

Representation of Baloch Culture and History in Public School Textbooks of Balochistan

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Abstract: Textbooks are believed to be the sources of transformation of knowledge, information, and reproduction of culture and history of a society. It is the totality of social structure representation. The present study conducted to know the representation of Baloch culture and History in Government Primary school textbooks of Balochistan which are published by Balochistan Textbook Board, Quetta. The content Analysis was used to study these textbooks. The sample size was limited to 5 Books of Urdu Medium Class I to V which are taught in Primary Public schools of Balochistan. Purposive sampling technique was used for selection of these Books. The data were analyzed with the help of theories such Power, discourse, selection tradition, constructionism, and Hegemony. Despite importance of books, for promotion and protection of culture of a society, the findings of the study suggested that the culture and history of Baloch and Balochistan are under-presented, even, misrepresented in school textbooks of Balochistan.

Keywords: Baloch, Balochistan, History, Culture, Textbooks, Discourse, Power, Constructionism



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Introduction

Balochistan is the largest province in terms of geography which occupies 45% of the land of Pakistan. It has great historical significance and different cultures and languages are being spoken but the most famous languages are Brahvi, Balochi, and Pashto. But these languages are rarely taught in public schools of the province. The education system of the province is divided into three main types i.e. Public (Urdu Medium), Private (English Medium) and Madrassas (Mostly Arabic and partially Urdu Medium). Similarly, the public and private education is separated among different levels such as Primary Level, Middle Level, and High level. However, according to the levels, different Textbooks are used to inculcate the knowledge to the children. The private Schools usually follow the books published by Cambridge or Oxford Presses and Public schools textbooks are developed by Balochistan Textbooks Board, Quetta.

These textbooks are developed in a particular language for a particular education system. Hence, Language is used more than means of communication rather it is the reflection of culture (Wei, 2005). Culture is a complex whole which refers to norms, values, arts, belief, knowledge and other objects of the society (Tylor, 1871). These all are socially and historically developed in the discourse of society which is shaped by language (Kramsch, 1998). Due to which we can be correct to say, language is the very important part of the culture. Many anthropologists believe that culture is concerned with art, Music, literature foods as whole, the learned behavior, and patterns (Abbasian & Biria, 2017). It is necessary for culture to perpetuate and function through language (Nida, 2003). Thus, the language and culture are very essences while developing the textbooks for the children.

Textbooks are standardized books, which are taught to the children in a particular institution. The textbooks vary according to institutions and demand of academies. These books are particularly published by important authorities. Similarly, textbooks of Balochistan are published by Balochistan Textbook Board, Quetta for the class of 1st to 12th.

Before 18th amendments, the curriculum developed by Federal Supervision of Curricula, Textbooks and Standards Act 1971 and the Curriculum Bureau supported Federal Bureau of curriculum. The final authority for completion was Federal Ministry. The National Textbooks Review Committee had evaluated and approved the textbooks (Mahmood, 2010). After 18th amendments, provinces were allowed to develop their textbooks for their public schools. The curriculum, Syllabus, planning, policy, centers for excellence, the standard of education and Islamic Education was shifted to provinces. After which Balochistan Textbooks Board, Quetta is publishing books according to the necessary instruction of national and provincial interest.

Despite these agreements and promises made by Government could not be satisfied by authorities. The culture and history of Balochistan is usually neglected in school textbooks of Balochistan. The provincial government failed to implement 18th amendment while developing the textbooks for the Province. Despite that fact that Textbooks are made to transmit knowledge, skills, information, norms, and values of the society on generation to the next. These norms and values represent the social structure of the society. Therefore, the present focuses that how textbooks are representing and reflecting the Culture and History of Balochistan.

Literature Review

Language and culture are the integral parts which cannot be separated because both are the sides of the same coin and language are culturally developed (Jiang, 2000; Brown, 2001). It is clear that language plays a vital role in shaping the social structure of the society. It is not the only tool for communication; also societal structure is constructed. Many researchers and scholars, especially anthropologists, linguists and sociologists believe that culture should be involved in EFL/ESL school textbooks (Alptekin, 1993;; McKay, 2000; Kilickaya, 2004). Because these textbooks help us to perpetuate social norms and values to the next generation. Mackay (2000) suggested that cultural materials should be included in children school textbooks because these cultural materials develop the interest and motivation of the readers (children) in the learning process. If only grammars structures in language teaching material included, the children will not be interested in learning processes (Kilickaya, 2004). The above language and culture discussion, it is clear that language and culture are integral parts, and both should be concerned while developing the textbooks of children. So many researchers and scholarly literature available in this area of the study.

As Cortazzi and Jin (1999) suggested three dimensions through which culture can be studied in school English textbooks. The first one is 'Source Culture' which is learners' native culture, 'Target culture' which is first language (American or British Culture and 'International target Culture' which are both English and non-English Speaking countries (France, Spain etc. (cited by Kirkgoz & Agcam, 2011, P. 156). They proposed this method to study the English textbooks of American society, and it is also used by different other scholars and researchers in the world.

As Yasemin Kirkgoz and Reyhan Agcam (2011) conducted a study to know the representation of local culture, target culture, International culture in English Textbooks, which are taught in Turkish Primary Schools. They had examined the cultural representation in both visual and written. They had three categorizations of the cultural study suggest by Cortazzi and Jin. They categorized source as Turkish Culture, the target which is American or British and Global culture which included French, German etc. The findings of their study suggested that despite being English language textbooks, all cultures were presented equally.

On Contrary, Many pieces of research have been conducted to prove that English Foreign Language Textbooks are constructed according to the norms and values of that particular society. As Scott (1980) carried out a study in Chinese EFL Textbooks and concluded that EFL textbooks developed to promoted and perpetuate the Chinese's norms, values, beliefs and other material cultures. Similarly, a study conducted by Cortazzi and Jin (1999) on Venezuelan Textbooks and they believe that the textbooks particular presented the national heroes and places and cities of Venezuela. According to them, the English were used as an International Language in EFL/ESL textbooks. It is promoted because to developed intercultural competency among children. It helps the students to compare and contrast the local culture which is native culture and international culture to increase awareness and expand their cultural understanding (Kirkgoz & Agcam, 2011). Pepin et al. (2013) conducted a study and believed that the textbooks are the most important sources of the curriculum in classrooms where students and teacher learn and share knowledge with each other. Schmidt et al. (1996) argued that curriculum is one of the important factors for learning. Many people believe that textbooks are the most important artifacts and important sources of educational

opportunities for students (Schmidt, 2011). Moreover, it is believed that textbooks are the mediators amid “the intent of the curricular policy and the instruction that occurs in the classroom (Valverde et al., 2002, p. 2).” Further Schmidt et al. (1996) believed that the curriculum is developed with strong cultural representations and political ideologies are also injected through textbooks.

It is very common that school is the second agent of socialization (Henslin, 2003) after family and it also called the common home for children where and principle of egalitarian in terms of equal access of gaining the education is practiced (Pepin et al., 2013).

Language and culture are the important aspects of teaching and learning process. Gao (2006) believes that learning is the cultural learning through language and language is totally influenced by the social structure. Further, he expressed that the teacher should be aware of the foreign language which is being taught in classroom and teacher should develop the cultural knowledge and promote the communication competence and also emphasized that teaching the foreign language means the teaching of foreign culture and those teachers who are foreign language teachers are the teacher of foreign cultures.

Tomalin (2008) claimed that due to globalization English being internationally spoken language is the main cause to teach fifth language skills in culture. The fifth skills include listening, speaking, reading and writing. “Fifth language skills help you to understand the outlook, belief, and techniques and learn about English, comprehend and raise the value of one’s society, ways of performance and distinctive qualities of other cultures (cited by Abbasian & Biria, 2017, P. 51).”

Despite using language as a communicative tool, it is also used to practice the power. As Norman (1989) believes that English language being used as the International language social paradigm which creates power which shapes the social structure of the society. Instead of these studies, Keshavarz and Malek (2009) conducted research on school textbooks by using critical discourse analysis (CDA) and he focused on three areas of meaning. The social relations, subject positions, and contents used in dialogues and concluded that all books equally represent the social status.

Khajavi and Abbasian (2011) have carried out a study to investigate the culture pattern in English language Textbooks that taught in High Schools in Iran to know the globalization and national identity by using content analysis. They concluded that textbooks were culturally neutral and great focus was on scientific knowledge. The importance of education was also promoted.

Another study conducted on English Textbooks used in Nigeria by Olajide (2010) which was based on Kilickaya (2004) checklist, which believes that these textbooks firstly should be focused on cultural contexts of that society where these are going to be implemented. He found that how textbooks control the cultural patterns by both teacher and students. Because it usually reflects the characters of the learners.

Sorongun et al. (2014) conducted a study on Local and Target Culture Integration in English Textbooks by applying culture content checklist by Byram (1993). The findings suggested that in English Zone local culture was more integrated than Inter-Language.

Abbasian and Biria (2017) studied EFL Education textbooks to find out whether textbooks are improving the students’ national, International and target culture familiarity. They used content analysis and concluded that the textbooks are local cultural oriented, and few international cultural contents have been used. So, the textbooks clearly more represent the local culture. They found that the authors deliberately left the International culture because they maybe did not want to socialize their children in the western culture. They represented the findings statistically and said that 92.22% local culture, 7% International Culture and only 1% target culture is presented in school textbooks.

Contrary to above all, It is widely accepted that children are socialized, and the information is inculcated in children through school textbooks. These textbooks intentionally or unintentionally represent particular cultural values which are known hidden Curriculum (Cunningsworth, 1995; Holly, 1990; Henslin, 2003). According to many educationalists, hidden curriculum is more important than official curriculum because messages and values are masked which communicated indirectly and unconsciously to the children. As Cunningsworth (1995) argued that teaching foreign languages not only promoted foreign pedagogy rather these are transmitting foreign culture in broader society (cited by Kilickaya, 2004).



However, almost similar situation is prevailing in school textbooks of Pakistan where national and regional cultures are rarely presented and sometimes presented as deviant and uncivilized (Ullah, 2012). Faiz (2015) conducted research on Political control and textbooks of Balochistan. The findings had suggested that the textbooks which are prepared by Balochistan Textbooks Board Quetta are not representing native people of Balochistan. If they are representing their culture, history, the language of the native people then they are labeled as nomad, uncivilized and underdeveloped which mostly based on myths and derogatory terms.

Theoretical Framework

The Social constructionism is very important theoretical frame as well as a methodological tool used to conduct the studies (See Ullah, 2012, Shah et al., 2018). The present draws the concept of Social construction by Berger and Luckmann. According to Berger and Luckmann (2021), the reality is constructed and manipulated by society. Society creates knowledge and shares it with the mass which becomes the 'common-sense' knowledge among people. The individual act and react according to the realities which are prevailing in the society. The present study concerned that how the knowledge/Reality (Baloch are nomad, uncivilized, underdeveloped etc.) is created by the textbooks and circulated among mass (Baloch). For developing the critical understanding of this scenario, Michael Foucault concept of power/Knowledge and critical discourse Analysis are also concerned. According to Foucault (1997) power is practiced within social relationships, whether the communication is verbal, institutional or economical, power is practiced. And the power is conducted and practiced to subordinate the less powerful group. Power should be seen as the 'process' of working, providing the 'support' and 'strategy' which effects and shape the social relation.(Foucault, 1978/1976). According to Foucault (1997), knowledge has power and knowledge creates power and this power/knowledge relations and shapes the structure of society. Similarly, the current study focuses how knowledge (textbooks) are created and reproduced by powerful to conduct the behavior of the learners (children). Similarly, the argument is developed by Foucault that this discourse which associates the power and knowledge and its transfer and produces the power (Cited by Channa et al., 2017). The Cultural Hegemony by Gramsci is also used to know the hidden messages which being communicated in school textbooks. Cultural Hegemony means dominating the less powerful group through culture by their consent because subordinate may think that it is for their (poor) betterment but actually it is not (Gramsci, 2000). The subordinated group thinks that it is for their betterment but actual it is benefiting the dominant group. By apply cultural hegemony, the present study tries to know that how culture is used as a tool to inculcate stereotypical messages about Baloch in school textbooks which are taught in schools to Baloch children. As Apple (1990) believes that selection and organization of the knowledge in school textbooks are the product of the ideological process (cited by Ullah, 2012, P. 216)

Research Method

The current research is carried out with the help of mixed method (qualitative and quantitative). The content analysis used to develop depth understanding of data. The content study of selected books was done by the researcher. The researcher has selected primary section books for Class I to V of Urdu textbooks because Urdu is the national language where all people (Provinces as well as Tribal areas) have the equal understanding of it. It is the language through which easily we can communicate each other despite belonging varies of ethical backgrounds. Secondly, it is the national language where books and reading materials in Urdu Medium expected to represent equally all culture and history of the people in Pakistan. In the real sense, the books of this language (Urdu) should present culture, language, religion, ethnics groups who are living this country. The reason for primary selection schools textbooks is, these books are taught to small children age grouping (9-12) years where these children perceived and learn societal norms and values. This is the stage where children can easily develop understanding, whatsoever, is presented to them. He/she perceives, whatsoever, is taught and develops the personality according to learning materials in his/her future stages of life. The textbooks were selected through purposive sampling. All materials including conversations, dialogues, pictures, statements, exercise, and activities were thoroughly studied by the researcher. The words 'Brahvi, Balochistan, Baloch, Pathan, and Pashto' clearly searched by the researcher. Pictures and unites/Lessons representing Baloch and Balochistan were also taken out the by the researcher. The findings/data were analyzed through the help of theories such as the Social construction of reality by Berger and Luckmann (2021), Power/Knowledge, Discourse, by Foucault and Cultural Hegemony by Gramsci (2000) (see Theoretical Framework).



Findings and Results

Table 1

Distribution of Elements and Their Times of Appearance in Textbooks

Books	Balochistan	Baloch	Pathan	Pashto	Brahvi	Balochi
Class I	2	0	0	0	0	0
Class II	7	0	0	0	0	0
Class III	28	2	1	2	1	4
Class IV	1	1	0	0	0	0
Class V	5	1	0	0	0	0

Table No 1. The table depicts that word "Balochistan" appears in two times in Urdu Textbook for Class I, 7 times in Class II, 28 times in Class III, 1 time in Class IV and 5 times in Class V textbook. The word "Baloch" appears only 2 times in Class III, 1 for Class IV and 1 time for Class I. There is no appearance of the word 'Baloch' in Class I and II. The word "Balochi" (language) appears only 4 times in Class IV and no appearance in other books. The word "Pathan" representing the Pakhtun in Balochistan appears only 1 times in Class III and no appearance in other books. Similar case with word "Pashto" language of Pakhtun living in Balochistan is appeared for 2 times in Class III book and does appear in other books. The word "Brahvi" appears only 1 time in Class III book and does not appear in other books.

Table 2

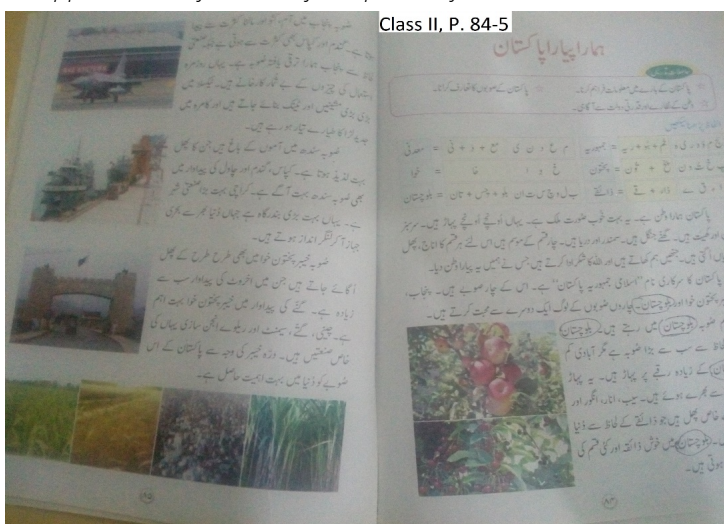
Lessons/Units about Balochistan and its Heroes, and History

Books	Title of Lessons/Units	Page No
Book I	0	0
Book II	0	0
Book III	پاکستان اور اس کے صوبے یوسف عزیز مگسی واوی زیارت	63 71 104
Book IV	0	
Book V	بلوچستان کی ایک قدیم بستی	45

Table No 2. The above table shows that two lessons/units are related to Balochistan and one is partially about Balochistan in the book of Class III. The one unit is about 'Yousuf Aziz Magsi' who a Hero in Baloch (P. 71), the second one is 'Wadi-e-Ziarat' which is famous due to 'Residency of Quad-a-Azam'(P. 104) and the third one is 'Pakistan aur us k sob'e'(P. 63) which is about all provinces of Pakistan. One unit is about a historical place (Meheragh) of Balochistan in Urdu book for Class V (P.45). No unit/lesson is available other Urdu books (i.e. Class I, II and IV). The once the names of 'Jam Durak and Mast Tukal' appears in Urdu book for Class III (P. 66).

Figure 1

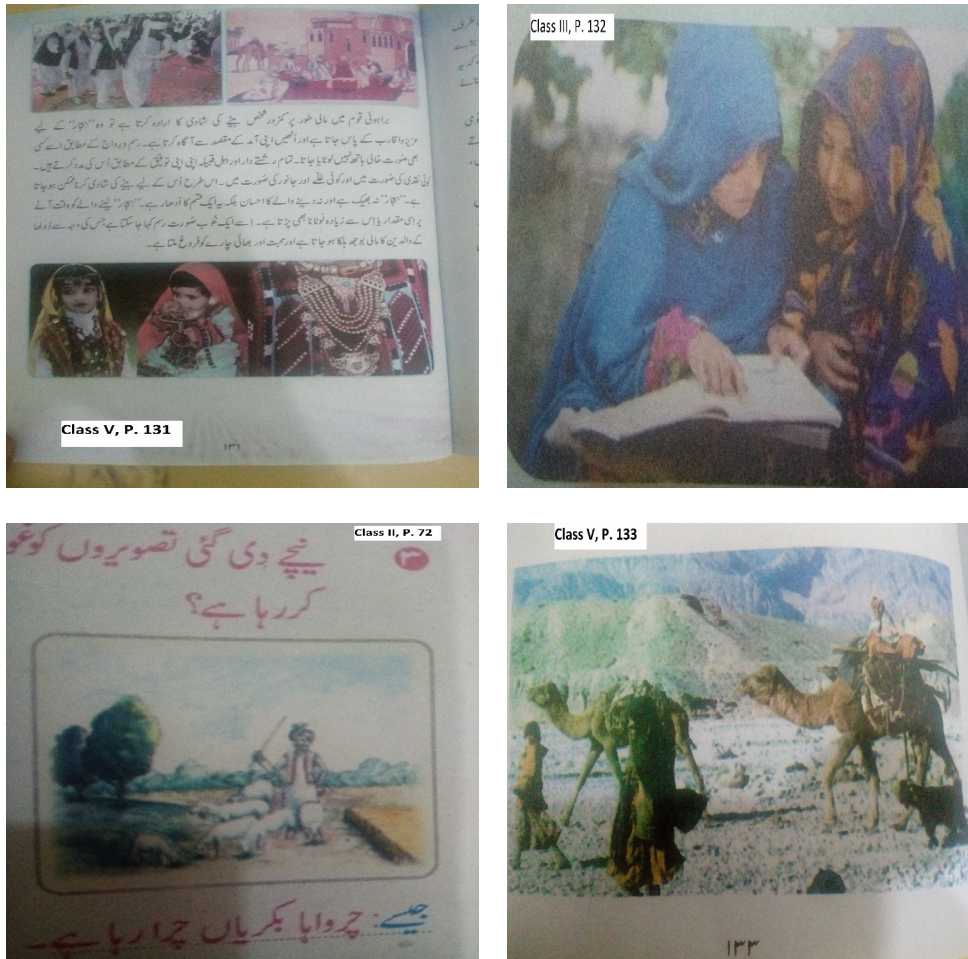
The Appearances of Picture of The places of Balochistan



The pictures about the culture and history and place names of Balochistan rarely appeared on pages of textbooks of Balochistan. For example the picture of 'Ziara't' appears twice on (p. 19 and P.104), once 'Bolan pass' (p.66) Coastal Highway once on (p. 66) in Urdu Book for Class III and some pictures of 'Meharagh' in Urdu book for Class IV (P. 45) and no such pictures are shown in Class I, II and V. All other provinces are represented by different famous places such as Punjab is shown by a flight in an airport, Sindh by Ship in a side of a sea, KPK by showing Bab-e-Khyber (p. 85) but Balochistan shown by some fruits (p. 84) only in an unite title: Hamara peyra Pakistan in book for Class II (P.85). It is depicting Baloch is nomad, Shepherd, uncivilized and no interest in childhood education and social development.

Figure 2

Baloch is Depicted Nomad and Poor in the Pictures Textbooks



The above pictures are clearly showing that Baloch is passing a nomadic life in the 21st century. There is no permanent settlement and even they (Baloch) do not want to be settled in a specific place due to nomadic nature (See Book for Class V, P. 133). Also, see Urdu book for class II, it is showing a man with his herd (Rammag) in the Book for Class II (P. 72). Another picture two small girls reading textbooks in Urdu book for Class III (P. 132) which is communicated varies messages. Firstly, it is showing the poverty of Baloch, secondly, Baloch is not interested in education especially girls education because the poor system is shown. Thirdly, it is showing that Baloch is still underdeveloped and marginalized and not interested in bringing social development in their lives. Another picture, the Baloch men are shown who are dancing in their Balochi cultural dress, the group of men set to gather and two small female kids are ornamented with Balochi dress and jewelry in Urdu textbooks for Class V (P. 131).

Discussion

The textbooks and educational system should promote culture, language and history of the society where the textbooks are being to be taught (see literature review Kilickaya, 2004, Keshavrz & Melak, 2009; Kirkgoz & Agcan, 2011;

Abbasian & Biria, 2017), but the case of Balochistan is different where the culture of native people is underrepresented. Though, it is believed that schools textbooks should be included with different societal norms, values, and other cultural materials which can create interest among children (Mckay, 2000), yet local culture is not being represented in School textbooks of Balochistan. As the findings suggest that The Baloch culture and history is not properly and effectively represented in the textbooks of Balochistan. Throughout textbooks (Urdu Books for Class I to V) only the word 'Balochistan' appears total 43 times, 15 times in Class I, II, IV, and V and 28 times in Class III. Why is it to imbalance within textbooks? Saadullah Khan Tokhai stated that the languages such Balochi, Brahvi, and Pashto never became the part of educational textbooks of Balochistan (cited by Faiz, 2015). The word 'Balochi' despite being the local language and majority speak it, appears only 4 times in Urdu Book for Class III and not shown in other books (i.e. Class I, II, IV, and V). Similar situation is with word Baloch, Brahvi and Pashto and Pathan (See table 1). The most importantly, the word 'Pathan' is mentioned for singling the Pakhtun in Urdu Book for Class III (P. 66) is stereotypical and informal and sometimes they (Pakhtun) feel bad while calling them Pathan. The Heroes of Baloch people are never presented in textbooks, though they had great importance in the history and culture of Balochistan. The Heroes, Culture and historical places are deliberately subordinated and other cultures presented more because of culture hegemony (Gramsci, 2000). It is clear that cultural representations and political ideologies are injected through school textbooks (Schmidt et al., 1996) which is not the native people of Balochistan.

Despite, under presentation of heroes, cultural and historical places of Balochistan, The textbooks are also promoting stereotypical images of Baloch in school textbooks. A lot of mythological materials available in textbooks of Balochistan (Faiz, 2015). As the above mentioned clearly represents that Baloch are not in favor of female education Class III (P. 132), and support of child marriage (see Urdu Book for Class V, P. 131) which constructed by through cultural hegemony (Gramsci, 2000). It also represents the Baloch stereotypically which is showing Caravans – the sign of underdeveloped or nomad - and herds with the shepherd (See Urdu Book for Class II, P.72). Faiz (2015) cited Balochi language in Pakistan Studies Textbook for Class X that Balochi is the language of Baloch people who are nomad. The reality (Nomad) is created and perpetuated by the power of Textbooks of Balochistan regard Baloch nation (Foucault, 1980, Berger & Luckmann, 1966). So, it is clear that Baloch are mostly represented nomad, underdeveloped, uneducated, poverty in national discourse of Pakistan. This discourse is constructed by dominant group and practiced by the common mass (Gramsci, 2000). It is clear that textbooks of Pakistan never reflect and represent the regional or national culture of the society (Ullah, 2012).

Conclusion and Recommendations

The Baloch culture is not only under-presented in textbooks; it is also stereotypically represented to the children of Balochistan. The historical places despite Ziarat which is presented due to residency Quad-a-Azam and Meheragh other places are not presented in textbooks. The word 'Balochistan and Baloch' rarely presented in spite of their dominance. It is crystal clear that Baloch are represented as nomad, uncivilized and no permanent settlement. They are usually emergent and visit different places and settle various places according to the need of herds. They are not concerned about the education of children and social development. These socially constructed messages are communicated to go for more and more deprivation.

Due to the scope of the study, it cannot be generalized, but it can be a base to conducted studies other textbooks of the country. This study helps the curriculum developers to think about local culture, history and language and also their importance for the children who are going to learn them. This is also beneficial for the educational policymakers in the policy-making process. It is very helpful the Textbooks Boards of the provinces and curriculum development. The marginalization of local culture, as well as cultural imperialism by the influence of globalization in schools textbooks, can future research area.



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