations' case studies show that planned civic education encourages people to participate in democracy, take part in politics, and act responsibly in public office. These examples suggest useful methods for Pakistan in guiding its move towards modernizing and democratizing education. The report points to the closely linked relationships among education, politics, and governance in Pakistan. If there is more leadership and open dialogue, the difficulties due to policy confusion, international forces, and outdated rules can be solved, helping the education field to build both democracy and support for citizens.

### **Examples of Civic Education Programs that Work**

#### **Finland: Involvement in Society and the Liberal Democracy**

The system in Finland is respected around the world for promoting civic-mindedness and encouraging its learners to participate in political activities. From the beginning of their education, students are taught civic education, with main themes about democracy, making sound choices, and caring for their community. They teach students the basics of democracy as well as government, helping them become informed, friendly, and democratic citizens. Finland stands out because it permits schools and teachers to make most of the major decisions through decentralized governance. Welcoming educators who are highly skilled and valued by the community use discussions, media learning, and group problem-solving to encourage students. They help students get information on governance and become involved in democratic action. They are good at understanding international political issues, are highly involved in politics, and generally turn out to vote.

#### **In Germany, Civic Education Helps Preserve Democracy**

Germany's civic education program, began after World War II to ensure authoritarian ideologies do not grow again. By raising democratic values, the rule of law, and human rights in students, the reform worked towards creating a democratic political culture inside society. Germany integrates civic teaching into every aspect of the school process such as learning and practice. Children learn about how the political system, political parties, and elections work. In addition, practitioners at the school introduce democratic tactics such as class elections, debates, and role-playing, so youngsters can learn and check their skills. Students are given many chances to volunteer and become part of their community which instills an understanding of their civic commitments. As a result, the people in this country think of voting both as a right and as a responsibility for their community which helps promote high voter turnout and a mix of political views.

#### **United States: Learning about Government and Active Student Protest**

Since the beginning of history, teaching civics in the USA has helped people become informed and active voters. Usually, civics courses discuss key matters such as the U.S. Constitution, the Bill of Rights, the types of government, and citizen rights and duties. In middle and high schools, American history and government focus on democracy, voting systems, and the powers that limit government. Civic learning is further supported by student action and program projects outside the classroom. The \*We the People\* effort is an example of a national program encouraging high school students to question, learn from, and discuss constitutional ideas. Additionally, many colleges and universities in the U.S. act as centers for political involvement, letting students join groups, debate policies, sign up to vote, and run campaigns. Because of these experiences, young citizens gain the ability and will to shape policies, join in public service, and observe democratic traditions.

### **Analysis of the Role of Education in Shaping Political Culture and Governance**

#### **Civic Education and Democratic Values**

In many democratic countries the concept of education is not only to equip students with knowledge but also with the proper citizens who are able to exercise their rights and face the elections. The education factor in human rights, justice, and political participation remains the political cultures that determine democracy. Materialization of civic education within the curriculum of nations like Finland, Germany, and the United States of America can influence the political culture of the nation if introduced right from the age of the school-going children. A well-developed program instills the understanding of civics within a



political process thus encouraging a large number of voters, regular political participation, and confidence in the leadership.

### Student Participation and Political Socialization

The education systems around the globe acknowledge the political socialization activity of students in political activities. In countries like Finland Germany and other similar countries, the formation of the political system itself is taught in classrooms but not only that students practice democracy much ahead through various programs like elections, debates, and service to the public. Such experiences help students to develop an opinion of the active subject in constructing the future society. This process is enriched further by innovation among students engaging in political activism like that witnessed in the United States, in which youth is enshrined and encouraged to accept the significance of public debate, policy, and civil activism.

### Student Activities

friendship, leadership, membership in the school's debating society and political parties association also have a bearing on the formation of students' political disposition as well as their knowledge about the government. Through these exercises, and particularly, leadership, speaking, and teaming exercises, students foster responsibility for their respective societies and also an empathy for democracy.

### Challenges in Political Education

Nevertheless, there are some difficulties that can be met when creating a program of civic education based on the experience of the Finnish, German, and American schools. As such, a major challenge is the political interference of education which threatens the nonpartisan nature of civic education. In some countries, the curriculum is determined by political systems that define the understanding of democracy, government, and political participation. This can so lead to a misunderstanding or rather skewed view of the political systems that a student may end up not becoming an informed, critical citizen within his community. In many countries including the developing world, there is also the issue of a scarcity of resources to support elaborate civil education. Poor preparation of teachers, poor teaching and learning resources, and weak political will are hindrances to civil education. Also, political culture entailing the beliefs and attitudes of the general population proves detrimental to the growth of an education system that fosters political enlightenment and access to facts as well as civil liberties.

### The Global Context

Education in influence political culture and governance can be placed as part of a trend towards the promotion of democracy around the world. The United Nations and UNESCO have underlined the role of education in sustainable development and in the construction of the culture of world citizenship. This has fostered awareness that education is not simply an investment toward preparing human capital for the labor market, but toward producing enlightened citizens for society, voter and party system, or for governance and political activation of democracy, human rights, and social justice.

### Future Directions

Possible future developments for the civilizing mission of public, private, and madrasa education in Pakistan should endeavor to surmount the obstacles while assimilating progressive and embracing democratic politics to each system. It is evident that the existing differences between the Two Education Systems should be eliminated, all political levels must encourage the involvement of young people, and the youth themselves should be ready to participate in the democratic process. Below are key future directions for improving the role of education in shaping political awareness and governance in Pakistan:

### Sanity in Curriculum Change for Critical Thinking and Political Literacy

Currently, all these schools of learning in Pakistan require an overhaul, especially with reference to critical thinking, civic education, and political literacy. Such curricula should enable the students to evaluate political systems, democratic ideas, human rights, and governance systems. This will assist in reducing the overly mechanistic learning approach that was prevalent, especially in the public schools and the

madrasas. • The subject of civics and political education for all levels of education and all types of schools including public and private schools and madrasas. • Center on the political system with an objective of enlightening the students on the functioning of the political institutions how legislation processes are conducted and the position of the learners in the political system. • Promotion of rational arguments about social and political questions, which will help to carry people who can vote for the actualization of democracy. • Current challenges while integrating modern, inclusive, and democratic values into each system. There is a pressing need to address the disparities between these educational systems, promote political engagement across all levels, and ensure that the youth are equipped to actively participate in the democratic process. Below are key future directions for improving the role of education in shaping political awareness and governance in Pakistan: Reforms should include:

- ▶ Civics and political education as core subjects in all educational institutions, including public schools, private schools, and madrasas.
- ▶ Focus on democracy and governance, teaching students how the political system operates, how laws are made, and the importance of their role as citizens.
- ▶ Encouraging critical thinking and debate on social and political issues will foster an informed electorate capable of participating in the democratic process.

### **Challenges to Achieving Equity in Education Provision Across Schooling and post Schooling Continuum: Bridging the Divide between Education Systems**

In Pakistan for instance, the public, private, and madrasa systems are clearly separated, something that results in divergent political socialization.

- ▶ Development of educational policies and parliament acts that guarantee equal access to quality civic education in all systems to minimize a gap between the elite private schools and public and madrasa schools.
- ▶ Encouraging partnerships between entities of public, business, and madrasa sectors, especially in educational endeavors, or departure programs may create a student interaction with variables of different backgrounds to engage in discussions on political and governance issues.
- ▶ Mainstreaming the Teimurazi electoral system reform and democratic value and human rights practices in the curriculum of the madrasa; establishing the religious school as an institution that can participate in the political culture and governance discussion. • Integrating modern, inclusive, and democratic values into each system. There is a pressing need to address the disparities between these educational systems, promote political engagement across all levels, and ensure that the youth are equipped to actively participate in the democratic process.

### **Findings**

This research examines how political education in Pakistan has developed throughout its history, shaped by colonial days, military coups, and efforts to create a stable democracy. Soon after independence, Pakistan saw a lot of military involvement in politics and another long period of instability that came with Ayub Khan's and Zia-ul-Haq's Islamic reforms. While Pakistan is officially a federal democracy, the military continues to play a major role in deciding various national matters which frequently complicates trying to strengthen democracy.

Difficulties in governing the country are constant because of corruption, clumsy and slow administration, and poverty, unemployment, and debt facing the citizens. Because of these circumstances, the government is unable to deliver a strong education that creates knowledgeable citizens.

Since most students enter public education, its old-fashioned curriculum and reliance on rote teachings make it difficult for them to learn about politics. However, private schools, used by wealthier families mostly, give students stronger civic training and encourage democratic involvement. While traditionally focusing on Islamic learning, madrasas have admitted many poor students but have been accused of excluding any subject beyond religion. Some are associated with dangerous beliefs.

Community participation is recognized as a major approach to enhancing madrasa management. When parents, scholars, and local officials are involved, schools are more likely to follow community needs and





be answerable to everyone. On the other hand, opposition from old leaders, a lack of facilities, and a shortage of confidence slow progress. Barriers notwithstanding, participatory governance at madrasas may help increase learning in these schools and produce responsible citizens.

## Conclusion

The study points to the major effect Pakistan's schools have on shaping political thoughts and actions. Learning in Pakistan comprises not only subjects, but also teaches citizens about democracy, the different political systems, and what it means to be a responsible citizen. Most Pakistanis depend on a public education system that currently has many difficulties. Learning is primarily by rote and is done with old curricula, therefore many students fail to learn how to think clearly and understand politics. Because of these shortcomings, many people are not well informed about their democratic rights and there is less public interest in demanding openness, responsibility, and reform in elections. Because of this, most voters have very little interest in politics and are easily dominated by powerful and historically rich individuals in society. Meanwhile, privately run schools, mostly those with international curricula, stress teaching critical thinking, international understanding, and democratic principles. As a result, they usually have a deeper understanding of government, human rights, and politics which helps them become involved citizens. Even so, many families cannot afford private education which increases differences between economically privileged and less fortunate people. As a result, political culture is unequal and most average citizens do not have the knowledge the elites enjoy. Children from poor and marginalized communities learn much from Pakistan's madrasa system which is influenced by its cultural and religious life. Although religious education was common in madrasas before, those institutions now teach science and math too. Even so, many still believe that the system mostly follows religious beliefs and is often unaware of democratic values outside of religious doctrine. Sometimes, being involved in extremist groups has raised fears about a risk to political stability. Still, these institutions are essential to the education of people from poorer backgrounds and if the curriculum is updated and students receive lessons in civic life—they have the ability to increase political awareness. These three cases show that schooling can powerfully influence students' interest in politics. Because public schools serve so many, their limitations in informing students about politics challenge the growth of democracy. Private schools can easily help students become involved in politics, but this is possible for only a small group of people. Although madrasas provide important basic education, they still need major changes to add topics on civic and democracy. As a result, the analysis urges Pakistan to make major changes to its education system to support better political knowledge and effective government. Curricula everywhere should be updated so students are taught civics, think critically, and value democracy. Ensuring that every person can use their political rights well should be part of reforms. Adding madrasas to the country's overall education system, after financial and community help, could cut down on radicalization and encourage unity in society. Ensuring learning equality and developing political education can guide active citizens who support good governance, more stability, and greater progress for everyone.

## Recommendations

### Advice and Major Direction Tools for Education and Political Understanding in Pakistan

Education reform should work on reducing differences in how public, private, and madrasa students are taught to improve democracy in Pakistan. For the strategy to work well, it needs to be unified, open to everyone, and ready for the future. Below you will find some main steps towards reform.

### Courses for Teacher Training. Bringing attention to political and civic values is the Role that Teachers, Especially, are Meant to Fill.

- ▶ Introduce a set curriculum of training for teachers throughout all public, private, and madrasa systems on civic education, democracy, and governance.
- ▶ Give teachers knowledge of skills in critical thinking and methods to foster debate and group participation.
- ▶ Inspire teachers to represent democratic beliefs and help create a classroom where students can talk about politics respectfully with others.

### **Use of Technology in Digital Learning**

- ▶ Digital outlets can bring equal access to political education to people around the world.
- ▶ Design e-learning strategies and webinars about governance, political systems, and democratic values for all students.
- ▶ Help people learn about civics on phones, via entertaining apps, and through online debates.
- ▶ Get youth in the community engaged in politics by reaching out to them through technology.

### **People's Role in Political Matters at a Young Age**

- ▶ Use Pakistan's big youth population to promote active involvement in society by teaching it in schools and colleges:
- ▶ You can initiate many political activities at schools, colleges, and madrasas, for example, student-led leadership groups, discussion societies for politics, and mock elections.
- ▶ Let's back to youth advocacy organizations and leadership courses that deal with democracy and what it means to be responsible citizens.
- ▶ Help students join in community service, and volunteer activities and work on campaigns about nearby issues to make education practical for governance.

### **Support from the Government and Reforms in Policies**

- ▶ Workable reform can only happen if there is strong support from public policy and laws.
- ▶ Require every school, both in regular programs and in madrasas, to teach civics.
- ▶ Provide special funds for developing civic courses, training teachers, and organizing community activities.
- ▶ Support removing politics from education by helping civic education stay neutral, cover a range of views, and use democratic ideas rather than party views.

### **Increasing efforts to Educate the Public**

- ▶ Political education needs to be taught outside of schools as well.
- ▶ Use broadcast, televisual, and social media channels to inform the country about how to take part in voting and other aspects of public life.
- ▶ The needs assessment should involve NGOs and civil society, who can help create messages suitable for rural areas and women, a group that is rarely reached.

### **Making Sure Faiths and Cultures Work Together**

- ▶ To form a coalition of belief and practice in politics in a wide range of communities.
- ▶ Include lessons about tolerance, respecting others, and getting along in both madrasas and schools.
- ▶ Help students connect through independent exchange activities, group talks, and cultural workshops to overcome and change attitudes suited to sectarianism and social discrimination.
- ▶ Bring religions and cultures together for activities that unite people, promote national identity, and show respect for democracy.

### **Connecting Schools that Have Different Educational Opportunities**

- ▶ Make sure that political education produces equal results by setting the same standards everywhere.
- ▶ Set up a way to teach civil education that suits public, private, and madrasa education and is respectful of local cultures.
- ▶ Provide every school and madrasa with equal opportunities in terms of resources, staff teachers, and learning materials.
- ▶ The curriculum at madrasas should include key group subjects as well as religious ones.

### **Supporting More People to Take Part in Local Government**

- ▶ Helping students engage in local government procedures can bring politics home to them.
- ▶ Give students the opportunity to experience decision-making at the local government level, tour city halls, and converse with counselors and local officials.



- ▶ Allow our students to get involved in local government-related and advocacy work by supporting civic internships with such organizations.

### Ways to Check and Watch Progress

- ▶ It is important to track and hold people accountable in order for reform to last.
- ▶ Assess civic education delivery, what students gain from it, and how motivated they are regularly in every institution.
- ▶ Feedback from students, teachers and communities helps refine education programs and makes certain that they follow new patterns in government.

Taking these actions will help Pakistan develop a population that is knowledgeable, and interested and brings everyone in. If civic education is reformed with equity and all sectors work together, our society will become more involved, open, and answerable.

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