

# POLITICAL EDUCATION FOR DEMOCRACY IN SCHOOLS

**Uzma Quraishi and Farah Rahman**

*Department of Education, University of Management and Technology, Lahore, Pakistan*

## ABSTRACT

This paper argues for democratic education for countries faced with conflict and political instability. Political education is an essential component of democratic education. The paper develops a conceptual framework for the effectiveness of such education in a country like Pakistan where there is a dire need to improve educational content and experience to promote democratic mindset. Harber's (1991) distinction of political education, political socialisation and political indoctrination has been used to develop the framework.

**Keywords:** Democratic education, social justice, political education, Citizenship

---

## INTRODUCTION

The main focus in democratic education is to build among the young learners the values, knowledge and skills of a democratic community. The analysis of these crucial and critical elements should be coupled with the unique necessities and opportunities in education for democratic citizens. If a crucial link between the philosophy and experience in education were achieved then that would result in a form of learning based on powerful harmonisation of epistemology, political theory and educational practice. The important similarities and relationship between political education and democratic education, where epistemology refers to critical thinking skills around political, social and aesthetic issues, political theory as pertinent political knowledge and educational practice refers to school institutional culture and climate. The main purpose of democratic education is to facilitate the development of social, political and democratic values and skills (Harber, 1995; Osler and Starkey, 1996; Nussbaum, 1997; Arnot & Dillabough, 2000; Baumfield, 2003; Nussbaum, 2005, 2006). The following are the focused definitions for this paper:

**Social skills** refer to the skills of appropriate communication and interactions between different members of the society, based on the concept of mutual respect in a given social context that is beneficial to all people involved in the interaction. These skills refer to individual traits such as respect for others

and the law, and critical thought, persistence and willingness to negotiate rules of justice.

**Political skills** refer to the understanding of political interactions and processes in terms of how these exist and work, that is understanding of political systems as well as understanding of the notion of politics - how this concept permeates the formal arrangement of political systems, for example understanding of political and social issues, their history and their contemporary relevance as well as the ability to deal with such issues in a peaceful manner. These are essentially *action skills*

**Democratic skills** refer to the ability of individuals and societies to resolve conflicts through participation in a peaceful manner. These skills are based on the reciprocity of participation, therefore also refer to the ability to monitor and influence. They are intellectual and participatory skills that necessitate traits of character that are characterised by commitment to fundamental principles/values of democracy, that is having the ability to evaluate, take and defend positions on a range of issues.

The main underlying assumption of this paper is that these skills could be acquired if proper democratic school structures and cultures are established. The following discussion will concern itself firstly with the school structures and secondly with mechanisms that help develop a democratic culture based on the values discussed earlier in the paper.

## **THEORETICAL FRAMEWORK: DEMOCRATIC EDUCATION**

**Democracy and Governance:** There is a paradox in the relationship between democracy and governance. Democracy demands equal and full participation of all individuals in decision-making whether it is through direct means (direct democracy) or through representation (representative democracy), whereas governance involves the exercise of power to control decision-making that in turn also determines who will have access to those decision-making processes. Therefore, without having some 'yard stick' to keep a check on the system it may be unscrupulously exploited by those in power.

It could be argued that politics refers to **governance**, whereas democracy refers to good governance. It is because of this fact that countries which have "good" governance or good governments are seen as examples of democracy, for examples in the case of United States. However, mere belief in human rights and social justice does not automatically perpetuate democracy at any level of social and political life. Democracy is a system and therefore, it needs to have some kind of mechanism for its regulation.

**Indicators of Democracy:** In terms of macro politics the then Overseas Development Agency, British Council, has identified four indicators of good governance, namely, legitimacy, administrative competence, accountability and human rights (Harber, 1995 and Davies, 1995). In order to expand this research's understanding of the concept of democratic education further, this research subscribes to Davies' (1995) translation of principles of good governance by ODA into the context of schools, as indicators of democracy in those schools.

**Legitimacy** translates as having lawful and elected or agreed positions of authority. That is the lawful appointment of headteachers, teachers and other staff. It is also fair and agreed methods of classroom and school management. This study sees legitimacy also as a transparent mode of management,

where all members of the school are aware of the policies and goals of the school, whether those goals are concerned with academic achievement of the pupils or admissions to the school.

**Administrative competence,** This research also interprets *administrative competence* as the ability of individuals in positions of authority to involve other individuals in the decision-making processes and provide a culture within school that ensures the effective, academic/professional and personal development of all individuals in a school.

**Human rights,** It demands fairness and justice, regardless of the class, position, status or gender of individuals. It also refers to transparent and inclusive forms of management, where all individuals, headteachers, teachers, pupils, parents and the community have equal rights to independent opinion and channels of communication to voice those opinions.

**Accountability** is defined by this study as an obligation to provide an account of one's actions. Accountability thus comprises reporting and '*description, explanation, justifying analysis, or some form of exposition*' (Wagner, 1989) with regard to a particular action taken. Within a school context it is about headteachers being accountable to the community, parents, pupils and teachers and vice versa. That is, the management, organisation, pedagogy and curriculum is reviewed and developed through a democratic process and national and institutional goals for education are clear and transparent. Within a classroom it translates as teachers being accountable to pupils and vice versa, and also pupils being accountable to themselves and each other, through self-monitoring and co-operative learning, where teachers take the role of fixers and facilitators rather than instructors (Harber, 1997).

This paper sees these indicators as crucial to the understanding of school culture concerning democracy. That is because these indicators as have been interpreted here not only point to the processes that are democratic but also to the philosophy behind

these processes. This study will use these indicators to underpin important issues concerning democracy in schools in Pakistan. One of the main research assumptions is that the political culture greatly affects the kind of democracy and the type of educational system that prevails in that country and vice-versa.

**Political culture:** Political culture is basically the integration of two concepts: **Politics** and **Culture**. Politics is the process of controlling the levers of power which involve struggles to acquire, maintain and sustain control over the decision-making regarding resolution of conflicts and actions of/between individuals, groups of people or organisations. In much of the discussion earlier on politics and democracy, I have used the term ‘democratic culture’.

**Culture:** A simple definition of culture would be that it is a way of life, mannerism, and customs of a group or societies. It is seen in two senses: firstly it refers to the way of living that is how people socialise and interact with each other. Secondly it is seen as a special behaviour and thinking enshrined in excellence of knowledge and understanding, as in ‘high culture’.

In sociological and anthropological terms culture refers not only to the way people live and conduct different religious, social and

artistic activities, but also the underlying beliefs that govern these rituals. This makes culture a complex and multi-layered phenomenon (Rosaldo, 1989; Jordon and Weedon, 1995). Jordon and Weedon define culture as a phenomenon that affects all aspects of social and political lives of individuals and societies. They state that culture therefore comprises of customs, arts, and social institutions of a group or a society.

Within education culture refers to both the way individuals socialise and think and it also refers to the excellence of human thought and ability to develop understanding of complex issues and change their behaviour accordingly.

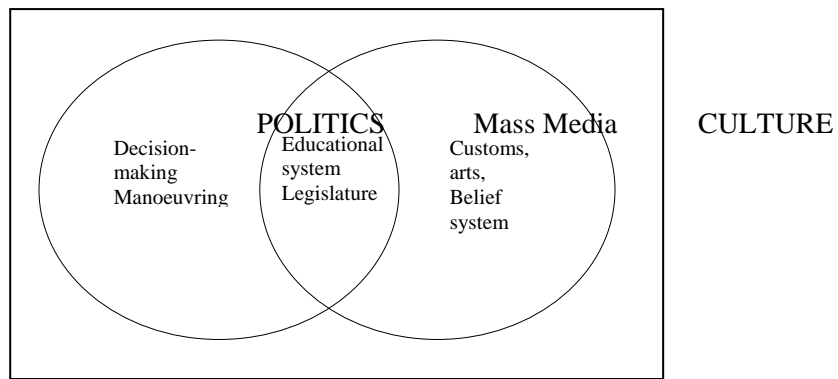
**Political culture:** The political culture represents the attitudes and behaviour patterns which determine the social and political organisation of a community. This paper supports the following definition of political culture, which sees it,

As a phenomenon which govern the rules of the political game in a society or an organisation. It encompasses beliefs about the proper and improper way to settle political differences and proper and improper functions of the government (Jones *et al.*, 1994).

The political culture also decides who gets the power, and for how long. It constantly alters itself with the evolution and the

change in the politics and culture of a society, figure 1

**Figure 1 The Model of Political Culture**



In figure 1, I have conceptualised political culture as a phenomenon that constantly alters itself with the evolution and change in the politics and culture of a society, thus the behaviour patterns, within politics affect the behaviour patterns and attitudes entrenched within a culture and vice-versa. I assume that although schools, universities and colleges are an integral part of the mass culture, they can also be seen as separate units and variables that can affect and change the mass culture. Similarly, the mass media not only represent the mass culture. They also alter and facilitate the process of change in it (McQuail, 1994), and can be used by the political regime. This means that media within school could also be seen as a tool to promote democratic values and practices.

It is, however, important to understand the difference between political culture and cultural politics: they are closely interrelated concepts. A political culture is a product of past and present of cultural politics. Cultural politics determine:

Whose culture shall be an official one and whose shall be subordinated? What cultures shall be regarded as worthy of display and which shall be hidden? Whose history shall be remembered and whose history be forgotten? What images of social life shall be projected and what shall be heard and which be silenced? Who is representing whom and on what basis (Jordon and Weedon, 1995).

Jordon and Weedon maintain that cultural politics is mainly the manipulative ability of a group or an individual to persuade and mould opinion and thinking and even actions of individuals within a group or sometimes in other groups. It is the politics of how the cultural behaviour, customs, different forms of Arts, and belief systems of one group may come to dominate another. It is this power and cultural struggle between any number of groups which forms and regulates the political culture of a society and which forms and influences the formal framework of politics that is the conduct of the government. The political culture covers a wide range of influences on

social and political life, beliefs and practices. It includes patterns and norms of leadership and authority and defines acceptable parameters of conduct and behaviour

It does so because as Jordon and Weedon (1995) argue that cultural interaction some times generate deep emotions for example, patriotism, sexism or gender biases, racism, anti-semitism and militant religious groups so on and so forth (Jordon and Weedon, 1995) and recently Islamophobia. All these add up to make a political culture at a micro-level of a country or macro level of global community. The purpose of democratisation of a political system is thus, to address and challenge cultural and political subjectivity. This makes the process of democracy a more complex and multilayered phenomenon. Democratic education is, therefore, about empowering learners with problem solving and critical thinking skills.

#### **Relevant Sociological Theories**

This section discusses the main micro-political sociological theories used by this study, as an analytical framework to understand and explain some of the emerging themes in the context of Pakistan, with reference to democratic education.

**Critical Theory:** Barrow and Milburn (1990) while explaining critical theory state that it emerged during 1920s and 1930s as a result of intellectual resistance to political and social shortcomings in Europe at the time. Sociologists such as Theodor Adorno, Max Horkheimer and Herbert Marcuse were influenced by the ideas expressed by Marx and Freud and ideologies of popular control of economic and political sectors. In France prominent sociologists such as Pierre Bourdieu and Michel Foucault made significant contributions to the critical theory that developed and evolved to question the political and economic oppression and increasing authoritarianism. Their ideas are now widespread and accepted among the contemporary sociologists who have applied their ideas for the critical understanding of oppressive forces in a wide range of social settings.

Critical theory, in very general terms, is a form of analysis of social, political and economic life, designed to enable people to gain insight into the oppressive forces that control their lives (Barrow and Milburn, 1990).

It may be argued here that critical theory is a general term; however, it has directed the present social thought to challenge straightforward explanations of complex and diverse social issues. It challenges the value of neutral status of traditional notions. In education, critical theory has had a significant influence in terms of identifying complex political interactions that occur at the micro-level of an educational organisation/institution. The subsequent section looks into such micro political perspectives that could be seen as influenced by the critical theory.

#### **Micro-political Perspective**

Much current educational research is influenced by organisational science theories that generate functionalist approaches to study educational phenomena. Blase (1998) states: *'Micropolitical perspectives on organisation directly challenge traditional-rational (consensus) models of organisation developed by such theorist as Max Weber and Taylor'* is one the significant influences on twentieth century social thought. According to him social class is based on the notion of meritocracy, that is defining social class in terms of skills and qualifications of individuals in the job market. Weber argued that social status could be achieved regardless of caste, race or gender of the individual. In reality, as we see, in different contemporary societies, including industrially developed capitalist societies; the political and social life is heavily laced with inequalities based on race, gender and class.

Similarly, educational institutions are political settings that are characterised by political interactions between all those involved in school life, an aspect that is overlooked by the traditional approaches to educational organisation. Therefore, they are seen as not

adequately equipped to unravel underlying contradictions and conflicts that exist in human interaction (Ball, 1987, 1990, 1990(b), 1998; Blase, 1991, 1998; Bacharach and Mitchell, 1987). Blase (1991) states, "Traditional theories of school organisation and leadership have failed to capture adequately the complicated and dynamic nature of school life. Leadership theories, in particular, are limited in their sensitivity to the daily dynamics of social influence" (Blase, 1991).

The micro-political perspectives give important insight into the daily workings of the school life both in terms of what is apparent and what is hidden in complex face to face interactions between school members. The traditional theories of organisation (Parson, 1951; Getzels and Guba, 1957) have been criticised by political theorists because they are essentially hierarchical, whereby behaviour is accounted for by structural variables (Blase, 1991; Sergiovanni, 1998). Furthermore, political theorists argue that although open systems approaches acknowledge *'value and goal differences among organisational participants, they still tend to assume unrealistically high levels of consensus in organisational life'* (Blase, 1991).

Ball (1989) contests the organisational theory that overlooks the human element of an organisation therefore has gaps with regards to identifying contradictions and conflicts within interactions in an organisation. Furthermore, he asserts that in UK scientific management approaches are further strengthened through widespread training in university and polytechnics that ignores the complexities and dynamics of intra-organisational conflicts and contradictions. In consideration of Ball's (1987) and Blase's views concerning the traditional theories of school organisation, it may be assumed previous theoretical and empirical work in education and other areas play down the complex and multilayered nature of micropolitics as an organisational phenomenon. Despite this, these

management theories are applied all over the world, which point to the possible gaps in educational research worldwide. Thus, this paper considers it essential to adopt a micropolitical perspective. In order to reveal the school organisation as a micropolitical organisation this study subscribes to Blase's definition:

Micropolitics refers to the use of formal and informal power by individuals and groups to achieve their goals in organisations. In large part, political actions result from perceived differences between individuals and groups coupled with the motivation to use power to influence and/or protect. Although such actions are consciously motivated, any action, consciously or unconsciously motivated, may have political "significance" in a given situation. Both cooperative and conflictive actions and processes are part of the realm of micropolitics. Moreover, macro- and micropolitics factors frequently interact (Blase, 1991).

This definition is considered useful for this study because it includes, both legitimate and illegitimate forms of power (Ball, 1987; Blase, 1991). Furthermore it provides a vehicle for linking individual and group goals, careers and actions pursued by individuals and groups, which may be

interests, preferences or purposes. Political actions may include decisions and events. Differences or discrepancies, that is, skilful or unskilful participation, may be connected to values, beliefs, goals and ideological commitments (Ball, 1989).

### **Democratic Education and Political Education**

Political education occupies an important place in democratic education. Before opening up discussion on the essential links between political education and democratic education it is important to state clearly what this research understands as political education. There are three main forms of political learning that have been identified (Porter, 1983; Wringe, 1984; Harber, 1991), namely **political indoctrination**, **political socialisation** and **political education**. This study subscribes to the view held by Harber (1991) that it is the type and content of the messages transmitted by various agencies, whether it is educational institutions or the mass media that determine which the learning constitutes (Table 1). Here these three types of political learning are conceptualised within an educational institution, at primary and secondary schools.

**Table 1 Three broad forms of political learning**

Political indoctrination	Political Socialisation	Political education
The intentional inculcation of values and beliefs as truths. The process may involve deliberately falsifying or ignoring evidence as well as presenting it in a biased way in order to achieve the desired end. Often associated with totalitarian states, i.e. where individuals have little access to alternative viewpoints.	The learning of preferences and predisposition towards political values and attitudes though often in contexts where other viewpoints are available.	The attempt to create critical awareness of political phenomena by open, balanced discussion and analysis of a range of evidence and opinions. Has an underlying democratic ideology of political choice.

*Source: Harber: (1991); "International Context for Political Education".*

### **Political Indoctrination**

As is evident from the table, opposed to the notion of political education is the concept of political indoctrination, which is defined as a deliberate distortion of facts. It is a one-way flow of information - from the government to the governed, from the powerful to the powerless. Within schools it

would translate as authoritarian management, organisation, pedagogy and curriculum, where strict rules and regulations would be apparent in order to establish supremacy of those in power. Pupils would be subject to a systematic indoctrination forcing them to accept dominant political and social ideologies

without question. Harber goes on to argue:

It is not a question of giving more emphasis to one viewpoint than another but that an attempt is made to completely exclude the other (Harber, 1991).

He further argues that with totalitarian systems prevalent in undemocratic states, mostly with military dictatorships or authoritarian political systems, education is used as a tool to orient the masses into accepting authoritarian politics. In these states political learning is seen as a static system that discourages analysis and discussion, let alone any attempt to change the structure of the existing political system. Governments deliberately try to exclude alternative views and information in order to strengthen their control and influence on public thought and actions. Educational institutions are considered to be a crucial tool by autocratic rulers. He further argues that this practice, however, is not unique to developing countries. In developed countries also there are some 'elements' in the field of education who try to maintain control over what is taught as politics and how it is taught. The present study derives the following research question out of this form of political learning:

- Is there any historical evidence which suggests that education is used for political indoctrination at the macro level of the country?

#### **Political Socialisation**

Political socialisation is the form of political learning where there are dominant social and cultural preferences and a tendency to teach and learn only what is considered to be 'normal' or 'acceptable' by certain sections of the society.

This form of political learning falls between the other two forms of political learning, namely, political indoctrination and political education. Political education, as will be discussed in the next section, is about encouraging critical understanding of social and political issues and relationships; by contrast political socialisation downplays the critique. Harber states, "Schools commonly

play a role in reproducing the dominant social and political values of the surrounding society. It will be the case that, to a greater or lesser extent, alternative viewpoints are available in that society and even in the school. However, some values are taken more seriously and given more prominence than others by schools. This can either be the conscious transmission of a dominant ideology, e.g. African socialism and education for self-reliance in Tanzania, or it can be conscious transmission of taken for granted values" (Harber, 1991).

Textbooks are the main source of this form of political socialisation. He observes that the content of books lead learners to accept certain forms of thinking as the norm and unconsciously ignore alternative views. This observation is supported by Meighan and Siraj-Blatchford (1997), who see this form of political learning facilitated by the hidden curriculum that is through the textbook content and teaching practice. Similar views have been given concerning education in Pakistan (Noman, 1990). Noman notes textbooks, especially for subjects of History and Social Studies, generate feelings and emotions such as patriotism and religious fervour. In consideration of these views it may be assumed that educational institutions in Pakistan are one of the main sources of disseminating political and social imagery. Political science in schools is predominantly a superficial study of politics coated with unnecessary jargon that hinders the understanding of phenomena and it socialises learners into assimilating the presented information on politics, instead of inspiring them to study it critically (Wringe, 1984). This study sees this as the main difference between political socialisation and political education. Political socialisation may be equated with passive learning that is an uncritical or unconscious assimilation of political ideas and concepts. Political education, on the other hand, is active learning.

#### **Political Education**

Political education is the constant flow of information in a manner that encourages critical analysis of issues regarding the

political system and the concept of politics. Harber (1991) defines political education as, 'The attempt to create critical awareness of political phenomenon by open, balanced discussion and analysis of a range of evidence and opinions. [Political education] Has an underlying democratic ideology of political choice (Harber; 1991).

It generates discourse around large domains of interests and dialogues. It provides learners with freedom of thought and speech regarding a range of issues (Crick, 1990; Jones *et al.*, 1994). Jones *et al.* (1994) argue (in the light of the views of Bernard Crick, one of the prominent advocates of appropriate political education in Britain), the study of politics is crucial for the 'training of citizenship, improving effectiveness of government and understanding of the society'. They further argue the study of politics, 'offers the chance of gaining understanding rather than power' (p.15). A literature review in this area highlights the emancipatory role of political education (Harber, 1984; Wringer, 1984; Starkey, 1991; Steiner 1994; Harber 1995; Meighan and Siraj-Blatchford, 1997). Meighan and Siraj-Blatchford comment that reform in political education, that is the political education which facilitates critical thinking around political issues and provides practical skills concerning politics and democracy, is often rejected or criticised by those who consider it left-wing indoctrination. They report five possible positions of political education identified by Porter (1983), namely, conservative, liberal, apolitical, reformist and radical. They go on to state that there are really two main forms of political education given by Harber (1984), conservative and liberal-reformist. The conservative form of political education restricts it to the study of formal procedures and workings of the parliament/government and the study of the constitution. It may be assumed that conservative political education is more akin to the concept of political socialisation as defined in the previous section, whereas, the liberal-reformist form of political education has the added notion of encouraging understanding

of democratic processes and principles, that is, increased knowledge and understanding of participation in social, economic and political groups to influence contemporary life. Meighan and Siraj-Blatchford (1997) cite Harber (1984), '*Conservative resistance to newer approaches in political education [is] not about a threat from the left but about a threat to their own hegemony*' (Meighan and Siraj-Blatchford, 1997). These two categories of political education are useful for this paper in that they help distinguish political indoctrination, political socialisation and political education more clearly, as political socialisation as defined earlier could easily be confused with the conservative view of political education. This suggests a controlled approach to learning about politics and ignores the micro political perspective (Ball, 1987). The liberal-reformist view of political education, on the other hand, takes account of the fact that political education should have a reformist role, whereby it promote the principles of participative democracy based on rule of law and human rights and upholds the rights of learners to develop a critical understanding of political interactions both at micro and macro levels. Here is the important link between political education and democratic education. Democratic education is based on the principles of democracy such as human rights, participation, social justice (equality and equity), and citizenship, through a free flow of ideas in the form of open continuous debate and dialogue over a range of political and social issues. This necessitates that political education, as part of democratic education, develops appropriate political skills through appropriate knowledge and school structures that encourage positive political understanding in learners. Although Meighan and Siraj-Blatchford (1997) have discussed the conservative view of political education among the academic bourgeois, here it is also interpreted as linked to the political hegemony of politicians. Thus this study in view of the two categories of political education posits the following questions concerning democratic education



in the context of any country:

- Is there any evidence concerning the political culture of the country that suggests that there are elements which fear the loss of hegemony (conservative view of political education)?
- What is the political culture of the country and how does it affect its educational institutions and discourse?

These questions stem from the research assumption that there may be elements in the macro politics of a country which see democratic education as a threat to their control and ascriptive and hereditary political powers. Similarly, it is further assumed by this paper that regimes within schools find politically empowering education a threat to their administrative control.

Hence if this typology of political learning is valid and schools are considered to be one of the main means of transmitting political messages in these forms of learning, then the relationship between the political system and the educational institutions, as Harber (1991) argues, is more than just official aims to impart information on the formal organisation of political parties and the formal framework of parliament and its functions. Crick (1990) argues that proper political education is essential for the development of a civilised society which is based on the principles of democracy, that is, pluralist democracy. He states that civilised societies have governments that govern according to the will, consent, consultation and participation of their inhabitants. This means in order to participate, appreciate issues and be appropriately educated about such social and political issues that affect their individual and collective lives political education should be a combination of 'proper' knowledge and experience. Thus the link between democratic education and proper political education is that of democratic experience. Political education, that is liberal-reformist as Harber terms it, or humanist liberal as Aloni (1997) terms it, is therefore seen as a concept that is an essential part of a much wider concept of

democratic education. It is not confined to the curriculum and classroom-pedagogy, but embraces the management and organisation, that is the structure of the school. It may further be assumed that perhaps it is because of this link that, recently, education for citizenship is increasingly taking over the discourse around political education as well as democratic education and some writers tend to use these terms interchangeably (Aloni, 1997; Aikman, 1997). Others use the term democratic education in its own right and blend all these so called separate areas of education into one unifying concept of democratic education (Meyer-Bisch, 1995; White, 1996). This study does not see all these concepts as separate watertight entities and certainly democratic education and 'proper' political education may be used interchangeably.

The question remains of the level of introduction. In Britain although there is political education at the secondary level in schools, political education at the primary level is generally overlooked by a number of schools and educationalists. Crick and Heater (1977) in their collection of essays on political education has argued the case for political education at the secondary level in schools. For example, they mentioned that they were members of an association which dealt with pedagogical discourse, but they did not mention primary level, which is indicative that at the time this level was not considered to be an important stage for the introduction of political education. Crick (1990) in one of his later writings mentions that the initial reluctance and debate around whether political education should be part of education in schools or not was more due the lack of the understanding of the notion. Recently, however, political education, especially in relation to democratic education, has taken an important place in educational discourse (Harber, 1995; Osler and Starkey, 1996; Harber and Davies, 1997; Meighan and Siraj-Blatchford, 1997; Nussbaum, 1997; Arnot & Dillabough, 2000; Baumfield, 2003; Nussbaum, 2005, 2006). Harber (1984, 1995) build a case for political education at primary level cogently.

Olive Stevens (1982) in her book 'Children Talking Politics' argues that children as young as 7-9 years old have a broad understanding of political concepts, her argument being supported by Piaget's theory of social learning. This study, in subscribing to her findings, supports the idea of introducing political education at the primary as well as secondary levels in schools is important and should be given a due attention.

Democratic education on the other hand faces fewer concerns with regards to introducing it at primary level. It has been suggested that young children at the primary and secondary should be exposed to democratic procedures and values, especially with regards to human rights education, an essential component of democratic education (Selby, 1987; Lyseight-Jones, 1991; Osler and Starkey, 1996; Arnot & Dillabough, 2000; Baumfield, 2003; Nussbaum, 2005, 2006). Osler (1997) emphasises that the essential prerequisite of democratic education is that the young children experience their rights in schools as enunciated in the United Nations Convention on the Rights of the Child, 1989. As a framework for democratic education she translates them as three Ps, namely 'protection, provision (services, material benefits) and participation'. It is such aspects of democratic education that one can argue that children are never too young to experience democracy. Democratic education may appear to be less threatening to those who fear that political education at a young age could have negative psychological or social implications. The next section looks into key practical issues concerning democratic education.

### **CONCLUSIONS**

There is substantial historical evidence which suggests that education is used for political indoctrination at the macro level in many developing countries like Pakistan. In Pakistan education has been a focus of various governments to improve the social and economic fabric of the country. However, the country has to do go further to promote democratic values and processes in

public and private institutions. For that a consistent and transparent effort is necessary. Moreover, democracy and political justice has to permeate educational institutions to give students well rounded experience of democracy to appreciate it appropriately. Recent curriculum innovation is also focused on reducing the impact of indoctrination through curriculum in the past. However, change through education can be both extremely slow and challenging especially in traditionally countries like Pakistan. As the political culture of the country suggests that there are elements may which fear the loss of hegemony and would like to steer education in their favour. However with recent expansion of telecommunication and media exploitation of education for self interest may not be as easy as it was when media was state controlled and access to information was limited in the past. Thus , political education in schools have an important place and role to play to make the society more politically aware and empowered to maintain ethical check and balance of political developments in the society.

Important indicators of change would be Teacher Education curriculum and education policy addressing issues related to democratisation of education and practice.

### **REFERENCES**

Aikman S (1997). Interculturality and intercultural Education: A challenge for democracy. *International Review of Education.*, 43:463-479.

Aloni N (1997). A Redefinition of Liberal and Humanistic Education. *International Review of Education.*, 43(1):87-107.

Ball S J (1998). Introduction: International Perspectives on Education Policy (Guest Editor). *Comparative Education* 34 (2):117-118.

Ball S J (1987). *The Micro-Politics of the School: Towards a theory of school organization.* London: Mcthuen.

Barrow R & Milburn G (1990). *A critical*

dictionary of educational concepts: an appraisal of selected ideas and issues in educational theory and practice (2nd Ed.). New York: Teachers College Press Teachers College Columbia University, pp. 74.

Baumfield V (2003). Democratic RE: preparing young people for citizenship, 25 (3):173 – 184.

Blasé J J (1991). The Politics of life in schools. Newbury Park: Sage, pp. 1-11

Blasé J (1998), "The micropolitics of educational change", in Hargreaves, A, Lieberman, A, Fullan, M, Hopkins, D (Eds), *International Handbook of Educational Change*, Kluwer Academic Publishers, Boston, MA:544-57..

Crick B and Heater D (1977). 'Essays On Political Education', Surrey: The Falmer Press.

Davies L (1995). 'International indicators of democratic schools, in: C. HARBER (Ed.) *Developing Democratic Education*. Ticknall, Derby, Education Now: pp, 106-115.

Harber C (1991). 'International Contexts for Political Education', *Educational Review*, 43: 245 - 255

Harber C (1995b). 'Developing Democratic Education', Derby: Education Now Publishing Co-operative.

Harber C (1997). 'International

Developments and the Rise of Education for Democracy, Compare', *A journal of comparative education*, 27 (2) :179 - 191

Jordan G & Weedon C (1995). *Cultural Politics: class, gender, race and the post-modern world*. Oxford: Blackwell, pp. 23.

Meighan R and Siraj-Blatchford I (1997). *A Sociology of Educating* (3<sup>rd</sup> edition), London: Cassell, pp. 110

Nussbaum M C (2006). Education and Democratic Citizenship; Capabilities and Quality Education, 7(3):385-395.

Nussbaum M C (2005), Education and Democratic citizenships: Beyond the textbook controversy: Islam and the Modern Age, 35 (1): 9 – 89.

Osler A (1997). 'Disciplined Teachers, Disciplined Children: Global Democracy in Perspective', in 'conference Collection from Democratic Discipline, Democratic Lives: Educating Citizens for a Changing World', the international Conference in May 1-14, 1. Davies (ed.) *Institute of Democracy in Education; Birmingham: Nottingham: Education Now*, pp- 10-20.

Sergiovanni T (1995). 'The Principalship: A Reflective Practice Perspective', 3<sup>rd</sup> ed., Boston, MA: Allyn Bacon.

Wagner R B (1989). *Accountability in Education: A philosophical inquiry*. London Routledge, pp. 8.