

**THE IMPACT OF FEUDALISM ON YOUTH EDUCATION  
IN SINDH, PAKISTAN: A CASE STUDY OF QAMBAR AND  
SHAHDADKOT**



**By**

**ALI HYDER**

DEPARTMENT OF SOCIOLOGY

Quaid-i-Azam University, Islamabad

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**By**

Ali Hyder

Department of Sociology

Quaid-i-Azam University Islamabad

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## Abstract

*The current research examines the Impact of Feudalism on Youth Education in Sindh, Pakistan: A Case Study of Qambar and Shahdadkot. The objective of the study is to examine the negative impact of feudalism on the education of young people in Sindh. Numerous studies have shown that feudalism has a negative impact on youth education. The objective of the study was the impact of feudalism on youth education, the consequences of feudalism on education, the relationship between feudalism and education, and the precautionary measures to overcome feudalism in Sindh. In Pakistan, politics, social life, and economics is controlled by feudal, where an estimate showed that approximately 40% of total politician are feudal. The study was quantitative and based on numeric data. The target population was the youth of Qambar and Shahdadkot Sindh. The sample of the study was limited to two hundred (200) and selected respondents through random sampling. The data were collected through stricture closed-ended questionnaires and Statistical Package for Social Science (SPSS) was used as the data analysis tool. The findings of the study showed that feudal are responsible for the measurable condition in Sindh, where the politics are held by the feudal and used the government schools and teachers as well as the pieces of machinery for their selfish vast interest. Moreover, the feudal do not allow the peasant or poor children to get an education or migration for education. Furthermore, government jobs, etc. are distributed among their workers rather than merit. Similarly, due to pressure from the feudal the general masses or peasants are in the condition of poverty and the dropout rate among their children is also higher. On the other hand, feudalism can be overcome through education, social awareness, and empowering youth through education and skill development, so that they can stand on their own feet and lessen their dependency on the feudal.*

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## **Chapter No.1**

### **INTRODUCTION**

The current study examines the impact of feudalism on youth education in Sindh, Pakistan. Feudalism has been slowly eliminated from several countries, but somehow it is still existing very strongly in Pakistan, especially in Sindh and South Punjab where it's existed in its original sense. Due to the colossal power based on the feudal no one can raise a voice against the landlord for the fear of being economically crippled or facing the wrath of terror which can be unleashed at any time. The important viewpoint of these feudal is to make general masses deprived, economically backward, uneducated, dependent on them. In this way, they can rule on them. The problem among general masses in Sindh have a lack of education, where half of the school-going children are out of schools and landlords to have controlled these schools and in the majority of cases, they are using school buildings for their personal use (Dawn 2014).

Mass education will lead to economic independence for the poor and they will become more eligible for jobs and 'Waderas' do not want this to happen. Feudalism also keeps peasants economically under their thumb. The poverty level in the interior of Sindh is alarmingly low. As per a recent ADB report, the poverty ratios in Sindh and Baluchistan are twice as high as in other provinces of Pakistan. The facility of microcredit to deserving people is also non-existent. As a result, the poor peasant is forced to work for the feudal at practically non-existent remuneration. A major tool used by the feudal against the peasants is the misuse of the 'thana' and the 'official machinery'. Due to lack of education and non-awareness of their rights, peasants of Sindh have no clue about the way the judicial and the police system 'should' work. (Although they know by experience how it works) (Laghari 2016).

A constructive shift in the attitude, mindsets, and culture is needed to over through feudalism. The crucial issues are to challenge are decreasing the dependence of the rural poor on the feudal, more so all-around security and economics. Moreover, the impact of the feudal in the government equipment must be reduced and propagation

of justice by the judicial system with no meddling from the influential is a necessity. The disadvantaged individuals must be made aware of their rights and how these can be implemented autonomously. The educated people, authorities, and NGOs must come forward and perform their owing roles. An organization, on the lines of CPLC in Karachi, which can guide the rural people about their legal and political rights, is a conceivable solution (Hyder, Faisal, and Zaidi 2019:1-2).

The 'Thana' and the 'Government Machinery' want to be completely impartial from any unwarranted influence. On the economic side, alternate sources of livelihood need to be explored. Leadership, leadership, and the requirement of soft microcredit must be offered to entrepreneurs who can start their minor businesses and economic activities (Faisal et al., 2019).

A survey conducted by the Govt of Sindh and Punjab about the condition of education among youth where the findings of the survey showed that more than 700 primary and secondary schools where approximately 18000 teachers were found a ghost in Punjab and 340 schools and 7000 teachers were found gosht in Sindh province. These figures showed that there is huge corruption in the education system both in Punjab and Sindh (UNICEF 2017). Similarly, Rashid and Mukhtar (2012:334), in the Human Development Index Report Pakistan is placed at 136th position and its 49.9% have come under the definition of education. Moreover, the dropout rate is also higher in Pakistan and it reached an alarming condition. According to UNESCO, 33.8% of females and 47.18% of males only pass through their initial level of education, that is primary level. There are numerous reasons for the neglect of education, which consisted of lack of motivation among masses, insufficient resources, both materials, and human, lack of political motivation, old traditional mindset of people, and control of education, politics, and economy by the feudal in Sindh (Ahmad 2014).

Since the inception of Pakistan, feudal were control politics, government machinery, and the economy directly and indirectly. These feudal mold's public opinion whatever they want, or whichever is the best pursue of their interest. In Sindh, where politics and government machinery have been controlled by the feudal. Among, all the provinces of Pakistan, Sindh was a more deprived province, in terms of education, economic development, and politics. Also, the literacy rate is less among other provinces of Pakistan. Moreover, the feudal have managed the means of production of the economy. The majority of the masses of the Sindh are dependent on these feudal lands and they are not able to resist the feudal system. Land, labor, capital, and organization, i.e., manpower has been controlled by the feudal through their political and economic power. In Sindh, feudal have now converted their capital (agriculture) in industries, where they are more exploiting poor for through maximize their profit (Dasti, Khan and Abdul 2013).

In the 18th amendment, the responsibility and management of education and health are given to the provincial mandate. This amendment gives free hands to the provincial government in the education and health system. Due to an uncentralized monitoring and evaluation system education system is worsening in Sindh, where 33% of children are not reaching their primary level of education. All this is due to less educational infrastructures, lack of funds, high corruption, less budget, and not proper utilization of educational budget for academic purpose. Due to these factors, the quality of education is less in provinces. In Sindh and Baluchistan, the educational infrastructure is of bad quality and involvement of mega political corruption. Particularly, in Sindh, where education and health are in a state of deprivation. The majority of the funds were used for the construction of the building and feudal and politicians use these buildings for their livestock and agriculture. Many teachers have just name on the paper and in a real way they do not exist and do their duties (Nishtar et al., 2013).

In Sindh, feudal have been controlled politics, economy, and education, health, etc., through their power. Feudal know that, when poor people get an education, they will get awareness and knowledge about their social, political, and economic rights and stand against them. This will eliminate their hold from the politics and related institutions. So that is why feudal do not let poor people get an education. Most of the educational funds are not being utilized for educational purposes. Moreover, the majority of schools and teachers are gosh, and taking salaries, etc. Feudal in Sindh have made the government schools building for their animals' residency. There is not any check and balance of education in Sindh. Feudal has a stronghold in politics, use the government machinery for their purpose. Furthermore, feudal control the poor people through their lands and factories. Poor people are working in these factories and on land. These poor people do not have any alternative option rather accept these feudal (Amin, Maryam, and Lubna 2018).

Presently, feudalism is eliminating from many regions of Pakistan, including Sindh, where people are now aware of the negative consequences of feudalism. Many poor people children are in administration and getting an education from other cities or provinces of Pakistan. Moreover, due to political awareness, people are electing those leaders who will best serve their interests and purpose. People are now electing educated politicians so that they will make the best decisions in the best interest of the people of Sindh.

### **1.1. Statement of Problem**

The educational status is varying from province to province in Pakistan. Sindh is a province where most of the school-going children are out of school. Approximately, 33.8% of children do not reach the primary level education in Sindh. There are numerous reasons, where feudalism is the most influencing factor which curtail the educational development in Sindh. The majority of political parties are held by feudal, who also control the government machinery and economy as well.

Moreover, feudal do not want to flourish education among youth in Sindh, because they know that, educated people/youth can stand against their political and social system.

## **1.2. Hypothesis**

The study analyzed the impact of feudalism on youth education in Sindh, Pakistan.

### **1.2.1. Null Hypothesis ( $H_0$ )**

There is no relationship between feudalism and youth education in Qambar and Shahdadkot Sindh, Pakistan.

### **1.2.2. Alternative hypothesis ( $H_1$ )**

There is a relationship between feudalism and youth education in Qambar and Shahdadkot Sindh, Pakistan.

## **1.2. The objective of the Study**

The main objective of the present research study was to identify the impact of feudalism on youth education in Sindh, Pakistan. The study has the following objectives.

- To study the impact of feudalism on the youth education system in Qambar and Shahdadkot Sindh, Pakistan.
- To evaluate the negative consequences of feudalism on education in Qambar and Shahdadkot Sindh, Pakistan.
- To examine the precautionary measures to overcome feudalism in Qambar and Shahdadkot Sindh.
- To identify the relationship between feudalism and education in Qambar and Shahdadkot Sindh, Pakistan.

### **1.3. Significance of Study**

The present research study deals with the impact of feudalism on youth education in Sindh, Pakistan. The study has both theoretical and practical importance. Feudalism is the most prevailing social issue in Pakistan, which not only affects education, but also affects another segment of life like politics, and the economy.

The theoretical significance is that this research adds the existing knowledge or literature on the current topic. Secondly, this research also helps those research students, who want to conduct research studies on a similar topic. Furthermore, this research tries to fill the existing research gap and give way forward for further research studies.

Moreover, this research has practical significance, where this study helps to create awareness among the people of Sindh to know about the negative consequences of the feudalism system. This research also helps the policymakers about the perception of people about the impact of the feudal system and educational development.

Finally, this research study is helpful to complete a master's degree in sociology, department of sociology, Quaid-i-Azam University, Islamabad.

### **1.5. Organization of the Study**

The study is divided into seven chapters and further divided main chapters into sub-heading or themes. The first chapters examine the overall introduction of the topic in a complete length. It further elaborates the statement of the problem, objectives, hypothesis, and significance of the study. The second chapter deals with the review of the relevant literature through themes and headings. The third chapter consisted of the theoretical framework. In this chapter the researcher explains the theory in the context of research, apply the theory in the present context of the study, and draw proposition from the theory. Similarly, chapter four is about the

conceptualization and operationalization of the study. This section explains the variables and concepts used in the study. For example, feudalism, youth, and education, etc. are the key terms and variables of the study. The fifth chapter deals with the overall methodology of the study. This chapter includes the research design, universe of the study, population, sampling techniques, sample size, a tool for data collection and analysis. Furthermore, the sixth chapter is the overall results and an explanation of the collected data from respondents. The final chapter is about the discussion and conclusion. In the end, the references have been included from where the literature has been taken.



**Chapter No. 2**

**REVIEW OF THE LITERATURE**

## **2.1. Background of the Study**

Education is considered as the key and important factor of countries prosperity. But, unfortunately, in Pakistan, education is highly neglected by the elite and politicians. There are numerous reasons for the neglect of education, which consisted of lack of motivation, insufficient resources, lack of political motivation, old traditional mindset of masses, and negative attitude of feudal system where people are living. Since the inception of Pakistan, the elite or feudal were control the politics and government machinery and mold the public opinion whatever they want, or whichever is the best pursue of their interest. The district Sindh, where the politics and government machinery has been controlled by the feudal. Among, all the provinces of Pakistan, Sindh was a more deprived province where the educational rate is less as compared to other districts (Ashraf et al., 2015).

The feudal elite knows, that when masses of Sindh acquire education, they will, resists their feudal system. Secondly, the education promotes women's education which ultimately empowers household economic resources. The education leads to create awareness among women about their rights. In the rural areas of Sindh, where feudal used the school's buildings for their farms or Autaks. Most girl's schools in these rural areas were closed. These political feudal elite never wants to educate children of common men; it might make them vulnerable to the feudal system of social structure. This feudal feel that if a poor man got educated, he will know his rights and be able to defy the feudal lords (Shall 2018).

Moreover, in Sindh, teachers also act the directives of the landlords to keep the masses deprived of getting a formal education. As, a result many young people particularly, poor children are wandering on the street and roads idle and waste their time. While the upper and middle educated, or wealthy people send their children to other cities of Pakistan for educational purposes. Even these people do not allow their children to come back again to their native place. Although, the federal

government has a compulsion of basic education, however, in Sindh, these feudal have controlled the politics and education system which do not allow the poor people to acquire education and stand for their rights. So, that is why these feudal have controlled the teachers and education system and give their directives to keep away the common people children to get educated (Ahmed et al., 2014).

Furthermore, the feudal have managed the means of production of the economy. The majority of the masses of the Sindh are dependent on these feudal lands and not in a position to resist the feudal. Land, labor, capital, and organization, i.e. manpower has controlled by the feudal. In Sindh, feudal have now converted their capital in industries and do the same action towards the poor masses. Due to these acts or negative attitudes of the feudal majority of the young people are unemployed and deprived in the hands of feudal people. Through these ways, the feudal hold their power, and they are better known than education among the poor masses' children makes vulnerable their position in Sindh. To alienate the young people from education means to weaken the youth and hold their power and influence (Ghazl, Khan and Ali 2010:11).

Similarly, poverty, illiteracy, lack of awareness about basic rights has a positive relationship with the exploitation of feudalism. According to the Economic Survey of United Nations in 2000 found that most of the inhabitant of Pakistan is poor, where most of the 40% population is living under the vicious circle of poverty and they are not able to fulfill their basic needs and requirements and where almost 70% of the population is living in villages. This 70% of people are directly and indirectly engaged with agriculture and livestock. Moreover, the situation is vulnerable where approximately, 300000 young people between 18 to 30 years are jobless. Furthermore, these people do not have access to health facilities. As mentioned above that 70% of the population of Pakistan is directly and indirectly attached to agriculture and most of these people have not enough land for farming. Most the

farmers are working as a peasant in landlord lands. The output or outcome is very less. The major profit goes to the pockets of the feudal and waderas (Ghazl, Khan and Ali 2010:11). The peasant does not give their return from feudal. Due to poverty and lack of awareness peasants do not send their children to schools. They preferred to send their children to work in agriculture rather than to send their children to schools.

Feudalism is a system of landownership by superior classes in special relation to the royal or the state power. It also the system of receiving land from a kind and in return working and fighting for him. Feudalism is also defined as the system of land ownership by the upper classes in special relation to the royal state power (Kosambi 1956). These royal people collect taxes from people and collected them in the royal exchequer.

## **2.2. Feudalism in Pakistan**

Feudalism has been slowly eliminated in several different countries. However, feudalism has left its strong roots in Pakistan, particularly in Sindh, but it does not exist in its original form. Although in Sindh literacy rate is increasing in the last decades and people get aware of the negative consequences of feudalism, still the feudal controlled their resources and their existences. In Sindh, all the politician is feudal, and they keep control of the government machinery like bureaucracy and other administrative section of the country. They are trying to keep away the common man from education and employment. The poor people and their young children are forcedly to work in the feudal farms. Not only feudal effected education, but also influence the economic life of the poor and enjoy control over the *thansa* and the official machinery of the province. In this, a common man can't eliminate feudalism from the country and exists in the province in different forms (Rehman, Luan, and Imran 2015).

Due to the strong and immense power of the feudal no one has dare ability and influence to raise their voice against the landlord or feudal. These poor people are fearful of being economically crippled and deprived which is unleashed at any time. Moreover, the poor people are peasants of these feudal lords. They have attached a strong fear, which terrified them and forces them to accept the domination. This type of domination is totally against human rights violations. The feudal considered that the raises of voice from the peasants are a threat to democracy, so that is why they are even not allowed the poor or common men to vote in their own choice. Due to the stronghold and exercise of negative power, the feudal concept is very simple. Keep the poor people backward and uneducated, economically dependent, rule them through *thanas* of hold government machinery and consolidate their power over the area (Aftab, Hamid, and Prevez 2002).

Due to excess influence and control of feudal on the freedom of peasant and common people in Sindh, they have tried to away the common people from education, which resulted that approximately, half of the school-going age children do not attend schools. Many schools were constructed are without teachers and students and feudal using these school buildings as *Autaqa* of *Waderas*. It because the feudal does not way to get children to educate. On the other hand, the majority of feudal are well educated and have foreign degrees. They are better known that education has an inverse relationship with the feudalism system. The feudal wants total supremacy on the direct and indirect resources of poor people. The feudal don't want are tolerate the poor peasant or his children to stand up against feudalism and say no to them. Mass education will lead to economic development and independence for the poor people and they will become more eligible for different government and administrative jobs and *wadaras* are not wanting to happen this easily. So, the feudal keep peasants economically under their thumb. As a result, peasants, are away from economical independence and education and only have the option to serve these *wadaras* in Sindh (Amin, Siddiq, and Lubna 2018).

According to the survey conducted by the education department of Punjab and Sindh about the state of education in Sindh and Punjab. The finding of the survey showed that some of 700 primary and secondary schools and approximately, 18000 teachers were found a ghost in Punjab and 340 schools and 7000 teachers in Sindh. Due to the influence, these ghost schools existed on only papers. These buildings are mostly in rural areas. These buildings are being used by the feudal and landlord are for their animals and farms. Most of these ghost teachers are drawing their salaries from governments. This way the education of poor children is suffered. The landlord sends their children to foreign and top-level countries inside and outside of the country (Ghazl, Khan and Ali 2010:11-12).

In Pakistan, the feudalism system relates to the European medieval feudal system, where a large proration of production of the constituent farmers would move towards the landlord. Similarly, the caste system in Indian is also attached to the medieval European feudal system. Where the perception is that lower-class people do not reach the upper-class people. Some of the inferior jobs are reverent to the lower class and higher-level prestigious jobs are for the upper class and rich people. The feudal system in history has been a way of keeping the poor and common people oppressed down. This system in history and present the sign of oppression and exploitation of poor and peasant. In India, the upper caste Brahman is considered rich and upper class. Similarly, Shudar is considered inferior, and they are working under the Brahman (Nicholas 2015).

In Pakistan, the feudal system is more existed in the rural areas and interior Sindh. In these societies, one male owner controls the land and family and looks after them. This system is got from inheritance from their forefathers. Many studies showed that the majority of the politician in Sindh are feudal backgrounds. In Pakistan, from the very beginning, the landlord and wadarss are taking active parts in politics and policymaking. They are making such policies that are better favoring

their interest. The landlord exercises their power to influence the local people by debt, or distribution of water and other related resources, fertilizers, tractors and influence the revenue of the poor people through government machinery. Presently, this system that is feudal politics exists in Sindh, Baluchistan, and Southern Punjab (Hyder, Faisal and Zaidi 2019:1-2).

Lack of education, economic resources, and less awareness about their rights among the people of Pakistan deprived them socially, economically, and politically. Particularly, education and health have political influence. Politicians appointed their near and dear into the key positions of education and health based on nepotism. In this way, these appointed people do not properly perform their duties. Due to these issues, Pakistan is left behind in the human development index. According to the United Nation Human Development Report, in 2018 Pakistan ranked at 150 in the human development index out of the total countries of 189 (Hyder, Faisal and Zaidi 2019:1-2). This showed the institutions in Pakistan are not working properly. Most of the key and administrative positions have been occupied by inefficient people.

Feudalism in Pakistan has a stranglehold on the economy and politics of the whole nation as discussed. The feudal lords have created a state within a state in Pakistan, where they ruled their fiefs with freedom. The landlords have influenced the police, bureaucracy, and judiciary. Since its inception of Pakistan's politics and administration was run by the landlord. From the Liaqat Ali Khan to the present era, feudal lords occupied the parliament and make policies in the country. Zulfikar Ali Bhutto was the richest person in the sub-continent, where he owned around 40000 acres (161874000 m<sup>2</sup>) of the land in Sindh and assets worth billions of dollars (Times of Karachi, 2011).

According to World Bank (2016) approximately, 60.78% population is living in rural areas. In Sindh particularly the majority of areas in rural setup are under the

influence of feudal lords. Most of the families in rural areas are independent of their livelihood on the firming of feudal lords' land. In Pakistan, 5% of families are owned 66% of the total agricultural land. This showed that 90% population is, directly and indirectly, dependent on the federals.

### **2.3. the State of Education in Pakistan**

In the present movement education system in Pakistan is having a bad configuration. In Pakistan, there is huge corruption in the public sector education system. In Public schools, many ghost teachers are recruits by the politician. Common and marginalized people have reliance on these public schools. However, the upper class or rich may be waradars, etc., send their children to expensive private schools in the country. Poor and common people children do not have access to private education due to higher costs. Due to political and administrative corruption poor people and their children are suffered a lot and they are far away from the even basic level of education (UNESCO 2007).

Furthermore, Dasti, Humaira, and Khan (2013) conducted a research study about feudalism and good governance: from the perspective of Pakistani youth and found that 44.4% of respondents were stated that govt bows down before federals. Govt gets under pressure and compromise in many major events. Moreover, 71.1% of respondents were stated that govt does not want to change the feudal mindset, 59.3% of govt always blames their weakness on the feudal. Furthermore, 44% of respondents were said that the majority of a politician is a member of provincial or national assemblies. 66.7% of respondents were stated that feudal deprived people of their internet. They are not letting anyone give equal opportunities for the local population and others. 63% of respondents were stated that fibula does not want to land reforms and 81.3% of respondents were stated that, financial weakness inferior the poor people in the society which allows the feudal to influence them through their power. Finally, 50% of respondents were told that women's empowerment and



education are a greater threat to the feudal system. Education gives women freedom of speech and promotes their interest, change their living pattern, which negatively effects full influence.

Many international evaluations and assessments have shown that Pakistan is left behind many countries in South Asia in achieving the Education for All goal (EFA). Pakistan is being the signatory country of the EFA meeting held in Senegal in 2000 to maximize education in developing countries. The UNESCO has placed Pakistan to the lowest rank and put the lower EFA development index, because of low enrollment at primary levels, less literacy rate among adults, gender equity and equality, and overall quality of education in schools. Even Pakistan has not crossed the 50% of the margin of the EFA target. Furthermore, progress towards achieving the goal is far away and exceptionally slow (Qureshi 2003). Moreover, according to UNESCO (2007), more than 6 million going-age children are out of school.

According to Rashid and Mukhtar (2012:334) in the Human Development Index Report, Pakistan is placed at 136<sup>th</sup> position and its 49.9% have come under the definition of education. Moreover, the dropout rate is also higher in Pakistan and it reached an alarming condition. The data showed from the Data Centre of UNESCO 33.8% females and 47.18% in males only pass through the initial level of education that is primary. It was concluded from the above facts and figures that, the 6<sup>th</sup> most populated country in the world, Pakistan does not has reached the quality education.

In the 18<sup>th</sup> amendment, education and health were given to the provincial government. The provinces have not enough infrastructure, funds, corruption, less budget, and not proper utilization of educational budget. Due to these factors, the quality of education is less in provinces. In Sindh and Baluchistan, the educational infrastructure is of bad quality and involvement of mega political corruption. Particularly, in Sindh, where education and health care a deprived manner. majority of the funds were used for the construction of the building and feudal and

politicians use these buildings for their livestock and agriculture. Many teachers have just name on the paper and in a real way they do not exist and doing their duties. The situation is also worsening in other provinces, such as in FTAT the total literacy rate is below 29.5% among males and 3% among females. Due to the not centralized education system and curriculum, the teaching and learning in all the provinces of the country are in worsen mode (Rashid and Mukhtar 2012:334-335).

There are numerous causes of low quality of education in the different provinces of Pakistan, such as political demotivation, corruption, low salaries to teachers, lack of uniform curriculum, lack of accountability of teachers and students, utilization of funds are not for educational purposes and overall, ineffective transparency in education. In 2001-06 almost 7016 million rupees were allocated for educational improvement, but there was not any check and balance of these funds (UNESCO Bano 2007). The allocation for funds for education is very low and never crosses above 1.5 to 2 % of the total GDP of the country (Afridi 2017).

#### **2.4. Feudalism and Education**

The feudalism has pushed poverty among the marginalized masses of Pakistan, particularly in Sindh Province. Due to poverty, people are not able to send their children to school. Children of poor have not no other option to work in the farms of feudal and fulfill their basic life needs. The poverty level in the interior Sindh is very alarmingly low. The ADB report stated that the poverty ratio in Sindh and Baluchistan is twice as high as in Khaybar Pakhtunkhwa and Punjab. In rural areas of Sindh, the majority of the population are comprising of small-scale land, farmers, landless sharecroppers' agricultural laborers, and livestock herders. The problem of poverty in Sindh is due to lack of economic resources, shortage of rainwater, poor quality of water, lack of proper water distribution mechanisms, and hold of the administrative machinery is with the landlords and wadaras. They hold all the irrigation systems and used a major portion of water for their farms. Furthermore,

the facility of micro-credit is also not available to poor people. As a result, poor and peasant people are forcedly to work for feudal at practically non-existent remuneration. In this way, the feudal fulfill his and his family's needs and left the peasants' life in vulnerable conditions (Lerise, Kibadu, Mbutolwe, and Mushi. 2001).

Due to the non-existence of micro-credit peasants borrowed money from feudal. In the end, peasants are required to pay back. If their farming gives not enough output, but the money needs to return to the peasant. In this way the feudal trap the poor people under the vicious circle of poverty. The children of peasants have left no other option rather work for the feudal and return their money. The majority of school-going-age children are working on these farms. Furthermore, these feudal borrowed money from the international financial institutions in the name of poor people and use these funds for their economic development. A major tool used by the feudal against the poor and peasants is the misuse of the *thana* and official and government machinery. Due to a lack of education and non-awareness of their rights, the poor and peasants of Sindh have no such voice and have no clue about the way the judicial and police system should work (Orji 2005).

Feudalism and education are anathemas, indeed to each other. One is derogating to the other. In Pakistan, feudal have control of all the political parties. Most of the feudal is in Pakistan Muslim League Nawaz (PML-N) and Pakistan People's Party (PPP). After the end of British rule in the Sun-continent, they have left the curse of feudalism, which directly and indirectly control all the resources of people. Education is the biggest causality of this act of omission. Feudal have to control the politics, economy, and administration. The majority of the politician in Pakistan, particularly in Sindh and Punjab are less educated. Many politicians have risen their voices against the minimum criteria for the member of National Assembly would be

graduate or degree. During the entire history, education and health were neglected and remain deprived (Ahmed 2020).

Ayub Khan and Zulfiqar Ali Bhutto have tried to reform the education system in a country. But the feudal and Wadaras never let their leaders take the step to improve and enhance the educational policies. That is why in Pakistan majority of children age between 5-9 are out of school and the literacy rate remained below 50%. Moreover, Pakistan is less investing their budget. Only a 1.5-2% budget is allocated for education, which is not being properly used for educational purposes. The United Nations have recommended 4% of its total GDP for education. As compared with Pakistan it is even not half of the recommended budget for education (Janjua, and Irfan 2008).

Due to neglect by the government, education is not reached at mature levels. Students who are studying science do not have a scientific approach. The research is also below quality in Pakistan. Annually, only 40 PhDs are produced by Pakistan, wherein Indian 5000 PhDs produce. Without quality education, no society will survival and do progress. Pakistan is now become paralyzed due to below-quality education. As above mentioned, that in Pakistan, many gosh schools are functional, teachers are taking salaries and do not performing their duties. Similarly, 10 % of school around 42000 schools in Sindh are only appeared on paper. The scenario is Punjab is not different from Sindh, where a large number of children are out of school (Coleman 2010).

## **2.5. Ways to Eliminate the Feudalism from Pakistan-Sindh**

The poor and peasant people must be aware of their basic rights and the way they are being deprived. The educated people, academic professionals, different humanitarian organizations come forward and play their role to overcome this issue. According to the principle of equality, the government of Pakistan, particularly the Sindh government should pay attention to allocate educational funds and establish

at least one primary school in every village of Sindh. This way increases literacy, there is a great need for dedication and commitment from the government to take long-term policies. The government needs to eliminate the political influence from education. Where in most of the wadars are involved to teachers transfer and posting for their villages. Due to this issue, many students are left behind from the quality education. Education gives awareness to the young children of common men and they will be able to know about the basic rights. The education also leads towards employment of young people and able them to resist the feudal and their deprivation in villages (Malik 2002).

Furthermore, land reforms are the methods of reallocation rights and responsibilities to distribute land more equitably (Griffin, Khan, and Ickowitz 2002). In India, in 1961, there were two aims of the abolition of feudalism through land reforms (Appu 1996). But in Pakistan majority of landlords are control the govt and do not want land reforms. However, the expansion of capitalism has decreased the influence of feudalism (Griffin, Khan, and Amy 2002).

Moreover, a challenge from the different movement such as human rights, women rights, children right have their roots in a democracy which aware of people chanting the slogan of liberty, freedom of speech, and free will, and live with respect. Furthermore, media, both electronic and print media has challenged and overcome the influenced the feudalism and challenge the feudal. Media empower the common person in the society which gives him or her awareness regarding their rights and negative consequences of feudalism. Education is also another way that challenges the feudal system (Kumar 2014).

Currently, the state is also a challenge to the feudal system. In the past feudal violate the laws, rules, and regulations and commit a wide range of crimes. The state institutions such as police and judiciary have gone are strong as compared to the past. Now in Pakistan, many anti-terrorist courts have been established which

also work against feudalism and other state institute violators. Moreover, the Army has gone stronger as compared to the past which enhances the common men's perception and their empowerment. Now people in Pakistan have many options rather than work in feudal firms (Ata-Ullah and Ijaz 2014).

**Major Assumptions:**

Feudal in Sindh have controlled all the Govt machinery to deprive the social, political, economic, and emotional rights of the poor local people. The majority of feudal have held political positions (members of Sindh provincial assembly). The education system in Sindh is vulnerable and below the quality, where a larger number of schools going children are out of school as compared to other provinces of Pakistan. Feudalism in Sindh is not allowing the poor children to get educated, because they know that there is an inverse relationship between feudalism and education.

**Chapter No 3**

**THEORITICALFRAMWORK**

Social or sociological theories are formulated to predict, elucidate, understand, challenges the existing knowledge and design new knowledge, and add to the existing literature. This chapter introduces the theory, application of theory draws the proposition and hypothesis.

### **3.1. Social System Theory**

The notion of social system theory was presented by Niklas Luhmann (1979, 1982 & 1995) to study the complex nature of society. The theory is also called social theory, which focused on the scientific study of social structure, social systems, social arrangements, elements of the society, individual beliefs, and attitudes in the specific society. Moreover, the theory stated that the attitude and beliefs of society towards an individual and individual reaction or notion about the particular society.

The social system theory is a contemporary theory that has a major focus in academics, where the theory stated the interconnects of the social system and their functioning in society. He has defined the social system theory as, the form of networks of communication that are interrelated between an individual and society as a whole “autopoietic system” which means the self-replication, referential and self-reliant system which is the major components part of the society. Furthermore, Luhmann believed that the social systems as to be appropriate or belonging to three waste categories: 1) the societal systems, 2) organizations, and 3) interaction systems between individuals and society. Moreover, Lohmann deemed the societal systems, such as religious conviction, law, art, teaching/education, science, etc., to be sealed systems comprising of various fields of communication, interactions, and associations. Secondly, the organizations have been defined as a systematic network of determinations and decisions which produce themselves; his description is challenging to apply in conditions of finding a real-world. Finally, the interaction systems are structured/system that produces themselves on the foundation of communication rather than decision-making process.



Additionally, different parts (institutions) are interrelated and work in the same direction to follow the other social institutions. For example, education is an institute that needs the support of family, social behavior towards the gaining of education, and people attitude, knowledge, and practices in the specific society about the education. The knowledge attitude and practices of the people in the society are based on the existing knowledge and their own experiences. People who have good experiences and knowledge regarding education are more likely to attend/enroll their children in schools and vice versa.

### **3.2. Application of Social System Theory**

The present research examines the state of feudalism and its impacts on youth education. In analyzing the theory of social system, which is stated that the society is a complex process of interrelated organizations and system. All these institutions and organizations are functioned to gather and are interconnected. In the present context of Sindh, especially rural regions which included the Qambar and Shahdadkot Sindh, where feudal have completely controlled the life of local people. These feudal loads are politically empowered and controlled the Govt machinery and mold these powers towards deprived the local poor masses.

Many studies have shown that education and feudalism have an inverse relation/correlation where the higher level of education means the lower acceptability of feudalism. Similarly, the local feudal is well known about the notion. Due to this reason, they are creating hurdles in the way of education. These feudal have utilized the buildings of schools for their camels' houses and use for firming stock and do not allow local poor masses children to get educated and stand against them of injustices.

Due to mass poverty and vulnerability, local masses are unable to stand against these feudal for their basic right, which is education. The control of Govt machinery, schools, and the economy by feudal, means local masses are deprived

and their children's education is suffered and mass illiteracy among the poor people. further, these land loads have granted loans to the local people on higher interest rates. The poor people are unable to refund the amount and try to refund the loan through extra work by their children as well.

The high dropout of school-going children is in Sindh, where due to lack of resources and unavailability of school's parents are poor and they send their children to work in land load lands rather to schools. In conclusion, the state of feudalism has negatively affected the overall education system of Sindh.

### **3.3. Propositions**

The Social system theory is that society is formed through different social elements, organizations, and institutions, which make society functional. Due to miss use of power by the landlord against the poor people, which not only deprived them economically, but also socially, politically, and emotionally.

## **Chapter No 4**

# **CONCEPTUALIZATION AND OPERATIONALIZATION**

## **4.1. Conceptualization**

Conceptualization is the process of designing the concepts with the help of existing literature. In this study, the researcher has two variables Feudalism and youth education which are conceptualized here.

### **4.1.1. Feudalism**

The origin and basis of the word feudalism can be traced from the ninth century in Europe. The word feudalism does not originate before the 9th century (Constitutional History of England). The real development of the system of feudalism is traced from the Frank influenced by its first arrival in Rome. Further, it was existed in England but fully developed in France.

Feudalism is driven from the Latin word 'feodum' and many other scholars have their definition, however, in past Europe has explained the feudalism that the land is granted in the exchange for service which is called beneficially, but later it becomes feudalism. The word feudalism is mainly used in the very context of an agrarian system. Feudalism is used for the land that the army has acquired after the war from the enemy (Alauddin 1973). Moreover, Karl Marks has stated that the means of providing once has controlled through its power and exploited people who are working in the land (Ken 2005).

Furthermore, feudalism is a term or concept, which was mainly used during the 10th to 13th centuries in Europe for agriculture-related activities and agrarian systems. However, the same terms are being used in the existing social system. The word feudalism is used tom those people who are attached to agricultural activities because 65% of the total population is engaged with agriculture.

### **4.1.2. Education**

Education is a wealth of knowledge, which is acquired from studying different subject matters, experiences of everyday daily life, and understanding of any

particular issue in their context. Education needs some sort of lecture and instructions, which are taken from the previous and existing literature. A common form of education is the way of knowledge, which is taken from the process of going to school to school or college on regular basis in response to paying some sort of fee for services (Ying, Wei, Junzhou and Qiang 2018).

Learning is the continuous and changing behavior and practices in the life of a person in society through his or her own experiences. Education is the long process at the result of the continuous learning process from different ways and sources. Secondly, education will not change behavior completely; however, it produced a change in the effectiveness of the stimuli of a person. Moreover, education, education is the process by which a relatively stable modification in stimulus-response relations is developed because of functional environmental interaction via using common sense (Burke 2007).

Furthermore, Shafa (2012) defines education that, it is a learning process to write and read and know about things, etc. education means up liftmen of the individual living standards and know how to treat people, etc.

From all the above-mentioned definitions education is the name of permanent changing and long-term learning process, whereas an individual can learn behavior to use their common sense. Education in the general context that, it is how a person can communicate to other people in society through verbal or in verbal ways.

#### **4.1.3. Youth**

According to Bano (2007), youth is the age of adulthood are between the age of 14-18 years old. Similarly, UNESCO (2007) stated that youth is the time of an individual's life, when one is mature, young, and often implies the time between childhood and adulthood in the society, where he or she can make decisions about

any phenomena. It is also characterized as "the emergence, cleanliness, vigor, spirit, etc., distinctive of one who is young and at the age of maturity.

Similarly, the United Nations (UN), for their statistical determinations, defines the youth as, those individuals between the ages of 15 and 24 as youth devoid of discrimination to other definitions by the Member States. In the year 1995, the World Youth Population has defined by the United Nations as the age group between 15-24 - is projected to be 1.03 billion, or 18% of the total world population. Furthermore, from the above definitions, it was concluded that youth the age between 15-24 years old where one age is between the cohort of 14-20 years old, and this age is considered the school-going age.

## **4.2. Operationalization**

Operationalization is the process where variables (themes) are elaborate and explain according to the existing research context. In the present research, there are the following themes or concepts, Feudalism, Education, and Youth.

### **4.2.1. Feudalism**

In the context of Sindh, Qambar, and Shahdadkot, feudalism is a social structure, where Wadara, or feudal holds lands and means of production. Moreover, these feudal hold the politics and government machinery. In Sindh, feudalism was passed from the ancient time that is from the independence of Pakistan. At the time of independents, these feudal hold the politics and a large number of lands. They hired the local people to work in their farms or land. The people who were workers were called peasants. Presently, the system also exists in the Sindh particularly interior Sindh where feudal hold land, factories, politics, and administration.

Feudal deprived the local people of Sindh, particularly the youth. Due to poverty and lack of education majority of the youth of Sindh are forced to work in the farms or lands of these feudal. Most of the cases feudal give loan to the poor peasant and when do not get back they demand the children of these peasants to work in their home and land.

### **4.2.2. Education**

Education among youth in the context of Sindh, wherein Qambar and Shahdadkot Sindh the literacy rate is lower as compared to Punjab and KPK. Education means the formal education acquired through proper schooling. In the context of the present research, education means the literacy rate or formal education among youth. The youth of Sindh were how much suffered from their education system due to access hold of feudalism in politics and administration.

Feudal control, economy, politics, administration, and education of Sindh. Since the partition of Pakistan, from 1947 to the present almost every political party have Wadara and Feudal. These people hold their power and influence through money and power. They are not letting the children of common or poor people take education and stand against them. Only educated people can stand against any injustices and their rights. Due to maintaining their influence the feudal as getaway the youth of Sindh from education. They used the buildings of schools for their animals and firms. As above stated, that approximately, 42000 schools and double teachers are gosh in Sindh and only appeared on paper.

#### **4.2.3. Youth**

Generally, there is not any definition of youth. It varies from culture to culture. But people from 16-28 are considering as youth. In the context of current research, youth means those young males and females who are living in Sindh are being they are suffered their education and employment due to feudalism in their region. The youth either getting their education, employment, participation in politics, etc. To what extend the youth of Sindh has suffered and is suffering due to feudalism in their region.



**Chapter 5**

**RESEARCH METHODOLOGY**

Research methodology is the systematic and structured knowledge and logically organized methods to investigate and analyze any social phenomena. The researcher has used suitable and workable tools and techniques to conduct the study.

### **5.1. Research Design**

The quantitative research method was chosen to study the impact of feudalism on the education of youth in Qambar and Shahdadkot, Sindh. The quantitative research method consists of systematic tools and techniques, fieldwork and survey methods through interviews, etc.

### **5.2. Universe of Study**

The universe was limited to the Qambar and Shahdadkot, Sindh. The reason behind the selection of this region was the high frequency of feudalism and belongs of the researcher from the respective region.

### **5.3. Target Population**

In the current research study, the target population has limited to the Sindh, Qambar, and Shahdadkot among the general masses. The researcher has focused on elder and also young males and females both educated and uneducated belong from the Qambar and Shahdadkot, Sindh. Moreover, the researchers have conducted face-to-face interviews with the illiterate respondents and educated respondents have filled questionnaires by themselves.

### **5.4. Sampling Technique.**

For the present research, the purposive sampling technique was selected, because the researcher has only focused on those respondents who fulfilled the researcher's needs and requirements.

### **5.5. Sample Size**

The research was quantitative, and the sample size was limited to two hundred (200) respondents, both male, and females, young and elder people.

### **5.6. Tools for Data Collection**

For the present research, the structured closed-ended questionnaire was designed to collect data from the field. The questionnaire was divided into two major sections based on the indicators. The first section consisted of a socio-demographic profile and the second portion included questions related to feudalism and state of education.

### **5.7. Techniques of Data Collection**

In the current research study, the self-administered questionnaire was designed, and responses were filed by the respondents on the structured closed-ended questionnaire.

### **5.8. Tools for Data Analysis**

The nature of data was quantitative so that is why the Statistical Package for Social Sciences (SPSS) was used as a data analysis tool.

### **5.9. Techniques for Data Analysis**

Both descriptive (percentages and frequencies) and inferential (Chi-Square and Correlation) statistics were used as a data analysis technique.

### **5.10. Pretesting**

The researcher took fifteen (15) respondents from Sindh to pretest the selected questions to know the reliability of the questions. After the pre-test, the questions some modifications have been done to more understandable of the themes.

### **5.11. Opportunities and Limitation of the Study**

Every study has some limitations and opportunities, particularly during the fieldwork. The researcher has faced a lot of difficulties during fieldwork because the people of Qambar and Shahdadkot were traditional and hesitate to talk about feudalism. The researcher has built a repo building before conducting the interviews. Secondly, the researcher has promised respondents the confidentiality of their interviews. Moreover, the researcher has also faced some difficulty during the information about the socio-demography of respondents.

This research study provides practical experience of field-related activities. Also, this study gives practical exposure to visiting communities as a researcher. The research has provided the technology to conduct a practical research study.

### **5.12. Ethical Concern**

The maintenance of ethical standards is important for any researcher while conducting a research study. The present topic was sensitive and related to traditional communities where people are not even talking against feudalism. The researcher has promised all the respondents the confidentiality of all the information which they have provided. secondly, the researcher has tried to interview respondents in a friendly manner. Most of the respondents were known to the researcher, so that is why it was easy for the researcher to get real and reliable data. Moreover, the researcher has not asked any personal questions, which hurts the respondents.

## **Chapter No 6**

### **RESULTS**

In this chapter, the researcher has given a comprehensive overview of the sample characteristics and interpretation of them, the distribution of the responses of the political participation, and women empowerment (quantitative data) have been given. It gives additional help; different tables are constructed and a brief statement of interpretation of each and relationship tables have given with them. But first of all, the researcher provided the table of demographic information of the respondents.

**Table 6.1. Gender of Respondents**

<b>Categories</b>	<b>Frequencies</b>	<b>Percentages</b>
Male	150	75.0
Female	50	25.0
<b>Total</b>	<b>200</b>	<b>100.0</b>

Table No. 1 showed Gender, where 75.0% of the respondents were male, and 25.0% of respondents were Female. The conclusions of the table showed that the majority of the respondents were male who participated in this survey. The reasons behind the selection of more male respondents were the gender of the researcher and secondly the societal values and norms where a male is not allowed to freely interact so that is why during the data collection processes the research has accompanied females for interviews.

**Table 6.2. Age (Years) of Respondents**

<b>Categories</b>	<b>Frequencies</b>	<b>Percentages</b>
Less than 18	35	17.5
18-25	88	44.0
26-33	36	18.0
Above 33	41	20.5
<b>Total</b>	<b>200</b>	<b>100.0</b>

Table No. 2 showed the Age, where 17.5% of the respondents were less than 18 age, 44.0% of respondents were between 18-25 age, 18.0% of the respondents were 26-33 age, and 20.5% of the respondents were above 33 age. The conclusion of the table showed that the majority of the respondents were 18-25 and above 33 age. Pakistan defines “youth” as people between the ages of 15 and 29 (National Youth Policy, 2009). The researcher aims to find the impact of feudalism on youth education so that is why during the data collection the majority of respondents were youth.

**Table 6.3. Religion of Respondents**

<b>Categories</b>	<b>Frequencies</b>	<b>Percentages</b>
Muslims	191	95.5
Non-Muslims	9	4.5
<b>Total</b>	<b>200</b>	<b>100.0</b>

Table No. 3 showed religion, where 95.5% of the respondents were Muslims, and 4.5% of the respondents were Non-Muslims. The conclusions of the table showed that the majority of the respondents were Muslims. Islam is the state religion of Pakistan, and about 95-98% of Pakistanis are Muslim, during the data collection procedure the majority of the respondents were Muslims because the majority of the people in Pakistan are Muslims by religion.

**Table 6.4. Education of Respondents**

<b>Categories</b>	<b>Frequencies</b>	<b>Percentages</b>
Literate	115	57.5
Illiterate	85	42.5
<b>Total</b>	<b>200</b>	<b>100.0</b>

Table No. 4 showed Education, where 57.5% of the respondents were Literate, and 42.5% of the respondents were Illiterate. The conclusions of the table showed that the majority of the respondents were literate. Currently, Pakistan has a 58% literacy rate. Female illiteracy is worse than that of men because of the overarching patriarchal culture and challenging conditions for females. That is why the majority of the respondents were literate respondents.

**Table 6.5. Occupation of Respondents**

<b>Categories</b>	<b>Frequencies</b>	<b>Percentages</b>
Govt Job	18	9.0
Private Job	34	17.0
Business	38	19.0
Unemployed	21	10.5
Student	31	15.5
Peasant	31	15.5
Any other	27	13.5
<b>Total</b>	<b>200</b>	<b>100.0</b>

Table No. 5 showed Occupation, where 9.0% of the respondents were government employees, 17.0% of respondents were private employees, 19.0% of the respondents were businessman/businesswomen, 10.5% of the respondents were unemployed, 15.5% of the respondents were students, 15.5% of the respondents were peasants, and 13.5% of the respondents were any other, the conclusion of the table showed that majority of the respondents were private employees and businessman, the reason behind more business respondents in this research is due to



business rate in Pakistan averaged 33.82 percent from 1997 until 2020, reaching an all-time high of 43 percent in 2000 and a record low of 29 percent in 2020.

**Table 6.6. Family Type of Respondents**

<b>Categories</b>	<b>Frequencies</b>	<b>Percentages</b>
Nuclear	15	7.5
Joint	93	46.5
Extended	92	46.0
<b>Total</b>	<b>200</b>	<b>100.0</b>

Table No. 6 showed Family type, where 7.5% of the respondents were nuclear family, 46.5% of respondents were joint family, and 46.0% of the respondents were extended family. The conclusions of the table showed that the majority of the respondents were joint family and extended family. The reason behind more joint families in respondents was due to Pakistani families are patriarchal and patrilineal traditionally. The feudal system revolves not around the matriarchal system but around the patriarchal system of family, which is commonly a large joint family and looks after the land he owns in inheritance. In this way, the senior male is the head of the household, followed by the senior female, and finally, the children as well.

**Table 6.7. Family's Monthly Income**

<b>Categories</b>	<b>Frequencies</b>	<b>Percentages</b>
Less than 20000	36	18.0
20k-40k	66	33.0
41k-60k	65	32.5
Above 60k	33	16.5
<b>Total</b>	<b>200</b>	<b>100.0</b>

Table No. 7 showed the Family monthly income, where 18.0% of the respondents were less than 20,000 monthly income, 33.0% of respondents were 20k-40k monthly income, 32.5% of the respondents were 41k-60k monthly income, and 16.5% of the respondents were above 60k monthly income. The conclusion of the table showed that the majority of the respondents were a monthly income between 20k -40k and 41k-60k. Pakistan's Average Monthly income was reported at 20,000 PKR in 2018. Pakistan's Average Monthly income data is updated yearly, averaging 10,916.500 PKR from Jun 2008 to 2018, so that is why during the data collection process the majority of the respondents were with average monthly income between 20,000 – 40,000 monthly income.

**Table 6.8. Source of Income**

<b>Categories</b>	<b>Frequencies</b>	<b>Percentages</b>
Agriculture	99	49.5
Salary	43	21.5
Pension, business	33	16.5
Any other	25	12.5
<b>Total</b>	<b>200</b>	<b>100.0</b>

Table No. 8 showed the source of income, where 49.5% of the respondents were in agriculture as a source of income, 21.5% of respondents were a salary as a source of income, and 12.5% of the respondents were in any other. The conclusions of the table showed that the majority of the respondents were related to agriculture and monthly salary as a source of income. Pakistan is rich in arable land, which explains why the majority of the Pakistani population lives in rural areas, producing and

selling sugarcane, wheat, cotton, and rice, which are also exported to other countries.

**Table 6.9. Size of land (in Acre)**

<b>Categories</b>	<b>Frequencies</b>	<b>Percentages</b>
Less than one acre	19	9.5
1-3 acre	60	30.0
4-7 acre	48	24.0
Above 7	73	36.5
<b>Total</b>	<b>200</b>	<b>100.0</b>

Table No. 9 showed the Size of land (in acre), where 9.5% of the respondents were less than one-acre land, 30.0% of respondents were 1-3 acre of land, 24.0% of the respondents were 4-7 acre of land, and 36.5% of the respondents were above 7 acres of land. The conclusions of the table showed that the majority of the respondents were above 7 acres and 1-3 acres of land in Sindh. The total area of Pakistan is 796,095 km<sup>2</sup> where Sindh is the third largest province of Pakistan by area and second-largest province by population after Punjab having a total size of the land is 140,914 km<sup>2</sup> with a total population of 47.89 million (2017). That is why the majority of the respondents are having 7 acres of land.

**Table 6.10. Peasant (Status)**

<b>Categories</b>	<b>Frequencies</b>	<b>Percentages</b>
Yes	39	19.5
No	161	80.5
<b>Total</b>	<b>200</b>	<b>100.0</b>

Table No. 10 showed Peasant, where 19.5% of the respondents were peasant, and 80.5% of respondents were not peasant, the conclusion of the table showed that majority of the respondents were a peasant. Sindh is one of the second largest

provinces of Pakistan having the largest land and peasants after Punjab that is why the majority of the respondents were peasants and they rule on poor people, because they feel they have power, and they can rule poor people.

**Table 6.11. Education is miserable in Sindh.**

<b>Categories</b>	<b>Frequencies</b>	<b>Percentages</b>
Strongly Agree	37	18.5
Agree	68	34.0
Neither Agree nor Disagree	54	27.0
Disagree	23	11.5
Strongly Disagree	18	9.0
<b>Total</b>	<b>200</b>	<b>100.0</b>

Table No. 11 showed the education system is in a miserable condition in Sindh, where 18.5% of the respondents were strongly agreed, 34.0% of respondents were agreed, 27.2% of the respondents were never decided or neither agreed nor disagreed, 11.5% of the respondents have disagreed, and 9.0% of the respondents were strongly disagreed that the education system in Sindh is in a miserable condition where the feudal lords are not allowed the children of poor to get educated. The conclusion of the table showed that the majority of the respondents were agreed and strongly agreed that the overall education is in a miserable condition. The reason behind the depressed and down education in Sindh is due to the peasants because they rule on poor people, they used school assets as their own, and they can't develop the education system in Sindh. That is why the majority of the respondents were agreeing that the education in Sindh is miserable and sad.

**Table 6.12. Feudal responsible for miserable status of education**

<b>Categories</b>	<b>Frequencies</b>	<b>Percentages</b>
Strongly Agree	81	40.5
Agree	74	37.0
Neither Agree nor Disagree	18	9.0
Disagree	18	9.0
Strongly Disagree	9	4.5
<b>Total</b>	<b>200</b>	<b>100.0</b>

Table No. 12 showed the Feudal is responsible for the miserable status of education in Sindh, where 40.5% of the respondents were strongly agreed, 37.0% of respondents were agreed, 9.0% of the respondents were never decided or neither agreed nor disagreed, 9.0% of the respondents have disagreed, and 4.5% of the respondents were strongly disagreed that the Feudal is responsible for the miserable status of education in Sindh. The conclusion of the table showed that the majority of the respondents were agreed and strongly agreed that the Feudal is responsible for the miserable status of education in Sindh. The reasons behind the majority of the respondents were agreed. After all, they think that the feudal, they not allowed poor people's children to get educated because they want poor people and their children to always work under them, obey their regulations, and bear their strictness and finally the result miserable status of education.

**Table 6.13. Feudal do not want poor to get Education.**

<b>Categories</b>	<b>Frequencies</b>	<b>Percentages</b>
Strongly Agree	89	44.5
Agree	66	33.0
Neither Agree nor Disagree	27	13.5
Disagree	9	4.5
Strongly Disagree	9	4.5
<b>Total</b>	<b>200</b>	<b>100.0</b>

Table No. 13 showed Do you agreed that Feudal do not want the poor to get education, where 44.5% of the respondents were strongly agreed, 33.0% of respondents were agreed, 13.5% of the respondents were never decided or neither agreed nor disagreed, 4.5% of the respondents have disagreed, and 9.5% of the respondents were strongly disagreed that the education system in Sindh is in a miserable condition where the feudal lords are not allowed the children of poor to get education. The conclusion of the table showed that the majority of the respondents were agreed and strongly agreed that the Feudal do not want the poor to get education. The majority of the people in Sindh are related to agriculture and most of the poor people work in fields of feudal, poor people work hard to fulfill their basic needs but unfortunately, they can't educate their children because feudal thinks if they get education, they wind up their system of the peasant.

**Table 6.14. Higher Education Threat to Feudal social status**

<b>Categories</b>	<b>Frequencies</b>	<b>Percentages</b>
Strongly Agree	44	22.0
Agree	70	35.0
Neither Agree nor Disagree	56	28.0
Disagree	20	10.0
Strongly Disagree	10	5.0
<b>Total</b>	<b>200</b>	<b>100.0</b>

Table No. 14 showed that the Feudal know the higher education is a threat to their social status, where 22.0% of the respondents were strongly agreed, 35.0% of respondents were agreed, 28.0% of the respondents were never decided or neither agreed nor disagreed, 10.0% of the respondents have disagreed, and 5.0% of the respondents were strongly disagreed that the Feudal know the higher education is a threat to their social status. The conclusion of the table showed that the majority of the respondents were agreed and neither agree nor disagree that the Feudal know the higher education is a threat to their social status. The reasons behind the selection of more agreed respondents were that's why because the rise in the concern has spontaneously decreased the sphere of influence of the feudal class both socially and politically. The pinnacle of the pro-education preference of people has been translated through the recently. Over the years, education, especially in the realm of professional and skilled, has empowered its seekers to live a life independent of the clutches of the feudal class. The point here is not to challenge the feudal class on its powers but to live independently of the diktat of the feudal class in the rural areas.

**Table 6.15. Feudal wants their peasant to become poor to poorer.**

<b>Categories</b>	<b>Frequencies</b>	<b>Percentages</b>
Strongly Agree	75	37.5
Agree	78	39.0
Neither Agree nor Disagree	20	10.0
Disagree	18	9.0
Strongly Disagree	9	4.5
<b>Total</b>	<b>200</b>	<b>100.0</b>

Table No. 15 showed that the Feudal wants their peasant to become poor to poorer and dependent on them, where 37.5% of the respondents were strongly agreed, 39.0% of respondents were agreed, 10.0% of the respondents were never decided or neither agreed nor disagreed, 9.0% of the respondents have disagreed, and 4.5% of the respondents were strongly disagreed that the Feudal wants their peasant to become poor to poorer and dependent on them. The conclusions of the table showed that the majority of the respondents were agreed and strongly agree that Feudal wants their peasants to become poor to poorer and dependent on them. The reasons behind the selection of more agreed respondents were that because feudal want their peasant poor and they cannot tolerate impudence or a poor peasant or his children will become more eligible for jobs and 'waderas' do not want this to happen.



**Table 6.16. High dropout among peasant due to poverty**

<b>Categories</b>	<b>Frequencies</b>	<b>Percentages</b>
Strongly Agree	63	31.5
Agree	48	24.0
Neither Agree nor Disagree	51	25.5
Disagree	21	10.5
Strongly Disagree	17	8.5
<b>Total</b>	<b>200</b>	<b>100.0</b>

Table No. 16 showed that the high dropout rate among peasant in Sindh is due to mass poverty, where 31.5% of the respondents were strongly agreed, 24.0% of respondents were agreed, 25.5% of the respondents were never decided or neither agreed nor disagreed, 10.5% of the respondents have disagreed, and 8.5% of the respondents were strongly disagreed that the high dropout rate among peasant in Sindh is due to mass poverty. The conclusions of the table showed that the majority of the respondents were agreed and neither agree nor disagree the high dropout rate among peasants in Sindh is due to mass poverty. The reason behind the majority of strongly agreed respondents was due to, poor parents do not drop out of their children from primary school but due to the influence of poverty, social and economic factors, like child labor and peasants in society.

**Table 6.17. Feudal use Govt schools for firms/settle cattle's etc**

<b>Categories</b>	<b>Frequencies</b>	<b>Percentages</b>
Strongly Agree	59	29.5
Agree	85	42.5
Neither Agree nor Disagree	30	15.0
Disagree	17	8.5
Strongly Disagree	9	4.5
<b>Total</b>	<b>200</b>	<b>100.0</b>

Table No. 17 showed that the Feudal are using Govt schools for their firms/settle cattle's etc, where 29.5% of the respondents were strongly agreed, 42.5% of respondents were agreed, 15.0% of the respondents were never decided or neither agreed nor disagreed, 8.5% of the respondents have disagreed, and 4.5% of the respondents were strongly disagreed that the Feudal are using Government schools for their firms/settle cattle's, etc The conclusions of the table showed that majority of the respondents were agreed and neither agree nor disagree they Feudal are using Government schools for their firms/settle cattle's, etc. The reason behind the majority of agreed respondents was due to many schools are alive just in papers as imparting education is not ensured in such schools, this is due to lack of government interest and powerful feudal use schools as their interest and benefits.

**Table 6.18. Feudal use government schoolteachers for vested interest?**

<b>Categories</b>	<b>Frequencies</b>	<b>Percentages</b>
Strongly Agree	51	25.5
Agree	70	35.0
Neither Agree nor Disagree	30	15.0
Disagree	36	18.0
Strongly Disagree	13	6.5
<b>Total</b>	<b>200</b>	<b>100.0</b>

Table No. 18 showed that the Feudal use government schoolteachers for their vested interest, where 25.5% of the respondents were strongly agreed, 35.0% of respondents were agreed, 15.0% of the respondents were never decided or neither agreed nor disagreed, 18.0% of the respondents have disagreed, and 6.5% of the respondents were strongly disagreed that the Feudal use government schoolteachers for their vested interest. The conclusions of the table showed that the majority of the respondents were agreed and strongly agreed that the Feudal used government schoolteachers for their vested interest. The reason the majority of respondents were agreed because they know that the dirty politics of the feudal in Sindh make government teachers bother to show up and they use government schools for human capital. The root problem is a system of vested interests and the inability of any leader.

**Table 6.19. Feudal not want tenant's children to get education.**

<b>Categories</b>	<b>Frequencies</b>	<b>Percentages</b>
Strongly Agree	67	33.5
Agree	66	33.0
Neither Agree nor Disagree	29	14.5
Disagree	18	9.0
Strongly Disagree	20	10.0
<b>Total</b>	<b>200</b>	<b>100.0</b>

The table No. 19 showed that the Feudal do not want their tenant's children to get higher education, where 33.5% of the respondents were strongly agreed, 33.0% of respondents were agreed, 14.5% of the respondents were never decided or neither agreed nor disagreed, 9.0% of the respondents have disagreed, and 10.0% of the respondents were strongly disagreed that the Feudal do not want their tenant's children to get higher education. The conclusions of the table showed that the majority of the respondents were agreed and strongly agreed that the Feudal do not want their tenant's children to get higher education. The reason behind the majority of strongly agreed respondents was because they know that feudal do not want their tenant's children to get educated if they get educated this will danger for their power and status.

**Table 6.20. Feudal want tenants' children work on the land.**

<b>Categories</b>	<b>Frequencies</b>	<b>Percentages</b>
Strongly Agree	57	28.5
Agree	81	40.5
Neither Agree nor Disagree	25	12.5
Disagree	21	10.5
Strongly Disagree	16	8.0
<b>Total</b>	<b>200</b>	<b>100.0</b>

Table No. 20 showed that the Feudal want their tenants' children to work on the land and in-home instead of attending schools, where 28.5% of the respondents were strongly agreed, 40.5% of respondents were agreed, 12.5% of the respondents were never decided or neither agreed nor disagreed, 10.5% of the respondents have disagreed, and 8.0% of the respondents were strongly disagreed that the Feudal want their tenants' children work on the land and in-home instead of attending schools. The conclusions of the table showed that the majority of the respondents were agreed and strongly agreed that the Feudal want their tenants' children to work on the land and in the home instead of attending schools. The reason behind the majority of agreed respondents was because Tenants in Pakistan work the land for no pay because of debts owed to landlords, often incurred generations before. It's a classic system of sharecropping, where landless tenants hand over between two-thirds and half of their crop to landowners just to pay the interest. That is why feudalists want tenant's children also to work in fields.

**Table 6.21. Feudal not allowed migration of peasant children.**

<b>Categories</b>	<b>Frequencies</b>	<b>Percentages</b>
Strongly Agree	33	16.5
Agree	77	38.5
Neither Agree nor Disagree	46	23.0
Disagree	22	11.0
Strongly Disagree	22	11.0
<b>Total</b>	<b>200</b>	<b>100.0</b>

Table No. 21 showed that the Feudal do not want to the migration of peasant children for education, where 16.5% of the respondents were strongly agreed, 38.5% of respondents were agreed, 23.0% of the respondents were never decided or neither agreed nor disagreed, 11.0% of the respondents have disagreed, and 11.0% of the respondents were strongly disagreed that the Feudal do not want to the migration of peasant children for education. The conclusions of the table showed that the majority of the respondents were agreed and neither agreed nor disagree that the Feudal do not want to the migration of peasant children for education. The reason behind the majority of agreed respondents because they know the feudal not allowed tenants' children to migrate to another area if they migrate no one will work in their fields.

**Table 6.22. Feudal are political representative in Sindh.**

<b>Categories</b>	<b>Frequencies</b>	<b>Percentages</b>
Strongly Agree	46	23.0
Agree	76	38.0
Neither Agree nor Disagree	44	22.0
Disagree	16	8.0
Strongly Disagree	18	9.0
<b>Total</b>	<b>200</b>	<b>100.0</b>

Table No. 22 showed that the Majority of the feudal are political representative in Sindh, where 23.0% of the respondents were strongly agreed, 38.0% of respondents were agreed, 22.0% of the respondents were never decided or neither agreed nor disagreed, 8.0% of the respondents have disagreed, and 9.0% of the respondents were strongly disagreed that the Majority of the feudal are political representative in Sindh. The conclusions of the table showed that the majority of the respondents were agreed and strongly agreed that the Majority of the feudal are political representatives in Sindh. The reason behind the majority of agreed respondents was due o the Feudal system prevailed throughout Sindh for the last 6-7 decades. Even British rulers had launched feudal and feudal are political representative still.

**Table 6.23. Jobs are distributed among the party workers.**

<b>Categories</b>	<b>Frequencies</b>	<b>Percentages</b>
Strongly Agree	50	25.0
Agree	88	44.0
Neither Agree nor Disagree	23	11.5
Disagree	26	13.0
Strongly Disagree	13	6.5
<b>Total</b>	<b>200</b>	<b>100.0</b>

Table No. 23 showed that the Jobs in Sindh are distributed among the party workers rather than merit, where 25.0% of the respondents were strongly agreed, 44.0% of respondents were agreed, 11.5% of the respondents were never decided or neither agreed nor disagreed, 13.0% of the respondents have disagreed, and 6.5% of the respondents were strongly disagreed that the Jobs in Sindh are distributed among the party workers rather than merit. The conclusions of the table showed that the majority of the respondents were agreed and strongly agreed that the Jobs in Sindh are distributed among the party workers rather than merit.

**Table 6.24. Lack of political interest to enhance education.**

<b>Categories</b>	<b>Frequencies</b>	<b>Percentages</b>
Strongly Agree	55	27.5
Agree	85	42.5
Neither Agree nor Disagree	24	12.0
Disagree	21	10.5
Strongly Disagree	15	7.5
<b>Total</b>	<b>200</b>	<b>100.0</b>



Table No. 24 showed that there is a lack of political interest to enhance the education system in Sindh, where 27.5% of the respondents were strongly agreed, 42.5% of respondents were agreed, 12.0% of the respondents were never decided or neither agreed nor disagreed, 10.5% of the respondents have disagreed, and 7.5% of the respondents were strongly disagreed that there is a lack of political interest to enhance the education system in Sindh. The conclusions of the table showed that the majority of the respondents were agreed and strongly agreed that there is a lack of political interest to enhance the education system in Sindh. The reason behind the majority of agreed respondents is due to less educational advancement in political participants. The estimates provide consistent evidence that, contrary to recent results, less educational advancement in political participation which creates a lack of political interest to enhance education in Sindh.

**Table 6.25. Feudal not allowed NGOs to intervene in the education.**

<b>Categories</b>	<b>Frequencies</b>	<b>Percentages</b>
Strongly Agree	33	16.5
Agree	72	36.0
Neither Agree nor Disagree	66	33.0
Disagree	17	8.5
Strongly Disagree	12	6.0
<b>Total</b>	<b>200</b>	<b>100.0</b>

Table No. 25 showed that Feudal are not allowed Non-Governmental Organizations to intervene in the education system in Sindh, where 16.5% of the respondents were strongly agreed, 36.0% of respondents were agreed, 33.0% of the respondents were never decided or neither agreed nor disagreed, 8.5% of the respondents have disagreed, and 6.0% of the respondents were strongly disagreed that Feudal are not allowed Non-Governmental Organizations to intervene in the education system in Sindh. The conclusions of the table showed that the majority of the respondents

were agreed and neither agreed nor disagreed that the Feudal are not allowed Non-Governmental Organizations to intervene in the education system in Sindh. The reasons the majority of respondents were agreed because they also think that development is a fundamental part of the mandates of many NGOs but the feudal not allowed them to intervene in the education system.

**Table 6.26. Feudal know NGOs create awareness.**

<b>Categories</b>	<b>Frequencies</b>	<b>Percentages</b>
Strongly Agree	46	23.0
Agree	88	44.0
Neither Agree nor Disagree	31	15.5
Disagree	22	11.0
Strongly Disagree	13	6.5
<b>Total</b>	<b>200</b>	<b>100.0</b>

The table No. 26 showed that the Feudal know that NGOs creates awareness among the poor peasant regarding their educational rights, where 23.0% of the respondents were strongly agreed, 44.0% of respondents were agreed, 15.5% of the respondents were never decided or neither agreed nor disagreed, 11.0% of the respondents have disagreed, and 6.5% of the respondents were strongly disagreed that Feudal know that NGOs creates awareness among the poor peasant regarding their educational rights. The conclusions of the table showed that the majority of the respondents were agreed and strongly agreed that the Feudal know that NGOs create awareness among the poor peasant regarding their educational rights. The majority of respondents were agreed because NGOs may help the public or government to control difficult situations by spreading awareness among people. They may offer their services in hospitals, stations, schools and colleges, and other establishments by making people aware and assisting them. That is why the feudal know the main strategy and aim of NGOs why they did not allow them to intervene in any activity.

**Table 6.27. Feudalism can be change through education.**

<b>Categories</b>	<b>Frequencies</b>	<b>Percentages</b>
Strongly Agree	49	24.5
Agree	83	41.5
Neither Agree nor Disagree	31	15.5
Disagree	21	10.5
Strongly Disagree	16	8.0
<b>Total</b>	<b>200</b>	<b>100.0</b>

Table No. 27 showed that Do you agreed that feudalism can be change through education, where 24.5% of the respondents were strongly agreed, 41.5% of respondents were agreed, 15.5% of the respondents were never decided or neither agreed nor disagreed, 10.5% of the respondents have disagreed, and 8.0% of the respondents were strongly disagreed that they agreed that feudalism can be change through education. The conclusions of the table showed that the majority of the respondents were agreed and strongly agreed that feudalism can be change through education. The main reason of the majority of the respondents was agreed because through quality education is the most powerful weapon for change, Pakistan's especially in Sindh's current political structure is based on a feudal democracy.

**Table 6.28. Educational Awareness among the poor change feudalism**

<b>Categories</b>	<b>Frequencies</b>	<b>Percentages</b>
Strongly Agree	54	27.0
Agree	82	41.0
Neither Agree nor Disagree	37	18.5
Disagree	18	9.0
Strongly Disagree	9	4.5
<b>Total</b>	<b>200</b>	<b>100.0</b>

Table No. 28 showed that Awareness among the poor regarding education can change the status of feudalism in Sindh, where 27.0% of the respondents were strongly agreed, 41.0% of respondents were agreed, 18.5% of the respondents were never decided or neither agreed nor disagreed, 9.0% of the respondents have disagreed, and 4.5% of the respondents were strongly disagreed that the awareness among the poor regarding education can change the status of feudalism in Sindh. The conclusions of the table showed that the majority of the respondents were agreed and strongly agreed that Awareness among the poor regarding education can change the status of feudalism in Sindh. The majority of respondents were agreed due to if the poor acquire sound education, they will get rid of dishonest politicians and leaders. Our crooked leaders are highly aware that uneducated people tend to work under feudal.

**Table 6.29. Employment opportunities overcome feudalism.**

<b>Categories</b>	<b>Frequencies</b>	<b>Percentages</b>
Strongly Agree	62	31.0
Agree	87	43.5
Neither Agree nor Disagree	12	6.0
Disagree	19	9.5
Strongly Disagree	20	10.0
<b>Total</b>	<b>200</b>	<b>100.0</b>

Table No. 29 showed that Employment opportunities to the young people of Sindh are overcome the state of feudalism, where 31.0% of the respondents were strongly agreed, 43.5% of respondents were agreed, 6.0% of the respondents were never decided or neither agreed nor disagreed, 9.5% of the respondents have disagreed, and 10.0% of the respondents were strongly disagreed that employment opportunities to the young people of Sindh are overcome the state of feudalism. The conclusions of the table showed that the majority of the respondents were agreed and strongly agreed that employees an opportunity to the young people of Sindh is overcome the state of feudalism. The reason behind the majority of agreed respondents was due to if poor people and their children get the education and get employment opportunities no one will work under the feudal, their status and their power in a society will be slowly over forever.

**Table 6.30. Correlations**

P: Pearson Correlation		Feudal responsible for miserable education	Feudal not want the poor to get the education	Feudal use government schoolteachers for their interest	Feudal do not want tenant's children to get the education	Feudal not allowed NGO to intervein in the education	Do employment opportunities overcome the state of feudalism?
Feudal responsible for miserable education	P	1	.393**	-.374**	.107	.372**	.318**
	Sig. (2-tailed)		.000	.000	.130	.000	.000
Feudal not want the poor to get education	P	.393**	1	-.270**	-.105	.184**	.070
	Sig. (2-tailed)	.000		.000	.139	.009	.323
Feudal use government schoolteachers for their interest	P	-.374**	-.270**	1	.395**	-.218**	-.338**
	Sig. (2-tailed)	.000	.000		.000	.002	.000
Feudal do not want tenant's children to get education	P	.107	-.105	.395**	1	-.317**	.173*
	Sig. (2-tailed)	.130	.139	.000		.000	.014
Feudal not allowed NGO to intervein in the education	P	.372**	.184**	-.218**	-.317**	1	-.161*
	Sig. (2-tailed)	.000	.009	.002	.000		.023
Employment opportunities overcome the state of feudalism?	P	.318**	.070	-.338**	.173*	-.161*	1
	Sig. (2-tailed)	.000	.323	.000	.014	.023	
** . Correlation is significant at the 0.01 level (2-tailed).							
* . Correlation is significant at the 0.05 level (2-tailed).							

Table No 30 showed the correlation among the indicators where **FRME** shows Feudal is responsible for the miserable status of education in Sindh, **FPGE** reflects Do you agreed that Feudal do not want the poor to get the education, **FGTI** indicates Feudal use government schoolteachers for their vested interest, **FTCE** shows Feudal do not want their tenant's children to get higher education, **FNGO**

shows Feudal are not allowed Non-Governmental Organizations to intervene in the education system in Sindh, **EYOF** shows Employment opportunities to the young people of Sindh is overcome the state of feudalism.

FRME is positively significant and correlated to EPGE { $r=.393$ , sig.000} which is less than  $P=0.05$ . Hence, poor people do not want to get educate their children's is the direct positive relationship or association with the miserable status of education in Sindh. Secondly, FRME is positively significant and correlated to FGTI { $r=-.374$ , sig.000} which is less than  $P=0.05$ . Hence, a feudal use of government teachers for their vested interest has a positive relationship with the miserable status of education in Sindh. FRME is positively significant and correlated to FNGO { $r=.372$ , sig.000} which is less than  $P=0.05$ . Hence, feudal in Sindh they not allowed non-governmental organizations to intervene in the education system is the direct positive relationship or association with feudal are responsible for miserable education status in Sindh.

FRME is positively significant and correlated to EYOF { $r=.318$ , sig.000} which is less than  $P=0.05$ . Hence, employment opportunity to young people of Sindh has overcome the state of feudalism is the direct positive relationship or association with miserable status of education in Sindh. FPGE is positively significant and correlated to EEGTI { $r=-.270$ , sig.000} which is less than  $P=0.05$ . Hence, feudal do not allow poor children to get educated which is the direct positive relationship or association with feudal use government teachers for their vested interest. FPGE is positively significant and correlated to FNGO { $r=.184$ , sig.009} which is less than  $P=0.05$ . Hence, feudal do not want poor children to get educated which is the direct positive relationship or association to feudal are not allow NGOs to intervene in the education system.

### Crosstabulations (Chi-Square)

**Table 6.31. Education \* Feudal use government schoolteachers for their vested interest**

		Feudal use government schoolteachers for their vested interest?					Total
		Strongly Agree	Agree	Neither Agree nor Disagree	Disagree	Strongly Disagree	
Education	Literate	30	34	24	15	12	115
	Illiterate	21	36	6	21	1	85
Total		51	70	30	36	13	200

Table No. 31 showed the cross-tabulation where 30 literate respondents were strongly agreed, while 34 literate respondents were agreed that feudal use government schoolteachers for their vested interest and 21 illiterate respondents were strongly agreed and 36 illiterate respondents were agreed that feudal use government schoolteachers for their vested interest. Moreover, literate respondents are mostly agreed that feudalists use government teachers as their vested interest where illiterate is less agreed.

**Table 6.32. Chi-Square Tests**

	Value	Df	Asymp. Sig. (2-sided)
Pearson Chi-Square	18.673 <sup>a</sup>	4	.001
Likelihood Ratio	20.677	4	.000
Linear-by-Linear Association	.919	1	.338
N of Valid Cases	200		
a. 0 cells (0.0%) have expected count less than 5. The minimum expected count is 5.53.			



There is a significant relationship between education and Feudal use of government schoolteachers for their vested interest, where  $\chi^2(1, N=200) = 18.673$ ,  $p=.001$ . Literate respondents were more likely to agree that feudal use government schoolteachers for their vested interest than illiterate (a total of 115 respondents were literate and a total 80 respondents were illiterate).

**Chapter No. 7**

**DISCUSSION, CONCLUSION, AND RECOMMENDATIONS**

## **7.1. Discussion**

Many studies by Laghari (2016) Hyder, Faisal, and Zaidi (2019) Ahmad (2014), and Laghari (2016) have stated that feudalism has positive impacts on the overall educational status among youth in Pakistan, particularly in Sindh. Many developing countries have improved their condition and overcome feudalism, but in Pakistan, it is still consistent, especially among the rural areas of Pakistan. Previous researchers founded that poverty, lack of awareness about basic rights, illiteracy which directly or indirectly with the exploitation of feudalism, a survey was held in 2000 under United nations and they found that most of the inhabitants of Pakistan are poor, where 40% of the population live below the vicious circle of poverty and most of their basic needs are not fulfilled. Similarly, in the Sindh region, almost 19% of the respondents have peasant status. In Pakistan, still, feudalism has existed in many provinces of Pakistan, and it impacts the lifestyle of poor people and affects the education of the young majority as well.

Similarly, the majority of the 68% respondents were agreed or strongly agreed that the education system in Sindh is a miserable condition because feudalism controls the overall education system in Qambar and Shahdadkot Sindh, they used education building as their personal use, where 78% of respondents strongly agreed and agreed that feudalism not allowed poor people children to get higher studies because they think if poor children's get education, they will control all activities in the area and their power will be eliminated slowly. Furthermore, most of the respondents agreed that the miserable condition of education is due to feudalism, where 39% of respondents strongly agreed that feudal wants their peasant to become poor to poor and dependent on them completely. Moreover, the majority of the respondents were poor where only 36% of them have above 7-acre land. The results of the study showed that 49% of the respondents have relayed on agriculture in Qambar and Shahdadkot.

Moreover, Feudalism is negatively linked to sustainable education status in Sindh as well. Most the farmers are working as a peasant in landlord lands and political representatives where they have held and controlled on the Govt machinery of the state and mold the power in their better interest (Amin, Maryam and Lubna 2018 and Ahmed et al., 2014). Further, the peasant works more in the firms and they get a lesser amount of output from these firms. The major profit goes to the pockets of the feudal and wadaras. The results of the study showed that majority of 78% of the respondents were agreed and strongly agreed that feudal do not want to poor get an education rather to work in the lands, where 55% of the respondents were agreed and strongly agreed that there is a high dropout rate among the poor children due to poverty and lack of educational facilities and availability of resources for poor people. Furthermore, the majority of 60% of the respondents were agreed and strongly agreed that feudal are using Govt schools building for their vast interest. Similarly, 71% of the respondents were agreed and strongly agreed that in Sindh majority of the political representatives are belonged to the feudal class in Qambar and Shahdadkot Sindh.

Feudalism can be overcome through education, employment, and social awareness among the poor segments of the society in the region (Rehman, Luan, and Imran 2015 and Ahmad 2014). The poor people are dependent on the feudal in Sindh where they have held in all the walk of life, where education, health, economics, and politics were controlled by the feudal and they do not allow the poor children to get the education and stand for the basic rights. Moreover, these elite do not allow NGOs and other civil society organizations to intervene in the society, because they know that they will create awareness among these poor people regarding their social, political, and economic rights in Qambar and Shahdadkot Sindh. The results of the above study showed that 57% of the respondents were agreed and strongly agreed that education is a threat to their social status, and 52% of the respondents were stated that Feudal are not allowed the NGOs and other civil society

organizations to intervene in the society and create awareness among the poor. Furthermore, the majority of 74% of the respondents were agreed and strongly agreed that employment and education can enhance the lives of poor people and overcome the state of feudalism in Sindh.

## **7.2. Conclusion**

The current study was conducted in Qambar and Shahdadkot Sindh on the impact of feudalism on youth education. Since the independence of Pakistan in 1947 politics, economics, and social life was dominated by feudal lords in different ways. The state of feudalism has existed across Pakistan, however, it is more common in Sindh where still feudalism has existed, and a larger number of masses are working under these feudal. In Sindh politics, economics, and social life is controlled by the feudal. In the early stages, poor people in Sindh were working in the agriculture sector and then these feudal have shifted their agriculture into the industrial sector. Still, 40 to 50% of the political leaders belonged to feudal groups and the rest of them are belong to dominated religious groups where both of them are exploiting poor masses and controlled the peasant/labor's life. The education system is destroyed in Sindh where these feudal are responsible for the measurable education conditions and used the educational resources and machinery for their vast interest. They are even not allowed NGOs and other civil society organizations to intervene in the education system. The reason is they are well informed that education, employment, and awareness are a threat to the feudal social status. Feudalism is overcome through education, social awareness, provision of employment opportunities to the educated youth of Sindh.

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## ANNEXURE

### IMPACT OF FEUDALISM ON YOUTH EDUCATION IN SINDH PAKISTAN: A CASE STUDY OF KAMBER AND SHAHDADKOT



By

Ali Hyder

Department of Sociology, Quaid-i-Azam University, Islamabad Pakistan

Section: A. Mandatory Consent Form			
Identification (Who we are)	I am Ali Hyder, doing my Master research work on the impact of feudalism on youth education in Sindh, Pakistan		
Confidentiality	All information that you will provide us would be treated as completely confidential. All the information will be recorded in a secure database and used only for academic purposes. With your permission, if any information would be shared or published if needed.		
Informed Consent	Do you agree to take part in the survey?	Yes	No

Section: B. Socio-Demographic Profile of Respondents		
S. No	Category	Responses
Q-1	Gender	1. Male 2. Female
Q-2	Age (Years)	1. Less than 18 2. 18-25 3. 26-33 4. Above 33
Q-3	Religion	1. Muslims 2. Non-Muslims
Q-4	Education	Literate 2. Illiterate
Q-5	Occupation	Govt Job 2. Private Job 3. Business 4.

		Unemployed 5. Students 6. Peasant 7. Any other
Q-6	Family Type	1. Nuclear 2. Joint 3. Extended
Q-7	Family's Monthly Income	1. Less than 20000 2. 20k-40k 3. 41k-60k 4. Above 60k
Q-8	Source of Income	1. Agriculture 2. Salary 3. Pension, business 4. Any other
Q-9	Size of land (in Acre)	1. Less than one acre 2. 1-3 acre 3. 4-7 acre 4. Above 7
Q-10	Peasant	1. Yes 2. No

<b>Section: C. The State of Feudalism System in Sindh</b>							
		<b>1. Yes</b>		<b>2. Don't Know</b>		<b>3. No</b>	
S. No	Categories	1	2	3			
Q-11	The intensity of feudalism more exists in Sindh						
Q-12	Agricultural lands are held by feudal						
Q-13	Poor people are working in the land of feudal						
Q-14	Feudal is more involved in the decision-making process						
Q-15	Do you agree that politics are held by the feudal or landlords						
Q-16	The majority of political leaders are landlord or feudal						
Q-17	The government did not want to change the mindset/mindset of feudalism						
Q-18	Most of the govt machinery is hold by the feudal						
Q-19	Feudal is violating the laws intentionally						
Q-20	Landlord exploited poor people in Sindh						
Q-21	Poor people are working in landlords' factories						
Q-22	Feudal influenced media for their interest						
Q-23	Feudalism can be change through education						
Q-24	Strong judiciary weakening feudalism						
Q-25	Media is playing their role in the process of creating awareness about feudalism						
Q-26	Women empowerment is a challenge for feudalism						
Q-27	Land reform is the way to overcome feudalism						

<b>Section: D. The State of Education in Sindh</b>							
		<b>1. Yes</b>		<b>2. Don't Know</b>		<b>3. No</b>	
S. No	Categories	1	2	3			
Q-28	Are you satisfy with the quality of education in Sindh						
Q-29	Do you agree that the education system is poor in Sindh?						
Q-30	Govt teachers are professional no professional						

Q-31	Govt schools' teachers are not regular in schools			
Q-32	There is not any check and balance in Govt schools			
Q-33	Poor people are more exploited			
Q-34	The high dropout rate is due to poverty			
Q-35	Landlords are sending their children to private schools			
Q-36	Landlord children are studying foreign educational institutions			
Q-37	Poor people are unable to send their children to private schools			
Q-38	The majority of poor children are out of school			
Q-39	The female education rate is low in Sind			
Q-40	Female mobility is under control in Sindh by feudal			