

## **Political Socialization in Pakistan: A Study of Political Efficacy of the Students of Madrassa**

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### **ABSTRACT**

The Madrassa system has been providing an alternative mean to get education, which is religious in nature, according to the Islamic traditional values and is also affordable. Madrassa system in Pakistan, as a part of education-a social institution, is performing the functions of education institution. Acquisition of political culture and incorporation of political norms is political socialization. One of the important variable to understand the society's political socialization is the level of political efficacy. More efficacious the members of the society are, more positive is the political socialization of the society which ultimately leads to the good functioning of political system of the society. The present study aims to study the political efficacy of the madrassa students of the Lahore district of Pakistan.

**Key Words:**           **Political Socialization, Students of Madrassa, Pakistan, Political Efficacy**

### **Introduction**

The process of political socialization is enduring; people form their concepts about politics and acquire political values through this process. The elements that play role in this process include the family, religion, educational system, peer groups, and the mass media. During the childhood the learning through the school, education family and religion plays key role whereas the peer groups and media influences more in adulthood. Political Socialization is defined as:

“The process in any society in which the acquisition and internalization of political norms, values and beliefs occurs”. (Dictionary of Sociology, 2005)

“Political socialization is a lifelong process by which people form their ideas about politics and acquire political values.” (Cliffs, 2016)

Individual's perception regarding the concept that political process can be influenced by them is known as 'Political efficacy'. The individuals with the higher level of political efficacy believe that they are competent enough to participate in the political process and they also believe that government will give due encouragement to their participation in response. The individuals who have

strong believe about the legitimacy of political system are more politically efficacious. It is more likely that they can take strong stand on public policy issue.

In the political system, education contributes and provides the process of political socialization among the youth. The educational institutions have impact on the overall political system and the process of political socialization is performed by Madrassas in Pakistan, regardless, of the fact that the role of Madrassas in Pakistan is criticized globally as well as locally (Shaheen, Yousafzai, & Yousaf, 2011). Madrassas are providing assistance to the political setup of Pakistan for their goal attainment through the process of political socialization among the students.

Madrassa education system was purely traditional system and completely rejected all the European and Hindu cultural norms, values, customs and traditions. The Madrassa was also against English and western education system. The Madrassa system has been providing an alternative mean to get education, which is religious in nature, according to the Islamic traditional values and is also affordable. In most of the Madrassas the basic needs of life were provided free of cost to the students. The Madrassa system in Pakistan, as a part of education-a social institution is performing the functions of education institution, as transmitting shared values and beliefs, transmitting specific knowledge and skills, and establishing social control over youth. The Madrassa contributes in society by educating individuals about culture of Muslim society, teaching social norms, giving Islamic knowledge and experience, teaching traditional Islamic values along with the old traditional skills of behavior in order to adjust in society. Along with these basic functions of education institution; the Madrassa system also provides religious satisfaction to the parents and the students and provides a religious rationale to opt the Madrassa as an educational institution without any cost and burden for the parents.

## **Review of Relevant Literature**

In a study by Kenneth P. Langton of "Political Socialization", the data from a survey conducted in Jamaica and from numerous surveys conducted by various agencies in the United States is used to investigate point at which our knowledge of Political socialization is indecisive. Langton studies the effects of family structure, school curriculum and high school peer groups on the political personality along with party preference and political attitude of adolescents. Langton has made a significant contribution to the field of political socialization using Political efficacy as a major variable, His findings states that the high school curriculum has effect upon the political efficacy. (Langton, 1969)

In a research Craig, Niemi, & Silver in 1990 study the political efficacy and state that the political efficacy is an important variable to study the political attitudes. According to them in different governmental surveys to study the political behaviours of the people or any specific group the political efficacy

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related items played a significant role in driving the results. (Craig, Niemi, & Silver, 1990)

### **Methodology Used for the Study**

Methodological consideration used to investigate the phenomenon of the political socialization among Madrassas' students. Research is based on the primary data collected and is quantitative of nature. Research site for the present study is madrassas of all the sects/ school of thoughts of Lahore district of Pakistan. Probability sampling technique is used to collect data from 400 madrassa students. Data is collected from the students of different madrassas using questionnaire a tool for data collection. The questionnaire includes five questions that are asked at five point likert scale ranging from strongly agree to strongly disagree. These five items are drawn from the efficacy measure 10 items. The reliability of the data collection tool is checked using the Cronbach alpha test of SPSS. Normally, the variable having Cronbach alpha value equal to and above 0.70 is considered reliable and the value for the present study tool is 0.83 which shows that it is highly reliable. Following question are asked in this section:

1. Do you agree that elected members in Pakistan keep in touch with the people?
2. Do you agree that politicians are interested in people's opinion as well as their votes?
3. Do you agree that people have a say about what the government does?
4. Politics and government in Pakistan usually are not complicated and people can understand what's going on?

### **Findings of the Study**

The selected variable of the study 'political efficacy' has been crosschecked with the demographics of the respondents. It has been inferred that level of political efficacy is higher among majority of the respondents (73.8%) who are in age group of 18 and below years while found at lower level (26.3%) among age group of above eighteen years. Moreover, majority of participants (56.3%) found with higher level of political efficacy among persons who are living in rural areas of Punjab while a great of number of study subjects (45.7%) reported lower level of political efficacy living in urban areas of Punjab. Fathers' education has also been a negative predictor of level of political efficacy among participants as majority of participants (37.5%) showed higher level of political efficacy with the fathers' education level of matric while a great number of study subjects (30%) of illiterate parents found higher level of political efficacy while only one quarter (25%) found higher level of political efficacy whose parents having above matric qualification. Fathers' occupation has found weak relationship with the political efficacy as most of the respondents (63.6%) having lower level of political efficacy yet a great number of respondents (41%) showed higher level of political efficacy whose

parents are working as laborers. The lower level political efficacy reported by children of teachers (30.8%) while children of government servants showed 15.2 percent higher level political efficacy. In this respect, children of businessmen have showed very low level (3%) of political efficacy.

**Table-4.7 Cross tabulation of socio-demographic characteristics and political efficacy**

Variables	Political efficacy	
	Lower	Higher
<b>Age</b>		
18 and Below	65.7%	73.8%
above 18	34.3%	26.3%
<b>Area</b>		
Urban	45.7%	43.8%
Rural	54.3%	56.3%
<b>Father's education</b>		
Illiterate	22.9%	30.0%
Primary	31.4%	7.5%
Matriculation	17.1%	37.5%
Above Matriculation	28.6%	25.0%
<b>Father's occupation</b>		
Laborer	63.6%	41.0%
Teachers	18.2%	30.8%
Govt. Servant	15.2%	10.3%
Business	3.0%	17.9%
<b>Mother's education</b>		
Illiterate	67.6%	59.0%
Literate	32.4%	41.0%

The political efficacy has also been analyzed with other demographical variables of respondents. It has been found that most of the respondents (43%) having 7-9 family members showed higher level of political efficacy while little more than one quarter (28.6%) having 4-6 family members showed lower level of political efficacy. Yet, little less than half of the participants (48.6%) having 7-9 family members showed lower level of political efficacy. Class level of the participants also found great predictor among participants of the study as little more than half of the participants (52.9%) studying in Saniya level of education showed lower level of political efficacy followed by 29.4 percent showed by the Khasa level of education showed lower level of education. Higher level of political efficacy showed by a number of participants (43.8%) while only 2.9 percent study in Alamiya level showed lower level of political efficacy. Family income has also been evaluated in terms of level of political efficacy among participants and found that with the increase in family income also increases the level of political efficacy as lower level political efficacy decreases from 41.2%, 38.2%, 11.8% and 8.8 percent from family income of 10-19 thousands, 20-29 thousands, 30-39 thousands and 40 thousands and above rupees respectively which showed that increase in family income also increases of the level of political efficacy by reporting figures of lower level political efficacy among participants.

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**Table-4.8 Cross tabulation of socio-demographic characteristics and political efficacy**

Variables	Political efficacy	
	Lower	Higher
<b>Family members</b>		
4-6 members	28.6%	30.4%
7-9 members	48.6%	43.0%
Above 9 members	22.9%	26.6%
<b>Class</b>		
Saniya (equal matric)	52.9%	43.8%
Khasa (equal intermediate)	29.4%	35.0%
Aliya (equal graduation)	14.7%	15.0%
Alamiya (equal master)	2.9%	6.3%
<b>Wafaq</b>		
Wafaq-ul-Madaris Al-Arabia	22.9%	23.8%
Tanzeem-ul-Madaris Ahle Sunnat	17.1%	21.3%
Wafaq-ul-Madaris Al-Salfia	22.9%	20.0%
Wafaq-ul-Madaris Shia	25.7%	17.5%
Rabita-ul-Madaris Al Islamia	11.4%	17.5%
<b>Family income</b>		
10-19 Thousands	41.2%	41.3%
20-29 Thousands	38.2%	21.3%
30-39 Thousands	11.8%	14.7%
40 Thousands and Above	8.8%	22.7%

## Conclusion

Madrassa education system was purely traditional system and completely rejected all the European and Hindu cultural norm, values, customs and traditions. The Madrassa was also against English and western education system. The Madrassa system has been providing an alternative mean to get education, which is religious in nature, according to the Islamic traditional values and is also affordable. In most of the Madrassas the basic needs of life were provided free of cost to the students. The Madrassa system in Pakistan, as a part of education-a social institution is performing the functions of education institution, as transmitting shared values and beliefs, transmitting specific knowledge and skills, and establishing social control over youth. The Madrassa contributes in society by educating individuals about culture of Muslim society, teaching social norms, giving Islamic knowledge and experience, teaching traditional Islamic values along with the old traditional skills of behavior in order to adjust in society. Along with these basic functions of education institution; the Madrassa system also provides religious satisfaction to the parents and the students and provides a religious rationale to opt the Madrassa as an educational institution without any cost and burden for the parents. Beside provision of other basic requirements of the educational institutions madrassas also socialize the students about the political system. The level of political efficacy of madrassa education system is higher in the madrassa students who belong to the

rural background whereas the same is lower among those from urban. Findings of the present study states that the madrassa education system believe that the political system can be influenced by the power of vote. Madrassa education system believes that politicians do not take interest in common man problems and the voice of common man often goes unheard but despite that one must not lose hope and continue raising the voice.

The level of political awareness seems to drop with the increase in educational levels of students in madrassas. This shows that independent of household income, education of parents and other factors there are some other factors within the madrassa system which lead to this drop in political efficacy. This finding also correlates in increase in age showing that the level of political efficacy drops with increase in age. Madrassa education system believes that one can have to take part in politics, but it is not possible for most of the population as taking part in politics requires resources. Therefore, it is only possible to contribute to the political system by supporting candidate as a political worker or through voting and choosing the right candidate.

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