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the social sciences offer only a partial solution to this problem. a small field, social scientists have failed to engage with the multifarious problems of pakistan. the discovery of the internet and the widespread proliferation of research data made the academic world of the west easier to access.

however, because of these new opportunities, the academic world of pakistan remained isolated, and was unable to access the opportunities it did have. an important step on the road to modernity is the acceptance that the state is a legal entity that can shape society, which is not the case in most of the third world today. that is why the state must have a constant interaction with society. in addition, education is a precondition for the emergence of critical thinking, and the state must invest in education in order to help students develop critical thinking. pakistan is currently in crisis, but in theory, the state should have invested in what should have been its survival plan. instead, it chose to invest in religion and other irrelevancies. the recent election results prove that the state has chosen the wrong way. in practice, many states have made the transition from a market-based economy to a command economy in the last two decades. this has been the case for both russia and china and was an outgrowth of the negative impact of the financial crisis on national economies.

after adjusting for inflation and growth, the aggregate demand in china in 2009 is, in real terms, as high or higher than it was in 1988, while total factor productivity in china

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increased by 3 per cent per annum between 1993 and 2008. for russia, the aggregate demand is virtually identical, as real per capita incomes grew by 13 per cent between 1992 and 2008. nevertheless, china and russia have experienced a large increase in the share of the capital stock in their economies and in their total factor productivity in recent decades. the surge in the stock of capital is viewed in china and the russian federation as a way to generate growth. the theory that rapid capital accumulation would lead to higher productivity growth is being tested in these two economies.

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throughout the past 75 years, the islamisation of schools, the government, the legal, the economic and the social systems of the country has caused a major shift in values and non-islamic practices have been replaced by islamic practices. all of these were guided by a series of political and religious philosophers. the common factor in all three was a condemnation of western values and an admiration of the islamic civilisation. the belief in the superiority of islam as a religion and the advocacy of a return to the middle ages. during this period, imported quranic texts, texts of the muslim scholars, the texts of the rulings of the early muslim scholars, the hadith and other texts were taught to children to suit their ambition and attitude. similarly a hudud or islamic law of blood money was passed by the parliament for formulating islamic practice in the country. in the current educational system, the children are not trained to think, judge and reason for themselves. they are imparted with a specific faith and belief in islam. they are not taught to wonder and ponder about the meaning of life, the purpose of human existence, the meaning of the universe, and the universe itself. modern facilities for education are not available to them. the education provided by the state-sponsored schools and the private schools is in conformity with the ideology of pakistan. the syllabus in these schools prepares the students for job in the state or public sector and also for the middle class and the upper middle class jobs. the education in the state system embraces the islamic ideology and leads the students to accept that the prince is a religious and spiritual authority

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whose word is a supreme law. in the islamic context, the ruler is not just the physical ruler, and the state power is his religious power. the aim of the state-sponsored education is to mould the personality of students to attain the ideal of islam, and to make them strong defenders of the state of pakistan. the state seeks to make them pro-state muslims. such beliefs are taught to them with zeal and enthusiasm in the state-sponsored schools. 5ec8ef588b

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