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The Education System and Librarianship in Pakistan: An Overview

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Library Philosophy and Practice

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Abstract

Education is a key element in progress and change. This paper discusses the education practices and librarianship development in Pakistan in historical, present and future perspectives. Pakistan has been struggling to develop an all-encompassing identity since the founding of the state in 1947. The literature shows that education in Pakistan at all levels is characterised by low quality since independence; the contributing factors are limitation of financial resources, poor appreciation of the education priorities; inadequate delivery system and population pressure have never allowed a full expression of the desired change. The other causes include poorly equipped educational institutions, lack of organised library services and lack of devotion on the part of teachers and library professionals etc. Policy makers have not yet studied seriously the actual demands from educational institutions, while some institutions carry on supplying mere degree holders with no destination ahead. There is little correlation between supply and demand. The study suggests a need to create a literate, innovative and creatively self-reliant generation whose productivity and skills after formal education would form an asset in the well being of society and country. All this calls for the reconsideration of the precedence within the education and librarianship system. Higher Education Commission has played a considerable role for the up-gradation of education and research in the country keeping in consideration of the demands of modem era. Pakistan needs to bring its educational policies and programmes well matched to demands of the intellect of people and contemporary trends all over the globe having considered its history and culture.

Introduction

The education system and librarianship development in any country is strongly culturally dependent. It cannot be adequately understood without consideration of the full context. Before discussing the detail of the research issues therefore it is appropriate to cast a cursory glance at Pakistan's education system and library development in its historical perspective.

> The societal, political and governmental structures also impinge on the effectiveness of the education system. An education policy cannot be prepared in isolation of these realities. The current policy, therefore, identifies some of the overarching challenges and proposes policy options, within the context of the education system (NEP 2009) .

Since school and academic (college and university) libraries serve the information needs of the academic community, to provide materials to enrich instruction and guidance in the classroom and to stimulate independent study and learning by the students, an overview of both the educational structure and the culture of education in Pakistan is essential. This will help in providing the background to the detailed analysis of the services of higher education libraries and the factors affecting them.

Objectives of the Study

The purpose of this study was to review the education practices and librarianship development in Pakistan in historical perspective, current and future scenario and to identify the problems and challenges in bringing up the desired progress and change in the country. It also aimed to furnish some practicable suggestions to create a literate and innovative generation in order to survive and thrive in new information era.

Research Methodology

The data for this study is based on various types of literature; books, journal articles, government publications, public documents, HEC digital library databases, abstracting services of journal papers (e.g. ERIC, BUBL), (b) doctoral theses, conference proceedings and material from the Internet were consulted.

The Historical Perspective

Education is a key element in progress and change. It occupies a pre-eminent position in every modern human society, but it rests in a cultural and historical context that strongly influences its implementation. For Pakistan this context is primarily that of Islam.

> Pakistan owns a splendid history in respect of literary and library activities since its very inauguration. Its history [is] traced back to the oldest civilization of Taxila, Harappa and Indus valley, the

> Valley of Indus played the role of centre figure in constituting the History of Pakistan. The history of books and libraries among the people of this area can be traced back to [the] sixth century, A.D, where paper was being used in Gilgat and Kashmir and as a result the Libraries were established at Uch, Multan, Tatta and many other places of this region. (Marwat, 1996).

The state of Pakistan was created from the Muslim-majority areas of the Indian sub-continent by the British government at the demands of the Muslims on the 14th August 1947. The foundation of a separate homeland for the Muslims of India was based on a two-nation theory; this theory is based on the fact that there are two big indigenous nations in the sub-continent, having two different main religions (Islam and Hinduism) and cultures, social customs, moral codes and different historical backgrounds. The Muslim majority in certain areas of the Indian sub-continent saw a need for its own country where it would have the freedom of exercising Islamic principles on political, economic, social *and educational* matters. Muslims of India wanted both political independence and cultural separation from the Hindu majority regions of the sub-continent. It must be recognised that this twentieth century Islamic cultural strength of feeling was based on many centuries of Islamic influence in the area.

> Pakistan has been struggling to develop an all-encompassing identity since the founding of the state in 1947. The nation was created by Western-oriented professionals and bureaucrats as a homeland for Muslims, a place where they would no longer be a minority community in the Hindu-majority state of India. Enthusiasm and a sense of profound moral renaissance for Muslims in South Asia accompanied independence. Expectations were high that Pakistan would flourish and that its citizens would be unified by their sense of social contract. It was hoped that Pakistanis would freely and vigorously engage in parliamentary debate, while creating new industries, all under the umbrella of Islam (Library of Congress, 2003)

The Islamic educational influence on the Indian sub-continent had begun with the Arab invasion of Debal (a port city of Sindh near Karachi) in the 8th century AD. Muhammad Bin Qasim's expedition in 711 established a Muslim colony in Sindh, and introduced Islamic culture into the sub-continent with their emphasis on honesty, benevolence, moral behaviour *and learning*. The Muslim influence grew rapidly in that area with its consequent impact on education.

Meanwhile the British Empire's struggle for dominance in Indian affairs had begun. (During the overlapping period of British rule the emperors had a social and religious role.) By 1849 the British East India Company's rule had been extended over virtually the whole of the sub-continent by conquest of territories (Compton, 1997).

Since then there has been a long and complex interaction between the Indian sub-continent and Britain, being formalised in 1876 when the British government declared

India (at that time including the present Pakistan and Bangladesh) to be an empire. This status continued until partition and independence in 1947.

Islam and education

Any education system possesses a strategy that reflects its nation's belief and supports its national character (Mallinson, 1980; pp.12ff). The philosophy and concept of national style concerns itself with the general strategies adopted by a nation or civilisation to solve its major problems. It is clear, thus, that an educational system is based on its national purposes and objectives, reflecting its "underlying philosophies and national purposes".

Kamazias comments on Kandel's (1933) analysis…

> In order to understand, appreciate and evaluate the real meaning of the educational system of a nation, it is essential to know something of its history and traditions, of the forces and attitudes governing its social organisation, of the political and economic conditions that determine its development (p.xix).

He writes…

> Education … cannot be viewed as an autonomous enterprise. It must be viewed in relation to national background, and the social, economic, political, and intellectual environment. (p.8).

But it is not easy to do such a cultural analysis in studying education without personal involvement and bias. For the present study the researcher sought to be careful to retain a dispassionate view, whilst not losing the value of the insights gained by being a part of the system under study.

Pakistan was thus established as an ideological state. Unlike with the other religions, the demand for Pakistan as a separate homeland for the Muslims of the sub-continent was based on a specific philosophy covering all walks of life. Islam is not seen merely as a set of beliefs, but a code of life which includes spiritual, social, cultural, political, economic and legal values.

It has been observed in literature review that education in Pakistan at all levels is characterised by low quality since independence. Unfortunately in Pakistan attempts have not been made to develop inquiring minds in students through self-observation, experimentation, questioning and critical discussion.

> All educational programs carried out by the government have not been distinctly fruitful because learners have not yet been encouraged to develop and practice learning by themselves even though this is regarded as the core of education. We must encourage learners to learn and assimilate their knowledge with real life situations. This will assist

learners in finding proper ways to learn by themselves, analyze and understand problems they conflict and get in touch with direct experiences generating new models of learning (Nasim Fatima, 2003).

If we examine the causes of failure, then ill-equipped institutions, inadequate teaching methods, untrained staff, a defective examination system, out-dated curricula, lack of resources and lack of appropriate planning are the factors which have contributed most to make higher education not as good as it ought to be. Unless we are consciously made to stem off these root causes, the declination in education system will likely continue in the future.

> At independence, Pakistan had a poorly educated population and few schools or universities. Although the education system has expanded greatly since then, debate continues about the curriculum, and, except in a few elite institutions, quality remained a crucial concern of educators in the early 1990s (Library of Congress, 2003).

We see here a conflict between national desire and stated intent on one hand, and achievement on the other hand. An understanding of the Islamic philosophy of education illustrates how serious is this mismatch in terms of national character.

The holistic nature of Islamic thinking

Readers must note that Islamic thinking sees religious and secular-material aspects of life holistically.

> Islam is more than a code of belief; it is a complete way of life. (Education, 1976, pp.i-iv)

and as Hussain and Asraf (1979; p.ix) note,

> Islam has given the world a philosophy which gives standards of values and judgement that apply to all spheres and activities of human life.

Tibawi (1972; p.20) notes that Islam

> …details the rules of statecraft in peace and war, and regulates the political, social and economic life, as well as the religious.

As Kazi (1987; p.32) noted, this extends to education.

> The Muslims who came to India from the 7th century AD brought with them their own educational system.

Their curriculum was balanced with the combination of religious as well as modern subjects (mathematics, botany, etc.).

If we examine the Islamic theory of education, it is not surprising that Islam is referred to as the "Religion of education". Dickie (1977) notes that:

> From the moment that the archangel held out the tablet to Muhammad in the cave on mount Hira and said "Iqra" (read), Islam has had the character of literate civilisation.

Islam has attached great importance to the acquisition of knowledge (Khan, A.K. 1981; p.3).

The Holy Quran emphasizes the significance of knowledge and encourages to learn and to acquire knowledge not only of God's laws and religious injunctions, but also of the world of nature. The Quran says:

> And those to whom knowledge has come see that the (revelation) sent down to thee from thy Lord - that is the truth, and that it guides to the path of the Exalted (in Might), worthy of all praise (Quran – Surah 34. Verse 6).

It is the study from the Holy Quran and the Hadith (i.e. the sayings of the holy prophet), known as the twin fountainhead of knowledge, which has been the foundation of all education and information for Muslim society. We thus would expect that *all* educational sources be held in the highest respect in Pakistani society, and that libraries would be given the highest respect and be used effectively.

Islam gives its followers a system that trains the sensibility of pupils. It should govern their attitudes to life, their decisions, their actions – and approaches to all kinds of knowledge according to the spiritual and ethical values of Islam. After receiving Islamic education and training the students are expected to grow up with faith and trust in God's infinite mercy.

> The Muslim world today is characterised with failure, disunity and stagnation in science and technology. Despite the fact that the Muslims have enormous wealth, they still lag behind in industrial development. How did this come about? This sad state of affairs is not the result of following Islam, rather it is a direct result of not following Islam. The constitutions and laws which prevail in the Muslim World today are derived from secular origins. That is, they have nothing to do with Islam, for they are man made constructions. When Islam prevailed as a way of life, with its own political, economic, social, educational and judicial system, Muslims and non-Muslims in the Islamic state enjoyed peace and security. The development of science was simulated by the Qur'an itself and very quickly the Muslims became the leaders in the field of science and technology. (Sheffield Hallam University, 2003).

Islamic education thus encourages students to use their own sense of understanding and judgement, and orders them to read, investigate and research, not merely to recite and imitate. This latter caricature, of recitation and imitation, is a totally incorrect concept of traditional Muslim education, sadly often presented to the non-Muslim world. In order to improve education in Pakistan the education experts and policy makers must re-examine the present structure and practices of education so as to have it fully assimilated within

Islam and using the best of new technological innovations. Only then will it be possible to achieve the national aims and objectives of education. In summary, there is no conflict between high quality modern educational methods and the principles of Islamic education. Other reasons must be sought for the educational deficiencies of the Pakistani system.

After independence, realising the importance of Islamic education having conformity with modern education, Quaid-I-Azam Muhammad Ali Jinnah (the first governor general after independence and 'father' of Pakistan) rightly said,

> Our education system should suit the genius of our people, history, and culture having regard to the modern conditions and development all over the world. (Pakistan, Ministry of Interior, 1947; p.5).

And since that date it has been repeatedly emphasised in various policy statements, that the objectives of the education as inspired by Islam are to produce better-equipped individuals to meet the challenges of modern technological development (Aziz, 1979; p.274). Our present day scholars also realise the need of re-examining the system and making reforms as in other countries.

Pakistan, even after getting relief from colonial rulers, is still gripped by a cultural crisis. It wants to preserve its excellent cultural heritage, but with the demand to accept the challenges of modern industrialisation. The conflict between tradition and modernity still persists in the society, and this is the challenge for our Muslim intellectuals.

Hussain and Ashraf (1979; p.4)…

> Muslim intellectuals are expected now to justify their methods and at the same time restate their traditional ideas in the context of the new, and formulate new concepts for recent branches of knowledge, by reasserting the spiritual realisation of truth as enshrined in revelation from God.

Now this present day need is a comprehensive educational plan that genuinely matches the needs of the population – and then seeks means and resources, to implement that which helps the nation to understand the rapidly changing environment of new inventions and techniques and face the challenges of western industrialisation.

There is a need to create a literate, innovative and creatively self-reliant generation whose productivity and skills after formal education would form an asset in the well being of society and country.
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The twentieth century historic context of library development and the British influence

Pakistan inherited from the British an essentially foreign educational system, primarily designed to fulfil the objectives of the colonial rulers of the subcontinent. Kazi (1987; p.34) notes that

> …the new state of Pakistan inherited a poorly developed educational system along colonial pattern.

The system inherited was designed to produce white-collar workers and therefore placed emphasis on the arts and non-professional education. In an attempt to provide a good education for the subcontinent they copied the British procedures and institutions of that time. But there was little importance given to the indigenous culture, customs, values and traditions.

The system allowed little scope for individuality and creativity, and failed to recognise the cultural dimension of education. The curricula, textbooks and teaching methods were rigidly based on memorisation and the passing of examinations. The stimulating developments in education in Britain at that time were not introduced to the empire.

The colonial rulers reorganised the traditional institutions that did exist, and with the help of their own candidates they introduced western education, and trained an elite class for the society.

Khan, S. (1994; p.9) notes…

> The British government did not attach any value to oriental learning and, therefore, it did not extend support to Muslim education.

The basic purpose of the colonial education appeared to be to produce 'manpower' beneficial to the rulers for their own objectives. The involvement of the local people in any decision-making was minimal.

A crucial part of this education policy was that the British, through adherence to the English education system of the time and a lack of vision, did not introduce knowledge of economics, technology, and science and politics, but instead introduced English literature, philosophy, and metaphysics. As a result, students were able to recite King Alfred or an Oxford text, but they learned nothing of their own background and were sometimes even unable to translate English passages into their own vernacular languages (Kazi, 1987; p.33).

For the colonial rulers, education was the most effective instrument to control the pace and direction of society. They established mission schools for the education of 'sons of executives', to get their co-operation and then help the rulers to lead the public to accept the status of dependence. Soon the upper class of the natives realised that acquisition of colonial education was beneficial to them for obtaining jobs in the different sectors of government and the economy and, thus, to join the influential modern elite. English

language was introduced to a privileged few in India, an elite who were proud to adopt this language because this was the language of the ruling class. Aziz (1979, p.275) stated:

> The aims of the English policy of education in India prior to the establishment of Pakistan was to produce English knowing clerks to run the Indian administration at a lower cost. The emphasis was therefore, laid on university education without making primary education a sound base for other stages of education.

The colonial curricula, textbooks and teaching methods, being rigidly based on memorisation and the passing of examinations promoted the false practice of seeing degrees in the educational institutions as of more importance than equipping the generation with basic knowledge and skills.

But, when all the benefits of British influence are considered, we must note that, on the eve of independence, educational facilities prevailing were still meagre. Among others, a most significant problem was to evolve a new system of education that would be responsive to the requirements and ideas of an independent nation and at the same time could incorporate new concepts and techniques of education. It was desirable to retain some of the good features of the old system, but with the assimilation of local culture – but it was found, in practice, that educational structures and procedures developed in colonial times were resistant to change. These problems still persist.

As the National Education Policy (1992; p.1) notes…

> The limitation of financial resources, poor appreciation of the education priorities, inadequate delivery system and population pressure has never allowed a full expression of the desired change.

But it is not sufficient that efforts and plans have been made for making reforms and seeking means to develop the education sector. There perhaps needs to be substitution of new concepts and innovation that can effectively displace and uproot older practices, but it is a difficult task. As Altbach (1987) in Higher Education in Third World has observed:

> The colonial model of the university left little room for academic autonomy. It has been difficult for the universities of newly independent states to break dramatically from this tradition. The heritage of colonials has contributed to a subservient university. (p.11)

And Library of Congress, 2003 notes....

> Relatively limited resources have been allocated to education, although there has been improvement in recent decades. In 1960 public expenditure on education was only 1.1 percent of the gross national product … by 1990 the figure had risen to 3.4 percent. This amount compared poorly with the 33.9 percent being spent on defence in 1993. In 1990 Pakistan was tied for fourth place in the world in its ratio of military expenditures to health and education expenditures. Although the government enlisted the assistance of various international donors in the education efforts

outlined in its Seventh Five-Year Plan (1988-93), the results did not measure up to expectations. (Library of Congress, 2003)

The Higher Education Commission (HEC), formerly the University Grants Commission (UGC), was established in 2002. It aims to facilitate the progress of higher educational system in the country and to develop the Universities of Pakistan to be world-class centre of education, research and development. "HEC is playing a significant role towards building a knowledge based economy in Pakistan by giving out hundreds of doctoral scholarships for education abroad every year. Primary focus of HEC is higher education development. HEC has brought information technology reforms (called e-reforms) by establishing HEC digital library while it claims to improve situation of social sector primarily reduction in poverty and challenges of economic stability". (HEC, http://www.hec.gov.pk/main/abouthec).

But there has been some other influential factors too, as the National Education Policy 2009 notes…

The educational system in Pakistan is accused of strengthening the existing inequitable social structure as very few people from the public sector educational institutions could move up the ladder of social mobility. If immediate attention is not paid to reduce the social exclusion and moving towards inclusive development in Pakistan, the country can face unprecedented social upheavals (NEP 2009).

NEP 1998-2012 notes:

Education in the country is subjected to political interference. All the political parties have established poitical wing in the institutions. As a reult, the education in the public sector has deteriorated to the greatest extent.

Since the advent of the twentieth century, a tremendous change has been undergone in the geo-political map of the world, and direct British control has left the Indian sub-continent. But influences still persist and the library service is still very much British in its concepts.

Subsequent development of the library service

At independence there was no formal school of library education in Pakistan. In 1950 the Punjab Library Association started a six-month diploma course in Library Science, but it failed to run on a regular basis; the Karachi Library Association also organised a four-month course in Library Science. By the present ten universities in Pakistan are engaged in the subject of Library and Information Science.

Unfortunately, since independence no plan has been formulated to build up the libraries along modern lines. Government established several commissions of experts to investigate the ways to development but there was no significant improvement. In 1949

Dr. Abdul Moid suggested a - "National Plan for Library Services in Pakistan". The plan recommended 3200 Libraries at a national level and one for each provincial headquarters, regional district and municipal town. Suggestion was also made for mobile libraries for remote areas. This plan failed to get proper interest from the Government. In 1956 under the scheme of the Colombo plan, Mr. L.C Key (Key, 1957) suggested a "Report and Proposal on the Establishment and Improvement of Library Service in Pakistan"; he recommended 36 Libraries – as one National Library, two provincial and one for each university, 20 for colleges and one special library, but the Government took no action on this report. In 1959 the Government of Pakistan planned to establish a public library system with the provision of a public library in each province at division, district, tehsil and union council level. To some extent the scheme has been implemented. In 1980 a technical working group was constituted by the Ministry of Education, and Dr. Anis Khurshid, with a representative member of each province and federal area, surveyed remote areas of the country and referred a comprehensive report. It was suggested that 8,000 libraries would be established in the sixth five-year plan, but the scheme has not been implemented – although the Government has established a National Library in Islamabad and a Provincial Library in each Provincial Headquarters.

> According to a survey conducted during 1990 in Pakistan, there are about 1430 libraries, out of which 140 are academic/university libraries with a total number of 452 service points, having almost 3,900,000 volumes, i.e. more than one-fifth of all the books in Pakistani libraries whereas 680 colleges hold more than 3,640,000 volumes. Likewise 280 public libraries hold the country's third largest collection of 215,000 volumes. There are 330 special libraries holding approximately 2,500,000 volumes. Out of 171,000 schools, only 481 schools have libraries containing 980,800 volumes. Only 30 professional librarians are placed in these poor school libraries. The total number of existing libraries is grossly inadequate for a country like Pakistan, having the population of over 140 million and as such do not facilitate easier access to knowledge. (Ministry of Education, 2002)

Riazuddin (1991, pp. 84-104) remarked:

> Librarianship in Pakistan, after facing numerous problems of money, manpower, material and management, shows an upward trend. To conclude, the expansion of libraries, and the resulting growth of their resources and services, from cities down to villages … have widened the accessibility to libraries and books throughout the country. How this opportunity is utilized for further progress and betterment of the country will very much depend on our collective efforts to maximize their better use in the country.

Factors affecting the standard of education and librarianship development

Pakistan has faced many problems relating to improving its educational programmes since its independence. The most important issue is that of improving the *standards* of education through from primary to university level. Because of financial problems in the country the educational objectives are difficult to achieve in both qualitative and quantitative terms. A huge financial investment is required to achieve even a minimum target.

> Pakistan's population is estimated at around 128 million (January 1995) with annual growth rate of 2.9 per cent. The present educational facilities and related services are grossly inadequate to cater the requirements of fast increasing population. (British Council, 1999)

The current education system of Pakistan thus relies heavily on textbooks, lecture methods, rote learning and other similar practices, resulting in an absence of critical thinking, independent learning, comprehension ability and the ability to apply knowledge to real life problems. Social values are blamed for the low literacy rate in the country, as they are not supportive to bringing up the standard of education. As in other developing countries, lack of attention to the broader needs and requirements of society lead to a formal type of education.

With independence, Pakistan has theoretically been free to modify its system to meet the country's needs according to new world trends. Unfortunately Pakistan has been facing difficulties with its internal political and economic systems and because of these problems its educational system is affected badly. Lack of government attention political involvement and influence are the most critical factors in determining achievement in every plan.

The literature contends that efforts need to be made with the aim of producing better educated, better trained human resources for Pakistan to face the socio-economic challenges of its society. Here the role of our teachers and researchers is important. This involves high-level critical thinking and a practical investigation on society's basic needs for policy options and guidance towards bringing a positive change in society. This is nationally recognised as a crucial role for our educational institutions – to change social values positively.

> Education in Pakistan needs a new orientation and direction for quantitative expansion and qualitative improvement to meet the challenges of the 21st Century. This, in turn, depends on the support of well-organized libraries at all levels from primary schools to universities. In addition, an integrated network of public libraries in the country is essential to create a well-informed citizenry. The present government wishes to create a literate society and to provide sustained motivation for neo-literates to continue their education. Thus, due importance will be given to the provision and progressive improvement of library facilities and services in order to contribute effectively to national development. (Pakistan Education Policy, 2002, Ministry of Education).

In spite of publicly declared national aspirations and government intent for educational improvement, the influence of both religious and secular groups has been resistant to radical change or fundamental alteration. The policy determined by bureaucrats has often proved more influential than national objectives and ideals in providing developmental programmes in education, though there is a lack of appropriate planning to carry on programmes for development.

Thus the education system has had to struggle with problems of tradition and finance. In its present structure the system is not able to cope with technological innovation and social change. Some changes in the educational system and structure will promote social, economic and political development in the country.

So, in Pakistan, education has become a process of receiving, memorising and repeating. This leads students to be 'passive listeners'. This type of education does not encourage students to get involved in learning. The teachers' role is frequently just to give them dictation. New methods of teaching (even such basic ideas as the use of audio-visual aids or use of independent study tasks) are unlikely to be introduced and implemented.

There is therefore a need to develop awareness of the importance of more effective models of education, of use of books and of libraries in society as the nation's commitment to its religion teaches – to read and investigate. But Pakistan has forgotten this lesson.

The government recognised the importance of education and the support of libraries in the education policy of 2002.

> Library forms a key pillar in the overall infrastructure to expand the nation's capacity to learn. It has a crucial role in supporting the entire spectrum of our population in life-long process of acquiring new knowledge and skills. Libraries not only provide points of access to the materials available, but they also cater to the variegated needs of the people and the specific information needs of different economic sectors. Besides, serving as a repository of knowledge, libraries also function as nuclei of culture and heritage. Through the many programs and services offered, library can indeed provide the social setting which allows for learning through interactions. The ultimate aim of libraries should be to enable people to read more and absorb knowledge. (Pakistan Education Policy, 2002, Ministry of Education).

Despite the successive policies for a higher literacy rate it is, in fact, falling day by day. We have an inherited education system with poor quality and disappointingly falling

literacy rate. Attempts and efforts should be made to raise the quality of education with improving the literacy rate.

Conclusion

HEC has played a significant role towards the betterment of education and research in the country. HEC has allocated resource to uplift standard of higher education in Pakistan by realizing the demands of modem era. It has also initiated numerous programmes for the development of LIS profession. According to Haider, (2008) "HEC is providing number of incentives to the profession of librarianship as Book Bank Scheme, refresher courses, workshops and conferences for librarians, establishment of sub-committees etc. " To some extent, this problem has been solved by digital library offered by HEC.

HEC needs to address the major problem in the educational institutions in Pakistan that is working without considering their aims and objectives, following the norms and standards set by developed western countries. Policy makers have not yet studied seriously what our actual demands are from educational institutions, while those institutions carry on supplying mere degree holders with no destination ahead. There is no correlation between supply and demand, because universities just turn into degree producing bodies.

> The loss of uniformity in our educational system is best evidenced in the
> lack of beneficial and synergetic linkages between the Technical,
> Vocational, Professional and scientific education sub sectors. If Pakistan
> has to become a talent rich country, it needs to integrate and get all the
> four with the national educational system (NEP 2009).

Pakistan has been a laboratory for exercising different policies and programmes in education, including libraries, which have proved useful in western countries. But it does not mean that they will be suitable for our population, unless needs requirements, conditions and problems are properly studied, which are totally different from others. Moreover, we have been totally in different circumstances with poor finance and until recently absolute absence of modern technology and equipment. Pakistan cannot take benefit from those programmes in those conditions. It is desirable to take some guidance from the salient features of their systems, but they should not be followed blindly without taking in consideration our requirements, and our reading culture in the country.

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