

Bilingual / Bi-Annual Pashto English Research Journal

TAKATOO

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

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Impact of Media on Pakistani Society

Dr. Aijaz Ali Wassan¹

Nadia Agha Khan²

ABSTRACT: Media in Pakistan has been more informative than ever before. Media in country create genuine public enlightenment about real life issues- Issues that matter such as health, education, sanitation, unemployment, increasing prices of essential commodities and the state of the country and the nation.

In modern- age media has assumed the role of a guide in daily life of

everybody. It is used as instrument of policy by the government. The volume of out put of print and electronic media is simply overwhelming. The media in Pakistan continuously shapes and reshapes our opinion, attitudes and perceptions.

The purpose of this paper is to throw light on the three- dimensional role of media i.e. informing the public, educating the unknowledgeable and providing entertainment and the state of print media, radio, television and internet in Pakistani society.

Key words: Media, Pakistan, Print media, Electronic media, Cable, Television.

INTRODUCTION

There is significant progress seems in the era of communication technologies. Among the Asians countries, Pakistan is also adopting these rapidly changing communication technologies from last decade. Many public and private channels have been launched in the country. This paper takes a critical view on the state/role of media in Pakistan and the challenges that it faces at present.

The electronic media in Pakistan has become the most powerful medium of the moment by spreading education, information and

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powerful entertainment. It brings us latest news of events and developments. Pakistan's media especially electronic and print media. It has a long history of efforts for its and for the rights of public. It keeps the public aware of even the tiniest detail about their politicians and their misdeeds. We can have a better view of the media in Pakistan by defining their role separately. There are so many angles to see as to what extent television has brought about changes in daily life of people in general and women in particular. Media is largely responsible for bringing about so many social, cultural and economic changes- and that too with rapid speed, and is considered as one major factor to help globalize human thinking and understanding on various matters by fully exploiting all the elements possible in visual communication. Purposes of media are Information, Education, Edification, Acculturation, Persuasion, Propaganda, Entertainment, Amusement and Info-attainment.

T.V viewers at National level

Total TV viewer ship	86 million
Total cable and satellite viewers hip	38 million
Terrestrial viewer ship	48 million

The estimated viewer ship of various genres of TV on an average day is the following

Infotainment channels

(Approximately 28 channels including star plus & PTV as a lead channels) 26 million

News channels

(Approximately 12 channels including Geo news as a lead channels) 7 million

Religious channels 4 million

Music channels 500,000

Business channels 10,000

Source: Gallup TV Ratings Data.

1. PRINT MEDIA

In past dictatorial time only government's favorable stories were published, but presently, the press enjoys centrality. The press does not only articulate public demands but also provides a forum for highlighting issues that are of public concern. The press has developed a healthy public opinion. There is significant relaxation in the laws of publication. There is remarkable increase in the number of publications.

In 1987 there were 1748 newspapers and periodicals published in eight languages: of them 125 were dailies and 346 weeklies. In terms of language, there were 1315 newspapers and periodicals, 317 English, 88 Sindhi and much smaller numbers Guajarati, Balochi, Punjabi and 2 tri- lingual newspapers. The total circulation of the dailies was 1.5 million, of which the Urdu newspapers claim more than 80 per cent. English dailies are about 212,000: Regional language press and the Sindhi dailies claim a circulation of about 60,000 copies. These figures must be viewed in the context of Pakistan's low literacy rate. At present there are 2538 newspapers and periodicals, of them 275 are dailies, 4 bi- weeklies and 510 weeklies. Of the dailies 184 are published in the province of Punjab, 48 in Sindh, 27 in NWFP and 12 in Baluchistan. In term of circulation and readership Urdu and English newspapers form the heart of the national press.

Journalism and communication in Pakistan has tremendous potential to progress. It has played a vital role for the awareness of masses. Political, economic activities were trickled down from mega cities to villages.

2. RADIO

Radio Pakistan began its broadcast on 14th August 1947 as a government department. Radio Pakistan through 25 stations located at as many places in the country is on air for 24 hours daily both on Medium Wave and Short Wave. In the home service using 20 languages and dialects it reaches 75 per cent of the area and 95 per cent population of the country.

3. TELEVISION

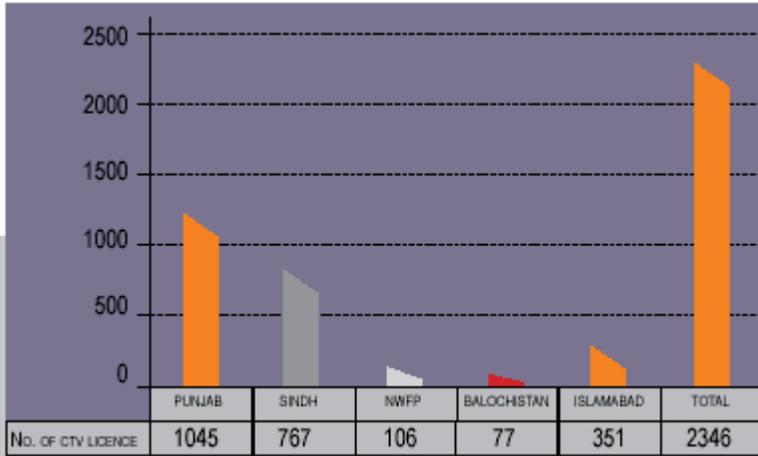
Television is the main source of electronic media. It plays leading role in creating awareness in the society and enlightens the social, economic and health issues of the country. Television in Pakistan is successfully playing three- dimensional role of educating, informing and entertaining the public.

Apart from government owned PTV, there are many other private channels operating in Pakistan. Their reach to viewer ship and listener ship is very vibrant and full of liberty in the development of enabling environment.

To add to this fortunate state of affairs is the assumption of a greater role by the ministry of information and Pakistan Electronic Media Regulatory Authority (PEMRA) to encourage the private media from reporting on issues such as politics, current affairs and particularly terrorism.

CABLE

The most popular form of receiving TV signals in Pakistan is through cable and 74% of the urban population has access to it. Cable networks in Pakistan have expanded to a rapid pace. The Authority has so far issued 2346 cable TV licenses all over the country. The number of CTV licenses issued by the Authority since 1st July, 2002 till end of financial year 2009 is however given as below:



With the expansion of cable networks to far-

flung areas of the country, a substantial increase in number of cable subscribers has occurred. Although there is no reliable data which may lead to exact calculation of cable subscribers in the country, it is however estimated that more than 08 million house-holds are connected to cable networks. If on average a Pakistani house-hold comprises five persons, it may be estimated that around 40 million people watch cable television daily. The cable TV is also the largest in the media industry in terms of revenue collection. The monthly cost to consumers for cable subscription is at a very low average price of PKR 150[source: [EMTELTECH].

4. THE INTERNET AND THE TRADITIONAL MEDIA

Internet is the most important mover of change for print and electronic media. It has brought about the greatest revolution in mass communication since the invention of movable type of printing. Unlike the previous one, which took centuries in reaching all parts of the world?

In Pakistan, the introduction of internet services into schools and universities allow students and teachers alike to explore veritable universe of information at their fingerprints. Today there are many

websites which educate, inform and entertain the users. The major contribution of this scientific revolution towards human development is that has removed all boundaries. This is why it has enabled like- minded people around the globe to form a single world community.

The use of internet in Pakistan is on the rise not only in offices but also in shops and residences. People now carry the world of information and communication in the form of laptop and mobile phones. Students now mostly appoint for subjects related to information technology and their courses are designed to catch the modern needs.

CONCLUSION

Pakistan's media outlets are full of vibrant and talented journalists. Pakistan's news organizations increasingly provide a constructive channel for debate and dissent. These media organizations also have businesses and contribute to the economic growth of the country.

The only criticism that can be done on the media in the field of entertainment is that it has not shown native genius in innovation. It is aping the Indian model of entertainment- high heels and lower necks. The media can improve its performance in the three aspects of its role in the society and can play it more effectively and more successfully.

Trend of privatization has been increased due to competition which is the root cause to minimize the share of government commercials. So far there is a control of state on macro level. Reduction in Government commercials will keep up editorial liberty in the country. Many states exploit commercials as a tool against publication.

We cannot escape globalization, so why do not we reap its benefits? But to achieve this we have to be part of the global village. This objective will be achieved only if we allow liberalizing and totally independent radio and television stations and channels, including news broadcast.

SUGGESTIONS:

1. Media should play more positive role in sensitive issues it should be more careful;
 2. Racial, ethnic, and personal issues should not be exposed;
 3. Media should play a role as a welfare agency in society;
 4. Social evils should impartially be highlighted on media;
 5. Positive role of government should also be highlighted and negative role should be criticized.
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CHANGING FAMILY STRUCTURES

(A case study of Quetta district)

Mohammad Alam Tareen³

Abdul Rahim Changezi⁴

Abstract:

Change is inevitable fact of human life. It has been and will be happened in future, however, with varying pace and intensity. The area of influence of change also varies from economic to social and institutional. Family as a basic social institution is faced with changing structure and functioning, which definitely would impact the life patterns of individuals, groups and community at large. There are multifaceted factors both external and internal that can cause structural changes in family set up, which are prevailing reality of life in Quetta and are unavoidable phenomena. Getting change from extended and joint into nuclear is not only option available for masses, but relatively a sagacious choice to avoid economic burden. Coping with the pace of change is a prudence action that is needed to be taken by the masses, while securing positive aspects of their norms and practicing value systems in order to get benefit of this ever happening change of family structure. This research paper is a condensed form of research study undertaken at tertiary level of education at Balochistan University by the author, which included, review of relevant literature as secondary source of mustering data, collection of primary data and its scientific analysis and interpretation on SPSS soft ware for building opinion.

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INTRODUCTION

Families, in Quetta, like many other urban areas of the country have undergone rapid and radical changes: from the joint family system to the present individualistic society, in which the concept of family embraces a vast variety of relationships and forms of household. The concepts of family and household reflected the social and economic processes of change. At the same time, the concept of family closely linked as it was to culture, laid down the lines for social differentiation, and, by defining what was private and what was common, it also reinforced strategies for the transfer of property and became incorporated into different forms of household.

Where do we look for the ideal model of family and parenting? Twentieth century's secular literature is burdened with normative data describing what does and what does not work for children's stability and for enduring marriages. The popular literature is rife with how-to books and scores of opinions by doctors and therapists. Yet, the family as a "cornerstone" unit seems to be degrading at the present time in history. Divorce is up sharply, child abuse is ubiquitous, children are in pain, and our collective loyalty to child culture is nil. John Bradshaw says "families are dysfunctional and parents are engaged in the soul murder of their children. He says that parents are unconsciously passing on a deeply shaming, abusive, and poisonous pedagogy in a multigenerational process that goes on and on"⁵. Expert's opinions highlight the main issue of degradation of family. No doubt, in most of the western world the very basic concept of family is at high risk of degradation. People like to live with being held responsible to accomplish affairs of running family. This has a negative effect over children in particular and on society in general. However in most parts of eastern world, family as a basic social institution is still strong enough to exist and impose certain rules over its members. But this is also fact that since social change is occurring very rapidly, family as social structure is also under heavy pressure of getting changed.

This changing pattern of structural change does raise certain basic questions pertaining to upbringing of children, changing role

of parents and other aspect of our social life. There are challenging questions which are to be answered by social scientists and social experts. There is a great need of exploring the scenario of current pace of change through scientific investigation. This research paper is primarily aimed at to identify the major factors, which contribute and accelerate the pace of change into structure of family. This research is also aimed at to come up with some useful conclusion and suggest pragmatic recommendation with regard to cope with ongoing process of structural change while securing our values and social norms.

This research study is basically the outcome of an effort being made by the scholar to study changing pattern of family structure in Quetta district. To make the study bonafide a good sum of 200 families were targeted as sample during data collection phase. Besides, intellectuals and people having view points were also contacted in order to muster information and relevant opinion regarding topic of the research study

FAMILY: THE BASIC INSTITUTION

Human societies are made of a complex whole of various units and institutions. Among major ones, family is believed to be the oldest and most important social institution. It has importance because of its role in human life and its multifaceted matters. “Family is the basic social unit. Family represents people living together by ties of marriage, blood or adaptation, thus representing a single household”⁶. We learn almost everything from our family, which ranges from learning language to behaving in certain manner. This is family that teaches us what and how of our daily social life, like what and how to cook, what and how to eat, what and how to wear and similar other daily routine work. Thus as institution, family form and shape our personality.

Reinforcing the idea that family is a basic social institution, any modification in its structure and functioning would definitely, have impact over our live, our society and over their fellow institutions. Alteration into basic structure of family in most of the industrialized countries of north have already proved certain basic social, psychological and economic changes in their social set up. We also know that in most of countries of eastern part of the world,

family is still surviving with all its valuable contributions in one's life. However, family as a social institution is no more protected. It is faced with certain challenges that tantalize both its structure and functioning, which would definitely have impact on overall society.

Sociologically speaking, family structure apart from getting change from large into small has also been changing in its functioning. Globally, there are certain kinds of family structures based upon its basic components or ingredients. This type of classification is purely modern concept of family structure, which is based on various kinds of relationship between husband, wife and children.⁷ Structure and functioning of various types of families are somewhat change among them, while having many responsibilities in common.

TYPES OF FAMILY STRUCTURE

Apart from general classification of families into nuclear, joint and extended as commonly prevalent in our society, they are also presented into different types. Patrifocal, for instance is a type, where the family consists of a father and his child; matrifocal, where the family consists of a mother and her child. Consanguineal family is one which consists of the mother, the child and other people, mainly belonging to the family of the mother. The conjugal family consists of one or more mothers and their children, with other people and one or more spouses. Relationship between children and parent varies among all the family types. The parent-child relationship also varies due to difference of various culture and sub cultural patterns. Children who share one parent but not another are called half brother or half sister. Children who do not share parents, but whose parents are married, are called Step-brothers or step-sisters. Similarly, if a person is married to the parent of a child, but is not the parent of the child themselves; they are called stepfather or stepmother.

CHANGE – AN INEVITABLE FACT

One of the major facts of all times is occurrence of change in and around human being. Nothing is permanent, except the change itself. Change means alteration or modification of current socio-economic institutions or structures. This also means in

broader perspective the transformation of culture and social institutions over time that is reflected in the life patterns of individuals. There are different types of changes bifurcated by social experts on the basis of their nature and area of influence. “Social change, for instance, involve changes in values and norms, status and roles, social stratification and social institutions. Other discussions have focused on dynamic forces that recast human consciousness, human skills, and the development of formal organizations, the growth of cities, social conflicts and the emergence of social movements”⁸. The occurrence of change is still a salient feature of contemporary life as changes have been taking place in all societies around the globe. However, it’s tempo, intensity and nature varies among societies across continents depending on their socio-economic condition and geo-political importance at one given point of time.

STRUCTURAL CHANGE

The broad concept of social change embraces many other aspects of changes such as political, economic and attitudinal etc. However, social experts define structural change as “structural change is a change in the parameters of a structure generating a time series. There exist tests for whether the parameters changed”⁹. Another definition of structural change is “Deep reaching change that alters the way authority, capital, information, and responsibility flows in an organization”¹⁰. Both definition focus on changes that take place into basic structure of social institutions such as family, economy, trade, mode of living etc.

CAUSES OF STRUCTURAL CHANGE

There are many causes for family structural changes, which can widely be divided into two major categories of external and internal factors of change. External factors are further bifurcated into the following.

Urbanization. Urbanization itself creates adequate pressure on individuals to opt for nuclear family set up. Since most of the families inhabiting Quetta city is basically residents’ of rural

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areas where extended family set up is more prominent. It seems that urban life is more democratic as compare to rural value system, where getting shift from joint into nuclear is more relaxing and socially sanctioned.

Increasing rate of education. The ever increasing ratio of education among masses has already contributed towards getting shift from rural values and norms to the urban one. This shift of value system also promotes the process of family structural change. People see it easy to avoid social pressure of living jointly into extended family set up. Better rate of education among family members does influence basic structure of family matters pertaining to childrearing, personality development, and socialization of youngsters and communication style of family members.

Mass media. Mass media is another powerful factor which has been influencing people mindset and their practicing value system. Urbanized practicing value system relatively move around personal interest as compare to group and communal interests. Mass media feeds people with burden of information both needed and un-needed. The burden of information promotes individualism among masses, which is another contributing factor towards opting for structural change. The concept of “small is beautiful “is a lively example of opting nuclear family set up.

Employment. Serving as salaried employee both for public and private sector limits one’s financial resources and income. Lack of financial resources keeps one force to avoid large family structure. This as a bitter fact is not a choice, but a compulsion to go for nuclear family set up. Employment of both parents also contributes into family structural change even among nuclear ones. Decisions taken at family level is relatively more participatory than among families where male family members are whole bread earners.

Besides the above external factors of structural change of family, there are internal factors, which are listed below.

Socialization. Socialization of family member is the prime responsibility of parents, however the current fast pace of change has also impacted this basic role of parent. Now peer groups, cultural and social organizations have more prominent role in socialization of all family members particularly the

young generation. In the past people used to get socialized during personal interaction of daily conversations and occasional events. Now we have other options to be familiarized with world's happenings through educational institutions, people's associations, formal and informal social and political gatherings.

Social Mobility. Social Mobility refers to “the movement of individuals between different levels of the social hierarchy, usually defined occupationally”¹¹ The paradigm shift of humankind from agrarian society into industrial and more sophisticatedly into service providing one have also changed social and physical mobility of masses. During agriculture era, we had limited mobility with regard to fulfilling our basic needs, now we are forced to become more mobile in accomplishing our socio-economic needs. We are forced to move around both locally and regionally to earn livelihood, establish linkages and get benefit of it for protecting our interests.

Parent's leadership style No doubt, social mobility and changed patterns of socializations have impacted parental leadership style. Now parents of urbanized communities are more democratic and social as compare to past autocratic style of family leadership. However, it does matter to discuss it as a major component of internal factor of family structural change. Considering family as a small state is ruled by parents, particularly by father in all male dominated societies of contemporary world.

Personality pattern As we know that no two human being are exactly the same in all parts of the world. Yes it is possible that many individuals may be sharing various characteristics of life, but there are differences among everybody in all matters of life. Liking and disliking are different, preferences are not similar, choices and arrangement or orders are not similar. These differences show that personality patterns does have prominent role in our life. This is another factor of internal cause of family structural change. One who is individualistic by personality

pattern would never cope with living a life in extended and joint family set up.

Perception of social image Like individuals, families too have social image in all human societies. However in developing agrarian societies of eastern world, it matters more. We consider it an aspect of our social respect to live into extended and joint family set up. Getting apart to live our live into nuclear set up and performing according to its requirement is not sanctioned socially. This perception of getting changed or liking to opt for change is considered a serious threat towards our traditional mode of living. Major changes in the physical environment are quite rare but very compelling when they happen.

OTHER FACTORS THAT CONTRIBUTE TOWARDS CHANGE

1. **Population Changes** A population change is itself a social change, but also becomes a factor in further social and cultural changes. When a thinly settled and frontier fills up with people, the hospitality pattern fades away, secondary-group relations multiply, institutional structures grow more elaborate, and many other changes follow. A stable population may be able to resist most change, but a rapidly growing population must migrate, improve its productivity, or starve. This is major contributing factor towards occurrence of structural change.
 2. **Geographical Environment** Variability in geographical environment causes variability in culture and behavior of the people. For example, the people of hot regions are rigid and culturally backward, while the cool region has the advancement in technology etc. so environment has many effects on the people and their culture, which in turn can contribute towards change.
 3. **Social Needs** Social needs of different people are different. This difference affects and develops difference in culture as well as in social structure.
 4. **Value system** Values are the ethos of the culture or central point or philosophy of culture, which decide variance in
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cultures. Due to the difference of values people have different sentiments and attitudes towards each other.

Following two tables illustrate tendency of getting change in family structure among 78 percent respondents of the study.

Tendency of respondents' mind set to change the family system

Mind set/Changing	Quetta City	Satellite Town	No of Respondent	Percentage
Yes	37	41	78	39%
To some extent	34	30	64	32%
Never	29	29	58	29%
Grand Total			200	100%

The table / data presents that 39 % of the respondents have mind set to change the existing family system, 32 % agreed to some extent and 29 % discouraged change in the family system.

Reason of respondents mind set to change the family system

Reasons	Quetta City	Satellite Town	No of Respondent	Percentage
Education/socialization of children	19	22	41	52.56%
Shortage of living capacity	12	8	20	25.64%
Maladjustment	6	11	17	21.80%
Grand Total			78	100%

The reason shown by the respondents for the tendency to the change of family system is 52.56 % education/ socialization of children, 25.64 the shortage of living capacity and 21.80 % is maladjustment of the individual in the existing family system.

CONCLUSION

Based upon the findings of the study, it would be prudently concluded that the pace of change in family structure is as rapid as it has more economic reasoning than cultural. Various factors accelerate this pace and paving the way for its social sanctioning in

the society. Since change is inevitable, which cannot be stopped by our desires, it is better to cope with wisely and get benefit of it, otherwise, it might bring about issues and problems, which may further complicate its occurrence.

RECOMMENDATIONS/SUGGESTIONS

Broadly speaking, we cannot live altogether alien from the rest of world, where change is happening every single minute, therefore, its occurrence in our society is a salient feature of our everyday life. Getting ready to cope with pace of change is a broader suggestion to all, particularly social scientists and expert to further undertake research and educate masses about their findings. However, the following recommendations are suggested to be acted upon while securing positive aspects of our present value systems and norms.

1. In fact, social change is occurring very rapidly, family as social structure is also under heavy pressure of getting changed. This changing pattern of structural change does raise certain basic questions pertaining to upbringing of children, changing role of parents and other aspect of our social life. There are challenging questions to be answered by social scientists and social experts.
 2. There is a great need of exploring the scenario of current pace of changes in family through scientific investigation. The findings must be available and easy access for guidance of researchers.
 3. Family is a basic social institution, any modification in its structure and functioning would definitely, have impact on our life, society and its fellow institutions. A good example is European society where changes in family structure have resulted both positive and negative impacts. Therefore the change in our societies must be tackled with care to avoid negative impacts.
 4. This is family that familiarizes us with our specific culture, which consists of both material and immaterial aspects of it. Such as how to behave with elder member of family and community, what to do and what not. It is feared that the change in family structure may unable our new generation to learn tactics of dealing pertaining to our social life. Therefore care must be taken to keep alive these tactics of social learning.
 5. Family structure apart from getting change from large into small has also been changing in its functioning. Than the relationship
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must be consider differently in socio-economic development on various kinds of relationship between husband, wife and children.

6. It is commonly observed that many of the members of joint family lack sense of responsibility because of their dependence on others make them redundant. In joint family they share all the task of trade, food gathering and preparation and child rearing. Sharing of responsibilities also includes upbringing of children, taking care of them and helping them become economically independent. This is observed that nuclear family puts burden on each member of family.
 7. The nuclear family is recommended in current scenario of economic recession in all segments of society. This type of family is mostly prevailing in urban set up. In urban society life is more competitive and challenging; therefore people should opt for nuclear, which gives them adequate ease in terms of meeting economic and social needs of a family. Among nuclear family set up economic burdens get shortened.
 8. The nuclear family is also recommended because it plays vital role in well being of children. Parents are not responsible only to earn livelihood and fulfill the requirements of upbringing of children, they are also supposed to establish new relationship with new people and organizations for socialization of their children and meeting their social and psychological needs and that is only possible in nuclear family.
 9. The joint family is second option after nuclear family in comparison to extended family for the well being of children.
 10. The nuclear family is also recommended because the parents are able to pay much attention in tending children and also fulfill the responsibility to see that the child is not open to any risk and gets proper protection.
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Note by the proof reading;

The one and the only weakness of the article is that it is irrelevant to our journal.

The Image of Traditional “*Talib*” in Pashto folk poetry.

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Abstract:

This paper is going to prob the image of the village and mosque based traditional *Talib* in the folk Pashto poetry. The paper investigate the etymology of the term and also analyze the distinctive features of traditional and political *Talib* as different characters evolved in specific circumstances. Unlike Political Talib, the people centered Traditional Talib has the tendency to follow and contribute in the traits of Pashtoonwali. Analysis of the folk poetry indicates that, traditional *Talib* is an ordinary person of the Pashtoon society, he lives with people, follow the ways of people, sings and creates the ballads, loves and express it, perform in public gatherings, dances in the festivals, plays the folk games and participate in the *Ashar*, the indigenous participatory approach.

The Etymology of term "Talib":

The word "Talib" is an Arabic term that literally means "the person who quest for something materially or metaphysically". According to the¹ ----- This term has been used in the Pashtoon society especially for the person who dedicates his life to seek and complete the course of religious scholarship. The scholarship mainly rotates on the theoretical understanding of the course entitled, "Darse-Nizami" composed in 17th century by a person called Nizamudin Qutab Suharvi (1677-1750) (2).

The term and character of Talib has gotten importance in the wake of Taliban's emergence in Afghanistan (1993-4). But we still have some glimpses from the colonial ethnography by some of the writers like Winston Churchill in his account of Malakand Field Force where he over simplifies the role of Talib in a traditional

tribal society of the late 19th century. Both and term and character "Talib" has become the most misunderstood in the discourses launched by media and academia in the wake of war on terrorism. According to Online Etymology Dictionary the term Talib is defined "*Sunni fundamentalist movement in Afghanistan, Pashto pl. of Arabic tālib "student;" so called because it originated among students group formed c.1993 in Pakistani religious schools.. Often incorrectly treated as singular in English.*"

In the net shell Talib is a singular noun, mainly used in Pashto language for a male who dedicates his life to keep constant travel for seeking knowledge and who abstain from the temporal duties till the time of the completion of his scholarship.

Traditional Talib Vs Political Talib

This paper is going to probe the image a traditional Talib, who has several distinctions in his character as compare to the Political Talib, a cadre produced in the result of joint venture of Pakistan and its allies Capitalist North and Arab Kingdoms of the Middle East.

S#	Traditional Talib	Political Talib
1	Mosque based	Madressa Based
2	Depend on community in terms of food, shelter, cloths etc.	Depends on politically generated external philanthropy and funds from various parts of the world.
3	Enriches and contribute in the cultural processes.	Participate in the religious ceremonies and political activities.
4	Socially motivated	Politically motivated
5	Loose knitted as a group	Part of viable networks and pressure groups
6	Live with people and as an agent of cultural processes	From the people and want to change the people according to his religious ideals
7	Creates folk poetry, perform in the festivals as signer and dance in the cultural events and play local games.	Believe that singing, art, traditional dance and cultural performances are meaningless and unlawful.
8	Remain accountable to the values and ethics of "Pashtoonwali" the tradition of Pashtoons	Intends to redefine Pashtoonwali in the puritanical frameworks of Shari'a.

The Ways Traditional *Talib* Live and Learn:

It is clear that, Talib is person who travels for seeking knowledge and affiliates to a teacher (Mullah) for a certain period and specific subjects. The affiliation of Talib and Mullah was based on the unconditional obedience of Talib to the instructions of Mullah and his dedication to the studies. Sayed Khairmuhmmad Arif, the folklorist and poet, shared in an interview that. "Talib was granted the space in the shared room (Hujra) in accordance to the level of books he reads. It was not the age but the scholarship that used to provide a comparative advantage to a person and vice versa.

Little has been said and written about the very important role and character of the Traditional *Talib*. Yet different Pashtoon writers and folklorist share their memories and observations regarding the ways of *Talib* learning and living in a village. The stories and observations recorded indicates that, each Talib follows a compulsory cycle of responsibilities conditional to his age and stage. For Talib who is in the initial stages is mandatory instructed to respect the other Talib that are senior. Quite the contrary, this hierarchal structure is on the basis of age not scholarship.

Dawar Khan Dawood, observes the responsibilities of a talib, "Young persons from different parts like Sawat, Buner, Chithral, or Kandahar travel for seeking religious knowledge, they affiliate with a village based religious teacher and dwell in the rooms adjacent to Mosque, called Hujra. Talib seeks knowledge from the Teacher (Mullah) and also collect food from door to door that is the core source of their survival¹.

Mirza Jahanzaib Yaar, in his reckoned Pashto novel "Gul Mina" written in 1950s also shares an account of the social life of a Talib. "Around Mullha(the teacher), the young bachelor Talib used to be there present all the time. Shahid Baba used to provide them good stuff of food and tea. When their number used to be raised, a young fellow of them having a Kassa (bowl) in hand used to knock the doors of the villagers with a particular prayer loudly, "Wazifa rawra, Khudai mu wa bakhshaPakhgeer warsara¹²". These three sentences means "Bring the Wazif (bread) along with a cooked item and may Allah Almighty bestow his blessing upon you" ... All of

¹²

Means "Bring some bread and God bless you all".

them used to sit around the food and after finishing the food, they used to pay gratitude to Allah Almighty.

Talib in love:

His life in the village is not only limited to his residence and the mosque. Although each Talib is a stranger to the people of the community and village, but he gradually create his space through his active participation in the cultural and social process. He plays the local games, sings in the festivals, hosts and signs in the folk music nights in Hujra, contribute in the indigenous participatory approach of collectivism that is Ashar and also participate in the diverse religious and social and cultural ceremonies.

Talib has no option to get marriage in most of the cases. He is brought out in the particular patriarchal society, therefore he remains close to his man fellows even after getting marriage, he rarely develop a marital relationship stemmed in collegiality or equality during his studies.

Traditional Talib in Pashto Folklore:

The folklore of almost all human societies embraces the diverse glimpses of the every day life of the human society. As traditional societies operate on the oral principals and hence an oral tradition prevails all around, therefore the folklore can be instrumental to retrieve the cultural and social histories of people and communities. The Pashto folk poetry and prose assist us analyze and articulate the role and character of Talib in the traditional Pashtoon societies.

The content analysis of the specific genres created by Taliban or for Taliban, it is evident that, Talib, like ordinary person of the society fell in love with a girl and then sustain that, while respecting the cultural and ethical limitations. Masooma Esmati in her research paper illustrates in the following words. *"Talibs or students always from their homes collect food for themselves from the home of the village where they study. Many of them would naturally would fall in love with the young girls of these villages. They would get a chance to see their beloved in the evening when they collect Tuk or food for other Talibs of Mullahs"*.

Traditionally “*Taliban*¹³” have been an active cultural group for contributing in the folk poetry and especially in the folk Pashto dances. The reckoned poet and folklorist Sayed Khair Muhammad Arif in his profound research work on the peculiar “Folk Attandre” (Folk Dance) has illustrated that an active participation of *Taliban* as performers in the local cultural and religious festivals like Eid and Marriages. “During the famous Chamman¹⁴ Festival, Taliban had to establish their own tent, where they used to sing song with particular local instruments. They had their peculiar flag, the highest one in the festival”ⁱⁱⁱ.

The specific folk ballads as sung by group of Taliban in a *Bandar*¹⁵ caters both the *Ishque Haqiqi and Ishqe Majazi*¹⁶. Their peculiar diction also cater satire and humor within the ethical frameworks of society.

***Talib* in the Pashto Romance Narratives:**

In the Pashto folk stories, the character of Talib has been presented as a complementary to the heroes or he himself becomes a hero. "Talibjan and Gulbashra", classical romance story paints the very natural and spontaneous image of Talib who gets in love with a prince and due to the social gape and the mandatory completion of Talib's scholastic course work; separation was occurred that ultimately caused the death of Talibjan. Gulbashra while following the footprints of other Pashtoon romance heroines also dies on his grave.

This story has long been told and passed on from one generation to another with substantial subtraction and additions. But the core message of the story still remains there. Milli Hindara, an account of Pashto folk romances, compiled by Gul Muhammad Noori, caters a complete sketch of the social life and expectations

¹³ Taliban the plural of Talib

¹⁴ Chamman literally means the “Grassy ground” a place in the north of Pishin district where cultural festivals used to be held during Eid (the religious festival of Muslims)

¹⁵ Bandar is a gathering, where a group of local singers mainly Taliban use to sing with the the local music instruments.

¹⁶ The love of God and love of beloved/man

from a Talib. *Tappa*¹⁷ the very prevalent form of Pashto folk poetry has embraced this story particularly. There are dozens of *Tappa* that are still remembered with special reference to this romance narrative.

The story of romance narratives proceeds organically with the support of poetry and narration. When the character wants to say something meaningful, it is quoted in a particular form/genre folk poetic form. Muhammad Ibrahim Atthai, the reckoned academician and folklore analyst has also pointed out that, "In Pashto folk narratives, we find a vivid combination of poetry and prose that is rare in the folk narratives of other languages".

In the mentioned folk romance narrative, some of the reflections of Gulbashra are reported as follows.

طالبه! خدای که به ملا شې

په کتاب پروت ئې یادوې شینکې خالونه (1)

By God, O talib, you cannot become a scholar (mulla)
You pretend to keep on upon book, but imagine your beloveds face

سر که را پورته له کتابه

ستا د کتاب تر حاشیو ډېر دي زما خالونه (2)

Rise your head from the book! O Talib
The charm in my ornaments is far attractive than the lines on your book

د طالبانو یاري مه کړئ

د طالبانو اسپې زین ولارې دینه (3)

Do not be in love with a Talib! O People
Talib's horse is always ready to go away.

¹⁷ The short form of poetry created by all man and women almost from all parts of the Pashtoon territory. It is composed of two lines, the first with 9 and second with 13 syllables

حجره ئي شته طالب ئي نه شته
زه پر حجره لکه تور مار وگرخېدمه (4)

I found a *Hujra*¹⁸ without a Talib!
Like snake, I crawled rounded his room

په طالبانو دې اور وشي
سړي مئين کي کالي واخلي خني خينه (5)

Hell to all Talib! O People
For they leave a person after the addiction of his love

Talib in Tappa:

The folklore genre Tappa embraces memories and evidences that, portrays the sketch of a Talib as a person synonymous to the other persons of the society. Although Talib has been idealized by most of the girls for his neat white dress, long tresses, scholastic wisdom and somehow spiritual romance.

In a Tappa a girl instruct her mother about the design to her dress that will not be constraining the voyage of her love.

قميص مي لنډ ونيسه مورې!
يار مي طالب دى په مزله ورسره ځمه

Design me a short shirt O mother
For I have to keep traveling with my friend, the Talib

په مولوي مي سلام وايه
زما جانان ته کتاب خلاص کړه چي راځينه

Pay my regards to the teacher (Mullah)
To complete the books and send back my beloved.

¹⁸

Hujra is the room where a group of Taliban live in.

ته د جمات په کټ کښې مړ شي
چي درنه پاتې شي ساړه تاوده بادونه

May you died on the bed of mosque
May the collected food remain uneaten?

که مې طالب مخې له راغلی
د سپینې خولې به وظیفه وره وروړمه

My friend Talib came in my way,
I will definitely present my lips as a piece of bread he collects.

In Pashto Balads:

Hujra has been a center of the cultural and religious gatherings in the traditional Pashtoon society. *Bandaar* has been evolved from the spaces where male share and live in a collective manner. In today Pashtoon society, this practice is still observed in the traditional *Hujra*, a specific room in the mosque or its is seen in the circle of coal mine workers, peasants and daily wagers living collectively. But the term and practice *Bandaar* is mainly synonymous to the group of *Talib*.

In the Pashto folk ballads, *Talib* is not only a symbolized as a person isolated from the mainstream of the society, but he is also idealized by the virgins in their poetry. In one of ballad, a girl mourns over her separation from a *Talib*.

طالبه! ورانه دې شي ستا لېونۍ مينه چې ولاړې

لونگينه چې ولاړې

O Talib pierce to your crazy love, you went
O you, fluorescent like lawang, you went

و توره طالبه! ناجوره يمه

زما زخمي زړگي له جوړ کړه تاوېدونه

O the Blackish, Talib, I am ill

O the fluorescent one, I am ill

Talib in Kakarai Ghardi:

The very romantic and spontaneous folkloric form known as Kakari Ghardi/Narey indicates the very genuine feeling of a young girl while addressing a handsome Talib.

تر کاغذ سپینہ طالبہ
واہ خولہ غوارِی کہ ژبہ
(12)

Whitish than paper, O talib you are
What do you like, tell, my lips or tongue

The traditional Talib has a determined vision to complete his scholarship; therefore he has to discontinue his affiliation with the village due to several reasons. Therefore he has to abandon his love journey half way. His firm commitment remains unchanged during the long journey of his scholarship. Therefore his attitude remains unpredictable in his emotional affairs. Following are some of the Kakari Ghari. In the following sentences, it is reflected that Talib unlike other Pashtoon has no control over his attitude of discontinuation of relationship.

د طالب اختیار ده خه دی
یله نوم د پستانه دی (15)

Talib has nothing to do with decision
For he lack the basis character of a Pashtoon

One of the cross cutting feeling contained in this and other genre is the unpredictable nature of traditional Talib. As mentioend above, for his scholarship he has to leave the village without considering his stemmed relationship. According to Sayed Khair Muhammed Arif most of Taliban used to leave the village in the time of mid night. One of the Kakarai Ghara also indicates this very nature of Taliban.

طالبان ژړي گلان دي
خود به ولاړ شي رضاوال دي

Taliban like yellowish flowers
Are autonomous to leave or blossom

طالب ولاړ حجره يې پاته
کلی بر شوی بي جماته

Talib went and Hujra remains empty
Worthless has become the village

د طالب ياري د بر سي
کله سيوری کله لمر سي

Friendship with a Talib is Useless
On and off, like sun through clouds
The peculiar form of Athandre Gharri, the poetry for traditional
dance, also embraces some of the lines that illustrate the very
romantic image of Talib in the views girls.

زما ياره طالبه! هو طالبه ياره، خوله غواړې که ژبه
خوله به و تا جار کم، ياره زبه تر تالو لاندي غائبه (17)

O my dearest Talib, tell what would you like, the lips or the tongue
O yes, I bestow my lips upon you, while the tongue has disappeared
in the mouthⁱⁱⁱ.

Talib influence on the Folklore:

Talib is the very first literate person of the traditional Pashtoon society. Through his scholastic journey he explores the literature of other languages especially Persian and Arabic. Therefore we can see him giving a different flavor the folk poetry. Talib has influenced the diction of the folk poetry through inducing terms of the other languages particularly of Arabic and Persian. Bahauddin Majrooh, the reckoned Afghan scholar has shared in his paper

“All the folk poetry that embraces the terms of Persian and Arabic are either the creation of Talib, Mullah or the Mirza¹⁹. Such poetry also contains religious contents but these could be rated low due to its mechanical construction and sense of alienation of the people. The most influential poetry is that of the traditional man and superior to that is the poetry created by the women of this society.

Beside poetry this group has also carved deep impacts on the oral tradition while communicating the folk poetry and prose from one part of the Pashtoon to the another. The Pashto folk narratives and stories are mainly told by Talib as they have the specific skills of story telling and rhetoric.

Conclusion:

Traditional Talib has played vital role in the construction of Pashto Folklore and has always contributed in the cultural processes. The analysis of Talib image indicates that, the scholastic role of Talib did not isolate him from the mainstream cultural and social life. Due to the comparative advantage of a person as literate and legitimate to mould the society's modes, the traditional Talib did not choose to generate conflicts with social norms and set of values and ethics. It is also evident that, Talib a role is well reputed due to social characteristics.

¹⁹ The literate person that work with colonial masters as assistants

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