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Editor:  Prof. Dr. Naseebullah Seemab
Co-Editor:  Abdul Rehman Kakar

Department of Pashto, University of Balochistan, Quetta

E-mail: takatooPashtouob@gmail.com

Department of Pashto University of Balochistan, Quetta.

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List of contributors:

1. Dr. Mir Wise Kasi Assist. Prof. Dept. of International Relations, UOB
2. Dr. Muhammad Alam Assist. Prof. Dept. of Sociology, UOB
3. Dr. Muhammad Usman Tobawal Assist. Prof./ Director Pakistan Study Center, UOB
4. Dr. Zubair Hasrat Director, Pakhtunkhwa Study Centre, Bacha Khan University, Charsadda
5. Muhammad Naseer Khan Lecturer Federal Govt. College Islamabad
6. Khalid Khan Assist. Prof. Dept. of Economics Lasbella University Uthal
7. Sobia Ramzan Associate Prof. Institute of Management, UOB
8. Dr. Saeeda Megal Assist. Prof. Dept. of History, UOB
9. Asma Azhar  Lecturer Commerce Dept. SBK women University, Quetta
10. Tayyeba Safdar  Assist. Prof. Commerce Dept. SBK women University, Quetta
11. Dr. Sahibzada Baz Muhammad Chairperson Dept. of Islamic Studies, UOB
12. Fehmida Baloch  Lecturer, Islamic Studies, SBK Women University, Quetta.
13. Hajira Masroor  Lecturer English, Dept. of Management & Engineering University Khuzdar
14. Muhammad Asif  Lecturer Dept. of History, UOB
15. Dr. Asghar Iqbal  Assist. Prof. Dept. of Kashmiriat, University of Punjab
16. Hassan Je Hashrat  Director Environmental Change Committee, Islamabad
17. Dr. Haleem Sadiq  Assist. Prof. Dept. of Brahvi, University of Balochistan, Quetta
18. Dr. Barkat Shah Kakar  Assist. Prof. Dept. of Pashto, UOB
19. Faisal Faran  PhD Scholar, Pashto Academy, University of Peshawar
20. Rozina Gul  PhD Scholar, Pashto Academy, University of Peshawar
21. Muhammad Naseem  PhD scholar, Dept. of Pashto, UOB
22. Dr. Naseebullah Seemab  Prof. Dept. of Pashto, UOB
23. Dr. Muhammad Sadiq Zarak  Assist. Prof. Govt. Degree College Quetta
24. Habibullah Kakar  PhD Scholar, International Islamic University, Islamabad
25. Sharif Khan  M.Phil. Scholar, Dept. of Pashto, UOB
26. Abdul Rehman Kakar  Lecturer, Dept. of Pashto, UOB
27. Muhammad Yusaf Sahil  M.Phil. Scholar, Dept. of Pashto, UOB
28. Dr. Javed Iqbal  Assist. Prof. Dept. of Pashto, UOB
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33. Niaz Muhammad Kakar  M.Phil. Scholar, Dept. of Pashto, UOB

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Abstract:

This article identifies who are refugees in context of International law and it examines how UNHCR plays a vital role for defining who really are refugees. Likewise, this article analyzes how influx of Afghan refugees came to Pakistan when Soviet Union invaded Afghanistan in 1979. The Afghan refugees affected the socio-cultural and even the economic dynamics of Pakistan, this article highlights some of those factors. In addition, this study proposes that international communities must recognize Pakistan's role for hosting Afghan refugees for decades despite its own nationals got victimized in socio-cultural and economic aspects. In the end it also narrates the future of Afghan refugees in Pakistan and duty of international communities and international organization in facilitating Pakistan and Afghan refugees in material and diplomatic methods in a real way as they deserved.

Key words: Afghan, burden, Cultural, economic, impact, Pakistan weak economy, socio, future of refugees, UNHCR.

Refugees

A refugee, is a displaced person who has been forced to cross national boundaries and who cannot return home safely. Such a person may be called an asylum seeker until granted refugee status by the contracting state or the UNHCR.

In accordance with the 1951 Convention relating to the Status of Refugees, it states that refugee is an individual who is a member of a particular social group or political opinion, and who is fleeing war or war-like conditions, or a natural disaster, or who is otherwise subject to such persecution or discriminatory treatment, and who is outside the country of citizenship of his or her state. In the absence of a right to return, the person is entitled to seek refuge in another country. (UNHCR, February 1, 2002)

Nations may not persuasively return exiles to a region where they confront peril or separate between gatherings of evacuees. They ought to guarantee that outcasts advantage from monetary and social rights, at any rate to an indistinguishable degree from other remote occupants of the nation of shelter. For compassionate reasons, states ought to permit a life partner or ward youngsters to join people to whom brief shelter or refuge has been conceded. At last, states have a commitment to collaborate with UNHCR. (UNHCR, February 1, 2002).

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1 Assistant Professor, Department of International Relations, University of Balochistan, Quetta.
2 Assistant Professor, Department of Sociology, University of Balochistan, Quetta.
3 Assistant Professor, Pakistan Study Centre, University of Balochistan, Quetta.
Socio-Cultural impact of Afghan refugees on Pakistan

“The refugee crisis is as old as human civilization. Refugees have never been welcomed by their host countries. For instance, when the hapless Muslims of the subcontinent sold their valuable properties and embarked on an en-mass exodus to Afghanistan, Unfortunately, they were blatantly refused refuge. The unexpected embarrassment at the hands of their Muslim brethren’s and ruthless weather killed many of them on their way back to subcontinent.” (Baloch)

Pakistan, measured as a poor nation has been facilitating Afghan displaced people since the Soviet intrusion in the 1980's. As per the report of Amnesty International, 10 nations have half of the world's displaced people in which Pakistan remains on No 3, facilitating 1.6 million Afghan exiles. A large portion of the afghans evacuees are living in displaced person's grounds, outcast's towns and urban zones of Pakistan. (Khan, November 21, 2016)

Nevertheless, in 1993 Pakistan signed a mutual agreement -Cooperation Agreement, with UNHCR. According to the agreement, Pakistan is agreed to grant refugee’s position to the asylum-seekers to remain in Pakistan till the solution of problem. (Khan, November 21, 2016)

Afghan Refugees affected the ethic balance in Pakistan, most common complaint about them generally is that they have added security problems in the country which became biggest cultural hazard to the peaceful cultural identity of Pakistan. They have increased some social problems such as drugs addiction, theft, robbery, kidnapping etc. Similarly, Afghan refugees compete with the local citizens for scarce such as land, water, housing, food and medical services and it becomes a curse for economically poor country like Pakistan.


“Pakistan is a country with an ailing economy. The increasing budget deficit, simmering inflation and growing informal economy have retarded its economic growth. The rising unemployment has widened the gulf between haves and have nots. In short, the economic indicators are unsatisfactory and discouraging. Being mired in the quagmire of economic instability and degeneration, by no yardsticks Pakistan can afford to support a population of 1.7 million internationally displaced refugees. Besides, Pakistani youth, that is almost 60 percent of the national population, face tough competition in job-market. Since the refugees happily agree to work with little pays, they give the indigenous people a hard time while they hunt for job. Furthermore, the hike in price of daily commodities is another reason that make refugees averse and undesirable for the local population. The greater the demand, as an economic theory suggests, the higher the price.” (Baloch)

**Future of Afghan refugees in Pakistan**

International law provides that when the circumstance making individuals take shelter closes, they ought to return. Be that as it may, who chooses the circumstance has finished remains a discussed point. Without any reasonable power to choose this issue, the individual of the displaced person remains the last power to settle on the choice. Pakistan unfortunately despite serving a host to afghan refugees hardly gets any recognition from external powers. The people of Pakistan despite facing Afghans as economic burden on their infrastructure tried to secure Afghan refugees with in boundaries of Pakistan hardly got any reward from international communities, though Afghan refugees became a serious threat to Pakistan’s culture in verity of means yet Pakistan never complained. However, after 9/11 event Afghan refugees got involved in terrorist acts in Pakistan which became serious issue to economic, political and cultural arena of Pakistan. General view appears in public of Pakistan that “since peace has been restored in Afghanistan with the backing of international powers, there is no logical reason, at least a sane mind can’t find, in hosting such a large number of refugees.”

“Pakistan’s policy towards Afghan refugees has been determined by its political/foreign policy and relationship with Afghanistan as well as relations with the international community through UNHCR. Formal legal documents do not refer to Afghan refugees as „Refugees”, but „Afghan Nationals”. They are issued
Proof of Residence (POR) Cards not Refugee Cards. Pakistan considers the principle of non-refoulement does not apply as Afghan presence in Pakistan is renewed on a yearly basis (now on six-month basis) as a result of an agreement with UNHCR.” (Ijaz, July 10, 2016)

Refugees are not a permanent phenomenon; they are relied upon to repatriate once conditions come back to regularity in their nation of origin. Displaced people return when conditions allow, for the most part when a contention has finished, a level of dependability has been re-established, and fundamental framework has been revamped. Nonetheless, when the issue gets to be distinctly drawn out, a total return is not generally conceivable, on the grounds that it is the slipperiness of sturdy arrangements that prompts to an extended outcast circumstance in any case. “While repatriation is considered to be the most durable solution to refugees problems, and is being tried in the case of Afghans, comprehensive repatriation from Pakistan has not occurred. The changing nature of the Afghan conflict is gradually putting pressure on Pakistani policy-makers to look for alternative solutions.”

“It is possible to predict the future scenario for Afghan refugees in Pakistan. In the coming years, the push factors for them are likely to increase.”

“Pakistan has to adopt a policy of deliberate non-interference and adhere to it with consistency for building the climate of trust. The present Afghan society can neither be taken nor treated as one-dimensional society. The presence of secularists, pro-Americans, pro-Russians, pro-Pakistanis, pro-Indians, Taliban, political, nonpolitical, urban, rural, tribal and warring factions and groups is a ground reality. Taliban are as much an Afghan phenomenon as those who are fighting them. They are not at all a Pakistani offshoot. The formulation of Pakistan’s new Afghan policy should take into confidence all the Afghans. Even-handedness, equanimity, inclusion, trust and cooperation are some of the answers to the problem, but for that Pakistan will always need the support of Afghan government and it has to quit its pro Indian approach on the basis of which out any solid reason it on time and again criticise Pakistan.”

Conclusion
Facilitating colossal number of Afghan Refugees which has been more than 3 million for a long stretch of around four decades mirrors Pakistan's goodwill signal towards a loving nation Afghanistan. Pakistan has so far spent around, over US dollars 100 billion on arrangement of offices to the Afghan Refugees that include wellbeing, education, health, security and nourishment. Consequently, Pakistan has delivered a great many specialists, designers, legal advisors and talented laborers from among Afghan Refugees. In spite of restricted assets, Pakistan as a Muslim selfless nation of Afghanistan has assumed an indispensable part in pleasing the Afghan outcasts all through their grieved time for around 37 years. Pakistan permitted them to blend with neighborhood populace. The Afghan Refugees are transcendently ethnic Pashtuns and combined well with Pakistan's Pashtun well. Pakistanis have given space to Afghan refugees in neighborhoods. They were likewise furnished with security, sustenance, wellbeing, education, business openings, and access to different pleasantries of life.

As of now, Pakistan is not in a circumstance to additionally extend the time period to Afghan displaced people because of ascend in proportion in unemployment, over-stacked wellbeing and education and health related segment. The nation has requested from the worldwide group for tranquil repatriation of the displaced people as in significant parts of Afghanistan peace has been re-established. Without a doubt, the Afghan displaced people's nearness in Pakistan has changed the nation's political, financial, social, and security circumstance all things considered. In any case, Pakistan's present pushed, went for sending back Afghan displaced people, is absolutely determined by the nation's late counterterrorism endeavors; rather, in addition to other things.

Pakistan finally appears determined to ensure the repatriation of the Afghan refugees to their homeland. However, it won’t be an easy task, considering the long-drawn-out stay of the Afghans in the country. The UNHCR has already doubled its repatriation grant for Afghan refugees from $200 to $400 per person in a bid
to encourage them to return to Afghanistan. The need for enhancing the repatriation grant was felt necessary as the number of Afghan refugees voluntarily returning home from Pakistan fell sharply in 2016 to a mere 6,000 from 58,211 last year. The worsening security situation in Afghanistan due to the rise in attacks by the Afghan Taliban and Daesh, is the main reason for the Afghan refugees’ decision not to return to Afghanistan this year, though a major factor is their gradual integration into the Pakistani economy and society. Pakistan has been proposing to Afghanistan and the UN to establish camps inside Afghanistan for the repatriation of Afghan refugees and has also offered assistance, including free supply of wheat for three years, to accomplish this task. However there has been no follow-up on this proposal. Incidentally, international assistance for the Afghan refugees in Pakistan effectively ended in 1995, and presently the UNHCR is providing some help to run the schools and clinics set up in the refugee camps.

In principle they have made up their minds to send back the Afghans and, henceforth, disallow entry of any Afghan to Pakistan without a visa. It remains to be seen how long it would take to make this happen, however the positive attitude of Afghan government towards Pakistan, the recognition of international community to the Pakistani nation for hosting Afghan refugees for 37 years and non involvement of Afghan national and refugees in terrorist activities in Pakistan will surely make Pakistan flexible towards refugees stay in the country.

References


Gender Discrimination: A case Study of District Karak, Khyber Pakhtunkhwa

Muhammad Naseer Khan4
Khalid Khan5 Sobia Ramzan6

Abstract

Gender discrimination is an inherited practice strictly followed across the Khattak community in Karak. Predominantly inhabited by Pashtun population, people of this area, share many characteristics with the rest of the Pashtun society. Social structure of the area is strictly fashioned along rigid lines of Pashtunwali and Deobandi sect of Islam. Operating independently these two codes of life overlap each other in many aspects and determine specific position/sphere of influence for both the genders. Pursuit of their discrete roles assigned by these two codes is strictly observed by both genders in Khattaks’ community. Deviation is not only discouraged but often leads to social defamation particularly for women. Hence, the objective of the study is to investigate the status of women in Pashtun society, with a particular focus on the socio-cultural status of women in district Karak, Khyber Pakhtunkhwa, i.e. north-western province of Pakistan. The study applied exploratory anthropological approach through qualitative interviews and participant observation to achieve the objective of the study. The results of the study shows life of the women in district Karak is marked by multiple intersectional and gender-specific vulnerabilities and impediments such as women access to education, health facilities, economic resources, decision making process, societal representation and socio-cultural activities. The women of district Karak are suffering from malnutrition and their vulnerabilities to violence and oppression at the hand of both men and women are further key research areas to be explored.

Introduction

Karak is an administrative unit of Khyber Pakhtunkhwa with total area is 3,372 square kilometers (1). As per the last available Census Report of 1998, the total population of the district was 430,796 persons out of which female constitutes 50.9 percent. (2) The district comprises of three sub-divisions (tehsils) namely Karak, Tekht-Nasrati and Banda Daud Shah. The national highway from Peshawar to Karachi passes through the center of the district. Peshawar, the capital city of Khyber Pakhtunkhwa, is at a distance of 123km towards the north. The district is situated among the districts of Kohat, Bannu, Naurangand and Lukki Marwat, on its east the district meets with river Indus, which is the longest river of Pakistan that separates the district from the province of Punjab. The district is inhabited by Khattaks, a sub-tribe of the Pashtun nation, comprising of many „khels” (sub-sections of tribes), which are mostly named after male ancestors.(3) The district presents a homogeneous environment in terms of ethnic / tribal and religious affiliation, with the majority of them belonging to the Sunni School of thought. Most of the men keep beards and women observe purdah; a religious and social practice prevailing amongst Muslims in general and Pashtuns in particular, which makes the community gender segregated.

Joint family system is the dominant norm practiced in the area. Every house, in some cases a cluster of families, with have a common hujra or chauk (guest room) where male members daily meet and discuss; local, national, and international issues to spend their leisure time. The hujra or chauk is also used as a guest room for male members of the community which plays an important role in the socio-cultural manifestations of Khattaks (5). Generally the Pashtun population is divided between Pakistan and Afghanistan, in Pakistan majority of the

4 Lecturer, Federal Government Colleges, Islamabad.
5 Assistant Professor, Lasbela University, Uthal, Balochistan.
6 Associate Professor, Institution of Management, University of Balochistan
Pashtuns are living in Khyber Pakhtunkhwa and Balochistan. Pashtun society is classified as patriarchal in nature, as a result of these women in Pashtun Society have less freedom of choice and decision-making in social, economic, cultural and political life. Being a part of the larger Pashtun society, women of this area also face identical problems and considered inferior to men in different spheres of life like: limited access to educational and health facilities; lack of representation in traditional institutions like Jirga and other community organizations and their absence from public spaces to raise voice for their lawful rights. Though they constitute half of the community population, their weight has reduced to half of man.

In Pashtun society in general and in Karak district in particular there are two main determinants and principles which shape the socio-cultural life of the people: the religion of Islam and the cultural code of conduct called Pashtoonwali, with both corresponding and sometimes being in conflict with one another in many occasions. The interplay of these two codes of life has greatly skewed the socio-cultural status of women to men in the area. Hence the major principles of the prevailing codes are set and interpreted by the male members of the community; therefore, it often goes against the women welfares. Discreet gender roles are assigned to men and women and the cost of violation is unaffordable particularly in case of women.

A distinct gender gap is one of the characteristics of most societies worldwide and Pakistan is no exception to this. Though the world’s countries are trying to bring gender equality in most of the areas and struggling to remove the gap, the situation in Pakistan is, however, still rather pathetic, with the Pashtun population of Khyber Pakhtunkhwa disposing of a comparatively larger gender gap in all social indicators of human development, next to the province of Balochistan, among all provinces of Pakistan.

The „Report of Inquiry Commission for Women in Pakistan”, released in August 1997, stated:

“No community or nation is an island anymore, and Pakistan cannot remain unwashed by the rising global currents. It needs to address its domestic issues in ways that are in some harmony with the international perspective and universally accepted norms. If it does not do it now, it will be compelled to do it later, after much damage."(5)

Pakistani state has endeavored to articulate women’s rights but most of them proved cosmetic and its tail reach to the peripheral and underdeveloped areas like Karak proved a failure. It becomes even more compelling when we consider this prevailing social climate, particularly as the state has set the discourse within an Islamic framework interpreted differently by different people.(5)

The term gender, like many words with complex and sometimes controversial interpretations, has different conceptualizations. While one’s sex is biological and usually ascribed as male and female given one’s genitals at birth, the term gender, however, refers to the social construction of masculinities and femininities. Such gender constructions imply expectations, attitudes, behavior and opportunities defined as „gender appropriate”, though what is considered as such varies between social classes and cultures and changes over time. Gender constructs are also relational and tend to be polarized / dichotomous, i.e. „masculinity” is usually defined as oppositional to and different from „femininity”. In addition, gender is not just something ascribing to us as passive nor is it a fixed and immutable construct. Gender identities are something we actively construct, define, regulate and contest. For instance, in some societies, including Pashtun society, it has been socially constructed that a boy is strong and does not look nice when crying. For example, if a boy falls down from a bike and starts crying, his parents would remind him that boys do not cry. Furthermore, a girl who plays football is ridiculed by her peers. Both are exerting their right to construct and contest gender preconceptions, yet, at the same time, they are being regulated by others in an attempt to maintain some degree of gender conformity. (6)
Like all other patriarchal societies, in Pakistan women are dependent on men financially and in term of protection. This dependency is enforced by patriarchal structures entrenched in social, cultural and religious system that are by and large the same across Pakistan, though their degree of intensity differ from place to place. These cultural norms are more entrenched in rural areas. The ingrained mind-set by which men are considered superior to women is fundamental to understanding the prevalence of dominates relations between genders across the country. One of the most harmful aspects of this mind-set is that women have internalized these discriminatory perceptions as their own inferiority. (7)

**Research Methodology**

The study focuses on the status of women and five important manifestations: social, economic, educational, health and political as well as male perceptions and practices that shape women’s lives, positions and status ascriptions as well as realities in district Karak. Therefore, looking into how men negotiate to keep women in a particular position and status within the community. Furthermore, we try to understand what male members of that specific community think about the position and status of women within the community. In this regard, it is important to mention that it is very complicated if not next to impossible for a male researcher to access and observe how a woman negotiates rights and societal positions in a predominantly Pashtun and Islamic context. Given these gender-specific constraints, instead of approaching women directly we opted approaching male members of the community under review for interviews along with participant observation to capture women’s roles and status ascribed and practiced in more detail from a hegemonic perspective. This study does not aim to validate a specific theory, but rather to explore under a grounded theoretical approach and investigate realities prevalent in the area under study through various means discussed in the following paragraphs outlining methodological considerations. Grounded theory conceptualizes „what is going on” by using empirical data. (8) The theory involves in-depth exploration of the issues under investigation in order to develop theoretical framework which is grounded in the data. Therefore, the grounded theory was considered for this research and its sociological-cum-ethnographic nature.

With regard to methodological considerations made and its focus on human behaviour, the research question under study requires a multiplicity of concepts and methods of enquiry. In this study, three different qualitative research methods were utilized for data collection: (i) oral interviews, (ii) content analysis of local dailies and magazines, pamphlets and other documents, along with (iii) participant observation of daily customs and practices to investigate dynamics and perspectives on the status of women’s opportunities of life such as, education, health, public and political representation and participation, public administration, power, resources and achievements in district Karak. Gender relations may not be intuitive but need to be learned by observation of and interaction with a culture. Participant observation in particular settings allow multiple viewpoints to be heard and acknowledged.(9) And consequently plays an important role in knowing the position of something/someone. Subsequently, we attended, participated and closely observed (i) six marriage ceremonies (one in each tehsil headquarter of Karak) and three in remote rural areas; (ii) Six funeral ceremonies of (three of men, three of women for comparative reasons) also in various parts of the districts, in addition to (iii) three Jirga meetings.

In the present research semi-structured expert interviews with purposive and snowball sample techniques were conducted. Along with informal conversations with community members as part of participant observation using the same guideline questions with elderly women, community members at work place, market and hospitals. Thirty interviews were conducted, including Jirga leaders, religious scholars, civil society members, government officials and educationists. In addition, the tool of focus group discussion was also used. (10) Four focus group discussions were conducted: (i) one with representatives of a local NGO, Khwendo Kor (Sisters” Home), which is working on women’s empowerment in the district at hand, among other areas of the country; (ii) two in an academic setting, i.e. one with faculty and one with students of Khushal Khan Khattak University
respectively; and (iii) with religious scholars in a well-known religious seminary registered with Wafaq-ul-Madaris.

The tool of qualitative content analysis was applied to (i) written documents and statistical reports of different governmental, non-governmental and international organizations working on women’s status; (ii) visual artifacts such as names of roads, public places, sign boards and advertisements, including reflexive photographs, to document practices of women’s presence and participations in public spaces. **Education, Health and Political Status of Women**

Education is considered a key factor of socio-economic development, playing an important role in determining social, cultural, economic and political roles and agency of an individual. According to the National Institute of Population Studies “advancement and development was always the result of education and an uneducated community has never got heights of political power and economic development.” (11)

Education in its broadest sense includes formal and informal experiences that train, discipline, and shape the mental and physical potentials of a person. For sociologists, informal and formal educations are received in two different settings: informal education occurs in an unplanned and spontaneous way; formal education is a planned and purposeful effort to import and inculcate specific skills or information in the recipient. (12)

The founding father of Pakistan, Muhammad Ali Jinnah, stated in his address in Hyderabad (Deccan) in front of a gathering of Muslim women that "women education is very necessary, otherwise the future generation, which depends on women for its upbringing, will remain ignorant .... March forward along with men to solve the important issues of our national life”. (13) He always envisioned the equality of women education and put emphasis on women's education. Later on, respective education policies were framed and introduced in the country with the main themes and objectives of achieving female literacy, technical, scientific as well as professional education, and providing quality education to both women and men at all levels. (14) Education has been included as a fundamental right of the children of Pakistan in article 25-A of the constitution of Pakistan, 1973. (15) Recently, the 18th amendment codified education as a provincial subject, free and compulsory education for all children (5-16 years of age) was guaranteed.

In the in hand paper the focus is formal education of women, which covers literacy, school attendance, and number of schools for females, students and number of teachers, perceptions and approaches of the community about particularly girls’ education, compared to data gathered on boys’ education.

The literacy rate is 58 percent (49 % for girls and 69% for boys), the lowest in the region with alarming statistics in 2013. At the same time, the Millenniums Development Goals are asking for universal access to basic primary education for all children, irrespective of gender and ethnicity, in particular as education is vital for other development initiatives including empowering women, eradicating poverty, a better physical life for women and children, promoting human rights and democracy. However, according to successive EFA Global Monitoring Reports, Pakistan is not on track for reaching universal primary education by 2020. District Karak is predominantly a rural area and different types of educational institutions exists, including government ones, private and madrasas.

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<th>Type of School</th>
<th>Boys’ Schools</th>
<th>Girls’ School</th>
<th>Girls+Boys (co-education)</th>
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</table>

**Table 01:** **Number of Primary, Middle, High and Higher Secondary Schools in District Karak**
The table 01 shows that there are significantly difference in the number of primary schools of boys and girls. The higher the category the lesser the number of school for girls. The reason of this significant different is that People of area demand schools firs for boys and then for girls and politicians follow the phenomenon because politics is not about needs rather than demands. Table 02 depicts the enrolment rate in all schools which shows a clear picture of educational level of boys and girls in the district.

Table 02: **Enrolment of students in Primary, Middle, High and Higher Secondary Schools in District Karak**

<table>
<thead>
<tr>
<th>Level</th>
<th>Boys</th>
<th>Girls</th>
<th>Girls+Boys(coeducation)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Boys</td>
<td>Girls</td>
<td>Total</td>
</tr>
<tr>
<td>Primary</td>
<td>35029</td>
<td>19499</td>
<td>54528</td>
</tr>
<tr>
<td></td>
<td>37422</td>
<td>37445</td>
<td>74867</td>
</tr>
<tr>
<td>Middle</td>
<td>3824</td>
<td>508</td>
<td>4332</td>
</tr>
<tr>
<td></td>
<td>3875</td>
<td>3277</td>
<td>7152</td>
</tr>
<tr>
<td>High</td>
<td>16436</td>
<td>1587</td>
<td>1802</td>
</tr>
<tr>
<td></td>
<td>16426</td>
<td>10196</td>
<td>26032</td>
</tr>
<tr>
<td>Higher Secondary</td>
<td>3531</td>
<td>70</td>
<td>3601</td>
</tr>
<tr>
<td></td>
<td>3531</td>
<td>1754</td>
<td>5285</td>
</tr>
</tbody>
</table>

All the political parties and ethnic groups of Pakistan are agreed that all children deserve quality education. However, table 01 and 02 show a gross disparity in physical development and enrolment of students with regard to gender parity. Primary schools are called foundation stone for the future social, cultural and development of the country but in the district schools for girls were less than boys (436 for boys and 333 for girls) although women constitute equal population to men in the district. While enrolment in primary schools was satisfactory for girls where various measures were taken to encourage parents to enroll their daughters in schools, e.g. stipends and programs of nutrition by the government in government schools. But for progress in education enrolment is not sufficient, the critical challenge is the completion of the course. Culturally, in the homogenous community with strong social relations, which is under review here, there is greater mobility and liberty for small girls; small children are not facing the risk of kidnapping or human trafficking. The higher the grade the lower the enrolment ratio in the statistics. In addition, high schools for boys were greater in
number than of girls in the districts, with corresponding gender disparity in enrolment rates at various higher school levels with age playing a very important role in the enrolment of girls, decreasing from primary school onwards.

Table 03: **Availability of teaching staff in Primary, Middle, High and Higher Secondary Schools in District, Karak**

<table>
<thead>
<tr>
<th>Level</th>
<th>Male Schools</th>
<th>Female Schools</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>S.P</td>
<td>W.T</td>
</tr>
<tr>
<td>Primary</td>
<td>1465</td>
<td>1464</td>
</tr>
<tr>
<td>Middle</td>
<td>389</td>
<td>297</td>
</tr>
<tr>
<td>High</td>
<td>928</td>
<td>788</td>
</tr>
<tr>
<td>Higher Secondary</td>
<td>279</td>
<td>231</td>
</tr>
</tbody>
</table>

Source: EMIS, 2013-14. Note: Sanctioned Posts (S.P), Working Teachers (W.T)

The table 03 portrays a disparity in teaching staff between boys and girls schools. In the boys schools there was one post vacant while in the girls’ schools there is a big difference of 33 between the sanctioned posts and working teachers. And in the others all categories the difference between the sanctioned post of teachers and working teachers was more in girls’ schools as compared to boy’s schools.

Table 04: **Facilities in Primary, Middle, High and Higher Secondary Schools in District, Karak**

<table>
<thead>
<tr>
<th>Category</th>
<th>B. Wall</th>
<th>W. supply</th>
<th>Electricity</th>
<th>Toilet</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>B.S</td>
<td>G.S</td>
<td>B.S</td>
<td>G.S</td>
</tr>
<tr>
<td>Primary:</td>
<td>with</td>
<td>286</td>
<td>186</td>
<td>180</td>
</tr>
<tr>
<td></td>
<td></td>
<td>277</td>
<td>142</td>
<td>99</td>
</tr>
<tr>
<td></td>
<td>Without</td>
<td>139</td>
<td>239</td>
<td>245</td>
</tr>
<tr>
<td></td>
<td></td>
<td>1</td>
<td>136</td>
<td>179</td>
</tr>
<tr>
<td>Middle:</td>
<td>with</td>
<td>45</td>
<td>30</td>
<td>21</td>
</tr>
<tr>
<td></td>
<td></td>
<td>31</td>
<td>30</td>
<td>25</td>
</tr>
<tr>
<td></td>
<td>Without</td>
<td>2</td>
<td>17</td>
<td>13</td>
</tr>
<tr>
<td></td>
<td></td>
<td>0</td>
<td>10</td>
<td>6</td>
</tr>
<tr>
<td>High:</td>
<td>with</td>
<td>57</td>
<td>36</td>
<td>20</td>
</tr>
<tr>
<td></td>
<td></td>
<td>25</td>
<td>25</td>
<td>25</td>
</tr>
<tr>
<td></td>
<td>Without</td>
<td>1</td>
<td>22</td>
<td>5</td>
</tr>
<tr>
<td></td>
<td></td>
<td>0</td>
<td>2</td>
<td>0</td>
</tr>
</tbody>
</table>
When visiting different schools of boys and girls in the community, in some areas primary schools for both boys and girls were located side by side, having equal number of classes, but the boys schools had four rooms and no boundary wall while girls schools had only two rooms and a boundary wall, indicating a concern of planners and the community about boundary walls for their daughters in primary schools or *purdah* of the teachers teaching in the schools rather than about the lesser number of classrooms.

District Karak is a mountainous region in the east and north. Physical structure, lack of schools and social and cultural barriers hinder the access to education of girls as compared to boys. In my discussions with villagers in different places and interviews conducted I found that the community is more critical of governance issues than shouldering the responsibility to revive their demand list of asking for more schools for boys than girls. They all were talking about willingness of the community to educate their daughters provided schools were available in their proximity as they were concerned about of their safety of their daughters. They particularly complained about high schools that were situated in greater radius than the primary schools. The lower number of public schools is one of the main reasons for the low enrolment rate in the district. The community was particularly interested in girl schools in their residential proximity but due to low budgetary allocation and gender-blind planning there were less girls” high and higher secondary schools in the district. (17)

In addition, other factors affect girls’ education such as poverty. Schools are located in town and inhabitants in surrounding areas have to manage transportation for their daughters, which is costly and thus difficult for poor parents to arrange, causing an increased dropout rate at high and higher, and college level or higher levels of enrolment in madrassas. Apart from that, teacher absenteeism in government schools is also one of the causes of low enrolment and increased drop out ratio.

Upon asking a female teacher about their absenteeism she referred to the hard problem of transportation. Some parents also referred this problem to the shortage of girls” schools or these distant locations. Thus parents prefer to admit their daughters in nearby *deeni madrassa*, which are generally located close to villages. A female educationist while referring to the desire of the people to have secondary schools near to the proximity of their villages narrated: “*In my village the number of students is greater in deeni madrassa than government middle school as the school is located at some distance from the village. Parents are always concerned about the distance of schools. The number of high and higher secondary schools is very low. They are located in main towns and away from rural areas that is why enrolment is low in high schools*”. (18)

Furthermore, a senior professor and analyst in the field of education highlighted that:

“*Physical infrastructure is politically driven and politicians always follow demands, not needs. People here, always, first demand educational institution for boys. That is why the number of institutions for boys exceeds that of girls. In the whole district there are only two girls’ colleges and six boys’ colleges in the district. One is a post graduate college*”.(19)

In a focus group discussion with students of Khushal Khan University, a female student referred to the fear of eve teasing by boys on the way to university. Another female student shared that her father gave her pick and drop facility to university due to mobility issues in the community. Illiterate parents were also one of the reasons of low enrolment of girls in higher education. Many of the parents complained about the quality of

<table>
<thead>
<tr>
<th>H. Secondary:</th>
<th>with</th>
<th>8</th>
<th>3</th>
<th>6</th>
<th>2</th>
<th>8</th>
<th>3</th>
<th>8</th>
<th>3</th>
</tr>
</thead>
<tbody>
<tr>
<td>Without</td>
<td>0</td>
<td>0</td>
<td>2</td>
<td>1</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td></td>
</tr>
</tbody>
</table>

Source: EMIS, 2013-14. Note: Boys Schools (B.S), Girls Schools (GS), Boundary wall and water supply
education imparted in the girls’ schools. Many schools have been working without female science teachers. Even one respondent shared that a high school in the main city does not have sufficient number of science teachers. Another student of Khushal Khan Khattak University told me that the low quality of teaching and learning in girls’ school is also one of the reason that girls are not coming forward to get higher education. (20)

During the interviews we observed that the respondents are very interested in education issues, referring to lack of facilities in boys schools first and then in girls’ schools. Also, they were talking about a transformation in perceptions about girls’ education, but were divided on the productivity of education of both sexes. Most of them shared that a good educated woman would be a good mother and would properly take care of children and a majority of them was in favor of women’s participation in teaching and medical professions, e.g. teachers and medical doctors. A few of them favored women working in other professions, for example an education officer who argued that women should work as engineers, lawyers and politicians after getting education and serve community and country (21) could also observe that villagers were interested in educating their daughters, but kept talking about many ifs and buts about the practical aspects of their education. While talking about some improvements in education and health facilities in the area in recent times, one respondent argued that people were now more interested in educating their sons and daughters, but despite this, he stated, the community is far away to match the Millennium Development Goals (MDGs) set by the United Nations. (22)

While interviewing people from the cross sections of the Khattak tribe the author found visible difference of their priorities regarding education. Religious leaders preferred to admit their daughters in religious seminaries while all other respondents (Jirga leaders, professionals, civil society representatives) preferred modern education. Most of the respondents wanted their daughters to be doctors and teachers. A few of them were interested looking women in other fields of life. (23)

They narrated educational gender-specific discrimination and were critical of facilities provided particularly for girl’s education. A respondent from Banda Daud Shah shared, that there was no college for women in their tehsil and girls have to travel for more than 40 kilometers away to attend Women Degree College near Karak city as that college does not have proper hostel facilities. In the whole district there is no private girls’ hostel where girls can stay close to their college or educational institution.

The post 9/11 scenario and the rise of Talibanization posed threat to girl education in most of the areas of Khyber Pakhtunkhwa but no such situation was noticed in the area under study except the only incident of separation of schooling of boys and girls in Working Folk Grammar School after, reportedly, receiving a threat letter from Taliban asking the administration to stop co-education. Consequently, girls section was shifted to a hired building leaving the main campus for boys. Political participation

This section of the study explores the Politics of the area and political representation of women at local and national level including the role of women in traditional community organizations.

Women political empowerment is obstructed by three interconnected categories: societal structure, religious argumentation and socio-economic condition, with each preventing women from political experiences and skills. (24)

In the 2013 elections, female voters were 137,947 compared to 177,925 male voters, while out of the 234 polling stations, 210 were gender mixed and twenty gender segregated. Presiding officers in the ten women polling stations were females; the combined ones were only headed by males, justified by the district’s Election Commissioner by a patriarchal society where only males were to perform the duty as presiding officers effectively. However, many of the respondents referred to transition regarding women in politics to the extent that they were casting their vote but still it would take time for them to be a strong candidate in an election.
They also referred to the limitations of women in making an informed choice among contesting candidates as they were not allowed to participate in public gatherings and electioneering corner meetings of candidates.

**Health**

In this section health facilities with special reference to women and the societal attitudes regarding women’s health are under review as they are understood to play an important role in highlighting women's status in the community. For this purpose public hospitals of the targeted population and their facilities were the focal point of my field research and investigation. In district Karak there are five public hospitals, owned by government. At the time of independence health care system was very much in deplorable condition. There may be some improvement in big cities but rural areas are still lacking in this basic life facilities. (25) Women and children in Khyber Pakhtunkhwa are particularly disadvantaged by cultural and socio-economic barriers with only thirty percent having access to medical care. The contraceptive prevalence rate is not rising enough; the total fertility rate as well as maternal and infant mortality rates is high, partly due to insufficient medical services, making it difficult to achieve the 2015 Millennium Development Goals. (26)

It shows a dismal picture of health facilities particularly for women who are living in faraway rural areas of the district as main hospitals are located in district and tehsil headquarters. Lack of proper transportation facilities in the district is one of the hindrances in medical care of women. In the given conservative set up women always need to be accompanied by male members of her family and this becomes difficult if male members are not available at homes timely. (27)

Regarding health facilities, population per hospital is a very important indicator for measuring pressure on health facilities in the area. In 2001 for 465.63 thousand persons there were only six hospitals; projected for 2005 and 2010 to be 84600 and 93667 persons respectively. Total beds in the hospitals and dispensaries were 264. In 1998 on the average there were 1632 persons per bed in the district. Children under 10 years and women of reproductive age were specific target groups for MCH centers, of which were only two in the district for an overall female population (in 1998) of 93428. (28) In the predominantly rural district there are only five Rural Health Centers with a population per Rural Health Center ration of 86360. Besides Rural Health Centers there are Basic Health Units in rural areas providing basic health services - eighteen of them as per 1998 census; the 2001 ratio of population per BHU was 23989. These health units were not equipped with basic facilities, with subsequent high incidents of maternal and infant deaths in rural areas of the district. (29)

As in the case of education, those interviewed during my field research were very concerned and interested about health-related governance issues and particularly critical of gynecological facilities and the lack of female gynecologists in the area.

<table>
<thead>
<tr>
<th>Table 05: Number of Registered Medical and Dental Doctors by sex in Karak, 2002</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Year</strong></td>
</tr>
<tr>
<td>-----------</td>
</tr>
<tr>
<td><strong>Male</strong></td>
</tr>
<tr>
<td>1999</td>
</tr>
<tr>
<td>2000</td>
</tr>
<tr>
<td>2001</td>
</tr>
</tbody>
</table>
In the present field research we visited district headquarter hospitals, women and children hospital in Karak city and different tehsil hospitals in Tekht e Nasrati and Banda Daud Shah, and three BHUs, one from each tehsil, where I found patients sitting on the ground because benches were insufficient, men and women were segregated. Even wife and husband were sitting separately. The situation of overcrowding of patients was observed in each hospital because of late arrival of doctors at the hospitals. While taking some snaps in hospitals, patients over there thought me a journalist and pleaded that I might convey their complaints regarding late coming to hospitals to high ups. In the women and children hospital, two male attendants shared that they were transferring their patients to private doctor’s clinic because of less facilities and unavailability of doctors in the ward. Patients shared that female doctors come for very short time in the ward and mostly spend their time in their private clinics. A doctor shared that the hospital is facing the problem of shortage of staff and there was no proper power supply, because of energy crises in the district. In the hospitals there were no proper arrangements for clean or filtered drinking water. (30) In the tehsil hospital of Tekht e Nasrati, the situation was the same. In my visit to the hospital I saw a woman outside the clinic of a doctor with the dead body of her newborn baby. Her husband was asking for a white ribbon of cloth to hold around the chin and head of the baby as per burial rituals, but the hospital staff was indifferent - for me the most shocking moment during my whole field research in the community. (31) The situation was even much deplorable in Banda Daud Shah tehsil hospital. People were very vocal in complaining about reproductive health facilities provided in the hospital. People shared that they preferred to take their patients to Kohat district which have better facilities than Karak district. In the remaining tehsils I documented that ambulances of charity organizations helped patients, particularly women, but in Banda Daud Shah there was no such facility. In the whole district there was no charitable hospital or free laboratory for the people. (32)

Organizations like Baitulmal and zakat committees help poor people to access medical care. However, the officer of Baitulmal in district Karak declined to provide data about their beneficiaries and the zakat committee of the district was facing problems in verifying the financial position of female applicants as there was no female member in the committee. In the Fauji Foundation hospital in Karak city, the situation was a little better.

In the district besides allopathic treatments other methods are in practice. Women opting for unani medicine and consulting hakeems. One hakeem and homeopathic doctor have been appointed in the district headquarter hospital. However, there was no women Hakeem or Homeopathic doctor in the district. Besides this, there were aamils (spiritual healers), mostly mullahs who were working as health practitioners. In an interview with one such aamil, he was very critical of male doctor attending to female patients. But when I asked why he was attending to female patients, he replied that his work was different and woman could not be an aamilas controlling of jinn was not an easy task to be done by a woman. (33)

We found various kinds of social and financial barriers surrounding women”s access to health and provision of medical services; purdah practices. In the district headquarter hospital male doctors were found working as ward in-charges for both genders. (34)

**Conclusion**

In view of the above findings it can be concluded that the people of the area in general and women in particular are severely facing problems related Education, health and freedom of choice. It not only
adversely affects their reproductive productivity and health but also reduce their socio-cultural and political status vis-a-vis men. In the prevailing circumstances, male members of the community have still the opportunities of visiting major hospitals located at Peshawar, however, female patients in exceptional cases can avail such opportunities. Mostly, their visits are confined to the Lady Health Workers of the nearby area, if available any. The dismal picture shows how women in this area are treated as a human being, let alone their dreams of gender equality. Regarding women education remarkable improvement was witnessed from the past; however, parents still prefer their male issues in this regard. Given to the transportation problems and restrictions on women mobility to distant areas, enrolment in higher education was found lower. Likewise in politics women representation was found nominal in the modern institutions of politics while in traditional representative institutions women had no representation at all. Hence, in the basis of above facts and figures, we safely concluded that there is high degree of gender discrimination in district Karak.

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• Authors Field note, August, 2014.

• Authors Field Note, August, 2014.

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• Authors Field note, August 12, 2014.

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**Third Anglo-Afghan war 1839**

Dr. Saeeda Mengal

**Abstract**

Afghanistan and Great Britain have fought three wars. Each war had its own causes and repercussions. In the first two Anglo-Afghan wars, the Great Britain imposed war on Afghanistan to achieve its colonial aims. It is commonly believed that third Anglo-Afghan war was result of Great rivalry between the Britain and Russia. However the third Anglo-Afghan war was started by King Amanullah to achieve independence in its external and internal affairs. It aimed to liberate

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8 Assistant Professor, Department of History, University of Baluchistan, Quetta
Afghanistan from the yoke of colonial power i.e. Great Britain. This article tries to prove that King Amanullah was responsible for third Anglo-Afghan war. This article is descriptive and analytical secondary sources have been consulted to substantiate this argument. The first two Anglo-Afghan wars were fought because of Great Game. The British Government wanted to halt the advancement of Russia into India. To achieve this aim, British wanted submissive government in Afghanistan. Rulers who did not conform to British policies were considered enemy. However the third Anglo-Afghan war resulted due to Amanullah’s quest to create sovereign and independent Afghanistan

Background and Introduction

Afghanistan being a landlocked country is 41st largest country with regard to territories size. It is at the cross road of South Asia, Central Asia and Middle East. It comprises of 25,000 square mile or 647500 square kilometers. Afghanistan is bounded by Pakistan in its South East, Iran on its West, Central Asian Countries on its North and China is its North East. Moreover Afghanistan is only country where 99% Muslims live including 50% Pashtun, 25% Tajik and 9% Hazara.

History testifies the fact that Afghanistan has been ruled by many Afghan rulers who fought one another on behalf of Super-Powers like Russia and Great Britain. Both Powers used Afghanistan as buffer zone to advance their colonial objectives. Resultantly different tribes took allegiance either to the Britain or Russia. This resulted Civil War between Sodozai tribe and Muhammadzai tribe. Muhammadzai tribe headed by Dost Muhammad Khan received help from Russia and defeated Sodozai tribe. This act of Muhammadzai tribe infuriated the British government. Hence the British government instigated Shah-Shuja to invade Afghanistan. The British government aimed at halting the advancement of Russia into India. This rivalry between Russian and Great Britain is termed as “Great Game”. It commonly believed that three Anglo-Afghan wars have been fought under the cloud of Great Game. However this article argues that third Anglo-Afghan war was launched by King Amanullah to liberal Afghanistan from colonial power. Moreover it is very shocking to know that the rivalry among different local groups and international powers abused the human rights in Afghanistan. The common people of Afghanistan including women and children were badly affected due to these wars. These local and international powers adopted policy of apathy for the human rights in Afghanistan.

How Amanullah can be held responsible for Anglo-Afghan war

King Amanullah wanted an independent and sovereign Afghanistan. Foreign interference in the internal affairs of Afghanistan infuriated him. He kept a balanced policy between Russian and Great Britain. Following were reasons why King Amanullah launched.

Third Anglo-Afghan war, Foreign interference infuriated King Amanullah

It was an era of great game between Russia and Great Britain. The British feared about the involvement of Russia into affairs of Afghans. She felt that the Russian would strengthen its position into the Territory of the British Indian and would control the region. So the British got serious threats from the Afghanistan and tried to influence the internal and external affairs of Afghanistan. The British tried several attempts to influence afghan policy. So this interference of British into afghan affair enabled King Amanullah to take strong action against the British imperialism. (Dupree Louis. Afghanistan. p 441).
King Amanullah Rejected Past Treaties

King Amanullah rejected the treaties that had been signed by the Amir Abdul-Rehman and Habibullah. King Amanullah was an ambitious ruler who wanted to liberate the Afghans from the yoke of British Government. He rejected the treaties, in order to regain Peshawar, Quetta, Zhob, Noshki and Tribal Areas. King Amanullah took strict decision that created tension between Afghanistan and British India. “King Amanullah delivered a letter to lord Chelmsford who was the viceroy of India, informing him about his new reforms and policies. He delivered that Afghanistan was independent state comprising all Lost territories.” (Martin Ewans, Afghanistan (a new History) rout ledges, Curzon Taylor and Francis group London, New York P 87).

Ant-British sentiments

Amanullah, the King of Afghanistan, provoked the people of Afghanistan against the imperial of British government which frequently used resources to sabotage the peace process across British Indian boarder. King Amanullah feared, if he could not hold consultative Jirga, British would occupy the land of Afghanistan indirectly. He issued an invitation card to tribal leaders who had eminent status in order to hold a Jirga where he would consult with the leaders and would ask for their support in his new policies and reforms, at Kabul. King Amanullah delivered series of speech to convince the tribal for the war against British across the boarder. King Amanullah diverged the policy against the interest of British while the British were busy in First World War in Europe. King Amanullah ensured tribal leaders Jirga at Kabul that they would not agree with the acts of previous treaties that had been signed by Amir Abdul-Rehman and Sir Hennery Martimore Durand. He told tribal leaders that Amir Abdul-Rehman signed the pacts in duress. Furthermore, he never consulted Jirga for boarder agreement that consumed the territory of Afghanistan into small territory. King Amanullah announced a great Darbar at Kabul. “Where he told the nation that Afghanistan was now entirely free, autonomous and independent both internally and externally” (British Agent to Gov, 14th April, 1919. BL 324. No, 2 London 1919 p 5)

Anarchism in India

The people of India specially the Muslims who showed their objections on the destruction of mosque at Kanpur which is known as Kanpur mosque tragedy. The tragedy of Kanpur mosque compelled Muslims to take some violent action against the British statesmanship in India. Moreover, the British government passed Rowlett acts that provided unlimited power to the administration and police. The British government did not cut the wings of accused person who neither presented his appeal before court not he had right to keep a lawyer through this act. The people of India, who took part in defiance of British in world war in Europe, expected from British that they would grant self-government in reward of their sacrifices. The Indian started a storm of protest against the Rowlett act in India. On other hand King Amanullah wanted to use this anarchism against British. He hoped the Muslims and Hindus would assist him to drive the British out of this South Asian Region. “King Amanullah issued a decree which explained the unrest in India and showed his intentions to take advantage of anarchism in India and sent army toward British Indian boarder”. (Ewans, Martin, Afghanistan (a new History p 87)

Influence of King Amanullah nobles

There were nobility who insisted King Amanullah to wage a war against British. Mahmoud Tarzai, General Nadir Khan, Mualana Abdul Bari, Obaidullah sindi were the eminent personalities in court of King Amanullah who insisted to wage war against British. These personalities supported King Amanullah in his aggressive policy towards British imperialism in the South Asian region in order to obtain their own interest in Afghanistan. Hence the shouted slogan that get martyrdom or freedom form British.

“Amanullah at urging of Mohmoud Tarzai, General Nadir Khan and others, launched month long third Afghan war on 5th May, 1919. (Dupree Louis, Afghanistan, Oxford University Press p.442)”
The killing of late Amir Habibullah and King Amanullahs reaction

Amir Habibullah who was king of Afghanistan was assassinated while he was on hunt trip near Jalalabad. The assassination of Habibullah created anxiety among the people of Afghanistan. Moreover King Amanullah blamed British involvement in the murder of late king and provoked feelings of nationalism against British. The people of Afghanistan were ready to take revenge of their late king from British. Hence the Afghan government supported the people who decided to become a part of this war.

“British doubted that king Amanullah, motives in provoking the war, it cleared from the report from our agent in Kabul, and Chelmsford reported to montage that Amir Enquiry into the circumstances of murder of late Amir has caused deep dissatisfactions among people. (Martin, Ewan. Afghanistan. P.88) King Amanullah pursue war to unify the people

King Amanullah was cunning king who concluded the situation that would be out of control, if he didn’t manage the time to deal with situation. Until recently, historians had generally approved the British illustration of the causes of the war, which aimed that King Amanullah’s rule over Afghanistan was weakened because war of succession after the murder of Amir Habibullah. King Amanullah jailed his uncle and rival to the throne, Nasrallah Khan and freed members of the Mosaheban family from arrest for suspected participation in the assassination plot. In this view, when King Amanullah notices his position in trouble, he pursued war with his neighbor as a device for unifying the people. However, recent research has shown that King Amanullah resorted to war to safeguard Afghanistan’s independence, which had been unofficially secured at the end of World War 1. (Marshall Sardar Shah wali, My Memories, Kabul 1970. P.734)

Events of the war

King Amanullah divided his army into three groups. The first group was led by Nadir Khan who ordered to march against British forces at para chinar. Nadir khan was a warrior who defeated the British forces in para chinar and strengthened its position in Northern Pakistan. Furthermore, the second group under command of Saleh Muhammad Khan intended to take the Forts from British army at Dakah. Saleh Muhammad was ambitious general who did not succeed in his plan. The British forces stopped him near Khaibar Pass and defeated Saleh Muhammad near Peshawar. In the same way, third group was led by Sardan Qadoos who remained at province of Kandahar and succeeded to drive out English forces from Kandahar province.” (Dupree Louis, Afghanistan p.443)

Consequences of the third Anlgo-Afghan war

After one month long war ended in Armistice Treaty. There was difference of opinion among the scholars that British forces defeated Afghan forces because they drove out the Afghan army from the territory of India and took position on front line near Afghanistan Boarder. Similarly some scholars argued that Afghan forces were superior to British forces in war because Afghanistan secured strategic gains of its boundary and remained independent from British interference. So the war brought causalities of forces treaty of Rawalpindi Afghan independence will full sovereignty in foreign affair and re-consider Durand line.

Results

1000 Afghan killed in action
1751 British soldiers were killed some of them died due to disease.

**Treaty of Rawalpindi**

Afghanistan and British were agreed to avoid form war because British forces fed off from war which was fought them in Europe in 1914 to 1918. Thy both agreed to sit-down for settlement. They signed a Treaty on 21st June 1919.

“the delegation headed by Sardar Ali Ahmed khan with other Diplomats, came to Rawalpindi where he met there counter-parts Sir Hamilton Grant, both agreed to leave war zone and established mutual relation and corporation and both signed in armistice treaty of Rawalpindi.” (Suleiman Azam History Modern Afghanistan Iran and Turkey 1919 p 16)

It was concluded in the peace treaty that Afghanistan would free to run its affairs without interference of British and the British would cut off payment of Afghan subsidy.

**Independent Sovereignty**

The Treaty of Rawalpindi secure Afghanistan as sovereign state. It secured its regional position in central Asia, Middle East and South Asia. “Immediately after signing of the treaty of Rawalpindi, an Afghan Mission headed by General Muhammad Wali Khan departed Kabul and arrived at Mascos and informed Russian Federation about new Afghan independent policy. The Mascos provide Military Equipment to administration of King Amanullah for improving its military power in South Asian region”(Dupree Louis, Afghanistan p 443)

**Conclusions**

It is concluded from above statement that King Amanullah is held responsible for launching third AngloAfghan war. He aimed to gain sovereign and independent states for Afghanistan. King Amanullah was WesternEducated. He knew very well the high values of independence and sovereignty. He wanted to unity the people of Afghanistan under his own kingship. For this purpose, he provoked the feelings of nationalism among the people of Afghanistan against the colonial powers. Moreover the nobility class including Mahmoud Tarazai, Nadir khan, Moalana Abdul Bari and Obaidullah Sindi wanted an independent and sovereign Afghanistan.

King Amanullah therefore, rejected all the past treaties concluded by the previous King with British. Furthermore, King Amanullah kept a keen view in the political development in India. The British government was under pressure from Indian Politicians for right of self-government. Hence King Amanullah exploited the Muslim Nationalism of Indian Muslims in order to weaken the British government. In short King Amanullah left no stone unturned to weaken British government and realize his long-standing aim to gain an independent and sovereign Afghanistan. Furthermore it is very sad to know that human rights to Afghan people were completely ignored. The people of Afghanistan were exploited by local Kings and International Super-Powers to advance their own interests. The human values were brushed aside by the SuperPowers for their vested interests. It is further concluded that Afghan people have always rejected the supremacy of external powers in Afghanistan. The natives of Afghanistan are peace loving by nature. But they are forced to resort to violence due to incessant interference by super-power. Moreover it is concluded from the article that Afghan people have depended on external powers to keep their independence intact. They lacked knowledge in science and technology that is the reason, Afghan have always depended on foreign powers for
war equipment”. In order to shun foreign dominance, Afghan people have to be educated in the field of science and technology.

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Relationship between gender discrimination, meager family support and financial institution for women entrepreneur growth in Pashtoon and Baloch culture of Balochistan, a women entrepreneur perception

Asma Azhar

Tayybah Safdar

Abstract

The purpose of this research was to evaluate the relationship between gender discrimination, meager financial institution and family support for women entrepreneur growth in Pashtoon and Baloch culture of Balochistan from the women entrepreneur perception. The study was constructed in various districts of Pashtoon and Baloch areas of Balochistan during March-August, 2016. As the study pointed out the key issues relating to various factors which hinder women entrepreneurs in the Pashtoon and Baloch culture of Balochistan. It was a descriptive and casual research with self-administered questionnaires. The contribution of women in this sector is the essence of development of province, therefore, this research was conducted to determine the causes that constraints women entrepreneurs due to lack institution and family support in Balochistan, and do not let women to avail business opportunities. The findings reveal that the women entrepreneurs’ growth is constraints by meager financial institution and family support as the cultural restriction does not let the women entrepreneur to work with ease and to flourish their business.

Keywords: Business opportunities, finance to access, women discrimination, managerial skills, market, cultural support.

Introduction

Entrepreneurship is a French driven word which refers to undertaking something or a person who is highly attracted by an idea and combines all resources i.e. financial, capital and equipment to establish a business and more specifically a woman entrepreneur can be defined as: “those who use their knowledge and resources to
develop or create new ideas who are actively involved in managing their own business and at least 50 percent of businesses have been in operation longer than 1 year (Moore & Butter, 1998). The global history of women entrepreneurship started in 16th century and top business women of the time was

* Lecturer, Commerce Department SBK women University, Quetta

**Assistant Prof. Commerce Department SBK women University, Quetta

Margret Harderboeck at new Amsterdam resident who built her own fortune by trading, amassing her own fleet of trade vessel of goods between new world and Europe (Ekpe et al., 2010). In 1910-1939 women business was limited to millinery, retail shop, and hotel (Katie et al., 2015). They were in business to support their families and another reason it was inherited from their fathers (Emma, 1992). The other period was (1940-1945) during world war 2 that brought so many ladies out of their homes into work force and one of the role models of those times was Paulin trigger (1908-2002) who introduced how to generate income from home based things and moved to New York from France started her own business which became high end fashion house few years later (Shelly, 2005). By early 1960s the social concepts changed and allowed more flexibility for women in business and divorce rate had increased and single mothers they had to bear expenses of their kids therefore more women got involved in conducting business. The renowned women of those times were Ruth Foretell, Mary Kay Ash, who had established their own advertising companies (Sharda, 2006). Patty Dedomicial (1970) opened her own employee agency which was thoroughly distinct category for women growing entrepreneurs (Rick and Julia, 1987). In 1980, US politicians started accepting women entrepreneurs. In 1989 president George H.W Bush appointed Susan Engel tar as the first women to head small business administration. Recently in 21st century attempt has been done to great extent by World Bank and other financial institutions to access loans and opportunities for women who believe in selfconfidence (OECD, 2004). Giving a glance to our own business women one of them Jahan Ara the master mined behind Pakistan software association house who are trying to develop projects and software in Pakistan (Maria, 2014). Rabia Garib the writer of CIO Pakistan magazine one of the largest business technology leadership magazine. There are so many others who have face many hurdles and now they are on the road to success. Women entrepreneurship is a very important tool for boosting the economy of the country there was it is an undeniable area and needs to be highlighted the women entrepreneurship should always be motivated in a society (Friedrich and Mondher, 2003) where the women population is also a majority, therefore this study has been undertaken to determine the main areas and hurdles that do not let women to avail business opportunities. The study would also contribute in provision of some solutions towards hampering the hurdles that do not let women to enter business arena. From several literature review and findings there are several factors that do not let women in Pashtoon and Baloch areas to avail business opportunities. Important issue that doesn”t let women to avail business opportunity is lack of finance which can be said as life blood of any business (Katie et al., 2015). Initially some amount is at least required for commencement of any business which can”t be managed somehow therefore women do not enter in business it has the following sub categories: Interest rates, collateral security, Lack of capital, and Gender discrimination in loan provision. The interest rates are very high in banks therefore they hesitate to approach banks for capital and loan. For sanctioning of loan banks ask for collateral security and women are unable to provide therefore they can”t get capital. Whether business is small or large but capital is required and in developing countries the disposable income is very low therefore they can”t manage capital to start any business. From the decades it has always been a matter of concern that banks do not pay loans to ladies easily because they do not consider women credible. Or loans are paid in small amounts that it can only make capable of business establishment in small scale (Ibru, 2009).

Lack of business skills and knowledge is an independent variable that negatively affects the opportunities of business for women in Quetta. Before getting into any field the necessity is having knowledge of the field. Most of women having so many tremendous ideas and business minds do not enter into business because of having no knowledge of business (Shelly, 2005). It can be divided in the ways, such as: less managerial business skills, lack of business trainings, motivation & leadership skills, risk taking attribute, no door to door
selling, Improper marketing. For best maintenance of any work is to have managerial skills and know how to manage the field in best possible manner. Ladies are the best managers as housewives however but managing a business requires basic business management skills and these skills are very less in women of Quetta therefore it becomes a hurdle for them to avail business opportunities (Ali, 2009). One of the causes that do not allow ladies to enter into business filed is lack of business trainings they do not possess proper knowledge business, skills. Trainings and seminars are not conducted to a notable extent to bring awareness about business in women in our country. Or the trainings centers are so limited and in located at far distances that every one can’t approach (Belwal, 2008). In business field ladies are not motivated and their leadership role is discouraged because in developing countries women are considered subservient to males. & ladies cannot motivate their workers because for motivation most of times emotional words re not enough incentives need to be paid as well and due to limited resources they cannot fully motivate their labor. (Jamali, 2009). The independent factor, risk taking factor is one of main constraints of not entering into business because majority of women do not start a business because they have a fear of failure and feel that if the business fails they would have to bear risk (Mordi, 2014). In this society the ladies are not socially supported and law & order situation do not allow women to have door to door selling of their products or items, therefore either woman has to adjust in these limited choices or back off business idea (Maria, 2014).

In starting of business the resources are so limited that ladies can’t afford the expenses of advertisement companies and personally they cannot approach all sources of marketing for awareness creation therefore in initial stage their business either fails or runs in so steady pace that it doesn’t recover expenses even. One of the most important causes of not availing business opportunities is the socio cultural constraints because the cultural concepts are so restricted regarding women in developing countries that they are not accepted and even not allowed to enter into business field (Rick and Julia, 1987). Women in our country especially in Quetta cannot dream of business is lack of family support, family husband and kids responsibility. Even if these hurdles do not exist still most of families do not appreciate their work and they are most discouraged when they come up with business ideas (Sara, 2006). Women leadership not preferred, large family size, Social network, and psychological constraints are the few important dimensions which may strengthen women entrepreneur in the Baloch and Pashtoon culture of Balochistan. In this regard, women are always considered weaker and inferior than therefore their character to be known as leaders and job providers are never appreciated. Either the leadership characteristics are not appreciated by their families or social restrictions have made so narrow boundaries for them that they do not think of being independent (Gap, 2014). Another constraint for women is their large family size as in this society the system of living separately is never appreciated therefore the family size are so large that they do not get time of going out and conduct business (Mordi 2014). Most of women are not allowed to have vast communications and social networking to share ideas and come up with new ideas in business therefore they cannot expand their minds and execute their business minds (Martin, 1999). The psychological state can be the best supporter or best hurdle to come in business field because if it encourages that you can dare to be successful then it is a supporter or if it threatens from fear of failure or performance then it is a hurdle (Gap, 2014).
Hypotheses

H1: There is a positive relationship between Gender Discrimination and meager support of financial institutions.

H2: There is a positive relationship between Gender Discrimination and meager family support.

H3: There is positive relationship between meager Financial Institution Support and Finance Access Constraints.

H4: There is positive relationship between meager Financial Institution Support and Market Access Constraints.

H5: There is positive relationship between meager Financial Institution Support and Business Opportunities Constraints

H6: There is negative relationship between Finance Access Constraints and Women Entrepreneur Growth

H7: There is negative relationship between Market Access Constraints and Women Entrepreneur Growth

H8: There is negative relationship between Business Opportunity Constraints and Women Entrepreneur Growth.

Methodology and data collection

Formal self-administered questionnaires were developed in order to determine the main hurdles that do not let women to avail business opportunities in Quetta. In order to determine the main hurdles that do not allow women to enter in business data was collected from different entrepreneur men & women. Population was 3500. Sample size of 100 was selected and questionnaires were distributed out of which 70 responded. The geographical area was Quetta. The questionnaire was self-administered. Questionnaire was developed in the light available data from the literature review. A structured close ended questionnaire was developed which had the main part bearing question regarding the variables of interest.

Table: 1 Means, Standard Deviation, and Correlations

<table>
<thead>
<tr>
<th>Items</th>
<th>Mean</th>
<th>SD</th>
<th>1</th>
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<tbody>
<tr>
<td>1. Gender Discrimination</td>
<td>4.8</td>
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<td>2. Meager financial support from institution</td>
<td>4.1</td>
<td>0.9</td>
<td>.8</td>
<td>0.01</td>
<td>1.00</td>
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<td>.846</td>
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<td>3. Access to Finance constraints</td>
<td>4.0</td>
<td>0.7</td>
<td>.7</td>
<td>96.885</td>
<td>1.00</td>
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<td>4. Market access constraints</td>
<td>3.4</td>
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<td>31.791</td>
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<td>5. Business opportunities constraints</td>
<td>5.6</td>
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<td>02.811</td>
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<td>.8</td>
<td>0.876</td>
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Results and discussions:

The results of the study are supportive to the hypotheses. When variables are tested for correlation, it was found that they are highly correlated. For example gender discrimination and meagre financial support from institution were tested for correlation showed (r=.801; p<0.01) strongly correlated, when meager financial support from institution and finance access constraints were tested, they showed strong correlation as (r=.885; p<0.01). In the same way, finance access constraints were also found strong correlation with market access constraints in the study as (r=.791; p<0.01). Main objective of this paper to determine the main causes that do not let women to avail business opportunities in our city. From this research and past studies numbers of issues have been highlighted like financial constraints, lack of business skills and knowledge and lack of family social and cultural support. Both qualitative and quantitative type of data was used to determine the main constraints, while SPSS was used for quantitative data analysis. For further elaboration descriptive tables (mean, standard variation, variance, minimum and maximum, alpha and Pearson correlation were used to determine consistency and relation of variables with the study of interest. Chronbach alpha is more than 0.85 which is sign of satisfaction regarding the internal consistency and reliability. H1: There is a positive relationship between Gender Discrimination and meager support of financial institutions. There is a positive relationship between gender discrimination and meager family support. There is also positive relationship between meager Financial Institution Support and Finance Access Constraints. As the H4 tested, it is found that relationship between meager Financial Institution Support and Market Access Constraints are proved positive. In the same when H5 was tested it showed positive relationship between meager Financial Institution Support and Business Opportunities Constraints. H6, H7 and H8 were tested negative in the study. Furthermore, the study was highly consistent and correlation showed that these variables negatively influence business opportunities. Hypotheses were tested It is observed that financial difficulties from financial institution access had the beta (β = .55), and had a significant and positive relationship with difficulties for women entrepreneur at 0.01 level. When lack of family and cultural support was tested with difficulties for women entrepreneurs, it showed (β =-.66), family support showed the beta value (β = - .42), women growth (β = - .42) had significant effect on difficulties for women entrepreneur.

Conclusion

From the study and application of all possible statistical tools the results indicate that there is a positive relationship between the independent variables financial difficulties, lack of business skills & knowledge and lack of family social cultural support and they have a negative impact on the availing business opportunities in Pashtoon and Baloch culture of the province. The government and the concerned authorities should take measures to overcome the financial problems like lowering the interest rates, providing loans and develop different sources of loan and financial support. More and more training centers should be developed to enhance all required skills in women of Quetta so that they can enter in their field of concern easily. All preventive measures should be take that hesitate women in open business conduction. Awareness should be created to make people willing to socially and culturally support their women in any field they want to get involved.
Institution must work to develop management and business skills in women. The interest rate should be taken into control to lower the problems face in availing loans. Law and order situations should be controlled to enable ladies easily do door to door to selling.

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HINDUISM IN BALOCHISTAN: LITERARY AND CULTURAL IMPACTS OF PASHTOONS AND BALOCHS ON HINDUS OF BALOCHISTAN

Dr. Sahibzada Baz Mohammad 9

Fehmida Baloch10

9 Chairperson, Dept. of Islamic Studies, University of Balochistan, Quetta
10 Lecturer, Dept. of Islamic Studies, Sardar Bahadur Khan Women University, Quetta. 13 Lecturer, Dept. of Management and Engineering, University of Khuzdar,
Abstract:
Hindus of Balochistan play very significant role in promoting and strengthening trade and business for a long period. It is why names of many areas such as (Hindu Bagh now Muslim Bagh) , Bazars (Chaman, Bhag Naree), Roads (Moti Ram road, Tola Ram road, Zonki Ram road), water channels Fountains (Hindu Chena located in Kuchlak) and other places show their high role in every sphere of life.

In this paper an attempt has been made to study and analyze the advent of scattered Hindus in Balochistan besides their religious customs, and social life.

The writers are of the view that they (Hindus) have adopted some of the customs of the region where they dwell yet attached to Hinduism firmly and celebrate their annual festivals zealously. Moreover, this paper unearths the primary causes of decrease in their number. This paper is going to cover the overall status of Hindus and collective behaviour of the local population with them.

Introduction:
Prehistoric Geography refers to two names for Balochistan, the Grocia and Arakozia. From the hilly chain of Sind and Balochistan till Iranian Kerman province called Grocia (1) passing through which Sikandar of Greece had faced tough resistance(2) who had passed through this region in 325 B.C.(3) Where as Arakozia included Northern region the then Aryana known as Hirat of the present day. Other parts of Arakozia were called Drungiana. Actually kandahar used to be the centre of Arakozia and Drungiana were to be called either Siestan or Zabulistan(4).

Nevertheless, the then Grocia and Arakozia are now politically divided into three countries i.e. Iran, Pakistan and Afghanistan. Iranian Balochistan covers 69,487 sq miles Afghani Balochistan constitutes 40,000 sq miles and Pakistan Balochistan extended to 1,34,000 sq miles.(5) This paper is going to unearth the Hinduism in Pakistani Balochistan.

The strategic and political significance of Balochistan can not be denied because since long it would be the passageway of western warriors and traders.

Prior to the creation of Pakistan three parts of Balochistan would directly control by A.A.G (Agent to Governor). He was responsible for the management of areas given as under.

After the second British- Afghanistan war which resulted in the Gandmak treaty. Afghan government relinquished specified belt of its territory which was latter named British Balochistan in 1887. British Balochistan included Chaman, Pishin, Sharag, Duki and Sibbi besides the territory acquired on Ajarah from Khan Kalat consist of Tehsil Quetta, Noshki, Bolan, Jhat Phat, Osta Mohd and (Naseer Abad) etc. Those territories awarded to British government by the chieftains included Zoab, Lorali (except Duki) Kohlu and Dalbundin and western Sinjrani. More over the tribal Muri and Bugti belts alongwith Khan of Kalat states, Kharan, Lasbelah and Mukran were also under his control.

All states of Balochistan formally affiliated with Pakistan after its establishment and lost it separate identity like other states prehistoric religions of Balochistan:

Archeologists estimated the era of the antiques of Mehargarh three thousand years old as compared to the civilization of sindh valley. Hence it may be considered the start point of Sind valley civilization but the influences of Sindh valley over mehargarh can also not be rejected when it was on its pinnacle. The discovery of statues of god and goddesses in the last period of Mehargarh civilization proves the very first identity of Hinduism in Balochistan which slowly and gradually developed and resulted in the formation of Hindu government over this region. In the patronage of the government Hinduism had been properly propagated and
established. It is why temples and shrines of Hinduism are found throughout the region. A proverb is also popular in this regard.

SAR PAHAR STA DAIP HE, ATWAN HANGLAJ, KALI WO SAY KALAT MAY, MAHADEVEMASTUNG MAY, BUD HARAH JOGI SHAL MAY, PANI NATH BALOUTH(6).

This poetic proverb indicates that the influences of Hinduism were not bound to a specific region of Balochistan but extended to every corner of it. The above cited quotation points out some of the famous and sacred places of Hinduism like stadeip (located at the coastal areas of Balochistan, Hanglaj (Lasbela) besides Kalat, Mustung and Shall (primitive name of Quetta) are included. Apart from it, a fountain in Kachi (Storan) is known as Nehad Harri Sar.(7).

More over two main Hindu families ruled over Balochistan which includes Ray family of Sind and Sewa family of Balochistan (8). It is also said that before the arrival of Muslim victors there had been a place of worship in Kalat the idol of which called zorak. Mir Gul Khan Nasir says “researchers are of the opinion that Zorak is the Same idol called Shewa in Hinduism”(9). Beside the influences of Hinduism in Balochistan the traces of Buddhism is also observed. It may be memento of the period of well known Hindu preacher Astoak. Evaluation of primitive religions in Balochistan proves the presence of assorted rulers and warriors in the region hence Christianity, Hinduism, Buddhism, and Zoarism got significance in their respective periods but came to an end after the arrival of Islam.

Hinduism before division of sub continent:

Prior to the division of sub-continent Hindus were settled in most of the cities of Balochistan. Hindus lived in district Quetta and Pishin also known Shalkoti Hindus are less in number. Most of them belong to Arora clan. They settled here from Dajal Kachi of Dera Ghazi Khan and Sind.

Earlier than the British occupation Hindus would not act upon the religious customs but strictly followed their cast system. According to the 1901 census report Arya Samaj (1893) of Quetta is divided into two groups, the vegetarian and college group. The first group seems to be very strong. Both have a weekly sessions of worshipping (poja pot). Sometimes Udeshak come from India to deliver lectures here. The Brahman Samaj of Quetta is branch of Calcutta Sadhran Brahman Samaj and established in 1882. It believes in the teachings of all religions but is strictly against the rituals of poja pot. They don’t believe in cast system. According to the census of 1901 there were total 180 Hindus and Siks in district Zoab. They all believed in Arya Samaj.

Before the British government in Balochistan Some of the hindu families shifted from Dehwr (Derah Ghazi Khan) doing business but after the construction of Fort Sandeman some of them returned their homes while others shifted to the Fort Sandeman. So therefore all of them belong to Arya Samaj and have a separate temple.

Hindus of district Sarwan shifted here from Dera Ghazi Khan, Kachi and Shikar Pur. Less number of Sikhs are also with them. As per the census report of 1901, both male and female were 841 in total, out of which 439 were male and 348 were female. Most of them dwelling in Kalat, Mustung and Manguchar there are few temples of Kali Devi in Johan, Paring Abad, Terri, Kalat and Kanak. All of them used to be trading particularly in summer. They come to sell in Dhadar, Sunni, Marwarh, and Bhag cultivated areas (10).

With respect of 1901 census the total number of Hindus is 10784. 5684 male and 5100 female Hindus. All of them belong to Arora cast. The famous tribes/sects called Bajaj Barhama whose faith is amalgamation of Sikhism and idolatry but influenced by the Islamic system. They believe in Muslim’s shrines whole heartedly and take children to cut/erase the hair at shrine. They are having usually the same habits and customs as other Hindus of Balochistan.

According to the record of the 1901 census there were just 381 Hindus in district Jhalawan. Most of them temporarily live here and come from Kechi and Sindh. They are doing business in Khuzdar, Nal, Wadh and other specific places. Local teirth called Asia poori is near Khuzdar where there is a fountain on which they celebrate Noroz in besaki.
Similarly the 1901 census report shows that only Arora hindus dwell in Lasbela ,Chaghi, Kharan, Murri and Bugti districts. Although they have conservative thoughts yet unlike other hindus they neither abide by the religious rites nor having prejudicial thoughts. Many of the customs regarding their daily routine have been changed. Like Aroras of the other districts their religion is also amalgamation of Sikhism and idolatory while hindus of Shikar pur worship darya peer and don’t follow religion strictly. Most of Hindus of this region have been observed drinking water in the pot of muslims but after forming and strengthening relations with Hindus of India, cast system is developing. (11)

District Gwadar total population of hindus, as per 1901 census recorded 279, Gawadar 200, pasni41, Kalmat 5, Kolova 10, kech valley and dusht 20, Panjgoor 3 but they do not live here permanently and leave for Hindustan in old age. They are settled here since four generations shifted from Sind yet having relations with them. Married men rarely migrate out side Gwadar(12).

**Arrival at district Loralai and conversion of faith:**

According to the data of 1901 census, there were total 3261 Hindus including 326 Sikhs in Lorali, out of which 1772 had been counted while following the standard goshwaras, most of them belong to Sindh and Punjab. According to the family census out of 1489 families most of them were hindus. These 1489 were scattered in Sanzvi 15, Musa Kheil 99, Bori 232, Duki 444 and in Barkhan 699. Dwelling hindus were almost in Durg(Musa Kheil), Meikhtar, Cheena Alizi(tehsil Bori) Duki Habib Killa, Thal, Numki, Chutiali(Duki tehsil), Chohar Coat, Haji Coat Baghaw( tehsil Bharkan) areas.

They lived before the british occupation. Like other hindus they were also doing business of high profit. Some of them got lands like Mutia Karez of Mutia Swarezi (hindu) digged in 1894, is on of the properties of hindus. Some of the Hindus of tehsil Duki were affiliated with business of wheat and wool, at large scale. They traveled Duki from Lehri, Hard, Dajal and Mugrota,(Dera Ghazi Khan). They are of Arora cast. Assorted Brahmans and faqeers (poors) make this group and follow an amalgamated belief of Sikhism and idolatory. Those who live in Bharkan belong to a secret sect locally known and Dewiya Andar Marg, the changed name of Bam Marg. Women are not allowed to have belief of this sect. Some of the known identities of this sect are usage of drugs and openly eating meat. The hindus of Derah Ghazi Khan are disciples of Gosain Lal Jee(13).

The present scenario; District Jhal Magsi:

According to the 1981 census report Jhal Magsi district population comprises on 97% Muslims and the remaining are Hindus. They follow their assorted creeds. Religious and spiritual leader of them is called Bhawa or Bhmaban. A Bhmaban is commonly known as Brahman. Bhawa is imam of a specific temple called Mohri. They proper festivals include Shew, Holli, Dasarah, and Deewal which are celebrated prescheduled in February, March and October respectively. There are two sects, the herbivorous hindus (using just vegetables as their food) and the carnivorous hindus (those using meat also)(14). District Lasbella:

The Hindus of Lasbella and Uthal celebrate the festivals of Holli and Deewali and attend temples properly. Relationship among all sects is very close and they extend cooperation in their religious and social life.(15)

**District Naseer Abad:**

After the independence of Pakistan distinct decrease has been observed in the population of Hindus in this district. Olden days witnessed a gigantic population while most of them migrated to Sindh and India. Hindus of this territory travel to Jacob Abad for participating in religious gathering where a huge number of hindus is still present.

Religious feuds rarely occur as compared to the familial and tribal clashes. In the result of martyrdom of Babari mosque some of them were killed and looted in various cities of the country but not in Naseer Abad(16).
District Bolan: A large of Hindus dwell in Bolan particulary in Bhag sub division. **District Dera Bugti:**
Only one percent of the total population of district Dera Bugti are Hindus which include Sikhs and Christians as well.It is also not mandatory for a Bugti Baloch to be muslim yet they are very less in number hence any of the persons of non-muslims may participate with Bugties and can show identity of being a member of Bugti tribe.(17).

**District Jaffar Abad:**
Hindus are well populated in this district specially in Dera Alla Yar and Usta Muhammad. They are considered local residents and can fluently speak local languages of the area while most of them speak Sinhi. They celebrate Deewali and Holli. Jaffar Abad also observed the decline in hindus population which might be the result of enormous migration to India and Sindh. Tribal and familial clashes are more as compared to the religious and sectarian feud. Religious feuds rarely occur. Any how hatred developed against them on the martyrdom of Babari Mosque(18). **District Chaghi:**
Very few Hindus live in district Chagi and participate in their annual festivals of Deewali, Holli and Besaki. Besaki is celebrated on 13 April on which Hindus of Nushki and surrounding areas offer Haj on Jawakran valley 22 kilometers away from Nushki. (19) **District Mastung:**
Hindus of Mastung participate in Deewali and Holli festivals. Believers of all sects cooperate among themselves during religious and other social occasions and have close relations with other people of the same sect.

**District Keich:**
Majority of the district population is muslims as per 1981 census record. Minority includes Christianity, Amadies, Hindus, Persians, and Sikhs but Zikries had not been mentioned in this record who are in large number which might be the reason that Zikries call themselves Sunni Muslims. Sunni Muslim deny the statement because their belief and way of worshipping is contrary to that of Muslims.

**District Kalat:**
Though Hindus are in minority in this district yet they have complete independence in offering the religious rites. Their is a temple of Kali Deewi in Kalat which is a popular place of worshipping for hindus. They also zealously participate in the annual festivals Deewali and Holli.

Hindus celebrate a fair in Kali Deewi temple for which Hindus from all over the country take part. (20) **Existing: financial condition of Hindus in Balochistan**
Hindus are basically divided into four casts. (1) Brahman (2) Weish (3) Khashtari (4) Shoodar All of them have specific principles, rules and regulations which are mandatory to be followed. Out of four casts of Hindus there is only Weish settled in Balochistan whom main business is farming and trading etc. Most of them in Balochistan are associated with general business (parchoon) whereas some Hindus are government employees also. Selling sweets, Samosey, and Pakoray in reris and gur, Garam Masala on foot paths of shops besides working on private medicals as compounder etc. Apart from it some of them, run properties which include shops, medical stores, shopping centres, vedios shops etc. Interest and wine are halal in Hinduism hence some Hindus are dealers of wine and giving interest on debt to the poor Muslims and receive huge amount after a due period. It is worth to mention that Hindu women support them to earn livelihood by teaching in private, govt schools or tuitioning and some of them assist their males doing embroidery, Stitching and making papur.
If the financial condition of a Hindu family is weak then the whole Hindu community supports it on the orders of Panchaiat until the financial condition of the said family becomes strong.

In brief, their business is improving day and night which are surely results of their collective efforts. **Current social condition of Hindus in Balochistan:**

A man is known by the company he keeps and by the way relations are extended. Similarly, Hindus maintain brotherhood amongst themselves and always help each other in Herculean tasks.

They keep good relations with Muslims and participate in all sorts of occasions of Muslims. Hindus are known for keeping relations properly. They also invite Muslim buddies on their Marriages ceremonies and manage a Muslim cook for them. Muslims are also invited on religious festivals and offer them gifts which are sometimes sent to their homes as well. Such manners strengthen brotherhood in the region.

They also contribute to the national celebrations like day of independence, 23rd March and other national festivals which proves their identity as true Pakistanis.

Hindus of this province decide their internal conflicts through PANCHAIAT headed by MAKHIA who is responsible to resolve such clashes by consulting with PANCHAIAT.

PANCHAIT assist them at every corner of life. It(PANCHAIT) reaches SHAMSHAN GAT for cremation (to burn the dead body) and funeral file. The Hindus of Balochistan fully support for restoring daily life in an affected territory.

**Books (of Hinduism) taught in the temples of Balochistan:**

Like in other religions children are taught elementary religious books, Hindus also teach their children basics of religion through religious texts which mean to learn and act himself first then convey and propagate to others. It is considered good act in a religion.

The following booklets and books are taught in the temples of Balochistan.

1. BAL BOODH (booklet)
2. REDH
3. JEP SAHEB (It comprised the initial chapter of the sayings of SHARI GORO NANUK)
4. PANJ GARTH
5. JANAM SAKHI (The biography of SHARI GORO NANAK)
6. SHARIMAT BHAGHUT (The biography of SHARI KARSHAN JEE)
7. SHARI RAMAIN JEE (The biography of SHARI RAM CHANDAR JEE)
8. SHARI MAT BHAGWAT GEETA (Includes 18 chapters of assorted titles)
9. SHARI GORO GRUTH JEE (Includes the sayings and principles framed by 10 GOROS called UPDEISH)

**Daily prayers of Balochistani Hindus:**

Daily routine prayers of Hindus in Balochistan are divided into two parts, i.e PRATKAL and SAINKAL. PRATKAL is Hindi word means the prayer of the dawn.

After getting up early in the morning they take ablution and directs to temple for worshipping POT POJA. After having reached they say worship GATERI MANTAR, JEP SAHEB MANTAR, SAKONI SAHEB. Latter on they return home and spend day time in handling business.

SAINKAL is also Hindi term means the prayer of night.

As soon as, sun sets, Hindus gather in a temple so that to offer night prayer where they worship RAHRAS, ANNUND SAHEB, and KARTHAN SOHALA and say BAJAN (hymn) as well. When ever they finish worshiping, a collective prayer is made after which KAIRTAN BHAJAN is also said collectively and it is considered the SAMAPAT (end) of the night prayer followed by a PARSHAD (charity) in the already present worshippers prayer.
SACRED PLACES OF HINDUS IN BALOCHISTAN*11:

There are many sacred places of Hindus in Balochistan some of which are given below.

(1) Only in Kalat district there are five temples. One of which is KAALI DEEVI temple. During the reign of SEEWA, the then ruler of Kalat, the places to which Hindu’s names were given are still the same. There are only two temples of KALLI DEEVI in the world, one in KALKUTA (India), the other is in Kalat (Balocharan).

(2) There is another temple in the suburb of Mastung called SHEVA JEE TEMPLE. A unique tree known as BAHAMA BASHNO MAHESH bearing three branches is grown along with the temple. Once a person tried to cut it but soon observed water, blood and milk flowing from its three branches separately.

(3) Another temple is located in Lasbeela built on a valley where Hindu’s from other parts of the country come to celebrate and participate in an annual fair held in the said temple.

(4) There are two templates of Hinduism in Quetta. Both of them are of ARYA SAMAJ. One is called GURDWARAH MANDAR on Masjid road in which both Hindus and Sikhs perform their religious rituals. Here GORO GRANTH SAHEB is taught which consist of the teachings of GORO NANAK. The next temple is located on Shawak Shah road known as TEMPLE OF KARSHNA.

(5) Temple in Bhag is known as SANT MADHOODAS TEMPLE.

(6) An annual fair is celebrated in Usta Muhammad from Jan 11th to 13th every year.

(7) GONDHAM temple is in Kolpur built on a valley and is a branch of SAMADH ASHRAM of Shikarpur.

(8) SNATHAM DAHRAM is another temple in Loralai.

(9) A fountain in Bolan known as MAHADEV.

CULTURAL IMPACTS OF PASHTOONS AND BALOCHS: Hindus in Balochistan by religion does not mean that they all belong to specific tribes as in India but the Hindus of Balochistan also includes the followers of local tribes. They include people from kakar’s one the top majority tribes of pashtoon in Balochistan. It is why, they do not feel the local tradition strange. Due to this the life style and behaviors of Balochistani Hindus has been quite changed. They adopted some of the rites and customs of the people where they live. In this connection it is observed that Hindus living in Balochi Belt fluently speak Balochi and put on Balochi dress and seem a typical Baloach. Where as Hindus living in pashtoon territories developed pashtoon’s characteristics besides dressing like pashtoons and having built up their customs in own communities.

There are more than fifty Hindu families in Chaman, all of them look like a an ordinary pashtoon. Another example of the religious harmony is that long before names given to a place, area, city or road are still the same like chaman, moti ram road, gordat singh road, patail road, zonky ram road, jamiat ray road, hindu mohla, hindu china (hindu fountain), but hindu Bagh.

Sanzari hindu is a tribe of kakar sanzar kheil hindus and are still rigid followers of Hinduism. They are originally pashtoon belong to one of the largest tribes of pashtoons but believe in Hinduism which is a distinct example of religious harmony in balochistan.

Hindus of chaman had been dwelling here before partition of sub-continental and are still living there. As per my personal information there are more than fifty houses of hindus having business in the city.

Apart from this the amalgamation of hindus with local tribes in Balochistan has their impacts on literature of both languages. As in one of Pashto folkloric generas it is saidthat:

پیار می هندو زا مسلمان یم
د یار د پاہر درممال جارو کو مه

Translation: My beloved in Hindu where I am Muslim
I sweep Darmasal for him

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11 Some of the temples are still left and not mentioned yet like in chaman, sibi and many other cities
In another Tappa deep affection with his Hindu friend is expressed:

يَا رَمْيُ مِيَ هُنْدُو زَه مُسْلِمَانَ يِمِّ
لَهُ كَلِيْمَي سَرْهِ رَاَمْ رَاَمْ هُمْ يَأْوِدُوُهُم

Translation: My friend is Hindu and I am Muslim
I say Ram Ram along with Kalima
It reflects the pluralistic approach of the local people. They have respect for religion and culture of neighboring nations.

Conclusion: Keeping in view the population of hindus in Balochistan for a long period shows that except special circumstances they had led a peaceful life. As they are in minority and the policies of Indian government against Muslims and Pakistan sometime cause panic for the hindus of this regions whereas; the local environment is still conducive for them.

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An Analytical Study of British Interests in British Balochistan
Muhammad Asif \(^1\)\(^{12}\)

Dr. Asghar-Iqbal Abstract:

_The histories of Balochistan are rich in several trustworthy view points, but all in cannot be explore in a single task. Here the British rule in Balochistan is focused in a sense of political awakening in the region. Moreover, this paper has additionally discussed the questionable diffusion of_

\(^1\) M.Phil. Scholar and lecturer, Department of History, University of Baluchistan, Quetta.  
\(^{12}\) Assistant Professor, Department of Kashmiriat, University of Punjab, Lahore.
Balochistan into Pakistan. The study also concentrates on some dynamic issues such as; British arrangements and methodologies towards Balochistan for the accomplishment of their geo strategic and Political goals and the Khanate reactions to these difficulties. Similarly, the part of various political associations and identities making a domain of national, political, and social, arousing and educated popular conclusion is also a key concentration. The aim of this work is to enrich the value of multiple developments during the British rule in Balochistan. For this research, the method of researcher is analytical and takes interests in qualitative data, which have base on research base reports and authentic literature.

Key words: British Rule. Baluchistan. Pakistan. Political Associations.

Introduction:

This paper shies lights over British run in Baluchistan in trustworthy perspective. Numerous political advancements are highlighted that introduced a period of political arousing in Balochistan. The paper has additionally talked about the questionable proliferation of Balochistan; as a province of Pakistan (Awan.1985). This study also concentrates on the dynamic issues in the region. This paper will deal with the following prospects.

- The arrangements made by British for manifestation of their strategic goals and the reaction of inhabitants of Balochistan.
- The interests of different political groups and the awakening of political consciousness in Balochistan.
- The political position of Balochistan under Baithish and the merger of Kalat States into Pakistan.

1. Political history of Balochistan in the reign of British rule

a. The Demography of Balochistan.

Principally the British administration of Balochistan was known as the Khanate of Kalat, which comprised of the state of Lasbela, Kharan, Makran and Kalat. Moreover, the British based Balochistan comprised over all those regions, which were surrendered by Afghan government to British under „Treaty of Gandamak” in 1880 (Luni.1994).

b. Establishment of the Confederacy of Khanate at Kalat

The records of the political History of Balochistan reviled that, the Khanate of Kalat was founded by the tribal chief of Brahui tribe Mir Chakar Khan in mid of seventeenth century (1666). However the Khanate under Ahmad Khan in eighteenth century saw the unification of Baloch tribes under the Kalat tribal confederacy. The political attachments produced sentiment of patriotism amongst the tribal Balochs (Malik.1988). The fourth Khan of Kalat; Abdullah khan (1714-1734), extended his authority from Kandahar (South-Eastern Afghanistan) upto the Mekran zone and Bandar Abbas (Southern- Eastern Iran) and grasp his rule to D.G. Khan Region. Naseer Khan Noori’s role (1749-1795) is restrained as „the golden period of Khanate of Kalat”. The establishment of standing Army and financial management of Naseer Khan were of most imperative in the history of Balochistan. However due to his efficient administration he once again consolidated whole of the Baloch area under his rule. He established the chain of cooperation among the tribes by recruiting tribesman from all tribes in the standing army of Khanate of Kalat. His administrative division of the Khanate strengthens the Sardari system and engaged the Sardars in the affairs of the Khanate (Khan.1975).

c. The reign of Chaos and Anarchy in Khanate:

The passing of Naseer Khan set in a time of emergency. It was supposed that there were distinctive causes that created disorder and political agitation in the Khan of Kalat. The khans upheld medieval framework. The Tribal
Chiefs were unyielding to supplant it with distributed association. Lavish way of life had been referred to as another reason for the disorder (Nasir.1954).

d. British interference under Mahrab Khan

The introduction of Shah Shula’s to the thrown of Afghanistan was prerequisite of the British policy for safe rule in India. Mahrab Khan (1817-1839) consented to give and encourage safe section and to buy prerequisites for the English army on their turn to Afghanistan through Baluchistan during Anglo-Afghan Wars (19391942). After extraction from Kandahar, the British Army attacked Kalat. The Mahrab Khan was scolded and was murdered for not permitting the bargain signed with the British (Caroe.1976). Shah Nawaz, a fourteen year old removed relative of the Khan, was selected by British, as Khan of Kalat, to secure their interests in Balochistan. Kechi and Mustung were included into the Afghanistan and some parts of Balochistan were amalgamated into Sindh. This division was also intended to meet the interests of British in Balochistan (Mandokhail. 1989).

e. Establishment of British-Khanate Relationship

The British diplomacy in western India required Balochistan a buffer zone with inclination toward British, to safeguard their frontier with Persia. This required a competent but trusty personality of British. For this purpose they injected Naseer Khan as the new Khan. “The Khan, thus, submitted to the English organization. The settlement of 1841 was inked between the two gatherings under it. Kalat was viewed as a vassal condition of Afghanistan and English troops could be positioned in any piece of Kalat” (Awan.1985). This was a forward way of British diplomacy to assign the authority rights to Afghan King, which provided security in Afghanistan against the Russian interference. However, the bargain of 1854 provided a free status for the Khanate of Kalat (Qadoos.1990).

f. British Shut Outskirt Methodology

British were extraordinary in their managements, as they always came with new and verity of administrative ideas. For the purpose of the control over the people of Northern and Western India the British came with two schools of thoughts. The shut outskirt system school was one of these, which pronounced that British interests could be guarded by establishing and promoting friendly picture of British in northwestern areas of India. The plans of the outside residents could be upset by setting up framework and exchange of these areas administratively. They supported the development of neighborly north-western states so that they would rely on the British protection. They strengthened their control over these states by assuring that the safety and sovereignty is dependent over British. The British adopted this policy from 1854 till 1872.

g. British Sent Outskirt Strategy

The conservationists in England rejected the peripheral strategy as they wanted direct control over NorthWestern parts of India, if not possible then control of these areas by the representative of the British. Real Roberts Sandman was assigned to inject indirect impact over the political administration in Balochistan. Sandman started to implement the Sent Outskirt Strategy, by connecting with tribal chiefs and assigning them authorities. This direct connection and bargain with tribal chiefs allow the British to detour the authority of the Khan of Kalat. As a result of Sandamanization policy, Quetta came under the direct control of British after the Second Anglo-Afghan war. Similarly direct bargain with tribal chiefs granted the British areas of Quetta, Chaghi, Bolan, as well as regions of Bughti and Murri Tribes (Axmann.2008). The regions of Pishin, Chaman and Sibi were surrendered to British, under the treaty of Gandamak by Afghan Government. The main tools of the British control were the privileged Sardars, through which they were able to exploit Balochistan for their interests.
2. Political Awakening in Balochistan
The British interference in Balochistan undermined the political authority in Balochistan which was brought into vesteiges through Sandamanization of Balochistan. However, the international political changes in the form of World War First, disintegration of Khilafat-e-Usmania and the Idea of Self-determination followed by the Russian revolution inspired the political consciousness in Balochistan. This time their political awakening argued them to modernize political structure to protect the political status and rights of Balochistan. Some of the main development in the field of politics that took place is being discussed here.

- Firstly, „Young Baloch” was a group of workers of the Kalat governments; under the leadership of Mir Aziz Kurd, which was established in 1920. The Young Baloch led for the future political developments. In 1927, Abdul Aziz and Nasir Alwi worked for the establishment of newspaper from Dehli with the name of Balochistan for propagation of the political concern among the people of Balochistan.

- Secondly, Yousaf Ali Khan established „Anjuman-e-Ithihad-e-Baluchan wa Baluchistan”, on the remains of Young Baloch. Anjuman was also backed by Khan of Kalat, which struggled for the formulation of a platform to struggle for the autonomy of Khanate of Kalat. They struggled for the abolishment of Sardari System in Balochistan, but due to the lake of Khan support they could not succeed to meet their goals of autonomous Kalat.

- Thirdly, on 27th of December in 1932 at Jacobabad and on December 1933 at Hyderabad; two grand political conferences were held to generate support for the idea of autonomous Balochistan. These conferences are of great importance as for the first time it brought Baloch and Pashtun politicians on a single page. These conferences also agreed both Pashtun and Baloch leadership for joint action for the autonomy and rights of Balochistan (Ahmad.1975). The British were very quick in response and they arrested the political leadership of Anjuman, to subdue their activities in Balochistan.

- Finally, the decay of Anjuman resulted in the formulation of All India Baloch and Balochistan Social associations at Baloch side. Abdul Samad Khan Achakzai, on the Pashtun side founded his own political party with the name of „Anjuman-e-Watan Party” in 1938.on the question of Indian legislation Anjuman-e-Watan showed inclination for Indian National Congress (Luni.1994). Anjuman-e-Watan was demanding on rational basis, which not only marked deviation in the political struggle of Pashtun and Baloch but marked the political struggle between them.

3. All India Muslim Alliance surfaced on the changed political scene of Balochistan
The political developments of 1920s surpassed the old tribal political structure of Khanate as; modernized political groups were struggling for the political rights of Balochistan. A Pashtun Legal Counselor, Qazi Muhammad Essa of Pishin, established a political framework of the alliance in a Mosque. Qazi Essa joined Quaid-i-Azam at Bombay in 1938, to negotiate and bargain for the political rights of Pashtuns of Balochistan. The efforts of Qazi Muhammad Essa resulted in the inclusion of political reforms for Balochistan in Delhi recommendations of 1927, which were also highlighted in the famous Fourteen Points of Quaid-i-Azam in 1929 (Affairs.1977). Thus the efforts of Qazi Essa brought Pashtuns of Balochistan into central politics in 1939, with establishment of Balochistan wing of Muslim League at Quetta. Quaid-i-Azam Muhammad Ali Jinnah also paid visit to Baluchistan in June 1943, who was warmly welcomed by the people as well by political leadership of Balochistan including Khan of Kalat.

Quaid-i-Azam again visited Balochistan to get support for the creation of Balochistan. He remain successful be accomplishing greater support for the creation of Muslim state. Nawab Mohammad Khan Jogeza and Meer Jafar Khan Jamali assured Quaid-i-Azam for unconditional support (Baloch.1965). However, on the question of joining Pakistan, the Khanate of Kalat were required the decision of Khan of Kalat but the Pashtuns of Balochistan showed their willingness as the Pashtun representatives Mohammad Khan Jogeza and Abdul
Samad Khan Achekzai accepted to join Pakistan; which they perceive in the provision of Pashtuns of Balochistan (Awan.1985).

4. Status of Khan and Khanate under British

The Khanate of Kalat was given dominant status by British under Mehrab Khan Mehrab Khan in 1839. The Khan equally enjoyed the control over Kalat in regard of the security of British interests in Kalat. Furthermore, notice was identified with the arrival of the rented territories (Quetta, Nasir Abad, and Nushki). “It was completely clear that the Khan and the Baloch Patriots needed to get Kalat as a free substance announced by the English before their flight. The Khan may have anticipated the expanding enthusiasm of the new-conceived conditions of India and Pakistan about the Geo-strategic and geo-monetary significance of the Baluchistan” (Ahmad.1992). Article 3 of the arrangement of 1854, provided the status of autonomous state for Khanate and ruling rights for the Khan but Khan was also required for cooperation to British. Thus the authority of Khan and the autonomy of Khanate were dependent upon the fulfilment of the assignment for the security and interests of British. The ignorance of the interests of British could cast the autonomy of Khanate and the authority of Khan (Bruce.2002).

The government of Pakistan viewed itself as the political, legitimate and protected authority after the withdrawal of British from India. As earlier mentioned that the Pashtuns of Balochistan wormly welcomed the Muslim League and supported the idea of Pakistan. The northern parts of Balochistan which are inhabited by Pashtuns were under the direct control of British from 1893. The political and tribal leadership of British Balochistan accepted unconditional merger with the newly state of Pakistan. The states of Kalat were asked for the question of joining but at the time being they accepted joint policy on foreign front, currency and defense with Pakistan (Khan.1975). Pakistani administration being aware of the geostrategic importance of Balochistan appeared to be aspiring to make it a piece of Pakistan.

5. Political Advancements Prompting to Merger to Pakistan

Shahi Jirga was the authoritative political body of the British Balochistan. On the other hand Khan wanted British Balochistan to be returned to Kalat, as it was asserted that these areas were rented to British not to Pakistan. The British were supporter of democracy that is why they asked the representatives of British Balochistan. In June 1947, the members of “Shahi Jirga” officially gave its decision for joinig Pakistan. The authenticity of the decision has included talk between Pakistani creators and Nationalists leader. But it was rejected by some Baloch Nationalist as they fought that a plan was brooded between the British and the leaguers against the Baloch Nation. They asserted that space of the Shahi Jirga did not stretch out to genuine parts of the Khanate (Bukhari.1987).

The Government of India Act of 1935 opened a new window for limited and controlled political activities. This act had treated Kalat State as an Indian state by providing representation for it in the federal legislation. The Khan submitted a protest to the government of India against what he considered to be violation of the treaty of 1876 (Baloch: 2000, 170). In 1945, When Labor Party win the election in Britain, they decided to send cabinet mission for the transfer of power in India. Kalat state memorandum was forwarded through viceroy of India by Muhammad Ali Jinnah. In which the Khan demanded the “British to review promises of status of the Kalat. In 1946, I.I Chundrigar wrote a memorandum in which he clearly declared that Kalat is not an Indian state so we and the British should declare the independence of Kalat (Janmahmad: 1982, 179). In the same year Mir Ahmad Yar Khan and Tribal chiefs of Marri, Bugti, Mazari and Leghari tribes demanded the independence of unified Balochistan.”, (Awan: 1985, 85).

The Khan had promulgated a constitution through what was called the Government of Kalat state act 1947. The Khan becomes the supreme and absolute ruler while appointing Muhammad Aslam Khan the Prime
Minister and Englishmen Mr. D. Pell the foreign minister. The written constitution “consisted of two chambers, *Dar-ul- Umara* (the house of tribal chiefs or upper house) and the *Dar-ul – Awam* (the House of Commons, or lower House)”, (Baloch: 2000, 59).

The written constitution paved the way for election which resulted in the victory of KSNP, “which managed to get 39 seats out of 51 seats in the House of Commons. It was believed that, the election was the great achievement of the democratic forces in Balochistan, who had insistently worked for the democracy and an independent greater Balochistan. To discuss the issue of leased area, which was under the control of outgoing British government, Khan of Kalat sent prime minister and foreign minister to Karachi” (Baloch: 2000, 69). Meeting did not bear fruit. Later, Khan visited Karachi on the invitation of M.A Jinnah to discuss the future relation of Khanate and Pakistan. Visit was solely confined to the matter of accession with Pakistan.

Khan put the proposal of accession in front of the Parliament. From 12th to 15th December 1947, the proposal was debated in the several session of *Dar-ul-Awam*. As the house was dominated by the staunch nationalist members, they positively responded the proposal and aimed for the independent and sovereign Kalat state. The prime minister explained of M. A. Jinnah about the hesitancy of parliament to the proposal of accession of Kalat into Pakistan. After returning back, M.A Jinnah again dispatched a letter to Khan for accession of Kalat. Muhammad Ali Jinnah visited *Sibi* on February 12, 1948; where a meeting took place between the heads of the both sates (Baloch: 2000, 185).

According to the 3rd June plan; the states like *Kalat* were required to seek accession to either Pakistan or India (Axman: 2009, 234). There were four states in Balochistan namely *Kalat, Kharan, Mekran* and *Lasbela* (Ahmad: 1992, 67). *Kharan*, and *Mekran* signed the “Instrument of Accession on 17th March 1948, while *Lasbela*, state signed it on 7th March 1948”, (Ahmad: 1992, 136). As the three Baloch state had already signed the Instrument of Accession to Pakistan, so there were no other options for the Khan of *Kalat*. On 27th march 1948 Khan singed the unconditional merger documents with Pakistan. Khan told that, he did so because the very existence of Pakistan was at danger (Ahmad: 1992, 182).

**Conclusion**

Mir Chaker founded the basis of Kalat tribal confederacy in mid seventeenth century, which was consolidated by latter Khans. The strategic location of Balochistan attacked British power in Balochistan to safeguard their interests against Persia and Russia in India. British dealt Balochistan as a buffer princely state, in which Khan was kept puppet in their hands. For the sustenance of their authority they exploited the rivalries of Baloch tribal chiefs against one another, which forced Khan to get British assistance. With conditional support the British were successful for their interference and safeguarding of interests in Balochistan.
References


A Comparative Study of Pashto-Baloch Folkloric Genres
“Kakari Ghara” and “Dehee”

Dr. Haleem Sadiq
Dr. Barkat Shah Kakar
Dr. Ghulam Nabi Sajid Buzdar

Abstract:
Cultural and social histories can be retrieved through the folklore created by ordinary people of any community. Particularly the Postcolonial Studies unveil the possibilities of tracking histories through sources that are stemmed in local and folk memories and folklore. Baloch and Pashtoon residing in the province of Balochistan, live and share the same natural landscapes. Hence they have interesting commonalities in their tangible and intangible cultures. This paper is going to present a comparative study of the folk genres of Pashto and Balochi that is Kakari Ghara and Dehee. One of the main reasons of selecting these two genres was that, both of the genres have survived under coercive situations waged by global consumer culture. The paper underpins reasons that how these two genres still survive and regulate its creative energies that have encompassed both literate and illiterate people of these languages. The paper presents interesting thematic analogies in both genres.

Origin of Folklore and Oral Tradition:
The study of written text confirms that until 4000 BC, all literature was oral (Thompson, 2011). Egyptians and Mesopotamian inscriptions written during 4000 to 3000 BC are assumed as the first glimpses of the written text. Encyclopedia Britannica on the origin of folk literature, as of the origins of human language; there is no way of knowing. “None of the literature available today is primitive in any sense, and only the present-day results can be observed of practices extending over many thousands of years. Speculations therefore can only concern such human needs as may give rise to oral literature, not to its ultimate origin”.

Folk literature consists of several genres of both poetry and prose. It varies from area to area. The cultural realities of each society shape its forms of expression through folk genres. It is an interesting phenomenon to see that in all traditional societies people express their feelings in poetry or prose, while other mediums of expressions like painting, sculpturing, etc are not practiced at a larger scale. One of the common features in folklore is the unanimity of authors, creators and even singers.

Culture evolves in a dialectical way through natural attributes. Hegal’s conception of “The state of Nature” depicts men struggle to earn freedom from nature and transcend its status from a “Noble Savage” that is a great illustration of men dialectical relationship with nature (Blunden, 2007). Analysis of various theories and conceptions concludes that human created cultures for its immediate and strategic needs. As expression of feelings and emotions is one of the most important aspects of human society therefore folkloric genres created in the different corners of the world have a dialectical relationship to the nature and culture of people.

Unpacking the term “Folklore”:
As an outcome of cumulative cultural process, folklore has been defined and elaborated in diverse ways. The online Etymology dictionary traces back the coinage of the term Folklore that in 1846, it was coined by antiquarian William J. Thoms (1803-1885). The dictionary further elaborate that, “this word revived folk in a

13 Assistant Prof. Dept. of Brahvi, University of Balochistan, Quetta
14 Assistant. Prof. Dept. of Pashto, University of Balochistan, Quetta
Assistant. Prof. Balochistan Study Center, University of Balochistan, Quetta
modern sense of "the common people, whose culture is handed down orally," and opened up a flood of compound formations, e.g. folk art (1892), folk-hero (1874), folk-medicine (1877), folk-tale/folk tale (1850; Old English folctalu meant "genealogy"), folk-song (1847), folk singer (1876), folk-dance (1877)iv.

One of the best known explanations of folklore is found in Alan Dunde’s brief essay, "What Is Folklore?" Dundes disputes the notion that "folk" should be automatically identified with peasant or rural groups, or with people from the past. He argues that contemporary urban people also have folklore and suggests that rather than dying out, folklore is constantly being created and recreated to suit new situations (Dunde, 1965). Dundes asserts that "folk" can refer to "any group of people whatsoever who share at least one common factor. It does not matter what the linking factor is—it could be a common occupation, language, or religion but what is important is that a group...have some traditions that it calls its own." Folkloric performances are constantly created and recreated depending upon the circumstances. Malinowski agrees with Dundes that folklore is not something of the past. It is quite weak theoretical assumption to believe that folklore belongs to past because if it was the case then it would have been sequencing and researching events in history done by historians. They would just have collected date and place of folklore’s origin. But folklore is something that belongs to past as well as present with a specific context.

According to Merriam Webster Dictionary, “Folklore consists of traditional customs, tales, sayings, dances, or art forms preserved among people. It is defined as a branch of knowledge that deals with folklore an often unsupported notion, story, or saying that is widely circulated”v. It tells us about emotions, feelings of people or group of people with diverse and unexpected creative expressions with traditional elements. Its development takes place naturally, becoming a part and parcel of one’s daily life and it includes folk songs, folk dances, folktales, handicrafts as well as beliefs of the members of a particular group. (Green, 1977)vi Folkloric Genres:

Cultural zones possess its discrete folkloric landscape, particularly traditional societies have a great potential of sustaining oral tradition that is the backbone of folklore communication and process of its creation. Pashtun and Baloch tribal societies living at the fringes of nation states of Pakistan, Afghanistan and Iran still rely on the oral tradition and folkways of communication. The traditional Pashtun-Baloch societies still manifest traditional features. People living in rural areas still depend on oral tradition and folkloric genres and wisdom.

Comparison of the Dehee and Ghara:

While focusing the cultural and ethnographic assimilation in Pashtun-Baloch tribes living on the Sulaiman range15, interesting commonalities are observed in terms of value system, means and tools of production and folk traditions. The District Gazeteers of Balochistan compiled during the colonial era (1900-1907) show almost no difference in the value systems and code of honors that is Pashtunwali and Balochi Nang (Kakar, 2011)vii. As most of these tribes live across cultural fault lines and are associated with livestock as major way of livelihood, therefore commonalities in both material and non-material cultures of these tribes can be akin in many respects.

The two specific folkloric genres that is Kakari Ghara from Pashto and Dehee from Balochi will validate an overarching commonality in the real life situations, worldviews of the people, their romances narrative, friends and foes and the very masculine features of the society. Literature review regarding the two specific genres

15 Notes: The Sulaiman range runs north in Loya Paktia and meets the Spin Ghar range northeast of Gardez in Paktia province. To the northwest, the Sulaimains merge beyond Loya Paktia into the Koh-i-Baba range. To the east, the Sulaimans enter the districts of Dera Ghazi Khan in Punjab and Dera Ismail Khan in Khyber Pakhtunkhwa, and approaches the Indus River near Mithankot in the Rajanpur District of Punjab. The eastern slopes drop very quickly to the Indus River, but towards west, the mountain range drops gradually in Kandahar southwest into Helmand and the Sistan Basin. Extracted from http://encyclopedia.thefreedictionary.com/Sulaiman+Range
indicates that society segregate this poetry in three distinct ways, that is the 1) epic poems and ballads, 2) romantic poetic genres and 3) comedy poetic genres. **Pashtun Folklorists about Kakari Ghari**

The women folklorist Ghtai Khawri’s account on Pashto Folklore, castes a cursory glance over Kakari Ghari, and it is simply described that a short poetic genre encapsulating almost all aspects of social, political, religious, economic, cultural and historical facts and occurrences (Ghutai, 1985) viii. Professor Wali Muhammad Sial Kakar has written an account “Ghari” that better illustrates the cultural process, oral tradition and the use of indigenous and sub-local dialects in this genre (Sial, 1969)ix. He has traced the poetic emergence and evolution of this very rhythmic and simplest verses created and sung by people in the society including both male and female. Prof. Sahibzada Hameedullah describes the essences of this genre equivalent to that of Vedic literature and the epics of Homer, and Persian Firdousi (Hamidullah, 1985)x. This genre has been studied over the period of times. Syed Khair Muhammad Arif, reckoned poet and folklorist has published a profound account that analyzes both thematic and rhythmic characteristics of this genre. He has opined that this genre is one of the most prevalent one after the genre “Tappa” and he confirms that women folk comparatively have a major part in the creation of this genre (Arif, 1995).xi

Anyhow, the evolution of this genre has trimmed its capability to easily travel through diverse cultural zones of Pashtun territory stretched on both sides of the boarders.

### Baloch Folklorist and Dehee:

Dehee, has proven its essence as one of the most effective folkloric genres in Balochi. The main reason for its popularity and effectiveness may be due to its simplicity of themes and composition. There are several opinions about its origin and epistemology. The reckoned Balochi poet Atta Shad opined that Dehee is derived for Deh that manifest the soil or love of one’s country. Hence he reduces it to the nationalist chants (Meer, 2016). While Muhammad Sardar Khan Baloch tagged it as the Caravan songs. “The Caravan song Dehi to the nomads was their favorite muse and in their estimation, the first form of singing”xii.

Dedicated Baloch Researcher Sajid Buzdar has carried out his M.Phil thesis on Dehee. He is of the view that “Dehee is the shortest way of impression which can convey its message in very impressive way and mostly in two lines or verse. In Dehee poetic form the historical events with true references can be narrated. Mostly, Dehee is the folk poetic form composed by mainly by women folk but men has also composed some of it. Like all other poetic forms, Dehee is also mourning of lovers, it depicts social realities of the society”xiii. Abid Meer portrays Dehee as one of the most common genres in Balochi folk poetry. He describes that Dehee covers almost all aspects of a real life situation and it is not conditional to the specific time and space (Meer, 2016)xiv.

### Evolution of the two genres:

Both of the mentioned genres have evolved through drastic changes in its themes and poetic constructions. The indigenous Kakari Ghara is not rhymed and it consists of two lines. One the other hand ancient Dehee consists of three lines and has tremendous analogy with Japanes Haiku. Kakari Ghara gradually became rhymed with the passage of time and in most of the cases it consisted of 16 or 15 syllables. The two lines each of 8 or 7 syllables are rhymed. Whereas Dehee has reduced to rhymed lines each consisting of 8 or 9 syllables or sometimes may reach 12 syllables each. The major shift recorded in the course of history is its condensation and rhythm. Thematically both of the genres have evolved and have transcended a typical tribal and rural infrastructure of metaphors and symbols.

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16 Notes: A haiku is an unhymed Japanese poetic form that consists of 17 syllables arranged in three lines containing five, seven, and five syllables, respectively. (Written twice, kindly check the correct number)
One of the commonality between Dehee and Ghara is that it has great potential to go hand in hand with emerging urban civilization. One can easily identify frequent use of the names of automobiles, computer, telephone, vehicle, cell phone, text message, phone call, modern ornaments, institutions like hospitals, jails, police station, perfume, etc. One of the main causes could be the shortest and smartest form of the poetic genre that can easily live even in the urban memories as one of the reminiscent of the oral tradition.

The cultural process that expedites creative expression in the folkloric form is almost the same in both of the cultures. Folklore is not created for leisure; it follows a natural course of action. The romance, epic and tragic types created within concrete social realities and hence the beloved, hero, joys, sorrows and melancholies mentioned here are not fake but have authentic historical basis.

**Generic Themes:**

Beside this segregation we can find diverse themes, subthemes of cultural, environmental, economic, mystical, romantic, political and religious nature. Habibullah Rafi, the renowned Afghan historian and folklorist confirmed in his account that Kakari Ghari has an unprecedented thematic expansion that stretch from sociocultural to geopolitical and philosophical landscapes (Rafi, 1973). He has sensed and unearthed acute realism in this genre that is described with examples. Love for nature, realism and pragmatism are the elements that shape most of the folkloric genres, so Kakari Ghari and Dehee posses these characteristics. Here are some of the examples.

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د ترکو کی بار سوی بشق خالی نجونه کتنارسواری

د نوی والی بر گاره زما ارمان سوی د گران سواله
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**Spontaneous expression of love:**

Love between male and female is a concrete social reality. It is not a fantasy as it is described by some of the non-Baloch and non-Pashtun writers. Although society has strong moral boundaries and do not encourage both male and female to interact freely and express their love for each other. But the folkloric genres encapsulate the intensity of unconditional love from both sides.

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ی جہاں تھرا کھلاں آں روش ں
ن بلبل
ئم برا
ئم ہوناں

Oh my wild nightingale
I will not leave you till
People doomed to sip my blood
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Similarly, in the following Kakari Ghara, a lover asks for the will of his beloved, if she is agreed, no matters what happens afterwards, he will happily bear all odds even a quarrel with sharp blades.

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ی تم برا کان ببی جہاں تھرا خیالان آن روش ن
تک کلگی ن ن تم بونان

شین خالی د راثو ور کی
بیا د جنگه بچو شروع سی

My beloved, if give me her consent
I will not be worried even if war start with sharp blades.
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Although men display their masculinity in wake of presenting challenging the social decorum and asserting their love. But the social coercion is far deeper and overarching and women sensed it with utmost diligence. In
The following two chants we can see an interesting phenomenon of restraining and realistically appeasing the love affairs. A girl forbids her beloved to be cautious about the norms of meeting and realizing the social realities that limits men-women free meet ups during day time. Kakari Ghara:

"زماتز بروتیہ ہو روری
خر کاتئی دہر خلہ راخی؟"

My cousins” are really bad men
Why does he (beloved) come so frequently?

On the other hand a Baloch girl warns her beloved to take care of the social bonds. She protests.

Dehee:

"دوست تئئ پ یج اگوان ان
گون بھی نئم روئش
عشق ا رو
کچھ
لیوکہنوں پووان"

My Friend, no doubt I am at your side
But your boldness to meet me in day light
Will surely ruin us

The study of tribal societies shows that there are very primitive and raw value system which revolves around masculinity and that the performance of man is supposed to be a sole protector of his family and clan as well as personas of rational thinking and bread winners. The values of hospitality, providing sanctuary, fighting for ones guests etc are the values that are not compromised generally. Those who discard these values are strongly opposed in both Pashtun and Baloch societies. In Pashtun society, the identification mark of a Pashtun is recognized by his “Pashto-Kawal” i.e. Pashto doing and by that it means he/she should be abiding by the codes of conduct described and defined by Pashtunwali. Those who fight till last breath is an ideal man and the person who deals behind the curtain are cursed in the folk poetry of the tribes. One of the greatest social pressures on men is to fight if it comes and there is option of retreat to fight the other day. In a nutshell we can say in Pashtun and Baloch tribes, Fighting is to be Masculine.

As traditional societies mostly depend on their memories of past. In a peculiar situation of war, who was standing where, has been one of the most important questions in collective social history of people. Those who retreat in the battle field are entitled as coward, or unmanly. Disloyalty and faithlessness for money, power or position by anyone is always remembered as traitorous and collective enemies. Both Dehee and Ghara capture such characters and incidents acute actuality. Poetic genres perpetuate and conserve both history and the important messages that are meant for tribal men. Although, both Pashtoon and Baloch tribes live in distinct areas but poetic tradition become unified when it come to the question of masculinity and the sustaining the honor of men. Examples of such chants should be avoided as in most of the cases it caters to real life characters.

Poetic of Gham or Melancholy have almost the same patterns. A girl has become ill and she outrightly refuse to be taken to doctor, because it is the eyes of her beloved, the sole remedy of her illness and reason of her healing. There is a couplet in which both Pashtun and Baloch oral singers expressed the situation of their illness in the their own time zone and era and has surprisingly same expression for their illness which they believe have no cure other than the presence of their beloved. Following Pashto and Balochi chants respectively presents this uniformity. Kakari Ghara:
Even if you take me to Multan (Hospital)
My remedy is not possible without my beloved

Very interestingly, here we find a modern Dehee that is a couplet, and portrays the same situation.

Dehee:

ملتان ذاکر رن کئی
ت کئی مرضان
زنان برو مل و کان
یارا تھرا رکھن

جوانان
Multan’s Doctor does not know my disease
Only my beloved can heal my wounds

Oral tradition has been very functional in preserving historical events that has carved deep impacts on the social consciousness of these tribal communities. For example, the atrocities carried out by British colonial authorities have been remembered through poetic genres. Both genres in Balochi and Pashto have served the purpose to keep the record straight and conserve the event and characters.

An arrogant British colonial officer, Gilla Ram was killed by a Baloch notable who challenged the code of Baloch-Nang. This character has been depicted in the Dehee’s from almost more than hundred years. Gilla Ram has become a metaphor of disrespect and hate. Ordinary people reproduce this metaphor time and again.

Dehee:

ا رمنان گندا ن رہ دئ ی
من و کن نازان مزدا
گیلا رام کھواہ
دئ ی

If I could get a way to reach
my beloved’s husband
I would treat him, as Gilla Ram

In 1945, Sher Jan Jogezai a reckoned freedom fighter killed a British political agent named Barnus (Arif, 2000)xviii. People have presented extraordinary tribute to him in the form of folk poetry.

Kakari Ghara:

پہ تحقیل کی تکھار دی
د سرو بنکار کوی شیر جان دی

Tehsil is echoed with firing
Besides phrasing the heroic accounts, folklore records other historical events. The devastating earthquake broke in 1935 almost wiped out Quetta. We can see the scale of destruction in the Pashto-Balochi folklore. Quetta was occupied by British authorities and was predominantly a garrison for their troops. The evolving colonial culture in the city was perceived a threat to the local cultures.

Kakari ghara:

Kotey kee hote teri di
Pe te ka ki senee kideh
For its ill-mannered activities
Quetta Doomed to be destroyed Similarly

this event is depicted in a Dehee, as a metaphor of stack destruction.

Dehee:

دَرَکِ فِ درَایِن
شَوِیںَ وَی
مَاهَی ی دِئیم اذِیتِه نَاه
ی کوئِتُهٔ
کُووُاَهِ یَن
Show me your face, Oh my Beloved,
Otherwise your cold heartedness
Will destroy me as Quetta

As shared above, both these genres have great tendency to sail through the very alienated and somehow depressing cultural impositions of modern and postmodern era. One can see frequent use of the modern terms in both genres. In the following Pashto Ghara, we can see the words levies, tasweer, hotel, takleef etc.

Kakari Ghara:

زَمُورِ پِ کلُی گُران میلُسم
ادِی لیویز ود روُه

My Beloved is invited in our village Oh, Mother,
Do call the Levies (force) Kakari Ghara:

پَه عمل د خِنَّای خُبر دی
سَرِی تصویر د بِرابِر دی

Only God knows your deed

Although your picture is quite pretty
Kakari Ghara:

د هوْنِل چَائِنَکِه نَه دَه
پِر تکُلِیف ُمُگَارِی زُما خَلِه دَه
It takes pretty hardships to get my kisses
Certainly it is a kettle of tea to be ordered at a hotel
Similar words can also be observed with high frequency in the Dehee. Following two modern Dehees (couplet form) carry the terms pejaro, cell phone, and wristwatch Dehee:

لال پجارو کہ گائی بال
گرانا یاری دیری پندا ن
دیج دیج جہانا

My beloved’s furious red Pajero When

reaches, marvels the people Dehee:

تهراکن نن خفنی
نثو
کان
جوائی
چ

بیج

ی

منان ت گان دست موبائل نوا ن منان دیرا س

Probably you do not value these good days As

your mobile phone, my beloved! do not drop me Dehee:

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Conclusion:

The emerging trends figured out of the textual and thematic analysis of both of the genres indicates interesting similarities. As Folklore depicts the collective social and historical consciousness of people, therefore it is easily evident that both nations living side by side have experienced almost the same set of external and internal elements that shaped their cultures and worldviews.

This generic comparative study of the two genres validates the reality that people and communities live and interact on human levels. Quite contrary to political segregations, cultural faultiness amongst nations and ethnicities are not easily visible and hence cannot be easily erased, undermined and extinct. These two nations being overshadowed by the political narratives, cultural assimilations are least recognized and in most of the cases are defined unilaterally. The cultural bonds amongst Pashtun-Baloch tribes, sharing the same natural terrain, landlocked and dry rangelands of Sullaimanian range, witness interesting analogies and contrasts. Analysis of the cultural process, cultural codes and traditional manifestation of life validates the grand narrative of cultural construction. The nexus of culture and nature is confirmed even in the comparative study of folklore. There are overwhelming analogies and similarities in terms of both tangible and intangible modes of culture. Particularly the study of oral tradition, folklore genres, musical instruments, myths and overall worldview of the people will figure out interesting patterns that validates the theory that nature nurtures the cultures.

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