

Bilingual / Bi-Annual Pashto English Research Journal

TAKATOO

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Journal: Pashto
Publication: Bi-Annual
Serial No: III
Publisher: Department of Pashto University of Balochistan, Quetta.
Press: United Printers Quetta.

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Abdul Rahim Changezi

Dr. Sher Zaman Taizai

Dr. Mian Sohail Inshah*

Abstract:

Dr. Sher Zaman Taizi is a prolific writer of Pukhto language and literature having written 41 books in Pukhto, Urdu and English that can be shown as 16, 01 and 24 respectively. He wrote in those languages with a clear intention to portray different aspects of Pukhtun society to international community in a positive manner. He wrote six novels in Pukhto and also contributed to other genres like poetry, short story, travelogue, orthography, drama, research, Analysis etc.

He is the best literary translator in Pukhto having a unique command to translate from oriental languages like Pukhto, Urdu and Persian to English and vice versa in such a fascinating and eloquent way that does not finish the interest of the readers till the last line. His death is a real setback to Pukhto literature. Similarly the research students feel as if they have become orphans.

There was a time when Pukhto literature was at its zenith. In the old time there were some two dozen poets who showed brilliantly on the galaxy of Pukhto literature. The people of the majority of languages may have only a wish in their minds to reach to that exalted standard. Out of those two dozen, five poets i.e. Mirza Khan Ansari, Khushal Khan Khattak, Abd-ur-Rehman Baba R.A.

Momand, Abdul Hameed Baba Momand and Mohammad Kazim Khan Shaida Khattak are considered the Pentateuch of Pukhto literature, owing to their classic, renowned and everlasting poetry. Their poetry stands in the highest rank of literature of the world. After those two dozen poets a barren period of some 100-150 years existed during which there was a reign of folk loric poets who chanted charbitas, a kind of folkloric genre, in the nook and corner of Pukhtunkhwa and they used to compete each other in the form of questions and answers in the folk loric genre of poetry.

It was the beginning of twentieth century when Maulvi Ahmad of Tangi, Shams-ul-Ulma Allama Syed Qazi Mir Ahmad Shah Rizwani of Akbarpura and Munshi Ahmad Jan of Peshawar ploughed the land for modern prose writing and modernism in Pukhto literature. That triumvirate of Ahmads was responsible to prepare the land for sowing the seeds of modernism in Pukhto literature.

After them Syed Rahatullah Zakheli was responsible to sow successfully the seeds of variegated flowers and seedlings of various fruit bearing trees on that land. Once again our literature gained momentum and started progress towards prosperity, exaltation, exultation, transcendence and illustriousness. This process produced a never ending caravan of standard literary figures and laureates. During this time literary figures like Wazir Mohammad Gul Khan Momand, Allama Abdul Haye Habibi, Gul Badsha Ulfat, Qiyam-ud-Din Khadim, Abdur Rauf Benawa, Sadiqullah Rekhteen, Amir Hamza Shinwari, Kakaji Sanobar Hussain Momand, Dost Mohammad Khan Kamil Momand, Qamar Rahi, Mian Said Rasool Rasa, Fazl-e-Haque Shaida, Mian Saadullah Khan Nasim, Ashraf Muftoon, Sahibzada Idrees, Khiyal Bukhari, Ajmal Khattak, Qalandar Momand, Hamesh Khalil, Sahibzada Faizi, Younas Khalil, Saif-ur-Rehman Saleem and Ikramullah Gran Bacha and among the women folk Syeda Bushra Begum, Alif Jan Khattak, Syeda Bibi Amina Begum, Ulfat Begum Dard, Fauzia Anjum Khattak and many other poetesses and laureates shone on the horizon of Pukhto literature.

In the caravan of those writers and poets an eminent and prominent names that could not be forgotten at any cost, is that of Dr. Sher Zaman Taizi Momand who was unable to disclose his identity as a poet to the people because of being the official of a sensitive government department (Taizi in Nasim 1993: 1). This is the reason that his literary works came to surface quite later than his contemporaries in the literary arena. But once he started his literary voyage then his desire to create more and more works could not quench the thirst of that work alcoholic at any cost. He was thirsty since long therefore, when he started writing literary works, he kept this process to the end of his life in a gallant manner.

Pabbi is a village (now a tehsil of District Nowshera) situated on both side of Grand Tank Road etween Peshawar and Nowshera. In the land settlement record of 1869-74 it is indicated that this village was initially a satellite village of Momand country of Peshawar. Pabbi Khan Momand came from Jalalabad and founded this village some 11 generations back and named it after him (Din 1871: 39). Taizai is a family of the Momand tribe (Khattak 2000: 2) Sher Zaman belongs to the sub family, Malik Khel of Taizis (Khattak 2007: 2). Early Life and education

This toweling personality and literary figure, poet, journalist and above all one of the leading specialists of Afghan affairs was born in

the village of Pabbi, District Nowhsera in 3rd November, 1931 in the house of Kator Shah Malik Khel, Taizi, Momand (Khattak 2000: 2; Khalil 1999: 289). He was admitted in Islamia Arabia Primary School in Pabbi. Khurshed Iqbal Khattak, a Judge by profession and biographer of Dr. Taizi while quoting Ghazi Khan, a veteran Khudai Khidmatgar as saying, “foundation of that school was the magnum opus of late Hazrat Bacha Khan and Sheikh-ul-Hind Hazrat Muhmoodul-Hassan of Deoband (Khattak 2000: 2)”. But in the light of historical facts part of that statement does not seem true. Bacha Khan founded the first ever school in Utmanzai in 1921 (Taizi 2002: 2). Therefore, the foundation of this school would have taken place in or after 1921. If for a while it is assumed that that school was also established in 1921 just after Azad School Utmanzai, then, too, it was impossible to include the name of Hazrat Sheikh-ul-Hind because that pious person died on 30th November 1920 ([www.http://en.wikiedia.org/wiki/Maulana_Mehmood_Hassan](http://en.wikiedia.org/wiki/Maulana_Mehmood_Hassan)).

In Pukhtunkhwa on the intrigues and conspiaccies of the British rulers the Mullas of that time rose a slogan against education in these couplets; Sabaq Da Madrasede Waye Da para Da Paise Waye Janat Kshe Ba ye Zayena Waye Pa Dozakh Kshe Ba Gase Waye (Ghafar 1983: 15).

Translation

(Those who) read in school

Do so for money

They will find no place in paradise

Will fulter in the Hell (Inshah 1995: 12).

This propaganda could not influence his father. He was well aware of the importance of education.

He admitted both his sons in that school. Once upon a time Bacha Khan paid a visit to that school. Bacha Khan asked Sher Zaman what the meaning of Bara was. Sher Zaman replied Lowe i.e. Great (Khattak 2007, English Section: 32). Bacha Khan put his hand on Taizi’s head and told him that he would become a great man (Ibid: 32). This event has also been presented by a poet Zarwali Dehqan in his poem ‘Pray of Fakhr-e-Afghan Bacha Khan to Dr. Sher Zaman Taizi (In Khattak et al 2009: 247). He passed his primary education from that Islamia Arabia Primary School. He was admitted in Government Middle School Pabbi for a period of four years and then joined National High School to pass his matriculation examination (Khattak 2007 English Section: 3). He passed his matriculation examination from that school in 1948 (Khattak 2000: 3). He wanted

to carry on his education but during that time his family engaged in some internecine feud with some people.

In those circumstances he was unable to carry on further studies and had to leave his educational voyage. He was compelled to join government service. His service was very strenuous and full of pricks and pains but even those brutal circumstances, could not decreased his everlasting thirst to gain further education.

As our new generation has no acquaintance with another kind of syllabus in the subcontinent for different languages, therefore, it seems necessary to inform them about those syllabi having four stages. In those syllabi English was not included, but if someone wanted to obtain an English certificate he had to appear in English only for the respective category. Let us see those categories.

(1) Pashto High standard	(Plus English)	=	Middle
(2) Pashto Proficiency	(Plus English)	=	
Matric			
(3) Pashto High Proficiency	(Plus English)	=	
F.A.			
(4) Honours in Pashto	(Plus English)	=	
B.A.			

We don't know when Taizi passed his Pashto High proficiency but he must have passed it before June 1965, because on that date he appeared for Honour in Pashto examination for which Pashto High proficiency seems to be a pre-requisite. Hamesh Khalil, a prolific Pukhto writer says that in those days, after passing Matriculation, one was allowed to earn Honours in Pashto without passing his Pashto High Proficiency. He had also passed it after Matric. But it was obligatory to pass English of FA standard prior to English in BA (Khalil Int: 15 July 2010).

Now the educational voyage of Dr. Taizi can be summarized as:

- 1 Pashto High Proficiency---at least before June 1965, if appeared.
- 2 In June 1965, he took examination of Honour in Pashto under Reg. No. 115-B/Pa-65 and secured second division.
- 3 In October 1965, he appeared in the supplementary intermediate examination held under Board of Intermediate & Secondary Education (BISE) Peshawar for English only and secured 110/200 marks.
- 4 On 14 July 1966, he was registered a student of the University of Peshawar against No. 66-P-5292. He took B.A. annual examination under Roll No. 592 for English only and secured 107/200 marks.

5 In 1970, he obtained M.A. Pashto degree in the second class from the University of Peshawar under Roll No.1705.

6 He got admission in the Area Study Center (Central Asia) Department University of Peshawar in order to qualify a Ph.D. degree. His topic was Afghanistan – A Political Analysis of the Saur Revolution 1978-86. In 1989 he defended his topic and was declared successful (Khattak 2000: 10).

Government Service

After passing his matriculation, he joined Royal Pakistan Army services corpse as a clerk in 15 January 1949. He was declared a 'marksman' during his basic training at Chaklala from 15 January 1949 to 7 March 1950. He narrowly escaped life during his training. Because a recruit, during his training, pulled out the pin of a hand grenade and dropped it inside the circle because of some fear. The instructor dived instantly and threw it out. It was a matter of seconds that the three escaped the life. He was a good player of foot ball and volley ball. In the boxing arena his name was very eminent become he used to knock out his opponents during the competition. He traveled to various stations during his service. He remained Lance Naik Clerk since April, 1950 to 12 Nov. 1953 in 1-A.T. Regiment. His marriage took place on January 6, 1952 (Khattak 2000: 3-4).

It was 1967 when the Government of Pakistan appointed him as temporary Assistant in the Embassy of Pakistan at Kabul. Syed Fida Yunas, who worked on the post of Assistant Director, was appointed as second secretary. The new post of Taizi was a ministerial one while he had worked as a field worker. It is also interesting to note that Taizi was declared successful in B.A. examination which was a basic qualification for this post. Before going to Kabul, Syed Fida Yunis and Taizi received one week training in the intelligence school in Karachi. On 10 May 1967, he formally joined the foreign Ministry and in June 1967, he assumed the charge of the Assistant in the consular section of Pakistan Embassy at Kabul. He was conferred upon Tamgh-e-Difaa on 26 July 1969 for his services in Dir and Bajur during 1961. He was called back by his department on expiry of his service at Kabul. But it was fortunate occasion that the Embassy succeeded to create a new post of Persian translator in the embassy and Taizi was appointed as Persian Attach for four years. Though he never remained a student of Persian, yet he discharges his duty satisfactorily. He joined this service in October 1970. Here we can also come through an interesting point. For this post M.A. Degree was a pre-requisite. It was also a good fortune of Taizi that he succeeded to pass M.A. Pashto a few months

ago (Ibid: 5-7).

He was in touch with both of the factions Communist Party of Afghanistan (CPA)-Khalq and Parcham. Besides those two he had also kept his relation with Jawanan-e-Muslman, Afghan Millatt, and Shula-e- Javaid and other religious and political parties. His academic and literary inclination made him in contact with Afghans writers and poets (Ibid: 7). In Kabul there happened an interesting event between him, Syed Fida Yunas and Ex-Inspector General of Sindh Police Arbab Hidayatullah, a resident of Arbab Landi, Peshawar. They took part in a series of meetings because Arbab Sahib was given the task to hold meetings with Bacha Khan at Kabul in order to know his opinion how to dismember the one unit. Let us see how Taizi narrates those events.

The people of small provinces in Pakistan rose against President Ayub Khan to dismember one unit.

Ayub handed over power to General Yahya Khan. President Yahya Khan wanted to contact Bacha Khan through his brother Agha Mohammad Ali. Agha Muhammad Ali called the then AIG of Police Arbab Hindayatullah and assigned him the duty to meet Bacha Khan and find out his opinion vis-à-vis dismemberment of one unit. Arbab met Bacha Khan several times. He used to meet me and S. Fida Younas before and after holding meeting with Bacha Khan. I and S Fida Younas both were residing in the house of Abdul Satar Shalizi in Kata Parvan Kabul. Here we conducted several meetings and discussed the dismemberment of one unit. I and Yunas proposed to Arbab to accede the states of Swat, Dir and Amb in the province. As far as Tribal Areas are concerned it should either be annexed to province or should be given the status of an autonomous unit (Taizi 2002: 9; Taizi Int: 30 Nov. 2009).

Twenty two days before his death on 30 Nov. 2009, I and Hanif Khalil went to his house to ask for his health. He was kind enough to offer us one set of his recently published books Karkech and Sufaid Posh....Kuttay and one set for Hamesh Khalil. In an answer to one of my query he said:

Several eminent personalities in civil and military bureaucracy were against the dismemberment of one unit. Had the plan of Yahya Khan failed, those people would have put us (I, Yunas and Arbab) behind the bar. But when Yahya Khan announced the dismemberment of one unit in his radio speech we felt easy (Taizi Int 30 Nov. 2009).

After serving in Kabul he reported to intelligence Bureau Peshawar on 2 November 1974. Here he felt that during his absence his

colleagues hatched conspiracies against him. Therefore he applied for privilege leave since 14 November 1974 to 13 March 1975 and there he went on leave pending retirement (LPR). He quit the service on 1 February 1977 as Sub Inspector with a meager pension (Khattak 2002: 8).

When the Saur revolution took place in Afghanistan in April 28, 1978, a lot of people migrated to Pakistan. His friend and benefactor S. Fida Yunas advised him to join commissionerate for the Afghan Refugees (CAR) as liaison officer in grade 16. He remained on that post for one year (1-4 -1979 to 31-3-1980). This office was established in Peshawar. In this office the cousin of Dost Mohammad Khan Kamil Momand, Sher Mohammad Khan was appointed as commissioner and S.F. Yunas as Additional Commissioner. It was 1980 when UNHCR opened its office in Peshawar with Robin Mac Alpin as its head and he invited Dr. Taizi to join it and he also informed the authorities the CAR of this situation. He joined this office as Liaison Officer on May 1, 1980 and from here his new voyage got started. Later on his designation was changed to Territorial Officer. During this service he visited numerous regions of Pukhtunkhwa and Tribal Areas. He retired on Nov. 30, 1991 at the age of 60. During this time he was given a certificate (Ibid: 8-9). Daily The Frontier Post Peshawar

Dr. Taizi was a scholar of international repute. His name is included in the list of Central Asian Scholar of the Hovard University America (Ibid: 11). Due to his fame the owners of the Frontier Post newspaper, Rahmat Shah Afridi and Muzaffar Shah Afridi wanted to utilize his services for their paper. He started work as Assistant Editor on Dec. 1, 1991 and discharged his duty efficiently for nearly four years. During his tenure some differences emerged between him and the owner on some principled issues and he had to leave the service. The owner then acquired the services of certain influential elites to request him to take his resignation back. They convinced him to come here to serve the nation because the literary page cannot be run by other people so effectively. In that page he gave enormous coverage to the language, literature, culture, poetry, literary activities reports in a pleasant and effective manner. He tried to make new constructive and creative experiments in his writings. This page was a source of contact among Pukhtun literati of different regions. He presented the case of Pukhtuns in international arena in a positive and constructive way. The page proved a good omen for European scholars who wanted to do their research on different aspects of

Pukhtuns. A student of Pakistan Study Center University Peshawar, Inam-ur-Rehman had written his M.A. thesis on this page by the title of 'Contribution of daily the Frontier Post to Pukhto Literature'...Dr. Taizi also got attachment with Afghan Education Drama Project Cartoon Magazine 'New Home New Life' and became its editor on April 1, 1996. John Butt was the in charge of this project. It has two editions English-Pashto and English-Dari (Ibid: 11-12; Taizai Int: 30 Nov. 2009).Literary Activist

Dr. Taizi emerged as a literary activist in 1954-58 when he was an employee at Thal (Kohat). He used to listen to the poems of Mohammad Din Muqayyed. Then he founded a literary forum with the name of Pukhto Adabi Chaman Thal and he and Moqayyed were its promoters. Ibrahim Khan also joined them who later on became a senator of ANP. This forum motivated hundreds of poets to recite their poetry. This form arranged a there days literary convention in 2005 in Nishtar Hall Peshawar with Asir Mangal and Saleem Bangash as its organizers. (Ibid: 17; Taizi Int: 30 Nov. 2009).

Dr. Taizi used Ghamgan (grieved) as his num de plume in his poetry. In his real life he saw twoevents in which he really became very bereaved. The first event was that one of his sons Zamar Khan took shelter from rain in a vestibule made of wood and straws. When all of a sudden one of its wood broke and fell down on his head and he died on 28 February 1978 in this tragic accident.

Every father can feel how great tragedy it can be. But it was not the end of tragedies. It was July 3, 1984 when his other son, Aymel Khan fell down of a running Tonga in Lahore and was hit by another vehicle that was following that Tonga. He also died on the spot at the age of 13. Those

Consecutive tragedies really made him and his family grieved and shocked. His friends insisted him to change his num de plume as it proved a bad omen for him. Dr. Taizi as the very name indicates belongs to the well-known Taizi family of Momand clan so he changed it to Taizi. When he was Ghamgan he had strong contacts with Pukhto Adabi Chaman Thal. Now he is recognized as Taizi in literary circles and had firm contracts with Rahman Adabi Jirgah, Pukhtana Leekwal Pukhtunkhwa, Malgari Leekwal Pukhtunkhwa and after all Kamil Pukhto Adabi Jirgah Pabo Seema. He kept his contact with all those forums, in this old age and in a state of illness, as he was suffering from bronchial asthma since long. He used to deliver his papers in the Pakistan Study Center, Area Study center, Pukhto Academy and other places of learning. He led a large number of

students and new writer how to do research and proceed in positive way in research papers. He had also written for different news-paper by the pen name of Sheenzay. In certain papers he used his abbreviated name SZT. In short he remained a literary activist till his last breath. (Ibid: 12; Taizi Int: 30 Nov. 2009; Information for Ahmad Riaz Shahid son of Taizi). Literary works Dr. Taizi worked in sensitive departments and he was not pleased to publish his works. He was reluctant to discuss his poetry with others. When he got retirement he started publishing his books one after another. He moved his pen in every genre of literature like short story, drama, novel, travelogue, light essay and poetry in which he shone like a star on the galaxy of Pukhto literature. But on the other hand in research, criticism, review, linguistics, analysis, orthography and after all Afghan affairs are the fields in which he is highly appreciated by the scholar of those fields. Former Afghan President Noor Mohammad Taraki and Mian Said Rasool Rasa wrote the same numbers of novel as Taizi did. Each of them wrote five novels in Pukhto. But during this time Mohammad Hussan Khan Khalil emerged as the Novel writer with highest number of books in that genre reaching upto ten. Taizi also wrote his sixth novel Karkech (intricacy), so he stands second after Khalil. But the novels of Taizi are for better qualitatively than his predecessors. His technique, Artistic grip, plot etc. have no match in his competitors. He performed new experiences in novel writing. He had created a permanent character Haider Zaman who performs different works in his different novels just as James Bond in English Novels. He is the pioneer of expositional, spying and supernatural novels in Pukhto. This is the reason he is legitimately called the Baba-e Pukhto Novels i. e. Father of novels in Pukhto literature. He had elevated the place of short story writing to its Zenith and had brought it near to modernism. His short stories are depictive of character, environment and reality. In his poetical works Warsho (Pasture) and Soma (a kind of flower) he had given impetus to the dead fervour and sleepy sensation. New metaphors, similes and post-rhyme assonances can be observed in his poetry.

Similarly the teaching of Pukhtunwali is spread throughout his poetry. He has also written travelogue, both in poetry and prose. Though his books are not said to be complete in that genre yet they are near to completion. He has earned tremendous popularity in the field of translation both on national and international level. He wrote sixteen books in Pukhto, one in Urdu and twenty four in English that, too, reflects different aspect of Pukhto. Due to this unique

achievement he is call Fakhr-e-Pukhtunkhwa (Pride of Pukhtunkhwa).

If we give only six or seven lines coverage to each work of Dr. Taizi, it will inflate this paper considerably. But let us avoid writing review on every book of Dr. Taizi but it will also be unfair if we do not mention a list of his books so let us see the list. Pukhto

(A) Pukhto

1	Gul Khan	Novel	1999
2	Amanat	Novel	1971
3	Rahman Korona	Novel	1974
4	Ghunday	Novel	1990
5	Wada O Na Sho	Novel	1990
6	Karkech	Novel	2009
7	Warsho	Poetry	1990
8	Suma	Poetry	1996
9	Gul Panra	Drama	1985
10	Shpelai	Short Stories	1988
11	Nara Zaba	Research	2000
12	Novel; Hunar Au Safar	Research	2004
13	Da Pakhto Lekdud: Yu Sarsari Jag	Research	2005
14	Da Moranai Zabe Ahmiyat	Research	2003
15	Kabul Me Biya Oledo	Travelogues	2007
16	Saqoot-e-Afghanistan	Tr. From English	2009

(B) Urdu

17	Sufair Posh...Kuttay	Columns	2009
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(C) English

18	Saur Revolution Ph.D. Theses		
19	Afghanistan; From Najib to Mujaddi I		
20	Afghanistan; From Najib to Mujaddi II		
21	Afghanistan; a Clash of Interest		
22	Afghanistan; Two Governments & three capitals		
23	Afghanistan; Drug Menace in Central Asia		
24	Afghanistan; Landmine Menace in Central Asia		
25	Osama Bin laden and Terrorist Attack on USA (Article)		
26	Terrorist Attack in USA and US Attack on Afghanistan		
27	General Election in Afghanistan 2004		
28	The Jirgah System in Tribal Life		
29	Rehman Baba; The Outstanding Painter of thought		
30	Bacha Khan in Afghanistan		
31	Polar Bear (Tr. From Pashto Poetry)		
32	The Pukhtun poetry (Tr. From Pashto)		

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- 33 Abad Khan (Tr. From Urdu)
 34 Bare Foot in Course Clothes (Tr. From Dari by Hassan Sharq PM)
 35 Secrete Plans and Open Faces (Tr. From Persian by Hikmatyar)
 36 Dispute between Iran and Afghanistan on the Issue of Hermand River (Tr. From Persian by Ghulam Raza Fakhri)
 37 Nights in Kabul (Tr. From Dari by General Umarzai)
 38 Causes of the fall of the Islamic State of Afghanistan Under Ustad Rabbani in Kabul (Tr. From Dari by S. Allama-ud-Din Atsir)
 39 Taliban; Assessed by the Afghan Intellectuals
 40 Treaties, Engagements and Sanads relating to North-West Frontier Province
 41 Call of Honour (Tr. From Pashto; Da Ghairat Chagha by Ajmal Khattak)....2010

Keeping in view his literary, academic and research services the Government of Pakistan conferred upon him Tamgh-e-Imtiaz on 23rd March 2009.

An Epoch making personality

He was not a secluded person. Wherever he made his appearance, there was a gathering of writers and poets around him. He used to guide them properly. He also gave due coverage to their writings in daily the Frontier Post. Those writers and poets also got excited to see their articles in relatively polished shape. As a result of this incentive, there emerged a sizeable number of poets, writers, analyst and researchers. When they saw their articles being published by Dr Taizi they became to know where they had committed the mistake. On these grounds we can say without any doubt that Dr. Raizi was not only a literary figure but also an epoch making personality after S. Rahatullah Zakhili who also used the same technique to attract more and more poets to literary field. Zahid Saifi, Khurshheed Iqbal Khattak Jamshaid Khattak, Shafiq Khattak, Hanif Khalil etc. are the gifts of Dr. Tiazi to literature.

Let me enunciate that I have also been brought to literary arena by this noble gentleman besides certain other personalities like Hamesh Khalil etc. Dr. Taizi was a staunch ideological worker of a nationalist political party but in the literary field he was an uncontroversial person. He used to guide the writers of every ideology and political party without any remuneration or monetary benefit. Robert Sampson, a professor in Edwards College Peshawar translated the whole Deewan of Rahman Baba in English and he also took benefit of Dr. Taizi's services. He confessed the knowledge of Dr. Sahib in

an Email as:

Your depth of study and the article I have now read lead me to believe that you have the foremost scholar of lovely verses of Rahman (In Khattak et al 2009: 7).

Similarly a scholar of Upsala University Sweden, Ander Widmark had also contacted him for help (Ibid: 7-8). The Eastern Washington University had prepared a book in which 14 poem translated by Dr. Taizi had also been included (Ibid: 8). Holy M. Smith of Rutgers University America also included his presidential address on the analysis of Taizi (Ibid: 8). He also considers him a political thinker and a scholar of social sciences (Ibid: 9). Mr. Damon Lynch of New Zealand, a Buddhist scholar also enunciates, “Bacha Khan is the follower of Nonviolence and Dr.Taizi is the preacher of that philosophy on international forum (Ibid: 9)”. Similarly certain other writers and scholars had also registered their higher opining about Taizi.

The death of Dr. Taizi is a great setback for Pukhtun society and research scholars. He was a true and honest guide of researchers. They will feel as if they had become orphans now. We hope that this vacuum will be filled but it will take a long time.

Last Time Dr.Taizi went to Macca to perform Haj and Umra along with his spouse in 1997 and 1999 respectively. On both occasion people who accompanied him could not escaped themselves from the magnetic personality of this noble gentleman. Simplicity, decency, philanthropy and friendliness were his characteristic qualities. When a person became his friend, he kept it up to the last.

With the passage of time one has to severe relation with certain institutions/hobbies like School, college, university and department etc. Literature was a hobby that he kept in high esteem up to his last breath. He used to call me on phone and once told me that he was very impatient to publish Kamil Malgari, a biographical-memoir writing of the member of Kamil Pukhto Adabi Jirgah Pabo Seema, District Nowshera. He said when I saw that book by myself then my desire to publish two other books Karkech and Sufaid posh...kuttay rose up to high extreme. He insisted his son Ahmad Riaz Shahid Taizi who was my classmate in Government High School Pabbi, to get them published as quickly as possible. Riaz told me that he remained in press since morning to evening for one week or more to fulfill the desire of his father.

I and Hanif Khalil went to Pabbi to ask for his health on 30 Nov. 2009, exactly 22 days before his death. Although being a patient of

chronic asthma yet he discussed with us various literary and political issues. He was kind enough to offer us a set of his books and one set for Hamesh Khalil. He told us that his last desire to publish his book came true. Now I don't know how long I would live more. I said to him, "Do not die so early Dr. Sahib because nature still wants to take benefits of your services. But it seems that he had found a clue because of his disease that the time is now over for him. After one week he again phoned me and repeated the same statement.

A few days later after that phone he was admitted to Khyber Teaching Hospital Peshawar. Few hours before his death, he asked Dr. Yasin Iqbal Yousafzai as to why he had not handed him over his articles for composition. Dr. Yasin replied that he had not run through them for final proof. But the valiant Dr. Taizi told him, "Don't worry, hand them over to me and I will get them finalized" Dr. Yasin said that he had a thorough discussion with him at night till 8 or 8.30 pm. Then he took permission to go to home but Dr. Taizi again reminded him his promise. It indicates that he kept up relation with literature till his last breath. After Dr. Yasin's departure the condition of Dr. Taizi became serious and on that night on 22 Dec. 2009 at about 9.00 pm he took his last breath. On the next day at 3 pm he was laid to rest in his ancestral graveyard at Pabbi in front of thousands of people from every walk of life. He left two sons and four daughters and as mentioned earlier his other two sons died in two different accidents at their teenage. His elder son Ahmad Riaz Shahid is also a poet and short story writer. His poetry and short stories have been published in different journals. He and Shafique khattak had compiled Kamil Malgari, a historical- memoir writing of the members of Kamil Pukhto Adabi Jirgah, Pabbi, and District Nowshera.

May God rest his soul in peace Amin!

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Contribution of Zaitoon Bano for raising voice of a Pashtoon Women

Dr. Naseebullah Seemab

Imran Naeem

ABSTRACT:

Zaitoon Bano is a famous name of Pashto fictions & literature. So many writers have written about Zaitoon Bano and her short stories. This research paper does not only cover the issues of sexual desires but also deprivation of rights of Pashtoon lady portrayed in her short stories, and depicted her stories' characters from different angles. Moreover, it was also evaluated that either she accomplished her obligations with complete sincerity. This research paper tries to covers cited issues. Furthermore, this will be a new invention to discuss such issues of Pashtoon female which were not highlighted by male before. Highlighting such factors about females is very courageous act of Zaitoon Bano for which she is admired amid.

Zaitoon Bano is not an ordinary name that represents individual women despite the name of expression of Pashtoon Feminine, her ideas and perception. She identifies various roles in her ideas and emotions which are expected from a female in a central Asia as a daughter, bride, wife, mother, sister, virgin, widow, mature and so on. That would not be wrong to call her mirror image of Pashtoon female.

Pashtoon lady where she is famous for her trust worthiness, proficiencies, honor, respect, and tolerance on the other hand she is having profound desires and wishes too. A pashtoon lady gains each and every facility of life and lives with honor; the only thing she cannot avail is her decision, expression, views and ideas to be expressed. Nobody knows who, when and how she is bereft of her essential rights to live her life according to her own standards. Zaitoon is the one who tries to find the reasons and to protect the rights of Pashtoon lady so that she can live as a normal human being and expresses her ideas and expressions autonomously.

“In her short stories, she brought forward the tragedies of pashtoon women with her deep observations and personal experiences. She is an artist who knows how to put and encode the harsh and bitter

experiences of life in her short stories.”ⁱ

“As Zaitoon Bano describes women in her short stories, shows that she studied women of every age with deep conscience. She not only highlighted their ethics but also their sexual desires in her short stories.”ⁱⁱ

A great philosopher of the twentieth century Wildivrants said in his book ‘the pleasure of philosophy’ that nature distinguished two sexes in different phases of evolution. And to bring them together, the desire for love has been infused in both of them.ⁱⁱⁱ

It is love that has colored the life of human being and this shade of love differs in various relations. This very love itself has innovated hatred and adorability. In the condition of affairs in love and hatred our emotion and feelings live and nourish concomitantly.

“Emotions are of two types consisting of good and bad feelings, both have their own separate intensity but strength of emotion is the same, therefore, in both states of happiness or sadness the intensity may be little or higher but sense of feelings are the same.”^{iv}

In the book of Zaitoon Bano ‘Da Zawandi Ghamona’ we found immensity of wisdom and categories of such feeling of happiness and sadness. Due to such feelings zaitoon bano replicates that the characters of her short stories represent the middle class women. She brings into light the psychological, sexual and domestic problem of a pashtoon woman. Like in one of her short stories ‘Wino Khwarhalai Dehwal’ she depicts the feelings of a widow who is surrounded by sorrows.

Widow Sabira who hides her lachrymose and pinch her dry lips when think about her future and she engraves her expression of grief in her own heart.^v

When she portrays the joyful movements of that widow, she explains that “Sabira came out with delight and wipes her tears and hangs her husband's picture on the wall again. She cools down the ashes of her heart and mind flame with her tears.”^{vi}

Zaitoon Bano deliberately sprang-up the inner beauty of women and her unconscious emotions like a psychologist. Such instances are mentioned in her short stories including KAKHAI, DA SHAWI PANRHA, CHULAMCHI, and SOHGHAT.

She writes in SOHGHAT that “whenever I (virgin girl) got alone before my marriage and my brother in law (Daiwar) called me Bhabi (Sister in law), I got embarrassed in my own existence at that time and got radish”^{vii} SOGHAT highlights the feeling of a beautiful girl whose feeling is demolished before her marriage in a sensational

manner. In CHILAMCHI and KAKHAI she describes her characters confronting such situations where the negative image of Pashtoon society is to be faced. As the character of Khan's daughter describes in KAKHAI. "God knows that on how much money khan got rid of the life of her unmarried pregnant daughter from doctor."viii

Nobody knows the numbers of such parents who slaughter their daughters by the name of GHAI RAT (honor). Why women reach to such situation and create such circumstances? Such problems are very proficiently and courageously represented in Zaitoon Bano's short stories, in this male dominant society.

In CHILAMCHI the character of Mehtab who is affected by the male due to her soft and loving nature is described. The real tragedy is based on such females who are also equally involved in such conspiracies with men. This is the only reason why Mehtab hates the word BIBI (Ms) and she says 'YAR (Buddy) Jemi (Jamila), why do you disgrace the word mother, whereas I don't even love the word BIBI that comes with Mother even.' ix This statement shows that how deeply the writer examines the dilemma of female and declares such remarks by her stories' characters. Another statement of the same sort can also be considered 'Doctor you (male) You (male).... are very disgusting and monstrous in real?' x

These are few perceptions which highlight and reflect the thoughts of women about male in our society. Not only Zaitoon Bano deliberately state this statement by her stories' characters, but also in reality she wants to depict the perception which is hidden in the super-conscious of women about male, male that takes societal norms under his knees and rule the society. An acrid truth which she can not declare intentionally due to the social restrictions that not allow women to speak truth, however some-times come unintentionally on her tongue. Therefore, Pashtoon women are always voiceless regarding such issues.

In SHAWI PANRHA Zaitoon Bano highlights the character of Shamo a young girl about her sexual desires in such circumstances in which every girl faces, due to social norms and cultural traditions.

"Sister Shamo God forbids..... you will get married and will depart from your parents home Inshallaha..... Oho, Sharino ... while taking cool breath... ... We are not that lucky..... I mean that To be at our parents' disposal and enough" xi

The first statement which the character shamo wanted to express about the desire of getting married is the real problem of her. Getting married is the desire of every young girl in this society and being at

parents' disposal is their obligations. But the character shamo changes her statement when gets conscious, and gives priority to the obligation instead of her desires. This priority of obligations is imposed by the traditional culture and social norms in reality. And this meanness of male dominant society expands the circle in this society like a disease whose symptoms occurs at the very last stage and become so dangerous for the society and violates women rights. To write on such crucial issues in this pashtoon society is an audacious and courageous job for which being contradicted by some writers. Yet her utmost endeavors to the extent of insight created with illustrious didactic anecdotes.

Each short story of Zaitoon Bano has an enormous impact on the regular readers of her writing; the subject directly hits their minds and emotions because that writing highlights the rigorous sentiment of the writer. The writing which contains the intensive emotions and correct way of thinking, touch the spirit of the readers. Fateh Muhammad Malik while discussing short stories of Zaitoon Bano says “Zaitoon Bano goes under the surface in the society and demonstrates a practical image of this society”.xii

Jailani Kamran while giving his opinion says “the short stories of Zaitoon Bano are like stories of encircled sorrows around human”.

As both the writers have authentic opinions but in our notion the short stories of Zaitoon Bano is like an expression of Pashtoon female and voice of all unfulfilled desires that are silent due to the societal norms, traditions and situations. When any lady confronts such situations, she goes far away from the role of guidance that nature has selected her to partake in this society. She (a lady) is born to guide a society in shape of mother, daughter, wife and sister. She performs a role of institution and that is the reason that our society is in the condition of psychological war, because the society has degraded and dishonored the guiding force. Instead of, that Pashtoon lady completes her knowledge in the evolutionary steps; which emerges under duress to the sexual and psychological sphere.

It is the proficiency of Zaitoon Bano that she represents the vulnerable minds of Pashtoon lady and acts like a psychiatrist

The weakness we found in the Zaitoon Bano's short stories is that she only represents middle class female and regarding this Dr. Azam says “Zaitoon Bano's theme highlights the problem of her own sex (female). She only represents the educated Pashtoon women of new era and their domestic circumstances”xiii

Pashtoons' tribal life style is still the same as the majority of

Pashtoons living in the rural areas. The female of rural area are facing the same problems and they are illiterate, have no learning opportunities, know not about their rights and their personality in majority. They also need a representative like Zaitoon Bano to bring forward their problems, expressions and her voice for those vulnerable and susceptible women in the vicinity is blatantly audible through empirical diction to pervade and burgeon intellectuals.

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ASSESSMENT OF SOCIAL CHANGE, IMPACT ON RURAL WOMEN

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Abstract.

Social change is an ever-happening social phenomenon. This, as a process of modification targets both the structures and functions of a society in order to make it compatible with human needs. Since it is an eternal truth, which cannot be stopped, it is wise to get ourselves adjusted with social change process and get advantage for the promotion and protection of the interests of humankind. And our interest is the welfare of all human being. Unplanned social change sometime cause negatively due to lack of preparedness among masses. Therefore, it has since long been noticed that social change has been posing certain challenging questions such as; what the direction of change is? What are the sources of change? And can we regulate and guide it according to our need and desires? Assessing prevailing situation, which is not friendly to any segment of population must be focused by both government and NGOs. It is equally important to develop indicators while assessing social change and studying its impact over human being and its entire social system. Improved access to basic social services combined with better living standards and preparedness for digesting new ideas and adopting new practices are few of the indicators for studying impact of social change over ever-deplorable rural women life in the province.

Introduction to social change

Social change is a never-ending process of alteration of structures and functions of a society. Structure refers to institutions such as families, tribal set up, culture and economic patterns etc, and functions refer the activities that are performed by these and many other social structures. Joint family system, for instance, is a social structure. The activities being performed by joint family is distinctively different from that performed by nuclear families. Among joint family system the responsibilities get shared, thus an individual is more at ease than being member in nuclear families. A change in family from joint to nuclear is

an alteration in structure and functions. From the perspective of social change, it can be widely classified into two categories depending on its nature and types of happening i.e. The planned and Unplanned social changes". The former receives adequate acceptance, thus does not create problems, while the later gives birth too many other issues in a society.

Eternity and Inevitability of Social Change Occurrence

Human societies have never been stagnant altogether. It has been and will remain dynamic. Its occurrence is evident among contemporary societies as changes have been taking place around the globe. However, its tempo, intensity and nature vary among societies across continents depending on their socio-economic condition and geo-political importance at one given point of time. The planned strive for brining about social changes relatively disturb life lesser than those that are not planned. Lenski Gerhard in his book Human Societies states, "Social change can cause social problem if not properly planned; because any new intervention will cause challenging impact over stability of society"xiii. The planned changes, for having alternate sights about the upcoming scenario, receive acceptance and social sanctioning, therefore, do not always lead to controversies, thus may not cause social problem. The unplanned change, on the contrary, faces resistance and seldom receives popularity. Notwithstanding, social change causes social problems; it also prepares ground for occurrence of new social changes. For instance, moving from agrarian society to industrial one has changed moral values of Japanese society by replacing the practicing value system of respecting people on the basis of their age to their productivity. The more productive man and woman receive more respect than how old they are. "At the beginning of this paradigm change of value system, Japanese had difficulty while dealing with one another. However, with the passage of time, this new value got settled and become part of individuality of Japanese and other modern societies"xiii. With regard to structure and functions of society Dr. Parsons' in his famous book "the systems of modern societies" describes the necessary structure and functions as values and practices that are common to all. Community as structure plays the role of integration and functions are the activities that it performs to maintain relationships among certain components and provide social control within that community. The economy as structure plays the role of adoption, while functioning is seeking resources from environment, converting them to usable forms and distribute them to the

rest of system, and system means every individual human soul of a society” xiii. Another dimension of social is best described by the profound author Pittman, 1991 “social change as a process of identifying something in your community that is not fair, just or humane and developing a process supported by people to address the root causes of the issue in order to change the situation” xiii. This definition refers to the basics of society with more focused view over its prevailing socio-economic problems and issues that hamper smooth functions of society. Apart from complex debate of social structure and functions, there are certain basic questions associated to basic concept of social change. Like, what is the direction of change and where would it lead us? What are the sources of change? And finally, the challenging question of can we regulate and guide it in the direction of our heart’s desires? These and many other basic questions need to be answered because social change is certain and some of it may matter more than others. Social change at macro level has less impact as compare to micro level. “Harper L. Charles in his book ‘American and the World’ says that “in human society individuals strive for stability and security: society may foster the illusion of permanence: the belief in eternity persists unshaken, yet the fact remain that societies inevitably change” xiii. Keeping in view the eternity of social change and society’s responses to its occurrence, it becomes imperative to develop indicators for assessing impact of social change happening. However, separate analysis of a particular aspect of social life is necessary.

Situation of Women Life in Rural Areas

Prior to discuss state of women status and role in rural set up of Balochistan, it is imperative to give an overall overview of women status in the whole country. The entire rural set up of the country is not conducive for women with regard to their social grooming and equal participation. Rural women are confronted with almost similar issues in all parts of the country. The official site of Government of Balochistan states “Everyday reality in Balochistan leads to the conclusion that development needs to be directed towards the uplift of women. Women's equal participation is also fully supported by Islamic teachings and in Pakistan's legislation. Islamic teachings exemplify justice and equality for women, while in the Constitution of Pakistan the full participation of women next to men is endorsed” xiii. In addition, there is the economic

angle: If women's contribution to the economy is recognized and if women are enabled to utilize their potential in all spheres of life, it would mean an enormous capacity increase for the economic development of Balochistan. "Women social status and economic role vary within the different groups according to the various practicing customs, mode of livelihood and levels of economic well being. However, one salient fact which stands out as a common feature is their relative lack of power vis-à-vis men" xiii. The status of women in rural areas of Balochistan is characterized with powerlessness, vulnerability and dependability. She rarely receives equal treatment in any area among any tribal set up in rural areas of the province. Presently, women despite having a pathetic social status is also prone to certain brutal issues associated to out-fashioned traditions. Forced early marriages, for instance, is one prominent major risk for their survival and dignity that is practiced in many parts of the country. She is not dealt like human, but commodity, to resolve complex disputes and bloody conflicts among tribes in almost all provinces of the country by their male counterparts. She is sold, to earn economic interests, by her own kiths and kin. Her male counterpart and other male family members kill her for no reason. This inhuman act gets justified among rural masses for one obvious reason i.e. protection of vested interested of dominated male population which is protected both by laws and social orders.

Ongoing Responses to Women Situation in the Province

A conceptual framework of realization for improvement of women situation is evident among actors of civil society and educated urbanized masses in the country for almost past three decades. However, intensity of the issue has not been addressed moderately due to its delicacy and sensitivity. The consciousnesses to bring about positive change in present deteriorating situation of women life have led to both concrete and abstract efforts aiming to address its root causes. Many national level NGOs, under the purview of international donors, were formed with the mandate to advocate women issues and influence decision-making mechanism for creating awareness, changing legal framework and practices with major emphasis over male dominance. "A survey of NGOs in Pakistan carried out by United Nation Development Program UNDP in 1991 provides a broad overview of NGOs responses to women's concerns nationally that revealed some interesting points of comparison

with the work of NGOs in Balochistan. While 30% of NGOs nationally were reported to be engaged in women's welfare activities, only 11% had female principle officers. A comparatively smaller proportion of NGOs in Balochistan declared women empowerment as a complete and partial mandate of their existence^{xiii}. Aurat Foundation, for example, is one of those NGOs working across provinces on the noble cause of women empowerment. Gender has been mainstreamed as an immediate and necessary aspect in all efforts of NGO community in Pakistan. The continued advocacy campaigns of NGOs supported by the hue and cry of civil sector have induced policy and decision making mechanism at national level. This Credit goes to the present government of General Pervez Musharaf for allocating 33% reserved seats for women at Local Government Level and 20% representation at two other tiers of provincial and national assemblies and senate. This would definitely cause positive changes into women situation in the country.

Methods of Assessing Social Change Impact

How is the world today different from that of your childhood? As you think back over your biography, you probably, remember events as small personal experiences. A comparison of events and prevalence of objects around you, make you, believe that things have changed. But, to recognize the pace and intensity of social change, we need more than a sense of history as it happens to us. We do need a conceptual framework in which to organize our experiences. We do need theories to explain why changes have occurred. We also need to develop indicators for assessing change, know its nature and types. In this regard, we also, need to explore the intellectual wisdom individuals who are already making efforts to bring about change. To make our assessment more focused, it is necessary to select a specific field of life or area of concern. In this study, the indicators are focused to socio-economic role and status of rural women of Balochistan. Based on the findings of the focus group discussions conducted to gauge understanding of activists / representatives from both public and civil sectors. The following seven sectors were found out as indicators for studying the impact of social change on rural women over time.

1. Education and Literacy.

Accessibility is a major concern while understanding education and literacy status of women. Despite knowing the significance of education one can not continue getting education if there is no school, teacher and educational materials such as books and physical environment etc. An associated issue with access to education is linked with consent of male family members that matters for the most parts. It is commonly observant in various parts of rural areas of Balochistan that girl child's enrollment is not encouraged by elder male population. According to reports of Strengthening Participatory Organization SPO's workshop report "majority of young boys and girls in remote areas of Balochistan do not have access to education simply because their villages do not qualify for having a school. The criteria for opening new school limit accessibility to primary education" xiii. Discrimination on the basis of gender with regard to accessibility to education is prevalent almost in all rural areas of the province. Quality education, however, is a later stage concern. Education is an input that helps improve other aspects of life.

2. Basic health Facilities.

Like education, basic health is also linked with accessibility. Availability of medical facilities will improve situation of health related issues among women. Presently, ignorance combined with conventional mindset that dominates women life due to male counterparts do limit access of women to basic health facilities in one way or the other and increases risks of being healthy. Complicated delivery cases during childbirth, for instance, are dealt with at home without consulting qualified medical practitioners. Alarming high rates of morbidity and child mortality are two indicators of lack of access to basic health facilities in the country. The high rate of infant mortality is conventionally substituted by high growth rate in rural areas of country including Balochistan. Thousands of women die due to unplanned pregnancies and lack of access to basic health advice, health education and health facilities such as family planning methods and reproductive health concept etc. The number of deaths of women of childbearing age (during pregnancy, later or within six weeks after childbirth) in the past 5 years, was 88 for Balochistan, with 74 from rural and 14 from urban areas" xiii

3. Economic Status.

Since women are rarely bread-earning members of their families, she is generally dependant over male for her necessary and unavoidable expenses of daily life. Her dependency is not confining to her personal needs only; she is not consulted in all other affairs of housekeeping and childbearing. Even, if she does laborious work outside her home and earns some monitory benefits, she does not have control over her income. Consequently, she lives a deplorable life and faces the ugly and cruel face of poverty among her poor family as compare to her male counterpart. Economic dependency has threatened her life in all sphere of life. She is treated as commodity even in matters that entirely belongs to her life. She rarely has access to follow a professional career that she wants and is able to adopt. “The amount of Walvar that her parents receive from the family of groom actually is the price of a young girl who is going to get married”^{xiii}. It means that young daughters are sold through taking advantage of tradition such as of Walvar etc in Pashtoon society, which in no case is justified as practicing values system being practiced anywhere in the country.

4. Decision Making.

Women for being economically dependent are seldom consulted during entire process of decision-making mechanism at family and community level in semi tribal social set up of Balochistan. Male family members decide matters entirely related to women life. Getting married, for instance, is generally dealt without getting consent of young girl. All she is expected to do is to obey elders and follow their biased decisions. This immaterial aspect cultural as group expectation is one of the major characteristics of our culture that has high credibility among the male population. He is the man who decides every single matter of familial and communal life, which puts negative impact over women life and its various functional aspects. In Nasirabad and few other districts of province” karokari / siakari” honor killing is a life threatening risk to women’s life, which is practised by male as a result of their imbalanced and unjust decision making mechanism. No matter how corrupt her male family member may be, she has to bear all consequences. Discrimination on gender ground is more intense and complicated in rural areas mainly due to prevalence of tribal set up, mass poverty, lack of education and access to basic services. Though discrimination affects both genders, the female gender is most discriminated, as she is dependent both economically and socially. ”This cruel and inhuman act of discrimination

reaches its climax when an innocent woman gets killed by her male family members i.e. husband; father, brother, son or even local informal leaders like Sardar etc. This is, indeed, the most brutal form of discrimination. Regrettably, in most cases, as reports say, the female is not guilty of crime or anti social evil, rather is used by male family/ community members in order to justify his criminal act and protect vested interests”xiii.

For having no voice in decision-making, women suffer for the most part while implementing decisions of male counterparts. The legal protective shields, such as law, do not protect her interest as women. Forced marriages such as the tradition of (wani) and exchange marriages are also prevalent in the province as an immediate outcome of biased decision making mechanism.

5. Conventional Thoughts.

Prevalence of mindsets among dwellers of the rural masses, which do not match with parameters of modern human values, is practiced in certain parts of the province. For example, serious illness cases and psychological diseases are treated unscientifically. Male child receive over attention and love at family and community level as compare to girl child. Superstitious kinds of thoughts and practices are preferred on new concepts of dealing with matters of life. Outdated custom of polygamy is considered as an alternative avenue for giving birth to male baby is still practiced mostly among those having better economic status. Conventional though have stronger place than scientific solutions in all fields of life. Conventional thoughts govern matters of rural life instead of modern scientific human responses.

6. Cultural Aspect.

Cultural belief subdues all matters of human life. However, in most parts of the world this universal truth that culture as a process of gaining and losing new components prevail very little. Men feel strong to keep him attached with old practices embodied in his culture in which women have little freedom of mobility outside home and have to observe purdah strictly. She is not treated equally while taking intake to sustain life. For instance, it is not considered mannered if a lady takes her meal with her male family members,

rather she should take her meal after her man family members have taken. Another weak aspect of prevailing cultural practice is that individual's life is entirely controlled by the family or head of clan, where individual has no right to say and express his or her opinions. Thus, women for the most part do not know about her rights as human or women.

Conclusion.

Study of social change is a complex and challenging task. It is complex because impact of any change can best be studied while baseline information/ benchmarks are available. However, the issue is best tackled through developing indicators as standardized state of affairs widely sanctioned by civil society organizations and masses. Any change as an impact can be gauged, which might help in devising new effective strategies and projects that can best response issues and concerns of women associated to their role and status. Women situation is not satisfactory, which requires changes both into social structures and their functioning. Consequently, efforts being made both by public and civic sectors need to be modified in order to make it responsive to the needs of the prevailing situation.

Suggestions and recommendations.

Broadly, there is a wide gap between analysis of present situation of women and the efforts being made to improve it. More clarity is needed to best focus the issue and build consensus towards delegating roles around relevant specific themes followed by pragmatic efforts. The following recommendation for various stakeholders is also made.

Civil society organizations should play leading role by taking up the issue of women's deteriorating situation in its totality, advocate and lobby around it to build pressure for influencing decision making mechanism. This is the prime responsibility and due role of civil society organization of the province. The present trend of short-term interventions may be substituted with long-term programs.

Besides NGOs and other people organizations, media should give special attention towards women and organizations that are working to improve vulnerability of rural women in the province. Political parties must also come forward for taking up the issues of women

and making this the mandate part of election manifesto and party's constitution.

Religious educational institutions, leaders and parties should create enough space in their present approaches. The attitude of labeling cultural hindrance as religious limitations requires to be given up, which will help in spreading the essence of tolerance and co-existence among dominating males.

The prevailing deteriorating situation of rural women can be improved provided that Government becomes responsive to the need of women. Improvement of accessibility to basic services particularly education and health facilities must be dealt on priority basis. Rather womenfolk must be given extra attention and facilities so that they can come forward and continue their educational career.

The existing laws particularly the newly approved "women protection law" should be effectively enforced in order to minimize incidences of violation such as honor killing, unmatched forced exchange marriage and Wulvar etc.

Families should bring about radical changes in its prevailing discriminatory child grown up mechanism. This biased mechanism lays down the foundation for not leaving girl child to gain confidence needed to face the challenges of entire life. She may be treated equally in the process of getting education.

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