



“To the oppressed, and to those who suffer with them and fight at their side.”

Questions we need to ask

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1. Ideology
 2. Desensitisation
 3. Polarisation

Is there such a thing as
ideology-free education?



Can any system be transformed without an ideology?

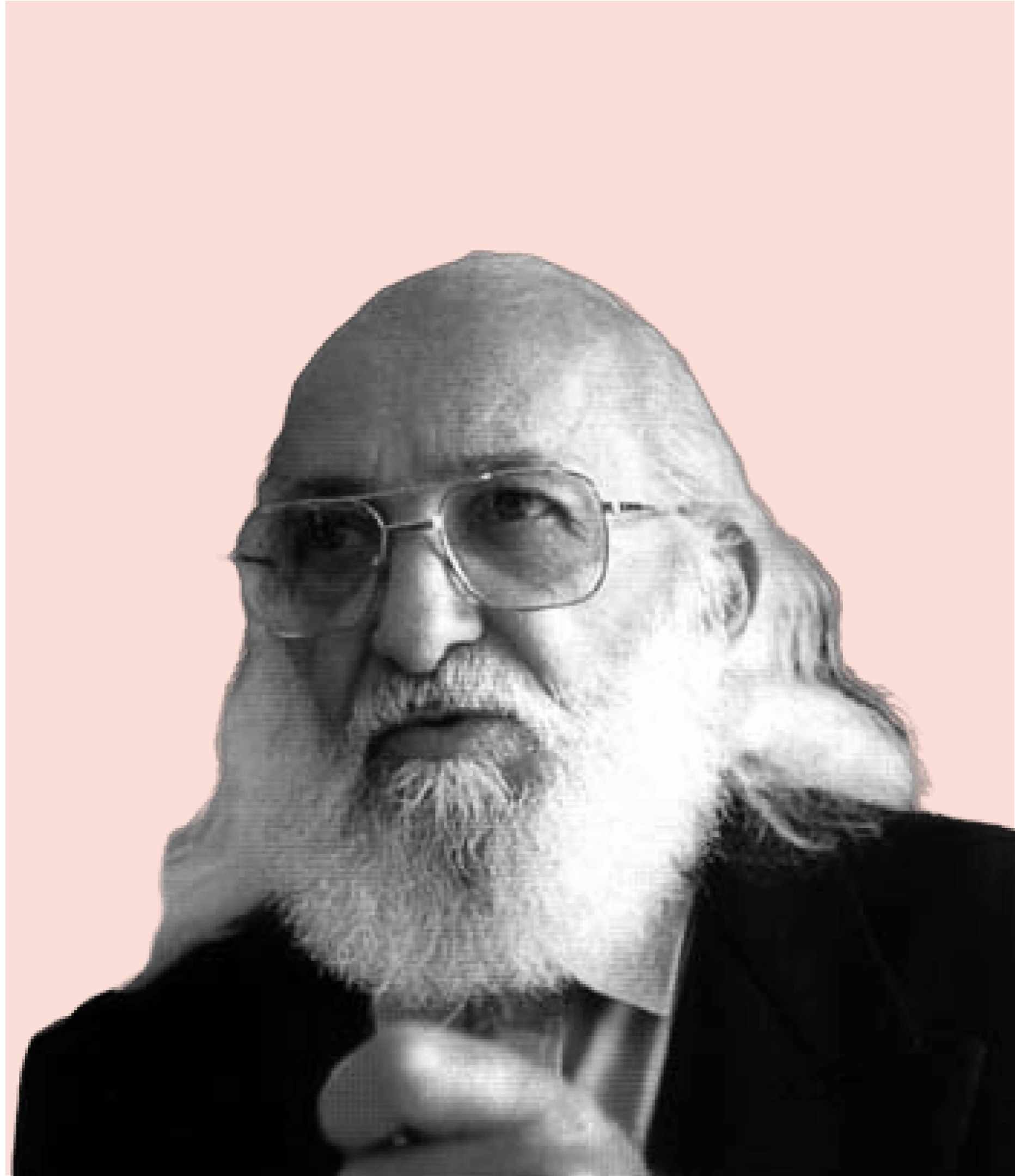
Can education be considered absent of a theory of change?

Can a theory of change for education exist in a philosophical
vacuum?

Paolo Freire & Brazil

One of the world's most influential education thinkers, Paolo Freire's primary focus was on critical thinking, dialogue, and social justice. He was particularly influential in the field of adult education and literacy.

Freire's "Culture Circles" methodology is a seminal participatory approach to adult education. He was involved in the implementation of several literacy programs in Brazil, particularly in the 1960s and 1970s. His approach to education involved using words and concepts that were meaningful to learners and encouraging them to critically analyse their own lives and social contexts.



Pedagogy of the Oppressed (1968)

Traditional education perpetuates social inequalities.

Education should be used as a means of liberation for the oppressed.

Education is dialogical.

To speak a true word is to transform the world.

Without dialogue there is no communication, and without communication there can be no true education.

Many political and educational plans have failed because their authors designed them according to their own personal views of reality, never once taking into account (except as mere objects of their actions) the men-in-a-situation to whom their program was ostensibly directed.

Dialogical

Sir Syed Ahmed Khan

A prominent Muslim educationist and social reformer in British India during the 19th century who made significant contributions to the field of education, particularly for the Muslims in the subcontinent.

Sir Syed founded the Mohammadan Anglo-Oriental College (MAO College) in 1875 in Aligarh, with the aim of providing modern education to Muslim students.

He launched the Aligarh Movement, which aimed to promote modern education among Muslims and create a sense of unity among them.

Asar-us-Sanadid (The Remains of Ancient Monuments), which he wrote in 1847, was one of the earliest attempts to document the historical monuments of Delhi.



“The present condition of Muslims is far from fortunate, and they have lost respect the world over. If we go back any further, we might end up being completely obliterated.”

Last Essays (1897)



Is it really “learning loss” if no one is complaining?

Covid-19 wreaked full scale savagery upon "learning"

An estimated 930,000 additional children are expected to drop out from both primary and secondary education.

4.2%

Increase in out of school children

Learning Adjusted Years of Schooling

Pakistan's children complete only 9.4 years of schooling on average, during which they receive only **5.1 years of learning**

4 Years

Child's age in school

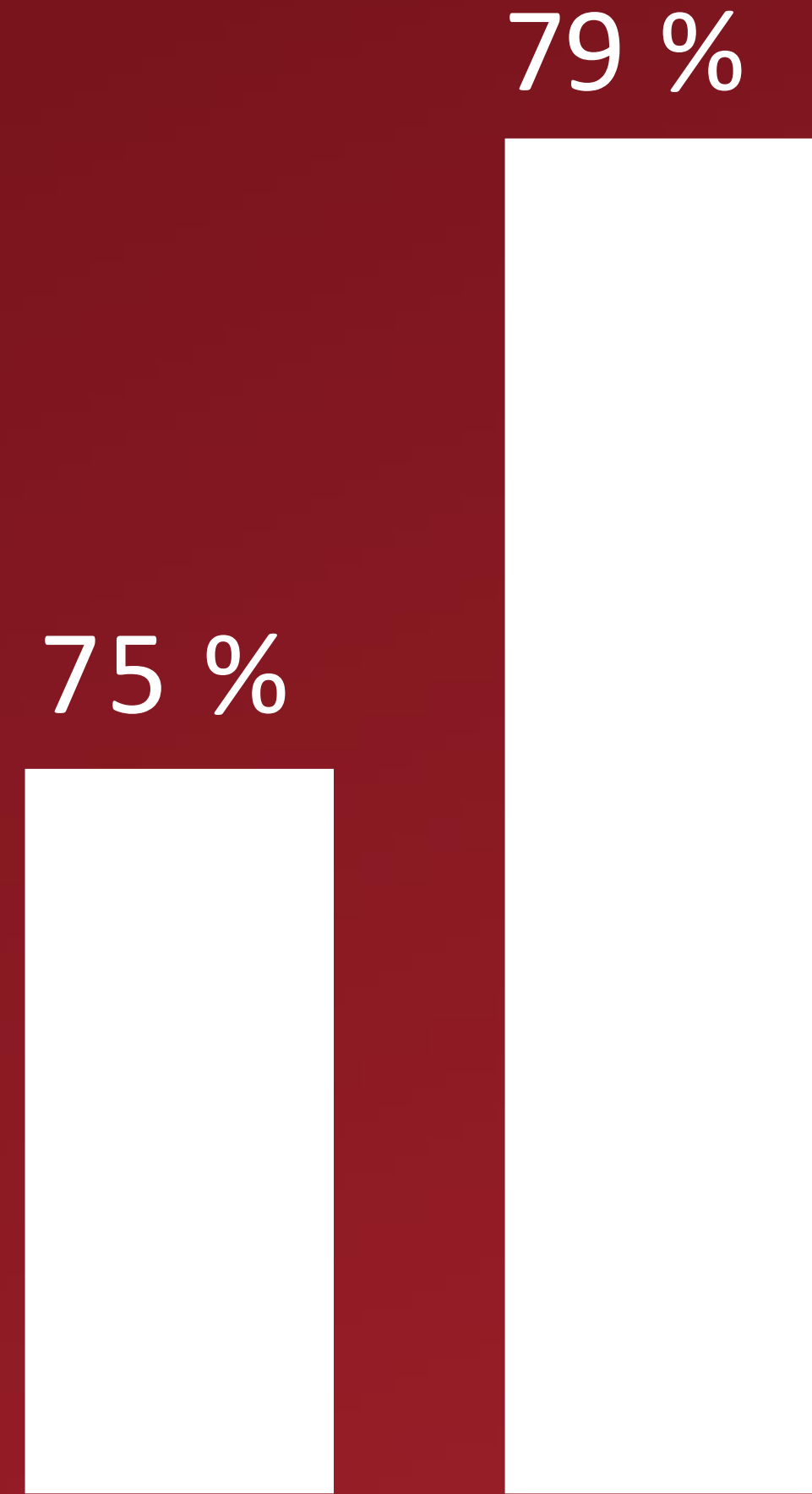
18 Years

Years in real time

Years of schooling

Years of learning

Learning Poverty 4% Increase

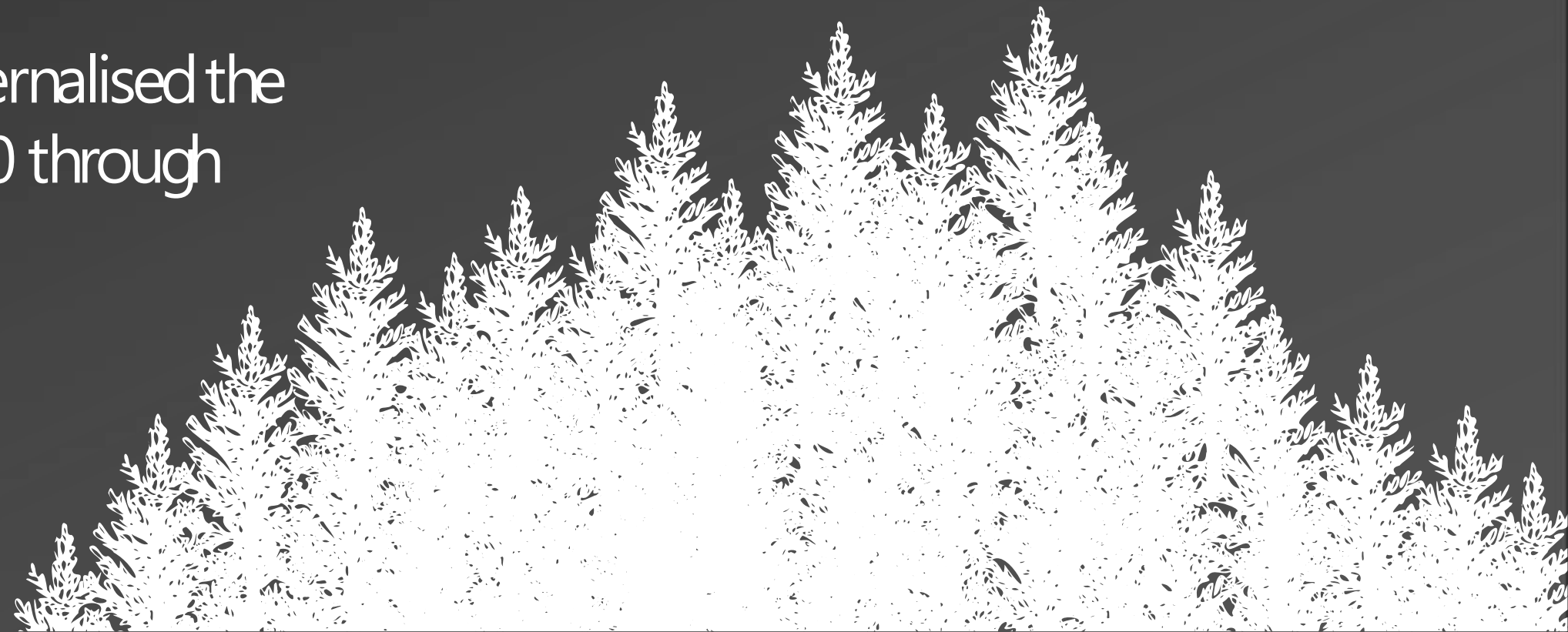


If a tree falls in a forest, when no one is around... does it make a sound?

Learning "loss" assumes that someone, somewhere, has registered this loss.

Children don't have agency, or sometimes even the consciousness, to be aware that they are being robbed of a future of capability.

There is almost no evidence that Pakistanis have internalised the absolute savagery wreaked upon learning from 2020 through 2021.



The talent gap

Female educational attainment and labour force participation may have been negatively impacted by the COVID - 19 pandemic, exacerbating Pakistan's gender inequality concerns. Pakistan already has low female labour force participation (FLFP) compared with peers, and girls' education outcomes in the country lag behind those of boys. The pandemic might have accentuated this existing gender disparity in education and employment in the short run, as women undertook the bulk of the burden of unpaid home-care activities during this time, and lasting job losses due to the pandemic were mostly concentrated among low-skilled and female workers.

In Pakistan, as businesses closed, jobs disappeared for both men and women. However, sectors where women are more likely to be employed, such as education and health, were more severely affected and the post-pandemic recovery was faster for males. It is also likely that women who had to exit the workforce during the pandemic are less able than their male counterparts to re-join the labour market once the pandemic ends. Moreover, the longer the economic recovery takes, the fewer the number of women who may remain in or return to the labor force, resulting in larger post-pandemic gender gaps.

Can transformation at scale be achieved when discourse, society, and politics are severely polarised?

The SNC Polarisation