

Breaking the Chains: Resisting Colonial Education and Cultivating Baloch Liberation through Literature and Critical Consciousness

Baloch are living in a colonial era and we (Baloch students) are attending schools, colleges, and universities that teach us Urdu, foreign and European literatures. As a result, we are adopting the European image, history, culture, and ideas. People's vision of history and reality are limited by only European literature. The English language dominates a Baloch child's life from primary schools to universities. A Baloch child grows up and attracts towards the European culture. In other words, the schools, colleges, and universities train the people to look down on Balochi literature whereas to look up to English and Urdu literature. Such an education system makes our people anti-Baloch literature leads to anti-nationalist.

We should be cognitive about the colonizers who always make the oppressed people to study the literature, and recommend the writers who belong to themselves. As said by Ngugi Wa Thiongo, "A Russian child grows under the influence of his native imaginative image: a Chinese, a Frenchman, a German or an Englishman first imbibes his national literature before attempting to take in other world." For the people of Balochistan, Balochi literature should be the first priority, as it reflects their practice and experience of living and growing. On the other hand, these colonizing literatures are being taught in institutions which are not accidental, but are being used as tools. It is a preplanned strategy to manipulate the minds and hearts of the Baloch. In fact, this state has colonized us since 1948 and used various planned policies on us, but in recent days it is using soft power upon us. For instance, cadet colleges are the institutions which corrupt our minds.

We have to be well familiar with the facts of colonial education, which blinds us to the true nature of our society. The state is also systematically trying to kill the Baloch people and separate them from the collective image of the national movement. Therefore, it is our duty to educate each other through logical reasoning and empower ourselves with words, because education is a subversive force. Where Paulo Freire, writes; "Every person should have the ability to express themselves and have a say in how they describe the world around them." Literature is about giving people the power to speak their own thoughts and define their own experiences. When we participate in such experiences, we come to a new awareness of ourselves and have a new sense of dignity. By the

process of learning and struggling, we can change the structures of society. If we know the reality, we will realize that this educational system is the way of manipulation today. We have the freedom to practice and bring logic to the present system. But we are engaged with such institutions that are making us robots and machines. We do not want our people to be burned by such fire. Sometimes our people feel the fear of freedom. Thus, Hegel says, "It is solely by risking life that freedom is obtained; the individual who has not staked his or her life may, no doubt, be recognized as a person; but he or she has not attained the truth of this recognition as an independent self-consciousness." This is the time that we, the Baloch, prefer to take the risks of liberty.

Oppression is a contradiction that we often fail to analyze. The oppressor always has a prescription for how the oppressed should behave and follow the rules. The oppressed adapt to the oppressor's rules because they are afraid of freedom.

According to Freire, "the oppressor, who is himself dehumanized because he dehumanizes others, is unable to lead this struggle." When we adapt to the structure of domination, we are trapped in a perpetual struggle for national freedom. Balochistan is oppressed now and we must critically recognize the reality and follow the true perception. Today this state is putting us in an illusion, and the reality is fictitious in the eyes of some Baloch. There are many Baloch who know the reality of the state but are reluctant to resist. We need political power to liberate our education and we need systemic education to organize ourselves. Indeed, today we are facing sadism because we are emotionally dependent on this state. The state is using necrophilic behavior: the destruction of life. We must realize that we are struggling for humanization, love of life, not love of death (in a sense of unreasonably), freedom and so on.

The banking concept of education, as defined by Paulo Freire, is a tool of oppression that prevents students from developing critical thinking and knowledge. According to the aforementioned concept, teachers deposit information into students' minds, and students accept it as true knowledge. Freire argued that oppression and the banking concept of education are necrophilic, meaning that they are nourished by the love the death, not life. They stifle the creativity and agency of human beings. Therefore, we should not deceive or distrust the common people in the name of banking education, but rather promote a liberating and dialogical education that respects their experiences and perspectives.

There are many platforms that can help us reeducate and reshape our minds. As people who are in colonial institutions, we should join organizations that are the source of exposure for us to the realities of everything. A disciplined organization can make us critically conscientious and aware of the important literature to study. If a Baloch student learns the realities, then his/her vision will be clear about everything. Today, we should break the chains of colonial education and stop promoting the banking education system. We should promote the culture of books and create a debating environment for mobilizing the Baloch masses including youth.