

Post-Independence Education System of Pakistan: Continuation of British Colonial

Slogan “Divide and Rule”

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Abstract



From the legacy of the state of Madinah to the death of Aurangzeb Alamgir, the system created by the Muslims provided equal opportunities for education to all its subjects without discrimination. Then the British arrived in the Subcontinent as traders, and within a short period, they became fully aware of the flaws in the structure of government and intended to apprehend the region. Ultimately, they captured India and designed an education system according to their needs. The objectives were to train the workforce which suited the rulers' approach. It is a broad perception that Pakistan's educational structure is still under the effect of the colonial approach. This structure does not allow intellect of freedom as the English-educated individuals seek to enslave their natives. This review confers the goals and consequences of the British education trends which establish colonial impact concerning the post-independence education policies of Pakistan. It also looks into the culmination of the native education system and the creation of hybrid and amalgam identities. These policies are afflicting the education system of contemporary Pakistan as the ruling elite is also pursuing the same colonial educational approach as adopted by the British for the sake of personal power rather than the social development of the masses.

Keywords: Colonial Mindset, Hybrid Identities, Ruling Elite, Masses, British Education System, State Schools

Introduction

The journey from making a human being a responsible citizen to a responsible nation is possible only with an independent, ideological, and quality education system. The education system of any country reflects the national consciousness. A nation develops intellectually, politically, economically, socially, religiously, spiritually, legally, and morally only when its education system is uniform and gives correct and real thinking to all classes and units without distinction of color, creed, race, and religion. It adorns the modern sciences and arts of its time with the continuity and evolution of the past. Education is an action that has a determinative impact on a person's physical ability and character (Kneller, 1984).

Unfortunately, education was unable to have the desired impact on the character, intelligence, and physical prowess of the Pakistani people. The two-nation theory was replaced by a multi-class society founded on self-centeredness by the policy's founders. The primary tenet of the two-nation theory was that Muslims have unique cultures, dialects, faiths, laws, and educational systems (Aziz, 2005).

Quaid-e-Azam was completely aware of the inadequacies of the British colonial education system. That is why he wanted thoughtful changes in it, but due to the initial problems and conspiracies of Pakistan, the Quaid-e-Azam did not live long enough to shape the country's destiny and also could not implement his educational assumptions. Everything remained uncertain when he passed away, except Pakistan having “come to stay” (Ahmed, 1959).

The aims and objectives of all educational policies of Pakistan were not met fully. These aims and objectives were replaced by foreign imperialism. National and mother tongue languages were given less weight than English. A class system was deliberately established in place of citizenship, and that status quo prevented citizenship from ever thriving. Colonial approach and divide and rule prevailed in one form or another.

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Objectives of the study

The purpose of the review is to assess the current state of the education scenario in Pakistan. In this context, the following objectives are being discussed:

1. To investigate how the post-independence education system reflects or perpetuates social divisions inherited from the colonial era.
2. To assess how closely the curriculum of Pakistan's post-independence education system adheres to the legacy of British colonialism's "divide and rule" strategy.
3. To investigate how language policy affects social divisions in the educational system that emerged after independence.
4. To examine the implementation and outcomes of pre-independence and post-independence education policies in reducing or maintaining disparities in access to quality education.

The Statement of the Problem

Pakistan's post-independence education policies and practices continue along the past trends. To the detriment of the common people, the prominent elites continue to use English in higher education and other important domains. Knowing English has become necessary for social, educational, and economic development, but unfortunately, the state has failed to provide such education to all sections of society. The consequence has been an unsatisfactory division of resources. One way that such an education system empowers people who have better access to the English style of education is by limiting those who do not. So, it can be proved that the educational system, influenced by the slogan of "divide and rule" inherited from the colonial era, continues to influence the education policies of contemporary Pakistan as the ruling elites imposed on Pakistan from the beginning have been practicing them with the same tactics.

Research questions of the study

The following questions are addressed in the study:

1. How much of Pakistan's social divide can be attributed to British colonial control, and how did the post-independence education system's architecture contribute to or reflect educational breakdown, particularly those based on racial, ethnic, or regional differences?
2. How much does Pakistan's post-independence education system's curriculum and educational content support or go against the British colonial "divide and rule" policy, and how much does it effectively create social cohesion and a sense of national identity?
3. How has language policy affected societal divisions in Pakistan's post-independence education system, and how does this narrate the background of language policy during the British colonial era?
4. How have post-independence educational policies and practices in Pakistan maintained or reduced differences in the availability of high-quality education between various socioeconomic and regional groups, and how do these differences connect to the strategies of discrimination and division used during the colonial era?

Theoretical framework

The article breaks down the intricate dynamics influencing Pakistan's education policies using a theoretical framework based on postcolonial theory and critical policy analysis. The historical legacies of colonial rule can be examined through the lens of postcolonial theory, which also shows how imperialist strategies of divide and rule can continue to be used in the educational system of Pakistan. The framework attempts to demonstrate how colonial-era policies have left enduring effects influencing decision-making in the present by looking at the historical background.

The supplementary viewpoint of critical policy analysis permits a thorough analysis of modern education policies. This method looks at the goals, outcomes, and power dynamics associated with these policies, emphasizing how they fuel social divisions. The analysis includes power dynamics and implicit ideologies ingrained in educational strategies in addition to the overt policy content.

The theoretical framework aims to reveal the subtle mechanisms that sustain the "divide and rule" paradigm in the Pakistani education system, ultimately affecting social structures, by fusing postcolonial theory with critical policy analysis. The article seeks to offer a thorough understanding of the complexities of Pakistani primary education policies and their implications for social cohesion or division through the use of this dual theoretical lens.

Methodology

Using a qualitative research methodology, an effort has been made to present an analysis for this research work that takes a multi-dimensional approach. Before delving into the historical development of education policies and their socio-political context, a review of the literature is provided in the introduction. This has given the study's foundation. Policies from the time of independence to the present have been examined using historical analysis to identify trends that point to the continuation of social divides. Similarly, understanding the background has been aided by discussing the Islamic conception of education, colonial-era educational policies, and Pakistan's post-independence educational system. Finding historical and contemporary patterns is just one goal of this research; another is to offer policy suggestions for a more comprehensive and equal educational system in Pakistan.

Educational System of Islam in Historical Context

From the founding of the state of Madinah (622 AD) to the end of the Ottoman Caliphate (1924 AD) and from the reign of Mahmud Ghaznavi (1001 AD) to the death of Aurangzeb Alamgir (1707 AD), we can see that the nations of the world continue to develop in all fields under the education system formed by Muslims. The idea of the unity of humanity, i.e. the system of peace politics, the system of equality of economics, and the principle of impartial social justice guaranteed the rights of all. It has been providing educational opportunities to all its subjects beyond class.

Thus, the Muslim education system produced the greatest thinkers in the theoretical sciences. Our elder scholars' legacy from Imam Abu Hanifa (767-699 AD) to Imam Ahmad bin Hanbal (780-855 AD) and from Hazrat Sheikh Abdul Qadir Jilani (1078-1166 AD) to Hazrat Khawaja Moinuddin Chishti (1141-1236 AD), that has shaped public opinion on the concept of a holistic concept of life. In the field of science, great mathematicians, physicists, astronomers, and geographers have laid the foundations for future developments. Numerous names, including Khaldun, Jabir ibn Hayyan, Bu Ali Sina, Ibnal-Haytham, al-Razi, al-Farabi, al-Kandi, and al-Biruni, are alive with their knowledge.

Hazrat Mujaddid Alf-Thani (1564-1624 AD) irrigated his subjects with his spiritual grace by studying at a madrassa in Muslim-ruled India and Nawab Saadullah Khan graduated from the same madrassa held the post of Prime Minister continuously for 48 years during the reign of Shah Jahan. The creation of experts in all fields and the development of the whole nation was the culmination of a constant Muslim educational structure. During Muslim rule, the governors of the country and the emperors patronized education the arts, and dedicated properties. Even after the fall of Delhi's central government, 5,500 scholars taught in various madrassas in Rohil Khand, a district close to Delhi. The literacy rate was over 90% at that time.

According to Alexander Hamilton, a British historian, during the reign of Aurangzeb Alamgir, there were 400 colleges of science and art in Thatta, Sindh. Maqrizi writes in his book "Al-Khat" that "in the time of Muhammad Tughlaq there were 1000 madrassas in the city of Delhi". "Before the British rule, there were 80,000 madrassas in Bengal," Mr. Kerhardi wrote.

The British Colonial Era's Education System and its Effects

In the sixteenth century, the process of Western colonization began. The revival saw the beginning of the awakening of the nation and Britain's commerce philosophy, which included self-confidence in the fields of navigation, defense, economy, and governance, and also in literature, technology, and the arts. The government of Britain established its commercial as well as political dominance in huge areas of the Far East, Africa, and Asia. The potential of the economy of these regions presented the lucrative and minimal materials for factories they provided, the "market for the man-made products of the state" imposed by the Industrial Revolution (Waseem, 2014).

These colonies presented not only research and a suitable space for social and educational reforms at home but also for eliminating outcasts from British society. The theory of the "white man's burden" by Kipling was therefore not completely inspired by a commitment to philanthropy, as is claimed but also had a particularly effective aspect due to Britain's imperial position.

The decline of Muslim rule in the subcontinent began in 1707 when Aurangzeb Alamgir died. The Mughal Empire gave the East India Company a chance to raise its strong suit in 1764, and the Company authorities were decisively in command of the subcontinent by 1818 (Ali, 1993).

This is the period when the East India Company became active in carrying out its nefarious intentions. After the defeat of Nawab Siraj-ud-Daulah in 1757 and Tipu Sultan in 1799, the British decided to create a system of education for the Indians on a class basis which produced slavish

thinking and could create employees for the British government. Introducing the education policy for India in the British Parliament in 1835, Lord Macaulay said in two sentences, among others things, which reflect the British imperialist and oppressive thinking, he said: “We must create an education system for Indians that allows students to be Indian by race and color but mentally our slaves.” The second one was, “We want to give India a system of education from which a graduate will not be able to become a clerk, at least not an officer.”

The Company has been working in the subcontinent for nearly a century. Eventually, the East India Company government wrested power from Bahadur Shah Zafar, the last Mughal emperor, and officially took complete political control. Western designs of nationhood had not yet united India's diverse populations into a single object with shared interests. So, the British authorities cashed in on the people's unawareness and used it for their power. With the “divide and rule” strategy, the Company had gradually taken control of the whole subcontinent. Shah cites Seeley: “The subcontinent was subjugated by Indian resources, Indian arms, and Indian men” (Shah, 1990).

Reform trials to control native peoples were implemented after the British increased political strength and its effect in the fields of educational plans and planning still looms as a vital power in the colony. From the above discussion, it is clear that the British had no philanthropic motive in making the educational policy. It would not be wrong to say that the motives of political power and supremacy were important behind the steps taken by the British Crown to shape the educational policies of India. But a more immediate and practical ground reality was to gain complete control and power over a vast and diverse region like India. Shah states: “The populace needed work, and the government wanted helpers with an English education for administrative convenience. The notion of a duty to the people seemed to align with the goals of government and trade (Shah, 1990).

Education policies outside Britain had to consider the statistic that it needed educated natives who might do what Macaulay called, “interpreters between the millions of people we govern and us”. According to Bellenoit, the native Indians were to be educated, vital to the British in the Macaulay generation and beyond for staffing the lower levels of a colonial bureaucracy that was sprouting up quickly. The British did not want most of these clerk positions; otherwise, they could not have been filled by anyone other than multilingual Indians” (Bellenoit, 2015).

As subsequent developments illustrate, such educational policies produced 100 percent desirable results for the Indian government under British rule. Quddus has made the following argument: “The government might put such a native people’s class in the lowest position to guarantee their total submission to authority, subordinates, and clerks, required for carrying out the country’s paperwork in English under the British” (Quddus, 1979).

Lord Bentinck replaced the Persian with English and took the final steps to introduce English as the court language in 1837. This was consistent with his strategy of Anglicism, which meant to increase the use of English in all areas of government. This was the plan that was formally implemented in the region after the “War of Independence of 1857” and to this day only clerks and intimidating minds, not leaders, are emerging from this education system. In 1861, when the first matriculation examination was held in the subcontinent, the passing marks were kept at 33%. The reason given was that since the passing marks in the UK are 66%, Indians are half as intelligent as the British, so the passing marks for them should be 33% and to this day, we have made the same standard our necklace.

Ali notes that although the innocent rural population of India went through hardships unaffected by “Westernism”, the urban elite attended government or missionary schools since there were no other choices and endeavored to adapt to English culture (Ali, 1993).

Due to this strategy, Indian society began to gradually split into two distinct groups: first the illiterate rural people and second limited, English-educated urban elite. In this context, Iqbal says: “One characteristic that set the rulers and the ruled apart during the foreign rule era was that the rulers spoke English, while the ruled people continued to speak the so-called bad-mannered languages” (Iqbal, 1977).

The elite institutions established by the East India Company where the English curriculum was taught informally were established as part of the Company government policy of educating the native Indian elite for their benefits and specific purposes. The “Chief’s Colleges” catered to the inherited nobility (Rahman, 1999), and Anglicizing future rulers was the aim of the English schools for the emerging professional classes. Commissioned Officers of the Army adopted a British

perspective and were likewise Anglicized. Due to the high fees charged in these types of educational institutions, only the wealthiest of Indians could afford to send their wards to these institutions, and hence they derived to denote a very small elite, normally referred to as it was considered a worldview that they were loyal to the British government.

The reformer Sir Syed Ahmed, who organized the Indian Muslim's educational comeback, was also cynical about the educational revival of the Muslims and the temporal usefulness of the British education system. In this context, he told the rulers about the inadequacies of their educational scheme and that it would remain unproductive unless some variations were made.

In his 1869 communication – “Restrictions on the Present System of Education in India”, he elaborated this argument on his model of reformist education. He envisioned a truly progressive system, resulting in three educated classes. The upper class consists of the intelligent elite or imaginative scholars. Tutors stood in the middle and passed on the knowledge they acquired to their peers. The third part of this division was divided into three sub-sections: professionals, managers, and administrators, and next came the salaried class, who were all expected to have a good education.

Sir Syed claimed that when the achievements of the local education organization are compared with the education system of Britain, it is clear that the former has fared better than the latter in making many creative scholars from the upper and central classes. This quantity is equal to the current population of India. However, the number of those fitting to the lower castes was very small and it admitted the great deficiency of the traditional education system. In comparison, almost a century later the new system has not formed a single intelligent individual who could be accepted as an upper or middle-class fellow. The modern system, Sir Syed maintained had produced only letter writers, copyists, signalmen, and railroad ticket collectors (Malik, 1980), or as Quddus says, “Clerks and assistants necessary for carrying on the management of the country in English under the British masters” (Quddus, 1979). The little percentage of the nation's population that had attained the top stratum did not make sense.

We get to a conclusion from this discussion that is more significant for the current study: Native American society became more divided as a result of British educational initiatives. Based on utilitarian principles, the educational system of British neglected the general public in favor of the middle class and the urban elite. The fact that British education policy nurtured elite habits that undergo to this day makes the study's findings even more significant.

Quaid-e-Azam predicted that this kind of educational policy would create shapes of disparity in the whole society. According to Jalil, Jinnah recognized the need for non-elitist elementary education and criticized elite institutions like public schools", which he considered the cornerstone of developing a "long-term sustainable social infrastructure (Jalil, 1998).

This differential education program roughly split Indian society into two classes even before the country's partition: the elite, who were educated in Western culture and spoke English, and the common people, who were schooled in the vernacular. This was significant because the language was now being used to designate ethnolinguistic groupings and grant benefits in the social, political, and economic spheres. The important aim of educating the natives, as its founding father, Macaulay, had categorically admitted was to prepare a class of natives who were, ‘Indian in blood and color, but English in opinion, in taste, in intellect and morals’. This objective of English teaching did produce a mixed Indian class, a combination of the lower grade government functionaries - the ‘Babus’, and the Anglicized elite - the ‘Brown Sahibs, (Vittachi, 1987; Rahman, 1995) who adopted British standards in speech, behavior, dress, and outlook. Thus, segregation arose in Indian society in which the English system of education proved helpful as a divider.

Pakistan's Present Education System: A Continuation of British Colonial Education Policies

Governments and educational institutions create education policies as a set of rules, concepts, and regulations to define the educational system and guarantee that students receive an equal and high-quality education. These regulations seek to make education accessible, affordable, and of high quality to students nationwide. They discuss a range of topics related to education, including accountability, funding, assessment, and teacher training. The policies also support students' development of accessibility, creativity, critical thinking, and life skills. The importance of digital literacy, sustainable development, and vocational training has increased recently. Collaboration among stakeholders, including the federal, state, and municipal governments, educators, parents, and the private sector, is necessary for the implementation of education programs. Education policies are

essential in determining how students will develop in the future. The following lines give a thorough review of the educational policies that Pakistan has so far adopted.

Historical Perspective of Pakistan's Educational Policies from (1947-2020)

Our review aims to address the current situation of Pakistan's educational landscape. Pakistan was given such an education system at the time of independence, where English was used as the official language for the government, judiciary, armed forces, and diplomatic institutions. It was monopolized by Westernized Pakistani elites as a respectable language that bestowed authority and elevated social standing. It serves as a medium of instruction for post-secondary education in defense academies, cadet colleges, and civil universities. This system created a breach in society even before it was divided into two distinct divisions; this condition was essentially based on how English had been utilized in the distribution of power and privileges.

The primary concerns that result from discussion around the past significance of English in the Indian subcontinent show that Pakistan's post-independence policies and practices continue along the same trends. To the disadvantage of the general public, prominent elites who endured Westernization have continued the use of English in higher education and important domains. After making English compulsory for social, educational, and economic mobility, the state has failed to provide English education to all segments of society. The consequence has been an unsatisfactory division of resources. One way that such an education system empowers people who have access to English is by limiting those who do not. In contemporary Pakistan, a single language is now used to provide or deny social status, authority, and economic benefits, making the situation even worse.

Educational Policy (1947-1959)

The first ever education conference in the country took place in 1947 which presented the first set of guidelines for curriculum modification to rebuild the nation's educational system. Additionally, the goal of the conference was to mold the educational system to meet the nation's social, cultural, and economic needs (Ahmed, 2020).

Additionally, Jinnah, the first Governor General of Pakistan and the chairman of the maiden educational conference established some committees that may be:

- a. Primary and Secondary Education Committee
- b. Committee for Technical Education and Scientific Research
- c. Primary, Elementary, and Secondary Education Committee
- d. Education Committee for Women's
- e. Adult Education Committee
- f. University Education Committee
- g. Committee for Scheduled Caste and Backward Classes Education
- h. Cultural Relations Committee

The duty of inspecting weaknesses in the educational structure and formulating suggestions to raise the standard of education in the nation fell to each of the committees that had been established. In November 1947, all the committees turned in their reports (Lingard & Ali, 2009).

However, due to the political and leadership crisis, the recommendations of the maiden education conference could not be implemented. Mainly the death of Quaid-e-Azam and the Indo-Pakistani war of 1948 also played a major role in stopping its implementation. Moreover, the political leadership was primarily focused on creating the first constitution for the country, so who would address issues like education, and who would consider it a top priority at that time (Lingard & Ali, 2009)?

Three main recommendations were presented. These modifications have a lasting impact on our nation's educational as well as political environments. We must understand these developments, their effects on the educational landscape of the country, and the extent to which they were put into practice.

- a. Islamic teachings ought to serve as inspiration for education
- b. Compulsory and free education
- c. Prioritized Technical education in Pakistan

Unluckily, the first objective was never attained as governments borrowed heavily to raise revenue. So, donors made all efforts to fulfill their desires. We as a nation could never be free, despite getting freedom. The second objective was accomplished to some extent but the third one was also never attained due to the lack of solemnity of the ruling authorities.

Educational Policy of Pakistan 1959

Ayub Khan, then President established the National Commission on Education in 1958 as a result of a resolution that the Government of Pakistan had passed in December of that year. The official induction of the commission took place on January 5, 1959. The group was given instructions by the president to suggest measures for maximizing the resources of the state and its people. He endorsed the commission to consider the insufficient resources of the state when formulating its recommendations (Ahmed, 2020).

The commission's participants prepared a questionnaire according to every facet of education, which they then broadly distributed to all Pakistani institutions by printing it in newspapers. Additionally, a multitude of individuals provided their opinions on every facet of the nation's educational framework. In addition, the commission called on well-known educators from East and West Pakistan in February and April of 1959 to provide their views.

Additionally, the commission members engaged in lengthy conversations regarding their exchanged opinions and suggestions. Dr. Herman B. Wells, (President of Indiana University in Bloomington, USA), and Dr. John C. Warner, (President of Carnegie Institute of Technology in Pittsburgh, USA), also took part in these discussions. Including two renowned Pakistani academics, Dr. I. H. Qureshi, a professor of History), and Dr. Abdus Salam, Professor of Applied Mathematics (Ahmed, 2020).

The need for the educational system to interact positively with emerging systems was discussed. The commission invited some professionals to serve as advisers to help it make these assessments and to make documented proof and secure data (Lingard & Ali, 2009). The report comprised many structures, particularly of which were declaring compulsory education up till the age of ten (Lingard & Ali, 2009).

Additionally, the commission advised an equal increase in education for boys and girls. Furthermore, religious education was deemed vibrant in addition to mandatory schooling (Ahmed, 2020).

The development of characters, a focus on science and systematic education in elementary education, a degree program comprising three years, the elimination of illiteracy, the creation of an academy grants commission, the combination of 75% external and 25% internal assessment in the examination structure, and the introduction of religious kind of education at three levels, compulsory at the middle level, an elective at the advanced secondary level, and research-oriented at the university level, were among the proposals of the commission. The commission's recommendations could not be put into practice because of the lack of funding and detrimental national circumstances (Lingard & Ali, 2009). Look at the tragedy we could not make our constitution for 9 years. In 1959, the National Education Commission revised almost all previous claims that it meant:

- A. Primary-level education for all
- B. Islamic type of education
- C. Vocational Training
- D. Share of National Language
- E. Establishment of the University Grants Commission

It was simply polite speech. Occasionally the goals and reforms of all the educational policies were followed physically but never achieved in spirit.

Educational Policy 1970

Considering the shortcomings of former educational initiatives, the government, in collaboration with the stakeholders, unveiled its third five-year plan between 1965 and 1970. This strategy, in contrast to others, continued to prioritize increasing funding for elementary education. Pakistan Government set up 2652 million rupees for elementary education under the said plan. Furthermore, the plan placed strong importance on scientific and technological education to produce skilled labor for the nation (Government of Pakistan, 1965).

Furthermore, under Yahiya Khan's leadership, the educational policy of the state, also referred to as the new education policy was implemented. The policy's primary goal was to introduce scientific and technological education, but it also pushed for an ideological focus in the classroom. Additionally, the policy aimed to replace that with educational units by devolving the administration of education. In addition, the policy set 1980 as the target for achieving the objective of universally mandated free basic education. Based on statistics from the census, it was projected that by 1980,

about 100 million people in Pakistan—90% of whom would reside in urban areas and 10% in rural regions—would be literate (Government of Pakistan, 1970).

Pakistan’s Educational Policy 1972

Pakistan’s National Educational Policy was presented under the command of Zulfikar Ali Bhutto on March 29, 1972. Typically, the policy reflected the ideology of Pakistani, which calls for equal access to free education for all students, regardless of gender, up to grade ten. This educational tactic placed a strong emphasis on teaching science and technology. This educational policy is thought to have contributed the most to the overall transformation of the educational structure (Government of Pakistan, 1972).

Educational Policy of Islamic Republic of Pakistan-1979

This educational policy was implemented under Zia-ul-Haq's presidency. It might be debated that Zia-ul-Haq's religious leanings led him to advocate for both the advancement of scientific and technological education and the possession and promotion of religious ideals. In addition, the policy committed to providing equal chances for education to both genders. It was also decided that the curriculum needed to be revised. It also established a connection between technical and scientific education and determined to combine or integrate madrassas. In Pakistan, Urdu was also designated as a language of teaching, and male and female educational institutions have their facilities (Government of Pakistan, 1979).

Pakistan’s National Educational Policy of 1992

The aforementioned educational policy was developed in response to feedback from an April 1992 educational conference. Pakistani educationists, academics, scientists, writers, teachers, newspaper editors, and attorneys made significant contributions to the educational policy. The development of the educational policy followed a thorough discussion. The key components of the policy included curriculum development following current demands, improving feminine education, and elevating Islamic philosophies and ideologies through education. The policy's decision to lengthen graduate and post-graduate study programs in Pakistan was critical.

Educational Policy of Pakistan 1998 to 2010

This policy was introduced in 1998 during the reign of Nawaz Sharif. Later, in October 1999, it continued even after General Pervez Musharraf's military takeover. Islamic customs and teachings of the Qur'an were considered an integral part of the curriculum in this education policy. In addition to universal primary education, basic educational resources and opportunities are provided to individuals to enhance primary and secondary education and open doors to higher education in Pakistan (Government of Pakistan, 1998).

Educational Policy 2009-2015

Pakistan People's Party (PPP) introduced this specific policy in 2009. This education policy was already in the works before the party took office. Furthermore, the policy might be distinctive as a result of lengthy debates and several revisions. The review's objective was to draft an educational policy that would upkeep the realization of national purposes and interests. Early Child Education, which was largely ignored in the majority of the earlier policies of education, is still its principal importance. To facilitate primary education, it was suggested that children between the ages of three and five attend early education before beginning formal schooling in class one. Furthermore, it was decided that non-formal education was important for all adults to increase the nation's literacy rate. Furthermore, the policy pursues to enhance the quality of education. This goal can be attained through the support of six pillars: the teacher, curriculum, textbooks, assessment, learning environment, and the belief that education is a decisive part of one's life (Government of Pakistan, 2009).

National Educational Policy of Pakistan 2017-2025

The aforesaid policy was announced and applied in the Pakistan Muslim League (Nawaz)’s tenure. The aims and objectives of the policy were to increase colleges and public sector universities in Pakistan. Additionally, supporting private sector universities to raise their academic standards and expand virtual education throughout Pakistan was also recommended. It was also decided that Pakistan needed to see the establishment of more college and university sub-campuses. This specific program also gave special education consideration. It stipulated that 50% of exceptional children must be enrolled by 2025 and set aside 5% of the budget for special education in Pakistan (Sajid, 2016).

There are several reasons why the educational conferences and policies that were developed could not be put into practice, but in this section, we will focus on a few significant issues that made it difficult. The following were the main roots of the implementation's catastrophe:

- (a) Deprived communication system
- (b) A weak system of management
- (c) Pitiably process of assessment
- (d) Breaches and gaps in the financial system
- (e) Deeply entrenched corruption
- (f) Lack of political will
- (g) Leadership vacuum
- (h) Military takeover
- (i) Public servants' attitudes and nature
- (j) Biased bureaucratic structure
- (k) Catastrophe of devolution trials
- (l) Absence of consistency (Ahmed et al., 2012)

If the current government gave importance to these failings and found a suitable solution, then things might work smoother for education.

This kind of educational system has never reformed the attitude of Pakistani people. Educational institutes instruct education only for information and not for formation. By extension, the culture of complete authority has proved to be a hindrance to the development of political organizations and has caused nonstop strategies and tactics and a lack of purification of government work by the incoming government and the social development of the people. Strategies and regulations are centered on the growth of elite children's educational sectors and subsectors. An educational policy emphasized the founding of cadet colleges around the nation because regular colleges were unable to meet the need for a leadership group.

A cadet college is estimated to be twenty times more expensive than a regular school. Yet it fails to address the question of public education. State primary, elementary, and high schools and vocational institutions were for the children of the common people and this is still the case (Shami, 2005).

There was a time in the country when the education policy nationalized all the private institutions after the so-called socialist references. This hindered private sector participation on the one hand and increased administrative problems on the other. The policies followed to denationalize the institutions. Under the influence of donors and fundraisers, every government attempted to push its agenda regardless of the interests of the country. The 2009 educational policy called for achieving 88% primary enrollment in the next five years, while an economic survey specifies that just 58% of students could be enrolled (Government of Pakistan, 2015).

Conclusion

The above study reflects that despite independence we as a nation could never get rid of colonial mentality. Imposed classes always accomplish their curiosity even at the cost of half of the country. A superficial look at the entire educational landscape reveals that the majority of British time policies in the form of a discriminated education system still exist. The main goal of the British dogmas was to dominate the deprived residents of the subcontinent by educating a small elite of English-educated urbanites who would act as an intermediary for the foreign masters and the general populace. So, these state assistants and local elites emerged as the English-educated class. In present-day Pakistan elite educational institutions have also left a gap between hybrid characters and state school students. Thus, our education system suffered the most and this kind of education could not create the spirit of nationalism in Pakistan. It is still under the power of the colonial mindset. After this study, I am precise to mark that the education system that has prevailed in Pakistan for 76 years has widened the gulf between the elite and the masses. So, there is an urgent need to hold a "national debate" having every stakeholder on board, based on which a unified and undivided national education policy (charter of education) should be, formulated that is free from the pressure of foreign donors and local masters.

Discussion

It was necessary to create an education system according to the national thought and national requirements so that a great and strong nation would emerge as a result, but even in this new country,

the educational policies of the British continued and the subjugation and class discrimination continued from generation to generation.

Today, more than a dozen education systems are in use in Pakistan. There is a long chain of private educational institutions with class divisions and no provision for government schools. On the other hand, Madrasahs have introduced a system of separate boards on communal lines which are communally minded. The overall education system of Pakistan is unable to teach humanity and rational thinking.

RATTA system and number game are quality standards. Creativity is not nurtured. The entire education system is running on a business basis. This class system of education teaches nothing but individualism, selfishness, alienation from religion, and slavery. National educational institutions give degrees, and impart education but are far away from training and character building. Therefore, the youth of Pakistan are educated but not trained, and an untrained nation without discipline cannot make its place among developed nations.

A student associated with this divided education system is mentally disturbed, hopeless about his future, afraid of Europe, ignorant of his history, has a slave mentality, and is forced to become a hired slave of multinational companies. China which is many times bigger than Pakistan has a literacy rate of 95% and India has a literacy rate of 75%. Iran's literacy rate is 93 percent. The literacy rate in Pakistan is about 60%. The minimum capability is that the person who can write his name will be called literate.

According to a UN report, Pakistan's education system is 60 years behind the world. 37% of children are currently out of school and 20 million children are victims of child labor. Today, it is necessary to create awareness among our youth about this class system, to study the principles of history on the right basis, to enlighten them about our glorious and bright past, and to create an environment for discussion and debate on the shortcomings of the education system.

It is worth mentioning here that developed nations of the world have progressed only by incorporating education, art, science, and technology into their regional and national languages because history has proved that 'dumb' nations can never present their potential in a preeminent way.

Recommendations

1. Teachers, parents, students, legislators, and representatives from all segments of society should be included in a comprehensive national discussion on education policies. To guarantee widespread participation, public gatherings, social media platforms, and contemporary communication methods should be used.
2. It is also recommended that an expert advisory council be established, comprising scholars, researchers, and professionals with extensive knowledge of Islamic, national, and internationally recognized best practices. These panels can offer evidence-based perspectives and suggestions to guide education policy, which could contribute to eliminating social disparities.
3. It is important to acknowledge the significance of developing a national education policy that is independent and unaffected by undue pressure from local capitalists and international donors which would increase a sense of independence and self-reliance.
4. It is imperative to recognize the critical role that the national language plays in fostering a feeling of identity, cohesion, and cultural pride. It should be acknowledged how crucial it is to use the native tongue as a medium of instruction in classrooms and instructional materials as well as in competitive examinations. This strategy will guarantee that opportunities are available to all segments of society, foster greater comprehension and interaction between students and stakeholders, and protect the nation's linguistic legacy.

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