

Challenges And Opportunities Regarding Education For Kalash Minority In District Chitral, Khyber Pakhtunkhwa

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Abstract

The schooling of minority assumes a critical part in the financial improvement of a country. Tragically, the Kalash minority in locale Chitral face with various boundaries in the field of schooling. This examination study has attempted to explore the mindful variables influencing the schooling of Kalash minority of the area Chitral of Khyber Pakhtunkhwa, Pakistan. For this reason, the subjective exploration technique was utilized to investigate the vital obstructions to Kalash minorities in instruction. The review was done by topical investigation in which 10 example size was chosen through purposive inspecting methods. The significant discoveries of the review portray that the main variables which are influencing the instructive exercises of Kalash minorities in this space incorporates the absence of female instructive foundations, absence of female school personnel, insufficient vehicle framework, low quality of training, ineffectual schooling approaches, and early marriage of females. Additionally, greater part of the respondents has shown uplifting outlooks towards the Kalash instructive offices and they have been requested to give these offices to work on the nature of training.

Keywords: Minority, hurdles in educations. Cultural festivals. Academic activities

Introduction

The docile group is normally the indispensable piece of a general public and their schooling is assuming a vital part in the financial advancement of a society. It is generally perceived that instruction is one of the main establishments which train a singular's conduct in a positive and moderate manner. It is likewise acknowledged that the instruction of minorities can increment, and advances the public living. Since the autonomy of Pakistan, there has been the racial and ethnic imbalance, for example non-Muslims are taken advantage of in each field of life: and explicitly, in the distant regions, compliant gathering are these days confronting a few significant obstructions in the field of getting

instruction. Likewise, in the most country areas of Pakistan, minority are denied from the fundamental right of schooling, at any level (Naz et. al. 2013).

The social hindrances are the fundamental driver for the inferior quality of instruction to minority in the ancestral regions since they completely will undoubtedly keep every one of the guidelines and guidelines of the general public. Subsequently, the individuals from subordinate gathering is socially separate in the most ancestral regions, which is the fundamental driver of the low proportion of training from learning foundations. The proportion of minority in training has forever been low a direct result of the ancestral

conventional variables: and henceforth, they don't go to class at the essential level as they generally feel the social uncertainty around (Ebrahim, 2012). Moreover, there is an absence of transportation to school and other instructive foundations: thus, the guardians don't permit their girls to go to the concerned instructive establishments in a nearby private transport (Mehdi, 2007).

Pakistan is additionally overwhelmed by different problems and generally seized solidly with little paces of proficiency, especially in the networks of minority, as different nations of South Asia. In this regard the significant hopelessness is the issue of biased arrangement of courses calm that either turn out the past by separated from the achievement of strict minority networks or delivered loathing during exact enemy of minority rhetoric in the reading material. There is additionally dread and stress concerning lenient strict establishment, "madrassahs" in Pakistan. These organizations support and energize the way of thinking of fanaticism to exploit the cultural design of the general public. The creation youthful age is instructed course of extreme aversion by calling non-Muslim's unbelievers, and extending that a few schools of Christian impart fundamentalist perspectives. This sort of writing computer programs is obvious to be a centre reason for strict fanaticism and social separation that has led to an increment in community across South Asia (Ghai, 2005).

As per Sagheer (2014), the main issue to the understudies of strict minorities is admittance to tutoring. Despite the fact that the instrument of government ensures "instruction according to religion," in any case, the arrangement of courses in state funded school reading material included offensive comments against strict minority. Naveed et al (2021), expressed that the program of review in course book addressed a bleak image

of disparity and oppression minority understudies in school. This disparity reflects in to colossal viciousness and dismiss conduct which might draw in defiling the basic freedoms of individuals particularly the gathering of minority. In the appreciation obviously book the understudies' review that strict minorities are peasants or less important and are generally not considered as a small part of the gathering of Pakistan. The activities of Muslims educator in school are biased against the understudies of minority. Zafar Changoor and William (2014) additionally expressed in his review prejudice and inconvenience of minority based on religion that the understudies of strict minorities are oftentimes stressed to eat at discrete tables in government funded schools of Pakistan in light of their religion and philosophy.

The public authority of Pakistan separated the minorities in light of their strict connection especially Christians while they mentioned officially for an entry to learning. The offspring of strict minorities are oftentimes compelled to take their dinners at separated tables in government funded schools. The understudies of strict minorities were endured to gigantic separation in circumstance of work of teachers. Hussain (2009), in his Congressional Research Service Report for Congress, featured the components of bigotry are gone up against by the subjected bunch in the dealings of their regular routine, principally in the ground of learning. Gill (2006) portrays the disposition of optional school in regard of treatment with minority understudies. Naveed (2011) uncovered that course reading educational program advances extreme aversion and difference en route to understudies of minorities in school. This severe dislike leads towards in to inordinate aggression and degenerate activities which might associate breaking the essential honors of minority individuals. The practices of educator in school are biased headed to the understudies of minority.

The course books which were delivered behind the change of curricular in 2006 pointless to seek after the commanded procedure. The understudies of minorities among their Muslim instructors, as they are least satisfied inferable from their educators' out of line conduct with them.

Background of the Kalash Minority

Scholastically, the Kalash are viewed as a native group of Asia, with their predecessors relocating to Chitral valley from another area maybe further south, which the Kalasha call "Tsiyam" in their people tunes and works of art. A portion of the Kalash nationalities consider the different Kalash individuals to have been transients or evacuees. The occupants of the valley are the Kalash public, who have a remarkable culture, language and following a type of old Hinduism. Thusly, the Kalash Valleys are a wellspring of fascination for Pakistanis just as international travellers. Kalash individuals who are the relatives of Alexander the incredible. The way of life of the Kalash public is interesting and contrasts in numerous ways from the numerous contemporary Islamic ethnic gatherings encompassing them in north-western Pakistan. They are polytheists and nature assume an exceptionally huge and otherworldly part in their day-to-day routine. The Kalash Tribe is under 4000 in populace, living in the three least evolved valleys of District Chitral KP Pakistan viz. Mumuret (Bumborate) and Rukmu (Rumboor) and Birio (Birir). However, Kalash valleys are wealthy in Flora, Fauna, Mountains yet their way of life is considered as one of the imperilled societies of the world.

Festivals of Kalash

The Kalash public don't offer petitions on consistent schedule like their adjoining Muslim people group, rather have a few explicit events like the ordinary and incidental celebrations and other explicit events. On these events the Kalasha meet one another, commend the celebrations

playing out the conventional customs. Other than different customs during these celebrations Kalash offer penances of goats, sheep and so on at the raised areas of their god and cook conventional food sources and eat and drink in gatherings. As indicated by the Kalash folklore, the significant pieces of the strict customs appeared through dance and music, consequently singing and moving have the high spot of consecrated ceremonies (Ali et.al, 2019).

Zhoshi (Chilim Jusht)

It's the strict celebration of the Kalash which is then again called as Spring Festival and it is commended each year from thirteenth to 18 May in all the three valleys(ibid).

Uchaw (Uchal)

Uchaw (Uchal) is the mid-year celebration celebrated in by the Kalasha people group. This celebration is commended distinctly in the Kalash Valleys of Mumuret (Bumborate) and Rukmu (Rumboor) and not in Birio (Birir) valley(ibid).

Pu'n (Phool)

One of the religious Festival celebrated in the Season of Autumn only in the Kalash Valley Birio (Birio)(ibid).

Chawmos (Chitirmast)

The 4th and last Festival, the Kalasha people celebrate from 7th to 22nd December every year. This festival is also associated with the new year arrival (ibid).

Theoretical Framework

There are many theories regarding the issues of subordinated groups in a society. While, the theory of intersection is very closed to the area of study. Intersection theory, investigation of the exchange of race, class, and orientation, frequently bringing about different elements of hindrance. Research shows that hindrances

connected to orientation and race regularly join to create particularly low friendly standing (Ovadia, 2001).

Goal and Objectives

The fundamental purpose of the study was to know the socio-economic position of Kalash minorities who are living in pluralistic area of district Chitral of Khyber Pakhtunkhwa. Also, the study aimed to understand and highlights the challenges and opportunities in educational activities i.e. teaching, interaction, curriculum designing, assessment and evaluation to Kalash minorities in the targeted area. Furthermore, we also intended to explain that how the education activities of these religious minorities bring them close to Muslims majority in the targeted study area.

Research Methodology

The study focuses on university level students of the University of Chitral of Khyber Pakhtunkhwa, Pakistan, from the age group of 18-24 years' old who are studying from BS to MA level. There are 12 academic departments in the concerned university at district Chitral. Through the Random Sampling lottery method, the researcher chooses 6 departments to obtain the feasibility of the study. So, nearly 1800 students are enrolled therein total 12 department in the university of Chitral in which Kalash minorities represent 08 percent of the whole. Owing the Qualitative nature of the inquiry, 10 respondents from the selected six departments are chosen through a purposive sampling method were interviewed. Moreover, 10 students were selected for data collection purpose. The data was separated by deciphering the data and recognizing verification of subjects for understanding, the effective examination offers emphasis to reviewing, pinpointing, and plans from the data (Creswell, 2010). These subjects in the data were vital to the explanation of the truth related with the exploration questions. Individual

discernment and past composing were moreover associated with the emotional data examination to fathom the points of view of the respondents.

Result and Discussion

Access to Education

Instruction is the significant establishment that is intended for socialization of cultural individuals in the standards and upsides of society and setting them up to procure future cultural job. Its inactive capacity incorporates giving its individuals the potential chances to cooperate with individuals encompassing the person. A thorough instructive program provides food for physical, mental, social and financial necessities of people, gatherings and society at large and further develops their collaboration abilities. Consistency and simple admittance to instruction diminishes social imbalance in the public arena and result in consistently useful, serene and energetic individuals. Asking about access to education, one of the subject responds:

“We belong to a very remote area in Pakistan. This is a reality that the understudies of strict minorities are dealing with issues in getting to instruction. Albeit the constitution ensures "instruction corresponding to religion."

The statement shows that the student of Kalasha student don't have equal access to education. Even Govt provide them Primary and Secondary schools in their door steps. According to Gill (2006), The minority student with Muslim majority has memorious problems in access to education. Such a way one of the respondents clarify about access to higher education in Pakistan:

“Access to higher studies is really a big issue confronted to Kalasha minorities. This issue is not only confined to Kalasha segment of society but confronted to all religious minorities as well in Pakistan. Due to the negative label of non-Muslim Kalasha minorities are ignore in access to higher studies.

There is a wide assortment of elements engaged with the training of minority bunches all over the planet. Roughly of these aspects are discussed in following way by a respondent.

"Instruction is one of the main vehicles by which the reconciliation of minorities into standard society can be advanced. It has an extraordinary significance in cases, for example, Roma when prohibition from society causes social hardship. (See conversation for clarification)."

On the off chance that the "issues" in the training of minority bunches lie not in any of the elements listed before, but rather in the ways that instructive approaches channel political, financial, strict, and social contentions between and among gatherings, this might open up better approaches to consider these issues. While the creators of the sections in this issue make no endeavor to offer prompt "arrangements", they perceive those normal issues exist, and that these issues might be connected to factors that push public strategies. This, then, at that point, is a forward leap in estimating about the 'issue of minority schooling.

Hindrances in Cultural Festivals due to Educational Activities

Minority youngsters don't approach their set of experiences, culture and customs in instructive projects. The way of life of minorities is frequently not regarded in many nations of the globe and minority kids don't approach their set of experiences, culture and customs in the instructive organizations and projects. Nor do larger part kids get data or information about minority culture. The outcome is a common absence of information, and over and over again, biases in the larger part bunch endure. (The above issues allude to the substance of training, extra-curricular exercises, how instruction can expand on the administrations of social organizations, and absence of multicultural and intercultural programs). Asking about this one of the subjects stated:

"Separation is an issue that all minorities face. In training, it is generally intense for the Kalasha local area and appears in a few structures like isolation, unfavorable teaching methods, and bigoted conduct. The isolation of Kalasha understudies in the instructive framework is regularly the aftereffect of a "ghettoization" of Kalasha in settlements and neighbourhoods of urban communities and towns. Schools in these settlements are regularly thought of "Kalasha" schools and have more unfortunate circumstances and quality than different schools."

“The students of Kalasha community are suffer to participate in their cultural festival due to the engagement in

educational activities. Kalashaian are stress to involve in educational activities rather than to participate in their cultural participation.”

In educational institution the cultural festival and rituals are highly ignored. The majority are unwilling to take care for Kalasha religious and cultural festival. The minority students are usually stress to focus on educational engagement rather than to participate in their cultural festivals. The condition of schools occupied to Kalasha minorities are also unhygienic and very bad. In language lawful structures which confine first language and bilingual guidance in schools present a genuine hindrance. Indeed, even where the law permits minorities training in the primary language, there is regularly no information or framework for native language or bilingual guidance and in some cases execution is hindered for different reasons. Also, while learning in a subsequent language, minorities are regularly in a difficult situation assuming strategies preparing, a changed educational program and proper course readings have not been given. Different obstructions to appropriate language obtaining are the absence of assets for materials advancement, low glory of the minority language, limited space for ordinary and formal language utilization in the minority language, and minimal free social trade among host and motherlands.

“The students of Kalasha minority also faced the problems of language. The medium of instruction is bilingual of Urdu and English. Thus, the local language of Kalashaian is ignored during the teaching process in educational institutions.”

“In secondary school, colleges and universities, a significant

piece of the educational program ought to be instructed with the help of the minority language. The minority language ought to be instructed as a subject consistently. The State language ought to likewise be educated as a subject consistently, ideally by bilingual educators who have a decent comprehension of the youngsters' social and semantic foundation. All through this period, the quantity of subjects educated in the State language ought to continuously be expanded. Research discoveries recommend that the more progressive the expansion, the better for the kid.”

Notwithstanding this assortment, the challenges which all minorities face in instruction can be connected with nationality or not connected with identity. For instance, youngsters having a place with a minority might not approach instruction in their own language, obviously an ethnic issue while others might not approach a school because of neediness. This is certifiably not an ethnic issue, yet a financial one. Hussain (2009), in his Congressional Research Service Report for Congress, revealed the component of segregation as looked by the strict minorities in their everyday life issues, especially in the field of schooling. The social exercises, schools and public occasions were managed intermittently.

There are four cultural rituals and festivals of Kalasha community in district Chitral of Khyber Pakhtunkhwa. They are Chelam Josh, Ochal, Phol, and Chitarmass. The student of Kalasha community didn't participate in these festivals due to educational activities in the various institutions. One of the subjects stated in this respect:

“Our final term exam is usually scheduled in the festival of Chitermass. So, we are unable to participate in this festival due to educational activities. This issue is really kept us away from our cultural festival. Such a way, some other festivals are also held during our educational activities”

Issues with respect to minority understudies in instruction are a smidgen more perplexing and might be checked out on a school level and on a systematic way. The findings suggested that the subservient group of Kalasha minorities are suffered due to the educational activities in educational institution.

Issues related to Curriculum

As per the review educational plan in the schools, colleges and universities reflects this reality and presents many worries. Specifically, Nayyar and Salim's examinations are based on the accompanying attributes: strict variety of the country, instigation to hostility and viciousness, advancing bias, fanaticism and strict minorities in the glorification of battle against the utilization of non-Muslims and different religions accusing abuse and savagery, mistake, exclusion of chronicled occasions and the absence of positive qualities in different religions. Furthermore, the concentrate additionally discovers a few significant Islamic lessons and Islamic qualities of Pakistan underlined when the contempt of Hindus and Indians were involved. It is noticed that these issues are straightforwardly connected with especially Society and Urdu as well as English as mode of guidance and correspondence. While this review centers around the school educational plan and course books, it centers less around the connection among manner of speaking and the real conduct of the Pakistanis, who go through the training

framework. The respondents in this respect revealed:

“The exist educational program remembered offensive comments for course books against strict minorities, particularly for those who are not monotheistic in respect of religion.

Another reflection in this respect is:

“The minority students of Kalasha community usually takes the classes of compulsory subject of Islamiat with Muslim students. A separate class for Kalasha student didn't arrange in educational institution in which they are thought according to their religious ethics and principles.

The main inquiry is, the way to foster a far-reaching way to deal with the instructive issues of minorities which would on the double location social issues, basic freedoms, social requirements and the independence of minority gatherings.

Discussion

Issues in regards to minority students in schooling are a smidgen more perplexing and might be checked out on a school level and on a fundamental level. Offspring of minorities are regularly socially distraught. Many come from outrageous destitution and can't bear to purchase garments not to mention school supplies and different things important to go to class. Such friendly circumstances likewise influence their admittance to tutoring (can't bear the cost of the

transport toll on the off chance that they live in very distant regions), and value too.

In an age of between ethnic brutality and the resurgence of patriotism, the significance of cultivating multicultural, lenient social orders is progressively clear. The presence of minorities can either be viewed as cultural extravagance and variety, or a guise for division and doubt. Schooling assumes a vital part in figuring out which of these results will win. The social great of schooling isn't inborn however subject to its substance and structure: obligatory instruction can have either a "socially damaging or valuable effect (Bush and Saltarelli, 2000). Basic freedoms expect training to adjust to minorities in a more basic manner than basically the expulsion of exceptionally hostile generalizations from course readings. Issues like the language of guidance, incorporation, and the balance of chances require basic freedoms reactions. In Europe today, this need is significantly felt by minorities, eminently the Pakistan.

Conclusions and Recommendations

Tragically, the Pakistani scholarly community is quiet particularly regarding the matter and issues connected with the instructive issues of strict, ethnic and racial minorities. Hence, it is felt important to loosen things up and direct some compelling exploration which could feature the real instructive issues looked by minorities since the formation of Pakistan. Albeit the common society bunches are intrigued to work on the states of the minorities, they for the most part center around basic liberties issues and political viewpoints. They are not as expected zeroing in on their instructive improvement based on the accessible sacred protections, political open doors and legitimate assurances. The current review has revealed a few issues connected with essential, optional, schools and colleges training at grass root level. The analyst understood that a few suggestions in light of the finish of this study

will likewise demonstrate important in the advancement of instructive improvement in Pakistan. The study recommended that to hire some teachers and educational expert from religious minorities for the sack of to develop unbiased curriculum for educational development in Pakistan.

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