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The Commencement of the Archaeological Reconnaissances in Balochistan, 1875-1947: A Chrono-historical Overview

Ghulam Farooq Baloch¹, Shakir Naseer², Waheed Razzaq³ & Yousaf Ali Rodeni⁴

Abstract

The archaeological consideration of Balochistan has been known long ago to the British travelers, army officers, and explorers, such as Henery Pottinger (1810) Charles Masson (1843), Major Mockler (1875), and Colonel Holdich (1891); they all experienced the archaeology of this region in different time periods. In general, the proper archaeological approach (cultural-historical) has been applied by Stein (1904), Hargreaves (1924), Ross (1935), Piggott (1943-44), Matheson (1945), and de Cardi (1948-57). Moreover, these all archaeologists gave a brief introductory switch to the later extensive archaeological activities carried out by foreign and local missions in Balochistan. The cultural-historical approach hypothesized that the Indus Valley Civilization is posterior to early Meso-Iranian Civilization; while in later stages it was theorized after the exceptional discovery of Mehrgarh. The discovery changed the course of the ancient history of South-West Asia. Prior to the discovery of Mehrgarh serious academic debates were going on regarding the buff-ware and red-ware cultural sites between South Asia and South West Asia. Both Piggott and McCown professed the red/buff ware cultures of IVC are the early products of Iranian provinces. Mehrgarh the parental site of buff ware culture, and Killi Gul Muhammad for red ware culture, manifested these two cultures as indigenous products of this region.

Keywords: Archaeology, Balochistan, Sites, discovery, exploration, excavation

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Introduction

It was the European sailors and travelers of the sixteenth and seventeenth centuries, who noticed the living temples and ancient monuments of India for the first time in archaeological history of the subcontinent (Chakarbarti 326:1982). In 1814 the first Indian Museum was established in Calcutta, India aimed at to assemblage the antiquities of the subcontinent, such as the arts, science, literature, and so on (Morley 1981: 10). On 15th January 1784, William Jones pioneered the annual journal Asiatic Society; it was published in 1788 for the first time. The technical and proper archaeological explorations began in the Subcontinent in 1861 under the direction of Sir Alexander Cunningham (1814-1893). Later on, however, he was deemed as the father of Archaeological Survey of India. He was both a British army engineer and archaeologist (Imam 1963: 194). James Fergusson, successor of Cunningham, was motivated by the practice of architectural studies. Therefore, he initiated an archaeological journal entitled as Indian Antiquity. This journal earned a fabulous name for its detailed historical studies and inscriptional information collected and written (Baloch 2007: 77). It is very interesting to add here, that for the first time the British Government did not seek any interest in the archaeological explorations of the subcontinent, but when Alexander Cunningham’s great discoveries and relevant information that he published in twenty-three volumes, compelled the British Viceroy to have a systematic exploration in the Indian subcontinent.

Sir Edward Bulwer (1881), the Viceroy, figured out that conservation and preservation of the ancient monuments was a crucial duty, therefore, he appointed Major H. H. Cole as the curator of these monuments (Ibid. 1963). For 19 years Cunningham worked mostly in the North-western Frontier regions. Meanwhile, James Burgess was engaged working in the Western India. Lord Curzon (the Viceroy of the Sub-continent 1899-1905) took interest in the subcontinental archaeology and laid the foundation of Archaeological Survey of India. His extreme eager necessitated him to appoint Sir John Marshall as the Director of Archaeological Survey of India. Marshall brought with him an entire modification in the archaeological methods carried out in the subcontinent. He contributed the South Asian archaeology and remained as the Director-General of Archaeological Survey of British India from 1902-1934. His major contribution was the legislation that was called “Ancient Monuments Preservation Act of 1904.” This Act controlled the movement and selling of the noteworthy antiquities (Mughal 2010: 104).
Balochistan is filled with remains of the past. Sometimes even these remains are experienced after rains or just by surface walking. Balochistan embraces a virgin field to the archaeologists, which until now has been discovered merely with a scanty division of its area. Thousands of ruins, mounds, and archaic monuments occur throughout Balochistan which are decorated in great amounts. By the time when arsenal at Quetta was under construction accidently a statuette of Hercules came to the hand of workers (Imperial Gazetteer of India: 21). Many of such ancient and old relics unintentionally were discovered at some time in domestic diggings. In addition, a golden pedestaled-bowl with incised lines below the orifice as well a golden bull was found by the workers at the time when Serena Hotel in Quetta was under construction. The earliest coins like Punch-marked coins were accumulated from Zhob, and in the same way from Kharān coins of Shāis of Kabul were discovered. In Jhalwān region the gabrbands, or embankments of the fire-worshippers are very usual scenes.

The Pre-Independent Period

The Pre-Independence Period brought a lot of archeological explorations in Balochistan. Many foreign archaeologists took interest to carry out surveys in various parts of the region. These explorations and random surveys increased the attention of its explorers. Eventually these casual visitors sensed the significance of these sites and antiquities and started full-fledged surveys and excavations in every nook and cranny of Balochistan. Nevertheless, many of the areas remained intact due to its vast rough territory. When these unique findings were shifted to foreign museums they brought more famous archaeologists with them.

Major E. Mockler (1875)

Major E. Mockler was a Political Agent at Gawadar during the British Colonialism. He conducted an archaeological survey (1875) at the coastal belt of Balochistan. Mockler discovered some ancient archaeological buildings and tombs in Makran. In the course of the survey he discovered two well-known cultural mounds namely, Suthkagen-Kho (the burnt hill) and Suthkagen-Dor (the burnt-up torrent) (Besenval 1990: 80). The site of Suthkagen-dor sites in Dasht River Valley was 40 miles northwest of Gawadar. It was attributed to be either temples or for water activities. G. F. Dales mentioned them considering as Harappan Sea forts connecting Indus Delta to West (Dales 1962: 86). The findings from this site were fine shaped flint knives, exactly similar flint knives have been discovered from Sakhar on
the Indus. Other than these, wheel-made pottery were also ascertained. Among the pottery there was a masterpiece of a vessel just resembling a drinking cup. According to Mockler he also ascertained some toys of children, cubes similar to dice cut in stone, stone beads, spheres of burnt clay and some copper ornaments from the very site. Another site was also discovered Damba1-Koh, or Dambani Koh (the hill of mounds) just 40 miles west of Suthkagen-Dor. It was located at the south-east of Dashtian (modern Persian Makran). This site housed quite beautiful shaped collection of pottery. The pottery consisted of small orifices and well-formed spouts (Mockler 1877:121-128; Blanfold 157: 1887).

**Colonel Holdich (1892)**

The British government planned to engage topographical explorations in the Bombay Presidency, Balochistan, the Himalayas, Mergui and Lower Burma. They were amounted to carry out the survey to the area of 9909 square miles. In Southern Balochistan a great amount of new country was mapped (The Surveys of India 1891: 152). Colonel Holdich compiled a field work and later on published it. He titled this work “History and Ethnography of Makrân”; his works says that Makrân does not possess any early written history prior to the writing of Herodotus. He claimed that the history of Makrân goes back to some 2000 BCE. He stated this statement because Mockler already discovered the remarkable dambs or rough stone-built tombs, which were present everywhere in the region. Holdich further goes on mentioning that Makranis prepare their subsistence pattern from fish. That is, the Makranis had also been mentioned as *Ichthyophagi* by Aryan, the Greek historian of Alexander (Raza 2006: 65-69). They also had the local industry of its preservation process, as it was dried and salted which could last for even months. They also exported this fish inland to the other countries, likewise China. A large area of the shore was soaked with the fish for the purpose of preservation. The fishermen erected their huts from the bones of whales where they could set and work out with the fish (Holdich 1896: 387-402).

**Fritz Noetling (1898)**

Fritz Noetling, who worked as a geologist for the Indian Geological Survey (IGS) in Northern Balochistan, was the first to collect archaeological data from the sites of Preiano Ghundai (Zhob) and Dabarkot (Loralai). He not only sampled pottery from these two sites, as well other artifacts, such as pearls (jewelries), metal and stone finds, clay objects, and some bone  

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1 *Damb* or *Dumb* (ðʌm b) is a Balochi word used to refer an archaeological mound.
fragments. Later on, however, the Noetling collection has been studied by Pedde and later it was published in 1993 (Pedde 1993: 215; Prabhakar 2013: 2-3).1 This collection was for the first time beheld in the Museum of Indian Art in Berlin-Dahlem (Noetling 1898: 250). After the pioneering visit of Noetling at PG, the site has considerably been visited by Stein during his second campaign in Balochistan in 1927-28 (Stein 1929; Ross 1935; Piggott 1943; Fairservis 1952; Mughal 1971). M. R. Mughal laid down a sondage (trial trench) in order to investigate and record the cultural profile of the site, but, however, could not reach the natural soil and confined himself to the top/upper entrenchment (Mughal 1972: 139-41).

Sir Marc Aurel Stein (1903-04)

The proper archaeological survey was introduced and pioneered in Balochistan by the greatest explorer Sir Aurel Stein in 1903-04 (Besenval 80: 1990). He was the advisor of education as well the in charge of Archeology of Khyber Pakhtunkhwa (formerly NWFU) and Balochistan. Sir Aurel Stein was basically a trained Hungarian-British archaeologist and was very influenced by Sven Hedin’s work of 1898 which he carried out in Asia. It was also the Stein, who was successful ascertaining manuscripts in the previously lost Tocharian languages of the Yarim Basin at Marin. He recorded a great number of archaeological ruins especially in Balochistan and Iran (Stein 1934: 119). He made his directions towards those places which were filled with archaeological remains and historically crucial. At the time of his campaign, Stein discovered the sites of Dabarkot and Rana Ghundai in District Loralai, and Periano Ghundai in Zhob. He went towards the Districts of Pishin and Quetta, where he documented a great number of cultural mounds and collected too many pottery and other noteworthy findings by surface walking. Further going to NW (1904) Stein documented only two archaeological sites in Noshki i.e. a prehistoric mound buried below the bungalow of the Political Agent of British India and an Islamic period tomb locally called Mah Gul-e-Gumbaz (Stein 1906: 46-49).

Mr. Hargreaves (1924)

Between the borderlands of Afghanistan, Iran, and Pakistan, archaeological expeditions were commenced by Mr. Hargreaves (1924). He visited the famous potential site Sohr Damb/ Naal in Jhalawan valley of Khuzdar. It is a 4.5-ha-large, elevated mound of 13m high subterranean in low-hills of

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Balochistan (Marshall 1904-5: 104-105). The site was discovered on a gravel gathering close to a small river. For the first time the site was discovered by the Archaeological Survey of India (ASI) in 1904-05. Several years after, the site was excavated by Colonel Jacobs (1908) of Hazara Pioneer. The Naal Culture is very famous for its stylistic ware of third millennium BCE. The cultural activities had started here roughly 4000 to 2000 BCE (Franke 2005: 105). Hargreaves’s excavation exposed a burial ground of chalcolithic time. These grave chambers contained a large number of grave including the remains of 16 individuals. In tomb 739 and 740, more than twelve bodies were found. These tombs contained 60 complete grave-potters. These all chambers placed multiple fractional burial styles, because from the bodies it could be evaluated that these were deposited sometime after their demise. The potteries found from these chambers, belonged to different cultural styles, likewise Togau (Kalat), Killi Gul Mohammad, and Kechi Beg (Quetta Valley) (Gorsdorf 703: 2007). Its first stratigraphy belongs to a period of 4000 BCE, though there is not any appropriate framework of its dating, yet its findings were dated through cross-dating technique. The conclusion was drawn to Mehrgarh III and IV and Shai Tump II in Makran (Saeed 2006-7: 65).

Resumption of Surveys by Stein (1927)

After a long gap of two decades Sir Marck Aurel Stein again resumed the archaeological tours in Balochistan in 1927-28 by visiting Sarawan, Loralai, Zhob, Jhalawan, Makran, Chagai, and Kharan (Hussain 2013: 10). This time he not only surveyed and documented the archaeological sites as well put trial trenches on some of the mounds of northern Balochistan and Quetta valley; such as Dabarkot, Periano Ghundai in northern Balochistan, and Kachi Beg, Killi Gul Muhammad, Damb Sadaat, and Fiaz Muhammad sites in Quetta surroundings (Khan 2004: 2). Periano Ghundai was for the first time excavated by Stein (1927) and after him the mound was excavated in 1952 by Fairservis and then 1972 by R. Mughal (Fairservis 1958: 329; Mughal 1972: 139). These excavations revealed a fair amount of dishes and pottery; on which fish, birds, and animal motifs were depicted. Besides, another series of male and female figurines were discovered from the very site (Baloch 2007: 77). Stein discovered another potential site Kulli, located in Kolwa, (Awaran) a region in the Southern Balochistan and Mehi, a companion site of Kulli, likely, with analogous materials discovered from Kulli. Mehi site was excavated by Stein on 27th March, 1928 Sten began a three-day excavation with the assistance of some 90 workers. He opened a sondage trench just to establish the inter-connectivity of the site with the other adjacent regions. The elevation of the site measured 5.5 meters from the
surrounding plain with 360 yards, slightly smaller than the mound of Kulli (Possehl 1986: 14).

Nevertheless, the materials of two mounds resemble the materials of Shāhi-Tump’s lowest occupational levels. Stein says through the way of Mālār, he noticed some Gabar-bands, which were obviously used to keep the drainage just for watering terraced alluvial fields. Three miles off the same road brought them to notice the mound of Kulli which was opposite to the gabar-bands. The length of the mound was 400 yards from north to south, while the width was 330 yards with a height of 10m (Stein 1931: 116). The major findings from this site were small coins in shape of stone circles just as unearthed from Moghal-gundai and Gatti sites. From the surface collection advance painted potsherds, a number of terracotta figurines and fragmental pieces of humped-bulls were accumulated. From the trial trench, several walls were exposed which were 60cm thick, and erected with regular courses of roughly dressed slabs (Ibid. 119).

The mound of Shāhi-Tump (the royal mound), is another interesting discovery of Stein. He for the first time surveyed this site in the course of his first reconnaissance at Kech. The name of the mound is probably suggested from the Tump village, as the site is subterranean within the akin village. The mound is located along the left bank of the Kech River (Ibid. 88) The size of the mound is 77 meters from east to west with an elevation of over 9 meters. Through the surface collection a great deal of fragments of alabaster bowls and cups were collected. There are, moreover, enough evidences of chert blades or scrapers available. The other findings were red ware with geometrical motifs and painted in black resembling Suthkagen-dor. In terms of fineness of body, 85 terracotta figurines of humped-bulls, numerous stone blades, shred of bangles of clay, a stone-ring, and other copper fragments from the trial trench were unearthed. The remains of a human body with fragile condition of skeleton, was dug out, but without any funery deposits (Ibid., 89).

**Brigadier E. J. Ross (1935)**

Brigadier E. J. Ross was in command of the troops of British Balochistan. He was the command in charge of Loralai and Zhob districts. The antiquarian concern of Ross, led him to visit the nearby sites of his command during 1935 to 1949. Many of these sites were known previously while some were discovered by him. One of the famous known prehistoric sites he revisited was Periano Ghundai (Zhob) (Ross 1946: 291). From the surface finds, he collected painted pottery and sent this collection to the Archaeology
Department Government of India. Some samples of Periano Ghundai were accumulated near the Zhob River and dispatched them to the British Museum. Ross sent this collection thinking that it would be suffice for seriation dating of the Chalcolithic sites of Balochistan, and better be ecological manifestations for the other sites of the similar periods (Ibid. 293).

The Third Expedition of Aurel Stein (1941)

Stein third and last time stepped in Balochistan in 1941 in order to follow the alleged tracks of Alexander the Great. He moved along with the Hangol and Naal rivers prior to reaching Las Bela. His enthusiastic passion once again compelled him to look and search for archaeological sites; consequently, his exploration brought another imperative site Niai Buthi into light, however, the reports of the sites he documented, remained unpublished. Additionally, this is the largest and most preeminent site of its nature in the whole area. This is a comprehensive site with inclusions of Naal/Kulli relation (Franke 2008: 34). Hence Stein pioneered the archaeological activities in district Las Bela. Lake Siranda was another site he visited. This site is also reported in other papers devoted to diligence of Stein (Biagi 2013: 337).

Stuart Piggott (1942)

Stuart Piggott was manifested by the beautified and stylistic cultural ceramics of Balochistan displayed in the Central Asian Antiquities Museum in New Delhi. This pottery was dated to second or probably the third millennium BCE. The pottery was assembled from different regions of Balochistan and contextually they were not sort-out (The British Academy 1998: 429). In 1942-44, however, Stuart commenced working on this corpus of pottery in New Delhi, and he found them in the reserve collection (Piggott 1947: 131). A large number of sherds were collected by Hargreaves in 1925 from the Quetta valley. Piggott himself visited Quetta regions in 1944 and became able enough to draw a limited quantity of field work in the neighborhood where Hargreaves already explored. During his exploration he marked five major sites and collected a large number of pottery collection by the surface walking (Piggott 1950: 72).

Killi Gul Muhammad (Neolithic Mound)

Killi Gul Muhammad site was discovered by Piggott (1943-44) and was named by the nearest village. This site is located on the north side of Baleli and comprises a low irregular stony mound. It measured ca. 91×54 meters
(northwest to southeast). He collected a large amount of pottery from the surface, and these were sparsely scattered on the northern foot of the mound. The pottery was buff/red-ware with black painted decoration; the same type of pottery has also been reported from Mughal Ghundai in the Zhob valley (Piggott 1947: 131; Fairservis 198: 1956).

**Quetta Miri (Mound)**

Miri-Kalat site Quetta was one of the five sites Piggott discovered. Before his visit it was already occupied by the Arsenal. He merely studied the potsherds discovered from Miri Kalat during 1887. First time these sherds were experienced in McMahon Museum, Quetta, which collapsed in a heap after the massive earthquake of 1935; however, this collection was later on transferred to CAAM in Delhi (Balochistan District Gazetteer 1907: 45). Besides, another group of glazed Islamic sherds were also reported from the occupational debris of the above mentioned site (Fairservis 1956: 197).

**Ahmad Khanzai I & II/North-South (Mounds)**

These two sites have been named by Piggott after the name of the nearest village Ahmad Khanzāi North and Ahmad Khanzai South. Piggott noticed the sites by the pottery displayed in the CAAM. The documentation of these sherds with their actual provenances was carried out by H. Hargreaves (Archaeological Survey of India 1925: 59). As Piggott made its exploration (1943-44) at these sites he found two mounds, the southern and northern. The southern site was subterranean 91 meters west of the Quetta-Sibi Road 5.2kms south of Quetta City. It was towering 8 meters from the surrounding surface with 73 meters in diameter. The cultural-heap was occupied by a Muslim Period graveyard with an illegal trench at the top most. The second northern mound had a distance of 3.5kms south of Quetta downtown. It was circular in shape expanded in area of 91mtrs in diameter. It was 4 meters tall from the ground level. The site was slightly encroached by the moisture of nearby irrigated fields and trees (Piggott 1947: 34).

**Mian Ghundai/Damb Sadaat (Mound)**

Originally, this site has been mentioned by the name of Mian Ghundai in the official records of Archaeological Survey of India (ASI), while other explorers, such as Walter A. Fairservis, Jim G. Shaffer and son on, referred to this site as Damb Sadaat. Piggott noticed the mentioned site from the pottery corpus of CAAM, collected by Hargreaves. However, it is a large mound measured 180 meters in diameter with an elevation of ca. 14 meters from the
surrounding level (Piggott 1947: 134; Shaffer 1978: 123). The surface structure of the site was stony somehow. Due to the post excavations, the western area revealed a loam composition with the exposer of mud-walls. The collected sherds had the same morphological characteristics as Quetta-wares (more often Quetta Tradition) (Fairservis 1956: 197).

Later in 1944, Piggott brought into light a great number of pre/early Harappan sites in Balochistan. Further he analyzed and interpreted different types of archaeological relics from Kechi-Beg and Damb Sadaat. In his concluding remarks, he subsumed this pottery as an indigenous cultural ware. This pottery was classified by Piggott into two types: buff-ware and red-ware. These two wares were further sub-divided the buff-ware from the Quetta and Sarawan (Mastung, Kalat) regions and Red-ware from Northern Balochistan (Zhob, Loralai). For better grasping these cultural typologies of pottery the underneath lines will better classify them (Piggott 1950: 47).

A. Buff-ware cultures

- **The Quetta-Culture** (sites ranging between the Bolan Pass, Sarawan, Iranian Sistan, and Helmand Valley)

- **The Amri-Naal Culture** (the sites of lower Sindh and the Naal Valley in Kuzdar, Balochistan)

- **The Kuli-Culture** (Kolwa sites of the Southern Balochistan and Jahlawan)

B. Red-ware Culture

1. **The Zhob-Cultures (the sites of Northern Balochistan)**

The Zhob Culture was first assigned by Piggott after the visits he paid in Northern Balochistan. Due to the less and proper archaeological activities, the Zhob Culture is the least known Cultures of Balochistan. This is a red-slipped pottery with the execution of black bovine and geometric friezes and is merely defined to the Northern Valleys of Balochistan ranging from Quetta, Loralai, Killa Saifulla, Killa Abdullah, Barkhan and Zhob (Shaffer 1978: 125).

On the other hand, Piggott in his book “Prehistoric India,” has also eulogized the work of E. J. Ross for Northern Balochistan. It was between 1942 and 1945 when Piggott himself led an exploration in Northern Balochistan especially at the two famous mounds of RG and perhaps PG. The
measurement he recorded at RG at that time was 12.5 meters high. He also discussed that the mound has been illegally dug by the local treasure hunters, not for only treasures but they also took away the ash-laden soil from the ancient occupational levels in order to use it for their agricultural lands (Ross 1947: 291; Piggott 1947: 133; Pedde 1993: 215-17). For the convenience of common readers Stuart made an easy table even easier than the original reports of the main works of the time.

Table 1- The chronological periodization of RG site.

<table>
<thead>
<tr>
<th>I</th>
<th>Rana Ghundai</th>
<th>Handmade pottery (virgin soil)</th>
</tr>
</thead>
<tbody>
<tr>
<td>IIa</td>
<td>Rana Ghundai</td>
<td></td>
</tr>
<tr>
<td>Cultural Break/gap</td>
<td></td>
<td></td>
</tr>
<tr>
<td>IIIa</td>
<td>Rana Ghundai</td>
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<td>IIIb</td>
<td>Rana Ghundai</td>
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<td>IIIc</td>
<td>Rana Ghundai</td>
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<tr>
<td>Stoppage in pottery continuity</td>
<td></td>
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<tr>
<td>IV</td>
<td>Rana Ghundai</td>
<td></td>
</tr>
<tr>
<td>End of painted pottery</td>
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<tr>
<td>Va</td>
<td>Rana Ghundai</td>
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<td>Vb</td>
<td>Rana Ghundai</td>
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<tr>
<td>Vc</td>
<td>Rana Ghundai</td>
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**Sylvia Matheson (1945)**

Sylvia Matheson, the wife of the Political Agent of India in Noshki, collected pottery from Rakshan and Sulaiman areas of Balochistan, between 1945 and 1961. Originally, Matheson’s interests rose when she noticed the painted potsherds scattered below the bungalow she was residing in. She collected some of these sherds and went to London where she discussed them with Sir Mortimer Wheeler (Matheson 1967). In fact, the pottery she collected belonged to a prehistoric mound, which earlier was visited by Stein during his first exploration in Balochistan in 1904 (Stein 1906:47). At a later time, her interest towards archaeology developed and she did a six-month archaeological course under the supervision of Wheeler. The accomplishment of this short training led her to the Bugti hills of Balochistan where she discovered some other protohistoric sites in 1959, then 1961-62 (Ali 1991: 1).
The pottery collected by Matheson was dispatched to the Institute of Archaeology in London. Due to unknown reasons, they were neither systematically studied nor accessed to the Institute’s collection. This collection was unknown until Miss B. de Cardi and Dr. Glover carried out rendering works on the pottery of Balochistan. Miss Matheson made some notes from the same arrival of pottery in 1966. In 1984, Miss de Cardi commented in a letter to Dr. Glover, that the pottery was “worth studying.” But worse luck some sherds collected from the sites of Wadh (Mastung), Siah Damb (Kalat) and Dawaroo Tul (?) were missing as their presence were experienced prior (de Cardi 1965).

**General Conclusion**

The pre-Independent Period of Indian Subcontinent outlined a lot of archeological explorations in Pakistani province of Balochistan. The archaeological start was launched by Major E. Mockler (1875) in the coastal area of West Pakistan. In the Aftermath of such explorations lot of foreign archaeologists took interest to carry out surveys in various parts of Balochistan. These unique findings brought more famous archaeologists to explore the Province. After the Independence of Pakistan, several foreign missions were installed in Balochistan which led to the discovery of many other sites. The ancient remains of the first pastoral-farming were found at Mehrgarh (1973), a small village of Meer Ghaus Bux Raisani in the valley of Kachi-Bolan. Mehrgarh laid the aceramic-ceramic Neolithic foundation (8000 millennium BCE) of not merely Balochistan rather to the whole South-Asia, South-West-Asia, as well Central Asia. Prior to this major discovery, many sites of Balochistan were attributed to be the continuity of SW Asian Archaeology.

Before the partition, a couple of more sites were brought into light ranging from 4500 BCE to late Bronze Age 1500 BCE. The cultural-historical archaeologists have extensively excavated these sites but without reconstructing an absolute Chrono-Cultural sequence. These Chalcolithic sites include, Rana Ghundai, Periano Ghundai, Mughal Ghundai, Dabarkot (hitherto two cultural periods are known: Harappa and Buddhist); while the Protohistoric sites were Sothkagen-koh and Sothkagen-dor. These sites are quite above from the surrounding levels as it became the cause of not reaching to their virgin soils. It is an open fact that without the deep exploration a cultural stratigraphy properly can -not be established. If these Chalcolithic sites were reached to the deepest levels they would perhaps be contemporary to Kill Gul Muhammad or even earlier. The Killi Gul Muhammad site was declared as an-ceramic Neolithic site by Fairservis by just laying out a small sondage of only 3.5×3.5 meters and went down to a
deep level of 11.5 meters. The first statement as considering it as a pre-pottery site may not be reaching to a rational conclusion within such a small area of trial entrenchment; secondly the depth level as he mentioned in his reports is not possible to reach within a small sondage of just 3.5×3.5 meters as it gets to narrow and deep along with the staircase for dismounting in the pit. Again to say, these all sites need to be reexamined conventionally and scientifically with absolute dating methods.
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The role and place of Mehrgarh in the development of South Asian Civilizations

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Abstract

Before French Archaeological Mission’s excavations in Bolan Pass, South Asian Archaeological discoveries were based on defusionist theories of culture and civilizations and the Indus Valley Civilization were lacking indigenous roots for the development of its magnificent and mature period. Archaeologists would think that people in Indus Valley have migrated from Mesopotamia and they (emigrants) have erected the twin cities of Harappa and Mohan-Ju-Daro. But once, the Archaeologists discovered Mehrgarh, it changed the whole perception, as it was the first Neolithic site in South Asia and it provided solid data for the development of an indigenous Civilization and it provided the evidence for first settlement, domestication of agriculture and animal husbandry along with the pottery making and storage system. Mehrgarh provides a complete sequence of development from hunting gatherer society to early Food Producing and Regionalization period. It had never been abundant from early settlement which started around 7000 BC up to Vedic Age around 1500 to 1400 BC.

This paper will focus on those aspects which have actually provided the grounds for the Indus Valley Civilizations i.e. farming, livestock, architectural, pottery making and burial rituals. The paper will provide only brief survey of above mentioned aspects and the main focus will be upon establishing link and sequence of indigenous development of Indus Valley and ground providing contribution of Mehrgarh. The research methods in my paper will be mainly qualitative however quantitative method will be applied where it’s necessary.

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Introduction

Balochistan has been one of the richest provinces of Pakistan because of not only its natural resources but history and culture as well. Archaeologists have been documenting the ancient habitations since British Rule. After the independence of Pakistan, this process has not been stopped, rather now this was undertaken by Pakistan department of Archaeology with the help of Foreign Missions. These joint ventures have been able to explore the Ancient History of Balochistan from Jurassic Period down to Pre and Proto-history. During the British Raj, Sir John Marshall (1924) and Sir M. Wheeler (1944) had discovered the Indus Valley Civilization and they were of opinion that the magnificent cities like Mohan-ju-Daro and Harappa were erected by the people who might come from outside of South Asia. This theory was much popular during early and mid-Twentieth Century and this was called as “Defusionist Theory”. Since there was no archaeological evidence that could provide an indigenous development for the Mature Indus Civilization, the Defusionist Theory was generally accepted. But this theory lost its validity once the French Archaeological Mission discovered a Neolithic site in Kachi/Baloch in 1970s. This mission worked in Bolan from 1974 to 1985 (C. R. J.F Jarrige 1995). This mission was working in Pirak (another site in Bolan), when they came to know about a site called Mehrgarh which was near Bolan River and the floods and land erosion had exposed the occupational layers. (C. R. J.F Jarrige 1995). This discovery changed the whole perception of South Asian Archaeology because this was the evidence that Indus Valley Civilization had been indigenously evolved rather than being established by the emigrants as was perceived by the Defusionist Thinkers.

Geographical Location

The Kachi/Bolan Pass is one of the famous passes which connect highlands and lowlands of South Asia and this region has been a transit route for people moving from and in Iran, Central Asia and South Asia. Bolan Pass separates Indus Valley from Central Asia through its Suleiman and Kirthar mountain ranges. The Kachi region is thus made up of an immense cone that has been filled in by fluvial and Aeolian deposits, transported from the surrounding mountains: the Marri and Bugti hills to the east and the Brahui and Kirthar ranges to the west (J.F Jarrige 2013). Bolan region is watered by Two Rivers i.e. Bolan and Nari Rivers. The region is mostly rocky and there are plane lands which are annually flooded by the Bolan River during the rainy sessions. A few of these outcrops consisting mostly of limestone and puddingstones emerge near the archaeological area of Mehrgarh (J.F Jarrige 2013). The area still has sessional movement of inhabitants from upper to
lower lands and vice versa during winter and summer sessions. The upper lands become very hot during summer while the low lands are pleasant during winter. Once the clouds and rains of autumn and winter pore in, people start moving from low lands to uppers as this is the time of pleasant weather of upper lands. This practice has been continued for thousands of years as we have archaeological evidence from Quetta Valley and Mehrgarh. These seasonal movements had provided the opportunity of sedentarism and the people of ancient times found some places to stay as they themselves and their animals gradually became used to of their environment.

Chronology and Culture

The French Archaeological Mission has worked in Mehrgarh and they have established the chronology of the Neolithic Site from circa 7000 B.C and there are seven phases. This occupation starts from Early Food Production Era to Early Hindu Period around 1500 B.C. Here is given the culture and chronology of Mehrgarh phase wise:

**Period I:**
This particular phase starts from c.6th and 5th millennia B.C and the Area MR.3 is the occupational site and it’s a Neolithic settlement. The cultural materials on the site were found which include polished hand-axe, chisels, and bowl: small bowl, perforated small disc, scale and shale. The parallels of this period in Balochistan are Killi Gull Muhammad I. (M.Lechevallier 1975).

**Period II:**
This period starts from the end of 5th to beginning of 4th millennium B.C and archaeologically it’s divided into two Phases i.e. A and B. The area of occupation is MR.4. The appearance of potsherds is found in the beginning of 5th millennium BC (phase A) is found here. The period A is parallel to Killi Gull Muhammad II. While the phase B (beginning of 4th millennium and area MR.4) has the evidence that the people of area started the use of Wheel-turned ware with painted geometric motifs, straw-tempered and handmade ware were found and its parallel to Killi Gull Muhammad III, Mundigak I, 1-3 (M.Lechevallier 1975).

**Period III:**
This period started in first half of the 4th millennium B.C and the area of occupation was MR.2. The cultural materials included Wheel-turned ware with painted caprids and geometrical motifs and the parallels of this period
are Killi Gull Muhammad III; Mundigak I, 3; Togua A. (M.Lechevallier 1975).

**Period IV:**

This period shows the more advancement and change in culture and religious beliefs of the people. The period starts from Middle of the 4\textsuperscript{th} millennium B.C and its area is MR.1 (main mound). The wheel-turned ware with painted monochrome and polychrome geometrical motifs are found and there appeared terracotta female figurines too. The parallels of the period were Damb Sadaat I; Togua B and C; Amri AI (M.Lechevallier 1975).

**Period V:**

This period has very small but very important differences from previous period in cultural context. The period starts from third quarter of 4\textsuperscript{th} millennium B.C and area is MR.1. The potteries found here are with white pigment, monochrome with geometric motifs, human figurines, first grey ware pottery is also found in the end of the period. The parallels of the period are Togua D; Mundigak II. (M.Lechevallier 1975).

**Period VI:**

This period started in the end of 4\textsuperscript{th} millennium and remained till the beginning of 3\textsuperscript{rd} millennium B.C. The area is MR.1 and there is drastic change in the cultural material i.e. the appearance of Black-on-grey ware, Quetta ware, Nal polychrome ware, red with painted pipal leaves, human figurines, compartmented stamp seals and lapis lazuli are found here. The period has parallels in Damb Sadaat II; Mundigak III; Shahr-i- Sokhta I; Rehman Dheri I; and Amri IIA (M.Lechevallier 1975).

**Period VII:**

This period started in the middle of the 3\textsuperscript{rd} millennium BC and the area of occupation was MR1. The archaeological remains here consists of Black-on- Grey ware, late Quetta style, mass production of male and female figurines, monumental platform and upper layers have the evidence of Zhob figurines, a few Kot Dijian-style sherds are found. The parallel of the site are Damb Sadaat III; Mundigak IV; Shahr-i- Sokhta II; Kot Diji; Amri IIB (M.Lechevallier 1975).

After this period there was shift of archaeological occupation in Bolan Pass and the new site was Nausharo which is six kilometers from Mehrgarh and this site was main area during the early and mature Harappan period (Jarrige 1991). The sites of the Mehrgarh was not abandoned completely but know it was not the center of activities as was earlier until late Harappan
period around middle of the 2\textsuperscript{nd} millennium BC when we have the last phases of Mehrgarh around 1500 BC.

**Agriculture and Animal Husbandry**

One of the major historical developments in human past has been sedimentarism, when men had decided to settle down and left the hunting gatherer habitats. When and why men decided to do so, we do not know but archaeologist and anthropologists have several theories of explanations for this major development but so far no two great thinkers have agreed upon a single theory or explanation of leaving nomadic and adopting sedentary life by archaic human beings in world at large but they all give an interesting explanation for this turning point in human history as man at that period of time was developing a perception of its environment and was trying to use his environment for the benefit of himself. It’s interesting to note the sedentary life was adopted in different parts of the word at a same period of time around 10\textsuperscript{th} to 7\textsuperscript{th} millennium BC because of reasons unknown and it’s called the “Neolithic Revolution”. In South Asia we have the first agricultural settlement in Mehrgarh and here the adaptation of cultivating land and animal husbandry was evolutionary. The increase and verities in the diet of the people and domestication of various animals were not sudden rather these developments were spread over period of time. As was case with cultural development, same we witness in the development of domestication of plants and animals here too. The chronological domestication of plants and animals start from the first period of the occupation at Mehrgarh and as time elapsed the verity in domestication increased too. The traces of such domestication have been found in the site which gave archaeologist clear data for establishing the chronology of plants and animal domestication as wheat, barley - 7000 - 6000 BC, sheep/goat - 7000 - 6000 BC, cattle (Bos indicus) - 7000 - 6000 BC, water buffalo - 2500 BC? (Kenoyer 1998). Apart from these animals like dog and pig were also domesticated and fruits like jujubes and dates were found in wilderness and domesticated too.

**Architecture**

Another major feature of the Neolithic period was the emergence of architecture. Men since beginning have been leaving in shelters which were made by nature in shape of rock shelters and caves or made by human beings themselves. The archaeological evidence for the architecture in Mehrgarh is found as they would build houses or store rooms for the living or storage of grains. The French Archaeological mission has found the layers of multiple houses from First Occupation. The buildings were rectangular in shape made up of clay, smaller in size and these were not build in a planned way and the
there is no evidence of doors and its assumed that rooms were approached from top and these were used for storage rather than as living rooms (C. R. J.F Jarrige 1995).

**Arts and Crafts**

Man since beginning has the sense of arts, aesthetics and appreciates the nature. Because of this aesthetic sense the cave man would paint the nature and try to reconstruct their imaginations. This has been true throughout the human history. During the Neolithic Mehrgarh we find the advancement in arts and crafts with the passage of time. As we have seen in evolution of pottery, first we find simple pots but in latter stages the images of geometrical, plant and animal motifs appear on pottery too (M. Lechevallier 1975). Similarly the development of arts and crafts was evolutionary in designs and Martials. In the beginning the ornaments were made of terracotta/clay material with simple designs. Similarly in the latter stages we find the appearance of pernicious and exotic goods which make ornaments and other useable items included lapis lazuli, cornelian beads, sea shells and other precious and semi-precious materials. The evolution of arts and craft technology is based upon a systematic procedure which includes local material with simple technology at first stage, than local material with complex technology in designing and shape, at third stage exotic materials with simple technology and at final stage exotic material with complex technique is employed (Kenoyer 1998). The society also evolves on the bases of possession of knowledge and raw materials. Those who had the either possession or skill would differentiate themselves from common people; this would create stratification in the society. Archaeologists have found the materials used in ornaments made up of terracotta, lapis lazuli, sea shells and other exotic materials in Mehrgarh (M. Lechevallier 1975).

**Dental morphology**

The most interesting feature of the Neolithic Mehrgarh would have been the discovery of the stone tools which were used for the dental treatments and this was verified by the remains of small stone pieces in the teethes of the nine dead bodies excavated at Mehrgarh (Lukacs 1986). This shows the people of the Neolithic Mehrgarh were able to make that much sophisticated stone tool which could be used for the treatment of the teeth. The tools were polished and the made with much care and skill, these shows there were specialists who would make and use these tools.
Burial rituals

Religion has been one of the oldest institutions of human history and it has been commonly present in all cultures of the world. Religion actually depicts in the common believes of the people not only in this world but life here after too. The archaeological materials associated with religious believers of people in Mehrgarh are clearly present in the seals, burial rituals and these rituals had also witnessed the evolutionary process. The graves were found mostly in a complex but the conditions of the graves were badly eroded and flexed skeletons. In the initial stages (c.7000BC_5500BC), the burials had some animal sacrifices including goats, sheep and other precious and exotic items i.e. lapis lazuli and sea shells (M. U. J.F Jarrige 1985). This was actually buried along with the dead as offerings along with other daily useable items and it was believed that the dead would use them in life here after. But after 5500 BC, such items disappeared from the graves for reasons unknown. This shows a change in social or religious patterns. Along with this, the burials would contain pottery even in the late periods; the potteries would have some animals, plants and geometric motifs. The burials are even found in the residential areas but scholars are of opinion that these graves were earlier than the occupation of the area by latter people.

Conclusion

The site of Mehrgarh has provided the stepping stone for the Indus Valley Civilization. The discovery of Mehrgarh has proved the solid data for the rejection of defusionist theory which would claim that the magnificent twin cities of Harappa and Mohan-ju-Dharo were established by foreigner who might have migrated from Mesopotamia. Apart from this, Mehrgarh also gives the ground for the cultural evolution of the Indus Valley Civilization in terms of arts and crafts, pottery making, architecture, religion, trade and planning for the city buildings as we have clear connections and associations on similar materials found Early, Mature and post-Indus Period. By the discovery of Mehrgarh we have the complete sequence from settlement (7000 BC) proto-historical, historical period and till present day. This clearly depicts that this part of the South Asia (Pakistan) would have been the cradle of Culture and Civilization which gave birth to a long historical march, starting from Mehrgarh to Indus and passing into Gandhara Civilization and Islamic Period down to present day. The need of the time is that we the people of the area should be aware of our rich cultural history and we should protect the Archaeological and Cultural monuments through campaigns of awareness. It’s recommended that our syllabus at schools, colleges and universities should contain chapters and topics pertinent to our Ancient
Culture and History so that the past should not be forgotten rather transferred to our coming generations.

**References**


Errors in the Usage of Verbs in English Composition: 
A Case Study of Pakistani EFL Learners

Muhammad Amin 1

Abstract

This paper aims at investigating errors in the use of English verb in the written essays of 72 Pakistani EFL learners enrolled at University of Balochistan Quetta, Pakistan. The study examines errors pertain to Dulay, Burt and Krashen (1982) Surface Strategy Taxonomy which comprises of addition errors, omission errors, misformation errors and misordering errors. Learners’ errors are quantitatively analyzed in order to determine the most frequent type of errors because it was observed that learners had problems in the usage of verb, its types and the bound morphemes related to verb. The present study also aims to alert the attentions of the teaching staff to focus EFL university level learners’ troubles in the use of verb so that they may acquire the art of composing error free essays. The paper also pinpoints some workable suggestions for solving the aforesaid issue.

Key Words: Verb, Helping verb, Model auxiliary verb, Causative verb, Inflectional morphemes.

1. Introduction

Writing is by far the most important skill of a language which plays vital role in communication at any level. It transforms speech into written form that can be seen and read (Alsaawi, 2015). However, acquiring the art of writing may be a complex task among EFL learners because of syntactic variations between their native languages and the target language and that the process of second language acquisition ofent takes place under the influences of L1. “L2 learners may suffer in their English writing more than native speakers due to the impact of their L1” (Alsaawi 2015, p. 55). Writing being

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a complex activity gets more complex when exercised in Second language (Sarfraz, 2011). Nevertheless, L2 learners may need to have sound knowledge of grammatical items of the target language because grammar helps them out in composing grammatical sentences which may be the basic requirement of successful writing. A grammatical sentence is characterized by placing words at their appropriate positions. (Stella, 2015). In fact, the position of a word may be more important than the word itself because every part of speech has its specific position in the sentence. Among these parts of speech, verb is perhaps the most important one without which there can be no sentence. According to Alsaawi, (2015) “In English grammar verb is the soul of a sentence” (p. 221). Since writing is based on verb and its use in a sentence, EFL learners may need enough command on the usage of English verbs for the sake of composing error-free essays in English because both ESL and FEL learners of any level all over the world may find difficulties in the proper usage of verb. According to Pudin, Storey, Len, Swanto and Din (2015) “Errors may frequently occur in the writing of English as a Second Language (ESL) learners” (p. 54). Similarly, Xiaoli (2015) affirms that grammatical errors abolish the correct conception of the entire script to some extent. Teaching and learning English in foreign language context EFL reveals that phrasal verb is the most problematic element for learners all over the world (Mahmoud, 2015).

The present study explores variation across gender in terms of grammatical errors in EFL context because the aforesaid issue faced by EFL and ESL learners may not be the same. For example, Arabic, Chinese, Indian and Bangladashi learners learn English as a second language whereas it is not the case with Pakistani learners. They learn Urdu as a second language and English as a third language. It is therefore, expected that the findings of this study may differ from the previous research conducted in the same area. However, its results may resemble those studies which are conducted in EFL context.

Additionally, the study is likely to educate language teachers to model their teaching methods in accordance with EFL context. It may persuade the syllabus designers to look for new and suitable elements which may remain helpful for Pakistani learners because the books and literature, currently used in Pakistani classroom, are those which are designed for ESL learners.

1.1 Research Objectives

The present study aims to explores verb elements in the written composition of graduate students at University of Balochistan Quetta, Pakistan because University learners, despite their high level of education,
still face problems in the usage of verb which may elevate the standard of their composition. The study also seeks EFL learners’ troubles in the types of verbs and all inflectional morphemes related to verb so that the core issues caused by the improper placement of verb in their written essays may be unveiled. Moreover, it also focuses the most troubling verb element among the previously unexplored population because it is seen that the selected population often faces troubles in the use of verb elements in writing essays in English. Another objective of the study is to see if there may be any variation in the frequency of these errors in male and female participants. On the other hand, the factors responsible for these errors will also be examined so that a proper solution may be suggested.

In fact, error analysis itself is a process that enables learners to know their shortcomings and it helps teachers find a proper solution for these errors. Corder (1967), an established scholar, points out that errors are important in three ways: firstly, they let the teachers know about the level of learning on the part of learners; secondly, they help the researcher know how language is learnt, and lastly, they function as tools by which the learners learn the rules of the target language. Based on Corder’s claim, the present study may have certain advantages for EFL learners and English language teachers. Firstly, it will highlight the basic problems in the usage of verbs in English faced by non-native English university graduates in general and EFL learners enrolled at University of Balochistan Quetta, Pakistan in particular. Secondly, it will examine the most problematic verb element faced by the selected population. Thirdly, this study seeks if there may be any variation in the frequency of these errors across gender. Lastly, this study is likely to educate learners about their problems in the usage of verb and its effects on the standard of their compositions. In addition, the study will also evoke English language teacher to focus the aforesaid issue and give a proper feedback to the students so that the frequency of the errors may be reduced.

1.2 Research Questions

Do EFL Pakistani male and female graduates have the same problems in the use of English verbs?

2. Literature Review

2.1 Verb

A verb is a word or a group of words that expresses an action or state of being. It denotes the action of a sentence in any aspect and sometimes expresses the state of being. Nevertheless, it is considered as the soul element without which there can be no sentence. Verb enjoys the status as the soul of
a sentence in English grammar (Alsaawi, 2015). It reveals the time and script and thus, shows the entire picture in which the action has been performed. On the other hand, it reveals to the readers the physical and mental state of the entity which is under discussion and, thus, it can be divided into types on the bases of its function in a sentence. “Verbs can be classified by the type of act they denote (Rahman, 2015, p. 132)”.  

2.1.2 Helping Verb  
A helping verb is a morpheme which is placed before the main verb in a sentence. It is a grammatical element which is helps the main verb to convey a proper theme. The combination of these two morphemes forms a verb phrase and reveals to the readers the form and aspect of the verb whether the present, the past or the future. For instance, in a sentence: “She cooking food” the main verb cannot denote the proper time of the action whether it is in the past, the present or the future. Thus, a morpheme (is, are, am, was, were, will/shall be) is needed for expressing complete meaning of the verb. Such morpheme is called helping verb. 

2.1.3 Model Auxiliary Verb  
An auxiliary is a grammatical morpheme which expresses the possibility, permission, tense, mood, or aspect of another verb used in a verb phrase. According to Hayat and Mehnaz (2015) “Auxiliary verb helps and specifies the aspect, mood or tense of another verb” (p. 221). It expresses the speaker’s mood whether assertive, imperative, question or exclamation. Beside this, an auxiliary expresses the tense, the present, the past or the future and thus, plays vital role in a sentence. 

2.1.4 Causative Verb  
A causative verb is a type of transitive verb which indicates that someone or something helps to make something happen. This type of verb expresses that some someone else in the sentence has rendered the accomplishment of the task for the subject. These verbs are: make, get, has/have, cause, let, and help. 

2.1.5 The Inflectional Morphemes  
An inflectional morpheme is a type of bound morpheme which further tells about the free morpheme to which they are added to. These morphemes are of many types such as: the progressive ‘ing’ inflection, the regular past tense-ed inflection and the third person singular present tense-S inflection. The ‘ing’ inflection is added to the first form of verb and expresses the continuity of an action. For example, She was/is cooking food. On the other hand, the regular past tense ‘ed’ inflection is added to a verb to make the past
form for the expression of an action which is completed. For instance, *She cooked food*. However, the third person singular present tense-S inflection is added to the main verb in a simple sentences of the present indefinite tense when the subject of the sentence is third person singular. According to Jara and Batet (2015) “The 3rd person singular inflection in English is considered an introductory concept for second/foreign language learners as it is one of the first grammatical rules taught by teachers to L2 learners of English at an elementary level” (p. 2).

2.2 The English Language in Pakistan

English enjoys a more prominent position in Pakistan. Mahboob (2002) opines that there is no future without English language in Pakistan. Similarly, Farooq, Uzair-Ul-Hassan and Wahid, (2012) say, “English enjoys a status of second language in Pakistan as it is used extensively for many purposes in society” (p. 184). According to Rahman (1997) “English remains the language of power and high social status in Pakistan. Manan (2014) “Urdu is the national while English is the official language” (p. 206). Nevertheless, English is the second most important and official language in Pakistan because it is used for certain purposes in the social life of the state. Additionally it serves as the medium of instruction in many educational institutions in Pakistan.

2.3 Language Policy in Pakistan

Soon after independence in 1947 Urdu was declared as the national language of Pakistan. However, due to the undeveloped status of the newly declared national language, English was used for the official purposes. In 1958 the then dictator Ayoub Khan declared his will for English and later through Sharief commission 1959 it was recommended that Urdu should be the medium of instruction at primary and secondary education while English was declared as the medium of instruction for higher education. In the constitution of Pakistan 1973 Urdu was declared as the national language of the country while English was given the status of the official language of the state to be replaced by Urdu in 15 years. The constitution also allowed the provinces for the development of regional languages. In 1979 during the government of Zia-ul-Haq the educational institutions were asked to implement Urdu from beginning. In addition to this, the government of Benazir Bhutto declared that English should be taught from grade 1. However, the present government made a plan for the development of Urdu but the condition is still the same. Currently, English is the second most important language of the country and the medium of instruction in many schools, colleges and universities. (Shamim, 2008)
However, English is used as the medium of instruction in many Pakistani schools, colleges and universities. Shamim (2008) says that the high profile schools continued English as a medium of instruction after the independence of Pakistan. According to Ahmad, Ahmad, Bukhari and Bukhari (2011) “Due to its importance as international language, English has got a privileged position as a second compulsory language in Pakistan. English is taught as a compulsory subject at different levels mostly from class I to B.A/B.Sc.” (p. 19). Similarly Ahmad and Rao (2013) state “English is taught as a compulsory subject from grades one to twelve in Pakistan” (p. 188). Therefore, Pakistani graduates at universities may be expected to have command on English language so that they may express their opinions in an error free English. (Rahman 1997, cited by Manan, 2014) currently, English language functions as a medium of instruction in the following streams and levels of education in the country: the elitist schools that include schools for the armed forces, public schools and private English-medium schools, and also at the university level.

2.4 Previous Works

A verb is a word or a group of words that expresses an action or state of being. It denotes the action of a sentence in any aspect and sometimes expresses the state of being. According to Bao (2015) Different verb forms are used to indicate actions in the past, at present, or in the future. Verbs also have active voice and passive voice and verbs are also divided into transitive verbs and intransitive verbs. Nevertheless, it is considered as the soul element without which there can be no sentence. EEL learners may not have proper knowledge of how to use verbs appropriately. According to Juffs (1998) “Verbs can only appear in certain syntactic patterns” (p. 94). Students’ compositions may reflect errors in the usage of verb in verb tense, aspect, mood and agreement (Khan, Imran, Ghulam & Mujahid, 2015). However, exploring learning and teaching English as a foreign language reveals that phrasal verb is the most problematic element that causes grammatical errors among EFL learners all over the world (Mahmoud, 2015). In number of cases it is seen that learners use the tense and verb form without having the knowledge of the context of the sentence (Nurhayati, 2015). In fact, the use of a lexeme without context may not express the desired theme of the user and it may mislead the receivers because listeners and readers can perceive the sense only when the context is clear to them.

Stella (2015) asserts that in many cases the use of verb remain problematic among respondents because they wrongly use verbs. Similarly, Lasaten
(2014) asserts, “It is very evident that errors in verb tenses are the most common linguistic errors of the students” (p. 96). Errors in the use of verb tense not only result grammatical errors but they also change the theme of the sentence because tense express the time of the action. As Thomas (2014) would say, “In the English language, ‘verb’ denotes an action and the action has the time relationship with the doer of the action” (p. 47). These errors may be the direct or indirect result of syntactic variations between learners’ mother tongue and the target language. “Errors in verbs are usually in the form of inter-language which is a combination of two tenses, violated number agreement, or misemployed active-passive voice” (Limengka & Kunjtjara, 2013, p. 233).

3. Methodology

To explore the aforesaid issue among Pakistani EFL University learners, a quantitative research method has been applied. Learners’ errors will be highlighted with the intention to determine the most problematic and the least problematic verb elements across gender.

3.1 Population

The population of the present study comprises of 72 Pakistani EFL (36 male and 36 female) first year graduates enrolled at University of Balochistan Quetta, Pakistan. The selected graduates belong to four different departments: Department of Sociology; Department of Gender Development; Department of Chemistry and Institute of Bio-chemistry. The participants have come from various educational backgrounds and they have taken English as a compulsory subject in the pre-University education. However, during the time of data collection they have received a special Functional English course offered by the University.

3.2 Instrument and Data Collection

Students’ errors in the use of verb are analyzed through their written essays on the topic of their choice. At first, a written permission was taken from the concerned chairpersons and then learners were asked if they could give the desired data on condition that the collected data will always remain confidential. Upon participants’ agreement, their written essays were scrutinized so that their problems in the use of verb may be explored.
3.3 Data Analysis

To analyze the collected data, descriptive quantitative approach is applied. Learners’ errors are categorized and coded in order to unveil their troubles in the proper usage of English verb. The scheme of analysis comprises of several steps: determining errors; coding errors and categorizing errors.

To answer the research question of the study, learners’ errors, in the above mentioned types of verb, are classified into four categories: Addition errors, Omission errors, Misformation errors and Misordering errors. The table 01.0 to 01.04 show the findings of the study.

3.3.1 Addition Errors in Verb

Table 01.0
Addition Errors in Verb.

<table>
<thead>
<tr>
<th>Addition Errors</th>
<th>Males</th>
<th>Females</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Frequency</td>
<td>Percentage</td>
</tr>
<tr>
<td>1 Main Verb</td>
<td>12</td>
<td>22.22%</td>
</tr>
<tr>
<td>2 Helping Verb</td>
<td>29</td>
<td>53.70%</td>
</tr>
<tr>
<td>3 Model Auxiliary Verb</td>
<td>02</td>
<td>3.70%</td>
</tr>
<tr>
<td>4 Causative Verb</td>
<td>01</td>
<td>1.85%</td>
</tr>
<tr>
<td>5 Progressive ‘ing’ Inflection</td>
<td>01</td>
<td>1.85%</td>
</tr>
<tr>
<td>Total</td>
<td>54(37.24%)</td>
<td>100%</td>
</tr>
</tbody>
</table>

Table 1.0 reveals variation across gender in terms of addition errors in verb elements. The data reveals that the written compositions of 72 participants reflected 145 addition errors in verb elements in which 91 (62.75%) errors are committed by female learners while the essays written by male students mirrored 54 (37.24%) addition errors in the same part of speech.

The above mentioned table reveals that the addition of helping verb is the leading source of grammatical errors which is seen in 38 (14.75%) cases among females while the compositions of their male contemporaries reflected
29 (53.70%) addition errors in terms of helping verb. It can be seen that addition errors in main verb is the second leading source of grammatical errors which is observed 24 (26.37%) times in the works of females whereas it is seen in 12 (22.22%) cases among males. The data further reveals that addition of third person singular present tense-S inflection is the third most frequent erroneous element which is observed 15 (16.48%) times in the compositions of females and 07 (12.96%) times in that males respectively.

The data further reflects 05 (5.49%) addition errors in model auxiliary verb among females and 02 (3.70%) among male respondents which is followed by addition errors in regular past tense-ed inflection which is observed 04 (4.39%) times in the written essays of females and 02 (3.70%) times in that of male learners. Addition errors in causative verb is observed in 01 (1.09%) case among females and 01 (1.85%) case among males. Moreover, the data reveals 04 (4.39%) and 01 (1.85%) addition errors in terms of progressive-‘ing’ inflection in the composition of females and males respectively.
3.3.2 Omission Errors in Verb

Table 01.1
Omission Errors in Verb.

<table>
<thead>
<tr>
<th>Omission Errors</th>
<th>Males</th>
<th>Females</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Frequency</td>
<td>Percentage</td>
</tr>
<tr>
<td>1  Main Verb</td>
<td>19</td>
<td>22.89%</td>
</tr>
<tr>
<td>2  Helping Verb</td>
<td>26</td>
<td>31.32%</td>
</tr>
<tr>
<td>3  Model Auxiliary Verb</td>
<td>06</td>
<td>7.22%</td>
</tr>
<tr>
<td>4  Causative Verb</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>5  Progressive ‘ing’ Inflection</td>
<td>05</td>
<td>6.02%</td>
</tr>
<tr>
<td>6  Third Person Singular Present Tense-S inflection</td>
<td>21</td>
<td>25.30%</td>
</tr>
<tr>
<td>7  Regular Past tense-ed Inflection</td>
<td>06</td>
<td>7.22%</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>83</td>
<td>(29.32%)</td>
</tr>
</tbody>
</table>

Table 01.1 reflects variation across gender in terms of omission errors (283) in which 200 (70.67%) errors are committed by females while the essays of male respondents reflected 83 (29.32%) omission errors.

The data reflects omission of helping verb as a leading source of grammatical errors among learners which is seen 72 (36%) times among females while 26 (31.32%) among males. However, omission errors in main verb emerged as the second leading source of grammatical errors for learners which are seen in 38 (19%) cases among females while they are seen 19 (22.89%) times among male participants. Omission errors in third person singular present tense-S inflection is reported as the third leading source of grammatical errors which is committed 32 (16%) and 21 (25.30%) by females and males respectively.

The next most frequent type of omission error is the omission of model auxiliary verb which is observed 30 (15%) times in the essays of female participants while the compositions of male learners reflected 06 (7.22%) omission errors in model auxiliary verb. Next is the omission of regular past tense-ed inflection which is observed 24 (12%) among females while 06 (7.22%) among males. The omission of progressive ‘ing’ inflection is
reported 05 (6.02%) and 04 (2%) in the essays of males and females respectively. However, no omission error is seen in terms of causative verb.

3.3.3 Misformation Errors in Verb

**Table 01.3.** Misformation Errors.

<table>
<thead>
<tr>
<th>Misformation Errors</th>
<th>Males</th>
<th>Females</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Frequency</td>
<td>Percentage</td>
</tr>
<tr>
<td>1 Main Verb</td>
<td>120</td>
<td>71%</td>
</tr>
<tr>
<td>2 Helping Verb</td>
<td>25</td>
<td>14.79%</td>
</tr>
<tr>
<td>3 Model Auxiliary Verb</td>
<td>22</td>
<td>13.01%</td>
</tr>
<tr>
<td>4 Causative Verb</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>5 Progressive ‘ing’ Inflection</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>6 Third Person Singular Present Tense-S Inflection</td>
<td>01</td>
<td>0.59%</td>
</tr>
<tr>
<td>7 Regular Past tense-ed Inflection</td>
<td>01</td>
<td>0.59%</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>169</strong></td>
<td><strong>100%</strong></td>
</tr>
</tbody>
</table>

(Males: 49.27% / Females: 50.72%)
Table 01.3 shows variation across gender in terms of misformation errors. The data reflects 343 misformation errors in which the highest frequency in seen in the compositions of females which comprises of 174 (50.72%) while their male contemporaries committed 169 (49.27%) misformation errors.

The table reflects misformation of main verb as the leading source of grammatical errors which is committed 120 (71%) times by male respondents while 101 (58.04%) time by female respondents. It is followed by misformation of helping which is seen 25 (14.79%) times in the works of males and 38 (21.83%) times in that of females. Misformation of model auxiliary verb stood as third leading source of grammatical errors for the learners which is seen 22 (13.01%) in the essays of male respondents while it is seen 34 (19.54%) times in that of female respondents.

Moreover, the essays of male learners reflected misformation of third person singular present tense-S inflection and regular past tense-ed inflection 01 (0.59%) times each while their essays reflected no misformation error in causative verb and progressive ‘ing’ inflection. On the other hand, female participants committed 01 (0.57%) misformation errors in causative verb while their compositions reflected no misformation error in progressive ‘ing’ inflection, regular past tense-ed inflection and third person singular present tense-S inflection.
### 3.3.4 Misordering Errors in Verb

#### Table 01.4
Misordering Errors.

<table>
<thead>
<tr>
<th>Misordering Errors</th>
<th>Males</th>
<th>Females</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Frequency</td>
<td>Percentage</td>
</tr>
<tr>
<td>1 Main Verb</td>
<td>05</td>
<td>45.45%</td>
</tr>
<tr>
<td>2 Helping Verb</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>3 Model Auxiliary Verb</td>
<td>05</td>
<td>45.45%</td>
</tr>
<tr>
<td>4 Causative Verb</td>
<td>01</td>
<td>9.09%</td>
</tr>
<tr>
<td>5 Progressive ‘ing’ Inflection</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>6 Third Person Singular Present Tense-S inflection</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>7 Regular Past tense-ed Inflection</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>11 (55%)</td>
<td>100%</td>
</tr>
</tbody>
</table>

Table 01.4 shows variation across gender in terms of misordering errors which are seen 20 times. The findings reveals 11 (55%) misordering errors in the essays of male learners whereas female participants committed 09 (45%) misordering errors.

The data shows that male participants committed 05 (45.45%) misordering errors in main verb while the essays of female participants reflected 01 (44.44%) misordering errors in the same element. On the other hand misordering errors in model auxiliary verb are committed 05 (45.45%) and 05 (55.55%) times by male and female respondents respectively. Moreover, the works of females shows no misordering error in causative verb while that of males show 01 (9.09%) in this element. It is seen that participants’ committed no misordering error in helping verb, third person singular present tense-S inflection, progressive ‘ing’ inflection and regular past tense-ed inflection.
4. Discussion

Based on the findings of the data presented above one can observe that mother tongue influences are prominent which may be a common cause of most errors among EFL learners. In fact, the process of second language acquisition takes place under the shell of learners’ mother tongue whose influences are vivid in the written compositions of the selected population. According to Sadeghi and Maleki (2015) “One of the most important issues in EFL mainstream has been the effect of L1 on L2” (p. 1541). In number of cases a direct translation of the concept of mother tongue is observed which not only declines the standard of learners’ essays but it also results in errors of misformation. For instance, ‘big big feeses’ is used where learners could have used high or huge fee. It may be so that learners cannot have the exact term for the desired expression in the target language (TL). Therefore, they tend to rely on direct translation. In many cases learners take a borrowed concept into the target language. They think it to be an easier way of expression, however, it doesn’t serve the purpose because the desired theme can only be conveyed with conceptual conversion according to the morphological and syntactic system of the target language. Such elements result in both addition as well as misformation errors which are quite frequent in the essay of selected respondents.
The lack of grammatical competence among EFL learners may be the cause of misordering errors because they may have problems in arranging the components of sentences in the target language. Such issues often cause grammatical errors which may lead to troubles in comprehending the composed essays. As Xiaoli (2015) would say, “However, grammatical errors destroy the correct comprehension of the whole text to some degree” (p. 34). Learners put certain morphemes according to the syntax of their mother tongue Urdu which is a SOV language while English is a SVO language. Since the two mentioned languages observe syntactic-morphological variation, learners commit errors in such cases. For example: “We people always to library” rather than saying “We always go to library”. Additionally, grammatical weakness results addition errors because learners with insufficient grammatical competence fail to subtract certain morphemes which they ought to drop. For example, they say, ‘Our teachers did not provided grammar books’ instead of ‘our teachers did not provide grammar books’. In the given example learner ought to have omitted the regular past tense-ed inflection and as we know that did is the second form of do, the adjacent second form of verb must change into the first form of verb.

Misformation errors in verb and noun are caused by misspelling, which reveals the lack of sound reading and writing practice among learners. In many cases learners essays reflected spelling errors in common words which were spelt the way they are uttered in learners’ MT. For example, ‘definition’ instead of ‘definition’ and ‘salabus’ instead of syllabus result misformation error. They also show learners’ insufficient vocabulary and their ignorance in differentiating between certain homophones. This issue can easily be resolved if language teachers design workable strategies for letting learners develop vocabulary and master the art of spelling English words whereas our teachers focus only grammar as Elham, Marjane and Zareian (2015) would say, “The focus of many EFL classes is on the grammar with the cost of neglecting vocabulary”(p. 87).

Learners’ written works reflect the influences of inter-language because the standard of their essays, despite their educational level, is quite poor. They may not compose error-free essays because their linguistic competence rates between their mother tongue and the target language. Secondly, Pakistani EFL learners are still deprived of the atmosphere which can be a pedestal for developing their writing ability. On the other hand, the lack of corrective feedback is vividly seen. If concerned teachers had highlighted learners’ errors, the result would have been otherwise because feedback not only encourages learners but it also let them get rid of grammatical errors. According to Pudin et al (2015) “Feedback on errors given to students
empowers them and enables them to make strides towards achieving the desired language goals” (p. 55).

The issue of errors would remain the same until language teachers avoid using conventional methods. They still use grammar translation method (GTM) which may never improve learners’ linguistic competence. This method focus grammar of the target language and ignore learners’ skill building. A point worth mentioning is that a little attention is given to vocabulary learning strategies and writing kills which result errors of various types. It also declines the standard of learners’ written English which may be a threat to learners’ academic results.

Errors in derivational and inflectional morphemes are quite common in the selected population which can be shunned if teachers design some strategies. For example, teaching tenses in a technical way may let learners get rid of error in the use third person singular present tense-S inflection, regular past tense-ed inflection, and progressive ‘ing’ inflection because the aforesaid elements remain troublesome for EFL learners. They fail to differentiate in using the third person present tense-‘S’, ‘es’ and ‘ies’ inflections. Additionally, the proper use of helping verb and the form of verb may not trouble EFL if they acquire the knowledge of tenses. Learners’ linguistic competence may help them avoid misordering errors, addition errors, omission errors and misformation errors in different parts of speech.

On the other hand, under the out dated syllabus implemented in our colleges and universities, the standard of learners may remain unchanged. It should include some standard books related to English grammar and secondly the prescribed syllabus should under pass some changes so that it may meet the needs of the learners. The syllabus must have room for creative writing so that EFL learners may acquire the art of writing an error-free English.

5. Conclusion

The findings of the study reveal that majority of the errors are syntactic which are apparently caused by the lack of linguistic competence among learners whose art of composition is still far from the desired standard. Their essays show addition errors, omission errors, misformation errors and misordering errors in verb, its types and the bound morphemes which are attached to verbs in different cases. Based on the findings it can be concluded that inter-language results some of the errors as learners’ present linguistic competence rates at an intermediate level that is between the mother tongue and the desired standard in the target language. Moreover, mother tongue influences are seen responsible for many grammatical errors among learners.

In a number of cases, the lack of corrective feedback seems to be the cause of certain grammatical errors. A number of these errors could have
systematically been rectified if language teachers had put in place any proper feedback mechanism to their day-to-day teaching practices. Additionally these errors may also be attributed to the learners’ lack of lexicon in the target language which is one of the elements responsible for misformation errors in verb.

The study also reveals variation across gender pertained to Dulay et al (1982) surface strategy taxonomy in verb elements. The data reveals that females committed 474 errors verb elements while male respondents committed 317 errors in the same category. It is further seen that females committed more addition errors, omission errors and misformation errors than male learners. On the other hand, male respondents committed more misordering errors than their female contemporaries.

The findings of the study reveal variation across gender in terms of grammatical errors. It is observed that female participants have more grammatical problems than their male contemporaries probably because Pakistani female learners pay little attention to English grammar than male learners do. However, Swann (2003) asserts that male learners occupy more time of instructors and arrest their more attention in the classroom than female learners could do. On the other hand, Murphy and Elwood (1998) call girls to be more motivated learning than boys.

Hence, the present study is likely to persuade language teachers to provide equal opportunities to both genders so that an active participation of females may also be assured in language classes. It may also persuade the instructress to teach grammatical structures, especially verb, and give corrective feedback to the students with the intention to enable them compose error-free essays. Lastly, this study may inspire confidence among learners to practice writing skills while seeking help from their teachers and grammar books.
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The Comparative Analysis of Balochi and Brahui Folk-tales

Dr Abdul Haleem Sadiq

Abstract

Folktales tell us about the customs and traditions of ancient societies and people and survive today as they were passed from generation to another. The research article is an attempt to make a comparative study of the folk tales of Brahui and Balochi languages. The origins and the development of folktales in Brahui and Balochi are also discussed. The folktales consist of different themes such as Kings, Princes, Giants, Jinnies as well as good and bad characters. The folk tales are the mirrors of society and one can see his/her past in them. The article has mainly used secondary sources for the conduct of study.

Keywords: Balochi, Brahui, Folktales, Literature, legend, myth, short story

Introduction

The origins of stories and myths and the conditions and time under which they emerged are still unknown. However, we can only make assumptions about them. To know about the beginning of these stories, the researchers go into the tribal areas which are a model of ancient traditions. They compile and arrange these stories and put forth them as ancient stories.

As far as human history is concerned; there are clear indications that human history is like a book whose first pages have been torn apart and in the absence of these pages, chapters of history have to be read from the middle (Ul Islam, p 27-28).

Human beings have migrated from place to place embedded with their own customs and traditions which also affected the traditions of other areas. Likewise, in the journey of thousands of years, the history of proverbs also covers

1 Assistant Professor Brahui Department, University of Balochistan Quetta, Pakistan
thousands of years. If, at any time, we analyse the stories and proverbs of our own language, we will find that many legends, stories and short-stories are of the type which are identical to a great extent, one speculation is that with the advent of humans, stories also emerged. But many historians reject this proposition. In the beginning men were oblivious of results and effects of many things. In Europe and Greece people saw spirits in trees and forests. Many kinds of misfortunes and fears associated with nature, made human beings closer to the reality of nature (Cuddon, p-300).

When man was obliged to be in need of nature, then he created such conditions which could face nature made phenomena such as rivers, clouds, day and night. With the evolution of short stories thinking about its writings commenced and with the passage of time writers and researchers wrote the legends (myths) in their own style and changes occurred in them with the time. Many researchers are of the opinion that Greek myths were the very beginning of such short-stories and legends.

Folk-tale and ancient –men, according to an estimate, cropped up in tandem with the advent of men. The legends and stories of every nation and tribe are described in their own way. We can judge from these short-stories about their instruments used and traditions. A story can be long and brief but legend is often long. The one difference between modern and ancient legends is that old legends were confined to narration while new legends and stories are in written form. These stories and legends are embedded to human civilization and progress and conditions, events and characters are of great importance in the stories (Armstrong, p 7-15).

In the past, there was a popular way of telling stories and legends, when they were narrated in coffee shops, gatherings, inns and oasis. There is no doubt that narrating legend was a skill and it was not the job of an ordinary person to deal with narrating a legend.

Short-story writers, in order to create interest, added a plot in it or added a legend in a legend. This type of legend was called ‘story or legend’. There are many ancient centers whose historical reality cannot be denied. In this connection, legend or short-story has different impact on the people of the society and area (Armstrong, 16-21).

**Impact of Sumerian Mythology**

If we deliberate upon ‘Sumerian’ legends, we will find that it influences every area or a nation in one way or the other. Many of these stories have influenced Brahui and Balochi literature. This deliberation is correct to some
extent that ‘Sumer legend’ is widespread but some historians say that Sumeries have taken these legends from somewhere else.

Every field of knowledge has performed something good. For example, Medical science has invented medicine to prevent diseases. Similarly architecture laid down the foundation of a good house. Folk-tales provided the society a good literature. With the Folk-tales Philosophy science and history cropped up (Akhtar, p 21-24).

The Narrative style of Brahui Folktales

If we analyse both the languages of Brahui and Balochi, we will find that both these languages are ancient languages of the region. Very old stories of Brahui language like ‘forty Giants’ speak about princess, gods, etc and many other characters (Ahmedzai, p 25-27). Similarly in ‘Gul Khandan’ a just, honest and veteran King is mentioned and he has two wives and before death he advises his wives what will happen afterwards, etc (Anwar, p 10-13). All these stories indicate that the story-teller not only tells the story but he is also aware of society’s values, traditions and psychology. In Brahui folk-tales there are many details such as customs, fight between good and bad, qualities and praise of good human beings. Along with this, bad elements and crafty nature related characters, kings, advisers, mothers, brothers and other blood-stained praise worthy legends are available. In this way there are characters of old women, giants, Jinnies, fairies etc. In addition to these characters, one big quality of Brahui folktales is that in every story there is another story and sometimes there are many stories inside one story which expands the story. Due to this phenomena the stories become splendid and entertaining (Brahui, p 7-17).

Today, we do not need any reference to confirm that our people – Brahui, balochi speakers are lagging behind in knowledge. This is crystal clear that development of any language especially of a nation is dependent on knowledge and understanding.

Balochi language too has a big portion of folk-tales and its legends are part of ancient literature. According to researcher Sher Mohammad, the history of these folktales is thousands of years old. Today these stories are in written form but it is clear that in the beginning they were memorized. This continued from one generation to another and this sequence is today available in the shape of written stories. The tradition of Balochi folktales is very old but it needs further research. In Balochi Folk-tales peculiar words have been used which today’s Balochi speaking generations do not understand. In this
connection, we can say with confidence that Balochi Folktales is older than Balochi poetry and Balochi literature (Mengal, p 5-25).

We can infer from all this talk that Balochi stories and legends are very old. It is not because its words are very old but along with the words there are characters which are found in other nations and civilizations too. However, further research is required. There is no language of the world, where there is no abundance of literature. In every language a nation’s traditions, culture, social set-up and economic life are prominent. Therefore it is not correct to say that in so and so languages literary matters are more and in other languages they are less.

Twentieth century accepts this fact that all the languages in the world have literature and civilizational aspects. According to the researchers, Balochi language is the old branch of ‘Aryan’ Languages. If we study the old Iranian books then it becomes obvious that Balochi language is not devoid of literary writing (Marri, p-2).

Stories (short stories) are literary requirements and ingredients of a nation. Balochs living in cities or mountaineous areas remember the short-stories very less. However, people residing in Eastern Balochistan usually can recall these stories. The legacy of Balochi literary collection are those stories and short-stories which are spoken and listened to for thousands of years. As far as folktales are concerned, these stories are of basic importance. Whenever a story is talked about, its beginning could be the legends of ancient people (Dad, p 12-18).

When we talk of writing Baloch stories, we will find that its beginning started in the English era when English were occupying sub-continent and a worth-mentioning name was ‘Warth Dames’. The Balochi Academy was started in recent times and since its inception much work has been done in the field of stories.

As far as Gidi (folk) stories is concerned, it was written by English writer Warth Dames and it was translated afterwards by Mohammad Ramzan. Therefore, in total eleven books were written. Still there are many places in Balochistan where no story has been written in their dialect. Awaran, Kharan, Mashkey, Grisha and some parts of Mekran are included in these areas but some stories have been written in Mekrani dialect. Since 1950 monthly magazines and papers were started.

One of the main characteristics of Balochi literature is its religious trends. In addition to this there are affects of superstition. Many animals and snaked, etc which are seen in dreams are referred to in the stories. Along with this –
Giants, Jinnees, fairies and their miracles and effects are depicted Baloch, P 6-7).

Narration of folktales has a history. Apparently these tales seem to be an entertainment but the fact of the matter is that the history of the society is ingrained in it. For understanding this history, it is necessary to understand the source of history of education. In ancient societies there were no teachers and school. Why these stories existed? Because the ancient people sat together and recalled the old times and narrated their legends. There were different kinds of stories in it which highlighted piousness, bravery, wisdom, etc. When education spread in society, with it came consciousness and awareness and it had a lasting effect. Then the people of the world realized that education has eradicated old customs and culture and thus was named Enculturization (Mehmood, p 18-19).

There are many topics in Balochi as well as Brahui stories. Perhaps the topics of both these languages are the same. Some of its topics are as follows.

Humanity, honesty, sacrifice, courage, resolve and perseverance, physical power, cleverness, cunning, quarrels and mischief, friendship, faithful woman or wife, Male and female, dervish and Pir, Qazi, poverty, etc.

**Comparative Analysis:**

**Comparative Analysis of Balochi and Brahui Folktales**

It is crystal clear that every language starts with poetry and later on keeps a repository of folk-tales.

Every language of the world–whether Persian or Arabic or any European language have reached to a certain stage after a long civilizational journey. That is why, ancient stories of many languages have attained the status of classics. In the same way when we talk of Baloch nation – the two languages of Brahui and Balochi are counted amongst thousands of years old languages. However, in this regard, further research is required. When we look at stories or folktales of Brahui language, we come to know that Brahui language is an ancient language, but its stories are not much older. There are reasons to believe that Brahui language came late in the sphere of reading and writing. The initial writings totally consisted of poetry. In this connection, ‘Durkhani’ school played a key role (Mengal, p-81).

The aims and objectives of English for the occupation of Balochistan were varied but still in order to protect their interests, they tried to promote both the languages (Brahui and balochi) in their own way. But despite this
promotion, both the languages were also harmed at many places. However, it is another matter. Whether it was grammar or prose of Brahui language, the English were the first to work on it. After the English, for a long time, no work was done on Brahui language. When Pakistan came into being and Radio and T.V stations were established then a few writers started writing for Radio and T.V. like-wise Brahui Academy was established and stories were printed by the Academy.

As far as Brahui as an ancient language is concerned; the Brahui folk-tales do not tell us anything about its oldness. However, the Brahui language as the capacity to absorb not only one single story but many stories come out of it. At many places changes in the story also take place (Ragam, p-20).

Here it is pertinent to draw attention whether Brahui or Balochi stories tell us anything about how old is Balochi history? Whether we can guess it from the words in stories? On the other hand there is an opinion that we can judge the state of folk-tales being old not by words but by their characters. Whether it is Brahui or Balochi, we have to see that in which surroundings these tales have been narrated.

The first priority is the mirror – in the literary world the problem under discussion is whether literature is mirror of life or not? In this regard different researchers have different opinions. As far as fate and destiny is concerned; it is not confined to Balochi and Brahui languages but this can be found prominently in Indian folktales, too. In both Balochi and Brahui destiny/fate have been preferred with long discussions. For example, in a Balochi tale, a shepherd becomes a king and in this way people have a great faith on destiny (Momin, p-61).

While speaking about history; both Brahui and Balochi speakers discuss it. Regarding Romanticism, many writers are of the view that sufficient romance is found in the stories of both the languages but not to the extent as claimed by some people (Akhtar, p 22-48).

It is clear that whatever the story may be; it is exemplary. Its theme, plot and character are extra-ordinary. If we look at Brahui stories – for example ‘Wise Vizier and Ruby King’ we will find a character who seems to be a very honest and wise person.

As a matter of fact, every language and literature is the mirror of its society and nation and represents its feelings and emotions. Many writer put forward these feelings in poetry and prose and some submit these feelings in another way. Like other genres, folktales have this fact, too. Brahui and Balochi writers have taken the hold of folk-tales to represent their society. Apparently
these stories are a time pass but in actual fact they contain many realities and represent the society. In addition to time pass these stories also work like an institution which teach and train. Since these stories encompass thousands of years therefore they are an anthology and both Brahui and Balochi languages have heaps of such stories. Although every language has its folktales but Brahui and Balochi short-stories have their peculiar way of expression.

When common stories and their characters are talked about, we see Brahui stories (short stories) with their unique status. Unnatural stories along with stories of kings and their representatives also play a pivotal role in the reform of our society. Thinking of ancient people make a hero of the story. The hero confronts the mischievous characters of Giants and Jinnies. We also find in Balochi short stories social characters who are bent upon reforming the society. Many of the stories are about the State where the King plays the role of a key character every time and people are also discussed in it. Poor and farmers conditions is the same as was thousands of years ago like the role of king and cruel king hundreds of years before. If we look at Brahui and Balochi stories we will find that many stories have been made up by their own people and they revolve around the Baloch nation. Both the languages mention Giants and Jinnies. About Giants it is said that it is an ugly character and Jinnies were created by God which are mentioned in the Holy Quran many times. In Baloch society about Jinnies it is said that they are of two kinds – good and bad. In fact, our nation has passed through many moments and stages of stories, literature and short-stories etc.

It can be said with confidence that a story is a biography of a nation. From the ascent of man till the present date man as passed through many stages and all these stages are essential ingredients for human evolution. With the passage of time stories too change their types and direction. Stories are those chains which bind together the old and the new man. Due to these stories we can decipher our past because they are mirrors of our past. Today we live in a scientific age and are passing through different stages of development. All these phases are circumvented because of human wisdom. At many places wisdom is quite obvious in stories. For example from the stories of Kings, Viziers, Advisers, wisdom is clearly evident. The important point of the stories is how they prepare and impress the minds of the whole society with one mind. As far as tradition is concerned; they remain in one society for thousands of years but its shape changes with time.

In reality study and research of tradition is the main point because the long the stories are old, the more they are studded with their society. It is justified to say that because of Brahui and Balochi stories, we are embedded to our
society. Therefore, we can say that tradition is a powerful and positive step in right direction. It is because of literary genres that we have maintained our identity.

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Scenography of Nomadic Life in Brahui Haiku

Hafeezullah Sarparah¹ & Dr. Abdul Razzaq Sabir²

Abstract

Objective of this paper is to report the seasonal migration of Brahui tribes between Sindh and Khurasan highlighted in Brahui poetry. The scenes of which are beautifully poetized approximately in every field of Brahui poetry specially in the smallest clause of Japanese poetry called Haiku which is well used in Brahui poetry. In summers near the mountains of Balochistan, many Brahui tribes in form of groups typically called ‘‘Alum’’ are seen spending social life in their basic dwelling unit tent typically called ‘‘Gidan’’. In presence of these tribes the mountains and their surroundings present an eye catching view whereas in winters the same mountains and their surroundings are seen barren, desolate and bleak due to the seasonal migrations of the said tribes to the hot areas of Kachchi and Sindh. This seasonal migration of the Brahui tribes is constant from thousands of years. Their encampment near the mountains and their journey with their cattle and other livelihood materials in the dale of Bolan and Mula make the barren mountains more beautiful and displaus eye catching views. The same poetic pictures of the nomadic life of Brahui tribes will be described in this paper via Brahui Haiku.

Key words: Brahui, Alum, Nomad, Migration, Haiku, Gidan, Kachchi, Khurasan,

Introduction

Balochistan is a mountainous region where all the four seasons of the year are found and each season comes with all its asperity. Due to the said change in

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weather and its asperity Brahui nomadic tribes have been travelling in between Khurasan (plateau of Kalat) and Kachi or Sindh from unknown periods. Their nomadic life and seasonal migration is intermittent and their convoys are seen haphazardly in the historical dales of Bolan and Mula.

In winters the nomadic tribes of Sarawan travel via Bolan whereas the nomadic tribes of Jhalawan travel through Mula to come to Kachchi and plains of Sindh and reside with their social, tribal and family groups (Alum) in their camps called Gidan. Where as with the arrival of summer, the same groups return to Khurasan though same routs. Life of nomadic people, their social life, norms, traditions, social needs, tribal organization, rules and regulations each and every thing is reflection of the changing weather.

Brahui folk poetry is the creation of these nomadic people. In which thousands of folk songs upon every aspect of nomadic life have been created along with the journey details and transitions.

Brahui folk poetry completely interprets each and every aspect of nomadic life; modern Brahui poetry has also a huge collection regarding the nomadic life of Brahis. In modern poems also the nomadic life of Brahui tribes and the scenes of their seasonal migrations are beautifully poetized. Haiku which is a Japanese class of poetry was introduced in Brahui poetry with the influence of Urdu poetry after 1980s.

But the same form of poetry is found in Brahui folk literature with the same structure and rhythm known as “Liako”. Highlighted by Professor Sosan Brahui that from last few years, Haiku has highly been discussed that it has been imported in Pakistan from a Japanese literature. It is short, comprehensive and a beautiful literary term. I wish the same acceptance and admiration would be given to “Liako” which is available in folk Brahui poetry for hundreds of years. This literary term has been invented by Brahui experts. It is quite possible to think that world has borrowed the same term from Brahui literature. It is because it has the same stanza and rhythm available in Haiku 5+7+5. (Brahui.2015.145/146).

However, main theme of Haiku is nature and its objects. Haiku has covered a huge place in a short time in Brahui poetry. More than a dozen of complete Haiku collections are available in Brahui by various poets. The experiment of Haiku has been very successful in Brahui literature and approximately every poet is stirring on the same class of poetry. Especially the characterizations of nomadic life in Brahui which are closer to nature are done beautifully and explicitly. Haiku seems to be successful to a large extent by expressing the panoramas of nomadic life.
**Alum (group/ Family)**

Alum is the primary and most important part of the nomadic life of Brahuis. Nomadic life can even not be imagined without it. Alum means group or family and Brahui tribes from the ancient times have been encamping in form of groups and along with the change of seasons these tribes are seen traveling in shape of convoys between Khurasan and Kachchi or Sindh with their cattle. Alum is not only a group rather it is a specific manner of spending life, which has its own customs, rules and regulations and norms. In a nomadic society Alum has its own social economic and organizational status. (Mirza.2003: 47/48)

The sojourn of nomadic Alum in mountains and their journey through mountains and dales in shape of convoy has been explained beautifully and successfully in Brahui Haiku. The scene of nomadic convoys between Sindh and Khurasan has been described in Brahui Haiku as following.

\[
\text{Mahbal a swary} \\
\text{Khwash un kana mon shefi} \\
\text{Duti mahary. (mushtaq1996: 59)} \\
\text{Translation} \\
\text{Sitting on howdah (Camel)} \\
\text{Going towards low lands happily} \\
\text{Holding the leading string (of camel)}
\]

With the commencement of autumn the Brahui nomadic convoys migrate towards hot regions. Poet sketches this as under.

\[
\text{Chirhing kek tawar} \\
\text{Awaza i suhel na} \\
\text{Alum ko qatar (Mengal.2012:36)} \\
\text{Translation} \\
\text{Cattle bells are jangling} \\
\text{Coming of autumn is publicized} \\
\text{In a row convoys are going}
\]

Aziz Mengal has so expertly described the valedictory sight of the convoys towards the snow covered crest of the mount Chiltan while traveling towards the warm areas of Sindh and Kachchi.

\[
\text{Barfi a o shakk} \\
\text{Chiltan kana Kachchi a} \\
\text{Khalena nan chakk (Mengal.1997: 103)} \\
\text{Translation} \\
\text{The hill peak covered by snow} \\
\text{Mount Chiltan we are going to Kachchi}
\]
Glancing back to you
The beautiful views of traveling of Alum in Bolan, has been expressed by Aziz Mengal in this Haiku.

\begin{verbatim}
Kotal mahari e
Warkhako Bolan na
Tulok khumari e (Mengal.2009: 98)
\end{verbatim}

Translation
Leading the riding camel
In the curving and turning ways of Bolan
His Beloved sitting on howdah (of camel)

The convoys traveling between Kachchi and Khurasan are constantly seen in Bolan, which is travelling route of the Brahui nomadic tribes of Sarawan this view is elaborated in Azam Mushtaq’s following Haiku.

\begin{verbatim}
Khachchi Khurasan
Alum nana sanda gha
Bolan at rawan (Mushtaq.1996: 46)
\end{verbatim}

Translation
Between Kachchi and Khurasan
Our nomad groups are always
Traveling through Bolan

Humaira sadaf portrays the view of camels of the nomads walking in queue.

\begin{verbatim}
Moni a dagg e
Qatarat kahik hur
Huch ata bagg e (Sadaf.2000:13)
\end{verbatim}

Translation
A road ahead
Going in a row
Camels herd

A charming view of the romping of the cattle and little animals here and there is beautifully presented in the Haiku of Aziz Mengal’s this Haiku.

\begin{verbatim}
Alum hampeni
Koant jurhuk hirrako
Kira dang eng rum (Mengal.1997:39)
\end{verbatim}

Translation
The family has laded up
Young camel and colts
Are running here and there

An attractive view of the cattle of a convoy and their accoutrements can be seen in the beautiful portraiture of Inayat Saghar.

\begin{verbatim}
Uch ata karwan
Alum hampeni kahik
\end{verbatim}
Bish ate Gidan (Saghar.2012:52)
 Translation
 Convoy of camels
 The family has loaded up and going
 With tent tied upon the donkey

In same way beloved of the poet comes from Surab along with her caravan and the poet depict the view of her caravan as following.
 Uch ak qataro
 Zebal Surab an barek
 Phulli maharo (Saghar.2012: 45)
 Translation
 Camels are in a row
 My beloved coming from surab
 With decorated riding camels

Hamp o bit. (Migration and Encampment)

Brahui nomadic tribes migrate towards the warm and plain areas of Kachchi and Sindh from the mountainous and rocky areas of Balochistan and set their camps there and when the weather starts changing it becomes moderate in mountainous areas of Balochistan then these tribes again travel towards their actual home ground i.e. the mountains and encamp here and spend their lives establishing a collectivistic society. Due to the encampment of these nomadic tribes, the mountains and desertification look more beautiful and charming and it shows the real and pure view of the ancient traditional life of Brahuis. The charming and attractive views of encampment of these Brahui nomadic tribes have been portrayed beautifully in Brahui Haiku.

The encampments of the nomadic groups are seen scattered between the plains of Kachchi and mountains of Khurasan same is narrated in this Haiku.

Patt o bayaban
 Hamp o bit e mash teti
 Kachchi Khurasan (Mengal.1994:19)
 Translation
 The bare plains
 It’s loading up and unloading in mountains
 Between Kachchi and Khurasan

A beautiful sight of an encamped family in the plains of Dasht near the mount Chiltan is an attractive model of Aziz Mengal’s writing art.

Chiltan na gatt e
 Alum nana biteni
Dashto na patt e (Mengal,1994:35)
Translation
The steep cliff of Mount Chiltan
Our family has unloaded here
In the plain of Dasht

In summer the charm of the mountains increase and joys spread among the tents along the arrival of the nomadic caravans which is illustrated by the poet as following.

Assak bing daman
Alum bite laili na
Rang as es Gidan (Mengal.2012:34)
Translation
Barren was the skirt of Hill
The family of beloved unloaded here
My tent brightened

The view of camps/ tents in a queue and absence of the cattle near camps shows that the shepherds have taken them to the mountains for grazing. Same scene is illustrated marvelously by Aziz Mengal in this Haiku.

Qatar o gidank
Mal e dareno mash a
Khwafing kin shwank (Mengal.1995:53)
Translation
The tents are in a row
Cattles have been taken to mountain
By shepherd for grazing

After the migration of Alum the mountains and plains look barren. The scene of desolation of the mountains after the migration of nomads towards Sindh is marvelously characterized by Inayat Saghar as following.

Wiran hankene
Patt to marap bad zaib e
Alum hampene (Saghar.2012:46)
Translation
Old camping ground is barren
Marap looks ugly with bare plains
Because of nomad family migrated

_Gidan_ (Camp/Tent)

Gidan is the primary part of the social life of the nomadic tribes. Dr. Sabir defines Gidan as,
Gidan or gidam is a representative symbol of Balochi culture. Which is made of the hair of goat or camel and it consists of minimum one and maximum three mats/sheets. Which is set up with the help of bow shaped wooden sticks in shape of a camp. (Sabir.1996:337)

The great representative symbol of Brahui nomadic life and culture Gidan even exists today with all its gorgeousness. It is a sort of comfort for the Brahui nomadic tribes, they reside in it and even they save their goods and cattle chow in it. Gidan has got the importance due to its light weight and durability which is carried by them easily to any place due to change of weather and seasonal migration.

Beauty of the same traditional residential unit of Brahui nomads has been painted along mountains in Brahui Haiku. Some of them are being presented here as a model.

\[
\begin{align*}
Zaib tis daman e \\
Bilsum anbar gindare \\
Phul phul Gidan e (Mengal.2012:41) \\
Translation \\
It beautified the skirt of hill \\
As the bow pole of tent seeming like rainbow \\
In the decorated tent \\
Burhzinga o mash \\
Masa tammok Gidan at \\
Waham aren khwash
\end{align*}
\]

(Mengal.1997:107)

\[
\begin{align*}
\text{Translation} \\
Hey! You the high hill \\
Dwelling in a tent along you \\
Instead living happy \\
By gham shwan e \\
Bash kary daman ati \\
Tena Gidan e (Mengal.2012: 69) \\
Translation \\
Sorrow freely the shepherd \\
Pitched in the skirt of hill \\
His dwelling tent \\
A beautiful view of Gidan in the lap of mount Chiltan can be felt in the Haiku of Afzal Murad. \\
Chiltan na daman \\
Ne at bira zinda darhe \\
Mutkuna Gidan (Murad.1994:97)
\end{align*}
\]
Translation
The skirts of Chiltan mount
Here is just alive due to you
The nomad’s old tent

Aziz Mengal has painted the internal view of Gidan so gorgeously that it presents the real view of it.

Phulli e gindar
Shabit e Gidan ona
Gandal e awar (Mengal.2013:68)
Translation
Bow pole is decorated
His tent is broad
With a carpet spread out

The view of Brahuis Gidan, the rumination of the camels sitting in front of it and the presence of weeds in front of the Gidan has been so brilliantly portrayed by Aziz Mengal which is a gorgeous portraiture of the nomadic scene.

Righti wa garbust
Gidan mona ush uchchak
Kera o romust (Mengal.2012:21)
Translation
Grassy fodders lying
The Camels staying in front of Gidan
Are jangling

A view of Gidan in lighting is too adorable. This can be felt in this Haiku.

Toreni daman
Chilik e girok ata
Zebal e Gidan (Mengal.2012:69)
Translation
In skirt of the mountain
Under the thunders of lighting
Beautiful looks the tent

In the same way another view which is very gorgeous in mountain’s view portrayed in this Haiku.

Bar ni khan ta rok
Gidan e mash ta masa
Khulifik girok (Mengal.2012:88)
Translation
Come you! My eyes bright
The tent is along the hills
Under the thunder light
In the lap of mount Chiltan a beautiful view of nomadic Gidan has been painted by Mushtaq Azam as following.

*Laili inane*
Chiltan na daman ati
*Ona Gidan e* (Mushtaq.1996:47)
*Translation*
*Beloved has gone*
*At the skirt of mount Chiltan*
*It’s her camp*

Inayat Saghar also beautifully paints a gorgeous view of Gidan which in fact shows a real and close enough picture of nomadic life.

*Maun innga Gidan*
*Manjo a kontak tikhok*
*Khwash e da shwan* (Saghar.2012:44)
*Translation*
*In the black tent*
*Druggets kept on the supportive woods*
*Shepherd looks happy*

Gindar is the bow pole of the tent of nomads of which tent is laid to stand. A picture of helpless and poverty of the gypsy people of this land can only been seen in the Haiku of Qayyum Bedar which is as following.

*Mash masa tulok*
*Bakho sekin sikkiwa*
*Gindar Gidan pinnok* (Bedar.2010:20)
*Translation*
*Sitting near the hill*
*Craving for a mouthful morsel*
*The bow pole of tent also broken*

**Khawa (Water skin/Water Leather Bag)**
After taking out the skin of goat, coal or lamin of tamarisk wood is filled with in the skin and it is kept for ten to fifteen days. After taking out this stuff from the skin, the unnecessary holes are closed by the makers; the water skin is made according to this process. (Brahui Maddi. 49)

The water skin is always available with the nomads in their Gidan or during their journey or works. It is hung with the middle bamboo of Gidan; this bamboo holds the Gidan up which is called Manj. Same view is poetized in Shams Nadeem’s following Haiku.

*Bal e hanj ata*
*Khwa as yakho dir an purr e*
Masa manj ata (Nadeem.2013:14)
Translation
Flying of the fowls
The leather bag full of cold water
Near the wooden pillars

Character of women has much importance in nomadic life. Looking after home, cooking, taking care of cattle, breeding the children, and beside house hold tasks taking the cattle out for grazing, collecting woods to light fire and bringing water from far flung areas is routine of nomadic women’s life. Aziz Mengal has successfully poetized the view of nomadic lady collecting woods while carrying her child. This is an admirable artistic model of Aziz’s Haiku.

Laggik o mash a  
Chinjik wa chimola kek  
Chuna e kash a (Mengal.2013:21)
Translation
Climbing on hill
Collecting twigs for lighting fire
Carrying the baby in arm

In same way a nomadic woman going to fill water who usually goes to her works crooning. This poetic picture can be seen in the Haiku of Inayat Saghar’s following Haiku.

Mon ta mash ati  
Lihako khalisa kaik o  
Kalli kash ati (Saghar.2012:43)
Translation
Towards the mountain
She is crooning and going for water
With small water leather bag

Imagination of nomadic life is impossible without cattle. They fulfill most of their needs by the cattle besides it they know the best use of cattle. Besides use of the meat for meals, earning money, utilizing their bones, skin, hair in the different ways is the most important flank of nomadic life. The beautiful view of the cattle of nomads while grazing in lap of mountain has been marvelously poetized in the following Haiku of Inayat Saghar.

Melh ko qatar  
mash na masa khwahira  
zeba e talar (Saghar.2012:54)
Translation
Sheep are in a row
Grazing on the mountain
Near beautiful cliff rock
Conclusion

Balochistan is mostly a mountainous territory, consisting of 70% mountainous area. The region is filled with natural beauty and attraction. Balochistan has globally got an eminent position due to its historic and antiquarian perspective. Regarding tourism there are many beautiful and gorgeous scenes. The native people of this region have been traveling between Kachchi or Sindh and Khurasan due to the change and severity of weather as journey/traveling is the second name of life for nomads and this journey is the main part of their life.

Even today these Brahui tribes are seen traveling gradually towards their destinations along with their Alum (convoy/family). The memories of their whole life and hundreds of year traditional travel are attached with the journey of these convoys and their travel in mountains and dales. The pictures of this splendid life of Brahuis can be seen even today’s modern poetry almost in all clauses/forms of poetry.

Brahui modern poetry is filled with nature based and scenography based beautiful materials and sceneries same like Brahui folk poetry. Brahui poetry highly portrays the nomadic life and shows the real scenes of their life living in the tents and with their cattle and other animals. Brahui Haiku gives a pure sketch of Brahui nomadic life and the purity of this land too. Haiku has been highly placed in the Brahui literature as Brahuis have this form of poetry from the ancient period in the form of liako. There is much need of debating about such materials after having a thorough research upon them.
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Cultural Ethics in Life of Baloch

Ghulam Nabi Sajid 1 & Dr. Abdul Haleem Sadiq 2

Abstract

Whenever some one thinks about the socio-culture of this region and especially the people of Pakistan, He wants to know about all the communities of this region, the back ground history of these nomadic people and their migration to sub-continent. Balochistan remained as a route of the great invaders toward India. Thus Balochistan remained the centre of the different cultures, world great religions and civilizations. The grave of Greek General Ourmaz at Ormarah is still witness of Greek invasion of Balochistan. The Arabs attack of Seestan Balochistan is also a part of important history of this region. There are four major ethnic groups living in Balochistan, Baloch, Pashtoon, Hazara and Punjabi speaking settlers. All of them have their own identity through their language and cultural life. This is a minor effort to highlight the social and cultural life of Baloch. Baloch live in Iran (Seestan Balochistan), Afghanistan, Middle East, Gulf countries, USSR and mainly in Pakistan (Balochistan, Punjab, NWFP and Sindh). Although the social and cultural life of all Baloch is alike but this study is focused on the Baloch living in Pakistan.

Key words: Baloch, social life, cultural life,

Introduction

W.G. Sumner a famous American sociologist says about the folkways of the people. “It includes the customs, literature, etiquette, and culture of the people”.

He says that human beings can differ in joys and sorrows through his inherent property. He developed such social values, through his experience which proved to be useful in life struggle. These habits and customs of the people

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are result of some unconscious efforts. The powers behind these customs are habits, religions and with passage of time its influences increases. When these folkways reach at a certain period that the human being feels that these customs are important for a happy life, these habits becomes the customs of those people. The same power of social values and folkways become the protectors of these customs. These customs decide that what is fair and what is unfair in any society. In this way manners are created and scale is also the same custom. The manners of each society are different from each other and can not be the same as for the entire globe.

Balochistan is one of the provinces of Pakistan and Baloch have their own national identity with in nations of this area. Balochistan is surrounded by Iran and Afghanistan on the west and south west. On the north and north east of Balochistan are KPK and Punjab. On south of the Balochistan are Sind, Arabian Sea (Baloch Sea) and the Persian Gulf.

Balochistan is an extension of the Iranian plateau and consists of barren mountains, intermountain valleys, ravine deserts and a four hundred mile long Arabian Sea coast.

Balochistan with the area of 347190 sq km is about 44% of total geographical area of Pakistan. It is the largest province in this respect. On other hand its population is almost 4% of total population of the country.

Culture
There is a very common question that what do we mean by social and cultural life? People think that culture means the common thinking and doing of a group of people.
Jary says, “Culture has been called entire society; as such it includes codes of manners, dress, language, religion, rituals, norms of behavior, such as law and morality and systems of belief as well as the arts and gastronomy.” (Jary, 1991)
E.B Tylor says,
“Culture or civilization take in its wide ethnographic sense, is that complex whole which includes knowledge, belief, art, morals, law, custom and any other capabilities and habits acquired by man as a member of society.”(E.B TYLOR, 1974)
Thus culture is integrated whole of learned behavior traits and characteristics of the member of given society. Culture is also determined by the genetic make-up of its founders.
Culture is always depicted through language which is one of the guiding factors in classifying the human groups.
UNESCO has described the Culture as under:
“Culture should be regarded as the set of distinctive spiritual, material, intellectual and emotional features of society or a social group and that it encompasses in addition to art and literature, lifestyle, way of living together, value systems, traditions and belief”.
European’s identifies “Culture” with civilization and contrasts it with nature.

The Baloch Culture and its historical background
The history of Baloch with their unique culture is still unexplored. The scientific study of Baloch culture is ignored not only by the ruling class but also by the Baloch themselves.
Mistruth and so many myths have been considered as references for the Baloch culture.

Jan Muhammad Dashti says that no sincere efforts were made to highlight the Baloch culture in its true spirit to study its deep-rooted institutions objectively. A superfluous approach was adopted about the uselessness and rigidity of such institutions and their futility in the modern era.

Among Baloch themselves, unfortunately there was no Herodotus or Xenophan. Information about them emanated from its dishonest enemies who twisted its history to suit political exigencies with the result that the Baloch youths are completely unaware of their cultural traditions. Only a few honest gentlemen have endeavored to present a correct picture of its culture. These sincere efforts had helped in understanding the true historical perspective. But they have their pit-falls. They have based their notions entirely on Baloch traditions, depicted mostly in poetry and some isolated historical events. (Dashti, 1982)

Whenever we peep into our past especially the history and the culture of the Baloch, it is absolutely agreed by all writers and scholars of Baloch history and culture that Baloch are Arian by race. The rich culture of Baloch is part of great Aryan culture. Although their accrued so many changes with passage of time. The influence of the world great religions and invaders can not be neglected, when being a route toward India.

Unfortunately written source material on Baloch history and culture is almost scarce, except some faint references in a few ancient documents which require a very cautious and scientific analysis for assessing at proper conclusion. To reach on some reasonable result, tremendous efforts are needed to separate facts from fiction and distortions of the modern writers on the Baloch.
One of the somewhat reliable sources could be the Baloch traditions that had been preserved mostly in classical poetry and folk literature. There also one has to proceed with extra care to avoid the later additions to almost every poem.

Baloch today claim that they have great civilization of MehrGarh which flourished here before 7000 years BC. It is also claimed that when human being were living the life of savages and in natural caves were they dwelling, the people of MehrGarh had known the use of fire and even they had given shape to the metals to make statues and ornaments. They do not agree with poetic history of mass migration and claim that Baloch were living in this region for thousands of years. But no doubt this period of time is far away from the Baloch migration to this area. May be the people of this region like Brahvi’s who claim to be Dravidian, belong to the MehrGarh civilization.

Like everywhere in the world the great Aryan culture of Baloch has been also affected by turbulent, empires expending culture and, mostly by great religions of the World. As the Baloch areas has been a cross-road of invaders and same as the different civilizations, so people of that area had absorbed so many cultural events and preserved them as well.

The Baloch Culture is the main criteria, for the closely examining of its character. It will also prove the lost relationship of its language and people of other groups. It has roots in Socio-political and religious systems, inherited from its Aryan ancestors. The Baloch, like other Aryan people had great pressure-political, social, economic and military throughout the history, but had resisted such pressures; and their linguistic and cultural transformation had been surprisingly very slow and without any mark or drastic impact on their general cultural outlook.

Like the Aryans the Baloch society was based on tribalism and had clan system which is still intact. The tribal chief was revered. He enjoyed great prestige. He had a pivotal position; social and economic system was based on primitive tribalism. The chief enjoyed tremendous powers. There are no traces of any permanent legal institution at the early age. However, the Sardar with the help of elders decided the disputes. Disputes regarding land or inheritance appear to be rare. Polygamy was unknown, and polyandry is mentioned in later writings.

Baloch enjoy the richness of ethnic variety and cultural heritage.
Baloch

What does this word Baloch means and from where it derived it is still unknown. E.Herzfeld believes that it is derived from Braza-vaciya, which came from brza-vak, Median word meaning a loud cry, in contrast to namravak, quiet, polite way of talking. (E.Herzfeld, 1971)

Some scholar thinks that “Baloch,” owe to their name to Babylonian King, Belus. Belus was also the name of their God and that word Belus later became Baloch.

Another idea driven from Firdousi is that Baloch wore distinctive helmets decorated with Cocks comb, the name “Baloch” is said to have been derived from the token of cock.

While Afghan writer Dost Muhammad Dost believe that etymologically it is made of two Sanskrit words “Bal’ and ‘Och’. ‘Bal’ means strength or power, and ‘Och’ high or magnificent. (Dost Muhammad, 1975)

There is another idea about word ‘Baloch’ that it means ‘nomad’ or ‘wanderer’ and this may be because of the fact that the term may be used by indigenous settlers for the Baloch nomads. In other hand history proves that the all Aryan races had lived a nomad life tell they got settled on fertile areas of India.

The Mongols also lived a nomadic life, even it is said that they use to shift and travel from one place to another. These races and people of nomadic age did not have name of ‘Baloch. Cultural life of Baloch people is deeply rooted in experience of thousands years and beliefs. So the racial kinship of Baloch must be kept in mind when describing their codes of life. Scholars have mainly two different ideas about the racial kinship of Baloch. Some of them think that Baloch are very near to Semites and they have strong relationship with Arab Badoos. Their language is from the family of Ebrani. This group of scholars have the evidence that the nomadic life of Arabs and Baloch is similar.

They often quote the classical poetry of Baloch legend poets, saying “We are the son of great warrior Amir Hamza the close relative of Holy Prophet (PBUH). They also claim that Baloch and Arabs have same codes of life and nomadic manners.

While the other school of thought thinks that Baloch are Aryan and their language is also from the group of Indo-Iranian languages.
Language
Balochi is the language of almost all Baloch, who have with passage of time migrated to different areas of the world and many new words had got mixed in Balochi Language. In some areas (Punjab and sindh) the Baloch have adopted the Punjabi and Sindhi Languages accordingly. Baloch living in Balochistan (From Seistan, Irani Balochistan up to the right bank of the Indus River in southern Punjab) speak Balochi and are proud of being inhabitants of the oldest language of this area. Baloch living in Punjab near, Lahore (Chah Balochaan), Jang, Multan, Sirgoda and Sahiwal speak Punjabi but live pure cultural life of the Baloch with their separate identification.

The second widely spoken language of Baloch is Saraeki and Baloch of Rajan Pur D.G.Khan and D.I.Khan speak Saraeki. They can speak Balochi but now they have adopted a more developed language Saraeki with most of Balochi words and terms. Then there is Barahvi language in Balochistan and Sind. It is being spoken by Baloch of Balochistan and Sindh.

Some people think that Barahvi is language of the Baloch, while scholars of Barahvi language believe that they are Dravidian.

Balochi has three major dialects.
Rakhshani.
Sulamani
Makrani
All of these three dialects are understood by all Baloch. People love their language and land.
Ishaq Sajid Buzdar says
(Goun Do Sheha eshqen manaan
Yake watan dome zawaan( Zabaan)
I am deeply concerned and in love with two things. First one is my home land (Balochistan) and the second my language (Balochi).

Chart of languages, Indo- Iranian (Aryan) Family of Languages

<table>
<thead>
<tr>
<th>Iranian languages</th>
<th>Indian Languages</th>
<th>Kafiti</th>
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<tbody>
<tr>
<td>Old Persian</td>
<td>Sanskrit</td>
<td>Ashkun</td>
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<td>Avestan</td>
<td>Prakrits</td>
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<td>Median</td>
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<td>Chorasamian</td>
<td>and other new</td>
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<td>Soghdian</td>
<td>Indo-Aryan languages</td>
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<td>Khotanese</td>
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<td>Persian</td>
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<td>Kurdish</td>
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</tbody>
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Balochi
Pashto
Wakhi
Ossetic

Racial kinship and Culture is always depicted through language which is one of the guiding factors in classifying the human groups. In light of the above chart it is agreed that Baloch are Aryan by race.

There is another idea that language wise Balochi has some words near to the Semites. May be through the process of migration the Baloch has some very close relation with the Semites. It does not show that by race Baloch has any kinship with Semites.

Some writers have neglected many important aspects of Baloch history, while tracing the social and cultural origin of the Baloch. All the theories almost have been based merely on some isolated events and historical mistruths. In any analysis of Baloch culture and social life, three important factors may be kept in view. Firstly, similarities of customs and traditions of the ancient people living under tribal set-up should be viewed scientifically.

Organization
There are following sects/ sections in almost all Baloch tribes.
1. Sardar (Tribal chief)
2. Head of clans/section (Malik/ Wadera)
3. Head of sub clan/section (Mukadam)
4. Head of Family (Safed Reesh)
5. Baloch Rajj (common People)
6. Different low-castes like Naqeeb, domb/ lori, lohaar, Merethah, theeha and darzaadagh.

All of these low castes are considered as slave in Baloch tribal set up. It is also said that Merethas are actually the Marathas of India and when Baloch Lashkar( army) defeated the Sorees and Mughal kingdom was restored back in India these Marhetas were given to Baloch Sardar as a gift. They had served the Baloch for the ages. They are being treated at low cast and there are separate cultural rules and code of conducts for these people in Baloch society.

The Family System
A family is basic unit of Baloch tribal organization. It is almost same like other nomadic tribes of the Arian race. A Baloch sets up his own separate
home as he grow up to 40 years and after marriage gains the states of father. He likes to make a hut of palm leaves and grasses with in a mark able distance from his own relatives even from his brother. The Baloch tribes (almost all) who depend on animal raising, pay keen attention on their economical development by increasing the number of their sheep and goats.

Certain aspects of the family system which seem to have an impact on resource utilization are further explained below. Marriages generally, take place between members of the same tribe and between close kin preferably first cousins and only rarely between the members of different tribes. A man must acquire brides for his sons by giving a portion of his livestock for each bridal payment, called “LEB”. Bridal payment in past was high and this payment consisted average of 60-70 sheep or goats, 6-7 camels or 10-20 cows. …..Most families must work for a number of years in order to put together a bridal payment. Since a man marries normally at about 16-18 years of age and establishes a separate household only when he is 35-40 years old. Until the sons establish independent households the family normally has one house made of tree trunks palm fronds, reed and grass.

**Inheritance**

The sons are given patrimony in accordance with Islamic law. All property are equally divided among the male living members of the family.

“Among the Baloch of all tribal areas especially of Suleman mountain ranges a daughter receives no share of father’s animal and other property in inheritance. All property is equally divided among male living members of family after death of father in accordance with Islamic law as interpreted in the tribal areas.”(Buzdar, 2008).

**The Tribal Organization and Leadership**

With the fall of Rind power, the glory of Sibi passed away. The great decentralization of Baloch people, made tribalism more firm and strong than it was during the Rind supremacy.

The tribal organization strongly discourages unequal and exploitative use by stronger or richer segments of the society. In numerous other ways the tribal organization encourages equality, social and political stability and social equality in the community.

Dr. Nek .M buzdar says,

“ the traditional Baloch tribal system contains strong elements of democracy and rule of law. It is relatively democratic because the chief rules only with the consent of the tribe, and if he violates the tribal code of conduct and any
traditional customs and laws he could be subjected to removal. Although the Sardar’s position is normally hereditary, all appointments must be ratified and agreed upon by the lower echelons of the tribal leadership, the Maliks, Mokadam, Wadera and the Safed Reesh. Normally the elder son of the chief succeeds him on his death, but the tribal elders have the right to deny the elder son’s appointment in favor of his younger brother, a cousin or even sometimes in favor of some Malik or Safed Reesh. The Jirga can even remove a Sardar if he proves his incompetence in running the tribal affairs. The tribal council of elders is the most powerful institution of tribal system. Before the British rule and especially the ever famous Sandeman reforms the tribal council was the authority to appoint and displace the tribes head/ Sardar. The Sardar was accountable before this council and in many cases the council had dismissed the Sardar and had appointed some other from the sectional heads. Later the strong help of British regime made their position so powerful that today non can think of the removal of Sardar. Now it is said (Sardai gon Zahm Rahaa bastagha aen). Sardai can be gained with sharp edge of sward.

If there is a war with any other tribe the Sardar himself leads the fighting troops( lashkar). He some time appoint any commander for leading the Lashkar as we see that Chakar e Azam had appointed Meeran Rind (his nephew) as flag man( Berak Dar) of Rind lashkar when fighting against Lasharies in Nali Gatt war.(Buzdar, 2008)

The Sardar, the Malik, and the Safed Reesh of the tribe together constitute a tribal council of wise (deer gind) elders called Jerga which is responsible for the administering tribal affairs.

This tribal council makes all important decisions concerning dispute settlement and matters of war and peace within the tribe and with other tribes. Jergas or councils of elders are also formed at the sub-tribal or sectional level within the tribal territory. These local Jergas settle the dispute between individual members of the section.

**Jerga**

In each Baloch tribe there are number of clans and sub-clans. The members of grand Jerga are composed from the head of those clans/ sub-clans.

The Jerga deals with administrative, judicial and other important matters affecting the welfare and general condition of the tribes.
The clans and each sub-clans has own council of elders to decide some matters concerning to that group or section. Head of these Baloch clans/ sub clans are considered as member of Jerga.

After British rule in Balochistan and especially after Sandayman reforms, the chief of tribe gets a person of his own choice elected as a head of the section and that person performs the duty of Jerga member in grand tribal Jerga.

In past it was not possible even for Chief to replace any Jerga member without any solid reason, but nowadays Sardar can replace a Jerga member if opposing him in grand Jerga meeting on any issue.

The meeting of Jerga is called only if there is an important issue. All other petty matters of dispute are decided by the Sardar himself.

The Jerga is most important institution of Baloch tribal structure. The British rulers had also made the Jerga System very useful during their rule on Baloch areas. The members of Jerga were prominent figures of the clans. They had been paid for their services during British regime accordingly.

During British rule and even till end of seventies the Jerga was working properly under state administration. All the disputes related to tribal areas were solved by Jerga. They were judges of the people and their just decision was strongly valued by all Baloch.

The Social Truth

Some kind of social values are even stronger than religious belief. These social truths had developed after thousands of years experiences and now they are strong values of the people. It is also agreed that almost all social values of Pakistani People are nearly similar but when some one see it with keen observation he can get know about the special social truth of the Baloch.

As example, to condemn the greed it is said
“Laaf Che Chamaan Banaa Aen”
Means, Belly is lower then eyes.
Or “DAf Warth Lajj Chamaan bee”
Means that eating is the job of mouth and after that eyes will feel shame till it is not repaid and served in return.
“Shaf keh Taharen Mass o guhaar pajwaren”
The night is absolutely dark but there is no problem to identify/recognize the mother and sister”
“Yeh kasage aap war sad salaa wafaa bekau” (Have a glass of water and be in faith and loyal with your host till one century).
Mast Tokli says

“Men Salaheno Jatharaan Garaanenaan gere,
“Jawaan Dhala ee ae pola she Samoaa kane”  (Mari, 1995)

I recommend that man should choose hardship and difficult way of living and what is wrong and what is graceful it may be asked from women-folk.

**Revenge/ Vengeance (Ber Garee)**

Avenge is necessary for all Baloch and even if there is no male inheritance the female have to take revenge. Revenge is a no-win situation and can only lead to more pain and heartbreak. Step back and take a look at how you are planning to deal with the situation at hand. What is rational and what is irrational? Be calm, but some Baloch do not care about this philosophy.

Baloch even today remember and sing the everlasting poetry of the Balach and his act of avenge against Baledies who had killed Dodaa, his elder brother. In revenge of his brother he killed more then sixty Buledies.

Baalach says in his poetry,

*Man goun Badaan Hancho Kanaan*
*Dodaa thee Joren Dushmanaan*
*Choon Baaz goun Kapootey Walaraan*
*Rosh goun Tanaken Chalaraan*
*Chon Buz goun kaleren Dhangaraan*  (Maree, 1960)

The time is no factor and no hurdle in taking revenge because it is said that fire of revenge burns in the heart of Baloch till two hundred years and remains young for ever.

The incomplete and remaining revenge against any tribe is inherited to the next generation to complete it. The father asks his sons to take revenge after his death so that his soil may feel comfort and pleasure in the grave.

**HAAL (The News)**

The Haal (news) is process of giving and receiving of the latest news. Whenever Baloch meet with each other they share Haal with in a particular way. There are certain conditions and limitations in giving and asking for Haal.

If there are more then one person asking for the Haal, the most noble and respected person, belonging to some chief family or Saed will ask for the Haal. But first he offers the opportunity to all Baloch men present at the spot. The same rule is applicable for the new comers. If they are more than one, the most respectable person, with an honorable family back ground will give Haal. Here the haal giver is bound to ask/ offer the other fellowmen to gain
this honorable opportunity. Commonly the grading for asking and giving
Haal is under.
Tribal Chief himself, his elder son.
The Syed (a person belonging to the family of Holy prophet)
Mukhadam/ Malik
Safed Reesh (the family elder)
The commander of Baloch lashkar.
common Baloch man or woman.
The main points of Haal contain as following.
1. The news of death. (especially some notable person of that area and
commonly the all others.)
2. The serious patient and its condition. Injured patient have to be paid
especial attention giving all detail of clash in which the said person got
injury.
3. The rain fall and cultivation of the area.
4. The grazing up areas and condition of animals.
5. The merchants and prices of the animals.
6. The market rate of house holds necessary items/goods like rate of wheat,
maze and other grains used in that area.
7. Quarrel, clashes, and other social disputes included Kaaro Kaaree.
8. Political events are also discussed/ shared during Haal.
This helps the people conveying the latest information to the remote areas.

BAHOT (Giving protection to a person)
A Baloch never hesitate to take up arms to safeguard the life and property of
Bahot. In Baloch History two rich women (Gohar and Sami) are still
remembered as Bahot. Those both have caused prolong wars among Baloch
tribes.

What so for mistruth the classical Balochi Poetry have but it is agreed that
one of the main and immediate cause of Rind-Lashar war was Goher’s (a
Bahot of Mir Chakar,) camels. The lasher killed her baby-camels after a row
precipitated apparently by an unjust decision of Rind judges of a horse-race
between Rameen Lashari and Rehan Rind.

Chakar rejected the good counsel of Meeran and Beebarge and was adamant
to teach a lesson to the Laashar. He maintained that they had insulted
the entire tribe by killing the camels of Goher who was under his protection. The
battle was lost by Chakar and his nephew and very brave army commander
Meeran was killed in war.
Beewarge tried to prevent the war till last moment and even he said to Chakar.

Marshee Rindaan Barey Merhene.

Guda Meeraana mana shondarey

Dodaa also fought with very armed person of Beebarg Beledy to protect the cows of Sumi who was living as Bahot in his protection. In the fight Dodaa was even killed. When Dodaa was told that the armed persons of Beledies has snatched the cows from the shepherd his mother said to Dodaa “go and bring back the cows of Sami or die fighting as a brave Baloch and you should be never seen”

Gokhaan Sarjamee Beyaare

Yaa hesee chotwa zeyaan Daare.

Balaach, then got avenge of his late brother and killed more then sixty people of the Beledies.

There is an interesting story about the Bahot Daaree in Balochi that a lizard was killed by the boys of other tribe in the tent of the Omer Bulfati. The wife of Omer told her husband that she would not remain his wife until he took the revenge of lizard’s death. Omer then killed a Kalmati. This turned into tribal feud and scores of people war killed from both side.

Muhammad Sardar khan says in his ever popular book the Literary History of Balochis,

“Throughout the history the Balochis had been king makers. They were only fated to know how to sacrifice their lives, but were never tutored to get the game and gain, though ever they played the game manfully on many fatal fields, but always gave the trophy to others. Their help to the Sassanian emperor of Persia, the Mughal emperor of India against Soories, the Arghun rulers of Sind, the Langah rulers of Multan, the Durrani rulers of Kandahar are illustrative proofs and glaring testimony of history. To the present Age of Atom, the Baloch people have learnt no lesson from history, though they ever tasted and tested the cruel dictates of cruel time and fate. Feudalism or patriarchal authority has done irretrievable damage to the socio-political structure of the Balochis both in pristine and present”
Muhammad Sardar Khan

Another example of giving of refuge is by the Kalat Chief, Mir Mehrab Khan to fleeing Afghan King, Shah Shujaul-Mulk. He after his defeat by Amir Dost Muhammad’s forces at Kandhar on June, 2nd, 1834 reached Kalat.

The Shah fled to Lash on the shore of the lake of Seestan. Later on he made his way across the desert to Kalat. Shah Shuja arrived at Kalat where Mir Mehrab Khan was encamped in a garden at Garadi, seven miles from Kalat. The Shah walked directly into his tent and asked for his protection “Bahot”, which was instantly granted. Meanwhile the Afghan forces reached near the Kalat and asked to hand over the Shah to them.

Mir Merab Khan rejected the counsel of his political adviser, Daud Muhammad who requested the Khan to deliver up the defeated Prince to the Afghan General, and sent a strong message to the commander of the Afghan army, Rahm Dil Khan that Shah Shuja had asked for protection which had been promised according to Baloch tradition and that he would be protected by all means. He asked the Afghan General to immediately withdraw his troops from Kalat territory. Mir Mehrab Khan’s action is a glaring example of the Baloch tradition of Bahot Daree. (Dashti, 1982)

Malik Khatee, the Chaghi tribal chief gave refuge to Emperor Humayun. He not only rejected to receive the high price of arresting the Prince but also escorted him to the borders of Persia.

He told the Mughal Prince that as he was in his area he had the privilege of Bahot. It was an insult to him if something happened to Humayun.

The Baloch not only defend the Bahot but even took arms in order to restore any property already lost or compensated an injustice already done.

Daankho theraan zaleenyees may Dehi tawar  
Maazenan Thaashenaan dil rashokhen Zewar  
Mani waten kas na baarth thi waten kas na baarth

But now there is no lolee and no dehi but only (motak) mourning on death of young boys

Conclusion

Baloch living in Balochistan have two different ways of living. Some of them are living nomadic life like in the early days and keep on shifting their homes/houses like nomadic ages. They have homes at the height of
mountains for summer and houses in lower part of the country for winter
days, while others had adopted the urban life and now living in developed
cities. Balochistan especially the Baloch areas are contained on high
mountains and barren land. The hardship of nature had made life very
difficult but with passages of time some small and big towns have developed.
The living pattern had been changed with new needs of life. Although well to
do families had left behind the typical horse keeping and camel loving and
now they have latest vehicles for their personal use but their way of living
and thinking is still like early past.

It proves the deep concern of a Baloch toward his horse as it was a major tool
of weapon for war of that age. People have left behind the grass made huts
and started living in well-decorated RCC houses. No doubt these material
changes are important and have impact on cultural life of the Baloch but this
study discussed the basic codes of manners, thinking of the people, belief,
language, dresses, organization, myths, rituals and system of honor and
dishonor in Baloch as a whole.
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A Socio-Political View of Balochistan: An Overview

Political Science

Dr. Abdul Qadir Khan¹ & Dr. Adil Zaman Kasi²

Abstract

Balochistan is situated between 24, 54 and 32, 4 N and 60, 56 and 70, 15 E. Balochistan is bounded on the South by the Arabian Sea (Pottinger, 1980:50), on the North by Afghanistan and the North West Frontier Province, on the West by Iran and on the East by Sindh, the Punjab and the part of the Frontier Province (Hughes, 1977:2). The province covers a total area of 131855 S.M. the areae which is almost wholly mountainous is blended with some very fertile valleys and plains. The mountainous area lies on the great belt of ranges connecting the Koh-e-Safed with hilly system of Southern Iran. It also forms a watershed, the drainage of which enters the Indus River on the East an Arabian Sea on the South while on the North and the West it makes its way to those inland lakes which form a general feature of Central Asia.

Key Words: Balochistan, Pashtoons, Balochs, Quetta, Makran.

Introduction

The name of Balochistan is derived from the Baloch (Pottinger, 1980:50) who have been living since ancient times. The Baloch according to Hughes gradually extended Eastwards from Southern Iran in about 7th century and till 15th century they settled themselves in these lands. (Hughes, 1977:26) But these generally quoted remarks of Hughes reflect the peculiar colonial outlook which was formed to protect the the British colonial interests. A Baloch nationalist and ever cherished historian Mir Gul Khan Naseer traces the arrival of the Balochs since 513 when Nausherwan Adil, the king of Persia on complaints attacked over Balochs and after a massacre of Balochs got shelter in Marap; Siah Dumb and Jhalawan by passing through Seetan, Chaghiand Kharan under the leadership of their chief Mir Qambar. (Naseer, 1993:1) Generally, it is reported that this name Balochistan was given by

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Nadir Shah the great monarch, who as St John remarks after driving the Afghan invaders from Persia, made himself master and placed a native chief over the new province, formed out of the districts bounded on the north and south by Helmond valley and the sea, and stretching from Karman on the West to South on the East. Then newly formed province was called Balochistan or the country of Balochs. (Ahmed Zai, 1988:6) If we go through the pages of history we find that the Mughal emperor Zaheer ud Din Baber in Tuzk (Tuzk-e-Babery) also talks about Balochistan in these words, “I have recently received a letter of Mehdi Kokaltash from Balochistan where the Balochs are creating disturbances. On the receipt of this letter I have nominated Cheen Taimoor Sultan and have sent commandments to Adil Sultan, Mahmood Sultan Doldoi, Khusra Kokaltash, Mahmood Ali Jank, Dilawar Khan, Shah Mansoor Berlas and Hasan Ali to obey Cheen Taimoor Sultan in this assignments”. (Baber, 1997:267) Allama Abul in “Aine-e-Akbery” while talking about River Indus says that this river also passed through Balochistan. (Abu Fazal, 1019) These and other historical references prove very successfully that this land was known as Balochistan much before Nadir Shah and this name is much older than it is believed to be. It also reflects that not only the name is older rather it had been the house of the Balochs even in the ancient times.

The land

The traveler who enters the passes of Balochistan finds himself among surroundings which are essentially different. The general outlook resembles that of the Iranian Plateau, and takes as a whole, it is attractive and its peculiarities are not without a certain charm. (Pottinger, 1980:58) The mountainous series, the green belt of juniper, the plains, the valleys and the deserts are the novel features of the landscape of Balochistan. The deserts and the stony plains also have the beauty of their own. There are also level valleys of considerable size in which irrigation enables much of the cultivation to be carried on and rich crops of all kinds to be raised. (Hughes, 1977:4) The flatness of cycles due to scanty rainfall distinguishes Balochistan from the Eastern Himalayas. Within the mountains lie narrow glens whose rippling water courses are fringed in early summer by the brilliant green of carefully traced fields. Row of willows with interlacing festoons of views, border the clear water while groups of children and women in cotton shawls complete a peaceful picture of beauty and fertility. Some places are even more beautiful than Quetta on a bright frosty morning when all the lofty peaks are capped with glistening snow, while the date groves which encircle the Makran, are full of picturesque attraction. The frowning rifts and gorges
in the upper plateau make a contrast to the smile of valleys. From the loftier mountains peaks magnificent views are obtainable.

**Population**

The census in Pakistan is held after about 17 years. Previously the census was held in 1998. Thereafter due to one reason or the other the governments did not manage the census and avoided it. But now due many factors the census was conducted. The preliminary census results were declared by the federal finance minister Sartaj Aziz on 8th July and were published in Press on 8th July 1998. These figures show that in 1981 population of Pakistan were 84.253 million which increased and is in 1998 130.578 million. It reflects annual growth rate 2.61% which was previously 3.06% in 1981. In 1981 the total population of Balochistan was 4.332 million which in 1998 is 6.51 million, while the growth rate is 2.42 % previously it had been 7.09%. it shows a very sharp reduction in the annual growth rate. The preliminary statistic shows that in 1998 the rural population is 76.7% and urban 23.3%. Further that the total increase in the population of Balochistan is 2.178 million. (Dawn, July 9, 1998)

It is also evident from the census report and figures that the process of urbanization in Balochistan is also gaining momentum, with the number of its people in cities rising from a mere 15.6% in 1981 to 23.3% in 1998. It also shows that almost a quarter of the total population of the province is urbanized, which is a good sign. (Dawn, July 9, 1998)

A part from the statistics of the census report it is also worth quoting that during the census process there had been some unrest in some sections and elements throughout the country. But it represented only a small voice, who had their own reservations. The critiques are also looking forwards for the effects of the figures of the census over the representation of the provinces in the national assembly and also about the size of the provincial assemblies. (Daily Jang, July 19, 1998)

According to the preliminary census report there are 23 cities having a population of 200,000 or above. The biggest city is Karachi with a population of 9.269 million followed by Lahore with 5.063 million, Faisalabad with 1.977. These three cities account for 38.4% of the country’s urban population. The other big cities that have a population of over one million are Rawalpindi, Multan, Hyderabad and Gujranwala. Almost half of the urban population lives in these seven cities. (Dawn, July 9, 1998) It is worth quoting that the biggest city of Balochistan, Quetta is still not among the top seven cities of Pakistan.
People-Races and Tribes

Balochs are the chief race and people of Balochistan and the Meds and Jats appear to have been in habitants of Balochistan at the time of Arab invasion. The Meds now, as then live on the coast. The Pashtoons still cluster around their homes at the back of Takht-e-Suleman. The Jats in spite of influx of Balochs to this day compose the cultivating classes of Lasbella ansd Kachhi and some of the Kurks whose insolence led to the final subjugation of Sindh by the Arabs are still to be found in Jan Valley in the Jhalawan. (Hughes, 1977:31)

The Baloch

The indigenous races of Chief importance in Balochistan at the present day are Balochs and Pashtoons. The Jats, the cultivators now from only a small minority but many of them have been absorbed by the Balochs. Among religious and occupational groups may be mentioned by Sayyida, Dehwars and the indigenous Hindus, who live under the protection of tribesmen and carry on the trade other businesses of day to day life. (Hughes, 1977:31)

The imperial Gazetteer of India has narrated the physical of Balochs in these words “his build is shorter, and he is more wiry. He has a blod bearing, frank manner, and his is fairly truthful, he looks on courage as a highest ritual, and on hospitality as a sacred duty……. His face is long and oval and the nose aquiline. (Imperial Gazetteer of India ‘Balochistan’, 1984:30) The physical strength of Baloch is discussed by Muhammad Sardar Khan Bloch in these words that…… the Baloch is the compound of Sanskrit BAL and OCHA which means most powerful. (Baloch, 1958:1)

The term Baloch has been explained in Burhani QaTI means in the Persian language as Cockscomb or Crest. (Baloch, 1958:1) But if we analyze the Crest borne by the Balochis as cited in Shah Nama Firdausi hardly explains the etymology of the name. Mir Gul Khan Naseer while discussing this Cock crest tale and dealing with Firdausi says that, “his (Kaikhasro) one army consisted upon Koch or Baloch Braves, they were fighters and marshals, they bore the cock crest and were never defeated. (Naseer, 1982:16) It shows the classical existence of this word Baloch but the history of the word Baloch is still to be traced. The verse of Fardausi mentioned in the above lines is also mentioned on the inner title page of Muhammad Sardar Khan Baloch’s book History of Baloch race and Balochistan. Fardausi also narrated the bravery of the Baloch soldiers when he versifies the army of KUK KOHZAD, Farduasi says that each soldier was capable to fight against a lakh soldiers of the enemy. The tale told by the Fardausi depicts that Kaikhasro was the Iranian
monarch about five centuries BC and a very important section of his army consisted upon Baloch Soldiers. It also proves that the Balochs had occupied these lands long before and their house Balochistan had been the house of their ancestors in one way or the other thousands years ago. (Naseer, 1982:14-16) The provincial series of imperial gazetteer of India in Balochistan remarks about the Baloch and position in close proximity to Makran early in the seventh century and many of their tribal names bear the imprints of localities which they occupy in the Persian Balochistan. (Imperial Gazetteer of India ‘Balochistan’, 1984:28-29) These very often quoted remarks of the gazetteer evidently depicts the imperialistic approach wherein they wanted to prove if the Britisher’s were Aryans in these lands then the Baloch were also not very old here, but the last part of the sentences shows that they also accept that the Balochs had been dwelling in these land long before.

While entering into intellectual discussion over the very originating point of the Balochs it is very interesting to note that the classical divine (as perceived) the theological concepts as prevailed thousands years back, while going through the history one observes that as the term BALOCH or BALOS is apparently a combination of Bal-UCH, or BEL and OS. The very name of race is probed deeply takes us back to a race or one may call a civilization which left indelible marks over the history. BEL is the Babylonian deity, quite a different form of Bal. The god Bel is first introduced from Babylon, quite interesting to mention, and is identified with the Greek god Zeus. It is also worth mentioning that “in Semitic religion the relation of gods to certain places which are special seats of their power is commonly expressed by the title B’al. As applied to men B’al came the Belus of the Greeks, who is confounded with the Zeus or Jupiter of the Greeks. The Kaldians and the Babylonians called it BEL’ the Phoenician Ba’l, both from Hebrew B’al or Lord and also B’al has been transited into Bylos ……….. The Phoenicians called him Beelsamin – Lord of Heaven. (Baloch, 1958:6)

While entering into epistemology of the ‘Baloch’ Dr. Fritz Hommel is quoted by remarking that many tribal names have been developed from the names of deities and the towns or rivers were also named alike e.g. God Belus on River Belus and Ba’loth tribe. Bible has mentioned in Hebrew Lexicon that Ba’lah or Ba’loth in Aloth’had been proper name of a town in the south of Judah towards the coast of Edom where the children of Judah were dwelling. (Bible, Joshua 14:24) Consequently it is evident that the people who used to worship the god Belus were named so. It is also worth mentioning that Baloch race is old that about 2000 BC the Mari Kingdom was established at Tell-Hariri near Euphrates.
Giving the originating meaning of Balochistan Forlong depicts that the very title Balochistan reflects that it is the Bel-ak-istan, which is the composition of Bel and ak meaning the state of the god sun; it is also probable that sometime in the early ages this land may be known as Belkosh-istan the land of the people who worshipped sun and with the passage of time this word was transformed into Belkochistan or Balochistan for Kosh, Koch and Baloch seem to have the same origin. (Naseer, 1982:18)

There has been another illustration of ‘Baloch’ that after the great martyr of Hazrat Imam Hussain a Chieftain Mir Ahmed migrated from Madina to Daman-e-Hulb and settled in a valley named as Barva, hence his family was known as Brohch and thus later transformed into Baloch. (Hatto, 1987:19)

But this interpretation is owned by the Bravis on the basis of a convention produced by them that ‘such Ahmed Khan had been their sardar and it is his name that Ahmed Zai family is known and form his settlement in Barva they are called Brahvi, Gul Khan Naseer refutes it by finding no historical proofs thereof. (39) (Naseer, 1982:20-21) However, it is evident that such tales have been developed to show a linkage to the Prophet’s (PBUH) family due to love for him and do not occupy any historical significance but of much traditional and conventional importance. (Naseer, 1982:19)

After having this extensive discussion one may reach at a conclusion that the ‘Baloch’ may had been developed from Barkosh as it has already been discussed in detail. It is also proven from the dynastic discussion and chronology of Noah.

NOAH

Shem Japhet Ham

Canan Kush Phut

Nimrod or Belus

Nimrod being the son of Kush was known as Burkosh as Ber means son of Kosh, thus with the passage of time from Berkosh to Belus or Baloch. (Baloch, 1958:10-11)

The Baloch (Brahvis) as it is mentioned earlier had been settled in Seestan, Rodbar, Chaghi, Marap, Siah Kumb and Jhalawan and alos in Kalat. Since in these days Kalat and its suburbs were ruled by Seva dynasty (a Hindu family) and they used to speak ‘Dravadian’ language, while these newly settled Balochs were called ‘Berz Koh’ (those who belong to Koh-e-Alberz) and ultimately these ‘Baloch’ were known as ‘Berz Kohi’ and latter as Brahvi or Brohi.
The above detailed discussion also shows that the Baloch, the wanderers also known as they remained moving from one place to another, from one valley to another and of course for many centuries they remained wandering. (Hatto, 1987:9) Now although most of them have settled in plains, mountains and valleys for centuries yet in some cases the wandering can be witnessed.

**Pashtoons**

The second major ethnic section of Balochistan consists upon Pashtoons (in Frontier known as Pakhtoons). The Pashtoons as they describe themselves appear to have been living not far from their present abode in the time of Herodotos if the identification of his Paktyake with Pashtoons be accepted. At the beginning of eleventh century they had already spread Southwards as far as Multan. (Bijarani, 1980:456) The origin of the Pashtoon as narrated by Olaf Caro, ‘they seek to link obscure beginning in a manner half historical, half mythical, with great figures of Hebrews King David and Soloman. (Olaf, 1962:3) Entering more in detail he says, ‘Afghan historiographer maintains that Saval had a son named Irmia (Peremiah), who again had a son named Afghan, neither of course known to the Hebrew Sripture’. (Olaf, 1962:6) The Pashtoons in a balled claimed themselves to be belonging to Bani Israel. (Bijarani, 1980, 294) According to Census1972 of Pakistan their population was about half million while the results of the Census 1998, the figures about ethnic group are yet to be declared. The important Pashtoon tribes are Kakar, Mando Khail, Kab Zai, Acha Zai, Kasi, Ghalzai, Tarins (spin and tor), Issa Khail, Mosa Khail and Kaka Zai. They live in Pishin, Quetta, Zhob and Loralai districts. The others who live in Sibi district are Jafar, Loni, Panazai, Shadezai, Zarkun, Barozai, Khjak and Marghzani. (Shah, 1992:9)

Since the main focus of study is the Baloch race in general hence in the forthcoming discussion we shall be concentrating on them in our study.

**Religion**

The Baloch by religion are Muslims of course and the tale that shows their relation to Amir Hamza and Imam Hussain may support a a situation where the inferences can be drawn that they may be the followers of Hazrat Ali by sect (Hatto, 1987:25) but one should not label them as the puritans division as it is in the contemporary-Muslim society of Pakistan or Iran rather it had been a situation of following the basic principles of Islam.

If we connect them with the days of Babylon where there had been the worship of sun, it had been in the era well before the advent of Christianity,
the land was known as the land of sun and Nimrod was the god of sun. (Baloch, 1958:9) While giving the reference of Joshua.

The Bible where the name of a town is Ba’loth or Ba’lath also shows that the children of Judah used to live over there, it reflects the direction of their beliefs. (Bible, Joshua 15:24)

While linking with Kush and so to Noah may bring a line of faith and belief. (Baloch, 1958:10) But one thing interesting to note is that since the inception of Islam there have been a certain amount of evidences where they have been on a side of Islam.

The long history being either with Joshua’s land and the citation of the children of Jesus and also the history of Belus or the god of sun and also of the Noah then the tale of Amir Hamza’s relation and their well proven migration from Halb or BerzKoh established a long chain of conventions, traditions which in one way stem from the divine religion then on the other side of the prism give sufficient roots where the religion develops from certain traditions, conventions and customs.

It will not be out of place to mention here that Dr. Abdul Rehman Brahvi, Jan Muhammad, Hatto Ram, Mir Gul Khan Naseer and Agha Naseer have mentioned in detail the Baloch tribal customs and traditions which are in one way or the other under the influx of Islam. They are like

1. Bravery: Throughout their history they remained brave and the long chain of combats prove their bravery and well established courageous and moral basis of war and peace.

2. Hospitality: It is one of the novel features of Baloch Culture. The host may be poor or rich he will entertain his guest at his best.

3. Allegiance to treaty: Treaty may be war or combat, longer or shorter, if there is a treaty between the parties, the Baloch are quoted to be always in allegiance to the treaty or contract. It will be hard to quote any instance or desertion or treachery.

4. Religious Tolerance: The Baloch have old conventions of religious tolerance, and the people of other religions live in peace in their areas. They are more accommodative to the followers of different religions like Christians, Hindus, Sikhs, Parsis, Bihais and others. (Hatto, 1987:25-26)
Dr. Abdul Rehman has attached much significance to the cultural norms, social traditions, values in war and combat, exists in the Balochs, these are quoted here due to their practicalities and their impact over tribal interaction and mass mobilization. The conventions pertaining to blood and war and peace time are given below:

1. Not to attack over enemy without warning.
2. If the enemy escapes from the battle field, not to attack over him.
3. If the enemy surrenders and apologizes, to accept his apology.
4. To protect the person and property of those who take refuge and seek protection.
5. Allegiance to treaty at any cost.
6. Honour of the trust.
7. Custom of hospitality and entertainment of the alien guests.
8. To protect the sanctity and modesty of sister, wife and daughter at any cost.
9. Not to kill women and children in combat.
10. On the request of the ladies of the enemy tribe, the crime or guilt to be excused or at least to give clothes as a sign and token of sanctity if the guilt cannot be excused.
11. To protect life, honour and property of guests even at the cost of blood.
12. Not to kill anybody, even the worst enemy in the boundary of the shrine of any saint.
13. During the war time if any women or Sayyid intervenes or carries Holy Quran on the head or bears a bare sword and requests for peace, the parties to the combat will stop war and will refrain from bloodshed.
14. If the enemy composes and brings a Meirh’ the party will prefer to excuse the guilt. (Brahvi, 1982:41-42)

The norms characterize them in a very high titanic way, though generally people know and abide by them as their tribal conventions yet one can find sufficient grounds pertaining to these traditions while coming out of the principles of Islam, for instance, Hatto Ram has presented a Balochi poem in which in Moharam the boys of the village followed a chameleon to kill him but he took refuge in a house whereupon the mistress forbade the body but they persisted and killed chameleon, whereupon the mistress asked her husband to take revenge of it because the poor creature had taken refuge in their house then there was a war and one and one hundred and ten people died in it. (56) This ballad may be insignificant to a casual reader but if one analyses it, one may fined the element of Moharram and also the principle of refuge and shelter, which has deep root in Islam. Hence we can fearlessly say that these tribal conventions have stem from Islamic principles.

Conclusion

Balochistan, the largest province of Pakistan, thinly populated, occupies much significance not only in the geo-politics of Pakistan rather it enjoys much strategic importance in this part of the globe. The name Balochistan is derived from the Baloch, who have been living here from ancient times and their arrival is traced since the days when Nausherwan Adil, the King of Persia on complaints attacked over Balochs and after a massacre, Baloch got shelter in marap, Siah Dumb and Jhalawan by passing through Seestan, Chaghi and Kharan under the leadership of their chief Mir Qamber. The name Balochistan can be seen in Tuzk-e-Babery and Ain-e-Akber which are older than the days of Nadir Shah, hence it is denied that Nadir Shah named it “Balochistan”.

The land of Balochistan is beautiful and is of many characteristics and features which are of much utility. The population, historically nomadic, is transforming into settled rural and urban. The rate of urbanization is still not very high. The Baloch are the indigenous race and are of chief significance. Their history is traceable from Shahnama Firdausi. The Marri Kingdom was established even 2000 B.C. at Tel Hariri near Euphrates.

The ‘Baloch’ may have been developed from Barkosh and may be linked to Noah. The Balochs are not fanatic in general, and have much religious tolerance. They also believe in their tribal, social and cultural
conventions. Their traditions are more important than anything else. Every tribal man loves his traditions. The Balochs are traditionalist, generally speaking but the urbanization is cracking these traditions without giving a good and positive replacement. Thus a gap can be felt in this regard. The modern institutions are not proving to be much effective in this peculiar environment. Then how this gap can be filled is a question for the future.

References


Bible, Joshua 14:24.

Bible, Joshua 15:24.


Role of Personality Factors in Job Satisfaction: A study conducted among Bankers at Quetta, Pakistan

Muhammad Azam Tahir PhD¹ & Muhammad Ali ²

Abstract

It has been argued and supported by empirical research supporting to this perspective that there exists reciprocal relationship between job and life satisfaction. Adaptation of personality theories, provide a significant rationale and foundation to understand and hypothesizing establishing a link among personality traits and personal experiences of various spheres of life including the occupational life. Consequently, antecedents of job satisfaction are significant for research in organizational behavior. Research institutes and organizations realized quite before the association between work performance employees’ satisfaction, staff turnover and, and on job psychological wellbeing. The present Study was aimed to explore the role of personality factors in job satisfaction among bankers. The sample consisted of 80 employees working in different banks of Quetta. Among them 26 were females and 54 were males. The instrument to assess the role of personality factors was the index of five factor inventory developed by (Finchman & Rhodes 2003.) and to measure the job satisfaction the index of job satisfaction scale developed by Schamptom was used. The results indicate that there is significant relationship between personality factors and job satisfaction among bankers. The findings of the results also show that different personality factors have different levels of job satisfaction. The findings of the study support the hypothesis of the study. Employees with different personality traits showed different levels of job satisfaction.

Key Words: Job Satisfaction, Personality Factors, personality traits, Five-Factor personality Model

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Introduction

Job satisfaction has emerged as an essential paradigm in organizational behavior, and job satisfaction is related with significant conclusions counting: organizational citizenship behaviors (LePine et al., 2002), job performance (Judge et al., 2001b), life satisfaction (Tait et al., 1989), absenteeism (Tharenou, 1993). It has been argued and supported by empirical research supporting to this perspective that there exists reciprocal relationship between job and life satisfaction.

Though the importance of personality in job satisfaction has been long known (e.g., Fisher & Hanna, 1931; Hoppock, 1935), yet, this area of research seriously started to be studied in the 1980s. Many of these studies indirectly focused upon this dispositional factor related to job satisfaction. Usually, the direct measurement of personality and its factors were not studied however on the basis of genetic evidences from twin studies; it was taken into consideration (Arvey et al., 1989) vice versa across times and situations, job satisfaction was viewed as a stable component (Staw & Ross, 1985). Studies involving these dispositional aspects regarding job satisfaction happen to face lot of criticism, yet these studies could be cumulated and taken as necessary component adding and renewing job satisfaction research inclination in the area (Davis-Blake & Pfeffer, 1989; Gerhart, 1987; Gutek & Winter, 1992). Though the detailed inter-relationship and theoretical reasoning have been missing (e.g., Judge & Hulin, 1993), yet added on research adopted a more direct approach focusing upon personality factors yet provided little integration or theoretical explanation.

However, serious criticism was raised by Judge et al. (2002) on the studies carried out without circumference a comprehensive and complete framework on personality models. Consequently they proposed that five-factor model of personality, consisting of personality dimension like agreeableness, conscientiousness, extraversion, openness to experience and neuroticism, may be used in future research to measure personality in relation to job satisfaction (Digman, 1990; Goldberg, 1990). They argued and supported their logic with the rationale that the five-factor model of personality and cultural settings are already being used in industrial and organizational psychology integrating personality job satisfaction literature.

Adaptation of personality theories, provide a significant rationale and foundation to understand and hypothesizing establishing a link among personality traits and personal experiences of various spheres of life including the occupational life (Hogan, 1991). More specifically big-five personality model suggests that a vibrant organization using mental structures
and coordinated mental processes governs individuals’ behavioral in relation to emotions and their adjustments in their environments (Allport, 1937, 1961; James & Mazerolle, 2000). To designate the most prominent aspects of personality, for the last two decades, a mutual agreement has arisen that a five-factor model, usually labeled as the ‘Big Five’ (Goldberg, 1990), consequent upon, for the last 20 years, in the field of industrial and organizational behavior Five-Factor Model of personality (McCrae & Costa, 1987) has resulted into a widely studied personality typology (e.g. Barrick & Mount, 1991; Costa, 1996; Judge, Heller, & Klinger, 2008; Templer, 2011).

In industrial sociology, psychology and the area of organizational behavior, job satisfaction is a widely area of research (Herzberg, Mausner, & Snyderman, 1959; Oshagbemi, 1996; Spector, 1997). Research institutes and organizations realized quite before the association between work performance employees’ satisfaction, staff turnover and, and on job psychological wellbeing. Similar associations have been stressed upon by many practical and theoretical researches (e.g. Hom, 2001; Crede et al., 2010; Nyberg, 2010; Ivancevich, 1978; Carsten & Spector, 1987).

An extensive pragmatic research have been done defining the factors and consequences related to job satisfaction; nevertheless, meager research has concentrated on establishing substantial measures (Stride, Wall, & Catley, 2007).

In industrial and organizational psychology, Job satisfaction is a fundamental paradigm. And that is linked with significant and general work-related outcomes resulting into turnover, lateness, and lower levels of absenteeism (Hulin & Judge, 2003; Johns, 2001; Judge, Parker, Colbert, Heller, & Ilies, 2001; Warr, 1999).

Consequently, antecedents of job satisfaction are significant for research in organizational behavior. However, Theoretical constructs determining job satisfaction could be further distributed among dispositional approaches, integrationist approaches and situational approaches (Arvey, Carter, & Buerkley, 1991; Judge et al., 2001).

**Rationale of the Study**
The present study has been aimed to discover the relationship between personality factors and job satisfaction among bankers. The objective is to see the role of personality factors and job satisfaction are positively correlated. As a meta-analysis conclude individuals who are dependable, persistent, goal directed and organized tend to be higher satisfaction on virtually any job.
Objectives of the Study
The present study aim to find out the role of personality factors in job satisfaction among bankers. Most especially the present research has been planned to achieve.

Hypothesis
1. Employee with high income will be more satisfied their job.
2. Bankers with different personality traits show different levels of job satisfaction.
3. Employees who are married will more satisfied their jobs.
4. Different age group of employees will be different level of job satisfaction.
5. Employees with trait of conscientiousness score higher on job satisfaction.

Operational Definitions of Variables

Personality Factors
Personality is an individual’s characteristic patterns of thought, emotion, and behavior, together with the psychological mechanisms--hidden or not--behind those patterns. The personality factor which was high will concede to dominate (Funder, 1997).

Job Satisfaction
Job satisfaction is defined as is the comprehensive attitude which one has towards their job; where job satisfaction consists of a person’s positive attitude towards the job (Weiss 2002).

Method
Sample
Sample comprised of 80 employees working in different bankers, using purposive sampling technique from various bank officials of Quetta. Among them 26 were females and 54 were males ranging in age 20 to 55 years.

Instruments
Two instruments were used to achieve the objectives of the present study.

Sixteen Personality Factor Questionnaire
Sixteen Personality Factor Questionnaire was developed by Cattell et al (1970) to measure various dimensions of personality.

Minnesota Satisfaction Questionnaire
The Minnesota Satisfaction Questionnaire is design to measure the level of job satisfaction. The scale was developed by (Weiss et al., 1967).
Procedure
The data was collected from a sample consisting of 80 bankers. They were approached at different bankers of Quetta.

Results

Table -1
Mean and f-value for the scores for the scores of employees between and within groups for the job satisfaction and income

<table>
<thead>
<tr>
<th>SOV</th>
<th>SS</th>
<th>Df</th>
<th>MS</th>
<th>F</th>
<th>P</th>
</tr>
</thead>
<tbody>
<tr>
<td>Between Groups</td>
<td>992.671</td>
<td>4</td>
<td>248.168</td>
<td>10.700</td>
<td>.000</td>
</tr>
<tr>
<td>Within Groups</td>
<td>1739.529</td>
<td>75</td>
<td>23.194</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>2732.200</td>
<td>79</td>
<td></td>
<td></td>
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</tbody>
</table>

Results indicate that there is significant difference in the levels of their job satisfaction and income. It implies that employees having the high income are more satisfied their jobs.

Table 2
Mean standard error and confidence interval of employees of different categories of income and job-satisfaction.

<table>
<thead>
<tr>
<th>Income</th>
<th>Mean</th>
<th>95% Confidence Interval</th>
<th>Lower Bound</th>
<th>Upper Bound</th>
</tr>
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<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
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</tr>
<tr>
<td>15000-25000</td>
<td>-4.39</td>
<td>1.255 .007*</td>
<td>-7.90</td>
<td>-0.89</td>
</tr>
<tr>
<td>25000-35000</td>
<td>-4.83</td>
<td>1.671 .039*</td>
<td>-9.50</td>
<td>-0.16</td>
</tr>
<tr>
<td>45000-55000</td>
<td>-7.8</td>
<td>2.901 .065</td>
<td>-15.91</td>
<td>0.30</td>
</tr>
<tr>
<td>Above 55000</td>
<td>-12.47</td>
<td>2.133 .000*</td>
<td>-18.43</td>
<td>-6.51</td>
</tr>
<tr>
<td>25000-35000</td>
<td>-.441</td>
<td>1.732 .999</td>
<td>-5.28</td>
<td>4.40</td>
</tr>
<tr>
<td>15000-25000</td>
<td>-3.410</td>
<td>2.937 .773</td>
<td>-11.62</td>
<td>4.80</td>
</tr>
<tr>
<td>Above 55000</td>
<td>-8.07</td>
<td>2.181 .004*</td>
<td>-14.17</td>
<td>-1.98</td>
</tr>
<tr>
<td>25000-35000</td>
<td>-2.970</td>
<td>3.137 .878</td>
<td>-11.74</td>
<td>5.80</td>
</tr>
<tr>
<td>Above 55000</td>
<td>-7.63</td>
<td>2.444 .021*</td>
<td>-14.47</td>
<td>-0.80</td>
</tr>
<tr>
<td>45000-55000</td>
<td>-4.66</td>
<td>3.405 .648</td>
<td>-14.19</td>
<td>4.85</td>
</tr>
</tbody>
</table>

Table 2 Shows mean, standard error and confidence interval for multiple comparison for income with job satisfaction Results indicate that there is
significance different in the job satisfaction of employees with different categories of income. It implies that employees with income of 15000-25000 were score high on job satisfaction as compared to employees with the income of 5000-15000. And the employees with income of 45000-55000 have high score of job satisfaction as compared to the employees with the income of 25000-35000.

**Table 3**  
Mean standard deviation and t-value of scores for the job satisfaction on marital  

<table>
<thead>
<tr>
<th>Group</th>
<th>N</th>
<th>M</th>
<th>SD</th>
<th>t</th>
<th>P</th>
</tr>
</thead>
<tbody>
<tr>
<td>Un Married</td>
<td>16</td>
<td>44.19</td>
<td>7.414</td>
<td>-2.155</td>
<td></td>
</tr>
<tr>
<td>Married</td>
<td>62</td>
<td>47.68</td>
<td>5.294</td>
<td></td>
<td>0.017*</td>
</tr>
</tbody>
</table>

\[ df = 98, P < 0.05 \]

Table 4 Shows that there is significant difference between un-married and married with job satisfaction. Results indicate that married employees are more satisfied with their jobs as compared to unmarried.

**Table 4**  
Mean and f-value of scores of employees with different age level on job Satisfaction.  

<table>
<thead>
<tr>
<th>SOV</th>
<th>SS</th>
<th>Df</th>
<th>MS</th>
<th>F</th>
<th>P</th>
</tr>
</thead>
<tbody>
<tr>
<td>Between Groups</td>
<td>1.695</td>
<td>2</td>
<td>.847</td>
<td>.024</td>
<td>.976</td>
</tr>
<tr>
<td>Within Groups</td>
<td>2730.505</td>
<td>77</td>
<td>35.461</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>2732.200</td>
<td>79</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The Table 5 Shows means and f-values for the employees with different age level. Three groups show equal level of job satisfaction.
Table 5
Correlation of Job satisfaction with five Personality Factors

<table>
<thead>
<tr>
<th></th>
<th>Extroversion</th>
<th>Neuroticism</th>
<th>experience</th>
<th>Agreeable</th>
<th>Conscientiousness</th>
<th>Job Satisfaction</th>
</tr>
</thead>
<tbody>
<tr>
<td>Extroversion</td>
<td>1</td>
<td>-.242(*)</td>
<td>.352(**)</td>
<td>-.190</td>
<td>.423(**)</td>
<td>.096</td>
</tr>
<tr>
<td>Neuroticism</td>
<td>-</td>
<td>1</td>
<td>.061</td>
<td>-.091</td>
<td>-.309(**)</td>
<td>.052</td>
</tr>
<tr>
<td>experience</td>
<td>-</td>
<td>-</td>
<td>1</td>
<td>-.051</td>
<td>.162</td>
<td>.162</td>
</tr>
<tr>
<td>Agreeable</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>1</td>
<td>-.337(**)</td>
<td>.013</td>
</tr>
<tr>
<td>Conscientiousness</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>1</td>
<td>.203</td>
</tr>
<tr>
<td>Job-Satisfaction</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>1</td>
</tr>
</tbody>
</table>

* Correlation is significant at the 0.05 level (2-tailed).
** Correlation is significant at the 0.01 level (2-tailed).

There is 16.2% relationship between experience and job satisfaction score, while 20.3% relation was found for conscientiousness and job satisfaction, both are positively correlated. Correlation for extroversion, Neuroticism and agreeable factors with job satisfaction is found very low which may be neglect. For other factors there is 42.3% relationship between extroversion and conscientiousness, 35.2% between extroversion and experience, and are positively related. While Extroversion and Neurotics have 24.2% negative correlation and agreeable & conscientiousness are 33.7% negatively correlated.

Table 6
Descriptive Statistics of the Five Personality Factors and Job Satisfaction

<table>
<thead>
<tr>
<th></th>
<th>Extroversion</th>
<th>Neuroticism</th>
<th>experience</th>
<th>Agreeable</th>
<th>Conscientiousness</th>
<th>Job Satisfaction</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mean</td>
<td>28.66</td>
<td>21.04</td>
<td>26.33</td>
<td>23.66</td>
<td>33.92</td>
<td>46.85</td>
</tr>
<tr>
<td>Mode</td>
<td>28(13)</td>
<td>18(9)</td>
<td>25(14)</td>
<td>23(18)</td>
<td>32(10)</td>
<td>50(8)</td>
</tr>
<tr>
<td>Std. Deviation</td>
<td>3.755</td>
<td>3.689</td>
<td>2.929</td>
<td>2.454</td>
<td>4.443</td>
<td>5.881</td>
</tr>
<tr>
<td>Minimum</td>
<td>20</td>
<td>13</td>
<td>15</td>
<td>19</td>
<td>23</td>
<td>24</td>
</tr>
<tr>
<td>Maximum</td>
<td>42</td>
<td>33</td>
<td>34</td>
<td>31</td>
<td>47</td>
<td>57</td>
</tr>
</tbody>
</table>

The mean of extroversion is (M=28.66), Neuroticism (M = 21.04), Experience (M=26.33), Agreeable (23.66) and job-Satisfaction (46.85). There
were thirteen bankers whom got 28 score for extroversion, for Neuroticism there were nine bankers whom got 18 score, for experience there were fourteen whom got 25 score, for agreeable there were eighteen whom got 23 score, ten for conscientiousness whom got 32 score and for job satisfaction there were eight bankers whom got 50 score.

Discussion

This research was undertaken to investigate the role of personality factors in job satisfaction among bankers. Objectives of the study was to see the influence of personality factors on job satisfaction among employees from different banks. The findings suggest that employee having the personality traits score high on job satisfaction. As a meta-analysis concluded, that employees with high income are more satisfied with their job. Results shows that both the sample are significant different in their job satisfaction. As (Weiner, 1980) Expectancy theory holds that satisfaction is the result of what workers expect to get for their efforts compared to what they actually get. Factors relevant to determine level of effort include motivation, the utility of the money, and even the fairness of the pay administration system. Those proposing an expectancy theory usually regard overall job satisfaction with various elements of the job. So the null hypothesis is accepted study.

The second hypothesis of the present study stated that employee with different personality traits will tend to have different level of job-satisfaction. The finding of the study support the hypothesis as tables 1, 2, 3, 4, 5, 6 suggest. Employees with different personality traits show different levels of job satisfaction. Chief Managers at high level of the personality factor of conscientiousness and more satisfied their job. Then the employees how have the personality factor of experiences are satisfied their job. Personality factor are co-related to job satisfaction.

As Brief & Roberson (1989) study concluded that the big five factors are related argued to affect their relationship with other variables on an exploratory base and also estimated the magnitude of the personality and job satisfaction correlation by job satisfaction measure.

The Third hypothesis of the study stated those employees who are married score high on job satisfaction as compared to employee who is unmarried. It is supported by the finding of present study. As table 4 suggested that the mean score is high in married employees and there is significant different in both samples. The fourth hypothesis of the present study stated that employee with different age group will tend to have different level of job satisfaction. The findings of the study have not supported the hypothesis as table 5 has
suggested. There are three age groups 1st for 20-29, 2nd for 30-39 and 3rd for above 40. As the table 5th shows that there is no significant difference. All groups are equally satisfied their job. Age could not effect on job satisfaction. The fifth hypothesis of the study stated that bankers with trait of conscientiousness score higher on job satisfaction. The present study has supported this hypothesis as graph 1 and 6 has suggested the employee with trait of conscientiousness score high and their job satisfaction level is also high.

As Organ & Linge, (1995) argued that conscientiousness should be related to job satisfaction becomes it represent a general work involvement tendency and thus leads to a greater likelihood of obtaining satisfying work reward both formal and informal. The subjective well-being literature also suggests a positive relationship between conscientiousness and job satisfaction. The findings of the study also support that the hypothesis that employee with the trait of conscientiousness are more satisfied their job.

**Conclusion**
The result of the present study concluded that there is relationship between personality factors and job satisfaction. Personality factors play an important role in job satisfaction. Our findings also show that employee with high income are more satisfied with his job. Marital status is also important. Married employee is more satisfied their job as compared to unmarried. Age group can’t effect on job satisfaction. We could concluded that conscientiousness is correlated with cooperating with other and enjoying the overall workplace experience, which are the key component of long term job satisfaction. Personality is and indispensable consideration for employer looking for quality employees.
References


Determining Rehabilitation under Probation System:  
Demographic Differences of Offenders in Punjab Province, Pakistan

Javed Iqbal Khokhar¹, Dr Saif-ur-Rehman Saif Abbasi ² & Qamar Abbas Jafri ³

Abstract

The purpose of the study was to explore the demographic differences determining rehabilitation of offenders in Punjab province, Pakistan. Probation within criminal justice system intends to reform the offenders who get punishment for their involvement in minor offences and probation is revocable release of such offenders under the supervision of a probation officer. Quantitative research method was employed to obtain the relevant data from the respondents. For this purpose simple random sampling method was utilized to select 10 districts of Punjab province out of total 36. Proportionate sampling method was applied to include all selected districts in the study and a sample of 511 probationers was finalized. The structured questionnaire was used to get responses from the respondents and raw data was coded and analyzed by using statistical package for social sciences (SPSS). The results of the study showed that the demographic factors i.e., age and education are significant determinants of rehabilitation of probationers. With increase in age and educational level, the chances of rehabilitation increased. Thus, demographic features of offenders under probation were found significant for predicting their chances of rehabilitation. It is suggested that role of probation in criminal justice system may be enhanced by giving awareness and easy access to probation opportunity by the concerned legal officials.

Key words: Probation, Demographic, Age, Education, Rehabilitation

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1. Introduction

Probation in criminal justice system is a form of sentence (Schmalleger, 2009) in which an offender is released conditionally from jail (Goff, 1999). There is legal disposition that allows the convicted offender to live in the community subject to conditions of being supervised according to the court order (Minor, Wells, & Sims, 2003). The probation system maintains the human dignity of offenders without damaging their self-esteem (Kleinig & Smith, 2001). Therefore, the behavioural recovery of offenders is better option to reintegrate them into society (Aulakh, 1986). However, a probationer can be brought back to the prison if probation is revoked for committing another crime by him or her (Aulakh & Khan, 2005).

Probation system in Pakistan is governed by provisions under the Probation of Offenders Ordinance 1960 (Bhutta, 2010). Probation is based on the belief that encouragement must be given to the criminals not only to be a law-abiding citizens (Carlson, 1975) but also to contribute to the development of the society (Hudson, 2001). The world is moving away from retributive practices, therefore, the rehabilitative justice is being focused in recent decades (Bhutta, 2010). The probation system is significant because it depends on differences of demographic characteristics in predicting the rehabilitation of probationers.

1.1 Demographic factors

i- Age

Age is an important factor in determining the rehabilitation of probationers of different generations (Morgan, 1993). The older generation accepts reformation more quickly because the experiences of older ones help them to understand the dynamics of societal behavior. The aged probationers have more capacities to adjust themselves again into society and have higher success rate of rehabilitation (McCarthy & Langworthy, 1987). Henceforth, age is an essential demographic characteristic for failure and success of rehabilitation of probationers, and the differences in age groups have significant impact on rehabilitation of probationers.

ii- Education

Education also enhances the chances of rehabilitation of probationers (Batiuk, Moke & Rountree, 1997), and more educated probationers show high participation in rehabilitative programmes. More educated probationers act upon the guidance of probation officer during counseling process (Tong & Farrington, 2008). Education increases knowledge, and social skills (e.g., cognitive, communicative skills) which facilitate the process of rehabilitation and these social skills minimize the costs and difficulties linked with process
and procedure (Estevez-Abe, Iversen & Soskice, 2001). Nonetheless, the more educated probationers take part in rehabilitative programs and continuously engage themselves in meetings with probation officers for counseling purpose (Gray, Fields & Maxwell, 2001). Education creates the sense among educated probationers that the pleasure of crime is temporary but the severity of punishment is permanent (Weiner, Graham & Reyna, 1997). Higher education is also associated with more income and occupational position (Putnam, 1995) that plays an important role in reintegration of offenders back into society (Bazemore, 1998). Thus, education particularly formal education is a strong predictor of rehabilitation of probationers (Olson, & Lurigio, 2000).

1.2 Purpose of the study
The purpose of the study was to analyze the selected demographic characteristics of probationers, who were on probation under the supervision of probation officers and demographic differences for predicting the rehabilitation of probationers.

1.3 Hypotheses
a) Higher the level of age, higher will be the rehabilitation of probationers.
   b) Higher the level of education, higher will be the rehabilitation of probationers.

2. Data and Methods
Methodology is essential in collecting and managing the data for statistical analysis (Neuman, 2000). The population of the study consisted of all the male adult\(^1\) probationers in 36 districts of Punjab who had also spent some duration in prisons. The sample was finalized at two stages. At first stage, random sampling technique was used to draw ten districts out of 36 districts of whole Punjab. Time and cost were the limits of the study due to which sample was limited to ten districts.

   At second stage, 511 adult male probationers were selected from ten districts of Punjab by using proportionate sampling technique (table1). However the proportion of each district was fixed as 10\% to total number of probationers in every district to make true representative sample. The data was collected through a structured questionnaire. Previous literature of the study helped in devising the questionnaire. The probation officer from every district was approached by the researchers and probation officer was requested to arrange an interview meeting of the researchers with the

\(^1\) Above 18 years of age
respondents. As most of the respondents were illiterate and could not fill the questionnaire that was developed in English language, therefore, the researchers filled questionnaire through arranged meetings with the respondents. The collected raw data was entered into SPSS-19 version to apply statistical tests for confirming statistical relationship between demographic factors and rehabilitation of probationers. Statistical mean, standards deviation and chi-square test were applied to analyze the data.

Table 1: Sampling technique of the Study

<table>
<thead>
<tr>
<th>District</th>
<th>No. of Probationers in sampled district (N)</th>
<th>Proportion of each district (n)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bahawalpur</td>
<td>596 (N1)</td>
<td>60</td>
</tr>
<tr>
<td>Bhakkar</td>
<td>257 (N2)</td>
<td>26</td>
</tr>
<tr>
<td>Faisalabad</td>
<td>927 (N3)</td>
<td>93</td>
</tr>
<tr>
<td>Gujrat</td>
<td>372 (N4)</td>
<td>37</td>
</tr>
<tr>
<td>Jhelum</td>
<td>293 (N5)</td>
<td>29</td>
</tr>
<tr>
<td>Khanewal</td>
<td>261 (N6)</td>
<td>26</td>
</tr>
<tr>
<td>Layyah</td>
<td>324 (N7)</td>
<td>32</td>
</tr>
<tr>
<td>Mianwali</td>
<td>693 (N8)</td>
<td>69</td>
</tr>
<tr>
<td>Sahiwal</td>
<td>531 (N9)</td>
<td>53</td>
</tr>
<tr>
<td>Sheikhupura</td>
<td>862 (N10)</td>
<td>86</td>
</tr>
<tr>
<td>Total</td>
<td>5116 (N)</td>
<td>511(n)</td>
</tr>
</tbody>
</table>

(Directorate of Reclamation and Probation Punjab, 2013)

2.1 Limitations of the study

In the research process, only male adult offenders were included in the study because it was easy to access male. The probationers whose probation order was for one year were included in the study. Female offenders were excluded from the study because it was difficult to access to them for data collection.

3. Results and Discussion

Table 2: Demographic determinants for predicting rehabilitation of offenders

<table>
<thead>
<tr>
<th>Age (years)</th>
<th>Mean</th>
<th>SD</th>
<th>SD error</th>
</tr>
</thead>
<tbody>
<tr>
<td>Up to 35</td>
<td>11.53</td>
<td>2.86</td>
<td>.276</td>
</tr>
<tr>
<td>36-45</td>
<td>11.89</td>
<td>3.75</td>
<td>.424</td>
</tr>
<tr>
<td>46-55</td>
<td>12.33</td>
<td>3.46</td>
<td>.516</td>
</tr>
<tr>
<td>56 &amp; above</td>
<td>13.90</td>
<td>2.77</td>
<td>.836</td>
</tr>
<tr>
<td>Education (in completed years)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Illiterate</td>
<td>11.34</td>
<td>3.08</td>
<td>.334</td>
</tr>
<tr>
<td>Primary</td>
<td>11.90</td>
<td>2.83</td>
<td>.271</td>
</tr>
<tr>
<td>Middle</td>
<td>11.90</td>
<td>3.72</td>
<td>.416</td>
</tr>
<tr>
<td>Matriculate</td>
<td>12.33</td>
<td>3.08</td>
<td>.516</td>
</tr>
<tr>
<td>FA &amp; above</td>
<td>14.81</td>
<td>2.83</td>
<td>.836</td>
</tr>
</tbody>
</table>
Age is an important predictor of rehabilitation of probationers as aging alters social roles, creates new opportunities and rings forth new life obstacles (Roundtree, Edwards & Parker, 1984). Thus people of diverse ages and generations hold different views about life which also changes their attitude towards the rehabilitation process and acceptance of social norms to avoid the deviant behavior. The statistics about age in table 2 show that there was a significant difference of rehabilitation of probationers in age group between 19 and 25 years old. The mean difference ($\text{Mean}=12.34$) was 0.33454 with standard deviation difference of 3.08. The next age groups were 26 to 35 and 36 to 45 years which indicated a considerable mean difference (0.36) and standard deviation difference (0.89) about the rehabilitation of probationers. There was noted a steady increase in rehabilitation among respondents from 46 to 55 and a significant mean difference (0.91) and standard deviation difference (1.65) among the age group 56 to 65 and 66 and above. However total mean ($\text{Mean}=12.16$) and standard deviation (SD=3.46) good enough in considering age an essential variable in predicting the rehabilitation of probationers. The extent of rehabilitation increases during the reconfiguration from younger age to the older age because of strong familial ties and maturity in understanding that criminal career is dangerous for them as well as for their families.

The table under discussion also reflects the educational achievement of the respondents. Education stands for deliberate instruction or training. Man does not behave in society impulsively or instinctively. He behaves in a way according to which he is trained (Rao, 2005). Regarding educational attainment there was no difference between rehabilitation of probationers between primary and Middle level of educational attainment ($\text{Mean}=11.90$). However there was a significant increase in chances of rehabilitation among Matric pass respondents ($\text{Mean}=12.33$). Moreover an essential rise was noted among those respondents who had Intermediate (college level educational attainment in Pakistan) and more educational attainment ($\text{Mean}=14.81$). The data is supported by Schiff & Terry (1997) who argued that educational attainment is the significant predictor of rehabilitation of probationers.
Table 3: Association between age and rehabilitation of Probationers

<table>
<thead>
<tr>
<th>Categories of age (years)</th>
<th>Rehabilitation Of Probationers</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Low</td>
</tr>
<tr>
<td>19-25</td>
<td>54</td>
</tr>
<tr>
<td>26-35</td>
<td>59</td>
</tr>
<tr>
<td>36-45</td>
<td>60</td>
</tr>
<tr>
<td>46-55</td>
<td>19</td>
</tr>
<tr>
<td>55 &amp; above</td>
<td>3</td>
</tr>
<tr>
<td>Total</td>
<td>195</td>
</tr>
</tbody>
</table>

*P value* = 0.01

Table 3 shows association between age of the respondents and extent of rehabilitation. The data in table under discussion indicates that rehabilitation was low in age categories of 19-25, 26-35 and 36-45 while the rehabilitation was high among those respondents who were in the age categories of 46-55 and above 55. The aged probationers have more capacities to adjust themselves again into society as they have vast experience in interacting with society. McCarthy and Langworthy (1987) concluded that older probationers had higher success rate of rehabilitation. For instance offenders, whose age was 28 and older, had the lowest rate of recidivism (Bartell & Thomas, 1997). The younger offenders are more recidivists because of the stigmatization by society and such offenders have great difficulty in succeeding on probation than do older offenders (Monahan, 1981).

Table 4: Association between level of education and rehabilitation of Probationers

<table>
<thead>
<tr>
<th>Education</th>
<th>Rehabilitation Of Probationers</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Low</td>
</tr>
<tr>
<td>Illiterate</td>
<td>86</td>
</tr>
<tr>
<td>Primary</td>
<td>26</td>
</tr>
<tr>
<td>Middle</td>
<td>29</td>
</tr>
<tr>
<td>Matric</td>
<td>26</td>
</tr>
<tr>
<td>F.A &amp; above</td>
<td>15</td>
</tr>
<tr>
<td>Total</td>
<td>182</td>
</tr>
</tbody>
</table>

*P value* = 0.03

Table 4 shows that more educated people are more likely to be rehabilitated into society compare to offenders with low educational attainment. Out of 231 illiterate respondents, only 61 had higher chances while 86 had lower chances of rehabilitation. Among educated respondents, F.A. and above education holders had higher chances of rehabilitation (27 out
61) as compare to illiterate (61 out of 231). The educated probationers have more capacities to adjust themselves again in society as they have more understanding about the circumstances and better attitude about adjustment in society. Education gives the ability to individual to distinct between right and wrong (Nucci, 1981). So that, the probationer with better education realize that the crime committed by them is inappropriate for them as well as for the society. Landis et al. (1969) concluded that failure is more likely to in lower educational attainment than higher educational level.

4. Conclusion

Probation as an important organ of criminal justice system rehabilitates and reintegrates the offenders. Demographic factors determine the rehabilitation and reintegration of offenders into society. The quantitative study was conducted to know such variations among the probationers in Punjab province of Pakistan. Results of the study showed that the rehabilitation of offenders differed according to their age and education. The aged and educated offenders/probationers succeeded in the process of rehabilitation and reintegration more in compare with those were younger and had lower educational level. The courts may take a step to release the aged convicted prisoners who have been charged in minor offences. Educational programmes may be started for the offenders, who are on probation order. The classification of probationers regarding demographic characteristic may be ensured in Reclamation and Probation Department, Punjab for smooth functioning in rehabilitation process.
References


Tube-well Irrigation as Sustainable Source of Rural Economy in Inyatullah Karez District Killa Abdullah, Balochistan

Ashrafullah¹ & Dr Syed Ainuddin²

Abstract

The present study deals with the changing economy of rural Balochistan. Formally, the rural Economy was depended upon an indigenous system of Karez irrigation, with the passage of time this System of irrigation couldn’t continue for future sustainability. As such, a new system of irrigation was to be adopted as an immediate substitute of Karez irrigation system. This shift suggest that neither the Tube-well technology nor its risk aversion had been a serious constraint. Inclination of small farmers towards the adoption of tube-well technology had been more than their big counter parts. Despite the fact that the discriminating treatment of various credit giving agencies. The growth of tube-well is faster because there is no other source of Karez substitute. Installation of tube-well is costly due to low water-table and hard soil. Tube-well Technology is gaining preference because of producing more water to a single owner than that of Karez shareholder. Further, it is highly profitable in yielding more crops per Acre. This irrigation system help the farmers in promoting their agriculture far more than they could do in Karez irrigation system. Thus tube-well irrigation is more viable for agriculture sustainability.

Keywords: Karez irrigation, tube well adoption, modern innovation, economic endeavours. Inyatullah Karez.

Introduction

Karez irrigation system had been one of the oldest gravity irrigation system in Balochistan. This has provided irrigation water to small as well as large farmers for centuries. This system remained in vogue as one of the

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leading irrigation system until the advent and introduction of modern Tube-well technology. According to Abdus Salam Toor (1990) Karez irrigation was indigenous of free natural water for agricultural development. It fulfilled all other necessary water requirements of the community people. Karez irrigation for sustenance of agriculture in Balochistan was the only source of water supply. According to Dr. Shahid Ahmad (2007) it is believed that there were 3000 karezes in Balochistan in 1970, providing water supply to town and for irrigated agriculture. Karez is a worldwide Phenomenon. Karez as a system of irrigation had been operative with different name as such this system was the basis of agricultural sustenance. We should not presume that this source of irrigation is limited to the province of Balochistan. No doubt there is a web of karezes in different Districts of Balochistan varying in numbers, depending upon its source of providing groundwater.

Karez was a cultural heritage for a sustainable future with the installation of tube-wells the advantage of this energy free source of irrigation is diminishing and some centuries old karez are Dying day by day. According to Dr. Shahid Ahmed (2007) the highest ratio of Karez is found in District Killa Abdullah, total number of Karezes are 243 IDP survey. It is quite evident that Karez irrigation was a strong source of human Survival. Today majority of Karezes are drying due to lack of natural feedback. Local community have realized an immediate substitute for agricultural sustenance. This substitute is the adoption of Tube-well technology as an alternative of karez irrigation.

Danish Mustafa (2007) the adoption of tube-wells and its spread all over the Balochistan was not just accidental nor the result of rural electrification. It was included in the government policy to enhance and promote tube-well irrigation in Balochistan.it is why that rapid growth of tube-wells in the province was so fast. Tube-well technology is far ahead of Karez irrigation. Tube-wells are operated with Electric motors and pumps which pulls water from an underground depth of (400-600) feet to the surface of the earth. Water travels in the pipe-line and stored in big water tanks (Talab) which, later on is released to field cumulatively. The quantity of water of single tube-well is much more than that of a Karez share-Holder. Today 98% of irrigation in district Killa Abdullah is done through tube-wells and there is no hope of Karez revival in future.

Research Methodology

The present article is based upon the use of secondary sources of the data for the comparative assessment of karez and tube-well irrigation in Balochistan. Content analysis was used for the above mention assessment from the literature on karez and tube-well irrigation. This will help in
understanding that how a rapid shift occurred in the changing of karez to tube-well irrigation. The adoption of tube-well technology had a bright impact upon the socio-economic condition of the farmers of the area under study. It further, enhanced the chances of investment for the adoption of this technology.

**Tube-well as an alternative to karez**

According to M. Jamil Chaudhry (1990) since 1960’ tube-wells have succeeded in replacing karez irrigation in Pakistan. In Killa Abdullah District tube wells were introduced since 1970. These electric operated tube-wells have been excavated in the periphery of Inyatullah Karez without considering its negative effects on Karez water. Comparatively tube-wells have a short life span than that of Karez. Where Karez system had been functional since centuries. There is no doubt, that Installations of tube-wells are necessary for agricultural sustainability in Balochistan, because there is No other source of water supply except few districts. As such the adoption of tube-wells was thought Of as an immediate substitute of Karez irrigation.

There are about 400 tube-wells in the surrounding area of Inyatullah Karez. Among these 252 tube-wells are registered officially with regular payment of monthly electricity bills. Whereas the remaining 148 tube-wells are illegally operating without making any monthly payment. Some tube-wells are owned by single individuals and some others by the groups comprising of kinsman.

Community people consider electric operating tube-wells as more profitable because it is not restrict by ownership to one individual or a class structure. These tube-wells are owned by small Farmers as well as by predominantly a large proportion. The adoption of tube-well technology diminished the year’s long inequalities among the share-holders of karez.

Adoption of tube-well technology support the view that an overall change occurred in the socio-economic conditions of the community people. It laid the basis for better economic endeavors. This further enhanced the potential for investment in the adoption of this technology. Tube-well adoption Works as a strong cohesive force among their kinship groups. It creates cooperation and competition among its members for better economic achievements. It maintains kinship relation among members of a particular linage group. Tube-well irrigation cause change in breaking the joint family into nuclear family. As such it paved the way for migrating to the Quetta and other mega cities of the Pakistan. They established Business and those who could not do so, moved for employment in public and private sector in city.
The main economic activities of the community people are not restricted to a particular occupation. They are involved in different kinds of economic endeavors, such as business, agriculture and Keeping of live-stock. Improved irrigation system was introduced in the area by the community people. This improvement brought more changes in the field of horticulture, which includes use of technology, Modern techniques, and transportation, Use of tractors, thresher, fertilizer and pesticide. Similarly, local farmers were depending upon animal for their farming. The main activities of the people in area are not specified to a particular occupation. All the community people do not possess higher economic statuses except few whose annual income is in millions. After the adoption of tube-wells the agriculture sector developed rapidly and common man got engaged as a tenants, and in some cases as partner in operational tube-well.

The low profit farms products are not cultivated by the local farmers. They have replaced cheap quality of orchard with that of expensive ones. Further, they have also expanded their Agriculture by planting profitable grapes. This agricultural products have increased the economic statuses of local farmers.

Man is a change oriented, he is always ambitious for advancement. According to Anwar Mohyuddin and Dr. Hafeez Ur Rehman Chaudhry (2007) Change occurred in man’s life by the agricultural revolution between 8000 BC to 5000BC and later on by Industrial revolution which took place in 17th -18th century. After industrial revolution the concept of Development shifted from richness humanity to the richness economy.

**Comparative analysis of karez vs tube-well**

It is generally observed that due to low rain and snowfall as a natural feedback of Karez, The age of Karez is almost over, further, due to lack of proper management and inadequate policy by the Local community, this indigenous system of irrigation have been neglected because of the availability of Electricity in the area. Which have resulted in excavation of tube-wells without considering its impact of Karez water. Local community people still consider Karez as the most successful source of water supply for agricultural sustenance. Tube-wells are costly, small share-holder of Karez are unable to excavate Tube-wells. Thus Karez had been thought to be a permanent source of water fulfilling all the water Requirements of the community people. In view of these facts both the system of irrigation are operative In Balochistan. Whereas Karez irrigation still operate in some mountainous regions of Balochistan. It may be Sommed up.
1. Karez was a permanent source of water supply. This source of water was more reliable depending upon the natural feedback. Whereas tube-well are the artificial source of water supply which run for the shorter period.

2. The cost of Karez, its management and distribution of water among the share-holders is less stressing. Whereas, the maintenance and management of tube-well is handled by a single owner is more troublesome than Karez.

3. Karez reflected mutual cooperation among its share-holder. It provided opportunities of employment for members of local people. Yearly cleanliness of Karez require skillful personals which are always available among the community people.

4. In a majority of cases the wells are owned individually. The water so taken out is used for the owner benefits and also sell water to the other users. For smooth operation tube-well require access capital for its management. Whereas expenditure so incurred on Karez are less and every share-holder get maximum benefit from it.

5. In the present era the improvement and significance of tube-well is “pivotal” for the smooth functioning of tube-well irrigation in Balochistan. Without the existence of tube-well technology agriculture could not have developed because of the scarcity of surface water. It is because of the adoption of tube-well that agriculture flourished to its present stage.

6. Water management of Karez and tube-well are varying. In Karez system water in managed and distributed to it share-holders by a reputed and nominated local person known as “Mehrab”. The function of Mehrab is to determine and organize the distribution of water, enforce water rights, resolve dispute and make arrangements for cleanliness and maintenance of the karez irrigation system. Whereas management of a tube-well is complex phenomena. It involves installation repair of tube-well machinery. Incurred cost, expenditures, electricity bill, distribution of water (if jointly owned). Further, taking water to fields in a joint water course, determining its time period.
7. Karez are the cost effective alternative in the long run, and expensive to build, it is the most affordable source of water supply. Once a Karez is built its life span is longer than that of modern tube-wells, Karez have been noticed to functions for centuries while wells have only a life span of 15-20 years. Karezes are sustainable depending upon the level of ground water. it fluctuate, when the level of water drops because of low feedback than the water flowing in Karez also drops. Karez water also creates difference and conflicts not only among its share-holders but also between villages. Where Karez water passes in a joint water course. In case of tube-wells such, conflict rarely arise among its co-partner. It at all, such differences are found it is resolved mutually.

8. Karez irrigation had not only been a major source of sustaining agriculture but also a means of providing livelihood to poorer segment of the rural society and thereby keeping them integrated in the community, with the dryness of Karezes the poor people have to migrate to big cities to find employment or work as a laborers, with the development of tube-well the common man was successful in seeking employment as a tenant or a laborer. Tube-wells are economically more beneficial to its owner as well as to all those who are involved in cultivating different crops and taking part in planting different orchards.

9. When a tube-well is installed its owner are more advantageous than the arez share-holders. The tube-well owner wins higher profits, a tube-well is normally, owned by one or two or sometimes three people they, which are earning more than the karez share-holders. Karez is communally owned from which 200-400 people may be earning their living. So can figure out how a tube-well gives individual benefit and Karez share-holders lose out.
Conclusion
Agriculture is the backbone of rural economy of Pakistan and all the agricultural Activities are depended upon water. The supply of water is not sufficient to meet the crop water Requirements. Further due to increased cropping intensity, supplies are becoming shorter and shorter Affecting crop yield. An alternative for augmenting these supply is the use of underground water.

Underground water is in abundance which is only possible through the excavation of Tube-well technology. This technology diminished centuries old long system of Karez irrigation. These Alternation enhanced the speed of agricultural development for sustainable future. Furthermore, Investment in the adoption of tube-well irrigation increased in breaking the old pattern of agriculture. Thus a new mode of agricultural pattern was introduced which was more productive.

In the adoption of tube-well small farmers are benefited which supports the view that this technology is profitable with the hope of agriculture sustenance and future sustainability. This has also overcome the view that small farmers are no longer conservative and resist change in adopting modern technology for the promotion of their agriculture.
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Vulnerability Factors and Socio-economic Impacts of Drought in Balochistan

(A Case Study of District Nushki)

Mohammad Yousuf1 & Mohammad Nasir2

Abstract

Drought in Balochistan has remained a devastating natural disaster that impacted almost 90% area of the province. The 1998-2004 drought was probably the most severe in the history of province. The main focus of this paper is to analyze the specific vulnerability factors, and the socio-economic impacts of drought in Balochistan. The study is a combination of both qualitative and quantitative data analysis. The results reveal that more than 75% of the population belongs to agriculture and livestock sectors. The decrease in water resources severely affected local population directly and indirectly. Several vulnerability factors such as detrimental cultural practices, poor groundwater governance, lack of community’s awareness of drought mitigation, environmental degradation, weather related religious beliefs, insufficient supply of electricity for agriculture and climate change intensifies the socio-economic impacts of drought. Consequently, a large number households suffer from decline in crop yields, food insecurity, unemployment, out-migration, increased conflicts, taking loans, and impacts on women and children. The article suggests policy and practice focused initiatives combined with further scientific research in order to mitigate the socio-economic impacts of drought.

Key word: Vulnerability; socioeconomic; impacts; drought; Balochistan; Nushki

Introduction

Mankind has been experiencing the turmoil and devastations of different climatic change events, for example, drought (Pomee, 2015). Drought is usual in many parts of the globe and the predictions of climate change forecast that it will increase in recurrence and/or severity to a substantial

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degree throughout the on-going century (Dai, 2010; Hennessy et al., 2008). Drought situation has determined adequate consideration globally because of rapid climate change and the need for water (Mishra and Singh, 2010). The recurrence of drought events and their intensity varies both spatially and fleetingly. Drought has been characterized as extreme scarcity of water for a particular and long time period in a territory. It has social, economic and environmental effects (Pérez et al., 2009). Droughts and heat waves are often related mis-conceptually; however the two are different phenomena. Heat waves may last for a week while a drought may endure from months to years (Chang and Wallace, 1987). The events of drought vary from each other taking into account their severity, length and the region engulfed (Wilhite et al., 2014).

In last couple of decades, the world has observed more extreme and intensive natural disasters such as droughts and floods (Mishra and Singh, 2010). All continents have encountered serious dry spells, influencing larger parts in Australia, Asia, North and South America, Africa, and Europe (Le Comte, 1995; Le Comte, 1994). Around 60 million human souls in Southwest and Central Asia were affected by durable drought season during 1999-2000. It was among the biggest dry seasons of the globe (IRI, 2001). The dry spell's extreme effects immersed Iran Tajikistan, Turkmenistan, Afghanistan, Uzbekistan, and Western Pakistan (Mishra and Singh, 2010).

As in other regions of southwest Asian, droughts in Pakistan are normal and they keep on causing various unfriendly impacts (Shahid et al., 2004). Recurrence of this inching disaster in our country is 2-3 years in every decade (Mazhar et al., 2015). All areas of Pakistan have encountered a number of drought seasons in the history. Among all, the last episode of dry season 1998-2005 was the most extreme one at national level that severely influenced the socio-economic and environmental conditions of people.

Balochistan remained severely inclined to the 1998-2006 drought. PDMA (2015) states that after the overwhelming period of dry spell of 1998-2006, the region is still experiencing another on-going spell of drought which is influencing agriculture, livestock, and in general the socio-economic status of the area. At least twenty three districts of Balochistan experienced mellow to moderate socio economic impacts of drought (Shafiq et al., 2007). Among all other districts of the province, Nushki remained severely affected by the devastating spell of 1998-2006 drought (UNDP, 2015). The social and economic sectors of the district are still suffering from drought impacts.
Literature Review

Concept of Drought
Drought is a natural disaster which is broadly spread event that can attack both low precipitation as well as high precipitation areas and in fields as well as in mountainous locales. Drought is a mind boggling term that has different definitions, contingent upon individual observations. Studies show that more than 150 definitions of drought are available in the literature (Boken et al., 2004). For example, a drought can be characterized as climatological, meteorological, water management, socioeconomic, absolute, partial, dry spell, serious, severe, multiyear, design, critical, point, or regional.

The glossary of Meteorology characterizes drought as a “period of abnormally dry weather sufficiently prolonged for the lack of water to cause serious hydrological imbalance in the affected area, on the degree of dryness and the duration of dry spell” (Huschke, 1959). Yevjevich (1967) states that because of the different perspectives upon the meanings of drought the study of drought has been a noteworthy hindrance. Wilhite and Glantz, (1987) recognizes the theoretical and operational meanings of drought. Theoretical means long and dry period is called drought, on other hand, operational means the beginning, harshness and end of drought time spell. Drought in climatic dialect implies when the real moisture supply is always not as much as would be expected at a specific area/region for a long time period. (Qureshi et al., 2004).

Generally, many people think that drought is seldom and random, although it is a regular and frequent characteristic of climate. It is a creeping onset natural disaster, and it is an ordinary event (Wilhite, 2000). It is a deceptive threat of nature that can eject in a matter of months, or it can step by step creep upon a clueless society over many seasons. It keeps on unnoticed by the people in general until impacts of drought have been occurred. (Khan et al., 2013)

Drought in Pakistan
Like other drought prone countries of the world, Pakistan, too, has been experiencing severe drought episodes. In every ten years, the recurrence of this slow disaster is at least 2 to3 years every ten years. Nations that produce and consume poorly, are more vulnerable to the adverse impacts drought and extreme events of weather (Pereira et al., 2002). There is developing attention about the expanding recurrence and intensity of drought in Pakistan (Ahmed et al., 2015). It has been reported that there is a crucial growth in the
recurrence of heat waves that indicates the forth-coming intensification and expanding severity of drought (Zahid and Rasul, 2012). Significant areas of Pakistan's economy that are influenced because of droughts, that incorporates agriculture, livestock, transportation, unemployment, forestation, energy, fisheries, and increase in rates, etc.

**Major Droughts of Pakistan**

Studies reveal that Pakistan has regularly been in the grasp of serious drought spells. Punjab encountered the most exceedingly terrible droughts in 1899, 1920 and 1935. Sindh province experienced most awful droughts in 1871, 1881, 1899, 1931, 1947 and 1999 while the Khyber Pashtoonkhwa province faced worst droughts in 1902 and 1951. The most serious droughts at the national scale were perhaps the latest, which happened in 1999-2000 delaying up to 2002. The precipitation was inconsistent and the flow of water in rivers dropped. (Ahmed et al. 2004). As per the discouraging findings of World Disasters Report In 2003, 6,037 individuals lost their lives and 8,989,631 were directly or indirectly affected by the drought spell that kept going from 1998-2002 (Mazhar et al 2015)

**Drought in Balochistan (1998-2006 and onward)**

Balochistan is a southwestern province of Pakistan located between longitudes 610 and 710 E and latitudes 250 and 320 N. Balochistan is the largest province of the country covering almost half of the geography of the country. Geographically, Balochistan is around 347,190 square kilometers.

Balochistan is among the most drought-inclined provinces of the country where serious drought spells have been recorded in 1967-1969, 1971, 1973-1975, 1994, 1998-2002, and 2009-2015 (Ahmed et al., 2015). Among the different spells of drought the most serious one was drought of 1998-06 (Ahmed.2007) which extremely influenced the human/livestock populace, yields and water assets. This drought was termed as one of the most exceedingly terrible ever, judged from the way that it was the significant cause behind moderating the economic development rate down to just 2.6%. As per the Ministry of Finance, the drought brought about loss of 25 billion rupees to the national exchequer in the year 2000-2002 (PDMA, 2015).

The main reason behind long spell of drought was a continuous shortage of rainfall in the province. In most extremely influenced regions, even not a single drop of water was gotten in 1998-2002 season. In some areas the rainfall in winters decreased by 60-70% for several years. The condition of those regions was more alarming where underground water was either very
deep or salty and surface water resources were not accessible. Ahmed et al. (2003) states that there are obvious reasons of the adverse impacts of drought which includes violation of underground water sucking rules, poor management of water, deforestation, lack of management in grazing of animals and lack of systematic cropping systems.

The situation of drought in the province is quickly forming into one of the most exceedingly terrible disasters in Pakistan. Recently in 2013, very little rainfall ranging from 25 to 200 mm, associated with meteorological drought conditions prevailing in the province (NDMC, 2013). Upland Balochistan is the most vigorously influenced territory of the province. The abrupt reduction in rainfall in most of the northwest areas of the province has resulted a gloomy situation. This situation has resulted in paucity of the surface water assets for human use, diminished water resources from springs, *karezes* and tube-well. Additionally, the underground water table has been declining in majority of the areas and low-laying zones. As per PDMA (2012) and UNDP (2015), the accompanying areas were influenced by mellow to direct drought; Dera Bugti, Kohlu, Loralai, Zhob, Qilla Saifullah, Pishin, Qilla Abdullah, Nushki, Kharan, Awaran, Mastung, Kalat, Khuzdar, Lasbela, Chagai, Khuzdar and Kalat.

**Impacts of Drought**

The impacts of drought are typically complex which affects many segments of society. Unlike floods and earthquakes, which require generally short time-periods to get into a severe state of intensity, droughts grow all the more gradually, over times of month or years and inside certain local areas (Shah et al. 2011). The impacts of drought can be observed even in those areas that are not directly hit by drought (Mishra & Singh. 2010). Its impacts assessment is possible while taking into consideration some key qualities of that specific drought, for example, the length, economic intensity, total loss of economic assets, suddenness, socio-economic impacts, level of severity and occurrence of other additional hazards. Since drought is creeping disaster, that’s why, its impacts may last for many years even if the drought period has finished.

Drought impacts are usually classified in in two classes, the direct and indirect impacts. The socioeconomic and environmental impacts of drought may be observed in different forms both the direct as well indirect (Hansen et al.2004; Hellmuth et al., 2007; Bhavnani et al., 2008). The direct impacts may include loss of productivity in agriculture, sand forestation on rangelands, decline in underground water table, loss of livestock, mortality
and damage to wildlife. These effects finally show adverse impacts in the form of decrease of income, raise in food prices, conflicts, migration and urbanization; displacement, food insecurity and malnutrition; unemployment, reduction in tax revenue, spread of diseases and famine.

The lack of sources of livelihood and food security caused by drought and climate stuns may compel families to sell household assets and land in exchange for food, take loans, take children out of schools and/or get involved in such practices that are exploitative for environment as a whole. Drought conditions can result in a variety of undesirable psychological problems among people (Bourque et al., 2006; Gerrity and Flynn, 1997).

Underlying Vulnerability Causes of Drought Impacts
Several studies (Ashraf & Routray, 2013) have discussed various causes of high vulnerability of drought impacts that are categorized into three major areas such as Environmental, Economic and Social Causes; in fact, drought itself is caused by some factors which show its impacts on people. These impacts further cause risks of higher vulnerability (impacts) as shown in following lines.

- Environmental degradation
- Poor groundwater governance
- Religious beliefs related to weather
- Climate change
- Poor water resource management
- Detrimental cultural practices (e.g. overgrazing)
- Community’s lack of awareness of drought mitigation methods
- Insufficient supply of electricity for agriculture and irrigation

An Overview of District Nushki *
Total geographical area of the district is 5,797 square kilometers and is situated between 65°07'42"-66°18'45" East Longitudes and 29°01'51"-29°52'37" North Latitudes, administratively divided into one tehsil and 10 union councils. The district headquarter is Nushki town. It is in the north of Balochistan and shares its boundaries with Quetta in the east, Chaghi in the west, Kharan and Kalat in the south and Afghanistan in the north. Eastern and southern parts of the district consist of hilly areas while the rest of the district

* Information about Districts Nushki has been taken from District Profile (P&D Deptt. GOB) and UNDP 2015
area is plain land. The climate of District Nushki varies from extreme hot in summer to severe cold in winter. The rainfall is irregular and low.

According to the 1998 census, the total population of the district is 98,030 with 51,394 males and 46,636 females. The annual growth rate of the population in Nushki is 3.27%. There were 13,417 housing units in 1998 and on average 7.2 persons per household. The livelihoods of people in Nushki are highly dependent on agriculture and livestock. The main crops are wheat and barley in the *Rabi* season and sorghum, maize, mung bean, mash bean, onion, potato, melons, chilies, vegetables and fodders in the *Kharif* season. The major fruits are grapes and pomegranate.

The health condition in the district is very poor. There is one doctor for 6,868 persons. 59 infants in every 1,000 live births die within a year. The most common diseases are respiratory infections, gastro and diarrhea. Other diseases are malaria, meningitis, scabies and fever. About 80% of the children are breastfed. Some 19.3% families use suitable iodized salt. The primary net attendance ratio is about 38% for boys and 30% for girls. The net attendance ratio in secondary schools is just 21%. The literacy rate is 47-60% for males and 30% for females.

**Objectives of study**

- To analyze the overall situation of drought in Balochistan
- To study the socio-economic impacts of drought in District Nushki
- To assess the vulnerability factors associated with drought in District Nushki

**Methodology**

Since the nature of the study is descriptive, therefore, it requires a mix-method approach in order to reach into the depth of the issue. Both quantitative and qualitative data analysis was conducted for this study by collecting and analyzing secondary and primary data. Secondary information was retrieved from a large number of book, research journals, government reports, NGOs reports and internet websites. While primary data was mustered from household heads (192), key informants, potential stakeholders and government officials by applying structured questionnaire, focus group discussions (05) and individual interviews (15) respectively combined with observation as tools for data collection. The universe of the study was district Nushki. Primary data was collected from different UCs and villages of the district while applying multiple techniques of sampling in order to ensure the
validity and reliability of findings. Sampling techniques included cluster sampling and random sampling. The mustered primary data was analyzed through computer software SSPS in order to draw solid results and reach conclusion.

Results and Discussion
Both quantitative and qualitative results of structured questionnaires, FGDs and individual interviews are discussed in following lines.

Primary Occupation
The field data illustrates that a high majority of the household heads (69%) were linked to agriculture as owner of agricultural land or agriculture labor (tenants) as their primary occupation. The agriculture laborers work as tenants or on daily wages in the fields of rural areas. While 18% of survey participants belong to livestock. It was observed that most of the respondents who belong to agriculture possess livestock animals either for domestic or commercial purpose. Almost the same situation is observed in secondary data about the overall provincial figures where high majority of the people are dependent on agriculture and livestock for making their livings. In addition, very few respondents reported that they have government jobs. Thus is obvious from the given data that a high majority of the residents of Nushki belong to agriculture and livestock as primary source of income.

Type of agriculture (if primary occupation is agriculture)
People who are dependent on agriculture for their livelihoods further use various methods of irrigation depending on the availability of water resources of that particular village/region. The field survey shows that prior to drought conditions a high majority of the agricultural yield of people was dependent upon rain-fed (Khushkaba/sailaba) system of agriculture. However, the severe drought episode from 1997-2006 diminished this source of watering the crops and later on the untimely rains could not make it possible to cultivate the rain-fed lands and agriculture. The data reveals that most of the agriculture dependent households in the district rely upon irrigated annual crops for example wheat and barley in the Rabi season and sorghum, maize, mung bean, mash bean, onion, potato, melons, chilies and vegetables. However, since the underground water-table has been declining due to drought, therefore, the productivity of these crops has decreased. Both field data and secondary data witness that a lower percent of people in Nushki district rely on irrigated orchards (grapes and pomegranate). The drought spell has severely decreased the number of families depending on irrigated orchards.
Source of water for irrigated agriculture
Drought badly affected all sources of water for agriculture in the district. Before drought conditions, a good majority of respondents used springs and karez for irrigated agriculture. However, during and after drought, evident shift from springs and karez has been observed in this context. Majority of the agricultural families suck water from underground water through tube-wells while very few respondents (ranging from 2-4%) are dependent now on springs and karez for agriculture purpose. This abrupt shift from springs and karez to tube-wells has caused various short-term and long-term effects on local population of the district.

Drying up Karez/Springs/Tube-wells in drought (1997-onwards)
In response to this question, a high majority of respondents (92%) claimed that either their karez and springs dried up due to in last episode of drought or the amount of water that they received from these sources decreased to minimum level. Thus their livelihoods and other socio-economic conditions were harshly affected by drought conditions. Due to rapid decline in water-table, a reasonable number of tube-wells have either dried up or the supply water has become very low.

Intensity of impacts of drought on local population. (General)
According to the opinion of sampled household heads in the field survey, a high majority of the respondents (48%) believed that the last episode of drought (1997-onwards) had severe impacts on local population of the district particularly those families who are dependent on agriculture and livestock, while almost similar number of respondent (40%) claimed that the intensity level of drought was very severe. The remaining 12% of respondents showed their opinion in favor of moderate impacts of drought as a whole. Thus it is evident from field data that 88% (cumulative) household heads have noticed severe impacts of drought on local population of district Nushki.

Specific indicators of drought impacts and their intensity level
There is close link between the impacts of drought and vulnerability factors of any particular area/region. The more vulnerable are the characteristics of an area, the more intensify will be the impacts of drought on any region. Vulnerability means “the conditions determined by physical, social, economic and environmental factors or processes, which increase the susceptibility of a community to the impact of drought” (PDMA, 2008)

In this study some key socio-economic indicators were set to gauge the intensity level of direct and indirect drought impacts and their vulnerability
factors. The responses of respondents were observed on value likert scale *(Very High, High, Moderate, Low and Very Low)* against each indicator.

**Figure 1: Showing intensity level drought on each specific indicator (Direct Impacts).**

![Bar chart showing intensity levels of drought impacts](image)

(Source: Field survey)

Both secondary and primary data proves that drought’s direct and indirect impacts were observed on agriculture, livestock and related sectors. The field survey results show that decline in crop yields, loss of livestock, scarcity of food for family use and reduction in sources of income were most effects of last spell of drought. A high majority of respondents 78% and 18% believe that drought results on decline in crop yields were very high and high respectively, similarly 51% and 29% of the survey participants think that drought resulted in very high/ high level scarcity of food for family use.

Drought’s results in Nushki were also very severe on employment of district residents as survey results in the figure explain that a cumulative of 80% of the respondents claimed that drought extremely affected the sources of income. Especially people who were attached to agriculture and agriculture labor were forced to search for new source of income or stay unemployed. Those who even find alternate sources of income in urban area are paid very low due to their unfamiliarity with the new jobs. An interesting finding of the survey results reveals that a lower proportion of participants were of opinion that drought forced people to sale their land during or after drought spell.
Drought conditions not only reduced water for agriculture sector but also had severe negative impact on water for human use. Figure 2 shows that 51% of the respondents reported that drought’s impacts in terms of reduction of water for human use was very high and another 28% respondent’s response was in favor of High. This means that there has been paucity of water for human use such as drinking, cooking, cleaning etc. due to drought. Another severe impact of drought has been observed on vulnerable groups such as women and children. A total of 78% of survey participants feel that impacts of drought on vulnerable groups (women and children) are very high in the district. Similar findings can be sought out from other researches conduct on drought in other area of the province/country. Women and children are always vulnerable to various risks in general and to disaster conditions in particular. Their health, food, nutrition and education are major vulnerable sectors to drought.

The above figure also illustrates that health and education sectors have also been prone to drought in district Nushki. A high majority of respondents believe that drought resulted in decline of health conditions of general masses due to malnutrition, lack of safe and clean drinking water and spread of various diseases. Stomach problems, chest problems are more common due to drought in the district. On other hand, the impacts of drought on education are observable in district as shown in above figure. Drought did force people to migrate to other areas with water resources or to larger cities. The survey result shows that 26% of respondents claim that drought forced people to migrate to urban areas and larger cities in search of livelihoods especially those people whose life was very tough due to impacts of drought. These
cases were observed in remote UCs such as Keshangi, Ahmadwal, Anambostan, and Dak.

**Conclusion**

As in other regions of the world, droughts are usual and frequent in Pakistan. Every region of the country has faced drought. Among all, Balochistan has been prone to drought more severely. The 1998-2005 spell of drought was perhaps the most devastating one which affected the social, economic and environmental sectors very harshly. Twenty five districts of the province had severe or moderate impacts of drought.

District Nushki is one of the most severely affected districts in the recent episode of drought. A large population of the district is dependent on agriculture and livestock as source of livelihood. The socio economic impacts of drought on district population have been both short-term and long-term. The ratio of drought vulnerability factors of district Nushki is very high due to the characteristics of its location and population living patterns. This study finds out that water resources were abundant prior to drought in district; however, drought not only reduced these resources but also had lasting socio-economic impacts on people.

The intensity of drought impacts are observed in terms of decline in crop productivity, loss of livestock, food insecurity and malnutrition; forced sale of household assets and land; reduction in water for human use such as for drinking, cooking, cleaning purpose; and some adverse effects that includes increase in crime rate, issues in schooling and education, reduction of sources and opportunities for income, migration of people to other areas for livelihood, and decline in health due to spread of diseases, lack of clean drinking water and malnutrition. In this whole situation women and children have been most vulnerable groups and were most severely affected by drought in the district.

This paper finds out that drought preparedness and mitigation has never been taken serious at any level. The only efforts taken for drought affected people are relief activities by government and non-governmental organizations. It is recommended that preparedness along with mitigation related activities along with relief operations need to be carried out through well-coordinated efforts. Besides, this study observed a serious gape in research related to drought hazards and it’s imperative to conduct in-depth studies on this phenomenon to address the disastrous long-term socio-economic impacts of drought. Information provided in this paper is beneficial for planners, officials,
administrators, and non-governmental organizations to improve responses to future incidents of drought and held to reduce the adverse socio-economic impacts of droughts.

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Social Stigmas Attached to Women’s Participation in Sports in Pakistan

Asif Naveed Ranjha1, Sadia Barrech 2, Muhammad Arshad3 & Aftab Hussain Gilani4

Abstract

It is not easy for women to participate in sports or play in male dominated society. No or low participation of women in sports can be connected to religion and cultural barriers in Pakistani society. This descriptive and explorative survey research focuses on social stigmas attached to participation of women in sports due to which women feel fear to participate or give up sports or have to face further social problems. This research involved 87 sports women as respondents in Bahawalpur through snowball sampling technique. Results reveal that the many women participate in sports willingly for good health and fitness. Mainly their domestic work is affected due to participation in sports. These women are considered liberal and bad on religious basis, sexually unsafe and against cultural values. In addition, other social stigmas include ogling sportswomen by males and criticism on their character, dress and haircut. Sportswomen are not considered as womankind, they are scandalised due to mixing with men and their relatives slander. The results also point out the fact that respondents are satisfied as sportswomen and favour women’s participation in sports.

Keywords: Sportswomen, Women’s participation, Culture, Social stigma, Culture

Introduction

Sport is an important part of every culture (Sport for Development and Peace International Working Group, 2008). Male participation in sports has been witnessed to be dominant in comparison to females throughout history

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(Harkness, 2012; Louise & Schulz, 2011). According to Thornton (2010), women are discriminated in sports and are given less opportunity. Woman is thought physically weaker than man in our society (Roth & Basow, 2004). This unrealistic reality makes woman weak in every field and her participation is not welcomed. Sports have been always linked with hegemonic and heterosexuality (Fasting, 2003). Griffin (1992) reveals that Western culture has been hindering women's participation in sports throughout history. Even, the women observing men athletics competition were killed in early Greek Olympic Games. During that time, women were warned from masculine appearances, male voices, facial hairs and under developed arms and legs and women were engaged as wives and mothers instead of participation in sports. They were also threatened to lose social acceptance if practice any physical activity. Meier (2005) agrees with the fact that women are weak and deprived and in social, political, economic, educational and physical matters. On the other hand Fialova (2003) acknowledges the input of women not only in science, technology, social development, culture, but also their success as sportswomen, coaches, referees, medical assistants and activity organisers.

Status of Pakistani women varies due to different class, culture, rural and urban divisions in Pakistani society (Bukhari & Asim, 2013). Religious and cultural values are presented as justifications to restrict women in almost every aspect of life and is tried to ban or reduce women’s roles. Debates could be witnessed on women's participation in sports in Pakistan like many other Muslim states. No doubt, awareness and education mobilised a large number of women to participate in different sports like other fields. Sportswomen have proven abilities and success through participation in athletics, cricket, basketball, badminton, fencing, football, karate, mountaineering, swimming, table tennis, volleyball and weightlifting etc. (Marwat, Zia-ul-Islam, Waseem, Khattak, & BiBi, 2014). Pakistani women gave excellent performances in national as well as international sports events. We have examples of Mount Everest conqueror in 2013 Samina Baig, Gold Medallist in swimming Kiran Khan, fastest women athlete in with Gold Medal in South Asian Games, 2010, Naseem Hameed and two times Gold Medal winner women cricket team in South Asian Games, 2010 and 2014 (Marwat et al., 2014). Nanayakkara, Culpan, and McChesney (2010) also pointed out the performance of Naseem Hameed and women's cricket team in South Asian Games.

Unfortunately, sportswomen could not gain proper appreciation and acceptance at any level, even after remarkable performances in big events. The only reason of no recognition of these sports women is being women. It
seems strange but truly described by Louise and Schulz (2011) that achievements of male sportsmen are considered as promotion of their masculinity while success of women in sports is taken as lacking of feminine values and they are often judged as men symbolically. In Pakistan and other Muslim states, women lag behind men in sports and are considered weak. Generally, women's sports are always under a lot of criticism. General Zia-UL-Haq government faced criticism on Hadood Ordinance, Law of Evidence Order (Qanoon-e-Shahadat) and especially on veil (Parda) conditions for banned women's sports (Bukhari & Asim, 2013). Even in western countries, women are taken as weak and sports are discussed with reference to homophobia and masculinity. Some school of thoughts have certain religious and societal point of view regarding women's sports and many permit women's participation in sports with conditions of proper dress code.

Women's rights are not accepted and granted due to fake and fade man-made cultural values in our society and stigma is attached to various women practices. Unfortunately, social stigma is also attached to women's participation in sports in Pakistani society. That stigma restricts women to participate in sports on one hand and also creates a negative environment to criticise sportswomen. Such kind of disapproval of society hurts women players, their families and makes their future uncertain. In Pakistan we have close family ties and also have lots of unrealistic man-made values. Negative attitudes and criticism on women players may lead to further social stigmas and societal destructions.

Pfister and Hartmann-Tews (2003) truly point out gaps in international or cross-cultural exploration about women's participation in sports, situation, opportunities and problems. As far as women's sports in Pakistan is concerned, there is a lack of investigation about the effects of social environment, religion, cultural and structural factors on women's participation. Traditional social behaviours affect positive and free participation of women in sports which become a social stigma after getting approval from so-called social and cultural values. This study focuses on exploration and description of social stigma preventing or damaging women's participation in sports.

Barriers for Women’s Participation in Sports

There are a number of barriers or restrictions for women to participate in sports depending on the nature of societies. Women cannot play due to lack of time and knowledge, overcrowding, far from their play point, family issues, financial issues, fear of assault and lack of facilities (Marwat et al., 2014). Women's Sport and Fitness Foundation (2009) explored practical,
personal, social and cultural reasons behind less or no participation of females in sports. Practical barriers include lack of time due to domestic work, lack of resources, insecure feelings and inappropriate entrance in changing rooms. Dissatisfaction about physical fitness, dress, equipment and lack of confidence are personal reasons for not participating. Male dominancy, homophobia thinking, attitudes towards ethnicity, sexual abuse and no projection of women's sports are major socio-cultural barriers. The restrictions set by culture, sex, religion and ethnicity create issues for women's participation in sports (Dagkas & Benn, 2006).

Religious and cultural aspects also hurdle women's participation in sports (Kirk, 2012). In addition, other barriers include heredity, age, family, sex, threat of coaches and abuse. He further describes that women are considered as weak gender in society. Harkness (2012) believes women could be empowered through sports, but structural and cultural factors hinder it. He made discussion on four socio-cultural aspects regarding hurdles in women's sports which include family, veil (Hijab), gender segregation and physical activities. Meier (2005) adds socioeconomic, safety, material, infrastructural, technical, socio-cultural, lack of role models and ideals of masculinity and femininity as major barriers.

Bailey, Wellard, and Dismore (2005) discuss personal and environmental factors regarding girl participation in sports. They include heredity, age, obesity and fitness level as biological and motivation, perceived barriers, perceived competence and attitudes as psychological aspects in personal factor. While, environmental factor includes peer group, family, culture and role models as social aspects and success, type of activity, school and independent mobility as environmental aspects. Khan, Jamil, Khan, Kareem, and Imran (2012) describe that considering it masculine, sport is socially and culturally prohibited for women in Senegal. Considering safety very essential, Saavedra (2005) links it with physical and social violence faced by sportswomen. Definitely, parents would not allow their daughters for sports in a violent environment. Nanayakkara et al. (2010) also point out cultural and religious restrictions affecting women’s participation in sports especially in athletics. Pfister (2003) mentions that the Islamic concept of retention of virginity also restricts women’s participation in sports.

Islam and Women’s Sports

Islam recognises and encourages good health (Khan et al., 2012; Marwat et al., 2014; Pfister, 2003). In addition, Marwat et al. (2014) claim that Islam does not forbid playing sports for both male and female to maintain good health. They also describe an example of a running competition between the
Holy Prophet (PBUH) and Hazrat Ayesha. But women are stopped to play on the basis of unrealistic religious explanations or unawareness. Muslims feel shame and guilt if they expose the body or legs (Women's Sport and Fitness Foundation, 2010). Improper dress code, no permission from parents, improper transport during odd timings, social variations, domestic jobs and insecure environment are major hurdles for women’s participation in sports (Women’s Sports and Fitness Foundation). Marwat et al. (2014) and Khan et al. (2012) agree that a lot of disagreement prevails regarding women’s participation in sports in all societies. People with religious affiliation discourage women’s sports as they consider sports as a liberal activity. They argue that Islam clearly forbids women to appear or practice in front of strangers (Namehrams). Further, improper dress code and mixing with men during games are also criticised on the basis of the Islamic point of view. On the other hand, Marwat et al. (2014) also point out religious permission for women to participate in sports in privacy without any entry or mixing of men. This permission is further conditioned with proper dress code and covering secret body parts while playing any sport.

Some Muslim states restrict women to participate in some games and few countries strictly ban all kinds of sports for women to play (Khan et al., 2012). In London Olympics 2012, almost 3000 Muslim women participated which reflects the growing participation rate (Khan et al., 2012). Even, women from Saudi Arabia took part in the London Olympics. Louise and Schulz (2011) believe in increase of women’s participation in sports with the passage of time, which is positive sign both for women and society overall.

**Social Issues related to Women’s Sports**

Family, peer group and school are socialization agencies which could influence attitudes towards women’s participation in games (Gorley et al., 2011; Louise & Schulz, 2011). Behaviours of parents and other adults in family are perceived as motivation or discouragement by females to perform in the playground. Louise and Schulz (2011) referencing football players in England mention that the female players overcame stigma attached to play football after getting encouragement from their fathers, brothers and husbands. Women’s sports is not about violating men’s rights, but Hartmann-Tews and Luetkens (2003) view physical fitness, shaping figure and relaxation as major motivations for women to participate in sports. Saavedra (2005) claims women’s participation in sports as a radical and transformative process for sports, society and themselves for women which could strengthen them in communities. Their participation will be helpful for socioeconomic
and political improvement. These strong motivations and hopes also face social issues which hinder women’s participation in sports. Social issues are attached with every practice. In case of women’s sports, social issues become social stigma. Hall (2003) emphasises to focus on social, economic, political and cultural realities separately for getting genuine results about women’s issues in sports.

Maintenance of social recognition for females also becomes an issue when they play at public places, have no choice for playing places and have no family or community protection (Saavedra, 2005). According to Nanayakkara et al. (2010), short and tight dress code is not allowed for the reason that women lose their respect. Virginity is considered very important before marriage and is linked with honour of women. Due to fear of injuries and effects on virginity, parents do not allow their daughters for sports. Muslim women want to participate in sports for overall development, but ethnicity, culture, physical and spiritual constraints, parents, family members and society are hurdles and Sports are not recognised as an honourable activity for women in Muslim nations (Khan et al., 2012). Harkness (2012) reveals that the discreet behaviour of one person may harm respect of family and relatives, their social influence and even marriage chances in Gulf societies. Women’s sports are not accepted by those families as cultural norms are strictly followed to maintain the collective family honour. Further, women’s chastity and virginity are considered good reputation and honour of the family and this principle is followed to protect daughters.

Harkness (2012) discloses the fact that men get sexual inspirations and cannot control sexual desires when observe bodily motion of women. That is why women are discouraged to practice any physical activity in front of males. We have many religious and cultural similarities with Gulf and other countries and can witness the same kind of intentions in men when they see women at open places. Messner, Duncan, and Cooky (2003) share a finding from 1999 commentators make sexual jokes about the women athletes and women spectators commonly. Similarly, Tanner (2011) reports that commentators spend more time to discuss physical appearance of sports women rather their abilities and achievements in games.

Fasting and Massao (2003) disclose sexual harassment and abuse of sportswomen in Tanzania, where young girls and women quit playing or become quiet to avoid any disturbances. White (2003) while describing sexual harassment and abuse of sportswomen, reveals a conviction of a swimming coach for assaulting eleven (11) female swimmers including two were raped among them in UK in 1995. Jarvie (2006) adds that major hurdle for women’s sports is women and her women’s sexuality. Sports women also
face verbal harassment from coaches, managers, spectators, family and community which is of sexual nature also. They are touched unnecessarily by managers and coaches (Division for the Advancement of Women, 2007). Wilde (2008) argues that women face criticism on gender recognition, sex, values and social appearance when they cross their femininity boundaries and try to participate in so-called manly activities. Louise and Schulz (2011) point out ‘butch’ and ‘manly haircut’ as stereotype images of sportswomen in society. They are not hopeful about removal of stigma attached to women’s participation in so-called manly games which are not actually.

**Study Rationale and Methodology**

There are various social stigmas attached to women’s professions specially sports. Even then, Pakistani women participate in different sports with passion and achieve. Due to lack of research culture in general, sports problems are also not known with facts. Women’s sports being a sensitive profession are always neglected by researchers, policy makers and implementers. Observations about social issues of sports women are limited to only newspapers. During 1990s, some international associations initiated movements for Women in Sports (WIS) which focused only developed countries (Meier, 2005). Developing countries like Pakistan are still ignored. One major reason is lack of research in the field. Pfister and Hartmann-Tews (2003) also reveal lack of research on the situation and problems of sportswomen and various effects. Bahawalpur keeps rich history in education, health and welfare fields. This region comprises varied nature of social and cultural values influencing women’s participation in different activities. Girls and women participate in sports activities in schools, colleges and universities. This research is an effort to highlight issues of sportswomen with special reference to social stigmas attached to women playing in Pakistan. The results would be helpful to overcome the identified problems and stigmas in Pakistan especially in Bahawalpur.

It is an explorative and descriptive research conducted in Bahawalpur. Sports women were involved as respondents. Data was collected from 87 sportswomen through a questionnaire with their consent. Respondent women were involved through snowball sampling technique. Data was processed in the Statistical Package for Social Sciences (SPSS) for analysis.

**Results**

Data analysis provides results about three major research questions about the motivation for sports participation, problems at home or job and social issues
related to sports participation. Results are presented in simple tables with frequency and percentage for easy understanding.

Table 1. Motivation Source for Participation in Sports

<table>
<thead>
<tr>
<th>Response</th>
<th>Yes</th>
<th>No</th>
<th>Missing</th>
</tr>
</thead>
<tbody>
<tr>
<td>Self motivation</td>
<td>78 (90%)</td>
<td>9 (10%)</td>
<td>--------</td>
</tr>
<tr>
<td>Parents</td>
<td>46 (53%)</td>
<td>41 (47%)</td>
<td>--------</td>
</tr>
<tr>
<td>Friends</td>
<td>30 (34%)</td>
<td>57 (66%)</td>
<td>--------</td>
</tr>
<tr>
<td>For fame</td>
<td>50 (57%)</td>
<td>37 (43%)</td>
<td>--------</td>
</tr>
<tr>
<td>For earning</td>
<td>35 (40%)</td>
<td>52 (60%)</td>
<td>--------</td>
</tr>
<tr>
<td>For good health and fitness</td>
<td>86 (99%)</td>
<td></td>
<td>01 (1%)</td>
</tr>
</tbody>
</table>

Research analysis produced very important results which could be guideline to fill remaining gaps in women’s sports field. Table 1 clearly mentions that almost all players were self-motivated for sports and major motivation was to keep them healthy and fit. Not a single sports woman denied the fact of the importance of sports for good health and fitness. It is fact that many of them got motivated to get popularity (57%), from parents (53%), for financial benefits (40%) and from their friends (34%). Too high response rate of self-motivation is very healthy sign about awareness and attraction level of women towards sports.

Table 2. Problems faced Due to Participation in Sports

<table>
<thead>
<tr>
<th>Response</th>
<th>Yes</th>
<th>No</th>
<th>Missing</th>
</tr>
</thead>
<tbody>
<tr>
<td>Affect on other household work</td>
<td>55 (63%)</td>
<td>32 (37%)</td>
<td>--------</td>
</tr>
<tr>
<td>Non supportive family due to playing</td>
<td>30 (34%)</td>
<td>57 (66%)</td>
<td>--------</td>
</tr>
<tr>
<td>Affect on academic activities</td>
<td>40 (46%)</td>
<td>44 (51%)</td>
<td>03 (3%)</td>
</tr>
<tr>
<td>Affect on professional job</td>
<td>41 (47%)</td>
<td>45 (52%)</td>
<td>01 (1%)</td>
</tr>
</tbody>
</table>

The respondents were also asked about common problems at home, educational institute or job due to their participation in sports. It is worth noting from results in Table 2 that domestic work gets affected due to sports activities as reported by the majority of respondents (63%). The rest of the findings clearly state that the majority of respondents does not face the problem of permission from the family, not supportive family attitude, disturbance in academic activities and professional job. Even, results about
effects on education and professional could not be neglected. The majority of respondents reported positive family attitude towards their sports activities, but a considerable number discloses no permission and no supportive attitude from their families.

Table 3. Social Issues in Response to Participation in Sports

<table>
<thead>
<tr>
<th>Response</th>
<th>Yes</th>
<th>No</th>
<th>Missing</th>
</tr>
</thead>
<tbody>
<tr>
<td>No respect at home</td>
<td>22 (25%)</td>
<td>65 (75%)</td>
<td>--------</td>
</tr>
<tr>
<td>Relatives avoid</td>
<td>39 (45%)</td>
<td>48 (55%)</td>
<td>--------</td>
</tr>
<tr>
<td>Relatives make slanderous statements</td>
<td>50 (57%)</td>
<td>37 (43%)</td>
<td>--------</td>
</tr>
<tr>
<td>Disregard in society</td>
<td>48 (55%)</td>
<td>39 (45%)</td>
<td>--------</td>
</tr>
<tr>
<td>Not taken as womankind (female)</td>
<td>57 (66%)</td>
<td>28 (32%)</td>
<td>02(2%)</td>
</tr>
<tr>
<td>Problems for Engagement/Marriage</td>
<td>42 (48%)</td>
<td>44 (51%)</td>
<td>01(1%)</td>
</tr>
<tr>
<td>Oging by males</td>
<td>64 (74%)</td>
<td>23 (26%)</td>
<td>--------</td>
</tr>
<tr>
<td>Married life could be damaged due baseless</td>
<td>48 (55%)</td>
<td>39 (45%)</td>
<td>--------</td>
</tr>
<tr>
<td>People criticise on character</td>
<td>63 (72%)</td>
<td>23 (26%)</td>
<td>01 (1%)</td>
</tr>
<tr>
<td>Dress and Haircut are not liked</td>
<td>62 (72%)</td>
<td>25 (29%)</td>
<td>--------</td>
</tr>
<tr>
<td>Friends avoid sportswomen</td>
<td>9 (10%)</td>
<td>76 (87%)</td>
<td>02 (2%)</td>
</tr>
<tr>
<td>People consider sportswomen as liberal</td>
<td>76 (87%)</td>
<td>9 (10%)</td>
<td>02 (2%)</td>
</tr>
<tr>
<td>Religiously, sportswomen are considered bad</td>
<td>75 (86%)</td>
<td>12 (14%)</td>
<td>--------</td>
</tr>
<tr>
<td>Sexual honour of sportswomen is considered unsafe</td>
<td>72 (83%)</td>
<td>15 (17%)</td>
<td>--------</td>
</tr>
<tr>
<td>Women’s sports are considered against cultural values</td>
<td>71 (82%)</td>
<td>16 (18%)</td>
<td>--------</td>
</tr>
<tr>
<td>Scandalised due to mixing with males</td>
<td>54 (62%)</td>
<td>32 (37%)</td>
<td>01 (1%)</td>
</tr>
</tbody>
</table>

Results in Table 3 mention views of respondents about the social issues or obstacles they face as sportswomen. It is very healthy sign they get social approval from their parents and siblings as mentioned by 75% women players. On other hand, relatives do not seem very happy with their participation in games and avoid them (45%). Another discouraging fact is facing slanderous statements and blames from relatives in connection with participation in sports (57%). They do not have due respect as players in the society (55%) which definitely could lead towards other stigma. Majority of respondent women views that people consider them as liberal women (87%). Many people analyse sportswomen with religious criteria and view their sports’ participation against religious values (86%). According to a big majority of respondents, community people have views that these sportswomen have lost or may lose their sexual honour (83%). Almost same number of women (82%) reports that their sports activities are considered as
against cultural values in communities. The results also show ogling of sportswomen by males (74%). The results point out that community people criticise character of sportswomen (72%). Their dress code and hair cut are not liked or considered bad (72%). The results show another unrealistic fact that womankind of these women is not accepted and majority people see them as males (66%). Unfortunately, the results also describe that sportswomen are scandalise due to their interaction with males or mixing with men (62%). The respondents feel possibilities of damage of married life in case of sorts or physical activities (55%). Nearly half respondents admitted the fact that sportswomen may face engagement or marriage issues due to their sports participation.

**Table 4. Views about Participation in Sports**

<table>
<thead>
<tr>
<th>Response</th>
<th>Yes</th>
<th>No</th>
</tr>
</thead>
<tbody>
<tr>
<td>Satisfied being sportswomen</td>
<td>81 (93%)</td>
<td>6 (7%)</td>
</tr>
<tr>
<td>Women should participate in sports</td>
<td>83 (95%)</td>
<td>4 (5%)</td>
</tr>
</tbody>
</table>

Besides the unfortunate facts about social stigma attached to women’s participation in sports, a positive hope is also there. Almost all (93%) respondents show their satisfaction being sportswomen and favour women’s participation in sports (95%).

**Discussion:**

Women could not be banned or stopped to play their different roles in different fields including sports. It is a very healthy sign that women get self motivation for participation in sports. Another finding seems agreement with the Islamic concept towards physical activities that both males and females should focus on their health and fitness. All respondents play for good health and fitness. Role of parents does not seem discouraging, but needs to be enhanced through more awareness about benefits of women’s sports. Gorley et al. (2011) emphasises on the role of family and friends for women’s sports. The sportswomen also get motivation for fame and earning. No doubt, role models and examples in women’s sports are increasing. Saima Baig, Kiran Khan, Naseem Hameed and many more got fame and earning as well from sports. Nanayakkara et al. (2010) also suggest attractive promotion in women’s sports to encourage them for participation.

Our social and cultural values force individuals and families to obey realistic or unrealistic man-made rules. It is encouraging that the majority of respondents does not view their families against sports. Harkness (2012) says true that the families feel fear and pressures of religious and socio-cultural
values and do not allow for sports. Unfortunately, women are socialized to engage them as housewives and avoid other activities outside. Griffin (1992) argues that women’s participation in sports are controlled by keeping them focussed on as wives and mothers. Respondents view the effects on their household work due to participation in sports. It is the reality that when our women are limited to domestic roles only, they prioritize it. There are effects on academic and job related activities due to participation in sports, but the majority of respondents feel no disturbances. Well designed suitable timetable could provide sufficient time for sports and would reduce effects on education or job.

This is very unfortunate that various negative attitudes oppose women’s participation in sports. These attitudes also create social issues for sportswomen and some become social stigmas. The results are eye-opening and need serious attention in Pakistan. Unluckily, results disclose that sportswomen are considered liberal, religiously bad, sexually unsafe, against cultural values, bad character, with bad dress and haircut and masculine (mankind). Further, they are scandalised with males, slandered by relatives and disregarded in society. They face engagement and marriage issues and even have threats to married life. How could a Muslim woman even think about participation in sports in the presence of such filthy social stigmas? The results verify discussion and arguments of Fasting (2003), Harkness (2012), Jarvie (2006), Khan et al. (2012), Messner et al. (2003), Nanayakkara et al. (2010), Saavedra (2005) and White (2003) regarding different hurdles for sportswomen. Definitely, parents would not allow their daughters for sports to protect good character and repute, sexual honour, womankind, religiosity, cultural values of their daughters. They cannot afford scandals of their daughters which would be a serious threat for engagement, marriage and married life. A young woman cricketer, Haleema Rafique died under mysterious circumstances in July, 2014 and her family reported it as a suicide. Before her death, she disclosed accused Multan cricket management for sexual assault (Shamsi, 2014). Her death is an indication of the weaker position of women in our society and social stigmas. She preferred to die instead of living a disgraced life with slanderous statements from community people.

The dilemma exists in developed and liberal Western societies too, and sportswomen are under verbal attack by commentators and spectators (Messner et al., 2003; Tanner, 2011). Here in our society, this social stigma also includes slanders and disregard from family and relatives. If families blame and criticise, women could not find any space for participation in sports. Tag of unsafe sexual honour, being a liberal and bad character and
mankind (masculinity) stigmatise women’s participation in sports and they find no or low status in society. Although, sportswomen face social stigmas in Pakistan, they have passion and courage for participation in sports. As far as respondent women are concerned, they are satisfied with playing. This is a positive sign and hope that, yet these brave women favour participation in sports after facing various social stigmas.

**Recommendations**

Literature and study results prove various social stigmas hindering or affecting women’s participation in sports in Pakistan. It would be a dream to break the unrealistic and unfair socio-cultural values all of a sudden. Social and cultural developments are part of the change process and women would also get empowerment also in sports. Parents and families need to be realistic and allow their daughters for physical activities if they are in proper dress code and following religious ethics. Islam is not against physical activities of women. Religious scholars should interpret the concept of women’s participation in sports in a clear way to avoid any confusions. Government should take proper measures for promotion of women’s sport at school, college, university and professional level. Increase in job rate would increase women’s participation in sports. Awareness campaigns about benefits would helpful in removing social stigmas attached to women’s sports. As part of the overall society, we should respect and encourage women’s sports.

**References**


The Role Assessment of Benazir Income Support Program in Women Empowerment

Shah Khalid Baloch¹, Abdul Wahid Khetran² & Atta Ullah Baloch³

Abstract

This study has been carried out for assessing the role of Benazir income support program in women empowerment in district Barkhan Balochistan. For this purpose, 50 respondents (female beneficiaries of UCT Cash grant) were randomly taken from the purposively selected areas of the targeted population. The findings of the present study illustrated that the BISP is playing a helpful role in women empowerment. In addition, even though some beneficiaries described their serious reservations about the dishonesty in the fund transferring mechanism of the unconditional cash transfer (UCT) cash endowment of Benazir income support program. But, most beneficiaries were found to be pleased. Generally, the findings of the present study revealed that Benazir income support program plays an awe-inspiring role for empowering women. On the light of the study results, it has been suggested that the government should make sure transparency in the fund transferring mechanism of the Benazir income support programme and to increase the amount of cash grant.

Keywords: Benazir income support program, Beneficiaries, Transparency, Unconditional cash transfer, Women empowerment,

Introduction

Women empowerment means to give absolutely influence to women not merely the right to use the opportunities and resources but as well as the capacity to utilize these opportunities and assets for the purpose of their social and personal change (Malik, et al 2013). Thus, women empowerment cannot observe only as an event. But it is deemed a transformative process of enhancing the ability of individual women to determine her own needs and making decisions independently is her personal and social life. And for this process, the role of intra- household gender relations and social structure is essential to study (Ishaq, 2010).

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The present study finds out the impacts of unconditional income grant or subsidy which is provided under the umbrella of Benazir income support program to poor Women for empowering them. In Pakistan, the Benazir income support program is known as the largest and popular sponsored program of the government which is merely targeting the poor women of the country for monetary backing. From this point of view, the current inquiry discovers the financial and social determinants and as well as cultural dynamics liable for making UCT financial support program successful for empowerment of underprivileged women (Arshad, 2011).

In 2008, the government of Pakistan initiated a large scale UCT program for planning to increase the household revenue of the underprivileged families named Benazir income support program. This scheme was initiated by the ruling Pakistan people’s party. The mentioned objectives of the Benazir income support program are to remunerate underprivileged families’ cash subsidy of Rs. 1000/- monthly aiming to improve the purchasing power of poor families. Through present eligibility criteria of the UCT program only those families can be the beneficiary of the program who having less than Rs. 6000/- as monthly income, or with no or less than 3 acres land will be entitled for cash endowment of Rs. 1000/- on monthly basis. And this amount is given to a woman unconditionally and a woman (beneficiary) having full right to utilize this cash amount according to her choice (ADB, 2009).

According to BISP (2011) the federal government of Pakistan during fiscal year 2008-09 has primarily allocated Rs. 34 billion rupees which are approximately equivalent to 0.3 percent of the Gross domestic product with target coverage of at least 3.5 million people so as to come nearly 15% of the population. And during fiscal year 2009-10 with a huge increase the allocation was Rs. 70 billion for approximately 5 million target families. Gradually, this coverage was expanded in excess of 7 million families by 2010-11. During the fiscal year 2011-12 the aim of this program was to cover approximately 40 percent of the population who are living below the poverty line and for achieving the set aim of BISP government allocated 50.0 billion rupees throughout the fiscal year 2011-12. And for the duration of fiscal year 2015-16 government increased the budget of Benazir income support program and allocated 102 billion rupees with coverage of 50 lac families (BISP, 2011).

**Relevance and Justification of the problem**
Benazir income support program has primarily concentrated on payment of unconditional cash amount to underprivileged or needy women disregarding social status that may have a bearing on women’s strengthening subject in our country. Keeping in view, this lack of BISP internal mechanism for
women’s empowerment, there is a need to explore the effects of UCTs on women’s access to and control over resources and decision making at household level in the context of highly patriarchal society. So far in the academic literature, less micro level research work is available on unconditional cash transfer to women particularly on BISP with regard to intra-households’ gender relations to determine women’s access to and use of resources and opportunities and decisions making at household level (Gazdar, 2011).

This study has been carried out to assess the role of Benazir income support program in women strengthening in district Barkhan Balochistan. The study is imperative because Barkhan district is dealing with the issue of gender inequality and gender disparity in all fields of life and the social and economic conditions of women have been badly affected by the some outdated customs of the area. The present study highlights the worth of the BISP specifically its UCT cash grant for the empowerment of women.

The results of study may help or educate the concerned authorities about the view of the beneficiaries concerning to the program and also from the benefits of the program. The present study further finds out the socio-cultural and economic determinants which share to the development of women’s empowerment during adopting the UCT cash grant. This study also gives an overview into the public policy so to how unconditional money transmissions to the needy female are being utilized for their specific empowerment indicators such as use of resources and access to income. In addition, the study findings of the present study may enlarge the presented literature and produce more discussions in making UCT successful for empowerment of women of study area in particular and Pakistan in general.

**Objectives of the study**

1. To understand the role of unconditional cash transfer program of BISP for women’s strengthening in the study area.

**Literature Review**

Benazir income support program (BISP) is running lucratively for empowering women and alleviating poverty of the country and helping the deserving and needy women or families in a translucent way. Benazir income support programme is operating in all four provinces of the country besides this the program is also functioning in the Gilgit Baltistan, FATA, Islamabad capital territory and AJK. Benazir income support program is presently the leading aid program in Pakistan and it is also the third largest financial sharing program of the government, Benazir income support program
spending accounts for 3 percent of country’s gross domestic product (Ghauri, et al 2012). In the fiscal year 2008-09 according to an estimate that more than 3 million families received CT through BISP in Pakistan. And in the fiscal year of 2009-10 the UCT program was widen for aiming to cover 5 million low-income households (MoF, GoP, 2010).

In its earlier operations, the beneficiaries of UCT cash endowment of Benazir income support program were acknowledged and chosen by parliamentarians via a procedure of recommendation and in this regard each parliamentarian got 8,000 forms to distribute among the population of his/her constituency. Recommended individual undergoes an eligibility confirmation process through the NADRA and after verification from National Database and Registration Authority the final list of selected households was created and then sent to the Pakistan postal services. When funds were transferred from treasury to postal services after that through postal service’s the cash delivered to the female head of the selected households. From April 2009, the selection criteria for beneficiaries have been changed and the recommendation of parliamentarians was finished. The reorganization process has been modified and now selections followed by a using poverty score card, and via the poverty score card the households are discovered through a systematic substitute mean test. By applying the World Bank’s introduced “score card” a list of questions comprised on 13 questions are asked from the families concerning to their resources and expenses in a survey (Channa, 2012).

Recently, Benazir income support program has enlarged to integrate various unique initiatives and the presently introduced programs of BISP are the following.

1. Waseela-e-Haq,
2. Waseela-e-Rozgar,
3. Waseela-e-Taleem
4. Waseela-e-Sehat

The Benazir income support program received a targeted approach of offering grants to women from low income households. The conducted surveys of BISP mostly are not based on logical parameters like a study on focus groups, distribution of questionnaires, interviews of the applicants, or the documented appraisal methods of the poverty “score card” approved by the World Bank as individuals were entitled to the financial support. The amount of Rs.1000 which women receive monthly, however, falls significantly little of Rs. 2, 550, (calculated on a dollar a day earning) needed
to stay above the poverty line. On average, Rs 1.000 is divided by a family of six, coming down to Rs 167 per person. This is a mere 6.5% of the needed amount and equals to Rs 5.50 per head per day in this case.

A study conducted in Sindh, the results of study reveal that the main issues are the selection and identification of beneficiaries of Benazir income support program, and majority of beneficiaries are not deserving for granting cash and their selection have been done on the basis of political favoritism, because in its earlier operations, the selection was recommended by the members of assembly, which meant that majority of assembly members facilitated to their own people. Several complaints have been filed against delivery mechanism of cash transfer because the post office personnel deducted Rs 300 to Rs 500 dishonestly from each recipient. This uncertainty has led to demonstrations and conflicts in many parts of the country. And there is also a rising view that the mere amount of one thousand rupees has made a common sense of lowliness in the most beneficiaries and has pushed them to grow to be dependent and this attitude is also turning them into beggars (Shehzad, 2011).

The Benazir income support program planned to bring up to date its recent introduced debate card system for aiming to a bio metric system of reorganization in order to enhance the effectiveness of giving monetary aid to recipients. By using the bio metric system of identification the cash will be merely given through finger prints.

Presently the Benazir income support program is offering cash for up to 27 million families across the country. The Benazir income support program’s database is a most trustworthy foundation for the economic and social sectors study of the provincial governments and as well as federal government. In Balochistan, approximately up to 400,000 target beneficiaries have been included in the database of Benazir income support programme and they would avail huge benefits from this programme (Magsi, 2014).

**Research Methodology**

The aim of this research was to assess the role of Benazir income support program in women empowerment in district Brakhan Balochistan. For this purpose, 50 respondents (female beneficiaries of UCT cash grant) were randomly taken from the purposively selected areas of the study area and in this regard two villages of district namely Shado Khan Ishani and Basti Bhadiani were selected, in these villages a huge number of recipients of UCT were available. For the purpose of collecting primary data a comprehensive structured interview schedule was used. The primary data has been gathered from a sample size of 50 women beneficiaries (from two purposively selected
villages) by using the random sampling technique. For presenting the collected information tables have been used. And the data has been analyzed by using the Micro Soft Excel Program.

**Results and Discussion**

This section of the present study reveals the results of the survey. The purpose of this section of the study was to describe the views of the women beneficiaries of the taken villages of the study area concerning to the cash amount which is provided by the government of Pakistan through Benazir income support program.

**Table 1: Conjugal status of UCT beneficiaries**

<table>
<thead>
<tr>
<th>Marital Status of Beneficiaries</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Married</td>
<td>44 (88%)</td>
</tr>
<tr>
<td>Widow</td>
<td>6 (12%)</td>
</tr>
<tr>
<td>Total</td>
<td>50 (100%)</td>
</tr>
</tbody>
</table>

**Table 2: Sum of cash grant**

<table>
<thead>
<tr>
<th>Sum of Cash Grant</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>3500 PKR</td>
<td>02 (04%)</td>
</tr>
<tr>
<td>4500 PKR</td>
<td>48 (96%)</td>
</tr>
<tr>
<td>Total</td>
<td>50 (100%)</td>
</tr>
</tbody>
</table>

**Table 3: Transfer/Providing period of Cash Amount**

<table>
<thead>
<tr>
<th>Transfer Period of Cash Amount</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Trimestral</td>
<td>47 (94%)</td>
</tr>
<tr>
<td>Biannually</td>
<td>03 (06%)</td>
</tr>
<tr>
<td>Total</td>
<td>50 (100%)</td>
</tr>
</tbody>
</table>

**Table 4: Delivery-Source of Cash Amount**

<table>
<thead>
<tr>
<th>Delivery-Source of Cash Amount</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>BISP- ATM Card</td>
<td>50 (50%)</td>
</tr>
<tr>
<td>GPO</td>
<td>00 (00%)</td>
</tr>
<tr>
<td>Total</td>
<td>50 (100%)</td>
</tr>
</tbody>
</table>

The quantitative data (Table 1) concerning to the marital status of women beneficiaries the results of study indicate that Benazir income support program’s 88 percent respondents were married and 12 percent of them were widow. The Benazir income support program’s UCT is just restricted to wedded women. For benefiting this opportunity the women ought to be married.

The quantitative data (Table 2) regarding to the amount of cash subsidy the results of study demonstrate that 96 percent women recipients were getting
4500 Pakistani rupees, while 4 percent recipients were getting 3500 Pakistani rupees. What's more, on the off chance that a recipient does not get the altered sum which is 4500 Pakistani rupees the installment will be converged with the next sum. So it shown that that the greater part of the respondents were getting precise sum which is given by the BISP through UCT.

The quantitative data (Table 3) relating to the provision period of cash subsidy the results of study illustrate that 94 percent women beneficiaries were receiving their money appropriation twice per year, Whereas 6 percent respondents were receiving their cash subsidy biannually. What's more, those respondents they were not receiving their money sum on time they had issue about absence of information and in addition about late entry of their money endowment.

The quantitative information (Table 4) relating to the delivery source of cash amount, the study results reveal that all women beneficiaries were receiving their money endowment through Benazir debate card. At that time when Benazir debit card was not presented the cash endowment was delivered by government post office and that time the sole source of delivering the cash amount of UCT was the GPO (post man).

<table>
<thead>
<tr>
<th>Table 5: Women’s access to resources (Cash amount)</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Access to Resources (Cash Amount provided by BISP)</strong></td>
</tr>
<tr>
<td>Yes</td>
</tr>
<tr>
<td>43 (86%)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Table 6: Women’s control over resources (Cash amount)</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Control over Resources (Cash Amount provided by BISP)</strong></td>
</tr>
<tr>
<td>Yes</td>
</tr>
<tr>
<td>12 (24%)</td>
</tr>
</tbody>
</table>

The quantitative data (Table 5) concerning to women’s access to the cash subsidy (which was provided by the Benazir income support program’s through its unconditional cash transfer project) illustrated that overwhelming majority of women beneficiaries (86%) have access to cash subsidy. However, some women beneficiaries (14%) reported that they have no access to cash subsidy. the quantitative data (Table 6) relating to women’s control over resources to the cash subsidy the results of table 2 shows that the vast majority of women beneficiaries (76%) reported that they have no control over cash subsidy which is provided by the BISP. But, a quantity of (24%) women beneficiaries responded that they have control over their cash
amount, after receipt this cash few women’s were using the cash by themselves. However, the majority of women had no control over the cash and the received cash were used against their consent by their husbands and male children. Now after getting the cash subsidy some women had got self-respect in household and due to this improved status they were also using their husband’s income by themselves.

**Table 7: Perception of the respondents about the satisfaction from the current UCT cash amount**

| View of the respondents about the satisfaction from the current UCT cash amount |  |
|---|---|---|
| Satisfied | Not Satisfied | Total |
| 06 (12%) | 44 (88%) | 50 (100%) |

**Table 8: Perception of the respondents about the dishonesty in Benazir income support program’s UCT cash amount**

| Perception of the respondents about the dishonesty in Benazir income support program’s UCT cash grant |  |
|---|---|---|
| Fair | Unfair | Total |
| 37 (74%) | 13 (26%) | 50 (100%) |

**Table 9: Opinion of the respondents about the influence of UCT on women empowerment**

| Opinion of the respondents about the influence of UCT on women empowerment |  |
|---|---|---|
| Positive Influence | Negative influence | Total |
| 47 (94%) | 3 (6%) | 50 (100%) |

The quantitative information (Table 7) concerning to the respondents gratification from the current cash grant the results show that 88 percent cash receivers were not satisfied from the present cash amount. While 12 percent cash receivers were satisfied from current cash grant. The overwhelming majority of respondents answered that the current amount is not adequate for solving their issues concerning to their basic needs and as well as to their socio-economic empowerment.

The quantitative data (Table 8) relating to the cash receivers view about the corruption in Benazir income support program’s UCT cash grant the study results reveal that although 74 percent women beneficiaries replied that the system or process of cash transmitting is fair and they were getting their total amount on time without any restriction. However, 26 percent cash receivers
replied that the procedure of cash transmitting is not free from dishonesty and they claimed that they were not getting cash amount on time and sometimes they did not receive the total sum of 4500 Pakistani rupees quarterly.

The quantitative data (Table 9) concerning to the influence of UCT on women empowerment the results of study indicate that 94 percent cash receivers were pleased and they replied that the UCT cash grant supporting them in accomplishing their daily basic needs, in addition they also responded that after getting this cash grant their socio-economic conditions have improved. Moreover, the women who were getting cash grant discovered more power in decision-making and in arranging with their spouses for rudimentary leadership process. The results of study reveal that 6 percent cash receivers were unhappy and they replied that the UCT cash endowment did not play a vital role for empowering women and they responded that the plans such as Benazir income support program encourages beggary because the present cash amount of UCT is not sufficient for supporting to initiate a small scale business.

Conclusion

The present study was involved to set up connections between viability of UCT to deprived females and their domestic gender relations that influence transformative procedure of females strengthening. The objective of the research was to investigate the fundamental determinants which impact the procedure of females strengthening assumed that the country’s mediation of unrestricted cash transfer to deprived females in the system of Benazir income support program. In such manner, three parts of viability of BISP cash grant to needy females for their strengthening were looked into: how is it working for progressive alteration in women’s confidence and acknowledgment; what are its impacts on control over and access assets and decision-making in family substances; and finally, to assess the role of sexual orientation relations and their fundamental relationships with different determinants for adequacy of this UCT for women recipients.

The unconditional cash transfer under BISP was the entrance point at the practice of women’s strengthening. It was inferred that UCT works not in detachment but rather through the role of positive women organization, that difficulties the uneven intra family sexual orientation relations while women tied with their household and sub-ordinate status in families. The BISP has given an average unconditional cash grant to deprived women whom they utilized essentially for their child care, sustenance things of the families and education of kids. Resultantly, the UCT has fortified to these needy women for connecting with them to achieve their improved traditional domestic
duties. Numerous women recipients have assumed control over the charge from their male house heads in organizing sustenance and duties of child care and schooling.

The UCT has initiated a positive role with respect to access to and control over cash endowment by the women recipients. Since the BISP cash grant is totally for the deprived women so the women’s entrance to this income has been guaranteed in systematic approach.

References


Ishaq, A. (2010). “Completion of one Successful Year by BISP” The News, June 21


Social and Cultural Barrier to female Education in Balochistan; an Assessment study with focus on district Pishin

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Dr. Kaleemullah Bareach³ & Dr. Rana Saba Sultan⁴

Abstract
Aristotle said “The educated differ from the uneducated as much as the living differs from the dead.” If we want to understand and live life we need to seek education. Education in its general sense is a form of learning in which the knowledge, skills, and habits of a group of people are transferred from one generation to the next through teaching, training or research. Female education is very important in changing character, mind and personality. Female education and gender equality are two of the major aspects without succeed we can’t achieve intended progress. In Pakistan education as a right is denied to many children, the state of literacy, particularly of females is dismal in its most deprived province, Balochistan with as much as 70% girls dropped out of school. Female literacy in Balochistan is one of the lowest in the world. Most girls are not allowed to acquire education. Balochistan literacy rate is 37%, which is much below that of the other three provinces of Pakistan, as well as its national average of 53%. The women in Balochistan have no access to education, due to cultural barriers and lack of resources as well. Cultural barriers to female education in Balochistan are a major issue. Women in Balochistan have no expectation and dreams as there are very rare opportunities and many cultural barriers for them.

Key Words: Cultural barriers, Social barriers, Female Education, Women education, Girls education

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Introduction

This paper intends to reveal the social and cultural barrier to female education in Balochistan. Aristotle said “The educated differ from the uneducated as much as the living differs from the dead.” If we want to understand and live life we need to seek education. It is also rightly said that education is the cheapest defense of a nation but Pakistan seems to be extremely weak even in that. The government authorities and the whole society need to realize that education is a strong power of nation that can not only solve incapacity issues but also eradicate social evils from society and is the major cause of revolution through evolution. (Reggie, 2015)

Education in its general sense is a form of learning in which the knowledge, skills, and habits of a group of people are transferred from one generation to the next through teaching, training or research. Education frequently takes place under the guidance of others, but may also be autodidactic (Dewey, 2008)

Female education is very important in shaping personality, character and mind of an individual. Unfortunately, female education in this part of the world does not receive proper time and resources. Pakistan and its least developed province Balochistan is no exception. There are certain issues associated to access, lack of required educational facilities, supportive environment and restrictions imposed by cultural values.

Illiteracy is one of the major problems still prevailing in Pakistan. Pakistan has allocated only 2.3 percent of the budget for education which is 0.3 percent less than in 1999. Nine percent of government spending is on education, placing Pakistan 113th amongst 120 countries on the education development index (NNI, 2013)

There are numerous issues in the educational field that are yet to be dealt with; such as misuse of educational institutions and the ever-increasing corruption. This has resulted in extremely poor infrastructure, such as ghost schools, insufficient furniture and infrastructure, political pressure, inadequate or no career and moral counseling of children. Millennium Development Goals will not be achieved by 2015 and especially not the important targets on gender and equality that the international community set itself. Crucially, we will fail the millions of girls whose lives are so severely impacted by war and its aftermath (Gaag, 2008). Women’s access to services are far behind that of men’s whether in education and health. The reason are lack of infrastructure accessible to women, cultural values that restrict women from going out to seek help, restrictions on mobility etc, and also at
the same time dearth of women teachers, women and other women field officers. (Rai, 2007)

Female education and gender equality are two of the major aspects without which any country or nation cannot prosper, succeed or achieve progress, in any walk of life. The educational policies of both India and Sri Lanka introduced gender equality and worked towards female education. As a result of which they are progressively developing and flourishing. Women must be provided with equal opportunities whether occupational or educational. They must be provided opportunities and equally empowered as men. According to the World Bank Report 2011, a high output is obtained by educating girls in the developing world. It is the best investment of any nation. Therefore, it is very crucial that women be provided education. (Worldbank, 2011).

Education is a right denied to many children across Pakistan, but the situation of literacy, particularly of females is gloomy in Balochistan with as much as 70% girls dropped out of school. The statistics show a dark picture, with less than two percent rural women educated and only 26 percent overall female literacy in the province (SHAH, 2014).

In Pakistan Women and girls are facing problems related to poverty, illiteracy, malnourishment and discrimination. It is well understood that women in the country can’t become fully active members of the society without providing gender supportive environments. To realize women’s potential in society, initiatives are being taken to reduce gender disparities in all spheres of life. Education is a major force for eliminating gender inequalities in the society, but addressing inequalities in the education system is great challenge (AHMAD, 2008).

Balochistan is considered to be least developed and masses are considered backward and less civilized. The prevailing situation reveals that lack of access to basic services is a general issue for the whole inhabitants of the province. Yet the fact remains solid that among the entire population, female gender is the most deprived segment of the society. Female literacy in Balochistan is one of the lowest in the world. Most girls are not allowed to acquire education. Balochistan literacy rate is 37%, which is much below that of the other three provinces of Pakistan, as well as its national average of 53%. In Balochistan the literacy rate for women was estimated to be 20%, with only 10% women in the rural areas acquiring education. (PAKISTAN: Balochistan’s girls miss out on education) The current situation now at the end of 2015 is not very much changed.
Rational of the Study

Women face a wide range of problems in Pakistan, from poverty, illiteracy, diseases, malnutrition, and insecurity to gender discrimination, female infanticide and lack of participation in law or decision-making. GMR (Global Monitoring Report) shows that girls to boys’ ratio at primary level are 8:10 respectively. And it is even less at the secondary level. The deteriorating law and order situation of the country further causes adverse effects on the women education programs and pushes the government further away from achieving the EFA goals (Go, 2010). Child-labor, socio-cultural norms, poverty, restrictions, put on women bounding them to stay indoors, shortage of infrastructure at schools, lack of proper female teachers, low budget and fun allocation and shortage of schools are some of the main problems hindering the pathway to educational progress of the country.

Women in Balochistan have been suffering from various issues in equipping them with quality education. The problems increase and reach up to the high extent in the rural areas of Balochistan. The literacy rate directly depends on two important factors:

a) Easy access to facilities   b) Social motivation

Both these factors are concomitant to each other. Facilities generate motivation, and motivation creates the atmosphere to develop facilities (Abbasi, 1990). The population of Balochistan is poor both in facilities and motivation in terms of women education.

In Balochistan Men are shown as a symbol of power, strength and bravery. They are portrayed as the skillful and dominating member of society, while women are depicted as weak, timid, home-confined, submissive, and less intelligent ones. In this way, and many more, they are discouraged, humiliated and pressurized to leave education and that it is not meant for them. Women are constantly deprived of their rights to be educated due to various reasons e.g. the government is reluctant to oppose the religious extremists and the male-dominated system has suppressed women’s rights.

In rural Balochistan around 90% of girls are deprived of schooling, said rights activist, educationist and veteran politician. (Butt, 2011). The women in Balochistan have no access to education, due to cultural barriers and lack of resources as well. Cultural barriers to female education in Balochistan are a major issue. Sometimes they are forced to stay home rather than encouraged to compete with men out in the world. Women in Balochistan
have no expectation and dreams as there are very rare opportunities and many cultural barriers for them.

**Objectives of the Study**

- To highlight the social and cultural barrier to women education in Balochistan.
- To propose suggestions for the promotion of female education in Balochistan.

**3. Research Methodology**

The main purpose of this study is to highlight the social and cultural barriers to Women in Education in Balochistan.

**Type of Research**

Qualitative research approach has been adopted for the study. No such research has ever been conducted before to overcome the issue in the area. The research, no doubt, highlighted the nature and intensity of the problems for the first time.

**Universe**

District Pishin is the geographical universe of the present study. However from among the entire district, three Union Councils from three Tehsils were selected for the primary data.

**Tools for Data collection**

Key informant Interviews and focus group discussions were used as tools for primary data collection. The secondary data for the study was focused on desk review from grey literature and peer reviewed literature.

**Sample size**

Below tabulated details of sample size for primacy data

<table>
<thead>
<tr>
<th>Tools</th>
<th>Key Stakeholders of District Education Department</th>
<th>Community Representatives</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Male</td>
<td>Female</td>
<td>Male</td>
</tr>
<tr>
<td>Key informant interview</td>
<td>05</td>
<td>05</td>
<td>06</td>
</tr>
<tr>
<td>Focus group discussion</td>
<td>1</td>
<td>1</td>
<td>3</td>
</tr>
</tbody>
</table>
After the data collection, the data was analyzed using the qualitative tools so that the appropriate result could be drawn about social and cultural barrier to women education in Balochistan.

**Limitations of the Study**
Any financial support was not available for the study, as the researcher was to travel all over the district in order to get the data, so there was greater need of the financial resources so that more geographical areas of the province could be focused.

Conducting FGDs and key informant interviews with female was as other constraint as social and cultural values of the areas are against meeting female for taking information/opinions.

**Suggestions**
Based on findings of the study combined with review of relevant literature and intellectual discourses with stakeholders the following suggestions can be made.

This situation needs to be changed while adopting the following suggestions

1. Government and actors of civil society organizations must first of all address the issue of mass poverty through pragmatic efforts such as micro credit schemes. Initiatives must be taken to improve the already available means of livelihoods such as agriculture and livestock production. Improved and sustained means of livelihood would definitely help in increasing ration of education, particularly of female.

2. Efforts need to be made to bring about changes into mindset of men about importance of female education for themselves and their upcoming generation. Cultural trait such as the tradition of polygamy, vulgar, early and forced marriages must be stopped altogether by the young educated class and well-off segment of population.

3. Community elders should be made aware to come forward and facilitate efforts of female education. Jirga may be called to achieve participation and consent of all tribal leaders in promoting female education efforts.

4. Educated women should take a lead initiative to become a role model at community level by taking parts in efforts of female education. This would definitely help promote female education, as it is said and believed that “seeing is believing”. We male counterpart will see the contribution of educated women in their communal affairs, they will become convinced to strive for improved rate of female education.

5. In today’s globalized world, media and information technology has a major role to play. Writers and intelligentsia must write on need and significance of female
education. On electronic media intellectual debate and discourses need to be arranged to change mindset and prevailing situation of low female education.

6. Actors of civil society organization must come forward and join hands to advocate the case, lobby around the issue to influence view / opinion makers, law makers and policy / decision makers. Such actions could develop and implement programs and projects that can improve female education in the province.

7. At village level for achieving active community participation committees such as Parent Teacher School Management Committees PTSMCs need to be formed. Such committees should be given adequate exposure visits and excursion tours to access the situation of improved female education and adopt those mechanisms in their respective villages and areas.

8. Equally important is to bring the issue into political arena. In this regard political parties need to be analyzed about their due role on female education for making it part of their constitutions and election manifesto. Political parties can take the issue to levels of policy and decision making to make the environment women and female education supporting.

9. Parents, particularly educated mothers should play their due role by negotiating and dealing with male counterparts over the issue of female education. The role that an educated mother can play in her girl child education; no one else can play that.

10. Non Governmental Organizations should focus more intense social mobilization and launch different awareness campaigns regarding women rights and against gender based violence in the province.

11. Issues and problems should be addressed with having inside depth about its type, nature, intensity and impact over masses. Research and scientific investigations must be made a prior task for implementation of any program and project.

12. In order, to really work towards female education, and improve its standards, the government of Pakistan must increase funds allocated this sector, oppose extremist groups, provide safety to students and provide with financial aid to those students that are in need.

13. They must also increase awareness in people of women rights and their need to get educated. In this way they can be a part of social, political and economic change in the country, and work towards the nation’s success, prosperity and their own too.

Discussion

Despite of many initiative and efforts female education in Pakistan is remained real challenge in Pakistan. Most of the Initiative launched for the promotion of education has never achieved its desired results, disparities in education especially among women, are very visible. The government of
Pakistan is unable to translate their words into action because of various political, economic, social and cultural barriers.

Broadly speaking, in order to bring about a promising change into current deplorable situation of female education it is imperative to assess the entire situation in its totality. Mass poverty has a strong link with rigid mindset of male counterpart. Religious leaders and clergymen are influential in areas where poverty exists in its ugliest face. And since majority of population belong to poor segment of society, female education does not receive proper attention of communities and their local leadership. This gives birth to an environment which is biased towards female gender. The disparity is evident not only in the field of female education, but in all spheres of life cycle of a woman. Women have no say in decision making, in resisting the biased decisions of men and all matters of her life. Therefore she is forced to live and obey her male counterpart and his biased treatment.

In Balochistan great difference in literacy between the urban and rural areas exists. The divides on the basis of gender and area shoes that a large number of the population has no opportunities for obtaining education hence the process of development very slow.

The situation of female education in rural areas of the country is very dark and depressing due to many reasons. i.e. poverty, absence of educational institutions, missing facilities, social and cultural issues. In the rural setups of Balochistan religious, social and cultural grounds for female education are very rigid. Where female education is strictly prohibited. The misinterpretation of Islam, mindset of male dominant society and lack of attention of government to female education are major causes revealed during the study.

During the collection of primary data many cases came in front of the researcher when girls were interested to go to school but due social and cultural restriction they could not go to schools.

Balochistan is lagging behind to provide primary education to its female population. Low enrolment, high dropout indicates that very large number of children is out of school in the province. In Balochistan the future of many school-going children is at risk due to gender disparity, bad governance and absence of schooling facilities and rigid culture. Balochistan is a typical tribal society where girls are limited inside the boundary wall and have very rare mobility and access to schools. Education department in the province has been without any specific education policy from years. Due many reasons absence of rural areas of the province, the issue of female education and gender disparity can be addressed.
Equally important is to discuss non supportive role of Pesh Imam and semi literate clergymen. Clergymen never support female education while preaching poor communities during their preaching of Islam at any occasions let be Friday prayer or any other religious gatherings. Rather they condemn it while justifying cultural values such as Purdah (veil) and women mobility. As per the literature the situation of female education is very critical in Balochistan, in Balochistan the female literacy rate is around 3 percent in some of its districts. To control over society local landlords are opposing the education in the areas. But government is taking a single step to prevent them from do such. Government is not taking steps for the promotion of girls education in rural areas of Balochistan.

**Conclusion**

Towards the end of this study, the researcher has come to the conclusion that biased treatment of male counterparts and mass poverty are the two major impediments that hinder the pace of efforts with regard to improved rate of female education. Besides these two major hindrances, there are certain other issues that further contribute towards less proportion of female education. For instance, since majority of the populace of Balochistan represent poor segment therefore getting education has never been their top priority. Women are considered as only consumers of the available resources, therefore investing on female education is considered a luxurious task, which a poor family cannot simply afford.

Cultural values that have more masculine features have never been supportive to female education by creating a supportive environment, sharing into already shrunk educational facilities and resources.

Lack of supportive environment for female education is prevalent. None of the Government school has any set of community support to monitor school, attendance of teachers and students. That is why the ratio of drop out is never questioned by the parents or community in general. Apart from complete absence of community support there are other social and cultural reasons too. Early marriages, for instance is one reason. Parents prefer to marry their girl at an early age, which in most of cases are economic burden of girls over their poor parents.

In the culture of Balochistan lot of expectation is made from a boy child, but very limited and strict types of expectation is prevailing from girl child, which in itself stops a girl child to continue her education, adopt any profession and continue comparatively an independent life in the area. Efforts with regard to improve female education if based of well coordinated efforts
of public, private and civic sector along with the active participation of communities will definitely improve the situation. However, it is more important to address associated issues of lack of interests and awareness and mass poverty among masses with regard to importance of female education.

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The Educational Legacy of Paulo Freire

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Abstract

Paulo Freire was one of the most influential educational thinkers of the twentieth century. His work on critical pedagogy and adult literacy continues to shape our educational system. The article is an attempt to explain his basic educational teachings with regard to education in Balochistan. His teachings on education as a political act, banking concept of education and critical consciousness are explained. Freire had particular sympathy for the oppressed people of the developing countries whose cause he advocated in his writing. The article has mainly used secondary sources for the conduct of research.

Keywords: Banking-concept, Consciousness, Dialogue, Oppressed, Pedagogy,

Introduction

Paulo Freire was one of the most important educational thinkers of the twentieth century. Born in Brazil in 1921, Freire is renowned for his work on critical pedagogy and adult literacy. His book The Pedagogy of the Oppressed published in 1968 is one of the most widely read books on education. Freire had particular sympathy for the poor, hungry and the slum dwellers of Brazil and the world. Many consider Freire a radical Utopian and a revolutionary in the field of education. The themes and concepts that he advocated and introduced in the twentieth century are still relevant.

Freire trained as a lawyer, worked as a school teacher and then became the director of education in Brazil. He also worked in many Brazilian Universities on adult literacy programmes. After the 1964 Coup d’état in

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Brazil, Freire moved to Chile, then to Geneva but returned to Brazil in the 1980’s. The enduring legacy of Paulo Freire has been the ideas on education that he espoused in his seminal book “The Pedagogy of the Oppressed”. Freire’s work can be viewed from several angles and the amount of literature that he produced in his lifetime is difficult to decipher in a single article. However, the core of his basic teachings can be viewed here with a certain perspective.

**Education as a Political Act**

According to Paulo Freire education is always a political act. All forms of education are political whether or not teachers acknowledge the politics in their worked (Leonard, McLaren, p-26). The subjects and curriculum that is taught to students can be viewed as political in nature. We witnessed it in Nazi Germany and Soviet Russia, that a particular ideology was expounded to the masses. In a democratic society the machinations of the state and bureaucracy are more subtle and hard to decode. The modern education cringes at the implications of education being a political act but for Paulo Freire it is a definite phenomenon. Freire recognized that all education perpetuate political values, beliefs, myths and meanings about the world (Darder, p-8). Freire saw that education is used as a tool by the elite to elude the common people from their rights in order to maintain the status quo. Freire asks the teacher to play their role for the emancipation of the oppressed classes. Teachers and students must be made aware of the ‘politics’ that surround education. The way students are taught and what they are taught serves as a political agenda (Bruno).

**Banking Concept of Education**

Freire calls the system of education in which the students silently listen to the teacher while he/she explains the facts as a banking concept of education. It is one of Freire’s most influential ideas that the students merely exist as passive entities to be filled in by the depositor. Education thus becomes an act of depositing, in which the students are the depositories and the teacher is the depositor (Freire, p-72). Knowledge has been reduced to a habit of depositing facts and information.

As opposed to banking concept of education Freire advocates the problem posing and liberating aspects of education. Education can either be used as an element of liberation or oppression. An education in which the students are not passive listeners, but are actively re-creating the world around themselves. Problem-posing education encourages students to become active in thinking about and acting upon the world (Bartlett). Freire states that
in the pursuit of knowledge, the teachers and students engage in critical dialogue and each learns from the other. The distinction between student and teacher is blurred. For educationists some semblance of authority is essential for the smooth working of the education system and sometime the teacher has to play the part of an authoritative figure. Through, dialogue, the teacher-of-the-students and the students-of-the-teacher cease to exist and a new term emerges – teacher-student with student-teacher (Freire, p-80). These views of Freire spelled out in the 1960’s and 1970’s still continue to be utopian and idealist to us today.

**Dialogue and Critical Consciousness**

Freire considers dialogue as an essential component of critical pedagogy. Critical consciousness is the ability to perceive the social, political and economic circumstances that surround us. For Freire unless the oppressive people of the third world are aware of the repressive and unjust system they cannot liberate themselves. Critical awareness can only be achieved by problem-posing and liberating education. People who have not achieved critical consciousness either do not perceive this injustice, or else regard it as something natural and inevitable, not man-made and alterable (p-320). The oppressor people of the third world have to take the mantle of liberating themselves from the oppressor. The oppressor by oppressing the marginalized and downtrodden dehumanizes them. The oppressed have to realize that in turn they don’t become the oppressors.

Freire’s work should be viewed in an historical context. The pedagogy of the oppressed was published in 1968 when Vietnam war was at its peak and the students protests had shaken the Western world. Most of the third world had become free from the clutches of colonialism but it was till dependent on the Western World. The third world stood in stark contrast to the West and the inequality between rich and poor was increasing. The dependency theory of Raul Prebisch stated that there is a relationship between developed and developing countries. The gap between them had been growing and third world merely exists as markets and supplier of raw materials for developed countries. Freire’s work can be viewed as an attempt that the oppressed and exploited classes regain the status and humanity. For Freire one can not remain neutral under the oppressive circumstances. The oppressed majority must be taught to imagine a better way so that they can shape their future and thereby become more human. (Lyons).
Education Problems in Balochistan

The educational problems in Balochistan closely resemble those pointed out in Freire’s work. The banking concept of education is a common aspect of our education system. The number of children who don’t go to school or drop out of school is staggering. In Balochistan about two thirds of the population (68%) 10 years and over have never been to school. 77% of the population 10 years and over have not completed primary school or higher (Education Dept. 2011). The little segment of the children who go to school are taught in very difficult circumstances. The infrastructure in schools, the standards of curriculum and the pedagogical methods are troubling for scholars. Rote learning is a common phenomenon in our schools. The “teacher talks and the students listen meekly” and the students are presented with facts which the students memorizes indifferently. Emancipatory education for Freire is never a simple transmission of knowledge. Knowing is not accumulating of facts or information (Palmer, p-120).

Freire considers teachers as cultural workers who shape future ideas in society and work against prevailing prejudices. Freire regards teachers as liberators who broaden the students’ mind and inculcate new thinking. If the teacher lacks the same level of critical consciousness and is not democratic in nature then he/she justifies the same rigid beliefs and conditions. A Frerean critical teacher is a problem-poser who asks though-provoking questions and who encourage students to ask their own questions (Leonrad, Mclaren, p-25). We find teachers who lack the necessary learning to motivate students and who follow the same old rigid methods. Freire insists that questions like ‘what?’, ‘why’?, ‘to what end?’, ‘for whom?’ are critical to nay education activity (Palmer, p-129).

Conclusion

The three main ingredients of any formal education system are:
(i) Pedagogy (ii) Curriculum (iii) Examinations. Our educational system is miserably deficient in all these areas which certainly need drastic revamping. Some of Freire’s ideas could be, of course considered for introduction in our educational institutions. But the stumbling block is the sterile and indifferent attitude of our political elite and bureaucracy. They are comfortable with the status-quo and any Freire like thought is anathema to them. The ills of learning by rote, student drop-out, incompetent and absentee teachers, and wide-spread cheating in exams is pervasive and continues as usual. Raising
questions and critical thinking is a far-cry even in our higher educational institutions.
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Between Politics and Literature. A similarity between Machiavelli and the author of: The Gift of Viziers Transcript by Abu-Mansour Al-Tha'alibi

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The Gift of Viziers (summary and introduction)

Note The transcript (The Gift of Viziers) was reviewed and analyzed as a book by Dr Saad Abudayeh before Dr Haneen Abudayeh summarized the book and translated it in this shape. When the pronoun- I- is repeated it refer to Dr Saad in the original text in the book)

I am fortunate to have this book in my hands. This book is specialized in its subject as well as its dealing with both science and literature. In general, the book "Gift of Viziers" works on vizierate and viziers and whatever is related to them. The author has elaborated the viziers' affairs in detailed research. In particular, the author talked about:

- The origin of vizierate, its meaning and its derivations.
- The position of vizierate.
- The qualities of good viziers.
- The position of viziers among Arabs, Persians and Indians.
- The kings' habits when appointing a vizier.
- The merits and benefits of vizierate.
- Experiences of other nations such as Greeks and Persians.

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- The vizierate's good habits, rights and supplies, and the king's rights to the vizier.
- Witticisms between kings and viziers.
- The vizierate's conditions and requirements
- The vizierate's parts and forms
- The qualities that a vizier should possess.
- The vizierate's kinds
- The vizier's efficiency, jokes, praises and forgiveness
- Counseling

The Importance of this Manuscript

This manuscript was published in its complete form in 1994 through Al-Bashir Publishing Centre, Amman. I extracted this paper because of its importance. Al-Tha'libi concentrated more than any other author on the vizierate's affairs through writing about the Islamic regime or administration. The excellence of this manuscript lies in the fact that it focused in particular on viziers and vizierates. It fills a gap in its subject since Al-Thalibi preceded others when he wrote comprehensively about viziers and vizierates. For example, he outran Abul-Hasan Ali Bin Muhammad Bin Habib Al-Mawardi who wrote two books with the titles:

1. Adab Al-Wazeer "The Vizier good habits" (Cairo, Al-Khanji Library, 1929).
2. The Vizierate Laws and royalty policy. (verified by Radwan Al-Sayyed, published by Dar Al-Tale'ah, Beirut, 1979)

It should be pointed out that Al-Tha'libi has a vast knowledge that enabled him to write on this topic. He left behind him a huge intellectual legacy (See Al-Thalibi biography in the manuscript verification). It is not strange that Ibn – Khillikan "taken from Ibn- Bassam" described him by saying that Al-Thalibi was at the top of the authors of his time. He said," He was the shepherd of the knowledge hills, the collector of the verse and prose sundries. He was the head of the authors of his time, judged by his peers as Imam of workbooks. His reputation was set as an example, to whom people ride their camels. His Divans shone west and east as the stars shine in the darkness. His combinations are of the most famous positions and the most radiant sighting. No description, whether verse or prose, can fulfill their rights. (1)
His student Ali Bin Al-Hassan Al-Bakhrazi the author of "The Palace Doll" described him by saying "He is Naisabour's Jahez, the butter of ages and time, no eye has ever seen like him and no senior has ever denied his credit. "He described his poetry as having pure prologues and nice imagery.

The Manuscript Contents with Notes

The author presented his ideas in a very exquisite way through five chapters (Babs).

The First Chapter is on the origin of vizierate, its meaning and derivation, the qualities of good viziers, the position of viziers among Arabs and Persians, and the habits of kings when appointing viziers.

The second chapter is too short with no more than three pages which describe the vizierate virtues and benefits and the viziers' position at the ruler.

The Third Chapter consists of four sections along with an introduction about vizierate's good habits, rights and supplies.

The Forth Chapter consists of nine sections about vizierates' divisions, forms and the qualities that should be found in the vizier along with what has been previously mentioned of good habits and requirements.

The Fifth Chapter works on competence, an overview of vizier's witticism, anecdotes and beauty of words, along with the petitions to kings and viziers asking for forgiveness and consent. In addition, it includes some of the viziers' praises.

The manuscript is unique of its kind and is entitled to take a prominent place in the Arabic library. It is considered better than Niccolo' Machiavelli book about the Prince for a reason that is connected with the ethics of this book which 'The Prince" lacks. Machiavelli had a purpose when he wrote the book: it was to pave the way for Cesare Borgia to unite and rule Italy.

The Study Approach

I would rather rearrange the manuscript using the order which I mentioned when arranging the chapters, but I feared that the manuscript would lose its original form. I started revising the manuscript in 1989. I had an almost daily relationship with the knowledge and literature of this manuscript. I used to compare what was written in this manuscript with other books of heritage and with other books written by Al-Tha'alibi himself.
I referred to the resources which the author used to write his book whether they were proverbs or verse. As for the Holy Quran verses, I authenticated each verse as it appeared in the Holy Quran, I indicated the number of the verse and the name of the Surah in which it appeared. I also authenticated the Honored Hadiths of Prophet Muhammad 'Peace be upon him'. I also defined the eminent men and explained the ambiguous words.

At the beginning of each chapter I arranged contents for the chapter. I arranged the book material in the same way it originally appeared to maintain the subject sequence as mentioned by the author. In addition, I sought the help and consultation of some specialized people regarding the book's ideas.

This manuscript is preserved at the Egyptian House of Books (Dar al-Kutub). The film NO. is 188 and the manuscript number is 1300. The number of papers is 44 with a measurement of 28x18 cms. The number of the film at the University of Jordan is 354.603131324.

This book "The Gift of Viziers" is written by The Sheikh and Imam Abu Mansour Al-Tha'alibi" may Allah have mercy upon him and be pleased with him, Amin (2)

(In the Name Of Allah the most beneficent, the most merciful; fom whom we seek help. Praise be to the lord of the world. The God who created things with his mastered talent and wisdom. He executes destinies as he wills and he manages destinies with his ability. He created people in different kinds (3) and raised some of them above others in rank that some of them may take labour from others. And Allah hath favoured some of you above others in provision, some being rich, others being poor but all were content with what Allah has divided. They submitted to Allah and followed him. He hath ordained for them that religion to follow in managing their affairs in a way that made people submit to their kings, viziers and leaders willingly or unwillingly. In this management order went on giving a word to the ruling to be inevitable.)

**Being Affected by a Real Vizier**

Like Machiavelli, Al-Thalibi was affected by a vizier. Machiavelli was affected by some ministers in a way that led him to write his book "The Prince". Al-Tha'alibi was also affected by a vizier. He says:

When I served our master The king of kings Khawarizm Shah(4), he had an idea to serve his greatest vizier and ambassador Abu-Abdullah Al-Hamdouni by offering him this book.(5). He meant to solicit his grave talents and honors.
He gave it the name of "The Gift of Viziers" (Tuhfat al-Wuzara'), and arranged it into five chapters. (6)

**The First Chapter**

The first chapter works on the origin of vizierate and its derivation.

Our Lord Allah tells in the Holy Quran about prophet Moses who pleaded God by saying

"Appoint for me a vizier from my folk, Aaron, my bother. Confirm my strength with him. And let him share my task, That we may glorify Thee much. And much remember Thee. Lo! Thou art ever Seeing us. He said: Thou art granted thy request, O Moses." (Taha, 25-36)

Aaron was the first one to be appointed as a vizier. He took the place of his brother in achieving many of Bani Israel missions. More than that, he took Moses' place when Moses went out to meet Allah in the appointed tryst.

Kings of Persia, Greece and India used to adopt viziers for their countries. They had their own situations, laws and features that are written in their own languages. The word vizier is derived from the Arabic word "wizr" which means "burden" because viziers carry the burden of work instead of their kings. Our Lord Allah said,

"But we were laden with burdens of ornaments of the folk" (Taha, 87). Alla also said,

"Till the war lay down its burdens" (Muhammed, 4)

This means putting down weapons, because fighters wear heavy weapons which burdens them.

Al-Asha says (7)

I prepared for the war its burdens
Long spears and stags
And what David has woven
Camel footwear that is heard one after the other

It is said that the word is driven from assistance since the vizier assists the king in bearing the burden of policy. Our lord Allah says,
"Appoint for me a vizier from my folk, Aaron, my brother. Confirm my strength with him" (Taha, 29-31)

This means that having a vizier makes him stronger because he helps and assists him. Allah says

"We will strengthen thine arm with thy brother" (Al-Qasas, 35)

"as sown corn that sendeth forth its shoot and strengtheneth it " (AlFath, 29)

Shoot means the small plants that grow around the stem. Strengthen means helped him with his little kids and checks.

It is said that the word is of Persian origin and later on it was introduced into Arabic. It is taken from (zawar) which is a name they use for strength and intensity. It is borrowed and introduced into Arabic with the meaning of strengthening the country's owner and helping in executing the mission he is about to execute.

Apparently, the word means assistance and help. Aisha (may Allah be pleased with her) said:

"If Allah wants to do someone something good (or she said if Allah wants to do a prince something good) he would send him an honest vizier. If he remembers he helps him. If he forgets he reminds him. If Allah wants something else, he sends him a dishonest vizier. If he forgets the vizier doesn't remind him. If he remembers, the vizier doesn't help him." (8)

The Importance of Viziers among Civilizations

Al-Tha'alibi reviewed the importance of viziers at Persian, Indian and Greek nations in addition to their kinds and qualities at the Arab nations. As for selecting viziers, the Persian kings kept on selecting their viziers and counselors. The least king had at least three viziers with the number reaching up to 17 viziers. Indian kings also say that a king should have at least four viziers. Greek and Nabatean, Roman and Franck kings were never without a vizier or a counselor.

Anushirawan used to say "The most informative king can't do without a vizier exactly as the best swords that can't do without being polished, and the animals that can't do without the whip and the wisest women who can't do without a husband."
Because the viziers have a high position at the princes councils since they share them in carrying out different tasks and in managing their affairs, the proverb went on saying "don't be conceited by the prince if you were cheated by the vizier."

In the same meaning, Abul-Fadl Bin Al-Amid told his friend from the Alawite who was specialized in working with Rukn Adwala:

"You claimed that you are not thinking after you had become under the protection of the Prince.

Be gone your mistaken idea which gave the illusion that you can do without the vizier

Skies can't go without earth as well as earth can't do without the sky."(9)

And in the couplet known as "That al –Holal"
"If you seek to get something from the Prince
You have to approach him through the vizier"

What a beautiful line Abu Tammam said to Muhammed Bin Abdel-Malek the vizier of Al-Mu'tasem and Al-Watheq

"Hey Abu Ja'afar if the caliph wants us to be the sea, you will then be the coast."

Depending on this meaning, Yahia Bin Ali Bin Yahia The Astrologer said
The Prince of the Faithful is a full sea with a surpassing generosity
Abul-Najm, for those who seek him, is the door that leads to this sea.

The Importance of Religion

Al-Tha'aliibi mentions the narration of Abul-Fath Al-Besti who praised a vizier but hesitated to describe him as the wisest vizier because of his religion .He said," One day Abul-Fath Al-Besti told me "I haven't known until yesterday that the Sabi Abu-Isaak is the most eloquent and best writer. If it wasn't for his religion, I would say he is the wisest. I have found a part of his speech about God's wisdom in making people of different classes and their need for kings and viziers and their need for each other and that this arrangement makes the world better .I Was driven crazy by his words and even envied him for such thinking."
Viziers and Age

It became clear that appointing elderly people who are knowledgeable and experienced as viziers is more important than appointing young people. Al-Tha'alibi said, "I read about Mosa Bin Abdel-Malek who said that Al-Fadl Bin Abbas distributed some of his counselors as spies for all over the states. He ordered them to inquire about his imperfections. One of these spies came back and told him that a group of people came to Al-Ma'moun and when they went out, they said that they had never seen such a king in his mind and his majesty, and that they had never seen an efficient vizier as his vizier except that he was young. It was kings' habits to appoint Sheikhs (elders) as viziers since they add experience to knowledge and cleverness to presidency. Al-Fadl disappeared for three days working on dying his beard until it became white.

The Good Vizier

Al-Tha'alibi elaborated in concentrating on the good vizier: his origin and eloquence, his morals, his management and his human soul that enjoins him to do good or to do bad. In addition to appointing reputable nobles as viziers and not appointing unknown persons with humble reputation. Appointing humble people as viziers exposes the kingdom to be lost exactly as had happened with Izz-Al-Dawlah Bukhtiar who appointed the master of his kitchen Abu Taher Muhammed Bin Baqqeya as a vizier. The man became a joke among the people of lower classes, "From the plate to the vizierate" (Mena al-ghadara ela elwizara), it is said. Al-Tha'alibi said that prophet Muhammad "Peace be upon him" said"

"If Allah wants to do a king something good, he would send him an honest vizier. If he forgets he reminds him. If he intends to do something good he helps him, and if he sets out to do something bad, he stops him".

All opinions had met that a king's vizier should possess both origin and eloquence, conclusive words, good habits, insightful opinion, and the right arrangement. He must refer to a soul that enjoins him to do good away from evil, with deliberation on the paths of righteousness. He should also combine the tools of sovereignty along with the equipment of presidency all of which is accompanied with comprehensive love for the public and the private. He spends his days between counseling, working hard for the interest of the kingdom and bearing the responsibility of getting closer to his Sultan. His excellence and criticism are as pure as gold. If a virtuous king meets a good counseling vizier, you know that the kingdom will become calm and tranquil with all its affairs going on promptly with safe trade routes, low prices, and the
gaps of virtue smiling, and the souls of the folkse placid in the shades of tranquility, enjoying themselves in the security gardens.

The pillar of the matter in every vizierate is to appoint reputable nobles as viziers and not to qualify unknown persons with humble reputation as more than one king did, which caused them to earn bloodshed and destruction of their policy's corners exactly as had happened with Izz-Al-Dawlah Bukhtiar.(11)

**Being Excluded to One Vizier**

Al-Tha'alibi connected between the perils a state may be exposed to and the large number of viziers. In the past, there was no Ministers Council presided by a Prime Minister as we have nowadays. The vizier plays the role of a counselor. He comes second after the king. Al-Tha'alibi says that it was the kings' habits to appoint one, two, or more viziers. This is unwise and shows fault in management since it exposes the kingdom to perils. A sheath can't hold more than one sword, and having more than one repairing hand causes matters to be spoilt. The old saying went on as "Having more than one navigator causes the ship to sink".

Abbasid Caliphs, although their kingdom was wide extending from the east to the west adopted the habit of appointing just one vizier as we are told by history books .It wasn't until the late days of Al-Muqtader that the state's policy weakened. The Vizier Ali Bin Issa was fired (12), although he was merited with virtue, justice, rectitude and steadfastness, and was replaced by Hamid Bin Al-Abbas despite his deficiency and failure.

Afterwards, they couldn't do without Ali because he was efficient and capable of doing what others can't do. He joined Hamid and he was assigned to follow up the Divans. They both shared the vizierate .While Hamid won the fame, Ali did most of the work until it was said "Abu Ali Simjor (13) was defeated because he had many viziers with opposing counseling in which one spoils what the other repairs until it ended to the worst consequences with the ugliest fates.

**The Vizierate's Virtues and Benefits**

Al-Tha'alibi praises the benefits of vizierates and reviews the experiences of the Persians and Greeks. Our Lord Allah says in the Holy Quran

"We verily gave Moses the Scripture and placed with him his brother Aaron as vizier. (Al-Furqan ,35)
This came as a gratitude in answering what Prophet Moses asked for:

"Appoint for me a vizier from my folk, Aaron, my brother. Confirm my strength with him" (Taha, 29-32)

The vizier is a kind of support and back up who manages the affairs of the king.

It is narrated about Prophet Muhammad "Peace be upon him" saying,

"If Allah wants to do a prince something good, he would send him a good vizier" or an honest vizier. If he remembers he helps him. If he forgets he reminds him. If Allah wants something bad, or he said something else, he sends him a dishonest vizier. If he forgets the vizier doesn't remind him. If he remembers, the vizier doesn't help him."

Khosrau Kavadh said that a vizier is the king's sight, hearing, heart and mind. His doors are locked and he is out of sight. He should be conserved and noticed. He should conserve the state's interests and keep it well-organized and beautiful, since he keeps away any casual lesion that may lead to the state's corruption. The vizier is like a skilful doctor who cares about conserving people's health and healing any ailment the body suffers from.

Al-Fadl Bin Sahl said: "The just king with the virtuous vizier is like a great river with an easy course, and the good king with a bad vizier is like a sweet pure river full of crocodiles that rarely benefit any one. They are also like a ripe garden with a lion living in it" (14)

Aristotle said, "Alexander elected seven viziers to accompany him in his travels to handle his interests and affairs. He told them the following: "The king had shared you his kingdom, make this blessings last by offering him advice, raise the pillars of the kingdom, fix its bases, fortify it with justice, decorate it with virtue, repair the defects before you become unable to fix them, cease the opportunity before it gets too late. Anyway, you are the king's partners. If you win him you win, if you lose him you lose. Work for yourselves and for others. May God bless you.

The Vizierate's Good habits, Rights and Provisions

Al-Tha'alibi mentioned the following about the viziers' good habits, rights and provisions.

The person who is selected to be a vizier should combine good manners, mature deeds, rectitude, good management, right and useful opinions. In this way, he can be just, honest, brave, and diplomatic. At the time of peace and
truce, it is good for the vizier to be calm and forbearing. At the time of wars and disorders, it is good for the vizier to be brave and firm. Some virtuous men said that the requirements of vizierate are five:-

**The First:-**

**Justice**, To be fair in his judgment where people are safe from his (and others') injustice.

**The Second:-**

**Honesty**, To pay what he owes to others, and to get his due rights from others, and to store money for himself. Thus his workers get glad with his way of life.

**The Third:-**

**Competence**, which is shown in the knowledge of the worldly actions and behaviors, the money investments and extractions. He puts things in their right place and orders actions according to their bases.

**The Fourth:-**

**Diplomacy**, to know how to win the love and admiration of the soldiers and how to attune their hearts, how to gather or disperse them, and to be an expert in war machinations and deceptions. To keep the state's borders, fortresses, gabs and borders safe.

**The Fifth:-**

**To combine harshness with kindness**, being harsh on strong ones until they relent, and being kind with the weak until they gets fair treatment. In this way, the vizier is bold and fearless if he is forced to face horrors. He refrains from taking decisions if he is denied the right opinions. Some poets pointed to some viziers who were appointed without having these qualities by saying:

"No competence, no beauty
No eloquence no articulation
You are just a portrait
Where are the vizier's qualities?"

Some poets praised the Vizier Abu-Nasr Al-Otabi by saying:
"God had gathered in the vizier virtues that are above destinies."

(16)
Abu Zaid Al-Balkhi said in describing the perfect vizier that he should combine virtuous qualities along with good morals where joviality gathers with grouper, forbearance, prestige, courage and persistence in order to be able to put things straight. Other qualities should be added such as Chastity, honesty and self-esteem, knowledge of writing and its controls, good statements, knowledge of the life and news of the past in a way that benefits in his being informed of their experiments and returns. He should also be good looking with acceptable image. If he were over forty years of age, it would be better for him to become wiser and more experienced."(17)

Others said, "A virtuous vizier should have a nice guise with dignity. He should be silenced by forbearance, articulated by science, with good handwriting, eloquence in brevity and articulation that make them approach their purpose along with being cautious in correspondence, all of which originates from religion, honesty and chastity."

He also said, "The most harmful thing for kings is to appoint viziers who are good at words with no deeds. When the kings rely on such viziers' speech their kingdom is caused to fall apart because of the viziers' negligence or bad actions."

A wise man said, "If you see that a vizier collects money to himself, dismiss him. There is no good in him because the love of money gets over his mind and prevents him from following up the kingdom's interests. If you see that a vizier loves fame and reputation for himself while neglecting the kingdom's affairs, there is no good in him because his infidelity to the king's grace caused him to gain this fame."

Khasraus used to require that viziers should have sound senses, sound organs, beautiful image along with what was mentioned before of mind, opinion, dignity, poise and others. If he added to this good handwriting and good speech with knowledge of areas, geometry, arithmetic, good conduct in political affairs and royal management, being informed of the early nations' history and experience, being truthful in speech with high spirits, honest, not being envious, irascible, bored, conceited, greedy, drunkard, laughing or forgetful, the requirements of the vizierate are complete in him and thus he becomes fit to manage the kingdoms' affairs.

**A Description of the Prince or the Vizier**

We present here an excellent description of the prince or vizier's character:
What is meant by a vizier the man who helps the first man in the state. Amr Bin Mesa'dah (18) wrote:-"I sought for my affairs a man that combines virtue, good manners along with straightforwardness. Good manners had seasoned him. Experiments had made him wise. If you tell him a secret he keeps it. He is capable of achieving any task assigned to him. He is silenced by forbearance and articulated by science. He is satisfied with an instant and can do by a hint. He has the prince's authority, the Wiseman's patience, the scientists' humbleness, and the writers' understanding. He catches men's heart with his sweet words. The Virtuous are stunned by his eloquence. His gentle kindness makes him live in people's heart. If someone does him good he thanks him and if he is afflicted by offence he waits in patience and consideration. This is the kind of man that the public affairs should be delegated to.

Abul-Fath Al-Sabti said about Al-Saheb Bin Abbad (19)

"A young man who combined the perches of knowledge, chaste, sturdiness, and generosity beyond compare.

Exactly like apples having combined beauty, elegance, sweet fragrance and taste."

**The Vizier's Duties Towards the King**

Al-Tha'aliibi mentioned the vizier's duties towards the king as follows:-

The vizier should be committed with the following rights to the king: Faithfulness in counseling, making their efforts to keep the kingdom sound, safe and away from scourge. This can be elaborated through various rights. Some of these rights are desirable, others are imperative. First of all, being loyal in counseling and amiability without having inner deception ,and not sparing him his money or his soul without upholding an enemy against him or hiding a piece of advice the king needs to be informed about.

Other rights include exposing the king's concealed advantages, referring good deeds to him, concealing his bad deeds even if they are mentioned, and keeping track of whoever says otherwise about the king until he removes it out either by oppression or by kindness.

Other rights include being humble in front of him, respecting him in his presence and in his absence. It is said that the more your king honors you, the more humble you should be. He should not match him with beauty, delicacy, residence, riding, clothing, servants or footnotes. If he perceived that the king has a liking for something the vizier owns, he should give it up to him.
This also includes carrying out his orders after reconsidering them: if he saw something wrong, or if he feared something hateful, he should correct it and remove the imperfection. Good habits indicate that first of all he should listen and obey, but he should try to prevent carrying the order until he meets the king in privacy and revises the order with him. If he couldn't do so, he then should write to the king to clarify his point of view regarding the imperfection that he fears. Afterwards, he works in accordance with the king's decision and agreement. This includes following up the construction of cities, repairing the defects, investing money in cultivating plants, procuring the construction requirements and encouraging people to build up the state, since building up increases money, and with money kingdoms get higher with plentiful assistants.

Al-Tha'alibi wrote a chapter about the qualities that should be found in this vizier in addition to what has been mentioned above of requirements and good habits.

The vizier needs to combine Islam, maturity (adulthood) and mind along with the terms of justice. As for freedom, it has not been agreed upon. What is right is that it is not one of the terms as required to be a king or an Imam of prayers. In addition, he needs to be described as having a wise mind, good opinions, knowledge of policy, and not to be dazzled by things no matter how great they are, and not to be surprised by views and actions if they get plentiful. He should be persistent, grave, rising, executive and deciding.

The poet says:

"His ideas and wit are the same when things get mingled for people
He shows the firmest opinions just when the counselors get confused." (20)

Such vizier has the right to be taken care of, not to be dismissed as long as he doesn't commit a misdemeanor or a treason.

Such vizierate is general and complete. Its vizier should take care of all its affairs from the tiniest to the greatest. He should appoint fit magistrates (Walis). Meanwhile he should carry out tours of inspections through which he checks out their conditions where he acknowledges the sufficient, enlightens the stupid, teaches the ignorant, punishes the traitor and dismisses the inefficient.

This vizier should cast a close look at the tiniest interests of the kingdom in order to improve it and make it strong and immune. He should spread out his
spies to collect the news without neglecting any imperfection or corruption that may appear to threaten the kingdom. In the past, a wise man said: "Don't tolerate a small thing that may potentially increase." The vizier should not hide any of these events from the king. This meaning is collected in the verse written by Nasr Bin Sayar the Wali (magistrate) of Khurasan which he wrote to Marwan when Abu-Muslim appeared (21)

"I see a spark through the ashes that are about to ablaze
Two stones make fire ablaze
While wars breakout with words
If you don't put it out
War will break out
With people and palaces as its fuel
I say I wish I knew
Are Bani Umayyah awake or asleep?"

The Vizier's right to the King can be summarized as follows:

1. To raise their esteem.

2. Not to listen to informers because the vizier is meant and envied. A Persian wise man summarized this by saying "Not to blame without a proven right, not to forward someone who is below him in writing, and not to empower his enemy on him."

Counseling

Al-Tha'alibi elaborated in writing about counseling. He said

Our God Allah said while teaching the profit (Peace be upon him),
"and consult them in affairs (of moment). Then, when thou hast taken a decision put thy trust in Allah"(Al-Emran, 159)

Our prophet Mohammed "Peace be upon him" said
"He who seeks consultation will not be disappointed, and he who asks for guidance will not repent it."(22)
He also said "The consulted is a trusted advisor"(23), by which he means that advice should be offered to those who ask for it, and they should keep the trust for those who seek counseling.

Through counseling policy is managed and opinions are exchanged. The policy is the country's system and the kingdom's picture. If this requirement weakens or spoils, the kingdom is weakened and spoiled. Some scientists said "Opinions are the measurement of future matters on similar past matters. The opinions' substance is the direct experiments that are witnessed or heard of. Elderly people are preferred to be counseled because they came through a lot of experiments. Young people can be consulted on the condition that they posses correct mood, sound talent, and plentiful sciences and narrations.

Al-Ma'moun recommended his son while teaching him to consult those who posses opinion, experience, and cleverness because they know better of time changeability and matters' management. Therefore, you have to obey them and to bear their harshness since they disclose the defects in order to arrive to the hoped for amendment. He who gives you the medicine so that you may get better is far better than the one who feeds you with sweet things that cause you to be ill.

The poet says:
"He who is careful may attain some of his needs
He who is in a hurry may commit mistakes"(24)
The Judge Al-Jarjani (May Allah bless his soul) said,
"Consult others if a disaster one day befalls you
Even though your counseling is usually sought
The eye meets far and near struggle
But it can't see itself except through a mirror."

In our heritage it is said:
"When you consult rational people you become rational
When you disobey them you will repent it."

It is also said, "The person who seeks counseling will be praised if he does the right thing, and will be excused if he makes mistakes."

Some scientists said, "Counseling and opinions are pure psychological industry. Because of that, it is mostly honoured. On the other hand, carrying things on
the head or on any other part of the body is a physical industry. Because of that, it is mostly contemptuous. Committing mistakes in this respect is extremely harmful. A lot of blood was shed, many countries were destroyed, incest were violated because of the bad and faulty opinions. Some wise sayings state,

"Consult before you indulge, be empowered before you repent." A vizier, when encountered by a calamity, should be steady in counseling, leaven opinions without being hasty. Carefulness and deliberation increases the easiness of difficult things and the insightfulness of ideas. He should renew consultation after being deliberate since some evils have inconstant signs with no origin. There is no good in hasty opinions.

Consultation

In this chapter Al-Tha'alibi elaborated in describing who should be consulted and who shouldn't.

He said,

"You should select people of abundant knowledge, numerous experience and sober solutions." Al-Balkhi said, "Consult that who has experience, and who was tossed and proceeded by accidents unless he is weakened or changed by old age or illness."

He said, "At war time, scientists of sound minds, not people of war are consulted. I read a letter written by Abdullah Bin Hamza Al-Alawi Al-Najem (26) at Yemen in which he wrote that consulted people should combine four things: religion, mind, advice and affection. Whoever lacks such traits is considered a hidden disease.

"If you are in need to send a messenger
Send a wise man and don't commend him
If a counselor approaches you one day,
Don't depart him or keep him away
If you are puzzled by a certain matter,
Consult a clever man and don't disobey him"

Some virtuous men said, "Don't consult those who mean to win your approval to satisfy your inclinations, or who rely on disagreeing with you to deviate from you. Depend on those who seek the right whether with you or against you."
It was said, "He who seeks approval and permission from their brothers is a cheater and traitor. The person who does this in Fiqh will issue wrong Sharia' rulings, and who does this in medicine will increase ailments."

This was the case of Al-Muqtader State (27). The state suffered from weakness, decay and disrupted management. The kingdom's foundations were corrupt. The reason that can't be concealed is that he became caliph when he was too young. His mother, his aunt and the housekeeper took the controls of managing the kingdom's affairs which lead to this bad situation. Rarely do women or young children possess mindful thinking and opinions.

Al-Tha'alibi mentioned that competent people are those who combine eloquence with politics. They pass fair judgments, pronounce final decisions, they bear the responsibility of the state, manage the kingdom's affairs, and handle the public. If you add to a vizier's eloquence, good handwriting, beautiful appearance, stratagem in policy, sound ideas, stability and determination, he would, in this way, be credited with his knowledge and considered fit for managing the states and kingdoms.

Arab are known for their eloquence and assonance of which they are usually proud. The are also known of their affectation of courtesy. There was a group of the Umayyad kings and Walis (magistrates) who were known for possessing rhetoric, diplomacy, and prudence. We mention here some of them without the requirement of advancement or delay.

- Amr Bin Al-Ass, he was famous for his cunning, policy, and managing wars and states. He was Mu'aweya's vizier and counselor.

- Ziad Bin Sumayya who is claimed to be descendant of Abu-Sufian. He was known for his eloquent orations, brief and eloquent letters, famous policy, and control of actions.

- Al-Hajjaj Bin Yousuf Al-Thaqafi was eloquent and capable of rhetoric, strict policy and firmness in management. His excessive injustice, tyranny, recklessness had moved him from being a virtuous politic into being a wretched one.

There are other viziers and writers who were competent and eloquent such as:

Qubaisa Bin Thuwayyb (28), Raja' Bin Haiwa Al-Kindi (29), Amr Bin Habira (30), Abdel Hamid Bin Yahia. (31)
As for Al-Abbasids, the Person who called for establishing the state is Abu Muslem Abdel-Rahman bin Muslim Al-Khurasani who was a man of policy, endeavor and eloquence.

The Abbasid caliphs were eloquent with policy and management such as Al-Mansour, Al-Mahdi who managed all his affairs by himself, Al-Rashid, Al-Ma'moun who is considered Bani Abass's scientist, Al-Mu'tasem, their diplomatic, Al-Mu'taded and others.

Until now, their children are still caliphs known for their knowledge and virtue. The Abbasid state had innumerable number of eloquent and competent viziers and walis (magistrates) such as Abu-Salamah Al-Khallal (32) who was the first to be called vizier, and all the Barmak family specially Ja'far bin Yahia. Barmak family's origin goes back to the son of Barmak who was honoured by Persians and was a follower of their religion. They ended up by being eloquent in Arabic, and mastering all arts of writing. Some people made up some stories and petitions which they raised to Ja'far for the purpose of getting his signature on their patches. There was also Al-Fadl Bin Sahil who was titled "Thul-Re'asatayn"(The man with two commands) and his brother Al-Hasan who were Persians too. There was also Al-Fath bin Khaqan and his son, Amr bin Mesa'dah, and Muhammad bin Abdelmalek Al-Zayyat who was unjust in nature.

**Conclusion**

Any king will never arrive to what he aims to of good management and control unless he receives good assistance from viziers and assistants who carry out actions.

Any benefit from a vizier would not be complete unless he had complemented such qualities as knowledge of the actions they manage, good policy, considering its forms and rules, with access to knowing its careers and mystiques, being faithful in advising the king in a way that makes the king prefers him to himself and to all other people, and to be deeply in love with him. If he were so, without wasting rights or seeking it intending to cheat the king, and without taking any defect in the kingdom's affairs lightly, not seeking prestige through approving what the king desires although it might seem harmful, refraining from stealing money, sensing what may lead to a waste of an action or derogation of right, and assigning to his family, assistants, and bodyguards whatever he assigns to himself.

It is also said that only qualified people can bear the burden of vizierate. Everyone aspires to become a vizier since he has the place of hearing, sight,
tongue and heart of the king. Don't you see that the king is invisible from people and that his door is closed for the public? and that whatever he orders he needs his vizier to execute his orders, to know whether he lies or he tells the truth, he also needs him to keep his money and treasures lest someone deceives him. For any piece of news no matter how far it is, or any event hidden or kept by workers and walis, the king needs the vizier to report it to him and to express his opinion about it.

Appendix

(1) Ibn Khallikan 1:291. See also his book (Themar Al-Quloub Fel-Mudaf `wal-Mansoub), verified by Abul-Fadl Ibrahim (Cairo,Dar el-Ma'aref.1985)

(2) The author Abu Mansour Tha'alibī (961-1038)(329-350) Abdul-Malik ibn Mahommed ibn Isma'il Abu Mansour Al- Tha'alibi, was born in Nishapur, Iran. He worked on literature and became Imam of literature and language. He wrote many books such as: Yatimat Al-Dahr 4volumes, Al-Lata'ef wal-Zarae'f, Fiqh Al-Lugha, Yawaqit Al-Mawaqit, Sehr Al-Balagha, Al-Muntahal, Lata'ef Al-Ma'aref, Al-Mubhej, Ghurar Akhbar Al-Furs, Bard Al-Akbad, He Who missed the Singer, Al-Amtthal, What has happened between Al-Mutanabi and Saif Al-Dawala, Khass Al-Khass , Nathr Al-Nazm wa Hal Al-Oqad, Makarem Al-Akhlaq, Themar Al-Quloub fi Al-Mudaf wal Mansoub, Ser Al-Adab, Al-Kenaya wal –Ta'reedh "Al-Nehaya fel-Kenaya, Al-Mo'nes Al-Waheed, Mera't Al-Murwat, Ahsan Ma Sam'et.

He also wrote some manuscripts such as :- Tuhfat Al-Wuzra', Ghurar Al-Balagha, Ahsan Al-Mahasen, Al-Ghelman, Al-Tjnees, Tabaqat Al-Molouk, Al-Mutashabeh(a letter), Al-Tamthil wal-Muhadara, Al-Shakwa wal-Itab, Al-Maqsour wal-Mamdoud.

(3) This word means different. (The dictionary of "Maqyees Al-Lugha", Ibn Fares 234\2)

(4) He was mentioned in Al-Tha'alibi book "Nathr Al-Nazm wa Hal Al-Oqad, (Beirut, Dar Al-Rae'd Al-Arabi, 1983. p 2.He is Abul-Abbas MA'OMOUN BIN MA'OMOUN KHAWARISM SHAH. See The History of Abul-Fadl Al-Bayhaqi, p. 734.

(5) Abu-Abdallah Al-Hamdouni, the vizier of Abul-Abbas Ma'moun Bin Ma'moun Khawarism Shah whom Al-Tha'alibi mentioned in other
books such as Nathr Al-Nazm wa Hal Al-Oqad, Al-Kenaya wal-Ta'rid. It is noticed that Al-Tha'alibi gave him the title of the Great Vizier, The Most Prestigious Vizier.

(6) Malek Al-Zaman Vizier Abu-Abdalla Al-Hamdouni is addressed here. The book is divided in the same way that Al-Tha'alibi divides his other books. This wipes out any doubt regarding ascribing the manuscript to Al-Tha'alibi.

(7) His Divan, p.149. The second line's narration goes as follows: "and from what David had woven shields on caravans one following the other"

(8) Hadith Sahih narrated by Abu-Daoud (2932), Al-Baihaqi 10\111-112, corrected by Ibn-Habban (44949).

(9) See Al-Tha'alibi "Yatimat Al-Dahr" 04-203\3

(10) Abu-Abdalla Muhammed Bin Abdous Al-Koofi, known as AL-Jahshyari. He is one of those who wrote about viziers. He has a book called "Kitab AL-Wuzra'. Al-Tha'alibi mentioned that book.

(11) Bukhtiar Abu –Mansour Izz Adawlah Ibn Mu'ez Adawlah Ahmed Bin Boyed (942-978) (331-367) was a famous poet who was known for his strength and intense sturdity. He became a Sultan after his father. His cousin Adudh Adawla killed him. See Al-Zarkali-Al-Alam Volume 2 p11.

(12) Vizier Ali Bin Issa Bin Daoud Bin Al-Jarrah Abul-Hasan Al-Baghdadi Al-Husni (859-946) (244-334). He was vizier of Al-Muqtader and Al-Qaher. He lived a troubled life. He died in Baghdad. He has an anthology called "Divan Al-Rasa'el" and "Ma'ani Al-Qur'an" which Ibn Mujahed the recitor (Muqri') assisted him to writet. He also wrote the books "Jame' Al-Dua'", "Kitab Al-Kitab" and "Seirat Al-Khulafa". See Al-Zarkali-Al-Alam Volume 5 pp.133-134.

(13) Abu-Ali Seimajor is a Samanid Prince.

(14) Al-Fadl Bin Sahl Al-Sarkhi (771-818) (154-202) Is Al-Ma'moun's vizier. He was majusi but converted to Islam through Al-Ma'moun. He was titled "Thol-Rea'satyn"(The Man with Two Commands) because he was in command of the vizierate and the army. It was claimed that Al-Ma'moun poisoned him. He died in Sarkhas where he was born.( See Al-Zarkali-Al-Alam ,Volume 5 p.354)

(16) Abu-Nasr Al-Atbi (1036) (427) from Al-Ray. He grew up in Khorasan. He is a poet and a historian. (See Al-Zarkali-Al-Alam Volume 7 p.156.

(17) Abu-Zaid Al-Balkhi (849-934) (235-322). He is Ahmed Bin Sahl Al-Balkhi. He was born and died in Balakh. He was unequaled scientist. His books which were mentioned in Ibn-Al-Nadim book "El-Fehrest" "The Index" reflected that he was well-informed. Some of his books are "Kitab Al-Seysah Al-Kabir", Kitab Al-Seysah Al-Saghir", "Kitab Al-Shataranj", "Fadaye'l Balakh", "Adab Al-Sultan Warae'ya", "Akhaq Al-Omam", The book "Kitab Al-Bede' Wattarikh" is ascribed to him. (See Al-Zarkali-Al-Alam Volume 5, p.131).

(18) Amr Bin Mesa’dah Bin Sa’ad Bin Soul Abul-Fadl Al-Souli is one of Al-Ma'moun viziers. He was an eloquent writer. He died in Adana, Turkey. (See Al-Zarkali-Al-Alam Volume 5, p.260.)

(19) Al-Sahib Bin Abbad (938-955) (326-385). He is Isma’eil Bin Abbad Bin Al-Abbas Abul-Qasem Al-Talqani. He was the vizier of Mua’yyad Adawlah bin Boyid and his brother Fakhr Adawla. He was born in Al-Talqan at Qazween and died in Asfahan. (See Al-Zarkali-Al-Alam Volume 1, p.313).

(20) It is mentioned in the book "Al-Ahkam Al-Sultaneyyeh"." The Ordinance of the Government". If these qualities are complete in a leader, reform would be general from his point of view. See Abul-Hasan Ali Bin Muhammed Bin Habib Al-Basri Al-Baghdadi Al-Mawardi (450, hijrah) "Al-Ahkam Al-Sultan" "The Ordinance of the Government" (Beirut, Dar el-Kutub Al-Elmeyyah, p.26)

(21) Nasr Bin Siar Rafe’ Bin Harey Bin Rabia'h Al-Kinani (748-131 hijrah). He is Mudhar's Sheikh at Khurasan and wali of Balakh and then Kurasan. The call of Abbasids was strengthened at his time. Al-Tarmanin, pp.824-825.

(22) Verified by Al-Tabrani in "Al-Mu'jam Al-Saghir" p.204. Al-Haithami said in "Majma' Al-Zawae'd" 896 that it was narrated by Al-Tabarani in "Al-Awsat" and "Al-Saghir", through Abdesalam Bin Abdel-Qudous. It is very week.
(23) Verified by Abu-Daoud (5128) and Al-Tarmazi (2822), and Ibn-Majah (3745) through Abu-Hurairah.

(24) Omair Bin Shuyyem Bin Amr Bin Abbad from Bani Jasham Bin Bakr Abu Said Al-Taghlibi who was titled Al-Qattami. He was a Christian from Taghlib, Iraq. He was known as Sari' Al-Gawani. (See Al-Zarkali-Al-Alam Volume 5, p. 264.)

(25) Al-Qadhi Al-Jarjani. He is Ahmed Bin Ahmed Bin Al-Abbas AlJarjani(1089-482 hejrah). He is the judge of Basra and Shafe' Sheikh. His books include: Al-Tahrir, Al-Bulgha, Al-Shafi, and Al-Mua'yah. (See Al-Zarkali-Al-Alam Volume 1, p.207.)

(26) Abdullah Bin Hamzah Al-Alawi (1161-1217) (561-614 hejrah). He is one of the Zaideyyah Imams, scientist and poet. (See Al-Zarkali-Al-Alam Volume 4, p.213.)

(27) Al-Muqtader Bellah (895-932)(282-320 hejrah). He is Ja'affar Bin Ahmed Bin Talha Abul-Fadl Al-Muqtader Bellah Bin Al-Mu'taded Ibn Al-Muwafaq. He was born in Baghdad and proclaimed a caliph in 295. After a year he was thrown down then he was proclaimed again. His main assistant was his servant Mu'nes who came out with armored force against him. He defeated the caliph and killed him. (See Al-Zarkali-Al-Alam Volume 2 p.115.)

(28) Qubaisah Bin Thuwa'ib Al-Khuza'i Al-Madani. He died in (705,86 hejrah). He was born in the year of Conquest. (A'm Al-Fath). He was a trusted narrator of Hadith from Al-Madina. He contacted Abdel-Malek Bin Marwan. He died in Damascus. (Al-Tarmanini, p.605.)

(29) Raja' Bin Haiwah Bin Jarwal Al-Kindi Abul-Meqdaam Abu Nasr (731-112 of Hejrah). He was a scientist and eloquent. He accompanied Omar Bin Abdel-Aziz when he was a prince (.Al-Tarmanini, p.712.)

(30) Amr Bin Habirah Bin Sa'ad Bin Odai Al-Fazazi (728-110 of hejra). He is an illiterate Bedouin who was appointed as Wali of Al-Jazirah by Omar Bin Abdel-Aziz in the year 100 of hejrah. He invaded the Romans and defeated them. (Al-Tarmanini, P.710.)

(31) Abdel-Hamid Bin Yahia. He is Abdel-Hamid Al-Kateb.

(32) Abu-Salamah Al-Khallal (749,132 of hejrah). He is Hafs Bin Suleiman Al-Hamadani. He lived at Darb Al-Khallal in Kofah. He was a link
between Al-Humaimah and Khrasan. When the Abbasids armies were victorious, he was appointed a prince of Khurasan. He was called "The Vizier of Aal-Muhammed". He proclaimed the Hashemite Imam. He did not pronounce the name of the caliph because he intended to deliver it to Ja'afar Al-Sadeq, and Abdulllah Bin Al-Hussain, and Omar Al-Ashraf Bin Ali Zain Al-Abedeen. When Abdullah Abul-Abbas entered Al-Kofah, Abu Salamah apologized to him. Abul-Abbas accepted his apology, and planned to kill him and he did kill him afterwards. (Al-Tarmanini, p.845.)

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