CONTEXTUALIZING HISTORY CURRICULUM: A QUALITATIVE CASE STUDY IN BALOCHISTAN PAKISTAN

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The purpose of the study was to evaluate Pakistan’s national history curriculum in the post 18th constitutional amendment scenario. The amendment bequeathed the responsibility of education, including curriculum development, to the provinces. This study sought input from educators on ways the national curriculum currently addresses local needs and requirements as well as considerations for any potential changes or improvements. Traditionally, history curriculum has been used mainly for social identity formation and ideological indoctrination; current scholarship on history education has now also included national identity formation. Additionally, scholarship has begun to analyze possible purposes behind social identity formation, whether used negatively or positively. This study, which took place in Balochistan, Pakistan, used a qualitative case study approach. A provincial level conference was convened as a context and data source that involved 28 educators including teachers, teacher educators, curriculum experts, and policy actors as participants in the study. The texts of five representative educators engaged in the conference dialogue was selected for analysis. Discourse analysis was the methodology used to arrive at findings of the study. The study yielded several interesting findings that give insight about the national history curriculum of Pakistan and future curriculum practices of the Balochistan province. According to the selected educators, the national history curriculum of Pakistan has been unidimensional, based on Islamic ideology that embraces a religious national identity. The selected educators argued that the curriculum is unwelcoming to diversity, does not promote peace and equity, conceals truth, and hinders critical thinking. They found the national history curriculum non-representative of the local context of Balochistan
province. In light of these findings, the selected educators proposed a history curriculum for Balochistan province that promotes peace, tolerance, equity, and respect for diversity, truth, and critical thinking. The participating educators saw a provincial/local focus as addressing many limitations of the national curriculum that are also addressed by curriculum literature, although not necessarily from this perspective. The study contributes to curriculum theory in general and curriculum evaluation in particular. The study finds its place in the larger debates on how history education influences individual and group identities.
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Gulab Khan
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CHAPTER 1

INTRODUCTION

Background of the Study

Apple (1992) writes “behind Spencer’s famous question about ‘what knowledge is of most worth?’ therein lies another, even more contentious question, ‘whose knowledge is of most worth?’” (p. 4). Contention over this question may further escalate in developing nations where there is evidentially a suppressive check on such questions. Apple (1992) further asserts “what counts as legitimate knowledge is the result of complex power relations and struggles among identifiable class, race, gender, and religious groups” (p. 4). Nevertheless, these complex power relations are often shown normal and true through state-driven social imaginaries. School knowledge largely depends on who owns the control over decision making. English (2010) explicates:

The selection of the “stuff” that comprises content is about purposes and values, and it is about power. Power is the catalyst that forges the selection of curriculum content in the schools. Somebody has to decide what is to be taught and ultimately what is to be learned. (p. 6)

Whomever decides the content of the knowledge, schools are the places where that knowledge is shared. One of the primary responsibilities tasked for this study is for the educators and researcher to identify issues in the relevance and meaningfulness of knowledge (curriculum) provided at schools so that it can be improved.

Like elsewhere in the world, curriculum in Pakistan has been the subject of myriad issues since its inception in 1947. There have been meager efforts for reform and improvement. One of these half-hearted attempts led to the 2006 release of a curriculum document that includes previous curriculum reform proposals and which received greater applause from academia and educationalists than previous attempts. However, one of the discrepancies that continues to be
frequently voiced by the provinces, especially the deprived ones like Balochistan, was the poor representation of the provincial context at the central level. In fact, the smaller provinces have always been demanding more autonomy and to have their own voices. Consequently, the Pakistani federal government came up with a constitutional amendment in 2010 that promised a new approach. This amendment initiated a journey from a heavily centralized government to a decentralized one in the country. Through this constitutional amendment, the provinces received powers of legislation over many subjects which were erstwhile predominantly under federal control.

The 18th constitutional amendment in 2010 made education a provincial responsibility, challenging provincial attention regarding the tasks of curriculum development and implementation. The amendment allowed the provinces either to make their own curricula or to adopt the current national curriculum, testing the structural and socio-cultural capacity of provincial education ministries not previously engaged in curriculum work. Balochistan adopted the national curriculum transitorily, with a pledge to curriculum change or adaptation in the near future. At the time of this study, the provincial government has been able only to constitute committees assigned to think about a provincial curriculum in light of the 2006 national curriculum. The significant and urgent issues of curriculum could reach only the threshold of reform at the provincial level without expert professionals, resources, and visionary support from the political elite. Research is urgently needed that could contribute to the efforts to develop a policy basis for decision making and improvement of educational practices that could put the province on a progressive path.

One way of putting forward key issues in curriculum for Balochistan was to analyze how much the national curriculum deviates from the context and realities of the province. As
Cornbleth (1990) suggested, curriculum should be dealt with as a process in context and milieu so that socio-cultural and structural influences can be responded to and contextualized because an out-of-context curriculum may not work well. Therefore, this study was designed to contribute to the needs discussed above. In congruence with the available time and resources, it was decided that only one portion of the national curriculum would be analyzed to see its relevance and meaningfulness to the local context of Balochistan province. Consequently, one grade level of history curriculum was chosen for this purpose. History curriculum, which was hitherto a part of social studies, has been introduced as a separate core subject in the latest curriculum. As such, the Balochistan province has been planning to evaluate/change/adapt/adopt the history curriculum currently written in the national milieu. The timing of this study was perfect as planning for a provincial curriculum has been the most urgent need of the provincial education ministry currently.

History curriculum has been the most contested area in the curricular history of Pakistan. In the General Zia ul Haq’s era (1977 – 1988), history was an integrated part of social studies. The history content in previous social studies curriculum clearly eulogized the quest for national identity formation and inculcation of ideological indoctrination. The purpose of the current national history curriculum still seems inclined towards national identity formation with the help of social cohesion enshrined in Islamic ideology. The unidimensional purpose of the history curriculum was challenged with the emergence of post-colonial studies. In the post-colonial scenario, former colonizers opted for approaches other than national identity formation. History curriculum is being altered with different approaches today, unlike the former days with only one approach – towards identity formation for social cohesion.
Hawkey (2015) critiqued different approaches to the history curriculum and proposed a multi-perspective approach that offers alternatives to the current Pakistani curriculum notable in this time of globalization that gives rise to the growing diversity in the society. Hawkey discussed four models of tackling school history curriculum: (a) history curriculum that exclusively deals with national identity; (b) study of history to develop intellectual and cognitive skills; (c) a curriculum that gives voice to the disadvantaged and marginalized; and, (d) a curriculum based on a philosophy and its aims. She described the choice of content for school history curriculum as guided by Frazer’s (1995, 2003) theory of redistribution and recognition with a commitment to social justice for students. She believed that recognition may take into consideration individual and community identity. She recommended a dynamic history curriculum instead of static one and argued that history curriculum that supports the traditional body of knowledge of identity formation is static. Similarly, she stated that a two-tiered approach that encourages some students to see themselves as part of history and discourages recognition of other students’ participation is also static. She deemed history curriculum that focuses diversity and multiculturalism as dynamic and recommends a multi-perspective history curriculum. She asserted, “what is selected for history needs to satisfy criteria of significance and relevance; in a globalizing world, an emphasis just on national scales is not enough” (p. 10). Furthermore, she advocated a multi-perspective history curriculum containing family, community, regional, and global history. She assumed that a multi-perspective approach to history curriculum is open to change. She claimed a multi-perspective approach is the “most appropriate and socially just means of responding to the growing diversity of society” (p. 11).

The (new) history curriculum has been introduced in Pakistan as a core subject curriculum from grade six to grade eight, with some improvements in the history curriculum
previously available for the students at these levels. For example, in the previous curriculum, history started with the Muslim conquest of the sub-continent, but the new curriculum starts with the pre-Aryan Indus valley civilization. However, numerous issues related to ideology and identity remain unchanged and need to be revised with reference to the local socio-cultural context within the national parameters (Nayyar, 2013). Ozkirimli (2005) asserted that if nations are socially created, we need to ponder whose interests are served by the dominant national imagining, and these interests may never be served unless national history curriculum is made relevant to the current geography and demography of Balochistan.

Many curriculum studies exist that describe the types of curriculum evaluation (e.g., Marsh & Willis, 2007). One of their major purposes is the evaluation of the learning or achievement of the learners, whereas other purposes refer to the evaluation of the curriculum documents with the objective of revision and improvement. This study is of the latter type. It examined national history curriculum of grade eight in terms of its relevancy and appropriateness in proximity to the needs and realities of Balochistan province from the perspective of teachers, curriculum experts, teacher educators, and policy actors. The participating educators in this study not only identified issues in the national history curriculum but also offered recommendations for the future curriculum of Balochistan.

Although curriculum scholars such as Aoki (2005) and Eisner (1979) draw our attention to curriculum evaluation, there are only a few studies that examine the socio-contextual context and quality of national history curricula. Most studies focus on the content of curriculum guidelines and often pertain to the evaluation of English language and language arts curricula (Donmoyer, 1990; Graves, 2008). A very limited number of studies analyze the history curriculum, which is often deliberated as central part of the social studies curriculum (Ross,
2006; Seixas, 1993). Evaluation studies with focus on the history curriculum have usually taken a national curriculum perspective, such as evaluations of Australian history curriculum (Guyver, 2009; McKeich, 2009; Patricia, 2009) and the Turkish history curriculum (Bircan & Tokdemir, 2013; Dinc, 2011). There is a pressing need for literature on the curriculum evaluation activities in Pakistan. Most of the available studies report general issues or the reform processes. The reform efforts in Pakistan have never been based on the findings of research (Afzal, 2015). The curriculum development processes have been purely bureaucratic enterprises, independent of the policy and classroom practice. In other words, there have been limited connections among policy, curriculum development, and implementation, according to Cornbleth (1990). The studies that exist are briefly reviewed in the paragraphs that follow and serve as a starting point for the research presented in this study.

Citizenship education, as reflected in history and social studies curricula of Pakistan, has presented a specific ideological posture. Ahmad (2008) evaluated certain aspects of the previous curriculum and textbooks of Pakistan. The focus of his analysis was the meaning of citizenship education in a curriculum that was based on an ideology. He employed the Islamic model of General (R) Zia to see what this model offered to citizenship education. To arrive at conclusions, he traced historical facts and analyzed the content included in the social studies curriculum focusing on the aspects of citizenship, economics, geography, and history. He also pondered the content included in the Pakistan studies curriculum. About the Islamic model of citizenship, Ahmed (2008) concluded, “proponents of the theocratic approach seek to promote their agenda for an Islamic state by defining good citizenship in strictly religious terms. From their perspective, only an orthodox Muslim is a good citizen” (p. 98). Elaborating his point, he further asserted “by creating a compliant Muslim citizenry, the theocratic vision seeks to create a
theocracy or a monolithic Islamic state, a mission that is conceptually at odds with the notion of modern nation state” (p. 99). Reflecting on the works of Nayyar (2003), Nayyar and Saleem (2003), and Rashid (1987), he noted that prior to General Zia’s regime (1980s), Pakistani curricula and society supported pro-liberal democracy that believed in cultural pluralism and religious freedom. He asked for a definition of a good citizen in the post-Zia regime that bridges the binaries of Islamic versus Liberal democratic models and Islamic nationalism versus Pakistani nationalism.

Ahmad’s analysis referred to the previous Pakistani curriculum. There had been hope that the latest curriculum (2006) was a better version than the previous ones. However, Nayyar presented a report in 2013 titled, *A Missed Opportunity: Continuing Flaws in the New Curriculum and Textbooks after Reforms*, in which he points out the continuing flaws in the textbooks and curricular practices. He eulogized some aspects that were improved but noted the continuation of serious flaws, particularly relating to national identity and forceful indoctrination of the Islamic ideology. He analyzed the history textbook and delineated the improvements and continuing issues. He comparatively analyzed the textbooks of two of the provinces. However, his analysis was superficial in that it represents his personal and independent view as an educator and historian without taking into consideration the differing perspectives of other educators.

The effect of the curriculum through indoctrination and specific identity formation is evident at the school level in the way students express their religious and ideological identities (Durrani, 2008). Durrani (2008) studied aspects of the Pakistani curriculum and involved young students in her study, presenting a good picture of identity creation through curricular practices. She examined various textbooks, including the history part of social studies, and interviewed students and teachers to understand identity formation as a gendered construct. As stated
elsewhere, research on curriculum practices in Pakistan in extremely rare. In the case of Balochistan, research on curriculum practices is nonexistent.

This study may be the harbinger of curriculum research in Balochistan and other provinces. Furthermore, it adds to the limited body of curriculum research in the country. The literature also reveals a lack of research studies on history curriculum globally. Hence, representing a specific context, this study contributes to the international literature that informs curriculum theory in history education. Through its methodology, the study gives voice to individuals often marginalized in the curricular practices such as rural educators, female educators, and non-Muslims.

Problem Statement and Research Questions

The purpose of this study was to analyze the grade eight national history curriculum of 2006 in light of Balochistan’s provincial context. Based on findings from the analysis of educator evaluations, the study offers recommendations for the future history curriculum of the province through the opinions of teachers, teacher educators, curriculum experts, and policy actors. This study is a starting point for similar works in other subject curricula not only for the Balochistan province but also for other provinces of Pakistan.

The current national history curriculum (2006) of Pakistan projects history as “a vehicle of identity formation” and “nationhood” (p. 2). The available literature suggests that the curriculum systematically marches from ancient civilizations towards the current Pakistan through a process of filtering exclusions and inclusions of events, personalities, and developments. As the task of curriculum construction was devolved to provinces, the need was invited to explore what shape the provincial history curriculum might take. In other words, how
would the provincial history curriculum look? Would the national history curriculum continue, for the most part or would the focus be more on the regional and local aspects or the province? With these and more questions in mind, the study was carried out.

The broader goals of the study were to inform and guide curriculum policy and improve the curriculum practice that ultimately will positively impact classroom practices by providing better content and learning experiences. The study sought answers to the following research questions:

1) How do teachers, curriculum experts, teacher educators, and policy actors view the history curriculum?

2) What are some of the aspects of the local context reflected in the national history curriculum of Pakistan?

3) In what ways should the provincial curriculum be different from the national curriculum?

4) In evaluating the history curriculum, what are recommendations that the participating educators propose in light of the local context and national requirements?

The study was carried out using a qualitative case study design. A provincial level conference was convened. The activities of the conference were major sources of data for the project. The conference activities included panel discussions, statements of individual opinion, large group discussions, and group work followed by reports.

All the proceedings of the conference were audio-taped. Data analysis was triangulated with research memos and transcripts of the discussions, individual responses, and group work.

Before the conference, each educator participated in an initial interview that gave insights into the demography and diversity of the participating educators. At the end of the conference, a
small survey was administered to capture aspects of what conference participants understood from the conference.

Discourse analysis (Gee, 2014) was used to analyze the data for deeper understanding and meaning of the texts of five selected educators out of the total 28 participating educators. The texts of these five educators occurred in individual responses/reflection, group work, and dialogue in mutual discussions. The data were analyzed for particular themes and ideas that broadened understanding regarding the phenomena by illuminating the research questions.

Significance of the Study

There is a lack of educational research in Pakistan in general, and in Balochistan in particular. Most of the studies in Pakistan explore broad and general areas in education. Previous curriculum reform efforts were based on the general perceptions in the public, media, conferences and so on. There has been limited research to inform curriculum policy. This issue of limited research exists at the international in level as well. There has been insufficient research globally on curriculum evaluation that explores curriculum content with the intent to validate or improve it in light of the local context.

Most of the research on history curriculum in Pakistan comprises of individual essays and opinions (Aziz, 2010; Zaidi, 2011). The focus of research studies has been on textbooks (Durrani, 2008). This study is significant in the Pakistani context in that it included teachers and representatives of some of the marginalized groups – rural educators, female educators, and representative of the minority religions. All four Pakistani provinces are currently using the national curriculum and planning to develop/change or adapt it. The findings if this study may
inform the curriculum leaders of the other three Pakistani provinces: Sindh, Khyber Pakhtunkhwa, and Punjab.

The leaders of the nation have not attended to the ethnic, linguistic, and cultural diversity of the provinces. This lack of attention has blatantly affected small provinces, particularly Balochistan. Akhtar (2011) asserts:

Pakistan’s nation builders were not alive to the ethnic question and failed to integrate ethnic groups into a Pakistani nationhood through recognized principles of autonomy, representation and empowerment. Instead, a non-representative, military-led authoritarian system suppressed legitimate regional and ethnic aspirations, relying too heavily on Islam and Pakistan ideology. (p. 121)

The ethnic, linguistic, religious, and sectarian diversity is one of the phenomena constituting provincial realities. It may be significant to understand provincial diversity in light of the national consciousness reflected in the curriculum.

Role as a Researcher

I have been working with the provincial education department for eight years. This experience has provided strength for being sensitive to the provincial setting and issues. The experience has also elicited confidence in my working with the study participants from an insider’s perspective. This project was undertaken in coordination with the provincial education department so that we could collectively take ownership of the findings and recommendations. Maintaining the role of a colleague alleviated any perception of my participation as a detached researcher. The participants felt comfortable and confident in sharing their thoughts and feelings. Efforts were made that prior relationships and affinities should not overwhelm the objectives of the study. There were checkpoints during which I reflected on my role in the eyes of the participant and adjusted ways of approaching them accordingly (Wang, 2013).
Limitations of the Study

It must be highlighted that this study was primarily concerned with a specific condition in a specific context. The stimulant for the study was the 18th constitutional amendment that urged the provinces to prepare to undertake the responsibility of curriculum development in the future. The Balchistan education department, limited in management and ill-resourced, may or may not have the capacity to undertake this huge responsibility. So, this study has the limitation of being location-specific and context-specific. These conditions narrow the generalizability of the findings, although qualitative studies such as this one generally do not promise generalizability.

Furthermore, this study focuses on evaluation of the curriculum of a singular grade as an aspect of the curriculum. This design may have limited participant understanding of curriculum work as a whole and for the history curriculum in particular. However, the educators in the study made frequent references to the curricula of the earlier grades and the upper grades and appeared in their analysis to take into consideration the sequence and context of the larger history curriculum, and sometimes the school curriculum, though in limited terms.

Most of the participants were from the capital city because it is home to most of the main administrative offices. Balochistan has 32 districts. Educators of five districts may not be a truly representative sample as there is more diversity in other districts as well. The conference as method of data collection may have been a check on openly expressing individual ideas. The data could have been supplemented by individual interviews. However, the interactive and dialogic discussions in the conference stirred and brainstormed striking and promising ideas. Due to time and resource constraints, it was not possible to include a large number of participants from all stakeholders of the education department. The focus of the study was on curriculum content rather than assessing student learning outcomes.
Definitions of Terms

In description of the study, the following terms are used in a particular way to convey the meanings that follow.

1. *Educator/s* has/have been used in general way to refer to those who are part of the provincial education department such as teachers, teacher educators, and so on.

2. *Participating educator/s* refer/s to all those who participated in the conference. There were 28 participating educators.

3. *Selected educator/s* refer/s to the five educators whose texts were selected as representative for analysis.

In summary, the study encompasses to bring forth views of the educators of Balochistan province about the current national history curriculum. The study also seeks to explore recommendations of these educators as a vision for provincial curriculum. The qualitative case study design makes the study context-specific, however, the findings may be juxtaposed with the prevalent scholarship of the field in the larger context. The next chapter provides glimpses of the related literature in the field.
CHAPTER 2

LITERATURE REVIEW

Curriculum is a reflection of our past, present, and future identities. It is also an index of our priorities for choosing a vision (Macdonlad & Purple, 1987). Hence, the significance of curriculum for the educational practices of a nation becomes obvious. Therefore, who chooses which vision for the school curriculum may and should become a point of concern for members of any society. The process of identifying a vision of growth, humanity, and prosperity links to the consciousness of the members of a society. Educators may be the stakeholders who can play this pivotal role in the consciousness of the society. They have the noble responsibility of identifying issues with the curriculum as a vision and proposing ways to rectify them so that the vision remains dynamic. The recent debates on curriculum reflect the concerns of educators that the field should not become stagnant. For example, in the recent history of curriculum discourse, curriculum scholars of the reconceptualist camp (Henderson, 2015; Pinar, 1995; Slattery, 1995) have been challenging traditional approaches. They think Tyler’s (1949) conception of curriculum has become stagnant but is still largely being used. Some of these curriculum scholars (Doll, 1993; Henderson & Gornik, 2007) have offered alternatives to Tyler’s rationale.

Therefore, curriculum should be evaluated and analyzed from time to time to make it more suitable and workable for the population it serves. Unlike the managerial concept of curriculum evaluation that serves exclusively the purpose of accountability, the basic purpose of curriculum evaluation should be to serve the greater good of the people by making the content of the curriculum more relevant and meaningful. This chapter offers commentary and analysis of concepts relating to curriculum evaluation in general and the evaluation of history curriculum in particular. The analysis is offered in a chronological order, starting from a general definition of
curriculum and narrowing down to review of literature that discusses the phenomena under study.

What is Curriculum?

Wiles and Bondi (1998) view curriculum “as a desired goals or set of values, which can be activated through a development process culminating in experiences for students” (p. 12). This definition posits a technocratic and bureaucratic manifestation of the work of curriculum. The concept of activation leans toward a mechanistic approach to teaching and learning where the child has less autonomy. Such a narrow concept may limit the potential of the students. Goodlad and Su (1992) concentrate more on the planned activities and learning experiences of the students provided with the guidance of the school. They also highlight the learning opportunities provided by the curriculum. In this definition, the student seems to have more autonomy, and the curriculum serves as an encourager by providing learning opportunities.

Cronbleth (1992) poses the following questions for understanding curriculum: What knowledge, skills, and values are most worthwhile? Why are they most worthwhile? How should the young acquire them? These questions are highly significant, emphasizing the care and vision required in selection of the curriculum content. The decisions for curricular content selection can prove beneficial. Cornbleth’s (1992) questions also stress the need to take care of the ways students respond to curriculum and pedagogy. The influence of the context can never be ignored in making curricular decisions.

Schubert (1986) defines curriculum as the content of a subject, concepts and tasks to be acquired, planned activities, the desired learning outcomes and experiences, and products of culture and an agenda to reform society. This definition adds some aspects that expand the horizon and role of curriculum. Curriculum here is viewed as a product of culture. Educational
programs are viewed as agents of cultural reproduction. Other scholars such as Bourdieu (1987) asserts, “the definition of curriculum is that it consists of any document or plan that exists in a school or school system that defines the work of teachers, at least to the extent of identifying the content to be taught children and the possible methods to be used in the process” (p. 10). English (2010) also refers curriculum to the work of teacher. The definition shows that English recommends an extensive role for teachers in the making of curriculum. At the same time, he put enormous responsibility on the shoulders of teachers in offering learning opportunities to children.

Ornstein and Hunkins (1998) believe,

Whether we consider curriculum narrowly as a listing of subjects to be taught in schools or broadly as experiences that individuals required for full and authentic participation in society, there is no denying that curriculum affects us all, both those within the field, the educators and curricularists of various stripes, and those in the general society. (p.1)

The above definition profoundly discusses the significance of the role of curriculum for educators as well as for the members of the society. This definition depicts relationships of a good or bad curriculum with the overall situation of the society. If educational programs do not work well, they will adversely affect the society. Here, educators and curricularists are the right people to construct curriculum.

Cary (2006) underscores,

The study of curriculum issues … calls for an understanding at all times that curriculum is more than a textbook, more than a classroom, and more than teachers and students. It is all of the social influences, populist crises, military campaigns, and historical moments that shape our lives. (Cited in Slattery, 2006, p. 33)

In fact, curriculum captures almost all aspects of our lives. It is an immensely sensitive work of human activity. It can contribute to positive social improvement with noble goals in mind at the time of its making. It can cause further polarization and pave the way for injustice and oppression if driven by selfish motives.
Curriculum and Contextual Realities

Cornbleth (1988) claimed that any curriculum that is out of context can never serve the intended purpose. She alerted against the myth of the neutrality and benevolence of the technocratic curriculum. She advocated that if the values of the curriculum oppose the interests of the social groups, then the situation “allows a critical evaluation of the curriculum appropriateness and an examination of the alternatives and their implications” (p. 87). She asserted that curriculum should be contextualized as a social process. She noticed that “isolating curriculum and curriculum construction processes from their structural (systemic) and socio-cultural (extra-systemic, societal) contexts is especially evident in national curriculum projects” (p. 88). The policy makers in such projects pursue “one shirt fits all sizes” policy. They ignore the diversity and needs of the local population.

Cornbleth (1988) argues that curriculum should be seen not only in the larger socio-cultural dynamic of gender and economics, for example, but also in the immediate setting and the larger environment that influences the curriculum. She says “the environment includes social, political, economic, and demographic conditions that translate into constraints, demands, and priorities by groups with diverse and often conflicting interests.” (p. 91) Furthermore, she offers the following questions to ponder prior to constructing and evaluating curriculum:

What are the demographic, social, political, and economic conditions and trends that seem to shape the existing curriculum and seem likely to affect the desired changes? How is the desired curriculum change compatible or at odds with cultural traditions and prevailing ideologies? What influential groups are affected? (What are the potential sources of support and opposition?) What historical, recent, or continuing events are apt to influence the curriculum change effort? (p. 95)

All the above questions seem to have overarching and paramount potential to illuminate the way of curriculum change and construction. These social, political, cultural, economic trends and
forces can never be ignored prior to carrying out the significant task of curriculum change and construction. Norris (1998) also emphasizes the context stating that “curriculum evaluation must take account of both the context of schooling and its immediate environment and the policy framework in which teachers have to teach” (p. 217). Giving credence to the presence of contextual realities in the curriculum will enhance teachers’ confidence and their belief in the ownership of school activities. Simon (2010) suggests keeping a flexible conceptual map of curriculum change. With the help of such a map, curriculum leaders will be able to exclude redundant materials and include the needed ones.

Mouraz and Leite (2013) stress putting curricular knowledge in context so that students can feel confident and be responsive to social-cultural realities. Their study concludes that curriculum contextualization should be a necessary part of teacher professional development and future curriculum changes. They assert “contextualization makes an apology for content selection that encompasses the cultural diversity of the school population.” (p. 4)

The foci of curriculum should be student and pedagogical practices apart from an extensive focus on the local aspects of the society (Leite, Fernandes, & Mouraz, 2013). The whole process entails the contextualization of the curricular activities to the needs and interests of students. Local aspects may be taken up in two ways: 1) the cultural, political, economic, and social aspects of the society should be understood before constructing curriculum; and, 2) schools’ pedagogical practices should take the local realities into consideration for change and/or continuity. Similarly, national trends, student motivation, and local realities may prove the basis for curricular decisions (Jones, Barrow, & Stephens, 2012). MacDonald (1978) claims that school performance cannot be assessed without detailed knowledge of its circumstances. The term, “circumstance,” construes the local realities. Specifically, a curriculum that is altogether
foreign to a setting may be of no use and, instead, have consequential impacts of more harms than benefits. Such curriculum usually helps in maintaining status quo and hegemonic cultural reproduction. As a result, social injustice and inequality prevail. These circumstances call for educational practices that recognize the people on the margin.

Two theories are frequently discussed in the set of social theories regarding justice and equality: redistribution and recognition. Honneth (2003) theorizes that recognition is the only entity that assures justice and equality. However, Fraser (2003) disagrees with him and argues that both redistribution and recognitions are essential for justice and parity. She emphasizes "theorists of justice should reject the idea of an either/or choice between distributive paradigm and recognition paradigm; instead, they should adopt a two-dimensional conception of justice premised on the norm of participatory parity" (p. 47). However, she has offered different versions of the concept of identity within the paradigm of recognition (Alcoff, 2007). Alcoff (2007) reports that "Fraser divides the struggle for recognition into two camps. In one camp, the struggle for recognition aims for a parity of participation, and in the other camp, the struggle for recognition aims for an affirmation of the targeted identity" (p. 257). Fraser believes that identity politics has negative effects on justice and equality. She identifies and supports only those aspects of identity politics that can be coherently combined with the politics of social theory.

Huebner (1999) describes curriculum as an environmental design. He mentions three aspects of this design that relate to materialist resources. Au (2012) very eloquently summarizes Huebner's conception of curriculum as a problem of environmental design as follows:

1) There are six related aspects to any educational environment: (a) material, (b) symbols, (c) people, (4) temporality including past, future, and continuous movement (e) art/creativity, and (f) politics.
2) The first three have direct relationship to material investment.
3) All six are directly connected to society either through the social construction of knowledge/values or through the social relations implied by education.

4) The educational environment may be conceived of as the aggregate of conditions that educate.

5) The curriculum, as situated in an educational environment, may be conceived of as the accessibility of knowledge in environmental form.

6) In turn, this conception shapes the task of the curricular theorist as: analyzing environmental characteristics, developing language for that analysis, understanding the educative environment historically, situating the development of those characteristics within specific contexts, and renewing and creating environmental conditions. (p. 38)

It is glaringly obvious that an understanding of the context assists decision makers in the construction or change of a more relevant and meaningful curriculum. Understanding of the structural context unfolds the relationship between various organs of the education system. Additionally, the nature of the relationship of the various stakeholders in the system can also be understood by analyzing the structural context. Similarly, the larger environment of the society, including the school, can be understood through socio-cultural dynamics and realities. Thus, in carrying out the important task of curriculum evaluation, the bigger picture of the local socio-cultural and structural context must be considered so that the curriculum becomes meaningful, appropriate, and relevant.

**Curriculum Evaluation**

Stufflebeam and Shinkfield (2007) define ‘evaluation’ as “the systematic assessment of an object’s merit, worth, probity, feasibility, safety, significance, and/or equity” (p. 13). Merit is the intrinsic value of the object or entity and may not refer to the context, whereas worth refers to a particular context and specific application (Glatthorn et al, 2009). Safety here refers to the care for the stakeholders and end user. Significance breaks the local boundaries and demands for a global space. Probity and equity are important in the sense of pursuing justice.
Ornstein and Hunkins (1998) state, “evaluation is a process or cluster of processes that people perform in order to gather data that will enable them to decide whether to accept, change, or eliminate something – the curriculum in general or an educational textbook in particular” (p. 320). This definition serves the purpose of both curriculum change and curriculum adaptation depending on the evaluation purposes. The assessment of learning performances of the students can make curriculum evaluation profound. However, curriculum documents can separately be evaluated to assess their significance, meaningfulness, and relevance before it is operationalized. McCormick and James (1983) advocates the evaluation of school-wide curricular issues during a curriculum evaluation task. However, they differentiate between evaluation and assessment as “evaluation of curriculum” and “assessment of the pupils” (p. 1).

Evaluation theorists and scholars in the area of curriculum practice react to the question of why we need curriculum evaluation in their own ways. For example, Ornstein and Hunkins (1998) posit that curriculum evaluation is carried out to “either revise, compare, maintain, or discontinue the actions and programs” (p. 320). Alternatively, Norris (1998) describes “curriculum evaluation is about describing the meaning, values and impact of a curriculum to inform curriculum decision making” (p. 208). It means the broader purpose of curriculum evaluation is to inform policy makers to make decisions. Eisner (1979) discusses the following functions of evaluation: to diagnose, to revise curricula, to compare, to anticipate educational needs, and to determine if objectives have been achieved (p.171). He believes that revision of curricula is one of the central functions of curriculum evaluation. Aoki (2005) states, “in any serious discussion of school improvement, improvement of curriculum is implied. Curriculum improvement, in turn, implies curriculum evaluation.” (p. 137)
Curriculum Evaluation Approaches

Ornstein and Hunkins (1998) discuss the following approaches to evaluation of the curriculum – the interpretive approach, the artistic approach, the systematic approach, the theory driven approach, and the critical-emancipatory approach. Each of these approaches may be applied to evaluation of curricula for various purposes. For example:

The interpretive approach requires that the evaluator consider the educational scene somewhat as a play with various actors. The evaluator must interpret the meaning and significance of the actors’ actions. Attention to the social context of the play is essential. Also central is accepting the notion that not only is the evaluator interpreting the players’ actions, but the actors within the educational drama are also socially constructing and subjectively interpreting meaning. (p. 325)

Similarly, in theory-driven approaches “social structures and forces are considered as key influencing factors in the actions of individuals – curriculum developers, teachers, and students” (p. 325). Fleming (2011) emphasizes that democracy and civic education should be at the center of the relevant curricula such as history and social studies. Other curriculum scholars (Apple & Beane, 1995; Banks, 2008) also emphasize the significance of democracy propagated by curricula.

Ornstein and Hunkins (1998) describe two types of curriculum evaluation models: 1) scientific-positivistic evaluation models; and 2) humanistic-naturalistic evaluation models. Scientific-positivistic models include: Provus’ discrepancy evaluation model, Stake’s congruency model, and Stufflebeam’s context, input, process, product model. Scientific-positivistic models are based on technocratic and mechanistic lines guided by quantitative inquiry with expectations for objective results. Humanist-naturalistic models are more qualitative in nature and approach. These models have recently been emerging and gaining popularity.
among educational scholars due to their quest for meaning and sense-making. Humanistic-naturalistic models include: Eisner’s connoisseurship evaluation model, Stake’s responsive evaluation model, the illuminative evaluation model, and the portraiture model. “These models stress interpretive understanding rather than objective explanation” (Ornstein & Hunkins, 1998, p. 332). For example:

Eisner points out that educational connoisseurship is the art of appreciating the educationally significant. But such appreciation is made public through criticism – the description, interpretation, and assessment of the situation. In discussing his approach to evaluation, Eisner relies on personal observations, expert opinion, and group corroboration instead of scientific validity. (Ornstein & Hunkins, 1998, p. 334)

In the area of curriculum practice in general and curriculum evaluation in particular, Aoki’s (2005) idea of the combination of Ends-Means (Technical) evaluation orientation, situational interpretive evaluation orientation, and critical mode evaluation orientation seems potent for analysis of the curriculum for its educational spirit, worth, value, appropriateness, and impacts using a set of questions that follow. In framing evaluation questions, more focus has been allotted to the situational interpretive orientation. Most of the questions take a situational interpretive orientation. Few questions are from ends-mean or critical mode orientations, but they coordinate with the questions from the situational interpretive orientation. To follow are amended and adjusted research questions that guide this study:

- How do various groups such as teachers, the ministry, parents, students, and administrators view curriculum X?
- In what ways do various groups approve or disapprove the program?
- How do the various groups see curriculum X in terms of relevance, meaningfulness, and appropriateness?
- What are the various groups’ perceived strengths and weaknesses of the program?
- What valid generalizations can be made for all schools in the district?
- What are the principal means used to achieve goals? How do we know that these means are actually enacted, with what frequency, and with what intensity?
- At root level, whose interest does the curriculum X serve? (Aoki, 2005, pp. 140-145)
Eisner’s (1979) model for curriculum evaluation which he terms the “connoisseurship model” may help in making a ground for curriculum evaluation activity. The model is based on a two-dimensional approach to evaluation: 1) appreciate things worth appreciating and 2) criticize things which have to be improved. This model is appropriate for this study in the sense that we as a province may not adopt the national curriculum completely; however, we may appreciate and criticize it to adjust its suitability for our province in recognition for the local context and realities. “The act of knowledgeable perception is, in the arts, referred to as connoisseurship” (Eisner, 1979, p. 215).

Postmodernism and History Curriculum

The ideal curriculum is expected to promote justice and equality; give voice to the silenced; help promote aesthetical and indigenous cultural values; and, give a sense of engagement, happiness, wisdom, hope, and possibilities to children. Postmodernism is a paradigm that commits to work for such a hope and possibility because it is “sensitive to the subtleties of difference” (Slattery, 2006, p. 8). Slattery (2006) postulates,

The postmodern worldview allows educators to envision an alternative way out of the turmoil of contemporary schooling, which too often is characterized by violence, bureaucratic gridlock, curricular stagnation, depersonalized evaluation, political conflict, economic crisis, decaying infrastructure, emotional fatigue, demoralization, and despair. (p. 21)

The postmodern worldview enables one to think out of the box; recognizes patterns of similarity and differences; and, questions and challenges the status quo of inequality, injustice, and oppression. Postmodernism here has not been used in the sense of relativism, but strictly refers to classical realism. Postmodernism provides an inroad for nonlinear thinking against the so-called grand narratives of science and enlightenment (Lyotard, 1984). Postmodernists attempt to replace metanarratives by focusing on specific local contexts as well as on the diversity of
human experience. Emanating from art and literature, postmodernism influences every aspect of human life. Scholars and philosophers start looking at things from alternative perspectives.

Foucault (1972) challenges the traditional ways of historiography, using the term ‘archaeology’ to describe his approach to writing history. Archaeology is about looking at history as a way of understanding the processes that have led to what we are today.

Doll (1993) writes,

Postmodernism posits a quite different social, personal, and intellectual vision. Its intellectual vision is predicted not on positivistic certainty but on pragmatic doubt, the doubt that comes from any decision based not on metanarrative themes but on human experience and local history. (p. 61)

Postmodernism challenges grand and master narratives but proposes small narratives capturing the local contexts. This methodological approach contributes promotion of respect for diversity and the identities of the communities on the margin.

History Curriculum

Because history curriculum is the subject of evaluation in this study, it is important to consider scholarship that focuses on this particular aspect of the school curriculum.

Purposes

The history curriculum has mainly been used for identity formation (Anderson, 1991; Seisax, 2000). However, with the advent of postcolonial thought, other possibilities have also been explored and included as purposes of the history curriculum. Former colonizer states have changed the patterns of dealing with the history curriculum. For example, England employed alternative purposes (Hawkey, 2015). Some of the alternative purposes may include democratic citizenship and civic sense, historical understanding, and promotion of peace and tolerance. The
purposes of its history curriculum might have become the preparation of students to understand the social and cultural dynamics of the past and relate them to the current ones to build on for the future. In this regard, Simsek (2009) asserts “children must understand the concept of ‘time’ in order to be able to understand the content of history and to use it to solve the problem ‘of today’” (p. 75). Ironically, identity formation remains a major goal of the history curriculum, particularly in countries with controversial pasts, whether as colonizers or colonized. The identity formation trend becomes contested and controversial in multi-ethnic, diverse, and/or divided societies (Ahnon, 2001; Hawkey & Prior, 2015). Consequently, in most cases, the histories of the people on the margin are dropped from national narratives (Ahonen, 2001). Identity formation usually involves ideological indoctrination for cultural reproduction that may endanger the rights and identities of the people on a margin.

Ahonen (2001) asserts that history curriculum is, for the most part, developed by following an ideological framework. She points out that “political leaders imposed a grand narrative on a community, using the common school as their instrument” (p. 180.). She questions whether the grand narratives could be replaced by a “multitude of small narratives” (p. 181). She proposes a multi-perspective approach through critical history to understand power within knowledge. She argues that in schools, ‘rhetorical power is identifiable with the curriculum: a curriculum is power, with a potential to create unity of thought and action, but, at the same time, with a tendency to exclude individuals and groups who hold to an alternative knowledge” (p. 191). There is no way out from the grip of power. The critical history curriculum may not be possible in countries with strong central control on the state policy and affairs. In such cases, multi-narrative or small narrative history curriculum seems more workable with the purposes of reconciliation and reclamation.
History curriculum based on the policy of reconciliation and reclamation is often mutilated with tokenism to pacify an emergent claim for representation from the minorities or the previously excluded communities. Tokenism is the practice of doing something (such as hiring a person who belongs to a minority group) only to prevent criticism and give the appearance that people are being treated fairly (Merriam-Webster, 2015). For example, McKeich (2009) questions the place of indigenous aboriginal people in the Australian national curriculum. In such situations, history curriculum is used as a tool of “reconciliation and reclamation” (McKeich, 2009, p. 52). Cole (2007) and Drake and McCulloch (2013) identify and endorse the reconciliatory role of history curriculum. They discuss this role from the ethnically divided and diverse perspective of parts of Canada. However, they also warn that if history curricula were not developed with care and caution, it might contribute to further polarization. Drake and McCulloch (2013) also believe that re-telling of the past can be immensely powerful. They suggest the conciliatory approach of multiple narratives in the history curriculum in such divided societies. They recommend deliberative consociationalism. Deliberative consociationalism entails inter-group dialogue and positive relationships. Furthermore, history curriculum needs to look beyond the national context in today’s connected world.

There is a lack of international work on what makes a good history curriculum because most of the publications capture national contexts (Fillpot, 2009; Guyver 2009). Guyver (2009) highlights history curriculum studies and projects that have the goals of determining the criteria for the selection of content for the history curriculum. He mentions the following criteria set by John Slater for the *history in primary and secondary years’* project in Australia:

- The periods studied should be long enough to illustrate the dimensions of change;
- There should be coverage of ancient, medieval, and modern periods;
• There should be a balance of local, national, regional, and world history. (Slater, 1995, as cited by Guyver, 2009, p. 9)

Ismailova (2004) discusses the latest reform efforts for the history curriculum towards indigenization in the context of Kyrgyzstan. By “indigenization,” she means the efforts of curriculum developers to glorify Kyrgyz nationalism and remove the effects of the former colonizer’s socialist ideology from every aspect of life. Curriculum developers tried to exclude the impacts of the socialist doctrine of the former Soviet Union, but they were not successful.

Studies in some other countries suggest the inclusion of the histories of other regions, including a portion for world history. For example, Dinc (2011) compares the current Turkish curriculum with the previous one to see in what ways they resemble and differ from one another. He notices lower representation in the new curriculum of various areas such as European history, world history, and Turkish history. He learns that local history was altogether ignored in the new curriculum. Transcending the contested nature of history curriculum, there are other aspects of purpose for this highly significant discipline – developing the skills of historical thinking, analyzing, and other skills.

The skill-based approach to the history curriculum emphasizes that children understand the constructs of time, chronology, change, and continuity (Simsek, 2009). This approach also enhances analytical, critical, and creative skills provided the children are given opportunities to apply these skills; as such, Simsek requires learning material and a conducive environment.

Taylor and Sheehan (2011) stress a construct of historical thinking that reflects the concepts of the history discipline, so students are intellectually equipped to make authentic connections between the past and the present.
Ledman (2015) conducted a study with teachers to learn how they related their knowledge and the conceptions of students with the objectives of the history curriculum. The research sought to know the link between the ideals of history curriculum and its pedagogical aspects. Ledman found problems in the capabilities and motivation of students for understanding the concepts of history. She suggests application of different orientations, including but not limited to critical orientations, to transform curriculum to allow for more substantive knowledge development.

**History Curriculum Approaches**

Henderson (2012) discusses a world history approach for the Australian history curriculum in which the rationale behind the world history curriculum was that Australian children would better understand their place if they appreciated the histories of other nations and people. This is a situational approach where Australian history has been situated into world history. The author recommends certain concepts that might develop the historical thinking of the students. These concepts include: continuity and change, evidence, cause and effect, perspective, contestability, significance, and empathy. White (2004) emphasizes the need to base any subject curriculum on aims. The aim approach has also been mentioned by curriculum scholars when dealing with history curriculum.

Today, multi-layered approaches are used for history curriculum, contrasting with earlier times which offered only one approach, a grand narrative with the goals of identity formation and social cohesion. Hawkey (2015) analyzes different approaches of history curriculum and proposes a multi-perspective one in consideration to the phenomenon of diversity in the age of globalization. She discusses four models of tackling school history curriculum: history
curriculum that exclusively deals with national identity; study of history to develop intellectual and cognitive skills; a curriculum that gives voice to the disadvantaged and marginalized; and, a curriculum philosophy based on aims. Her choice of content for school history curriculum is guided by Fraser’s (1995, 2003) theory of redistribution and recognition. This theory commits to social justice for the students. She thinks recognition protects individual and community identity. She recommends a dynamic history curriculum instead of a static one. In addition, Fraser (2003) argues that history curriculum that relates to the traditional body knowledge of identity formation is static. Similarly, the two-tier approach that encourages some students towards history and yet discourages others is also static.

By contrast, a history curriculum that focuses on diversity and multiculturalism is dynamic. Recommending a multi-perspective history curriculum, Hawkey (2015) asserted “what is selected for history needs to satisfy criteria of significance and relevance; in a globalizing world, an emphasis just on national scales is not enough” (p. 10). She infers that the scales should be extended to include family, community, regional, or global. She assumes that a multi-perspective approach to history curriculum is open to change. She claims that a multi-perspective approach is the “most appropriate and socially just means of responding to the growing diversity of society” (p.11). Furthermore, Parkes (2007) problematizes the critical curricular approach to history curriculum in a part of Australia and suggests using a postcolonial lens in deliberating history curriculum.

Korostelina (2013) proposes a model of social identity formation that works for peace and tolerance through history curriculum. She examines history education in the promotion or impediment of concepts like peace, tolerance, violence, and prejudices. She believes history education can be used for two opposing purposes – either to promote peace and tolerance or to
impede them and promote violence, prejudice, and hatred or the related concepts. She also offers her theoretical model of reform to use history education for constructive purposes such as for peace, tolerance, cultural plurality, equality, and justice. The social identity theory Korostelina (2013) presents rests on three major functions:

1. Establishment of connotations of in-group identity (Norms, beliefs, and values)
2. Justification of intergroup relations and social hierarchies
3. Legitimization of power structure and mobilization of collective actions

In each of these functions, history curriculum can promote tolerance and peace or impede its development within the society. Korostelina (2013) examines the role of history curriculum in the promotion of tolerance and peace or the impediment to these constructs. She analyzes the available literature and notes that history curriculum may be used for highly constructive purposes or may also be used for destructive purposes. She discusses some of such possibilities. For example, in the following words, she hopes that history education may use diversity as a source of richness and strength for the divided and restive societies,

Instead of stressing incompatible differences and permanent competition between ethnic, national, and religious groups, history education can represent diversity as a source of richness and strength in society. It can cultivate a common regional identity and concept of humanity that rests on values of tolerance, solidarity, collective well-being, and shared prosperity, thus forming common ground for a culture of peace. (p. 3)

Korostelina (2013) argues that history curriculum can reduce conflicts among groups in a society or increase them profoundly. She also discusses some other tasks history education can perform such as promotion of intergroup relations; formation of national, ethnic, religious, and regional identities; moral choices for students by studying critical moments; reconciliation through apology and forgiveness, social repair, and democratization; and understanding complex and controversial relationships between justice and reconciliation. She discusses three levels to which
history education contributes in creating an atmosphere of conflict and intolerance. She provides the possible alternatives to them to create an atmosphere of peace and tolerance. For example, history education can increase the acceptance of specific values and norms based in belonging to a particular culture. Alternatively,

History education can form a culture of peace by creating positive self-esteem of a nation as tolerant and humane, presenting a nation as building peace and equality, encouraging collective actions and social roles that contribute to forgiveness, reconciliation, and justice, promoting values of peace, equality, and justice, and presenting the most tolerant social groups as primary for students. (p. 42)

Similarly, history education can justify specific forms of intergroup relations and social hierarchies by depicting the history of relations between different social groups. Alternatively,

History education can promote a culture of peace by showing multiple sources of cultural distinctiveness between particular groups, emphasizing equality of groups’ contribution to the national development and stressing the values of equality and justice, and celebration of the diversity of cultures and values within a nation. (p. 42)

Finally, history education can facilitate the transformation of intergroup perceptions into behavioral intentions by legitimizing existing power structures and mobilizing collective action. Alternatively, history education can also reduce impact of these negative factors and create a culture of peace through the promotion of reconciliation and forgiveness, demythologizations of threats, and emphasizing the diversity of voices and opinions in the society.

Evans (1990) conducted an exploratory study to analyze teaching of history using five typologies from his earlier study. The typologies included: storyteller, scientific historian, relativist/reformer, cosmic philosopher, and eclectic. The study concludes that the teaching of history had little impact on the beliefs of students. The study also found that approaches to teaching history were linked, implicitly to competing ideological orientations.
History Curriculum as a Contested Terrain in Pakistan

The question “Whose history should be taught?” becomes more complicated and problematic in countries like Pakistan where most people continue living a colonized life even in a postcolonial atmosphere. In such situations, the local master – trained by the colonizer – only replaces the foreign master (Said, 1979). The grand narrative of the history curricula of Pakistan is a continuation of the dominant culture. The culture maintains its status quo by indoctrinating ideologies into the minds of the younger generations (Aziz, 1993; Nayyar, 2013; Zaidi, 2011).

Zaidi (2011) critically analyzes the evolution of the social studies curriculum that has shaped the outlook of young Pakistanis affected by this polarized discourse. He argues that this trend of polarization springing from the dynamics of education also affectively contributed to a widening social divide, with the extremist project exploited by manipulating a social and opinion leadership vacuum. He further argues that education in Pakistan is linked to dissemination of specific ideologies, and historiography has been used in a specific context as a dividing force. In this regard Zaidi (2011) suggests “local histories should be recognized not as a dividing but as a unifying force, which can promote inter-cultural harmony by fostering understanding of each other” (p. 56).

One of the purposes of history curriculum is to promote democratic citizenship and civic sense. With the help of the past experiences and historical understanding, educational practices may give children an opportunity to strive for a better society and world. History curriculum can play a vital role in helping children form a civic sense and work for democratic life. Ahmad (2008) evaluates certain aspects of the previous curricula and textbooks of Pakistan. The focus of his analysis was what might be the meaning of citizenship education in an ideology-based curriculum. He focuses on the Islamic model of General Zia to see what this model offered for
citizenship education. Moreover, Ahmad (2008) discovered that the curriculum promotes that a
good citizen meant an orthodox Muslim. Pakistan’s history curriculum has also been blamed for
building negative narratives (Nayyar & Salim, 2005) of India as an enemy country.

Education was used as a tool to fabricate antagonistic national identities based on
religious and ethnic definitions of who an Indian or a Pakistani was (Lall, 2008). Lall claims that
Pakistan rewrote the curricula to create the ‘other’ in order to suit their ideology and politics.
Apart from the negative narratives, the current Pakistani curriculum is silent about recent issues
such as terrorism, extremism, and militancy (Afzal, 2015). Afzal (2015) finds a link between
Pakistan’s history curriculum and extremism.

A Personal Perspective

The recent reform in history curriculum is a positive sign, but there is still a long way to
go. The history curriculum was merged into the social studies curriculum in 1981 during
General Zia-ul-Haq’s regime (1977-1988). Historians and scholars criticize the history part of
the social studies curriculum for distorting historical facts and promoting intolerant and bigoted

The provinces are still reluctant about curriculum decisions, particularly about the content
of the history curriculum due to the country’s contested and controversial past and lack of
understanding within the provinces and between provinces and the federal government. I think
that historical correctness by design causes further polarization by putting local identities at
stake. However, such sensitive decisions should be inclusive within the national parameters.
In my role as the researcher, I suggest the purpose of the history curriculum should be to promote the following: democratic citizenship; historical thinking and understanding to make relationships with the present; contribution to the global world; and, acceptance of civic responsibilities. History curriculum should be tolerant and inclusive of local, national, regional, and world histories.

The current history curriculum covers the era up to the creation of the country in 1947. The later history is part of the Pakistan studies curriculum that begins in grade nine. Essentially, current history curriculum is unclear about the latest history and issues. For example, the drastic changes that occurred to Pakistan after 9/11 gave new shape to its system of social dynamics. The country is under threatening insecurity from terrorism and numerous other socio-economic issues. Basic human rights are inaccessible. Those who urge civil rights are dealt with ruthlessly as phenomenal change has overtly affected the social and cultural dynamics of the society. Additionally, the history curriculum is replete with hagiography of Muslim saints, warriors, and conquerors.

To summarize, this chapter offers knowledge regarding the prevalent literature in the field. The literature is presented in a chronological way starting from a definition of curriculum to specifically analyzing what is happening around the phenomenon under investigation. The analysis attends to curriculum evaluation and contextualization to have an understanding of the relationship of curriculum with its immediate context. The commentary on literature also pursues how curriculum is evaluated in the postmodern era. The analysis renders special attention to purposes and approaches to history curriculum to have an understanding of the similar work elsewhere in the world. The available literature helped in developing guiding questions for the study. Next chapter details on the design and methodology of the study.
CHAPTER 3

METHODOLOGY

This study uses a qualitative approach to explore the phenomenon under investigation. Due to the nature of the study, qualitative approach is an appropriate choice, for qualitative research best serves researchers when “the purpose is to understand where very little is known; to make sense of the complex situation; to learn from the participants in a setting; to construct a theory or theoretical framework; and to understand the phenomena deeply (Morse & Richards, 2002, pp. 29-30). Qualitative research helps to explore the perspectives of people regarding everyday practices and knowledge pertaining to the issues under investigation (Flick, 2007; Maxwell, 2013).

Research Design

Following qualitative tradition, case study design best suits this study. Brbich (2013) explicates that qualitative research,

Provides detailed information and can progress knowledge in a variety of areas: it can help assess the impact of policies on a population; it can give insight into people’s individual experiences; it can help evaluate service provision; and it can enable the exploration of little-known behaviors, attitudes, and values. (p. 3)

In this study, national history curriculum of Pakistan was analyzed to evaluate its compatibility with the provincial and local needs of Balochistan province. Furthermore, only one level of the history curriculum was focused as an aspect of the curriculum work. Hamilton and Corbett-Whittier (2013) state “case study has evolved as an approach to research which can capture rich data giving an in-depth picture of a bounded unit or an aspect of that unit” (p. 10). They elaborate, “case study usually takes place within the qualitative paradigm, providing a great genre that focuses not on large populations but on smaller groupings or individuals and attempts to answer questions about contexts, relationships, processes and practices” (p. 23). Hence, case
study design supports the intent of the study to understand the local contexts, relationships, and processes to improve practices.

Qualitative case study provides opportunities for researchers to study complex phenomena in context. It is useful when evaluating programs and developing theories (Baxter & Jack, 2008). The case study approach provides an opportunity to triangulate data to understand the complexity of the phenomenon. Simons (2009) expounds the usefulness of case study design in the qualitative inquiry:

The case study approach…involves and is accessible to multiple audiences. Using qualitative methods, it can document participant and stakeholder perspectives, engage them in the process, and represent different interests and values in the program. Case study reports that are issue-focused, comprised of naturalistic observations, interview data and written in the language of participants allow access to findings that others can recognize and use as a basis for informed action. (p. 18)

Furthermore, Hamilton and Corbett-Whittier (2013) describe the following key elements of the case study genre relevant to the design of this study:

- Bounded unit – a person, a group, an institution or organization
- Located within personal, professional, local and national communities
- Involved with interactions, communications, relationships and practices between the case and the wider world and vice versa
- Focused on collecting rich data
- Supported by data collected over extended periods with repeated collections or collected during an intensive but short period of time
- Researched by spending time within the world of those being researched
- Employing a variety of data collection tools (interviews, observations, reflective journals and others) and different perspectives (child, teacher, parent, researcher) to provide depth
- Employing two or more forms of data collection tool and/or two or more perspectives this helps to triangulate the data and reinforces the legitimacy of the conclusions drawn. (p. 11)

In regard to this study, the national history curriculum of grade eight was investigated as a case in the provincial setting and context. There were multiple sources of data, including transcripts of participants’ discussions and expert opinions, interviews, and artifacts of the
conference to provide rich data for the study. In comparison to other methodologies, case study
design is more likely to deal with a diverse set of audiences and variety of evidence documents,
aRTs, interviews, and observation (Yin, 1994). Furthermore, case studies provide thick data to inform policy makers for improving the quality of the program. The narrative of the case study is easily readable and available for reflection (Patton, 1990). Discourse analysis methodology (Gee, 2014) was used as a best fit analysis of the collected data. Gee (2014) recommends this methodology to analyze how language is used in a particular context. As a qualitative methodology, discourse analysis is for deeper understanding of the phenomena and meaning making.

**Context of the Study**

**Setting**

This research study was conducted in the Balochistan province of Pakistan. Balochistan is the largest province of Pakistan (44% of area) and the smallest (5.1%) in population. Balochistan is home to 10 million persons. Balochistan borders Iran in the west, Afghanistan and the Khyber Pakhtunkhwa province to the north, and Punjab and Sindh provinces to the east. The south of Balochistan is bordered by the Arabian Sea. Balochistan has 32 districts, with Quetta as the capital city. Quetta is also the largest city of the province. Quetta is the only metropolis of the province with a multi-ethnic and multi-lingual population. The remainder of the province has small cities with mostly rural features. In addition to the three major languages – Balochi, Pashto, and Brohi, – minority languages include Hazargi, Saraiki, Sindhi, Punjabi, and Hindku. However, Urdu is spoken and understood by majority of the people. Urdu is the national language of Pakistan. It is the major vehicle of oral communication between the speakers of different native languages of Pakistan.
There are many minority ethnic groups in addition to the two major ethnicities – Baloch and Pashtun. Most of the minority ethnic groups live in the capital city. Other districts are roughly counted as either Baloch or Pashtun. The culture is primarily tribal with deeply patriarchal and conservative roots. Most of the population is Muslim. However, there are followers of other religions such as Hinduism, Christianity, and Sikhism.

This study involved participants from five districts of the province. The data collection site, the provincial level conference, was convened in the provincial capital, Quetta. Most of the provincial level offices are situated in the capital city. To ensure a diverse sample, participants were selected from five of the districts including the capital city. Educators of the following districts participated in the study: Quetta, Loralai, Lasbella, Mastung, and Pishin.

Participants and Their Recruitments

The study sought to pursue a research project important for all stakeholders of the society, including educators, parents, community members, and students. The study was limited to the participation of 28 educators. This study may be a starting point, with the rest of the stakeholders involved in such studies in the future as they are also an essential part of the teaching learning processes. Participants in the study included teachers, teacher educators, curriculum experts, and policy actors, hereafter collectively referred to as the educators. This combination of participants was meant to provide a forum conducive to discussion of future curriculum work of the province.

Participants in this study were drawn from five districts of Balochistan province. I sought the approval of the secretary of education for participation of educators from the whole province. Upon receiving approval, I contacted educators from throughout the whole province through their district-level education offices. I sent a University of North Texas Institutional Review
(IRB) approved email (see Appendix A) to the educators at the district level and in the
directorate of the bureau of curriculum, teacher education departments, and policy units through
the responsible offices. Apart from the email, officers of district education administration and
heads of the aforementioned offices were also contacted by phone.

In my role as a member of the provincial education ministry, I had the advantage of
experience with teachers through professional development forums. I also had experience
working with other stakeholders of the education department and with community members.
These experiences helped in the selection of the participants. However, I made maximum effort
to remain neutral towards the participants without regard for acquaintance and affinity. I tried to
ensure that the participants were independent when sharing their views and experiences. Due to
the importance of the project for the province, the purposes of the exercise were shared with the
participants immediately after their recruitment. They were encouraged to reflect deeply and
share their opinions and experiences during the data collection process.

Upon showing informed consent to participate in the study, the participants were
personally contacted and visited at their district level work sites to conduct initial interviews.
Despite the central level approval, I approached heads of the respective institutions individually.
Their permissions regarding the participation of the educators in the study were sought through
verbal negotiation. This selection process allowed me to gain an initial picture of practices and
issues. The participants were recruited on following principles:

- Gender representation
- Rural representation
- Combination of experienced and novice professional background representation
• Representation of non-Muslims

The Conference (as a context)

A provincial level conference was convened at the capital city. Teachers, teacher educators, curriculum experts, and policy actors participated in the conference. The two-day proceedings included panel discussions, large group discussion, sharing of expert opinions, and group work. The conference activities had dual purposes: 1) to analyze one level (grade eight) of national history curriculum of Pakistan; and, 2) based the analysis, offer recommendations for the future curriculum of Balochistan province. The conference activities were audiotaped. These activities provided the primary data for the study.

Sources of Data

The Conference (as a data source)

The researching process may not necessarily occur as planned (Adler & Adler, 2002). However, the researcher must have the dexterity to handle the situation. In the matter of this conference, some changes were made due to some unexpected reasons. For example, it was planned that the conference would commence with a keynote speech of the scholar who participated in the development of the national history curriculum representing Balochistan. I approached him and invited him, but he asked to be excused for personal reasons. The Director of Curriculum was the next relevant person for the occasion, and he generously accepted the request and opened the conference with his speech.

Similarly, six educators were asked to share their analyses of the curriculum as panelists to prime brainstorming by the participants and encourage the sharing of their ideas and experiences. However, only two of the panelists, including an experienced teacher and a curriculum expert, shared their reflections. This activity took a shorter time than planned and was
followed by a large group discussion as the participants brainstormed to an extent. The small number of panelists was compensated for by a large group discussion involving all the educators. It was encouraging and rewarding that most of the invited educators attended the conference for both of the days despite severe weather. The high level of participation might have been because this conference was the first of its kind on curriculum in the history of the education department of the province. Bloom (1996) notes that some participants participate in research studies to gain experience and learn things of interest to them, while others altruistically participate to help the cause of the research project (Lowes & Gill, 2006).

The large group discussion was followed by a small group activity. This activity had two purposes: 1) to analyze the current national history curriculum; and 2) to envision a provincial history curriculum for Balochistan. The participants were distributed into four groups. Each group was provided with a set of questions to help them in the process. This activity was followed by presentations in which each group was represented by two presenters. Each presentation was followed by a short question and answer session. This activity added richness and rigor to the data gathering process. Each group presented its analysis of the current national history curriculum and how a provincial curriculum should look.

The activities of the second day were intended to encourage participants to ponder various aspects of the future curriculum for Balochistan province. The educators worked to identify the local aspects that should be reflected in the provincial curriculum. They also reflected on the difference between provincial and national context. They proposed principles for the future curriculum of Balochistan province. For example, they knew that history curriculum should promote democracy, peace, and tolerance. After the evaluation of the national history
curriculum, they concluded that the curriculum is largely devoid of the constructs of democracy, peace, and tolerance, so they proposed these for the future curriculum of Balochistan province.

Questions were developed in advance to guide discussions and group work activities. Questions that were considered pertinent to the major research questions were used in the conference as guiding questions. In addition to these 22 questions, there were other probing questions and questions that emerged from the discussion and were raised by the participants. The major guiding questions for the conference follow.

- What aspects of the current national history curriculum do you appreciate?
- What aspects do you criticize and why?
- What might be the purposes of national history curriculum?
- What alternative purposes might you suggest for a history curriculum?
- How do you view the inclusion and exclusion of curriculum content?
- How could the content of this curriculum be improved for Balochistan province?
- In what ways is the local context of Balochistan different from other provinces of Pakistan?
- To what extent does the national curriculum represent the local realities of Balochistan? (See Appendix B for a complete list of guiding questions.)

Initial and Follow-up Interviews

The purpose of the initial interview was to gain some information about the backgrounds of the participants. All of the participants were approached at their job sites except the religious minority teacher who was met at a peaceful place of his choice. These initial interviews focused on basic demographic information, educational level, gender, urban/rural representation,
highlights of career, types of educational institution worked in, and experience with the subject curricula under study. All of the participants had prior experience with the history curriculum in one way or another. The information was audiotaped. Each of the interviews took 20 to 30 minutes, with a mean of 22 minutes.

There was noticeable diversity among the participants in the areas of professional activity, ethnicity, and cultural background. As for professional diversity, there were representatives of almost all branches of the education department including teachers, teacher educators, curriculum experts, and policy persons. Furthermore, the director of the bureau of curriculum and the deputy director of the bureau of curriculum for Balochistan visited the conference from time to time.

In addition to professional diversity, the group was highly diverse on ethnic and cultural grounds. As planned, educators from five districts participated in the conference. The capital city of the province is home to diverse cultural, linguistic, ethnic, and religious groups, while each of the other four districts represent the two major ethnic and cultural groups. A Christian educator was invited to the conference, but he could not attend. He was later contacted and invited for an individual interview. Upon providing informed consent, he was interviewed at a private place of his choice.

To ensure gender balance, the same number of females and males were approached about participating in the conference. However, the number of female participants was less than expected. The number of male participants was 19, while nine female participants attended the conference. Participant ages ranged from 22 to 59 years ($M = 39.07$; Median = 37.5). Seventeen participants were from an urban setting, while 11 participants were from rural setting. Participant experience ranged from one year to 34 years ($M = 13.32$; Median = 10).
A follow-up survey instrument was administered after the conference. Participants were asked to share their experiences of the conference. Objectives of the follow-up survey were:

- To give the participants another opportunity to express themselves on issues they may have missed due to the conference structure or further formulation of ideas after the conference.
- To allow individuals to express certain points that may not have been possible to express in a gathering.
- To support triangulation of the data to increase validity.

The follow-up survey had two sections. The first section was related to the participants’ overall satisfaction with the conference in terms of content, organization, and environment. The second section asked participants’ views about what they gained from the conference and their suggestions for improvement in such activities in future. The aim of the survey was to learn from the experience and look into the future. The survey responses indicated several areas related to the field to be explored in the future. The findings from the follow-up survey have not been reflected in the report of this study. However, they will be used in future research of similar kind.

Research Memos and Observation Notes

I wrote research memos to myself throughout the data gathering process to consider, for example, what was learned after the initial interviews. These memos helped in thinking more deeply about how the participants could be mobilized to contribute the most in sharing their opinions about the phenomenon.

Observation notes were written during the initial interviews and during the conference activities, which were closely observed to gain deeper insights regarding the opinions and
experiences of the participants. This helped in understanding how the educators reflected on comparatively sensitive topics. This process of keeping observation notes also helped in generating ideas about the phenomenon under investigation

Preparing Data for Analysis

Morse and Richards (2002) assert that “preparing data for analysis is a process of transformation” (p. 119). The transformation leads from actual happenings to all the processes of the analysis. Data analysis is done to find answers to the research question (Merriam & Tisdell, 2016) and continues throughout the research process (Mertens, 2005).

Data analysis is the systematic search and arrangement of the transcripts, field notes, and other material accumulated by the researcher to determine findings (Bogdan & Biklen, 2003). The process of data analysis starts as soon as the researcher initiates data gathering. (Maxwell, 2013; Merriam, 1998). The analysis starts with making field notes and writing memos. Most of the qualitative methodologists (Bogdan & Biklen, 2003; Morse & Richards, 2002) render due importance to the data analysis during the data collection process, although the formal analysis is done after the data have been formally gathered. I used various strategies in the first phase of data analysis during the data collection period (Bogdan & Biklen, 2003).

In qualitative research, there are multiple sources for data gathering. Some of the most used methods are interviews, discussions, observation, and documents. Interviews and discussions are usually audio-taped and the audio-taped data transcribed. In case of a bilingual or multilingual setting, the data are translated from the source language to the target language (Clandinin & Connelly, 2000; Halai, 2007). In case of this study, the source language was Urdu and the target language was English.
Several scholars deem that culture plays a vital role in translating one language to another (Filep, 2009; Halai, 2007; Regmi, Naido, & Pilkington, 2010). Cultural knowledge of both the source language and target language helps to keep the meaning of the text valid. Halai (2007) asserts that “translation is essentially a boundary crossing between two cultures” (p. 345).

Many researchers working in bilingual or multilingual settings agree that translating data is a very challenging job (e.g. Filep, 2009; Halai, 2007). They are of the opinion that most of the issues arise while working with translators and interpreters. These scholars suggest that researchers not rely completely on translators and interpreters. They should familiarize themselves with data through different research techniques.

One of the major questions in the process of handling bilingual data is whether to execute literal, or verbatim, translation or free translation. A majority of the scholars support the “free” translation method (Filep, 2009; Regmi et al., 2010). They admit that verbatim translation may increase rigor but will extensively reduce readability. Therefore, the focus should be on meaning and sense. However, words that have specific cultural meaning and are meaningful to the phenomenon should be paraphrased. Regmi et al. (2010) believe, “With careful consideration the process of translation can widen the academic audience for a piece of research without jeopardizing its validity” (p. 22). They suggest that key themes and quotes in the context should be focused. Birbili (2000) calls this process “piecemeal” or “elegant free” translation.

Inhetveen (2012) suggests that there should be double translation – oral and written. The double translation has a heuristic function in making the data ready for analysis. Furthermore, in the process of translation of one language into another one, ethical consideration should be given priority. Li (2011) asserts that translating interviews is like translating lives.
Halai (2007) explicates that translation is a “multi-layered” process. She believes that converting “field text to research text is a theory laden process” (P. 345). Halai (2007) worked with a science teacher using Urdu and English languages in a narrative inquiry project. She conducted 15 interviews in the Urdu language. However, there was frequent use of English as well. Both the researcher and the participant were fluent in English. Halai found that the difficulties and challenges faced in translating the data to be ready for analysis were greater than expected. She felt there was a dearth of literature that could guide her in the bilingual translation. (Literature is almost nonexistent when it comes to the translation of Urdu into English.) Consequently, she developed seven rules to help in this process so data do not lose validity after translation. This study drew upon the translation model of Halai (2007).

Halai split her translation work in three categories – transcription, translation, and transliteration. Transcription is the general process for converting audio recording to written form. The next activity was to translate the Urdu transcript into English. By transliteration, Halai means the replacement of the words of one language with the words of another language. She believes that an exact translation is not possible.

Following are the rules for each of “transcription,” “translation,” and “transliteration.”

**Transcription**

*Rule 1.* All English words that are now a part of the Urdu language are considered Urdu words, Examples are, “teacher,” “class,” and “science.” Words that are frequently used in Urdu but have not been included in the Urdu lexicon yet are treated as English words. Examples are “whiteboard” and “computer” (p. 349). I followed this rule in my transcription process.
Rule 2. Halai stated, “To help my understanding of the transcribed data I decided not only to help in the editing process and to make corrections, insertions, and deletions to the transcribed text, but to also add the nonverbal cues wherever I found them to be essential for better understanding of the text” (p. 349). Translation work is never complete in itself. I followed this rule in many ways to pursue the essence of meaning and to make the transcript more readable.

Translation

Halai (2007) knew that “exact equivalence” is impossible, so she aimed for “inexact equivalence” to satisfy her need to convey the essential meaning (p. 351). Awareness of both cultures helped in this process. I strived to the best of my abilities that the essence of the meaning is conveyed. However, there are some words that carry contextual meaning and cannot be easily conveyed.

Rule 3. Do not translate all interview data, but select and translate a number of key interviews.

In regard to the translation work, I differed from Halai (2007) in several ways. I translated the whole transcript because my data set was smaller than hers. I used the method of double translations. First, I translated directly by listening to the Urdu and converting it into English. This helped familiarize me with the data by dealing with both the languages. Second, I translated the Urdu transcript into English.

Most importantly, I sent segments of my English as well as Urdu translations to two of my colleagues to cross-check whether my translation conveyed the essence of the meaning or not. One of my colleagues is a doctoral candidate and the other one is a professional editor of translated works in Urdu and English languages. Minor gaps in my translated segments were found by my colleagues. The transcript was reworked and amended accordingly. Mostly, the
meanings of translations were close to my colleagues. The differences were in the way words were used. For example, the editor used more professional Urdu language that was comparatively verbose. However, the crux of the meaning was very close.

*Rule 4.* Use of translated words as direct quotes. Halai (2007) discusses in detail whether translated text can be presented as direct quotation or not. Guided partly by literature and partly by her experience and theoretical orientation, she concludes that translated work can be used as direct quotes.

**Transliteration**

Halai states, “From transliteration I mean replacing the words of one language with the words of another because an exact translation is not possible” (p. 352).

*Rule 5.* Those words or phrases that defy translation are used intact in the text with the closest meaning given in brackets or in footnote.

I have followed this rule in my data. However, examples of such words in my data are meager. I have either given in brackets or explained the context. For example, “Zikri” is from the word “zikar” meaning “remembering of God.” This word defies the translation; therefore, it is being used intact.

*Rule 6.* All the English words in the data were kept intact.

This rule is a general one and easy to follow. There was a frequent use of code switching between Urdu and English. The code switching made the translation easy. Special terminologies of education, curriculum, history, and so on were kept intact. Some examples are, “curriculum development,” “global village,” and “alignment.” In additional, I kept the names of cities and
historical battlefields intact, for example, “Pishin,” “Quetta,” and battles of “Panipat,” and “Plassey.”

The steps suggested in the previous section were followed to convert field text into research text (Clandinin & Connely, 2000; Halai, 2007). Halai (2007) calls the final text ‘transmuted text’ that is ready to be used as direct quotes. Her model guided my translation task in most ways. I deviated where I deemed my study differed. She translated selected interviews out of a large list of interviews. I translated the whole transcript because my data set was comparatively smaller. Furthermore, she used the help of a professional translator, whereas I did the entire translation myself. This gave me an opportunity to understand my data and convey the closest possible meaning. Awareness of both the cultures, as enunciated by Halai (2007), is another advantage that helped me in the process. In the end, I selected the responses, opinions, and contributions of five educators out of the 28 educators from whom data were collected. The responses of the five selected persons are deemed representative of the conference activities. Due to the timeline of the project, it was ideal to select the educators whose voices represented the whole group of participants. Following is the rationale discussing the criteria for selection of the responses of the five educators.

Data Analysis

Gee’s (2014) discourse analysis methodology seemed the most appropriate tool to analyze the data and reach to findings that address the research questions. The discourse analysis methodology proposed by Gee (2014) depends on definitions of what the discourse and discourse analysis actually are and on building tasks and inquiry tools Gee proposes to investigate these phenomena in a particular context. These key ideas are discussed in the section
that follows. Finally, a step by step process is presented to show how the data were analyzed applying Gee’s discourse analysis methodology.

What is Discourse?

Phillips and Hardy (2002) claim that “without discourse, there is no social reality, and without understanding discourse, we cannot understand our reality, our experience, ourselves” (p. 2). This quote invites us to try to understand discourse so that we may understand social reality, which is the utmost quest of every social research project. The dictionary defines discourse as “a linguistic unit larger than a sentence” (Merriam-Webster’s online dictionary, 2016). However, Gee (2014) does not restrict discourse to merely “language in use.” He says, “Language in use is about saying-doing-being and gains its meaning from the “game” or practice it is part of and enacts” (p. 11). This means language is not only about saying something but also about doing some kind of practices (activities) and enacting various identities. The meaning of language occurs “in or through such social practices” (p. 12). Gee (2014) defines discourse in the following words, “Discourse is interactive identity-based communication using language” (p. 24). When someone speaks or writes, s/he manifests a particular identity in a particular context. Gee reflects on discourse from another angle as follows,

Discourse is a “dance” that exists in the abstract as a coordinated pattern of words, deeds, values, beliefs, symbols, tools, objects, times, and places and the here and now as a performance that is recognizable as such a coordination. (p. 53)

The above definition highlights the importance of discourse, meaning language utterance is not merely a combination of empty words; it carries with it the constructs of values, beliefs, and symbols in specific contexts to produce meaning.

Other scholars relate discourse to “acts of resistance to the dominant ideologies” (Gollin-Kies, Hall & Moore, 2015, p. 166) and/or to power (Fairclough, 1992). Phillips and
Hardy (2002) define discourse in a more specific way, saying, “Discourse is an interrelated set of
texts, and the practices of their production, dissemination, and reception that brings an object
into being” (p. 3). They assert that social reality is produced and made real with the help of
discourses. These discourses help people to infer and produce meaning in understanding social
interactions.

Gee (2014) differentiates between discourse with capital “D” and discourse with small
“d”. Small “d,” according to him, refers to language in use, whereas discourse with capital “D”
refers to language in use with other stuff that is not language. He uses discourse with capital “D”
“for combining and integrating language, actions, interactions, ways of thinking, believing,
valuing, and various symbols, tools, and objects to enact particular sort of socially recognizable
identity” (p. 46). The “D” discourse support helps with recognizing people in a specific context.
In other words, meaning cannot be inferred until discourse is viewed along with the particular
context.

Discourse Analysis

Discourse analysis is one of the methodologies of qualitative research. Discourse analysis
tries to determine how language is used in a specific situation and what meaning/s it produces.
Scott (2015) explicates, “Discourse analysis considers how written or spoken texts are shaped by
wider structures, such as cultural values and institutional contexts, and the discourses that
circulate within them” (p. 46). Some of the approaches to discourse analysis focus on the
content, themes, and issues being discussed in the text (Flick, 2007). Others may analyze spoken
or written practices that characterize a topic, an era, or cultural practices (Grbich, 2013).

Gee (2014) optimistically expects that “discourse analysis can illuminate problems and
controversies in the world. It can illuminate issues about the distribution of social goods, who
gets helped and who gets harmed” (p. 10). However, these problems and issues need solution. Gee does not claim that discourse should offer solutions to those problems; nevertheless, he does claim, “All discourse analysis is ‘practical’ or ‘applied,’ since it uncovers the workings – for good or ill – of this world building” (p. 10). Besides illuminating issues and problem, what else can discourse analysis do? Gee explains,

I am interested in a method that can do two things beyond description: a) illuminate and provide us with evidence from our theory of the domain, a theory that helps to explain how and why language works the way it does when it is put into action; and b) contribute, in terms of understanding and intervention, to important issues and problems in some area that interests and motivates us as global citizens. (p. 12)

He believes social reality consists of seven building tasks that can be identified with the help of inquiry tools. He proposes six inquiry tools. In the following section, the seven building tasks and six inquiry tools of Gee are presented.

Building Tasks

We use language to build seven aspects of reality. Gee calls them seven building tasks. He asserts, “We use language to build things in the world, to engage in world building, and to keep the social world going” (p. 31). With each building task there is a question that indicates the function served by a specific building task in explicating the way a piece of language is being used. Gee (2014) describes these building tasks as follows, “whenever we speak or write, we often (and often simultaneously) construct or build seven thinks or seven areas of ‘reality’. Let’s call these seven things the ‘seven building tasks’ of language” (p. 32). Each of the building tasks is presented below in the way articulated by Gee.

1. **Significance.** How is this piece of language being used to make certain things significant or not and in what ways?
2. *Practices* (Activities). What practice (activity) or practices (activities) is this piece of language being used to enact (i.e. get others to recognize as going on)?

3. *Identities*. What identity or identities is this piece of language being used to enact (i.e. get others to recognize as operative)? What identity or identities is this piece of language attributing to others, and how does this help the speaker or writer enact his or her identity?

4. *Relationships*. What sort of relationship or relationships is this piece of language seeking to enact with others (present or not)?

5. *Politics* (The distribution of social goods). What perspective on social goods is this piece of language communicating i.e. what is being communicated as to what is taken to be “normal,” “right,” “correct,” “proper,” “appropriate,” “valuable,” “the way things are,” “the way things ought to be,” “like me or not like me,” and so forth?

6. *Connections*. How does this piece of language connect or disconnects things; how does it make one thing relevant or irrelevant to another?

7. *Sign systems and knowledge*. How does this piece of language privilege and disprivilege specific sign systems? For example, Spanish vs. English, technical language vs. everyday language, words vs. images, words vs. equations, etc. or different ways of knowing and believing or claims to knowledge and belief e.g. science vs. humanities; science vs. “commonsense”; Biology vs. “creation science”)

**Tools of Inquiry**

Gee (2014) explains that tools of inquiry are basically relevant to how people “build identities and practices and recognize identities and practices that others are building around them” (p. 46). These are six tools used with the building tasks of language with the purpose to
understand reality. Following are the six inquiry tools describing their functions with examples as presented by Gee (2014).

1. **Situated meaning tool.** In actual situations of use, words and structures take on much more specific meanings within the range of (or, at least, related to the range of) their meaning potential. This is what Gee would call “situated meaning.” In other words, structures, phrases, and words can be interpreted differently from different angles and in different situations. If someone has spilled coffee and s/he asks for a mop, the situated meaning would be that the coffee is in liquid form. Whereas if s/he asks for a broom, it would indicate that the coffee is in bean form. In both sentences “coffee” is the same, whereas the situations differ. About this tool, Gee says, “Most often the real action of discourse analysis, where it really has its biggest bite, is at the level of analyzing situated (context specific) meanings” (p. 83).

2. **Social Languages tool.** Social languages are styles and varieties of a language (or mixture of languages) that enact and are associated with a particular social identity (Gee, 2011, p. 156). For example, the same person uses different social languages in different social situations. When s/he is in a formal meeting, s/he will use a particular professional language; whereas s/he will use a different style of social language in a private family party.

3. **Figured world.** “Figured worlds are simplified, often unconscious and taken-for-granted, theories or stories about how the world works that we use to get on efficiently with our daily lives” (p. 95). “We use words based, as well, on stories, theories, or models in our minds about what is ‘normal’ or ‘typical’” (p. 88). These typical stories have been given many different names. They have been called “folk theories,” “frames.” scenarios,”
“scripts,” “mental models,” “cultural models,” “discourse models,” “social models,” and “figured worlds” (p. 89). However, each of these terms has its own nuances. “Figured worlds are deeply implicated in “politics” (p. 111).

4. **Discourse.** Discourse analysts agree on a point that a discourse is more than a sentence. Discourses are used not only for communication but for building identities and activities. To build these identities, they need language plus some other “stuff” that is not language. In Gee’s terminology, “You can’t just ‘talk the talk,’ you have to ‘walk the walk’” (p. 45).

5. **Intertextuality.** When people speak or write, they allude to or relate to or even quote other “texts” written or spoken by other people. Gee terms this kind of cross-reference as “intertextuality.”

6. **Conversation.** Gee use capital “C” for Conversation for a particular purpose and meaning. He refers to the talk or writing that spreads in a social group or in a society around a major theme, debate, or motif. Some contemporary examples of the Conversations are: abortion, creationism, climate change, and terrorism.

**Selection and Analysis of the Text**

This section details on how the data were processed after being formally gathered. The audiotaped data were bilingual. Therefore, the first step to handle the bilingual data was to devise an appropriate method for the task. Details follows of how the bilingual data were managed in preparation for analysis.

The opinions and responses of five participants out of the 28 participants were selected for analysis. The criteria for selection were based on the following principles:

1) The responses that have the potential to answer the research questions
2) The responses that are interesting enough to capture the attention of the reader by reflecting the point of view of the educators

3) Responses that add to some aspects of the curriculum theory in an international context

These responses were in the form of participants’ contributions to discussions during the conference and their individual opinions as expressed within the conference activities and group work activities. The data for analysis purposes came mostly from individual participation in the discussions and individual expert opinions. However, chunks of data were also selected from the group presentations based on the criteria that the data address the major research questions in some way as presented by the selected educators. All the conference activities were preplanned and guided by the prepared questions. However, the guiding questions were flexible enough to accommodate probing questions, questions asked by the participants, and opinions not indicated in the questions.

One of the participants was unable to attend the conference. He was interviewed individually owing to the importance of his opinion regarding the phenomenon under investigation. He is an outlier in the group of five in the sense that his responses were not affected by the mutual interactions within the conference. Nevertheless, his responses were significant in understanding the phenomenon based on the relevancy to the leading themes of the study. For example, he was the only representative of a minority religious group and made contributions from this perspective. One of the leading themes of the study is representation and voice of various minority groups. The study as a whole revolves round the concept of the difference in provincial and national contexts. Provinces had reservations about representation of their local context in the national curriculum. This was one of the reasons the development of curriculum has been reassigned to provinces. In consequence, the provincial curriculum is
expected to be accommodative of the voices of various minority groups of whom this participant is one representative.

Gee (2014) breaks the text into smaller units – into stanzas and then into lines to make the text more understandable. This type of analysis works well for smaller chunks of data in the form of dialogue and conversation. The data set analyzed here was responses to broad questions eliciting information regarding the phenomenon under study. Here, I broke the larger chunks of data into manageable units carrying concepts and ideas as guided by Gee’s discourse analysis methodology. The data represent sharing of ideas, responses to the questions, turn-taking, reflecting on the ideas/views of other participants, and sharing of the findings from the group work. I broke each response of these types into stanzas and lines followed by analysis using Gee’s building tasks and inquiry tools. Gee explicates that ideal analysis involves use of most of the inquiry tools in response to most of the building tasks. The real discourse analysis, however, may not use all of the inquiry tools and world building tasks. I used inquiry tools and building tasks that are more pertinent to my study. Here are the steps taken to analyze the text of the five selected educators following the above mentioned framework:

- The texts were read multiple times to understand the major themes and ideas within individual texts.
- The texts were converted into stanzas for readability, clarity, and reference purposes in the analysis section.
- Each stanza was categorized based on meaningful themes/ideas
- The stanzas were analyzed guided by Gee’s methodology, using the proposed building tasks and inquiry tools.
In the whole process of analysis, the research questions were kept in mind so that the focus of the study was not lost. The five selected educators were assigned pseudonyms to respect their privacy. A short introduction of each of the educator follows. A detailed introduction to each educator is given in chapter 4 at the beginning of the analysis of the text of each educator.

Qasim. Qasim is a male middle grade school teacher in an urban setting with 22 years of professional experience. He teaches social studies and history.

Naeem. Naeem is a male curriculum expert working for the provincial bureau of curriculum. He has a 16 years of work experience on his credit.

Zaland. Zaland is a male teacher educator in a rural setting with 10 years of professional experience.

Leema. Leema is a female curriculum expert working for the provincial bureau of curriculum. She has 11 years of experience with education department in different capacities including teacher, education administrators, and curriculum expert.

Ashir. Ashir is a male religious minority teacher working in a rural setting. He has been serving the provincial department for 22 years.

Issues of Validity

Following Maxwell (2013), validity, in this particular study, has been used to “refer to the correctness or credibility of a description, conclusion, explanation, interpretation, or other sort of account” (p. 122). This commonsense use of the term is consistent with the tradition of the qualitative research to avoid serious philosophical problems. Furthermore, validity does not refer to methodological triangulation as strictly as in quantitative approach, which claims for objective truth (Maxwell, 2013).
Maxwell (2013) furthers says that one aspect of validity rests on how the researcher responded to the validity threats. He discusses two validity threats – researcher’s bias and reactivity (the influence of the researcher on the setting and individuals’ studies). He admits that it is hard for qualitative researchers to deal with these validity threats. This particular study was motivated by its importance and need for the provincial education department of Balochistan. Additionally, the study was intended to contribute to the larger body of literature in the field. In this way, the study was not only important for me as a researcher but for the study participants as well. An evidence quoted here might be that the participating educators not only spoke on the general topic but also on sensitive topics despite some restraints. It is almost impossible for the researcher’s worldview or theories not to influence the study. However, it matters whether that influence is present. I tried my utmost to distance myself from biases that might influence the views of the participating educators.

In regard to reactivity, I felt my influence on both the setting and the participating educators in some ways. However, I was fully aware of my role as a researcher. In the initial phase of the discussions I found that my explanations of the guiding questions exceed than what was required. I soon realized this and tried to distance myself from the views and opinions of the participating educators. Whenever I spoke, I reminded myself that my words should only make the guiding questions explicit for the participating educators so that they could provide their own authentic accounts. Maxwell (2013) provides some other strategies that were applied to minimize validity threats and ensure trustworthiness of research.

The data collection methods were triangulated with discussions, individual opinions, and group work (Maxwell, 2013). Similarly, data analysis methods were triangulated using field notes and discourse analysis. The follow up survey was conducted to see if the participating
educators had anything to say that they could not express during the conference, or they could share some feedback regarding the overall theme of the study including the conference. Most of the feedback from the follow up survey was positive. The initial interviews helped in identifying diversity among the participants. Understanding of this diversity helped in the data analysis procedures. Feedback from my supervisors and committee members has been a constant contribution at every stage of the study.

Another strategy Maxwell (2013) discusses is to collect rich data. The data for this study was rich and intensive. There were 28 participants who participated in the two-day conference participating in different individual and group work discussions. The conference produced rich data. The issue of bilingual data was addressed through a rigorous procedure. Silverman (2001) asserts that proper transcription process plays a vital role in making a study reliable. In a summary, all the possible strategies were applied to ensure validity and trustworthiness.

In summary, this chapter provides details about the design and methodology of the study. This study was undertaken through qualitative case study design. The study focuses to evaluate a level of Pakistan’s national history curriculum through the educators of Balochistan. The study also offers a curriculum vision for the provincial education department. For the purpose, a province conference was convened which was participated by 28 educators from across the province. The conference activities were audiotaped, transcribed, and translated to be prepared for analysis. Gee’s (2014) methodology of discourse analysis was applied to arrive at findings of the study. Texts of five educators were selected for analysis. The detailed findings are presented in the next chapter.
CHAPTER 4
FINDINGS

This qualitative study addresses the following four major research questions within a particular context:

1) How do teachers, curriculum experts, teacher educators, and policy actors view the history curriculum?

2) What are some of the aspects of the local context reflected in the national history curriculum of?

3) In what ways should the provincial curriculum be different from the national curriculum?

4) In evaluating the history curriculum, what are recommendations that the participating educators propose in light of the local context and national requirements?

Besides the findings associated with the research questions, many ideas discussed by the participating educators were found significant and unique. The findings are first presented through separate analysis of the texts of the five selected educators, and then major points from the analysis are presented as they respond to each research question. The analysis of the text for each individual is preceded by an introduction to the basic background of the selected educator based on the information from the initial interview.

Direct quotes of the selected educators and their contributions to the group activities have been used to convey their experiences and opinions. Gee’s discourse analysis methodology was applied to the words and texts of the selected educators. The direct quotations have been converted into stanzas for greater clarity, readability, and referential ease. The stanzas here function mainly as a guide to “read” (understand) the text and its flow of meaning (Gee, 2014, p. 203). According to Gee, the stanza may carry “an important event, happening, or state of affairs
at one time and place, or it focuses on a specific character, theme, image, topic, or perspective” (p. 158). As part of preparing data for analysis; specific themes, ideas, and or concepts for each of the stanzas were identified. Some of the stanzas may be longer than others based on the stated criteria.

In this section of analysis, only the themes of each of the stanza from each selected educator’s texts are given here. The themes have been capitalized following Gee’s format (See Appendix C for a complete list of all the stanzas of each of the selected educator.) Themes represent ideas and thoughts used as titles of the stanzas produced by each of the selected educator either as individual talk or part of the dialogue within discussions and group works in the conference. For example, Leema’s text have been distributed into eight stanzas. Stanza 1 titles, “whose history is or should be.” This stanza represents her contributions to the analysis of Pakistan’s national history curriculum for grade eight about whose history she thinks has been presented. Furthermore, whose history curriculum should reflects? Similarly, in Stanza 2, she reflects on how children are forbidden from asking critical questions and why are asking critical questions essential for children. Hence, the title of Stanza 2 is “critical questions.” This rule applies to all the stanzas and their titles of the five selected educators.

The five selected educators have been assigned pseudonyms so that their privacy is ensured. The responses of each selected educator are broken into stanzas that are thematically labelled. The stanzas are then analyzed using the discourse analysis methodology developed by Gee. The sections that follow give detailed analysis of the texts of the five selected educators.
Findings by Educator

Leema

Background

Leema is a 35-year-old female. She is married and has three children. She grew up in a rural setting but currently serves in an urban setting. She has a total of 11 years of service in the field of education. She has multifaceted experiences within the field of education. She was an elementary and middle school teacher for eight years. She has also worked as secondary school teacher of social studies and English. All of her teaching experience is in a rural setting. She holds a master’s degree in social sciences and an M.Ed. degree as her professional qualifications. She has been working with a project of an international organization representing girls’ education of her district. The project worked on the reasons for school drop outs and prevention.

She came from a small town which is 50 miles away from the capital city of Balochistan. Her town has the highest literacy rate in Balochistan. The reason for this unprecedented honor is Allama Abdul Ali Akhwandzada, a visionary local person, who strove to open schools for both males and females in his village in the early 1900s during the colonial period.

Leema has always been inquisitive. She wanted to advance her career and serve girls’ education at the policy level. Luckily, both her family members and her life partner were supportive in this regard. She was successful in qualifying through a competitive examination for a higher position in education administration for girls’ education in the capital city. She tried her best, but this was a challenging job for her for many reasons. One of the reasons was that she did not have enough professional experience in education administration. She switched to the teacher education and curriculum department to serve the cause in a better way. She has been working for the curriculum division of the provincial education department for one year. She discussed
the challenges for a female professional working in a largely patriarchal society. However, she has been coping courageously and tactfully with this issue. She seems to be an iconic inspiration for the females as a minority group. Her contributions to the conference deliberations manifest her experiences and understanding of the practical issues.

Themes of the Stanzas

STANZA 1. WHOSE HISTORY IS OR SHOULD BE?
STANZA 2. CRITICAL QUESTION
STANZA 3. ENACTMENT OF NEGATIVE IDENTITY
STANZA 4. MANUFACTURING THE CHILD’S MIND
STANZA 5. FACTUAL KNOWLEDGE
STANZA 6. PRINCIPLES FOR FEMALES
STANZA 7. EXPERIENCE
STANZA 8. STUDENTS’ INTEREST AND CURIOSITY

Analysis

Leema, at the same time, represents female gendered minority group, female educators, and a general educator of the province. She represents the three contextual groups in an equally impressive manner. She courageously raised controversial issues in the curriculum practices in Pakistan. She has the capacity to comprehend educational practices – the way these activities (practices) are working in Pakistan and the way they should work.

There were multiple occasions when Leema was engaged in healthy dialogue and expression of individual opinion. She conveyed a profound exposure to the field of education. The overall environment of the conference seemed patriarchal for two major reasons. First, female participation was less, even though equal number of males and females had been invited.
Second, due to some cultural trends, females are less vocal in such gatherings, particularly in a patriarchal and tribal society like that of Balochistan. However, Leema was highly confident and vocal to the degree that she spoke on some controversial issues related to the practices of the previous national history curriculum.

In Stanza 1, she evaluates characteristics of the history curriculum in Pakistan and the way curriculum is delivered. She observes that the history curriculum is based on the most influential persons in various fields of activity. If we apply Gee’s tool of “situated meaning,” we can find various relationships and practices. The way the curriculum is based on influential personalities is a traditional “activity” (practice). Within traditional practices, she notes that their influences are “transferred” (Line 5) to the coming generations. Applying the “figured world” tool, we see that the practices of cultural reproduction are revealed here.

The term “influential” reveals different building tasks of reality if viewed from the “situated meaning” perspective. There might be “politics” involved in focusing on the influential persons and ignoring the ordinary ones. This is the way one person is given “significance” only to make another “insignificant.” She challenges this figured world notion and suggests that the histories of the ordinary people should be included in the history curriculum. When she says the histories of ordinary people, it has two connotations. In the first place, she may mean histories of ordinary people should be part of curriculum to reflect growth, progress, stagnation, and decline in the quality of ordinary life. Secondly, she shows distrust of the official version of history offered by the curriculum. She thinks history should be collected from people. She realizes it would be difficult but hopes the task is “worth research and effort.” The question of “whose history” is important because it has direct “relationship” to the “politics” of representation and recognition. We can find a totally new dimension in her text in the same stanza. She suggests
“research” in knowing the histories of ordinary people. The suggestion for research in this direction seems a striking innovation.

In Stanza 2, Line 13, and Stanza 3, Line 30, she reassures herself and the participating educators present at the conference that, “We all are educated people here” before sharing her ideas on sensitive topics. This reassurance possesses manifold “situated meanings.” This might be an invitation to use a common capacity to discuss controversial topics which are generally avoided. Or, this might be an effort to take the participating educators into her confidence as to why she is expressing her thoughts on such issues. This is an acknowledgement that she would not be able to express these thoughts in every forum. This could also be an urge to understand why it is important to discuss these issues. In crux, the phrase urges that these issues and the conditions they impose on education be discussed and understood.

In the first place, she opposes the inclusion in the curriculum of the accounts of personalities, events, and developments that are vulnerable to doubt. Secondly, she urges children should not be discouraged from asking critical questions. She might have observed the practice of children’s being discouraged from asking critical questions. She is aware of the significance of critical questions for critical thinking. She is sensitive to the relationship of critical thinking to the development of personality.

In Stanza 3, she analyzes how the curriculum negatively portrays Mahatma Gandhi. She associates the enactment of negative “identity” with the term “villain.” A constant theme during the discussions, individual opinions, and group work was that identities are either enacted negatively or their splendor is exaggerated. She noted that on some occasions, Gandhi supported the Muslims’ cause for their rights. Gandhi, according to her, observed a hunger strike for equality and justice for Muslims. Her thoughts about Gandhi and seem a violation of the figured
world that is a kind of “new consciousness” against the established norms. She thinks children should not be taught negative portrayals of personalities who are actually appreciated for their noble works elsewhere. When she sees this type of mishandling of history, she starts doubting the validity of the content as a whole. She portrays the history curriculum as a fabricated and manipulated venture driven by vested interests. Her thinking about the curriculum reveals the building task of politics. Casting doubts on the validity of the historical accounts, is a Conversation among enlightened scholars who wish to be unbiased and unprejudiced.

Using Gee’s inquiry tools, we can discover more from application of building tasks of reality to her text. For example, we can use inquiry tools of situated meaning, figured world, intertextuality, and Conversations to identify and understand certain building tasks of reality such as Significance, Activities (practices), Identities, and Politics. Stanza 4 is a venue where we can apply some of these building tasks while using various inquiry tools. In Line 44, she uses an intertextuality, “to manufacture a child’s brain.” She observes that the linear curriculum based on predetermined objectives and predetermined assessment activities gives rise to “manufactured” minds. The predetermined objectives and assessment based on the same activities is a figured world in the field of curriculum. This figured world has been challenged by some recent curriculum theorists who advocate a reconceptualization of curriculum.

The “rote memorization” and “manufacturing of minds” may also resemble other widely appreciated theories like the “Banking model” (Friere, 2000). Her observations reveal that she has an understanding of the structured way of imparting education. Her text helps us identify how deeply these activities are taking place. For example, in Line 46, she uses a very strong terminology, “brainwashing.” She fears the curriculum is “brainwashing” children in a specific direction. She appeared to be well aware of the negative connotation of the term,
“brainwashing.” When she used this word, some of the participating educators suggested alternatives like “preparing,” “making,” and so on. However, she was persistent in her argument. She wanted to highlight the danger of worn-out curriculum material and activities (practices). She might have thought this in light of the connection between traditional ways education is handled and critical thinking. She expounded how positively critical thinking can impact the development of personality and the loss from its absence. We can see the “manufactured and brainwashed minds” from the perspective of identity enactment as well as from that of the politics of negative and positive impacts on the growth of children.

There was another consistent theme in the conference that can be called, “historical knowledge/account should be factual and true.” Leema reiterated this point. She argues that true knowledge is a child’s right. She says that children learn for their lives. Therefore, the knowledge presented should not be fabricated.

One of the activities in the conference was to frame curriculum principles for the future history curriculum of Balochistan province. As a brainstorming activity, the participating educators were asked to share whether they had framed principles for their academic and social lives. Leema situated her roles as a professional and as a female educator working with males in a predominantly patriarchal society. She explained that females working with males in this society have to adopt certain principles; otherwise they will not be able to move in their careers and society. Her situated meaning indicated various compromises a female has to make in such a male-dominated society. She said that females should understand the established practices and work on principles to tackle various situations.

She discusses two principles for future curricular practices in the history curriculum. She suggests that the curriculum “content and activities” be based on the “experiences” of people.
Students should be provided with opportunities to learn from those experiences. In light of all that she shared in the conference, it was obvious that she was a critic of false history and structured ways of imparting education. She pointed out, on many occasions, that our curriculum enacts negative identities. She was aware of the negative impacts of curriculum content based on hatred. Thus, she suggested that the history curriculum should promote “peace and tolerance.”

Another concept discussed by most of the participating educators was the curiosity and interest of children. Leema emphasized that the curriculum content and methodology should respond to the curiosity and interest of children. In Line 62, she urges that curriculum should invite children to “ask questions and find answers.” This is a suggestion of project-based and inquiry-based learning. We can find intertextuality in how she supports her point with examples. To support this point, she gives the example of *Roots*, a novel and movie based on slavery in America. She narrates her childhood experience with the movie. She tells that the effects of the movie were so powerful that she “literally wept.”

She shares her experience that children take interest in stories when they are presented in an interesting way. She makes relationship of her point with a vision of what the future history curriculum of Balochistan will have to offer. She asserts that Balochi and Pashtoon children are not currently aware of their linguistic, ethnic, and religious identities.

Through her text, we can find that Leema is engaged in various “Discourses.” We can understand these Discourse through her experiences, arguments, examples, and stories. On one occasion, she seems to be a mature professional educator; whereas on another occasion, she appears as a responsible female member of the society who is aware of the difficulties of living in a patriarchal society.
Qasim

Background

Qasim is a 47-year-old male with 22 years of teaching experience. He teaches social studies and history to middle grade students in an urban high school. Due to his extensive knowledge, he also teaches Pakistan studies to grade 9. He has been teaching in the current school for 12 years. He has served as an elementary and middle school teacher in different elementary, middle, and high schools in both urban and rural settings. He is married and has five children. He holds a master’s degree in social sciences and an M.Ed. Reading history books is his favorite hobby.

In addition to his teaching experience, he is a member of a reading project which is a USAID sponsored program. He works as a lead teacher and a mentor for this project. He mentors teachers at the neighboring schools for three days every month. Also, he has participated in multiple professional development programs. He has the reputation of being an innovative teacher. He seemed weary of the curricula and the traditional methods of teaching. Usually, in a traditional public school set up in Balochistan, teachers are stern. However, Qasim has the reputation of being friendly to students. He criticizes the routinized procedures of the district school administration who emphasize course completion whether students learn or not. He believes more autonomy to both teacher and students leads to surer learning.

Themes of Stanzas

STANZA 1. JUSTIFICATION OF TWO-NATION THEORY
STANZA 2. IDENTITY ENACTMENT OF MUSLIM RULERS AND “OTHERS”
STANZA 3. ABSENCE OF LOCAL CONTEXT IN NATIONAL NARRATIVE
STANZA 4. GLORIFICATION AND DEGLORIFICATION
Analysis

Qasim touches on many issues as an experienced and honest educator as well as a practicing teacher. He seems like a critical theorist at many occasions, particularly when he represents the thoughts and feelings of the students in view of the curriculum content and activities. He is fully aware of the local realities of Balochistan province. He successfully compares educational practices with the local realities of Balochistan.

Different inquiry tools can be applied to the text to gain an understanding of what Qasim might have to say, imply, suggest, or allude to. More than one inquiry tool may be applied to assess how language has been used by him. I will start this particular analysis with the “situated meaning” inquiry tool. There are many instances of situated meanings that carry various building tasks in the text produced by him.

Qasim identifies “connections” and “relationships” while discussing historical events, facts, and personalities in terms of the current national curriculum and what he sees as alternatives. For example, he points out that the current national curriculum justifies the Muslim rulers in India, whether they were good or bad, as driven by two-nation theory. He further says

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1 This theory is the basis of Pakistan’s creation. The theory explicates that Hindus and Muslims are two distinct nations based on their differences in culture, religion, and language—mainly religion—though they have lived for hundreds of years together.
that the curriculum enacts various identities. For example, the British and Hindus were “not good people.” They were “atrocious” and “cruel.” Situating the meaning, the use of these negative terms in the curriculum, as perceived by him, can be attributed to the building task of “politics.”

Gee (2011) explains, “By ‘politics’ I do not mean government and political parties. I mean any situation where the distribution of social goods is at stake. By ‘social goods’ I mean anything a social group or society takes as a good worth having” (p. 90). He further says that the use of language can build or destroy social goods. Giving an example, he says that giving someone respect is a social good and disrespecting is not. Similarly, politics can decrease or increase someone’s status. Another building task, namely “significance,” can be identified here, referring to how something or someone is made significant or insignificant.

In the beginning of Stanza 2, Qasim reiterates why two-nation theory has been given so much importance. He also highlights identity enactment of “us” as “heroes” and “others” as villains” and the politics of the distribution of social goods. In Stanza 3, he expresses how the curriculum ignores the realities and local contexts of the smaller provinces in the national narrative in the following words, “Our national curriculum has never given importance to the struggles and movements of consciousness of the smaller provinces like Balochistan and Khyber Pakhtunkhwa, or Sindh” (Lines 53-54).

The building tasks of significance and politics can be identified here, too. In the same stanzas, he tries to contemplate why certain personalities have been given importance and others ignored. He tries to make connections by pointing out the exclusion and inclusion of personalities and events.

In Stanza 4, Line 61, he advises that “we should look into our previous experiences,” indicating that we have not been benefitting from our previous experiences. This points to the
perpetuation of fixed “practices” (activities). He points out instances and precedents in the curriculum that may stimulate students towards violence. For example, in Stanza 4, he quotes the story from the curriculum of Ghazi Illmudding, who killed a book publisher who was blamed for insulting the Holy prophet (PBUH) of Muslims by publishing a book against him. Qasim connects the curricular content to its impacts on students and society. He quotes a fresh incidence in which a police guard killed the governor of Punjab province who wanted some changes in the blasphemy law in Pakistan because he thought it unjust to non-Muslims. Qasim makes connections between the two incidents. He highlights the way curriculum that eulogizes Ghazi Illmuddin has profound impacts on the minds of the children. The recent incident, according to him, proved that impact. Again in the same stanza, in Lines 75-77, he says, “I think there should be no material or content that persuades our children toward violence or takes them away from our cultural values.” He reflects on the connections/disconnections between “cultural values” and “violence,” which may indicate that “taking away students from cultural values,” may increase violence among them. This reveals tension between local cultural practices and the inculcated practices of normativity. Additionally, throughout his discourse, he reiterates the disconnection between the current history curriculum and the local context.

Throughout his text, we can see Qasim engaged in two discourses – curriculum discourse and classroom discourse. He skillfully connects the classroom discourse with the curricular practices. He shares his experiences of how students feel in history classes and finds relationships between students’ feelings and the curriculum content and activities. In response to a question that how students feel in history class, he uses certain words and phrases to make connections so that the reasons become explicit. Stanzas 6 and 7 consist of his commentary on what students think and feel in history class. He uses words and phrases like “feel bizarre” (Line
77) and “feel forced to think” (Line 82). He explicates that children think in that way because of the irrelevancy and non-responsiveness of the curriculum to the local context. He depicts a situation of alienation between the child and the curriculum discourse. Going a step ahead, in Line 89, he says, “I would say this kind of thinking has been used to plant ideas.”

In spite of awareness of disconnections, Qasim remains optimistic and reliant on faith in the curiosity of children. He was asked if students ask questions in history classes. His answer was positive. He used various words to describe how students express their curiosity like “wonder,” “ask,” and so on, but these descriptions of inquiries referred to the curriculum in use before the creation of Pakistan, as opposed to what is presented in the current curriculum. In Stanza 7, Line 129, he wonderfully summarizes the relationship of the current curriculum and students as follows, “Students don’t get it.”

In Stanza 8, he represents the work of his group having a vision and proposals for the future history curriculum of Balochistan. He explains his groups’ vision that how multidimensional curriculum practices outweigh a unidimensional curriculum, which may actually hinder the path of historical consciousness and launch the student upon a wrong perception of nationalism. In Stanza 9 Lines 142-146, he proposes the inclusion in the curriculum of educational and literary movements of the local area saying, “educational and literary movements should also be made part of the history curriculum so that our children can know and analyze how people, through education and literature, strived against colonization.” This proposition could be an indication of his reaction to the earlier exhaustive account of two-nation theory and its proponents. During the conference, a point was highlighted by most of the participating educators that, along with the official version of history, the histories of people, and particularly those featured in local literature, should also be used as a basis for constructing
The participating educators suggested that one way of doing such work is to include summaries and interpretations of the literary and poetic works of local literary and educational figures.

Using the “social languages” tool, we can identify hybridity of identities where Qasim is found engaged in discourses in a variety of contexts. For example, he is engaged in teacher discourse when he represents the feelings of the students in a history classroom. He is engaged in curriculum discourse when analyzing the national curriculum and offering suggestions for the future curriculum of Balochistan province. He is yet again engaged in historical discourse as he quotes from history or alludes to various battlefields and battles like “Plasay,” “Mazor,” or “Panipat.” He uses all these social languages to enact identities. Furthermore, his use of social languages discloses various relationships, connections, and activities by engaging in various discourses.

In Gee’s words, these discourses combine “talking the talk with walking the walk.” The discourse combines language, actions, beliefs, values, symbols, tools, etc. to enact an identity. Another very important tool of discourse analysis is “figured worlds.” We can find many examples of the figured worlds and challenges to them in Qasim’s text. He has extensive experience with the subject curricula and understands the figured world notion that its major province, population wise, Punjab, is the only representative province of Pakistan for the federation, and thus, it is allowed to over-dominate the other three provinces, which are marginalized. This pinpoints why the struggles for consciousness of the other three provinces were not awarded curricular space. The absence of the local context in the national grand story has close connections to the politics of social goods and significance. This notion also helps us to read between the lines the set societal structure. Qasim challenges the figured world of the
justification for identity formation. He argues that the negative aspects of the Muslim rulers have been masked with false justification, and some of their works are extraordinarily magnified. On the other hand, the significance of the events and personalities that played obstructive roles in pursuit of the ideological venture, is lowered and shadowed with faulty and negative connotations.

Qasim highlights some of the negative activities (practices) of Muslim rulers in India in Stanza 1 Lines 11-15 as follows, “I argue that most of the Muslims were also foreigners. They occupied this land. And there are uncountable stories of hatred and atrocities pertaining to many Muslim rulers, but they are being ignored.” The activities are represented with words and phrases like “they were also foreigners,” they occupied this land,” “atrocities,” “hatred.” He thinks the popular notion (figured world) and official curriculum praise and eulogize Muslim rulers. He also highlights the building tasks of politics, significance, and identities with the help of the figured world inquiry tools. He makes explicit the figured world presented in the national curriculum by quoting the feelings and stories of students in Stanzas 6 and 7. Figured worlds, as Gee construes, are the known or unknown theories, models, or stories that give a lens to see things that are normal and neutral in the society. They might be present in one’s head, in others’ heads, in the world around us, or in today’s world in all sorts of media.

The figured world tool leads us to another tool of inquiry called “intertextuality.” Qasim frequently uses intertextual references of historiography, pointing out various events like the battles of Masor, Plassey, and Panipant, and the construction and destruction of states around Dehli (current Indian capital city). He also points out personalities from the history mentioned in the curriculum like Jalalludin Mohammad Akbar, and Aurangzaib alamgir (Both rulers of India during the Mughal dynasty from 1526 to 1857). He perceives Muslims to be foreigners in India.
This could be an intertextuality from Gayatri Spivak’s (2015) work *Nationalism and the Imagination* in which she terms Muslims to be foreigners.

National identity and two-nation theory are examples of Conversations for Qasim. He reflects on one of the burning debates that Pakistan’s history curriculum promotes hatred, narrow-mindedness, and intolerance. This debate is frequently discussed among Pakistani and international scholars. He also refers to the Conversation of identity formation through curriculum. At another place he argues that our curriculum makes some instances significant and others insignificant “only to group the events that speak for and justify why the creation of Pakistan was inevitable” (Stanza 1, Lines 17 and 18). In Stanza 3, he mentions why the smaller provinces have been ignored in the national stream. This alludes to an ongoing inter-provincial and province-federation Conversation on the distribution of resources, equality of representation, and cultural recognition.

Naeem

*Background*

Naeem is a 42 years old male from a neighboring district of the capital city. He has 16 years of work experience with the Balochistan education department. In his early career, he worked as a middle school and secondary school teacher. Later on, he was qualified through a competitive examination and posted as a lecturer in the college section of the education department. He has the experience of teaching in both urban and rural settings. After completing the required experience, he was promoted to the rank of assistant professor and posted in the bureau of curriculum. At the bureau of curriculum, he served in different positions, including assistant director of curriculum, senior subject specialist, and registrar of preservice teacher education. He has been rendering his services to the bureau of curriculum for six years. He holds
Naeem is one of the few curriculum experts in the province having reasonable experience with curricular practices, at least to the level what is practiced in the country. He seemed confident in sharing his ideas about what is going on in the field in regard to the province and the post 18th amendment scenario. He said that he had been attending workshops and meetings related to current and future curriculum activities at both the provincial and national levels. For example, he shared his experience at a meeting in which he had noticed that a thinking still prevails that the curriculum should not have been devolved to the provinces; instead, curriculum should have remained a federal portfolio. He and other participating educators in the conference related this to the centralized system that silences the voices of the smaller provinces. He suggested that, even if there is controversy, there should be a ratio of participation in curricular activities between federal and provincial governments. However, even in this, the provinces should remain dominant to reflect their needs and interest in the curriculum.

Naeem has experience in various subject curricula including social studies and history. He has been part of curriculum review teams and is on the textbook development team. In a nutshell, his diverse experience was very fruitful for the conference activities. He generously contributed his ideas, arguments, and counter arguments.

Themes of the Stanzas

STANZA 1. TECHNICAL ISSUES IN THE CURRENT HISTORY CURRICULUM

STANZA 2. LET THE READER DECIDE WHAT IS RIGHT AND WHAT IS WRONG
STANZA 3. HISTORY AND IDEOLOGY

STANZA 4. SINGLE GRAND STORY

STANZA 5. NATIONAL AND PROVINCIAL CONTEXTS

STANZA 6. REPRESENTATION AND CRITICAL QUESTIONS

STANZA 7. HAGIOGRAPHY

STANZA 8. “CULTURE” IS MISSING

STANZA 9. MAKING STUDENTS WARRIORS IS NOT A GOOD CURRICULUM GOAL

STANZA 10. TEACHERS CAN’T THINK OUT OF THE BOX

Analysis

Naeem is the most experienced curriculum expert among the participating educators. He is aware with the curriculum work currently underway in the province as well as in the country. His rural background enables him to consider the local contextual realities in the process of curriculum construction work for the province. Like elsewhere in the world, he is sceptical of the leadership and vision of teachers. This may because he wants curriculum experts to lead the curriculum work in the province.

The first tool the text persuades us to apply is the D/discourse tool, which helps us recognize that Naeem is a member of the curriculum discourse community. His professional stance is revealed in the first stanza when he analyzes the curriculum from a technical standpoint. He uses the technical terms like “standards,” “benchmarks,” “learning outcomes,” “goals,” and “objectives.” The use of such terms indicates that he is also aware of how other subject curricula are presented in documents. When he says, “This curriculum doesn’t have clear-stated goals,” he
connects to the other subject curricula having such goals. Here the building task of “relationship” emerges – the relationship of comparison between the curriculum under investigation and other subject curricula.

At some point during the conference, there was a debate about the point that most parts of the national curriculum have been borrowed from some of the developed nations where this type of curriculum operates successfully. Naeem was vocal in expressing his thoughts about how and why most of the curriculum seems to have been borrowed. He didn’t seem to be against the concept of borrowing; however, he was doubtful whether the borrowed curriculum would work for us or not. This point calls for use of another tool, “Conversation.” For example, does borrowed curriculum, with minor changes for adaptation, work the same way as it works at the original place?

In Stanza 1, Line 8, he claims that, “It is not a curriculum in the real sense.” He tries to enact the “self-identity” of a curriculum expert. He identifies technical shortcomings in the history curriculum for grade 8. However, sometimes his assertions seem nebulous. For example, in the same stanza, Line 11, he proclaims that the learning outcomes in the curriculum under study are “impracticable.” He didn’t support his argument by stating how a learning outcome can be practicable or by providing examples.

Using the tool of “situated meaning,” we can identify a number of building tasks in his discourse. We can grasp for the situated meaning when we see his use of language in a particular context. For example, in Stanza 2, Line 12, he confesses, “Sometimes we manifest double standards.” He switches his “social language” here from that of a curriculum expert to that of a sensitive and responsible citizen of the nation. While engaged in the dialogue with other participating educators, he questions why we have different criteria for “us” and “others.” Thus,
he highlights three building tasks: 1) the “politics” of distributing social goods between “us” and “others,” 2) assigning “significance” to certain things and “insignificance” to others; and 3) the enacting of “identities” again to “us” and “others.” He points out the biases in the curriculum, saying that we have to remove them and present factual and relevant accounts, even the controversial ones, and let the readers decide for themselves what and who is right or wrong. This seems to be an ideal and utopian standard, particularly in the current scenario.

In Stanza 3 and 4, Naeem represents his group’s work. They talk about some “figured worlds” (Theories, concepts, stories) about the history curriculum that are frequently discussed within intellectual gatherings. His group mentions how histories are manipulated to favor a specific ideology. In Stanza 4, the group observes that in such situations, ideology “has been presented in a scientific way so that people will accept it as true.” In the above sentence the conjunction “so that” connotes to the politics where people are urged to believe as true whatever is presented to them.

In Stanza 5, he tries to find the connections and disconnections between national and provincial contexts. Again, using the “social language” of a professional curriculum Discourse, he reflects on what makes a national curriculum. We can see “intertextual terms” in the four constructs needed for a national curriculum mentioned in Line 34 – “national integrity, national ideology, national sovereignty, and national identity.” He finds two major themes/concepts worth considering as the markers of difference between the two contexts. These themes are culture and language. In a self-questioning and self-answering mode, he wonders, “Do we have the same languages? No, we don’t have the same languages. Do we have one culture? No, we have different cultures” (Lines 38 and 39).
In Stanza 6, Naeem shares a huge list of personalities from the local area who took part in the decolonization struggles. All of the personalities he mentions share his own language and ethnicity. He seems to be unaware of historical anecdotes and personalities from other areas within the province and out of the province. In Line 53, he uses the word “might” to signal the possibilities of mentioning personalities from areas other than his own locality. This indicates a connection to one’s own culture and a disconnection from cultures of others even within the province. Curriculum may play a significant role in promoting cultural pluralism and creating understanding of how to respect cultural diversity by mutually knowing and understanding each other’s’ cultures. In the same stanza, Lines 54-57, he tries to build “relationships” in identifying various conditions in the following way, “our curriculum is incomplete for the reason that it doesn’t reflect our local context. Curriculum becomes controversial when different groups and areas are not given proper representation.” For example, Curriculum is “incomplete” if “it doesn’t reflect local context.” In other words, he believes curriculum’s role is highly important in connecting school to society. Similarly, curriculum becomes “controversial” if “different groups and areas are not given representation.” He switches social languages, being engaged in discourse as a curriculum expert and educator, as a responsible citizen, and as a representative of a specific culture.

In the same stanza, he gets back to the discussion point about how asking critical questions is discouraged. In the conference, multiple participating educators shared their stories of school life in which they were forbidden to ask critical questions. All the stories pertained to two subjects about which they were discouraged and warned not to ask such questions. These two areas were Islamic education and Pakistan studies. Naeem also cited a school life experience in which he asked a question about the political affiliations of the founder of the nation. His
teacher warned him not to ask critical question saying, “Because you are studying Pakistan studies.” Asking critical questions in the areas of Pakistan studies and Islamic education is one of the greater Conversations the intellectuals and educationists suggest be debated and encouraged. However, in the current scenario, participating educators in the conference seemed to view both the government and religious corners as discouraging in posture. Although these areas might be discussed superficially, in-depth analysis and questioning seem to be untouchable and unchallenged until the time allows.

There was an unending debate about which personalities should be included in the future history curriculum of Balochistan. The participating educators analyzed the personalities included in the national history curriculum. These discussions helped in understanding how certain personalities were made significant by their manner of inclusion in the history curriculum. There was a consensus across the board that personalities should be part of the history curriculum. Some were of the opinion that history means reading about persons from the past and their activities/works. Who should be included in the history curriculum of Balochistan? This question generated a newer Conversation among the participating educators. Some of them suggested that persons should be representatives of particular languages and cultures. Others thought personalities should be selected based on their services to the society such as social reformers, social activists, freedom fighters, and literary figures. Naeem was the only selected educator to suggest that “curriculum should not be overburdened with personalities” (Stanza 6, Line 80).

In Stanza 8, he highlights that the current national history curriculum misses “cultural aspects of our society.” He elaborates how the curriculum text ignores the stories of common citizens, their cultural manifestations, and civic life. One of the most ignored aspects of culture is
the contributions of females are rarely mentioned, even in educated gatherings. Naeem highlights that there is a reasonable list of women poets in our cultural history, but the curriculum is completely silent in this matter. He connects female literary figures to a cultural aspect of the society such that they seem to be a challenge to the figured world of patriarchy. In the same stanza, he describes the relationship of cultural history to knowledge about “better social life.” The way he mentions the contribution of female to cultural growth in the society, can be identified as a Conversation currently debated in various forums on the roles and voices of females in our society.

The perspective of Naeem regarding the inclusion of female voices in the curriculum enacts an identity that is generally refused in this society. He wants females to be recognized as literary figures and poets. We can see the building task of politics in silencing female voices as maintaining their status as an underrepresented group in the society. The way the Naeem perceives the absence of cultural aspects from the national history curriculum gives rise to the opinion that these cultural aspects have not been considered significant.

Stanza 9 is a response to one of the group presentations made during the conference. Reflecting on the purposes of history curriculum, a presenter from the group stated that one purpose should be to make the students warriors. Most of the participating educators present in the conference hall objected to visualizing such a purpose. It is obvious that Naeem’s response was a reflection of the ongoing situation of constant war in the country. Nonetheless, most of the participating educators disagreed with the presenter. Naeem expressed his point in the following words, “I think making them warriors is not a good curriculum goal.” However, the presenter continued to defend his group’s position. Naeem exclaimed, “What are you doing man? (Laughing out loud) You are preparing extremists” (Line 90).
Though he posed as humorous, he expresses deep connections to a current heated Conversation. In the recent past, the international community objected that Pakistani public school curriculum in general and Madrasa (religious school) curriculum in particular radicalized students. There have been pressures from the international community to remove content that radicalizes students and creates hatred. The stance of the international community has been challenged by rightist groups within the country. There are opposing mindsets within the country on such Conversations. For example, the intellectuals and liberal democrats want the curriculum to be more tolerant and responsive to cultural diversity. This mindset deems the current wave of extremism as the consequence of the radicalized curriculum during the reign of General Zia ul Haq in the 1980s. This curriculum persists with some changes during the later reform efforts.

Stanza 10 represents the response of Naeem to a discussion point about critical thinking. One of the participating educators quoted a story of a student who was beaten by a teacher upon asking a question about God. The teacher taught Islamic education. Most of the participating educators were of the opinion that critical thinking should be encouraged by teachers. A teacher educator assumed that a teacher of another subject might not have beaten and discouraged the student. However, Naeem disagreed with him.

In fact, Naeem seemed to be disappointed with the performances of most teachers. He proclaimed that teachers could not “think out of the box.” They might answer simple crammed questions but could not respond to complex questions. This could be interpreted as a generation-old figured world about the performance of teachers in our society. Naeem’s background revealed that he, in fact, had very infrequent interaction with teachers. He used the following expressions and phrases about the performances of teachers: “Teachers might answer simple mathematics questions and general things, but they never like critical questions;” “Our teachers
don’t improve themselves;” “We have to work on teachers’ behavior as well.” The enactment of the identities show that he generalizes his personal experiences with teachers.

However, other participating educators did not agree with him. The participating educators advocated that Naeem not make such claims about the performance of the teachers. There are good teachers, as well, they pointed out. Furthermore, most of the teachers could not avail themselves of opportunities for professional development due to insufficient funds from the education department. This Conversation is a reflection of the structural flaw of the power-based hierarchy. Curriculum experts usually hold higher status than teachers.

Zaland

Background

Zaland is a 40-year-old male from a rural background. He is married and has one daughter. He has 10 years of work experience with the education department. He is a professional teacher educator, though he has sufficient teaching experience as well. He has been working with the teacher education department for five years. He earned his master’s degree in social science. Later on, he acquired a Master of Education degree to enhance his professional qualifications. He has the experience of attending workshops, meetings, and professional development in curriculum and teacher education. He belongs to the majority ethnic group and grew up in an underdeveloped rural area of Balochistan. He spends his leisure time reading and researching educational material to expand his scope of understanding regarding educational matters.

Zaland is fully aware of the local realities and cultural dynamics. He understands the politics of the area, where multiple social, political, cultural, religious, and tribal power dynamics
interplay. He also seems aware of the concepts of equality and justice. He seems to have internalized the noble traits equity, peace, and tolerance to diversity, and fair play in representation of the diverse other. He strongly adheres to these values based on his role as a teacher educator. He is aware with the powerful role an educator can play to bring a positive social change. He spoke for the representation, rights, and voices of the different minority groups. Reflecting on his teaching career, he says that he always had been nice to children. He believes that if students’ fears are removed, they consider teacher as their friend. As a result, they take interest in learning. He shares the same philosophy with his student teachers at a teacher education college where he teaches.

Themes of the Stanzas

STANZA 1. CURRICULUM AS REPRESENTATIVE SPACE FOR A SMALL POWERFUL GROUP

STANZA 2. WHOSE INTERESTS DOES THE CURRICULUM SERVE?

STANZA 3. LINEAR HISTORY CURRICULUM

STANZA 4. WHETHER THE HISTORY CURRICULUM PROMOTE PEACE AND TOLERANCE OR NOT

STANZA 5. WHO SHOULD PARTICIPATE IN CURRICULUM DEVELOPMENT

STANZA 6. ZIKRIS, A LESS DISCUSSED MINORITY GROUP

STANZA 7. HOW CAN HISTORY CURRICULUM BE IMPROVED?

STANZA 8. MAKING HISTORY CURRICULUM MORE INTERESTING

STANZA 9. LOCAL AND WORLD HISTORY
Analysis

Zaland’s stance of raising his voice for the religious and sectarian minority groups is a manifestation of an educator who wants cultural plurality and religious tolerance. This attitude also indicates his posture of taking responsibility as an educator. He constantly reminded colleagues that educators should play their roles to promote justice and equality to provide a tolerant, peaceful, and just society for our future generations.

There are many instances where Gee’s multiple tools of inquiry can be employed to identify and understand various building tasks of reality. On multiple occasions, Zaland, representing his group’s work, alludes to situations that seemingly may not be discussed openly. For example, he and other participating educators of his group believe that the current curriculum is representative of a tiny powerful group within the country. The curriculum content is presented in the way this powerful group wants the future generations to be.

He refuses to believe that the curriculum is an index of the needs and interests of the ordinary citizens. However, he is reluctant to pronounce the name of that specific group. His reluctance is visible in the first two lines of Stanza 1. He puts it this way, “I think we all are educated,” and “We understand national requirements.” Nevertheless, he is confident that most of the people know the powerful group he alludes to. This confidence might be the reason that most of the educated youth on the margin complain against injustice and inequality. We can, on and off, hear voices from the same “Conversations” in the popular media. This might be a “figured world” notion in countries like Pakistan where a major portion of the population lives below poverty line despite the considerable resources of the country.
Zaland’s point about representation identifies the “politics” of how the curriculum ignores the interests and needs of the majority population. The “identities” of the powerful group are conveyed in words such as, “tiny,” “small,” and “lobbying.” In Stanza 2, he (representing other participating educators of his group work) refers to the same group as a “particular group” which may be the small elite including the business group, politicians, military and civil bureaucrats. It is unusual that he “connects” the elitist powerful group with a religious mindset as the second most powerful group in the societal structure. This seems to be a challenge to the figured world, or may be an unexplored phenomenon relative to his individual experience and thinking. He also tries to highlight the “significance” of the underrepresentation of the ordinary citizens.

In Stanza 1, Line 7, he reluctantly refers to Mullas (Religious clerics) to express that how difficult it is to criticize them even if they have done wrong. This expression doubles the complexity of the power dynamics of the society. He juxtaposes religious clerics as second in power as far as the societal features are concerned. This expression suggests the Conversations among the democratic liberals and graduates of secular education. One such Conversation concludes that the religious group fears that people who get secular education will challenge their authority and power. Zaland is critical of the “activities” of religious clerics, who have “spoken lies and maligned history.”

Reflecting on the current national history curriculum, Zaland highlights the point that the whole history curriculum seems to be linear “from the elementary level to the master’s level.” He mentions some content present at each level. For example, the “fourteen points for Muslim rights” of the founder of the nation, Muhammad Ali Jinnah, are reiterated at different academic levels. Using Gee’s “situated meaning” tool, we can identify the building tasks of significance,
identity, and politics. Why are particular events, developments, and personalities given
importance and others ignored? Why are these particular events, developments, and personalities
reiterated throughout a student’s academic life?

Zaland presented his group’s analysis of the current national history curriculum. One of
the questions selected by their group was whether the curriculum promoted peace, democracy,
and tolerance. History curriculum is generally expected to promote aspects of these concepts,
and Stanza 4 represents the work of the group related to the aforementioned question. Their
analysis concluded that, except for a few vague clues, they had not found any marks of education
for peace and tolerance. They equated the vague clues to “none.”

In Stanza 5, Zaland uses the “social language” of a professional educator in reassuring
himself and all other participating educators, by saying that they should discuss these issues,
bring them to the front, and try to find out why things are going wrong. He alludes to the
previously discussed issues, believing that participating educators can find solutions to them. At
the same time, he is aware of the deeply sensitive nature of some of the problems. He is aware of
both national requirements and responsibilities of educators. This is the reason he invites
participating educators to “diagnose” the issues and “find out” reasons and gaps. One of the
issues he discusses related to the field of curriculum is who should be involved in the curriculum
development process. Using Gee’s tools of inquiry, we can find that his discourse includes
various building tasks. He believes that a non-Balochistani is not eligible to make curriculum for
the children of the province because most parts of Balochistan consist of rural areas that are
deeply rooted in tribal system representing different cultures and languages.

He believes, a person from the dominant province, Punjab, is not an appropriate
representative of the cultural context of Balochistan. Consequently, the curriculum s/she
develops will not be based on the interests and needs of the children of the province. To prove his point, he enacts various identities. He argues that a Punjabi is not qualified to design curriculum for the culture and languages of Balochistan. Certain cultural groups within the province should have representation in curriculum development activity. This stance shows that his arguments are based on experience and observation. His worldview might be driven by a figured world that finds the vested interest of a particular group in the national policies that divulge to the smaller provinces.

His text reveals the ways curriculum is unaware of the local context. This unawareness may result from the habit of assigning significance to particular events, developments, or personalities, and leaving others insignificant. However, most of the participating educators analyzed the content of the history curriculum under investigation using the criteria of the content selection and its relevancy and meaningfulness for the province of Balochistan. Zaland offers three examples and asks whether they were worth considering for the history curriculum – “Mehr Garh,” the “tomb of Shah Qalandar,” and “the graves of the five companions (Sahaba) of the Prophet (PBUH) of Islam.” Mehr Garh is a seven-thousand-year old archeological site of one of the oldest civilizations of the world, discovered in Balochistan. “Panjgur” is a district of Balochistan. The term “Panjgur” means five graves, indicating the five companions of the Prophet (PBUH) of Islam who brought Islam with them to this area in the initial days of Islam. Panjgur is the ancestral district of Zaland. Shah Qalandar was a famous Sufi saint whose tomb is in Balochistan. Zaland posed questions about the aforementioned examples, asking if anyone had knowledge of them. Almost all were silent, which verified his point.

He is a staunch believer in the representation of the local educators in curriculum development activity. Gee says, “Languages is itself political” (p. 9). Zaland, at times, seems
critical of the misrepresentation or the underrepresentation of the provincial context, arguing that a representative should be fully aware of the socio-cultural and structural dynamics to understand the needs and interest of the children. At one occasion he quoted a recent history of the current conditions in the Balochistan province. He explained how people are pressured or bribed to write a “directed” history. He seemed more concerned about the consequences of inventing a false history for the future generations than about the power-play of the small hegemonic group. One solution he proposed was to involve local educators and curriculum leaders in the curriculum making process.

Zaland was vocal not only about the inter-provincial and federal-provincial representation but also about the adequate representation of minority groups within the province. He particularly highlighted the issue of a religious minority sect, the “Zikris,” that has never attained any representation at any forum. A majority of their population belongs to his neighboring areas although he himself belongs to the mainstream religious sect. Zikris consider themselves Muslims, but the mainstream Muslim sect does not, due to their distinct and unique religious belief system. Stanza 6 presents the interchange of arguments between Zaland and participating educator 1 on Zikris representation. Another participating educator (participating educator 2) ends the dialogue with a curricular hope and possibility. We can find an exquisite manifestation of the intersection of various “Discourses” and the building tasks to which they pertain. For example, in Line 51, Zaland poses a question, “How many people do you think know about Zikis?” This seems to be an honest and meaningful question about why we ignore the rights of minorities, particularly those advocated by none. The response to this question from one of the participating educators was, “Please don’t discuss that! It is a mercy that the community has not
been mentioned in the curriculum; otherwise we would have negative impacts of their practices and beliefs on our children.”

The first sentence of this response, “Please don’t discuss that!” can be viewed through multiple inquiry tools offered by Gee. If we situate the meaning through different angles, we can find ways to differentiate building tasks of reality. Participating Educator 1 tries audaciously to silence the discourse because he might have thought that other participating educators would not like to listen to talk about a minority sect that is largely disliked by the mainstream. He may have wanted to show his abhorrence for a belief system of another sect within the religion. This shows a lack of orientation toward tolerance for religious and sectarian diversity. The discourse attributes negative identities to a small sectarian community in order to silence their voice and refuse their representation. However, it may be that other individuals in the conference did not agree with him. It can be fairly guessed that it was his individual thought. Some of the participating educators softly disagreed with his point of view. Zaland disagreed with him loudly and insisted on completing his argument. He was given opportunity to fully express his thoughts on the issue. This might be the beauty of such forums, that agreements and disagreements validate meanings to help understand the phenomenon. Zaland passionately expressed himself because he had witnessed how unjustly “Zikris” were treated. His discourse dipped into emotions that displayed his advocacy of equality and justice. He expressed his thoughts in the following words in Line 58 and 59, “Our Muslims (Mainstream sect) persecute them, inflict cruelty on them, enter into their homes and forcibly try to convert them to their version of Islam.”

Participating educator 2 ended this dialogue with the following words of curricular hope and possibility, “When our curriculum will be based on peace and tolerance, only then will these issues be addressed.” However, this was a complex cultural manifestation/phenomenon. Zikris
are usually considered non-Muslims. Their practices are hated. Although, apparently, the Zikri community is considered peace-loving and nice.

Representing his group’s work, Zaland reflected on how to improve the history curriculum and make it interesting. His group advocated that the curriculum should enable students to understand themselves and the world around them. This concept might be a figured world that relates the purpose of education to self-understanding and a better social life. Zaland and participating educators of his group connected the history curriculum with promotion of peace, tolerance, and cooperation. They suggested that the information presented in the history curriculum be authentic. Most of the participating educators in the conference agreed that the information in history curriculum should be authentic and true. This might be a clue that they found some historical narrations and accounts dubious as their knowledge and experience grew. They suggested the curriculum content be “acceptable to all.” This may be very difficult in a diverse society. They urged that the curriculum should enable a student to understand him/herself and the world around him/her. “The world around him” could refer to the immediate environment around the child and the larger society, but they also wished students to know about the major civilizations of the world. They used the “intertextuality” of the world as a “global village” to state why the knowledge of the world history is important for our students.

In Stanza 9, they refer to the current national history curriculum noticing that it offers no clue to world history. They suggested there should be local, regional, and world history in the future history curriculum of Balochistan. They noted the insignificance given to the regional and world history in the current curriculum.
Ashir

Background

Ashir is 46-year-old male teacher. He has three children. His family lives in the capital city. He belongs to the Christian religion, which is a minority religious group in the country. In this study, he represented minority religious groups. His current job is 100 miles away from his home district. However, he spends his weekends at home. He teaches social studies and English to middle and secondary grade students. For most of his service period, he served in the capital city. He taught elementary and middle school students. He has a Master degree in social sciences. He also has a Master of Education degree as his professional qualification.

Based on his 22 years of service, Ashir was recently promoted to the rank of secondary school teacher, the highest rank in the hierarchy of school teachers in Pakistan. Elementary and middle school teachers teach in their respective districts, whereas secondary school teachers can be posted anywhere in the province. Upon receiving promotion, he was posted in a rural area. His current posting place is close to the border of one of Pakistan’s neighbor countries. Ashir seemed somewhat uncomfortable with the environment and culture of the current place of posting because of the prevailing conditions. He feels insecure as a member of a religious minority group. He states that people, including students, are biased to him because of his religious difference. Despite the challenges, he is a diligent, hardworking, and honest teacher. He was invited to the conference, but could not attend. Later, he was asked to be interviewed individually. Upon showing consent, he was interviewed at a private place of his choice.

Themes of Stanzas

STANZA 1. WHY SHOULD WE STUDY HISTORY?
Analysis

The discourse of Ashir has multiple aspects that elucidate tensions between the minority and majority binary in a restive society. Ashir used the term “minority” in terms of religion alone: whenever he used the word “minority,” he meant religious minority. The issues he raised encompass the “relationship” of minority groups within educational programs (Mainly curricula) in terms of “identity,” “representation,” and “voice.” To make sense of his responses, some of Gee’s tools of inquiry and building tasks were used. “Situated meaning” was used the most.

Ashir detailed how and why religious minorities have very low or no representation in the curriculum discourse. In the first stanza he promises to reflect on the history curriculum through a “Christian’s perspective.” He recalls the way Christians supported the cause of Pakistan as a separate country. He narrates how Christians’ votes proved to be decisive in the establishment of Pakistan. He highlights the “significance” of the Christians’ votes in favor of Pakistan to support his point that the curriculum is non-representative of minorities.
Most of the time he spoke of the non-representation or underrepresentation of religious minority groups in the curriculum. Some of his words and phrases reflecting whether non-Muslims have been represented or otherwise, were as follows, “not found,” “no representation,” “don’t represent,” “totally absent” and so on. He admits that in the initial days of Pakistan’s creation, non-Muslim minority groups had “some representation” or “little representation” in the curriculum. However, the “little” or “some” representation, he thinks was “not enough.” He refers to various relationships of the changing political and ideological attitude toward representation, identity, and voice of the minority.

He analyzes how attitudes towards minorities have gone through vicissitudes over time. He says when Pakistan first got independence, it was more tolerant and peaceful. And then it came to pass that “The flag of Pakistan was held by the religious people” (Line 52). Subsequently, he thinks, the representation of minorities was “struck out” from the curriculum. Summing up the issue of representation, he declares that it has “totally disappeared.” It is paradoxical that he concludes that when religious minded people came to power, the representation of minorities in the curriculum spaces disappeared. This is paradoxical in the sense that he, himself, represents a religion. However, he makes the paradox clear with his argument about how a majority faith stops seeing the minority at different occasions.

A deep and touching meaning emanated from his phrase, “don’t know” or the clause “they totally don’t know” about minority people. These were applied to what he has been observing about Muslim students regarding their attention to minorities. He did not blame Muslim students; instead, he blamed curriculum for not representing minorities enough that their voices could be audible. He reiterated the phrase “don’t know” six times in his discourse that depicted his deep concern about the indifference of curriculum towards minority voices. For
example, Ashir disappointedly states that Muslims “don’t know” about our people who have been working hard and giving to the society. Similarly, he dishearteningly observes that “Muslims students don’t know about the festivals that the Christians celebrate” (Line 32). Ashir is angry with the apathetic behavior of Muslim students not only about Christians but also other minority religious groups. He expresses deep regret about why Muslim students don’t know about the religious practices of the minority religions in the following words, “they totally don’t know” (Line 34). He reminds that General Musa remained Army chief, Governor of East Pakistan, and Governor of Balochistan province, but still most of the students “don’t know” him because he was from minority sectarian faith. His urge for religious identity and recognition peaks in the following line, “totally they don’t know that these people also belong to Pakistan” (Line 40). He “connected” the behavior of the Muslim students to the non-representation of minority religions in the curriculum.

When Ashir talks about the absence of representation of minorities in the curriculum, he, at the same time, reckons the unacknowledged contributions of non-Muslims minorities in general and Christians in particular. Following is an exhibition of the way he accentuated the minority group works and contributions that he thinks should be acknowledged by including them in the curriculum. They (minorities) “did a lot.” They “gave to the society.” The missionaries “did noble works” such as founding schools and hospitals that still work well. They “contributed a lot;” Christians “favored Pakistan.” They gave the “decisive vote” to support the establishment of Pakistan. He mentioned several local Christians and other minority personalities who have served Balochistan, urging that their names and contributions be included in the future curriculum of Balochistan.
In addition to the two recurring themes – representation of minorities and the acknowledgment of their services – Ashir highlights the construct of identity. He was unambiguous in understanding how positive and negative identities are enacted. On several occasions, he conveys deep feeling about the way minority groups and individuals are alienated. He states that the Muslims consider us “totally aliens” (Line 37). The proof of this alienation, he thinks, is that Muslims think “They (Non-Muslims) don’t belong to them” (Line 38). They (Muslims) think “we are from another country” (Line 39).

He presents his response to one who wonders whether we belong to this country or not, as, “No, Sir! I belong to this city” (Line 44), and we have not “migrated” from another country. Furthermore, he draws the attention of the majority towards the fact that “minorities are loving people.” This is an allusion to the majority of the lost promises of religious plurality mediated by the mutual interchange of love and cooperation when Pakistan was founded. He refers to Quaid-e-Azam’s (founder of the nation) speech at the first constituent assembly after independence. In that speech, the father of the nation assured the minority groups that they will enjoy equal rights. He also quotes the founder of the nation, who announced in the same speech that there would be no religious involvement in state affairs.

In Stanza 3, Line 36, he observes that “They (Muslims) think there are only Muslim people.” This sentence refers to various “figured worlds” and “Conversations.” He tries to assert that Pakistan is not only for the Muslims but for other religious groups, as well. There might be religious differences, but minorities are Pakistanis the same as Muslims members of this area. There is a complex tension between various types of identities here. In light of Quaid-Azam’s speech, as the minority teacher has quoted, members of all religions living in Pakistan have the same rights. They are free to attend their respective worship places and enjoy observing their
religious festivals. The minority teacher questions curriculum for mishandling the voice, representation, and identity of the minority groups.

At the same time, he points out the “politics” behind the phenomenon. In Stanza 5, he ponders how institutions and departments are politicized. In the wake of the politicized institutions, “there is no freedom to speak.” In the same stanza, he points out that few people, “especially politicians and religious people” changed the way things were. As a result, “They have changed the mindset of the people in Pakistan” (Line 80). Stanza 5 is his reflection on how the religious mindset went through fluctuations and finally settled upon accommodating some radical elements that have dominated the scene to impose their ideology. He observes that the currently religiously dominant mindset thinks the country is for Muslims only. He says “but this is not true” (Line 87).

Stanza 6 presents his thoughts on how the history curriculum can be made more interesting. He believes, “everything must be based on truth” (Line 90) and “no lies.” He asks the following questions as criteria to test the evidence before presenting it in the curriculum: “What actually happened? Who has done what? Have they done it for the country…. for the people? Two points can be situated here: 1) There are lies in the curriculum; that is why he demands presenting truth; 2) If truth is offered, the curriculum will be interesting. In Line 126, he invites commitment as follows, “We have to purify this history.”

Throughout his discussion, Ashir stressed religious plurality, tolerance, and national unity. He envisioned a nation where members of various religious identities coexist peacefully. He seems to forefront national identity in comparison to religious identity. He visualizes an atmosphere of unity and oneness despite divergent religious identities. He suggests that curriculum should teach religious plurality and tolerance which he deems essential for national
unity. He expresses the concept of unity as follows, “When the Muslim students, Hindu students, Christian students, and all religions’ students know about one another, so there will be unity” (Lines 23 and 24). He uses certain other terms and phrases that resonate with the value of unity such as “on the same page,” “same nation,” and “Pakistanis.” Similarly, in Stanza 8, he seems to recommend a more nationalistic history. He says, “We have to focus on Pakistani history” (Line 133). Furthermore, he insists focus on Urdu as a national language. Though he seems to favor a history curriculum that is a combination of local, national, and regional histories, he wants the proportion of national history to outweigh the other two.

Another very important point he raised was that subject curricula other than Islamic education, should also contain material relating to Islamic concepts. A Muslim student would never feel this as an anomaly. For example, such material can be found in the curricula of languages (Urdu and English), general knowledge, social studies, and so on. Stanza 4 offers Ashir’s reactions and reflections on the questions related to the aforementioned debate. He said non-Muslims students did not have to study Islamic education; instead, they should study ethics. However, most of the curricula of other subjects contain sufficient content relating to Islamic concepts. He shared his experiences as a student as well as a teacher. The strongest word he used for the feelings of non-Muslims who had to study some Islamic concepts was “alien.” Other words for similar feelings he used are, “awkward” and “frustrated.”

Stanza 7 consists of his thoughts about the exclusion and inclusion of minority personalities and their contributions in the local and regional history curriculum. He proposes inclusion in the future curriculum of personalities from minority groups who served not only their specific groups but also the society in general. Similarly, personalities who had positively
influenced the lives of people at the regional or international levels should be included in the
 curriculum. One such personality he mentioned was Mother Teresa.

We can find many instances of Conversations in the reflections of the minority teacher. For example, the founder of the nation completely conceded to the equal rights of minorities in Pakistan. Another Conversation the teacher mentions is that the founder of the nation wanted a secular nation. There have been heated debates on this topic. The religious rightists, as the teacher mentions, deem the country was only for Muslims. So here emerges a binary argument about secularism versus the faith of the majority as a state religion. The representation and voice of the minority is another Conversation the minority teacher accentuates. Another Conversation he forefronts is the overrepresentation in various subject curricula of Islamic concepts that have to be studied by all non-Muslims.

We can also find allusions to various figured worlds in Ashir’s responses. For example, the curriculum went through ups and downs. Instead of progression, the curriculum received more criticism in the recent past for inciting religious intolerance and hatred. Ashir mentions that the curriculum was more flexible and tolerant in the initial years after Pakistan’s independence. He also expressed figured worlds relating to the building tasks of identities, significance, and politics. For example, “Pakistan is for Muslims only. He also reiterates the politics, significance, and identities of “us” versus “others.” Another figured world he mentions is the way the curriculum indoctrinates a specific ideology. He recommends a national identity based on intergroup relations instead of an identity based on the majority ideology.

Findings by Research Question
The texts of the five selected educators reflect on each of the four research questions because the guiding questions for discussions, individual opinions, and group work at the conference where the data were collected encompassed the major research questions. The sections that follow discuss the research questions in light of the opinions of the selected educators. The questions are addressed in the sections that follow by listing major points made by the five selected educators along with justifications of these points by reference to their words and opinions. There are occasions where these selected educators seem engaged in dialogue with other participating educators. Consequently, their texts convey collective voice of the participating educators in such situations.

A. How do teachers, curriculum experts, teacher educators, and policy actors view the history curriculum?

The rationale for this question was to see how well the current national history curriculum meets provincial needs and how much it deviates from them. Furthermore, the question invites exploration of the opinions and experiences of the participating educators regarding the current national history curriculum of Pakistan so that a vision could be formed for the future curriculum of Balochistan province.

Almost all of the educators participating in the conference were of the opinion that the current curriculum overemphasizes the ideology of the country. They do not necessarily have the same opinion, and some do not mention whether this is a right or wrong approach. They mention other countries, as well, whose curricula are more or less ideology-based along the same lines. However, the educators expressively discuss the negative connotations of this approach for the children and for future generation. For example, four of the five selected educators discussed how the curriculum enact negative identities to justify its ideology. They observe that the
curriculum portrays the “other” negatively, particularly the non-Muslim historical figures. They also note how the curriculum makes persons, events, and developments significant or insignificant to support the ideology. The selected educators highlight these interrelationships as the way curriculum justifies ideology. They argue that the curriculum groups events that speak for and justify why the creation of the country was inevitable.

Qasim mentions that the curriculum is overfilled with the two-nation theory. He does not seem to be against the two-nation theory. However, he thinks this approach shrinks the space of other important events, developments, and personalities. The selected educators note that the curriculum glorifies “us” and disgraces “other.” This is the politics of the distribution of social goods. Leema challenges the figured world notions about the national poet and the negative identity enactment of Gandhi’s image. She seems to be aware of not only social, cultural, and political aspects of the society but also of the philosophical aspects of education in general and curriculum in particular. She asserts that this curriculum is “brainwashing” students. At another place she says that the curriculum is manufacturing children’s minds in a specific direction. Her understanding and expression of thoughts can be termed as the beginning of “new consciousness” in an apparently closed society. Zaland argues that the proof of the curriculum’s being over-ideological is its linearity. He points out that the fourteen points of Quaid-e-Azam Muhammad Ali Jinnah are present in the history and Pakistan studies curricula at every grade level at the possible expense of other content.

Another finding from the analysis of the curriculum was that the curriculum does not teach truth. Almost every participating educator spoke on this concept. Everyone advocated that curriculum should teach truth. This shows that they have noticed falsifications of historical facts in the curriculum. They related several other concepts that they think depend on truth. For
example, most say that curriculum can become interesting when it shares and promotes truth. Leema claims that several accounts of the history curriculum are fabricated. There were certain other terms used for some of the historical accounts – distorted, mutilated, misrepresented, and corrected.

The concept of representation and non-representation is also a recursive theme in the words of the selected educators. Ashir complains that the curriculum is non-representative of the minority religious groups. He thinks the curriculum never acknowledges the contributions of the minority religions in the making of the country. He blames curriculum for indoctrinating the students of the majority religion in denial of recognition of the minority religions.

The other four selected educators spoke on non-religious representation. They think the curriculum is a space for the representation of a tiny powerful group. This group can roughly be described as a particular social class that holds the power. They think the process of inclusion and exclusion depends on the whims of this powerful group. Zaland questions the acceptability of the curriculum to all. Leema wonders about the criteria of the inclusion of the persons and events. Naeem and Leema note that the stories of the commoners have been totally ignored.

Zaland seems to be critical of ongoing educational, political, and religious practices. Despite being from the majority ethnic group of the province, he raises voice for the representation of the minority religious and sectarian groups. He quotes about a minority religious sect “Zikris” who are being persecuted by the mainstream religious faith. Though his argument was opposed, he continued to speak for the representation and rights of the religious minority groups. He says that the society cannot progress until the society learns to tolerate the differences. He points out the people of majority faith have a huge sphere of influence in the country. He juxtaposes the religious mindset next to the powerful elite. This may be an unusual
theoretical assumption and challenge to the figured world. (The power here refers to sphere of influence instead of political and financial control.)

Qasim’s analysis reveals that the curriculum covertly stimulates the students toward violence. He quotes from the curriculum how hero-worshiping can impact the minds of the youth. Therefore, he thinks that the acts shown in the shape of personalities should be laden with values. Zaland evaluates that the curriculum has so few clues to democracy and peace just in passing that they can be equated to none. The selected educators perceived that this curriculum does not teach peace, honesty, love for humanity, and universal brotherhood. Leema and Ashir perceive that discouragement of critical thinking and demoralization of the freedom of expression may pave the way for intolerance, hatred, and narrowmindedness.

Naeem may be the only selected educator to discuss the technical aspects of the curriculum in addition to the content aspects. He examines the alignment and sequence of the curriculum as well as comparing it with other subject curricula. He finds out that the curriculum has various technical shortcomings as well. For example, the curriculum has not stated clear-cut goals, standards, and benchmarks. He points out that there is a list of “impracticable” learning outcomes with each content area.

Ashir makes two very important points. He draws attention towards a Conversation that is usually avoided in the media and general forums of expressions, the Conversation about whether Pakistan is or should be a secular or theological state. The rightists obstruct such kinds of Conversations. Zaland seems united with Ashir on the matter of representation and recognition. All the five selected educators seem to challenge religious biasness and prejudices in one way or the other. Ashir accentuates, also, another very important curricular issue. He shares
that when Islamic education is taught in subject curricula other than Islamic studies, the non-Muslim students feel “frustrated,” “alien,” and” awkward.”

The first research question seeks the opinions of the participating educators about the current national history curriculum. The curriculum analysis is undertaken in the perspective of the context of Balochistan. Therefore, the analysis of the national history curriculum renders a natural relationship to other research questions of the study.

B. What are some of the aspects of the local context reflected in the national history curriculum?

The participating educators unanimously declared that the current national history curriculum is disconnected from the realities of Balochistan province. They logically analyzed the state of affairs in the current curriculum in connection to the realities of the area. Qasim was the most vocal of the selected educators, although every one of the participating educators felt the alienation and disconnection of the local context from the national trajectory. The participating educators noted that the national curriculum focused on events, personalities, developments and areas that represented the mainstream struggle against colonization. The curriculum does not focus on most of the areas constituting the present-day Pakistan, and particularly, the smaller provinces like Balochistan.

In general, the major part of the current national history curriculum was seen as not relevant to the context of Balochistan. The participating educators evaluated the curriculum content looking for the following constructs: history, politics, events, developments, various movements, and personalities. Naeem shared a list of 45 persons from this area. These persons
fought tooth and nail against the colonizers. None of the freedom fighters from this area have been mentioned in the national history curriculum.

Zaland accentuated several things that could have been included in the curriculum based on their extraordinary significance. For example, the archeological site of “Mehrgarh,” which is 7000-year-old, might have an international significance for being one of the oldest sites. The participating educators seemed concerned about why students should know about the local realities. In the conference, the participating educators admitted that they did not have sufficient knowledge of the local context because they had not been taught this when they were themselves students. Naeem spotlighted that curriculum’s major role is to connect school to the society. Therefore, he argued, knowledge about the local realities is the beginning of the educational and social journey.

Qasim draws attention to different pacts and treaties, such as the Mastung pact and Gandhamak treaty that had enduring impacts on the socio-cultural dynamics and societal structure of today’s Balochistan. Jirga system is another feature Qasim thinks the national curriculum should have mentioned because most local level disputes are still settled through this system. Besides, local educational and literary movements of the time before the creation of Pakistan are not part of curriculum. Resultantly, children of this area are not aware of any such movements or their own cultural history.

The consequences of the unawareness of the local context are unfulfilling. Qasim observes that children show disregard for learning in history classes. He asserts that this is because of the irrelevancy and meaninglessness of the curriculum content of history. He reads children’s minds and contends that most of the children think their forefathers might have lived
somewhere else before the creation of Pakistan. He deplores that the heroes belonging to this area have no place in curriculum space.

C. In what ways should the provincial curriculum be different from the national curriculum?

A majority of the selected educators mention the fact that there are cultural, linguistic, and ethnic difference among the provinces. These differences naturally define differences between the national and provincial contexts. At the conference, the view of the participating educators surfaced that cultural, linguistic, and ethnic identities are actually stronger than religious identity. Religious identity may have been taken for granted or appear unwieldy against the established imaginary, where “the established imaginary” refers to the perception that the religion of the majority is the only source of national identity. The cultural realities of Balochistan are different from those of other provinces. There are many examples of cultural differences they mention. For example, the bulk of Balochistan consists of a strict tribal system. Tribal systems hold deeply rooted rules and norm. Most of the sociocultural issues are still settled with the tribal “Jirga” system. Jirga is a group of elders or chieftains of the society who listen to disputes and make decisions to settle the issues.

Naeem and Qasim mention language as another point of difference between local and national contexts. There are seven to ten languages spoken in Balochistan, with three major languages, while other languages are considered minor. In the conference, the participating educators highlighted that the provincial education department wishes to promote all the local languages. Language policy and planning is part of the future curricular activities with which the province has to deal.
This question asks how the future curriculum of Balochistan should be different from the national curriculum. One of important aspects of the analysis of the national curriculum is that the participating educators found out the shortcomings in general as well as particular terms. This learning may help them build their framework for the future curriculum. For example, they learnt that the current curriculum does not promote peace, and tolerance which are most needed at this moment of adverse circumstances. They proposed that the provincial curriculum should focus on promoting democracy, peace, and tolerance.

They also found that the national history curriculum is unidimensional, focusing the justification of the national ideology for the most part. Multiple participating educators refer to curricular practices elsewhere in the world and in elitist private institutions in Pakistan regarding history curriculum. They proposed that the provincial curriculum should include local, national, regional, and world history.

The participating educators also note that several important instances of the recent history are missing. They wish that the scope of the history curriculum could be extended. The participating educators discussed two examples from the recent history that should be part of the history curriculum and especially influential in the case of Balochistan. They highlighted that the Afghan war in Russia has been mentioned just in passing, whereas there is nothing in the curriculum regarding the post 9/11 scenario. Both of these incidences have extensive effect on the demographic, sociocultural, and political life of the province. Firstly, after the Afghan-Soviet war, and post 9/11, American attacks on Afghanistan caused a huge influx of Afghan population in the neighboring countries. A huge population came to Balochistan after both of these incidents. In what ways the local realities were impacted have never been explored. Neither have they become part of curriculum.
Another point of difference the participating educators alluded to was differences in priorities. The national curriculum broadly accumulated the historical narratives that led to the creation of the country, whereas the voices of the smaller provinces were not properly heard. The participating educators deem it good practice to provide students with the local history along with the national history. The participating educators argued that the subject curricula of Pakistan is already represented in the national context. They thought Pakistan studies may remain as a core subject curriculum even after the devolution of education to provinces. Therefore, the history curriculum should focus more on the local needs and interests.

The analysis of the national history curriculum revealed that it has numerous issues with representation of various segments of the society including gender, religious, sectarian, and ethnic minority groups. Ashir, being representative of the religious minority group, strongly contended the non-representative posture of the curriculum. He urged that the provincial curriculum should redress this issue.

Leema presents a totally new direction in the way provincial curriculum should be different from the current national one. She says that common citizens should be involved in tracing the historical narratives of the local history, unlike the official version that presents the histories of the selected persons, events and developments. Furthermore, she urges that the histories of common citizens should be explored and included in the curriculum so that the children may know about the decline and progress of the earlier societies of the area and connect them to the present-day realities.

Zaland thinks the history curriculum leaders should be from the local area because they are aware of the socio-cultural and political dynamics of the province. He points out the same weakness in the national curriculum that a majority of the development team belonged to either
the national capital city or the larger province in terms of population. He thinks this created an imbalance in representation and recognition. Zaland and Ashir were very vocal for the representation of the minority religious and sectarian groups. Ashir expressed his views in an individual interview, whereas Zaland spoke in the favor of minority religious and sectarian groups within the conference, where he faced some resistance.

D. In evaluating the history curriculum, what are recommendations that the participating educators propose in light of the local context and national requirements?

This question is the representative of the other three research questions. As a result of the analysis of the national history curriculum, the participating educators shared their suggestions and recommendations for the future history curriculum of Balochistan province. These suggestions and recommendations are scattered through the individual analysis of the texts of the five selected educators and are sometimes addressed in responses to the other three research questions as combined patterns. The purpose of this question is to see what propositions the participating educators offer for the provincial curriculum after analyzing the national history curriculum in light of the local context and national requirements. There are instances and opinions in the texts of these five selected educators where they seem to be in direct opposition to the set models. However, there is no instance where the boundaries of national requirements are crossed. For example, two-nation theory is the basis of the creation of Pakistan. Two-nation theory is also considered the ideology and essence of the establishment of Pakistan. The participating educators talked about two-nation theory at length for two major reasons. Firstly, they argued that the curriculum is overwhelmed with the story of the two-nation theory which overshadows other content areas. Secondly, the curriculum has to justify the rules of the Muslim
reign in India whether they were right or wrong. In other words, the participating educators try to
problematize the representation of the two-nation theory in the curricula.

The propositions and recommendation presented in this section may seem a reiteration of
what is presented in the other three research questions and analysis of the individual texts.
However, all four of the research questions are closely intertwined. Therefore, the responses may
seem frequently overlapping. This section will present the major propositions made by the
participating educators upon analyzing the national history curriculum.

The propositions offered by the participating educators may be viewed from two angles:
1) to avoid and redress the shortcomings and weaknesses of the national history curriculum; and,
2) to highlight and provide students with foundational understanding of the local context of
Balochistan province. For example, the selected educators found that the national curriculum is
not representative of the smaller provinces or of members of minority groups. This made the
selected educators envision a provincial curriculum that encompasses the representation of all
groups that are considered to be on the margin.

Similarly, the selected educators found that the national curriculum does not promote
peace and tolerance and may rather covertly promote hatred, narrowmindedness, and intolerance.
Therefore, they suggest that the future curriculum should encourage cultural plurality, tolerance,
and peace. They further say that negative patriotism that leads violence and hatred should be
discouraged. Instead, students should be encouraged to understand diversity and inclusiveness so
that every citizen serves the country at her/his best.

There was a heated discussion in the conference that revealed that the history curriculum
serves the purposes of a tiny powerful group. Hence, the curriculum is non-representative of the
common citizens. The participating educators support the inclusion of personalities, events, and developments that extensively impacted the society. However, Naeem deviates from the majority argument saying we should not overfill the curriculum with personalities.

Additionally, the participating educators suggested that the provincial curriculum should focus on the histories of the common citizens and ordinary life, as well. The participating educators think this trend will enable children to make connections and to see relationships of the past with the present to step into the future. They think students should learn from the previous experiences.

If Leema is considered a representative of the female minority group, the challenges she offers to the figured worlds are outstanding. She doubts the official version of history curriculum not only content-wise but approach-wise as well. She thinks that history curriculum should capture the growth, progress, stagnation, and decline in the quality of ordinary life. Therefore, she suggests history should be collected from ordinary people, if possible. Or if not, it is worth profound research.

One of the remarkable points drawn from the words of the participating educators is that curriculum should fulfil the purposes of education. The greater purpose they proclaim is for students to come to understand “who they are” and “who others are.” The also urged that the future curriculum should provide opportunities so that students could lead successful social lives. They discuss the bad practices in the schools which alienate children from the actual life of the society.

The participating educators highlight various Conversations and hope that our future curriculum should have the capacity to encompass these Conversations. For example, the notion
that curriculum should encourage students to ask critical questions was frequently discussed in the conference. There was a heated debate on whether children should be permitted to ask questions on sensitive topics. Some of the participating educators were of the opinion that critical questions and critical thinking should not be permitted in the classrooms of Islamic education and Pakistan studies. Others opposed this thinking and argued that children cannot be creative if they are not allowed to think critically and ask critical questions. Multiple participating educators shared their student life stories of how and why asking critical questions is considered disobedience and disrespectful. Most of the participating educators recommend that future curriculum should encourage critical thinking.

Similarly, Zaland stresses that curriculum leaders should be from the local people because they understand the local realities. Other participating educators gave tacit approval to this suggestion of Zaland at various points of the conference. For example, Naeem thinks that there is still a mindset which wishes the provinces not be empowered in the curriculum development work. By contrast, most of the participating educators would like the province to be fully empowered in curriculum construction activity. Another Conversation that links to the future curriculum was the representation of minority groups. The participating educators suggest that the future curriculum of the province should be inclusive of the representation of all minority groups because Balochistan itself complains against underrepresentation or non-representation in the national curriculum.

The participating educators unanimously support the idea that the realities of the local context should be considered before developing the curriculum. For example, they emphasize that local cultures and cultural values should be reflected in the curriculum. A majority of the participating educators indicate that they have their own heroes who resisted colonialism. There
are other heroes who served the society. They conclude just because the curriculum does not mention them does not mean they did not exist. The participating educators urge that events and developments that extensively impacted the society of that time should be part of the curriculum. They name many treaties, pacts, and various types of movements which should be taught to students to understand the current complexities.

Discussing the potential of local cultural values, Naeem mentions that there are several female poets worth mentioning in the curriculum, breaking a norm for male in highlighting the cultural and aesthetical aspects of females in a patriarchal and strict tribal society. There are clues to many historical Conversations in the point Naeem promotes. Females may have expressed themselves culturally long ago but their voices faded with time. What might be the reasons that the cultural and aesthetic aspects of females receded into the background? What role can curriculum can play in revising the lost glory? These might be some of the Conversations to which Naeem alludes.

Leema made several argumentative and important contributions to the conference deliberations. In addition to highlighting core issues mentioned earlier, she draws attention to the interests of students in history subjects. She advocates that history curriculum should arouse a child’s interest through interesting, relevant, and appealing stories. She gave examples from her own childhood and her experiences as teacher about what type of content interests children. She says students love stories. She suggests that history should be taught in the form of interesting stories.

Furthermore, it seems that the way to propagate truth is subjective and abstract. Naeem offers a unique way to deal with this matter. He suggests that “let the students decide what is right and what is wrong.” This statement seems paradoxical. Apparently, it seems as if the
students may not have the capacity do decide about what is right and what is wrong; however, the argument is appealing.

In summary, this chapter provides detailed information about findings from the analysis of the texts of five selected educators. The individual analysis supports the findings of the study by presenting direct quotes from the participating educators that are examined with the help of Gee’s discourse analysis methodology. The analysis of the individual texts makes visible the findings of the evaluation of the national history curriculum and how the participating educators see it in the context of Balochistan province. The individual analysis also tries to find out the vision of each selected educator for the future curriculum of Balochistan province. Then, the summaries of the findings from the individual analysis are presented against each research questions for more clarity. Next, a discussion of these finding is provided in chapter 5. In the next chapter, the findings will be discussed in light of the relevant and dominant theories of the field and place the study in the larger context.
CHAPTER 5
CONCLUSIONS AND RECOMMENDATIONS

Summary

The purpose of this study was to analyze one grade level of Pakistan’s national history curriculum and report how it was perceived by educators to address or fail to address the Balochistan context. The study sought to find answers to four research questions: 1) How do the educators view the national history curriculum? 2) What aspects of the provincial context does the curriculum reflect? 3) In what ways should the provincial curriculum be different from the national curriculum? and 4) What are the recommendations the educators make in light of the national requirements and local context? A qualitative case study design was used for this study. A provincial level conference was convened to generate data for the research project. There were 28 participants, including teachers, teacher educators, curriculum experts, and policy persons. These educators belonged to five districts, out of 32 districts, of the province. There were nine female participants in the conference. A religious minority representative was separately interviewed.

Conference activities included panel discussions, large group discussions, and group work. The activities were guided by questions that encompassed the major research questions. All the conference activities were audio-taped. The responses and contributions of five representative educators were selected for analysis following prescribed criteria. The data were transcribed and translated from Urdu to English. The translated data were analyzed using Gee’s (2014) discourse analysis methodology. The analyzed data were considered at two levels: 1) the responses and contributions of each of the five educators, and 2) the collective responses of the
five educators to each of the research questions. The findings of the study uncovered several important insights into the current and future curriculum practices of Balochistan province.

For example, the study reveals that national history curriculum has mostly been used for forming national identity. To achieve this goal, the curriculum exaggerates and glorifies the works of the members of the in-group, whereas it enacts negative identities and antagonizes the “other.” Similarly, the curriculum tries to indoctrinate the ideology of the in-group. The findings also highlight falsifications of some of the historical accounts and stress that truth should be presented. The participating educators emphasize truth because they deem truth is essential for critical thinking. Findings feature that a unidimensional approach has been used in the curriculum, whereas a multi-perspective approach is needed in today’s interconnected world. The participating educators find that the current national history curriculum does not promote peace, equity, social justice, and tolerance for diversity. Finally, the curriculum seems detached from the local context of Balochistan.

The participating educators see a provincial/local focus as addressing many limitations of the national curriculum, a theme that occurs throughout the research. The five selected educators conclude that the national curriculum lacks support for achieving the greater goals of education for the society—the goals that promote and motivate individuals for a just and evolving society.

This chapter presents discussion on the findings and conclusions and provides some suggestions for implications and future research. The discussion section presents interpretation of the findings in light of the views of the selected educators and the available research, followed by limitations of the research study and implications for practice. Finally, the chapter presents recommendations and suggestions for future practice and research.
Discussion

This study explored the views of educators regarding the national history curriculum of Pakistan to envision relevant and meaningful curriculum practices for Balochistan province. The participating educators evaluated one level of the history curriculum and shared their views both about the current national history curriculum and changes that should occur to contextualize it to the needs and interests of the society and children of the province.

This study converges with the related scholarship of the field in many ways and illuminates the literature on many occasions. For example, scholars note that history curriculum is generally used for the formation of social identities (Ahonen, 2001; Korostelina, 2013; Lall, 2008; Nayyar & Salim, 2005). The opinions of the participating educators are consistent in this regard. Furthermore, history education is used for ideological indoctrination. This study illuminates how negative identities of “us” and “other” should be perceived and history education should be used to enact positive identities of the “other” by acknowledging their contributions in the society and giving them similar recognition as that of the in-group members. Similarly, Hawkey (2015) believes that a multi-perspective approach having a combination of family, local, national, and world history may be the best fit for history education. She believes that history curriculum should positively respond to the diversity in the society to contribute in the establishment of social justice. The views of the participating educators are in coordination with these ideas. The views of the educators also echo Hawkey’s proposals for a curriculum that promotes multiculturalism and tolerance for diversity. We can find, in the views of the participating educators, a relationship regarding identity, ideological indoctrination, and diversity which is found scattered across scholarship in the field.
This study is an incubator to propose a more regional/local focus within the Pakistani context with logical support from the literature (Cornbleth, 1988; Eisner, 2002; Jones, Barrow, & Stephens, 2012; Norris, 1998; Leite, Fernandes, & Mouraz, 2013). The participating educators relate local focus of the curriculum with the authentic learning of the children.

The views of participating educators illuminate the crux of the literature on the purposes of and approaches to history curriculum. This study found that the purpose of the current national history curriculum of Pakistan is ideology-driven national identity formation, and the approach is unidimensional. Therefore, participating educators propose a multi-perspective approach with a local focus that encompasses national and global interconnectedness. Thus, the study contributes to curriculum theory in general and curriculum evaluation in particular, finding its place in the larger debates on how history education influences individual and group identities.

The study illuminates the literature in that it problematizes how the current flow of history education does or may hinder critical thinking of children. The participating educators highlighted how curriculum and educational practices may offer fake promises of critical thinking, whereas in reality curricular practices seem to hinder the passage to critical thinking. Many scholars (Apple, 2000; Friere, 2000; Grundy, 1987) see politics in such a curricular attitude. The participating educators juxtapose concealment of truth with obstruction of critical thinking.

The occasions when the views of the Balochistani educators differed from or augmented the available research were either contextual or due to lack of previous research about an issue. By “contextual,” I may refer either to Pakistan’s national context or to Balochistan’s context. The sections that follow present by topic, a detailed juxtaposition of the findings of this study with the literature in the field.
A. Identity formation

Identity formation remains the major goal of a history curriculum, and this is particularly so in countries with controversial pasts, whether as colonizers or colonized. The means toward identity formation become contested and controversial in multi-ethnic, diverse, and/or divided societies (Ahnon, 2001; Hawkey & Prior, 2015). Consequently, in most cases, the histories of the people on the margin are dropped from the national narratives (Ahonen, 2001). Ahonen (2001) asserts that history curriculum is, for the most part, developed by following an ideological framework. She points out that “political leaders impose a grand narrative on a community, using the common school as their instrument” (p. 180). This point is consistent with the findings of this study. The findings make explicit at least some of the strategies through which a history curriculum is used to form national identity. One such strategy is to enact negative identities of the other.

The views of Qasim and Leema, participants in this study, validate the theoretical assumptions of Nayyar and Salim (2005) about how Pakistan’s history and social studies curricula build negative narratives of India to portray it as an enemy country. Lall’s (2008) scholarly work with both Pakistani and Indian national curricula is another example that matches the views of Ashir. In his analysis, Lall (2008) asserts that the curricula were used as tools to fabricate antagonistic national identities based on religious and ethnic definitions of who was an Indian or a Pakistani. Lall (2008) claims that both the Pakistani and Indian curricula have been trying to create the “other” in order to suit their own ideologies and politics. How the “other” is created within the curriculum was identified as an identity-formation strategy.

For example, Leema quotes how the Pakistani national curriculum presents Gandhi as a negative “other” in the following words, “Our curriculum has presented Mahatma Gandhi as a
villain. We are all educated here, and everyone knows that Mahatma Gandhi supported the
causes of Muslims on many occasions” (Lines 28-30). Similarly, Qasim describes in the
following words the way curriculum presents “other” as oppressor and “us” as victims or
oppressed,

    The other aspect is that with other communities, such as Hindus or other communities,
our curriculum is very keen to find faults. In curriculum where non-Muslims have been
described, I believe that they have not been mentioned in good faith. But to highlight
their bad aspects, again to justify the things that favor us. For example, Nehru and Gandhi
did these bad things. They inflicted cruelties on Muslims. (Lines 21-28)

    Although Pakistan studies is present as a separate subject in Pakistani schools, the history
curriculum seems to mimic Pakistan studies in presentation of a course of events steadily
streaming towards the creation of Pakistan and ending with how Pakistan came into being. The
works of some Pakistani curriculum scholars (Ahmad, 2008; Nayyar and Saleem, 2003) resonate
with this point of the selected educators that that national identity formation overwhelms other
purposes of the current curriculum.

    One of the issues is that the current historiography is basically hagiography that mostly
presents heroes who made the creation of Pakistan possible. In such situations, when the history
curriculum is filled with heroes, depicting negative pictures of anti-heroes becomes a
compulsion. Afzal (2015) and Durrani (2008) have also noticed that Pakistan’s history
curriculum is overburdened with personalities instead of focusing on social issues that could give
understanding of current problems so that we can avoid them in future. Like some scholars of the
history education, the selected educators think inclusion of personalities who impacted the
society is a requirement of the history curriculum. However, Naeem thinks “history curriculum
should not be overburdened with personalities” (Stanza 7 Line 74).
Some of the selected educators suggest that the histories of common citizens should be included in the curriculum instead of hero-worshipping. This is in congruence with the ideas of critical theorists in curriculum studies such as Apple (2000) and Giroux (1981). Another aspect of this argument is to ponder whose heroes are presented in curriculum text. Are they representatives of the common citizens or of the elitist class?

B. Ideological Indoctrination

The answer to some aspects of Apple’s (2000) theoretical question, “Whose curriculum is this anyway?” can be found in bits and pieces in the discussions of the educators. Additionally, the words of the educators also address the following questions of Young (2013),

What is the important knowledge that pupils should be able to acquire at school? If as curriculum theorists, we cannot answer this question, it is unclear who can, and it is more likely that it will be left to the pragmatic and ideological decisions of administrators and politicians. (p. 103)

A reflection on the above theoretical question can be noted in the following text of Zaland, representing his group work,

The curriculum serves only a “particular group.” I have put it into the inverted commas, because we don’t want to mention. Because it is controversial. We have written a particular group because many of us know who we mean. (Lines 10-14)

Another important point uncovered in the study is that our society has been split into two types of dominant groups – the powerful elite on the economic fronts and the religious clerics on the sociocultural and religious front. Religious clerics are as strong and influential in social matters as the powerful elitists – including business groups, politicians, and military/civil bureaucrats. However, the leadership of both fronts unite when their mutual authority and power are challenged. Zaland juxtaposes these groups in the following words,

It is a small lobbying group whose work this is. There is representation of no one else in the curriculum except this tiny group. There is representation of no other Pakistanis. This
is only driven by interests. Now it is also difficult to take Mulla’s (religious cleric) name. They have spoken so many lies. That they have maligned Islam and history as well. (3-9)

Zaland pinpoints the power dynamics and structure of Pakistani society. It may be an oversimplified, but his comments invite similar courage to point out wrongdoings and reflect them in educational practices so that positive social change can become viable. This exposition highlights the relationships of similar concepts and practices, particularly in relation to curriculum practices. For example, the current curriculum seems to prepare a mindset that accepts the prevalent norms, values, and beliefs as true, normal, and superior.

Leema’s concept of “brainwashing” or “manufacturing a child’s mind” is a corroboration of the theoretical assertions of the technical and reproductive function of the environment espoused by various scholars (Apple, 2000; Grundy, 1987; Habermas, 1972). Reflecting on Habermas’ theory of knowledge based on human interest, Grundy (1987) notes, “this reproductive function is one of the consequences of the technical cognitive interest, the interest is survival through control and manipulation of the environment” (p. 27). The environment here represents the overall culture of whatever happens around us. This culture is presented as normal and true under various guises. Such culture is transmitted to the next generations (Apple, 1979). Similarly, the larger debates about the manipulation of curriculum are like the manipulation of minds, making students zombies, to use the metaphor of Giroux (2011).

The views of the educators verified the scholarship of recent Pakistani curriculum scholars, Ahmed (2008), Nayyar & Salim (2005), and Zaidi (2011), who argue that the worst thing done to the Pakistani curriculum is the way it was radicalized through Islamic ideology by vested interests in the time of General Zia ul Haq. The radicalization process was so deep that it seems extremely difficult to overcome. Reversing this process may need the same amount of time to counterbalance its loss. General Zia ul Haq ruthlessly used curriculum to play with the
minds, hearts, and souls of youth for a purpose whose repercussions he may or may not have understood.

Another major theme Pakistani curriculum scholar (Aziz, 1993; Nayyar, 2013; Zaidi, 2011) have problematized is the status quo of ideological indoctrination. They criticize the way historical personalities, events, and developments have been presented in the history curriculum. Analysis of the arrangement of the history curriculum reveals that presentation of certain events, developments, and personalities has largely been filtered to justify the establishment of Pakistan. Zaid (2011) describes the current Pakistani national history curriculum as a “polarized discourse.” Like most of the participating educators, Zaidi (2011) regrets that the historiography of Pakistan has been used in specific contexts as a dividing force. This assertion is in line with Ashir and Zaland’s reservations about the curriculum as it marginalizes religious and sectarian minorities. For example, the curriculum does not acknowledge the contributions of the religious minority groups. Furthermore, the curriculum imposes the faith of the majority by reiterating its superiority.

Ahmed’s (2008) argument that Pakistani curriculum and society were more tolerant, democratic, and liberal and aligned with cultural plurality before the era of General Zia ul Haq, supports the following statement of Ashir in one of his stanzas, “But after that, at that moment when the flag of Pakistan was held by the religious people, the representation of the minority was struck from syllabus or curriculum” (Stanza 3 Lines 52-53).

Ashir’s observation that Muslim students think, “Pakistan is only for Muslims,” is the exact replica of Ahmed’s (2008) analysis of Pakistan’s national curriculum. Ahmed (2008) reveals that Pakistan’s curriculum portrays a good citizen as an orthodox Muslim. However, Ahmed’s study is about the curriculum of General Zia ul Haq’s era, when curriculum was
paradigmatically shifted to produce radicalized Islamic citizens. Curricular radicalization impacted the overall norms of the society so that today, the overall societal picture is gloomy and tense. There is little room for aesthetic expressions in any form whatsoever.

C. Critical Thinking

One of the themes generated from the views of the educators was that the curriculum does not encourage critical thinking. Such a curricular approach, with no space for questions, will ultimately foster narrow worldviews. This observation is in line with the theoretical positions of many curriculum theorists who are non-traditionalists (Apple, 2000; Friere, 2000; Giroux, 1981; Grundy, 1987) and those who promote critical orientations (Ledman, 2015; Taylor & Shehan, 2011). These scholars emphasize the need of students for creativity. Several of the selected educators narrated school life stories in which they were strictly forbidden to ask questions on sensitive or controversial issues. They also shared experiences from their professional careers demonstrating that children still have issues when they try to engage in critical thinking. Their evaluation of the current national history curriculum of Pakistan supported their view that the curriculum itself discourages critical thinking.

Some of the leading curriculum theorists accentuate the role of arts and aesthetics in creativity (Eisner, 2001; Greene, 1995). In the conference, a teacher educator narrated the story of his father, an artist who has never exhibited his paintings in the open. The artist fears that the philosophical and political awakening represented by his work may not be liked by a majority of the people in our society. One of the perceptions shared by the teacher educator through this story was a fear because of constant pressure and restriction on activities that promote aesthetic sense, the society has been reduced to an intolerant, confused, agitated, and depressed mob of people who view the arts with hatred. Music is being considered an infidel activity.
Many clues suggest reasons the national curriculum discourages critical thinking. A more democratic space for critical thinking than is assumed by the curriculum allows questioning about why things are hidden. In her recent study, Afzal (2015) notes that the current Pakistani curriculum is silent about recent issues such as terrorism, extremism, and militancy. This verdict was verified by the opinions of some of the educators. One of them pointed out that accounts of the Russian war in Afghanistan and of 9/11 are absent from the curriculum. Glimpses of Afghan war are present just in passing in spite of the extent to which its impact on the sociocultural structure of Balochistan’s society has been powerful and influential.

The educators unanimously stressed that history curriculum should be based on truth. Leema recalls this and proclaims, “I think it is the right of the children that they know the facts” (Line 46). A famous Pakistani scholar, literary figure, poet, historian, and columnist, Hasaan Nisar (2011), shared the following words, cited at the conference from a TV show about why it is essential to teach unbiased and true history,

History should be studied on a non-prejudicial basis. If you distort history, nothing will happen to history, history will distort you. The benefit of an unbiased approach to history is that we will arrive at some realities which will give us an opportunity to rectify our mistakes. There are so many army generals who met embarrassing fates, but you glorify them; let the children know what their end-fate was! (Nisar, 2011)

This statement shows that Nisar finds the history curriculum taught at schools biased and prejudicial. He thinks that teaching history based on truth can paradoxically rectify things. His view seems to be consistent with the other educators in this matter.

D. Promotion of Peace, Equity, Social Justice, and Tolerance for Diversity

One of the major points the selected educators made was that, with the help of history curriculum, students should learn about themselves and the world around them. This is exactly what Henderson and Gornik (2007) have been theorizing. Their curriculum vision is as follows:
In a freedom-loving society, a quality human life is realized through a holistic, disciplined, and personalized journey of understanding. Education facilitates this journey through disciplinary subject matter understanding embedded in democratic self and social understanding. Students are provided with active meaning making experiences that cultivate a personal responsibility for lifelong learning, a generosity for diverse others, and a commitment to fair play and social justice. (p. 2)

History curriculum can teach about both self and the society. Several of the concepts in the above definition shine in the discourse of the educators when they speak of “democratic self and social understanding,” “a generosity for diverse others,” and “a commitment to fair play and social justice.” The selected educators stress that the history curriculum should promote peace, tolerance, and democracy. Dewey (1990) and Apple and Beane (1995) have been promoting the notion of democratic schools for over a century. The selected educators urge that curriculum motivate respect for diverse others. They also talk frequently about justice and fair play in representation and recognition. Additionally, Eisner (1994) advocates, “Schools as institutions and education as a process ought to foster the student’s ability to understand the world, to deal effectively with problems, and to acquire wide varieties of meaning from interactions with it” (p. 20).

In Pakistan, inhuman class differences have been concealed by religious, sectarian, linguistic, and ethnic covers. These types of differences do exist, and their covert realities are more frightening than what are being portrayed. In most cases, class difference becomes a major cause of any other type of difference. Other differences do exist, but clashes between them are almost always because of injustice and inequality in distribution or redistribution of resources and opportunities. For example, most of the parents in Balochistan send their children to Madrasas (religious schools) mainly because of inability to provide them with the necessities of life. A majority of the religious schools are residential. They provide food and shelter to the students, but when students graduate from religious schools, they do not have employment
opportunities, so they become an easy target for exploiters. In the same way, the condition of the
government school system is pathetic. Most of the graduates from public school also face the
same fate of unemployment. They also fall prey to exploiters who use them for their heinous
purposes such as terrorism and crime. From the above observations, it is obvious that the major
reason for the instability of the state is poverty. Massive differences in wages, opportunities for
employment, and control of resources show unprecedented class differences.

Friere (2000) justly says that class difference is not the only reason for societal issues.
There are issues of race, faith, and gender, as well. However, justice depends on the kind of
society in which we live: its political, judicial, and legislative systems. In whose favor is the law-
making body framing new laws and amending the previous ones? Is there rule of law? Are all the
citizens equally treated by the judicial system, and so forth? These differences usually create two
groups that have been given different names based on specific contexts, including in-group
versus out-group, us versus other, oppressor versus oppressed, majority versus minority, margin
versus center, and advantaged versus disadvantaged. The selected educators highlight various
types of diversity within the Pakistani society and the intensity of intolerance towards such
diversity. They regretfully observe that the current national curriculum does not promote
tolerance and respect for diversity.

“Female” is one of the marginalized groups whose voice seems silent in the curriculum.
There is no reference to female members of the society in the history curriculum. In the whole
discussion, Naeem is the only educator who brought up this bias of the society manifested in the
curriculum. Naeem refers to some names of female poets and literary figures. He observes that
the history curriculum does not mention females, showing a gender bias. This curricular attitude
can be linked to the views of some of the other educators who proposed that the stories of the
common citizens should be included in the history curriculum. One of the excuses for the exclusion of female from curriculum may be that they might not have been influential. History curriculum can help in a greater way by explaining why females could not play influential roles in the past and by considering what the issues were for females and the restraints that hindered them from actively participating in societal matters. This kind of analysis may be enabled only if some of the stories of the common citizens are included in the history curriculum.

Furthermore, Zaland and Ashir strongly present the cases of religious and sectarian “others” within Pakistani and Balochistani contexts. They draw upon ongoing atrocities against the out-groups and advocate that the future curriculum promotes equality, justice, and tolerance to otherness.

E. Local Context

The participants showed a clear preference that the future curriculum to be led by local curriculum leaders who could address local realities and get the curriculum in line with societal needs and interests. The foci of curriculum should be student and local aspects of the society (Leite, Fernandes, & Mouraz, 2013). Similarly, the influence of the local context should receive prime consideration at both the surface and conceptual levels. Contextual influences should be weighed and considered prior to carrying out curriculum work (Cornbleth, 1988; Norris, 1998). National trends, student motivation, and local realities may prove to be the bases for curricular decisions (Jones, Barrow, & Stephens, 2012). Thus, it is obvious that scholars see curriculum work cannot avoid contextual influences. These influences exert varied levels of intensity or pressure (Eisner, 2002).
It might be the responsibility of curriculum leaders to foresee and deal with such influences in the pursuit of curriculum work. Some of the influences in the Pakistani context that were discussed in the conference are as follows:

- Governmental influences for national unity, social cohesion, and everything deemed supportive of the national interest
- International influences, such as in the time of General Musharaf, when he was urged by the international community to exclude the Quranic verses that stimulated students towards violence or hatred against other religions, cultures, and civilization
- When the Quranic verses were excluded from curriculum, there were mass agitations and protest to avert the action. Within the masses, there have been opposing views regarding the content of curriculum, with liberal democrats and seculars on one side and religious conservatives on the other. One example of cultural, environmental, or contextual influences from our society is that girls are required to wear a scarf when they enter grade 3. Even some of the elitist private schools ensure this practice. There are no rules involved in such cases except societal and cultural pressures
- In case of the national curriculum, the dominant province has always been trying to dominate the scene of the curriculum under the guise of nationalism

F. Approaches to History Curriculum

A majority of the selected educators suggested a multi-dimensional and multi-perspective history curriculum as articulated by some of the curriculum scholars in history education. The educators seemed to understand how a unidimensional history curriculum may promote narrow-mindedness, intolerance, and prejudices. Contrary to the current approach, the educators suggest a curriculum that is truly representative of local contextual realities as well as a harbinger to
connection with the globalized world in a positive way. This conception is advocated by different curricularists in history education whose approaches include but are not limited to the multi-perspective approach (Hawkey, 2015), the world history approach (Henderson, 2012), the aim approach (White, 2004), and the critical curricular approach (Parkes, 2007). Hawkey’s propositions of how a history curriculum should look (2015), may provide a convenient model for representing ideas of the educators about history curriculum in general terms. Hawkey (2015) lists the following models as generally used as frameworks for history curriculum:

- History curriculum that is exclusively used to create and strengthen national identity,
- History curriculum that helps develop intellectual and cognitive skills, and
- History curriculum that gives voice to the disadvantaged and the marginalized.

Hawkey (2015) also promotes social justice for students. Drawing upon Fraser’s (1995, 2003) theory of redistribution and recognition, she favors a dynamic curriculum that encourages respect and tolerance for diversity of all kinds. Therefore, she recommends a multi-perspective history curriculum incorporating family, local, regional, and global historiographies to encompass everything that is needed for a diverse society. Hawkey sums up her argument in the following words, “What is selected for history needs to satisfy criteria of significance and relevance; in a globalizing world, an emphasis just on national scales is not enough” (p. 10). Additionally, Hawkey advocates the “most appropriate and socially just means of responding to the growing diversity of society” (p.11).

One of the important concepts discussed in the previous research was not touched on by the educators. The concept is that in countries with a violent past, history curriculum can play a reconciliatory role (Drake & McCulloch, 2013; Cole, 2007; McKeich, 2009). This theory particularly refers to societies whose violence involved occupiers in conflict with the native
people in countries like Australia, Canada, etc. The precondition for the promulgation of such theoretical assumptions is that repair work to the rights of the native people has already been done, and an apologetic gesture has been shown to reconcile the feelings of those who were damaged in the past. The healing of old wounds is curriculum.

History curriculum prepares students to understand the concepts of time, chronology, change, and continuity with the help of a skill-based approach (Simsek, 2009). This approach enhances analytical, critical, and creative skills. The skills of historical thinking intellectually equip children to make authentic connections between the past and the present (Seixas, Morton, Colyer, & Fornazzari, 2013; Taylor & Sheehan, 2011). By historical thinking Seixas means, “History is made when historians find solutions to three problems – the distance between the present and the past, the choices the historian makes, and the interpretive lenses of the historian” (p. 2). Seixas details six theoretical concepts and how to practice them in the history classroom. The six concepts of historical thinking, each one with its specific question, are as follows:

1) **Significance.** How do we decide what is important to learn about the past? The answer seeks that events, developments, and personalities have historical significance if they result in change, are revealing, occupy a meaningful place in narrative, or vary over time and from group to group.

2) **Evidence.** How do we know what we know about the past? We may know through: Interpretations based on inferences made from primary resources such as accounts, traces, relics, or records; asking good questions; inferring authors’ purposes, values, and worldviews; context of the historical setting; and sources checked against secondary sources.

3) **Continuity and change.** How can we make sense of the complex flow of history? We may make sense though: chronologies (sequencing of events), turning points, progress and decline, and periodization.

4) **Cause and consequence.** Why do events happen, and what are their impacts? The reasons and impacts might be: change through multiple causes and multiple consequences; variation in influence; historical actors; social, political, economic, and cultural conditions; unintended consequences, and cause may not inevitable.

5) **Historical perspective.** How can we better understand the people of the past? We can understand by: Differences in their worldviews, the way they avoid presentism, historical context; the way people felt and thought; and through diverse perspectives.
6) **Ethical dimensions.** How can history help us to live in the present? With the help of: implicit or explicit ethical judgments, caution about imposing contemporary standards, responsibility to remember and respond, informed judgment, and recognition of its limitation. (pp. 10-11).

The above six concepts can be used as guideposts for history education, although they speak more of methodology and assessment in the field. These concepts can be viewed in the perspective of the Pakistani national history curriculum in light of its evaluation by the selected educators. For example, the selected educators frequently talk about the “significance” given to events, developments, and personalities. Similarly, they observe lack of “evidence” about the sources of events, developments, and personalities emphasized in the curriculum. Furthermore, they view the curriculum as not allowing space to children to ask critical questions about such evidence. In the same way, the selected educators raised concerns about the lack of differing and diverse perspectives/worldviews on events, development, and personalities.

**Conclusion and Recommendations**

With the help of the participating educators, represented by the five selected educators, this study identified certain limitations of the Pakistani national history curriculum. The participating educators concluded that a curriculum focused on the local/regional realities would be more successful and meaningful. Along with the local focus, they suggested that the future curriculum of Balochistan be multi-perspective and multidimensional, demonstrating an organic part of the interconnected world.

In addition to territorial concerns, the selected educators made several proposals for a dynamic and viable curriculum for the province based on the lessons drawn from evaluation of the national history curriculum. They talked extensively about how social identities are enacted through history curriculum to achieve vested interests and how identities should be formed to
establish positive social change. They also talked about other related concepts including critical thinking and promotion of peace, equity, justice, and tolerance for diversity. They also discussed how specific ideology is indoctrinated through history education. All the above concepts are interrelated.

Pakistani curriculum scholars and the selected educators noted that the way history education is used in Pakistan may cause further polarization. The only way the curriculum approaches formation of identity concerns national ideological identity that suits only a specific group. By contrast, history education can be used for the noble purposes of advancing humanity, tolerance, and peace, as enunciated by Korostelina (2013) in the passage that follows,

History education can present multiple examples of how people and communities move away from destructive conflict and violence toward justice, equality, shared opportunity, prosperity, and peace. Such historic narratives encourage critical thinking and reflection on identity, power, and dominance, promoting relational values and ethical principles of mutuality and cooperation, resulting in movement toward a culture of peace. (pp. 3-4)

Korostelina describes two mechanisms for the development of social identity in history curriculum – (1) a mechanism that forms a culture of violence, (2) a mechanism that forms a culture of peace and tolerance. She discusses three levels of social identity formation through history curriculum that dovetail with the ideas/views of the selected educators of the study. The table that follows presents this three-level model with attention to mechanisms that contribute to a culture of violence and intolerance and mechanisms that contribute to peace and tolerance. Table 1 shows aspects of Korostelina ‘s (2013) model in relation to the conclusions of the study that how history curriculum can be used as polarizing or unifying force.
Table 1
Using Korostelina Model of History Education for Peace and Tolerance

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<th>Characteristics</th>
<th>Polarizing example</th>
<th>Unifying example</th>
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<td>Level 1: connotation of in-group identity</td>
<td>The way social identities are formed through history curriculum to develop a culture of violence and intolerance. Emphasis on contentions with an enemy with focus on differences in ideology. The current national history curriculum of Pakistan gives a detailed account of the ideological differences of Muslims with Hindus and the British. These differences are presented as a basis for the creation of the country. Most of the participating educators highlighted this in the dialogue. They pointed out two-nation theory as the symbol of that difference. They noted that most of the current national history curriculum fully supports two-nation theory. Similarly, India is portrayed as a permanent enemy in Pakistani history, social studies, and Pakistan studies curricula. Presentation of military leaders and warriors as valued prototypes. Pakistan’s national history curriculum has been termed hagiography (Afzal, 2015; Zaidi, 2011). Mostly, the Muslim warriors who ruled this area have been featured. Military leaders are presented in Pakistan studies and social studies books. This point was also discussed in the conference. The selected educators concluded that this approach might enact negative identities of extremism. Patriotism as blind subordination and loyalty to the national government. This purpose has been fully exploited with the help of a history curriculum in Pakistan that highlights successes over the enemy.</td>
<td>Presentation of the roots and meanings of cultural traditions and beliefs that unify a nation. The participating educators argued that the absence of cultural values in the curriculum may promote violence. They stressed the importance of cultural history. Qasim suggests that literary and educational movements should be included in the future history curriculum of Balochistan to represent the history of thought and idea. Most of the educators suggested that personalities should be a required part of the history curriculum for Balochistan province. People should be presented as valued prototypes who advocated for tolerance and peaceful coexistence. Formation of patriotism as the accountability of people for their country and service to other people. Patriotism can both be negative and positive. The type of patriotism associated with this mechanism alludes to the empowerment of people. This approach also promotes civic citizenship and diminishes the primacy of the state. Stressing efforts toward reconciliation, approaches to forgiveness, and building of mutual understanding. In the conference, the participating educators discussed various treaties and pacts – Mastung pact, Ghandamak treaty – to</td>
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and hides national weaknesses or vulnerabilities. Furthermore, the curriculum tends to show the out-group as a vicious enemy against which students are urged to unite as if it were the enemy.

**Level 2: Justification of intergroup relations and social hierarchies**
The formation of a culture of violence or peace and tolerance through history education at the level of intergroup relations and social hierarchies. The in-group is presented as superior in values, innocent, and the out-group as aggressive and inferior in values. This is exactly what most of the participating educators pointed out in the current history curriculum of Pakistan. Groups were shown as always in conflict. In the case of Pakistani curriculum, India and Pakistan are presented as enemies of each other.

Creation of opportunity for in-group members to understand the views of the out-group. The participating educators suggested that all the diverse groups should have representation in the future curriculum so that the majority groups know about and understand others. Furthermore, positive interrelations of both the majority and minority should be promoted as common experiences.

Stress on the controversial and disputed aspects of history and the roots of conflicts, misunderstanding, and historical divides. The participating educators stressed that both positive and negative actions of religious and ethnic groups should be presented. Minorities of the “other” should not be presented as negative or based on intergroup bias. Instead, respect for diversity in opinions, voices, and beliefs should be promoted.

**Level 3: Legitimization of power structure and mobilization of collective actions (Concepts of national identity)**
The way national identity of the in-group or the majority group centers. Emphasis on linguistic and ethnicity conformity for all people residing within the national boundary. In Pakistan, the Urdu language has been promulgated as a national language despite the fact that it is the mother tongue of only 7% of the population. Urdu has mainly been used for social stress this point. These pacts and treaties carry all the values discussed as part of this mechanism. Stress the multicultural origin of the prototype. As discussed in the conference, there are diverse cultural, linguistic, ethnic, religious, and sectarian groups in Pakistan. Instead of focusing on a mono-cultural identity, the future history curriculum should stress multiculturalism.
cohesion and national identity formation (Rahman, 1997). Secondly, religion has been used for the purpose of describing national identity despite the ethnic diversity. Furthermore, as the participating educators noted, the over-dominance of the mainstream religion has been experienced as jeopardy by the minority religions and religious sects. Consequently, ethnic and religious diversities have been ignored and denied, which has further polarized the society (Zaidi, 2011).

A concept of the nation based on the ideological (religious identity) of the majority. In such an environment, the presence of the diverse minority groups is appreciated only when they show their submission to the majority identity. This point was rigorously raised in the conference by the participating educators. Sometimes these ethnic and religious minorities are positioned as threats to the national culture.

Highlight the contribution of the different ethnic and religious groups. This demand was put forward by Ashir who represented a religious minority group. Ashir enumerated noble works of his religious group that have never been acknowledged in the curriculum. Furthermore, curriculum should emphasize equal rights for all citizens independent of their cultural origin and appreciation of diversity. The languages and lifestyles of diverse groups should be described in the curriculum.

Develop tolerance and a disposition of cooperation among diverse groups. Different ethnic, religious, and cultural groups should be appreciated for their works and contributions. The point was pervasively discussed in the conference by the participating educators that curriculum should promote tolerance to diversity. The recent history of Pakistan is replete with instances of intolerance based on religious, sectarian, gender, ethnic, and linguistic difference. In other words, tolerance should be promoted and prejudice should be positioned as a major threat to peaceful democratic societies.

Table Notes: This table shows aspects of the model that are pertinent to the conclusions of this study (For more details please see Korostelina, K. V. (2013). History education in the formation of social identity: Toward a culture of peace. New York, NY: Palgrave).
The model of Korostelina (2013) shows in detail how history has generally been used destructively but can be used constructively with at least equal effect. Her scholarship was echoed in the texts of the selected educators. The sense of the educators seemed to be that policy makers and curriculum leaders seem to fear that if students knew about certain critical realities of a nation’s past, they would not be patriotic. Whereas, Korostelina argues quite the opposite in the following words, “Such discussions will not reduce patriotism and national pride among children; quite the contrary, they will create strong civic accountability and motivations to contribute to the development of the nation” (p. 151).

If a curriculum is knowingly used negatively or for vested interests, it will surely kill the basic tenets and purposes of education. Most of the findings of this study can be incorporated in the future history curriculum of Balochistan. Some of them can be piloted and others further researched.

Among the possible areas for future research, a particularly useful focus would be on the pedagogical aspects of history curriculum. It was revealed during the current study that many aspects of the curriculum were linked to the pedagogy associated with the history curriculum. For example, one of the educators argued that students may be motivated towards history education when the teacher uses good, effective teaching methods. Other educators partially agreed with this argument but concentrated more on the relevance and significance of the content to the needs and interest of the learners than on pedagogy. Furthermore, the promotion of critical thinking was a recursive theme in the dialogue among educators. The effect of each of these factors on student learning of the provincial history curriculum is worthy of consideration.

Another area for further research/investigation may address the question of whose version of history would be acceptable to all corners of the society. For example, different ethnic,
linguistic, and religious groups may have differing versions and claims of histories within the territorial history of various parts of Balochistan province. There is a proposal from the participants/educators that research studies should be carried out to build capacity across the province for a more authentic version of the historical accounts from the traces of history and from the words of the people. The six concepts of Seixas et al. (2013) for historical thinking may help in this regard. These concepts prescribe criteria for selecting content for history curriculum and particularly for societies with controversial pasts. Curriculum research may be incomplete without studying textbooks. Studies should be conducted to examine how well or otherwise the textbooks work for children. Studies on the history textbook may be followed by impact studies to gauge the response of children to the curriculum.

One avenue for further research is to ask students how they feel when they learn at a later age that they were taught aspects of a false history. How do they feel about a concept that was ideologically imposed on them through school curricula? Can they distinguish their earlier feelings from the feelings after changes occurred in their perspectives? Can they imagine what would have been their feelings, had they been taught honest and unbiased history? How do these issues affect formation of identify through the school curriculum?

Some of the questions about the larger context that need to be investigated follow. How should violent and controversial histories be taught to students? Should the content of history curriculum be more focused on building tolerance and peace than the mega issues that perpetuate violence and controversial issues and may further split an already devastated society? What may be the moral posture of such curriculum? This might be a challenge for curriculum theory.
Significance of the Study

The study offers suggestive evidence for curriculum leaders, teachers, and policy actors. The major purpose of the study was to explore the ideas of the educators about their vision for a provincial level curriculum. The findings encourage educators to construct curriculum that is more relevant to their needs as well as more significant for preparing future generations for the interconnected world. Some of the phenomena that were obscure earlier became clearer. For example, it was unclear at the start of the study whether the national curriculum was a true representative of the provincial context or not. The study supported the conclusion that the national curriculum has not represented provincial realities on multiple grounds. This finding may help policy actors to envision a curriculum representative of and relevant to the province as an alternative to completely adopting the national curriculum. The findings of the study will inform provincial policy actors that they need a curriculum that is more relevant to the provincial context and appropriate to the needs of its students. In consideration of the prevalent conditions, the province needs a history curriculum that could create a culture of peace and tolerance in the society. Furthermore, educators of the province advocated that, unlike the unidimensional national curriculum, the provincial curriculum should incorporate local and world histories to promote more global consciousness in the interconnected world.

The study also manifests the importance of teachers in curriculum work, a concept never previously acknowledged in the Pakistani context. The teachers made promising and striking contributions to the debate in the conference. Teachers have no, or very little, role in curriculum development activity in Pakistan. One of the tensions between the traditionalists and non-traditionalist concerns the role of teachers in curriculum construction, even globally. This study
highlights the importance of the voices of those who have not been heard in the development of curriculum.

The study may help in the evaluation of other subject curricula and for future research formation within the province. The conference initiated a constructive debate for the curriculum practices of the province for future. In addition, Balochistan is a unique geographical and political locale sharing large borders with Iran and Afghanistan. Therefore, the study may contribute to the wider discourses of what history should be taught in multi-cultural and multi-ethnic settings (Hawkey & Prior, 2011).

As mentioned elsewhere in this chapter, this study is context-specific. However, the study may contribute to the larger context in many ways. For example, the study may add to the literature about what role history curriculum plays in closed societies with strong central governments. Further, the study enabled exploration of how history curriculum has been used for specific purposes, how minority groups feel and think about their representation and recognition, and what educators think history curriculum should present and achieve.

Limitations of the Research

There has been no previous research, discussion, or professional development undertaken from the particular context where this study was undertaken. Therefore, the participating educators may have had more difficulty than is normal in articulating their opinions. One of the purposes of the study was to involve the educators of the provincial education department in curricular debates and in beginning to envision the future curricular activities of the province.

The number of the participants could have been increased, and the scope of the conference might have been enhanced by inviting national curriculum experts who might have
had the experience of earlier curriculum work. Furthermore, even within the provincial level conference, parents and community members might have been invited to give the debate more strength. These variations would have expanded the scope of the discussion but were not carried out due to limitations in resources and time.

What I Learned as a Researcher

This research study has been an invaluable learning experience for me. The study provided me with an opportunity to have some understanding of the nature of research, sometimes complex and frustrating, and at other occasions rewarding and exhilarating. The study took me through all the processes of the research cycle. Each of the research phases contributed in preparing me for the future research endeavors in the field.

The study provided me with some key ideas regarding my own professional values and the way I should think for possible changes in my future practices. The phenomenon under study belongs to my own professional area. Therefore, the study gave me deep insights into the epistemological underpinning of the field. I also learned various concepts that will help me understand the complex social structures of our society. The study influenced my understanding of and perspective on the larger purposes of education. There are several serious hardships for international students at the higher education level. However, one promising advantage of being an international student is that it gives an opportunity to think both globally and locally at the same time. The process of this research study helped me understand how education may be the only catalyst that could bring long-term positive social change in a society. This change may occur by challenging the status quo. The learning experiences of the doctoral program also helped my understanding how status quo is maintained with the help of school programs (curriculum).
This study gave me an enduring and profound academic experience. The touch of cultural exchange doubled the experience. The greatest reward the academic experience rendered is that it illuminated my faculty of hope and possibility. This experience taught me never to lose hope and courage even in the hardest vicissitudes of the doctoral journey. The doctoral experience taught me to ponder on the meaning of life by challenging the boundaries of self and thinking for humanity.

In crux, this chapter rendered a commentary on the findings and their juxtapositions with the related literature in the field. The juxtaposition exposed that the findings deepen meanings, provide context to, and offer elaborations of concepts suggested by other scholars. On many occasions, the findings seem consistent with the scholarship of the field, whereas on other occasions, they illuminate the prevalent literature.
APPENDIX A

INVITATIONAL EMAIL TO THE EDUCATORS TO PARTICIPATE IN THE
CONFERENCE
Dear ____________________________,

As a doctoral student at the University of North Texas USA, I am associating my dissertation research with the work of Balochistan province to develop its history curriculum in response to the 18th constitutional amendment. The ministry of education will convene a conference to evaluate the current national curriculum of history so that principles and guidelines could be framed for the provincial history curriculum.

I would like to invite you to participate in the conference which will also serve as the basis for my dissertation research. May I visit with you to talk about this?

Thanks and best regards

Sincerely,

Gulab Khan
Doctoral candidate
University of North Texas
APPENDIX B

SESSION DETAILS OF THE CONFERENCE
DAY ONE

Session 1

The director of the bureau of curriculum inaugurated the conference with his speech on current and future activities in the field of curriculum in the province. The speech encompassed the post 18th constitutional amendment and responsibilities of the provincial education department. The speech was followed by questions and answers from the participating educators.

The second part of the first session consisted of panel presentations of two of the available panelists. One of the panelists was a teacher and the other one was a curriculum expert. Both of panelists shared their experiences and thoughts regarding grade eight history curriculum. This was followed by a short question and answer session.

Session 2

The second session was actually planned for panel discussion. However, in the absence of the full group of panelists, the panel discussion was converted into large group discussion. Some of the leading questions were selected from the list of guiding questions. The participating educators were engaged in dialogue facilitated by the guiding questions. This session, on one hand, brought forth individual opinions; on the other, it facilitated brainstorming the participating educators. This session was a platform for individual opinions as well as interactive discussions on the phenomenon under study.

Session 3

Session 3 was reserved for group work on the evaluation of history curriculum for grade eight. The total number of 28 participating educators was divided into four groups with each group
consisting of seven members. Care was taken to ensure balance in each of the group. For example, it was ensured that each group have different categories of educators – teachers, teacher educators, curriculum experts, and policy actors. Furthermore, it was ensured that each group should have a female participating educators. Each group was given a set of guiding questions. Following is a set of questions under four headings. Each of the headings was allotted to the four groups.

**Purposes of History Curriculum**

1. What might be the purposes of the national history curriculum?
2. What practical lessons do you think students get from history curriculum?
3. In what ways does the curriculum motivate student towards patriotism and Pakistani nationalism?
4. How are the curriculum contents related to the present and future?
5. How does the curriculum motivate students toward critical and historical thinking?

**Significance of the Content**

6. What are your thoughts about the goals of the curriculum? To what extent do you understand these goals? Please share your support or concerns about the goals.
7. What are some of the contents in the history curriculum that you like?
8. What are some of the contents in the history curriculum you don’t like?
9. What do you feel about the content in relation to the interests and needs of the students?
10. What are your thoughts about the alignment of the learning outcomes and the goals of the curriculum?

**Approaches to history curriculum**
11. In what ways can history curriculum promote tolerance, peace and the promotion of human values?

12. How inclusive is the history curriculum of the non-Muslims and other minority groups?

13. Whose interests do you think the curriculum serve?

14. What are your thoughts about the inclusion of world history and/or the history of other regions such as local history?

15. How can the history curriculum be made more interesting for the students?

16. In what ways can the history curriculum be improved?

History curriculum in the perspective of Balochistan

17. In what ways is the history curriculum relevant and appropriate to the local context of Balochistan province?

18. In what ways do you think the history curriculum is different from the local context of Balochistan province?

19. Which content do you feel to be superfluous in the content?

20. What has been ignored or excluded?

21. What events and personalities do you think should be part of the history curriculum of Balochistan?

22. What should be the ratio of local, national, and world history in the future history curriculum for Balochistan?

Group work on curriculum evaluation was followed by presentations. A representative member from each of the groups presented his/her group work. Each of the presentations was followed by
a short question and answer session. The presenters shared findings of the group work after the evaluation and analysis of the history curriculum for grade eight.

DAY TWO

Session 1

This session was started by sharing the notes of the major ideas from the first day of the conference. The major ideas were shared for reinforcement and further feedback. The remaining part of the conference consisted of another group work session to frame principles for the future history curriculum of Balochistan province. The principles were expected to enshrine a future vision for curriculum practices for the province. These principles were meant to serve as an epistemological and conceptual framework for the future curriculum of Balochistan Province. The group work activity was followed by presentations. The work of each group was presented by a representative.

Session 2

Based on the framed principles presented in the earlier session, participants were involved in developing two lesson plans. Two groups were formed and each group developed a lesson unit for the future history curriculum. In formation of the groups, care was taken to assure diversity so that the session could be more productive.

Session 3

The last session was divided into two portions each consisting of one hour. In the first hour, conference proceedings were reflected on. All the proceedings were wrapped up in an interactive
way. The second hour was preserved for the closing ceremony, which was attended by the director of the bureau of curriculum and a senior official of the education department.
APPENDIX C

COMPLETE LIST OF STANZAS OF THE FIVE SELECTED EDUCATORS
Leema

STANZA 1

WHOSE HISTORY THIS IS OR SHOULD BE?

1. Let me share my views please.
2. Surely, he shared good words with us.
3. History, in fact, is based on personalities
4. And their influences on various fields of activity such as social, economic, and political.
5. The influences of the people are transferred to our coming generations.
6. I believe this is how history education is delivered.
7. We should prefer the histories of the ordinary people,
8. I mean they can hardly be found but are worth research and effort.

STANZA 2

CRITICAL QUESTIONS

9. I think there is one big issue in the current curriculum including methodology and content.
10. For example, we only narrate stories.
11. We never leave room for questions.
12. The methodology is still highly based on rote memorization.
13. We have to see if our curriculum is developing critical thinking in our children
14. Or helping him (the child) develop his personality.

STANZA 3

ENACTMENT OF NEGATIVE IDENTITY
15. I agree with his opinions, and I have the same kind of experiences.

16. Our curriculum has presented Mahatma Gandhi as a villain.

17. We are all educated here,

18. And everyone knows that Mahatma Gandhi supported the causes of Muslims on many occasions.

19. There was a time when he observed a hunger strike

20. To show solidarity with Muslims

21. That they should be treated with equality and justice.

22. He said that Muslims should have the same rights as Hindus.

23. But our children are introduced to a very bad picture of Gandhi.

24. My question is whether our history is valid enough

25. That we should teach it to the children?

26. I think this is a fabricated history compiled under force.

STANZA 4

MANUFACTURING THE CHILD’S MIND

27. I will give you one example of this which our colleague just discussed.

28. For the lessons we used to develop for students;

29. We would set objectives at the beginning.

30. At the end of the lesson,

31. We would ask the same questions as an assessment activity.

32. This is the biggest example of how we wanted to manufacture a child’s brain.

33. I think the curriculum is brainwashing children in a specific direction.
STANZA 5

FACTUAL KNOWLEDGE

34. I think it is the right of the children that they know the facts.
35. Take ideas from history.
36. Another thing is
37. That the knowledge or history should be verified and factual not fabricated.

STANZA 6

PRINCIPLES FOR FEMALE

38. I think principles are those commitments which we strictly follow.
39. And the success of any commitment is dependent on following or working with those principles, particularly for females.
40. If we want to move in the society,
41. We must make certain principles for ourselves and then strictly follow them,
42. Otherwise, in a society like ours, it becomes extremely difficult for female to move forward.

STANZA 7

EXPERIENCE

43. It is an acknowledged fact that human beings learn from experiences.
44. We can base our provincial curriculum on the experiences of the people.
45. We should include content and activities that provide opportunities for our children to learn from those experiences.
46. There was one question in the [guiding questions] regarding tolerance.
47. Our history curriculum should promote peace and tolerance.

STANZA 8

STUDENTS’ INTEREST AND CURIOSITY

48. That Curriculum should arouse a sense of curiosity for the children
49. To ask questions and try to find the answer.
50. I still remember a novel written on slavery in America
51. Called *Roots* and then a movie was filmed based on this novel.
52. We took a keen interest in that.
53. Why did children take an interest in that?
54. Because it was presented in an interesting way.
55. Sometimes, even, children take a cartoon character as their ideal.
56. Children take interest in stories
57. Whether we tell about Pashtoons, Balochs, and so forth.
58. This is a child’s mind.
59. He doesn’t know whether he is Pathan, Baloch or, “I belong to this area.”
60. A child gets impressed….
61. I remember when we watched the *Roots* movie,
62. We would literally weep.
63. I mean, to this extent, it impacted our personalities.
64. I assert that a child will take interest
65. Provided the content and methodology are good.

Qasim
STANZA 1
JUSTIFICATION OF TWO-NATION THEORY
1. There are two parts of the history
2. That have been included in the current national history curriculum.
3. Part one consists of the pre 1857 era
4. And part two consists of the post 1857 era up to Pakistan’s independence.
5. I think the justification for Pakistan’s creation was the two-nation theory
6. Because our country is based on the two-nation theory,
7. So our curriculum justifies the rule of all Muslim rulers from India.
8. And later on, when Britain came to India,
9. The curriculum says they were not good people
10. And they persecuted us.
11. I argue that most of the Muslims were also foreigners.
12. They occupied this land
13. And there are uncountable stories of hatred and atrocities
14. Pertaining to many Muslim rulers,
15. But these stories have been ignored.
16. Our history curriculum neglects all these aspects
17. Only to group the events that speak for and justify
18. Why the creation of Pakistan was inevitable.
19. To promote the two-nation theory,
20. All the bad Muslim guys became good in our curriculum.
21. The other aspect is that with other communities, such as Hindus or other communities,
22. Our curriculum is very keen to find faults.
23. In curriculum where Non-Muslims have been described,
24. I believe that they have not been mentioned in good faith
25. But to highlight their bad aspects,
26. Again to justify the things that favor us.
27. For example, Nehru and Gandhi did these bad things…
28. They inflicted cruelties on Muslims.
29. They were unjust to Muslims and on and on…
30. I think our history curriculum is based on the two-nation theory.

STANZA 2

IDENTITY ENACTMENT OF MUSLIM RULERS AND “OTHERS”
31. We present them as heroes.
32. For example, we present Jalalludin Muhammad Akbar as a hero and an orthodox Muslim,
33. Whereas upon taking a close look at his life,
34. We will realize that there are so many questions about his Muslim faith.
35. We present Aurangzaib as a Saint or friend of God.
36. His account of history was what he wanted the historians to write.
37. His court history tells us that he was a pious man;
38. Sewed caps and handwrote the Quran to earn his living.
39. Whereas if we analyze the journey he covered to reach the throne;
40. I mean he imprisoned his father.
41. Letters written by his father were found later on
42. In which he described the atrocities Aurang inflicted upon him.
43. He was even forbidden to drink water.
44. His father wrote what Aurangzaib did, to him and family,
45. Worse than what was done with Imam Hussain and his companions in Karbala.

STANZA 3
ABSENCE OF LOCAL CONTEXT IN NATIONAL NARRATIVE
46. And as far as Balochistan is concerned,
47. Balochistan wasn’t part of the Indo-Pak sub-continent.
48. We have different movements,
49. We have different fights for freedom,
50. We have our own heroes.
51. Those Mughals who are espoused and eulogized as Muslim heroes
52. Had no such relation in the context of current Balochsitan.
53. Our national curriculum has never given importance
54. To the struggles and movements of consciousness
55. Of the smaller provinces like Balochistan and Khyber Pakhtunkhwa, or Sindh.
56. The current national curriculum has a big account of the history
57. Of Sir Syed Ahmed Khan, or Mughal rulers, or the story of the Muslim league leaders.
58. I say there were so many other movements and struggles for decolonization.
59. There were so many people and movements that fought against British occupation.
60. But we don’t have any accounts of those stories.

STANZA 4
GLORIFICATION AND DEGLORIFICATION
61. I think we should look into our previous experience.
62. For example, in our previous curriculum.
63. Ghazi Ilmuddin Shaheed has been extraordinarily glorified,
64. How he had killed the publisher


66. Our text presented him as a hero.

67. If the same act of killing a British person were done by someone else,

68. Let’s say a Hindu or Sikh, would we have glorified him as well?

69. And following that example,

70. Recently someone killed the Governor of Punjab province,

71. And he was applauded by most of the people in the country.

72. So will we still praise and glorify those who did it?

STANZA 5
VIOLENCE, CULTURAL VALUES, AND OWNERSHIP OF CURRICULUM
73. I think we should not include such content in the curriculum

74. Which we will be unable to own in future.

75. I think there should be no material or content

76. That persuades our children towards violence

77. Or takes them away from our cultural values.

STANZA 6
STUDENTS’ FEELINGS IN HISTORY CLASS
78. Honestly speaking, it feels bizarre to me, as well as to the children,

79. That while teaching history and social studies.

80. We teach them about the battles of Masor and Plassey

81. And about the battle of Panipat.

82. We teach them about states around Delhi that were developed and were destroyed.

83. Often the children feel forced to think about these states,
84. And they wonder where they used to be prior to the establishment of Pakistan.

85. It means our children are not being taught about our own area.

86. In the current history curriculum, nothing is there about the area we live in now.

87. Children ask about these things.

88. You can just now have a survey asking students;

89. I would say this kind of thinking has been used to plant ideas,

90. “Where did we used to live before Pakistan?”

91. They would answer: We used to live in India…

92. Hindus ruled us and inflicted cruelty on us

93. And then Quaid-e-Azam came,

94. He liberated this area and then we came to Pakistan.”

STANZA 7
STUDENTS’ INQUIRIES ABOUT HISTORY

95. R: Do they ask questions?

96. Yes they ask questions.

97. But the way the content and activities are presented,

98. They are largely not comprehensible for the students

99. Because they are in many ways vague and ambiguous.

100. Now teaching about the battle of Panipat and the reasons behind that battle.

101. Or teaching about Ranjeet Singh,

102. That he had rule over Punjab.

103. This question arises in their minds:

104. “What happened in this area? “

105. I mean, they are curious about what happened in this area then.
106. Some of the questions are like this:

107. “Was our area also colonized by the British?

108. If so, were there people who tried to liberate it just like those discussed in the books?

109. Our history is totally different from the history taught today.

110. There is no mention of this area in the curriculum.

111. After 1935, when there was limited freedom to participate in political activities,

112. So one or two personalities of that time have been included in the curriculum

113. Such as Qazi Essa, or Aziz Magsi.

114. We can find their accounts sometimes.

115. This was also possible only

116. When a new British administration came to Quetta after the 1935 earthquake.

117. They gave limited freedom to political activity.

118. Before that, we were totally banned politically.

119. It was not possible to create political parties or issue newspapers.

120. Literature had the same restrictions.

121. If one wanted to print a book.

122. He would have to get permission.

123. There was ban on poetry books and literature books.

124. Having said that, most of the content is irrelevant to children.

125. It is the same as if our children were forced to read African History.

126. This will be altogether irrelevant.

127. This irrelevancy is present here.

128. Our children are facing this issue
129. That there is nothing relevant to our area in the curriculum.

130. Children don’t feel it.

STANZA 8

COMPOSITION OF FUTURE HISTORY CURRICULUM

131. Balochistan’s history curriculum should have three portions –
132. Local, national, and world history.
133. We suggest that local history should have 50% share,
134. National and world histories should have 25% shares, respectively.
135. The logic is that the local history is highly important on one hand,
136. And on the other hand,
137. People don’t read local history as much as they read national or international.
138. More local history will expand
139. The scope and knowledge of national and world histories.
140. In other words, local history will play the role of a framework
141. For national and world history.

STANZA 9

EDUCATIONAL AND LITERACY MOVEMENTS

142. Educational and literary movements should also be made
143. Part of the history curriculum
144. So that our children can know and analyze that how people,
145. Through education and literature,
146. Strived against colonization.

STANZA 10
SEQUENCE

147. I think there should be a sequence in such history curriculum.

148. One part may mention the struggle and creation of Pakistan…

149. It should go further to the time when Balochistan became a full-fledged province,

150. Mentioning how Balochistan became a province in the 6th, 7th, and 8th grades (?).

151. Though we have the later history of Pakistan after 1947

152. In the curriculum of Pakistan studies in grades 9 and 10-

Naeem

STANZA 1

TECHNICAL ISSUES IN THE CURRENT HISTORY CURRICULUM

1. This curriculum doesn’t have any clear-stated goals.

2. I mean no goals have been given.

3. Just a few objectives are there,

4. And even those objectives are not clear.

5. There are no standards.

6. We are unable to understand why this curriculum doesn’t have curriculum standards.

7. Further, there are no benchmarks in this curriculum document.

8. So we can easily conclude that it is not a curriculum in the real sense.

9. This is only a set of documents

10. Having a list of what content should be the part of this curriculum

11. With some impracticable learning outcomes for each content area.

STANZA 2
LET THE READER DECIDE WHAT IS RIGHT AND WHAT IS WRONG

12. Sometimes we manifest double standards.
13. When we do certain things to others,
14. We justify them in the way that suits us.
15. When the same thing is done by others to us.
16. We say it is wrong…
17. I think these controversial issues and histories should be part of our history curriculum
18. And let the reader decide who is right and who is wrong.
19. We should not impose who was wrong and who was right.

STANZA 3

HISTORY AND IDEOLOGY

20. I think whichever country received independence in the past,
21. They deleted the older versions of history,
22. Wrote new histories that suited their ideologies and justifications for being liberated.
23. For example, the histories of Bangladesh and Maldives go on the same lines.

STANZA 4

SINGLE GRAND STORY

24. They promote a singular idea of the struggle towards attainment of Pakistan.
25. The first thing done with this single ideology is
26. That it has been presented in a scientific way
27. So that people accept it as true.
STANZA 5

NATIONAL AND PROVINCIAL CONTEXTS

28. I think that’s the best way to see the curriculum: first at the national level and then at the provincial level.

29. The curriculum was developed at the national level –

30. As one of our colleague said –

31. And then gradually we will come to the provinces.

32. I think first we should discuss this.

33. There are four things that are the needs of the national curriculum –

34. National integrity, national ideology, national sovereignty, and national identity.

35. National curriculum reflects these four things.

36. Now let’s talk about the provincial context.

37. As one of our colleagues expressed earlier,

38. Asking do we have the same languages?

39. No, we don’t have the same languages.

40. Do we have one culture here?

41. No, there are different cultures.

42. So to address those four things, we develop national curriculum.

43. When we come out of those four things and talk about provinces;

44. Then we talk about languages, cultures,

45. So this takes us to the point of the post-18th amendment scenario.

STANZA 6
REPRESENTATION AND CRITICAL QUESTIONS

46. I also want to share, please.

47. Yesterday I was reading a book written in a local language, namely,

48. *Zmozh Ghazian au Zmozh Shaheedan* (Our warriors and our martyrs).

49. In this book 45 persons from our region – those who fought bravely against British forces – have been discussed, among others, Masho Maranai, Palay Khostai, Azmeer Mandokel, Esa Mohammad Musakhel, Faiz Muhammad Panezai, Sher Jan, Zarak, and others.

50. There are so many other personalities in Baloch area as well.

51. There might be in Sindh and other areas of Pakistan as well.

52. Our history curriculum is incomplete for the reason that it doesn’t reflect our local context.

53. Curriculum becomes controversial when different groups and areas are not given proper representation.

54. That is why questions are arising.

55. For example, the Muslim league was formed in 1906,

56. But our nation’s founder, Quaid-e-Azam Muhammad Ali Jinnah, joined it in 1913.

57. Just like one of our other colleague shared his experience of asking a controversial question,

58. I had also asked the question when I was student.

59. As to why our nation’s founder, who started his political career from congress (Political party)

60. That was established in 1886,

61. Joined the Muslim league so lately – in 1913, while it was formed in 1906?
66. My teacher told us not to ask such questions
67. Because you are studying Pakistan studies.
68. I think it is safe not to ask such questions at times.

STANZA 7

HAGIOGRAPHY

69. Whatever personages we want to add into the history curriculum,
70. We will have to encounter this issue of whom to include.
71. If we include the personalities of the province,
72. So our curriculum will be filled with personalities only.
73. There is a huge list of personalities.
74. I think history curriculum should not be overburdened with personalities.
75. We have numerous personalities who did a lot for us.

STANZA 8

“CULTURE” IS MISSING

76. A very prominent aspect that is missing is “culture.”
77. There is no mention of cultural aspects of our society…
78. For example, there have been many female poets from our area,
79. But these cultural things have not been mentioned in the history curriculum.
80. We are kind of deprived of the description and analysis of culture.
81. The concept of how to lead a better social life is also missing.

STANZA 9
MAKING STUDENTS WARRIORS IS NOT A GOOD CURRICULUM GOAL

82. In your group’s presentation, there are two contradictory things –

83. I mean making the children warriors.

84. Yes, we can tell them about patriotism, and national aspirations,

85. And even we can share with them

86. That, if the time comes, we have to sacrifice our lives for the nation’s;

87. We would not back out.

88. I think making them warriors is not a good curriculum goal.

89. According to me, there is a great difference between a warrior and a martyr.

90. What are you doing, man? (The speaker laughs loud)? You are preparing extremists.

STANZA 10

TEACHERS CAN’T THINK OUT OF THE BOX

91. I will disagree with you, my friend.

92. It is not necessary that other teachers would have offered a better answer.

93. The teacher might answer simple mathematics questions

94. Or give opinions about general things within the box.

95. He will never like questions out of the box.

96. Basically, our teachers don’t like critical questions.

97. It is their psychology that they should be asked only those questions

98. To which they know the answers by heart.

99. Our teachers don’t improve themselves.

100. We have to work on the behavior of teachers, as well.
STANZA 1

CURRICULUM AS REPRESENTATIVE SPACE OF A SMALL POWERFUL GROUP

1. I think we all are educated.
2. We understand national requirements.
3. It is a small lobbying group whose work this is.
4. There is representation of no one else in the curriculum except this tiny group.
5. There is representation of no other Pakistanis.
6. This is only driven by interests.
7. Now it is also difficult to take Mulla’s (religious cleric) name.
8. They have spoken so many lies
9. That they have maligned Islam and history as well.

STANZA 2

WHOSE INTERESTS DOES THE CURRICULUM SERVE?

10. The curriculum serves only a “particular group.”
11. I have put it into the inverted commas... (Laughs)
12. Because we don’t want to mention
13. Because it is controversial.
14. We have written a particular group because many of us know who we mean.

15. R: You mean a particular mindset.

16. Z: Yes absolutely! It is a mindset.

17. It can be found anywhere, in Islamabad, Lahore, or Quetta or so.

STANZA 3

LINEAR HISTORY CURRICULUM

18. The whole version of history in Pakistan seems very linear and limited…

19. For example, the same topics and contents are taught from the elementary level to the Masters Level.


STANZA 4

DOES THE HISTORY CURRICULUM PROMOTE PEACE AND TOLERANCE

21. One of the questions asks,

22. In what ways do this national history curriculum promote peace and tolerance?

23. We didn’t find any clue or motivation in this curriculum

24. That in any way whatsoever promotes peace and tolerance.

25. I mean there might be some vague clues without some direction

26. To attain the goal of peace and tolerance.

27. That is why we equal it to none.

STANZA 5

WHO SHOULD PARTICIPATE IN CURRICULUM DEVELOPMENT ACTIVITY
28. We, all educators, should diagnose these issues and bring them to the front.
29. We have to find out the reasons and the gaps.
30. Now I say as a representative of the Balochi language and ethnicity,
31. When the history curriculum will be made by a Punjabi,
32. Such curriculum will never represent our culture and realities.
33. He will make it according to his mindset.
34. In the same way, if a Pashtoon’s culture and local context will be represented by people working in Islamabad,
35. So they will be driven by their own interest.
36. They will never consider our needs and interests.
37. They will not consider the psychology and interests of our children.
38. I think a person … Now who knows about Mehr Ghar?
39. What do you know about Panjgur?
40. What do you know about the graves of the companions (Sahaba) of the Prophet (PBUH) there?
41. How did they come there?
42. Again no one may not know about Shahi Qalandar and so on.
43. When I will be there or our representatives,
44. They will tell that our children need these things.
45. The people of Loralai, Ziarat, and Pishin need these things.
46. Unless these local people have representation;
47. And curriculum developer is another person, this never will work.
48. The same small group wants the current history of Balochistan as they see it.
49. Now see the lies start from here.

STANZA 6

ZIKRIS, A LESS DISCUSSED MINORITY GROUP

50. I want to pull your attention to a particular thing of our area.

51. How many people do you think know about the Zikris?

52. Zikris are a community and they have their own belief system

53. That is unique.

54. Educator 1: Please don’t discuss that.

55. It is a mercy that the community has not been mentioned in the curriculum

56. Otherwise we would have the negative impacts of their practices and beliefs on our children.

57. Z: Please let me complete.

58. Our Muslims persecute them, inflict cruelty on them.

59. Enter into their homes and try to convert them to their version of Islam forcibly.

60. These things happened to them.

61. Educator 1: Is this representing local context?

62. Educator 2: When our curriculum would be based on peace and tolerance;

63. Only then will these issues be addressed in future.

64. Z: I wanted, as an educator, to point this out

65. And we should bring it to the front.

66. Why are we so ignorant to these things?

67. We don’t know where these incidents are taking place.

68. Educator 1: I think that is a very small community.

69. Again as we talked about languages and cultures,
70. We won’t be able to talk about a small sect or non-Muslim minority.

71. Z: Minorities and non-Muslims are generally not represented in the curriculum as needed.

STANZA 7

HOW CAN HISTORY CURRICULUM BE IMPROVED?

72. The history curriculum can be improved

73. By providing opportunity to understand ourselves

74. And others through peace, cooperation, and tolerance.

75. I mean the child should know who he/she really is… then about others.

STANZA 8

HOW TO MAKE HISTORY CURRICULUM MORE INTERESTING?

76. The history that provides authentic information and social values, religion, and the world around students can be interesting for the students.

77. When we have authentic information, not doubtful,

78. I mean original, accepted by all that this account is true.

79. Work should be done on the methods of teaching history as well.

80. R: Can you kindly please elaborate “world around student?”

81. Z: World around student means;

82. For example, there is an 8th grader, so we ask him where he belongs to.

83. If he answers that he belongs to Pishin,

84. Curriculum never helps him look around him or her.

85. I mean the student will be unaware of the neighboring districts.

86. For example, if a student belongs to Quetta districts,
87. So s/he should learn about the histories of the neighboring districts of Quetta.
88. I mean the histories of Ziarat, Pishin, Sibi, Mastung, Noshki and others,
89. And because today we live in the global village,
90. So the student must be aware of some of the history of major civilizations.

STANZA 9

LOCAL AND WORLD HISTORY

91. World and local history are very important features of history curriculum.
92. Student should know both world history and local history.
93. In the existing curriculum there is no description of world history.
94. There is again no history of the regions near to us.
95. They only told about the geography of some of our neighboring countries.
96. They have never given a good deal of some of our neighbor countries
97. Such as China, Iran, Afghanistan and other central Asian countries.
98. There are only nominal clues.
99. For example, we are not at good terms with Afghanistan and India.
100. Russian is our neighbor through Wakhan.

Ashir

STANZA 1

WHY SHOULD WE STUDY HISTORY?

1. First of all, I would like to highlight the national history curriculum....
2. Why it is important for us.
3. National history curriculum is not only important for the nation
4. But also important for the individual.
5. Because history tell them what they have done in the past in their lives.
6. By studying their past, they can better know about themselves
7. And about their nation.
8. Just as if we go through the history,
9. Especially from a Christian’s perspective,
10. [We see] that when Pakistan was going to be founded
11. And there was election about whether Pakistan should be founded or not.
12. Christian’s votes were the decisive vote
13. That favored Pakistan’s being created as a separate country.
14. Studying history brings people on one single platform.

STANZA 2

OUR WORKS ARE NOT ACKNOWLEDGED

15. And one more thing, the Christian missionaries have been doing work
16. In present day Pakistan, and they were also acting before Pakistan [was a country].
17. Just like in this city, Quetta, you have a grammar school and a convent school.
18. They also have hospitals.
19. They do a lot of work.
20. These Christian people are working and giving to society that noble work
21. And people don’t know about them.
22. These works must be mentioned in the curriculum.
23. When the Muslim students and Hindu students, Christian students, and all religions’ students will know about one another, there will be unity.

24. They will know that they are on the same page.

25. The people belong to the same nation and they are Pakistanis.

26. So these minority people are so loving people,

27. But their contributions are totally absent from the curriculum.

STANZA 3

UNDERREPRESENTATION OF MINORITIES

28. If we go through the present curriculum,

29. It is obviously clear that there is no representation of the minorities.

30. There is very little representation, which is not enough at all.

31. They don’t represent us.

32. Especially our Muslim students don’t know about the festivals that the Christians celebrate.

33. Festivals that the Hindus celebrate.

34. They totally don’t know.

35. They only know about their Eids.

36. They think there are only Muslim people.

37. They think Christians and other minority people are totally aliens.

38. They don’t belong to them.

39. Even the Muslim students think that the Christians living in Pakistan belong to another country.

40. They totally don’t know that these people also belong to Pakistan.

41. Just like, I say that most of the people I met asked me,
42. To which country do you belong?
43. So the first question they ask you is because you are Christian.
44. I say, “No sir! I belong to this city, Quetta,
45. Because my grandparents were here in this city during the deadly earthquake of 1935.
46. This proves that we have not migrated from India or another country,
47. But we actually belong to this land.
48. But our representation is not found here.
49. Similarly, I will say that when Pakistan was a one-unit,
50. At that time, there was Western education.
51. There was some representation of the minority.
52. But after that, at that moment when the flag of Pakistan was held by the religious people,
53. The representation of the minority was struck from syllabus or curriculum.

STANZA 4

THE FEELINGS OF NON-MUSLIMS IN CLASSES WHERE ISLAMIC EDUCATION IS TAUGHT IN LANGUAGES, GENERAL KNOWLEDGE AND OTHER SUBJECTS

54. Actually religion is a personal matter for every person.
55. And there is a deep relation, deep rooted religion has in an individual’s life...
56. So whenever, for example, if Christian or Hindu is there in the class,
57. And teacher is teaching and giving a lesson about the religion of Islam.
58. So I will 100% say that the minority student will feel alien.
59. Even though, we Christians or Hindus know most parts about the Islam [religion],
60. But, on the other hand, a Muslim student doesn’t know about parts of the other religions.
61. So these [minority] students would feel so awkward whenever they are a class
62. When only Muslim reflection is presented
63. And where there is no representation of the minority groups.
64. So it is clear that people will feel frustrated over there.

STANZA 5

POLITICS OF IDEOLOGY

65. I think it is because our every department and institution is politicized.
66. Due to this, there is no freedom to speak.
67. Even I have heard the speech of the Quaid-e-Azam
68. In which he was saying that Pakistan would be a totally secular state
69. And there would be no involvement of religion.
70. Persons are free to go to their Mosques, to their Churches, to their temples,
71. Or wherever they want to go
72. Because religion has no business with the state.
73. At that time, the name of the country was only Pakistan
74. But after that, because of the involvement of the few people,
75. Especially the politicians and the Islamic people,
76. Religious people, and the constitution of 1956…
77. At that time, they declared that Pakistan will be called Islamic Jamhoria Pakistan (Islamic
78. Democratic Pakistan).
79. So due to this involvement of the people,
80. They have changed the mindset of the people in Pakistan,
81. And due to which, this Islami Jamhoria Pakistan has been rooted deeply
And totally considered

That Pakistan is only made only for the Muslims and not the minorities

Because they thought this is the land of only Islam...

Islam will be here…

If any person belongs to other religion,

He will be kicked out from this country... but this is not true.

STANZA 6

CURRICULUM SHOULD BE BASED ON TRUTH

First of all, the thing you just said, that

What should be added in the history curriculum...?

I will say that, first of all, everything must be based on the truth.

There should be no lies…

If our history curriculum reflects the truth…

What actually happened? Who has done what?

Have they done it for the country, for the people…?

These things must be clear cut… there will be no lies, okay…

Then this curriculum will be interesting.

STANZA 7

LOCAL AND REGIONAL HISTORY

It is very essential that it must be clear or reflect on the region and local history,

Just like history, of Balochistan.

As we know, General Musa…
100. But most of the people don’t know about General Musa…
101. Just because he belongs to the minority Hazara community.
102. He has done a lot of work… a lot of contributions in establishing a good Balochistan.
103. Also, there were many good political people
104. Just like our master, Jhonson Ashraf, Dr. Bashir,
105. They were our ministers,
106. But they are totally absent from the history, from the screen.
107. I usually say to my friends as a teacher…
108. I say that when a person dies… his body dies and his name also dies…
109. But here, I would stress, we must work to keep their names alive...
110. So just like our renowned people…
111. There are famous people who have contributed a lot in this country
112. Just like in army, as a teacher, or any missionary… just like Mother Teresa of India.
113. Her name is still alive.
114. She is dead, but her name is still alive.
115. Similarly, as a local history or as a regional history…
116. There are many people buried.
117. I mean their names are still buried…
118. They are not on the pages of history…
119. They are not in the books.
120. We have to bring their names to the book
121. So that we will be aware about our history and every topic.
122. I will say our history is totally up and down…
123. Not only in Pakistan but around the world.

124. Just like if I mention Indian history or United Stated history.

125. There are many lies over there...

126. So we have to purify this history

STANZA 8

NATIONAL AND LOCAL CULTURES

127. First of all, our Balochistan province is divided into different ethnicities...

128. Just like Pashtoons are living here, Brohi, Baloch and others…

129. They are totally distributed, okay…

130. If we follow one unit, okay, then another unit will be left out.

131. If you go to one page, another page will be left out.

132. So to clarify and settle down this issue, that situation,

133. Then we have to focus on Pakistan history...

134. As Pakistanis, we know that our history tells us that our dress is...

135. Our national dress is shalwar qamiz...

136. Our national language is Urdu…

137. So we have to focus on Urdu…

138. We have to focus on that dress...we have to focus on Pakistani food...

139. Yes, we appreciate our languages… this is also...

140. On the other hand, this is also very important for us...

141. That we learn also Pashto, Balochi, and Brohi...

142. So we must focus on the country…
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