MEDIA & JOURNALISM

IMPACT OF NOOR MOHAMMAD PARWANA'S PERSONALITY ON JOURNALISM IN BALOCHISTAN

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ABSTRACT:

This study is an attempt to investigate the personality's contribution in journalism field. A total of 40 respondents including writers and media professionals from different parts of Balochistan were selected while the data was collected through survey questionnaire based on five-point Likert Scale to investigate Noor Mohammad Parwana's personality traits and characteristics.

The study would also discuss personality, the scientific outlook, theories of personality and the description of personality's characteristics to be defined briefly in psychological perspective followed by the historical description of Noor Muhammad Parwana's life and the specific aspect of his personality focusing on his journalistic services in Balochistan.

Besides, the study would also attempt to unveil the salient features of Brahui journalism, Brahui and other languages' dailies and periodicals covering Brahui language or had contents in Brahui.

INTRODUCTION:

Psychologists' describe that personality as a combination of different traits and characteristics, and behavior represent all aspects of personalities. Psychologists apply psychological method for the assessment of personality by using of the scientific procedures and techniques, study individual differences because they believe it is the most effective way to gather

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accurate information. There is also the hope that such knowledge can be used to benefit people. In the final analysis, psychologists are convinced that a scientific orientation will lead us more directly and surely to beneficial, accurate information than orientations that rely almost exclusively on rational speculation, mysticism, intuition, or common sense. This conviction, however, should not be interpreted as meaning that these alternative ways of knowing have no value and can never be used to help us understand human behavior. Insights stemming from the work of philosophers, novelists, poets, and theologians have always indicated otherwise. **(Ryckman: 1985)**

OBJECTIVE OF THE RESEARCH:

The key purpose of this study was to find contribution of personality in regional journalism for promoting language and new trends while the general objective was to analyze the consistency of Noor Muhammad Parwana's personality in Brahui journalism.

Research Method:

The method of data collection for this study comprised personality assessment through a prescribed scale and direct interview schedule based on **Survey Method** as primary data collection source.

Measures:

To determine the characteristics of the personality under this study, the instrument applied was a self-constructed questionnaire for assessment of the personality on Likert-based five-point scale.

To determine the characteristics of the personality under this study, a self-constructed questionnaire was applied for assessment of the personality of Noor Muhammad Parwana on Likert-based five-point scale. The Likert-based scale used in this study is designed to examine how strongly subjects agree or disagree with statements on 5-point with following anchors:

Strongly Disagree—

Disagree—

Neither Agree nor Disagree—

Agree—

Strongly Agree—

The responses over a number of items tapping a particular concept or variable are then summated for every respondent. This is an interval scale and the differences in the responses between any two points on the scale remain the same. **(Sekaran: 2003)**

The self-constructed questionnaire on Likert-based scale had different characteristics/variables ranging from six to eight.

PERSONALITY:

Robert J. Gregory giving an overview of personality says "Although personality is difficult to define, we can distinguish two fundamental features of this vague construct. First, each person is consistent to some extent; we have coherent traits and action patterns that arise repeatedly. Second, each person is distinctive to some extent; behavioral differences exist between individuals............. Psychologists and laypersons alike invoke the concept of personality to make sense out of the behavior and expressed feelings of others. The notion of personality is used to explain behavioral differences between persons and to understand the behavioral consistency within each individual". **(Gregory: 2004)**

According to different psychologists, "Personality may be hard to define, but we know it when we see it. We all make personality judgments about the people we know. A major part of coming to understand ourselves is developing a sense of what our personality characteristics are. We even form impressions about the personalities of people we do not know but have only read about. When psychologists define personality, they tend to refer to qualities within a person, characteristics of a person's behavior, or both". **(Morgan, King, Weisz & Schopler: 1986)**

Ryckman defining personality says "Virtually all of us are fascinated by and interested in knowing more about ourselves and other people. In our attempts to make sense of our experiences, we tend to engaged in naïve analyses of our own behavior and that of others. For the layperson, personality is often defined in terms of social attractiveness. The person with a "good" personality impresses others with his or her ability to get along well with people. A definition of personality in terms of social attractiveness is inadequate in two major respects. First, it limits the number and kinds of behavior considered worthy of incorporation into the investigation of personality. Second, it makes the absurd point that some individuals, who obviously having unique learning histories, are devoid of personality. There are several other deficiencies in such a definition; its inattention to the unique ways in which an individual's experiences are organized and its neglect of biological contributions to behavior. Of course, these criticisms also apply to many of the definitions of personality offered by investigators in the area. Despite the plethora of definitions, there is basic agreement among investigators that personality is a **psychological construct;** that is, it is a complex abstraction that includes the person's unique learning history and

genetic background (assuming that he or she is not an identical twin) and the ways in which these organized and integrated complexes of events influence his or her responses to certain stimuli in the environment. Thus many investigators see the study of personality as the scientific study of individual differences that help account for people's unique ways of responding to various situations. Providing explanations, buttressed eventually by **empirical evidence,** for each individual's ways of responding to his or her environment is the primary focus of interest in the discipline". **(Ryckman: 1985)**

In the "Theories of Personality" authors defining personality say "There are few words in the English language that have such a fascination for the general public as the term personality. Although the word is used in various senses, most of these popular meanings fall under one of two headings. The first used equates the term to social skill or adroitness. An individual's personality is assessed by the effectiveness with which he or she is able to elicit positive reactions from a variety of persons under different circumstances. The second use considers the personality of the individual to consist of the most outstanding or salient impression that he or she creates in others. A person may thus be said to have an "aggressive personality" or a "submissive personality" or a "fearful personality". In each case the observer selects an attribute or quality that is highly typical of the subject and that is presumably an important part of the overall impression created in others and the person's personality is identified by this term. It is clear that there is an element of evaluation in both usages. Personalities as commonly described are good and bad". **(Hall, Lindzey & Campbell: 1998)**

In a now-famous definition, psychologist Gordon Allport mentioned both inner qualities and behavior, but he emphasized the inner qualities. "Personality is the dynamic organization with the individual of those psychophysical systems that determine his unique adjustments to his environment". In a more recent definition, psychologist Walter Mischel mentioned both inner processes and behavior but emphasized behavior. Personality, he wrote, consists of "the distinctive patterns of behavior (including thoughts and emotions) that characterize each individual's adaptation to the situations of his or her life". Most of the psychologists agree that personality includes the behavior patterns a person shows across situations or the psychological characteristics of the person that lead to those behavior patterns. Personality has been studied in a number of different ways. Some have developed broad theories to explain the origins and makeup of personality. Others have focused only on one or two issues, such

as the influence of heredity on personality. (**Morgan, King, Welsz & Schopler: 1986**)

In view of the above definitions, we can say that personality is a global activity of behavior and mental performance which can be measurable, assessable and observable.

THEORIES OF PERSONALITY:

A theory is an unsubstantiated hypothesis or a speculation concerning reality that is not yet definitely known to be so. When the theory is confirmed, it becomes a fact. Theories are never true or false, although their implications or derivations may be either. What a theory is? A theory is a set of conventions created by the theorist. Viewing a theory as a "set of conventions" emphasizes the fact that theories are not "given" or predetermined, by nature, the data, or any other determinant process. A theory, in its ideal form, should contain two parts; a cluster of relevant assumptions systematically related to each other and a set of empirical definitions. The assumptions must be relevant in that they bear upon the empirical events with which the theory is concerned. Now what are the functions of a theory? First, and most important, it leads to the collection or observation of relevant empirical relations not yet observed. The theory should lead to a systematic expansion of knowledge concerning the phenomena of interest, and this expansion ideally should be mediated or stimulated by the derivation from the theory of specific empirical propositions (statements, hypotheses, predictions) that are subject to empirical test. (**Hall, Lindzey & Campbell: 1998**)

Some psychologists define theories of personality as "Type and trait theories of personality both focus on people's personal characteristics. However, various type theorists and trait theorists differ in the ways they use those characteristics to describe people. One of the first type theories that we know of was proposed about 400 B.C. by Hippocrates, a Greek physician now known as the father of medicine. He grouped people into four temperament types: **Sanguine**—cheerful, vigorous, confidently optimistic; **Melancholic**—depressed, morose; **Choleric**—hot-tempered; and **Phlegmatic**—slow-moving, calm, unexcitable. Since the time of Hippocrates, countless other ways of grouping people into types have been tried. The groupings or sets of types are called typologies; they can be found in the folk wisdom of most cultures. Descriptive terms like willful, determined, flamboyant, impulsive and strong represent traits—characteristics that lead people to behave in more or less distinctive and consistent ways across situations. According to Gordon Allport these terms,

mostly adjectives, describe how people act, think, perceive, and feel. Not all of these terms reflect personality traits, but several thousand of them do. Allport believed that this rich collection of trait-like terms provided a way of capturing the uniqueness of each individual. He believed that this uniqueness could be described well in terms of the individual's traits, or "personal dispositions", at three levels of generality. **(Morgan, King, Weisz & Schopler: 1986)**

The Freudian Psychoanalytic Theory defines "The term psychoanalytic is identified with Freud's original theory and approach to therapy. The term psychodynamic refers more broadly to the perspective that focuses on unconscious processes and incorporates a wider variety of theoretical perspectives on personality and treatment. **(Whitbourne: 2000)**

Finally, a theory of personality should consist of a set of assumptions concerning human behavior together with rules for relating these assumptions and definitions to permit their internation with empirical or observable events.

THEORY AND RESEARCH:

Scientific theories are conceptual systems constructed by researchers to help them make sense of existing information and, more important, to aid in the prediction of as yet unobserved relationships between events. "Ideally, theories consist of a set of interrelated and internally consistent assumptions, or propositions, from which hypotheses are derived and made testable by the use of operational definitions. Thus the concepts in the hypotheses are defined in terms of the specific procedures, or operations, used to measure them." **(Ryckman: 1985)** For example, a person's characteristic level of self-esteem may be measured by scoring his or her answers to a series of items on a questionnaire. Operational definitions are important because they allow other investigators to know precisely how the characteristics were measured, thus providing an objective basis for communication among investigators who use the concepts in their own theorizing or who want to replicate the results of another investigator's efforts. Although sometimes considered a trivial aspect of science, replication is critical and necessary because the outcomes of any research effort are considered not as facts in any absolute sense but as probability statements. On the basis of replication findings, investigators are better able to evaluate the worth of any one hypothesis. Successful replication tends to increase co **Cognition:** In a theory of cognitive dissonance created by psychologist Leon Festinger, for example, the major propositions are that people tend to strive for consistency in their beliefs and behavior and that inconsistent or "non-fitting" cognitions about

themselves or other people, inanimate objects, or events in the environment give rise to an aversive psychological state called dissonance (**Festinger: 1957**). Cognitions refer generally to opinions, beliefs, attitudes, behaviors, or feelings about one's environment or oneself. Once a dissonant state is generated, it is assumed there will be pressures to reduce it by various means and to avoid its increase.

According to Feldman, "The cognitive perspective focuses on how people think, understand, and know about the world. The emphasis is on learning how people comprehend and represent the outside world within themselves and how our ways of thinking about the world influence our behavior" (**Feldman: 2005**). Social scientists working from the cognitive perspective compare human thinking to the workings of a computer, considering how information is inputted, transformed, stored, and retrieved. In their view, thinking is information processing. The common elements that link cognitive approaches are an emphasis on how people understand and think about the world and an interest in describing the patterns and irregularities in the operation of our minds. Ryckman summarizing cognitive dissonance says "Painful motivational state created within a person when two or more thoughts, attitudes, or behaviors are inconsistent with one another" (**Ryckman: 1985**). Also, Feldman defining social cognition describes "The cognitive process by which people understand and make sense of others and themselves" (**Feldman: 2005**).

BRAHUI JOURNALISM:

As Noor Muhammad Parwana was described as the Baba-e-Brahui Sahafat due to his untiring efforts and consistent personality, without discussing his ingress into Brahui journalism and the brief description of Brahui journalism, the present research would remain incomplete, thus while discussing the origin of Brahui journalism it was found that the traces of Brahui journalism had existent in 1920's from Sindh, first in 1923 with 'Al-Haq' and then after a gap of 27 years—'Mualim' launched from Quetta in 1950. Brahui journalism is not restricted to only the newspapers and magazines published in Brahui language but those published in other languages had also played a significant role in promoting Brahui journalism, language and literature.

After thorough study of the Brahui and other languages' dailies and periodicals covering Brahui language or had contents in Brahui, it was found that AL-HAQ was the first magazine or periodical that had a monthly found from Khan Garh (Jaccobabad-Sindh) brought out in 1923 by Allama Muhammad Umer Deenpuri while MUALIM was the first magazine that had

a monthly from Quetta-Balochistan founded by Maulana Abdul Baqi Khan Durkhani in 1950 and had continued publication till 1961. NAWA-E-WATAN was the first weekly having contents in Brahui launched from Quetta by Lala Ghulam Muhammad Shahwani in 1953 while BALOCHI was the first monthly having contents in Brahui introduced from Karachi by Mir Azad Jamaldini in 1956. (Sabir: 1990) BALOCHI DUNYA, the first monthly newspaper was having contents in Brahui from Multan-Punjab started in 1957 and owned by Maulvi Noor Ahmed Khan Fareedi while nowadays Mir Chakar Khan Baloch owns it. (Brahui: 2004) KARKUN was the first quarterly from Quetta having contents in Brahui under the auspices of Rural Development Department with Raja Ahmed Kan as Patron-in-Chief launched in 1959 and closed in 1961. EILUM is described to be the first regular Brahui fortnightly and then weekly from Mastung launched by Mr. Noor Muhammad Parwana in 1960 (Parwana: 1990) while AHWAL was the first regular Brahui monthly and also first from Khuzdar launched by the Tribal Publicity Organization of Federal Information and Broadcasting Department, Government of Pakistan in 1976. (Sabir: 1990) SANGAT, was the first and single Brahui magazine from Fareedabad-Sindh during 1981-1991 owned by Maulana Abdul Qayyum Johar (Brahui: 1986) while KAPOT, the first bi-annual and single Brahui magazine from Muhammadpur Odho-Sindh was launched by Hakeem Gulab Khan Mahjoor in 1983. (Mahjoor: 1984) TOTAKI was the first Brahui monthly launched by Brahui Arts Academy Pakistan-Quetta, any Brahui literary organization, under the chief editorship of Mr. Abdul Jabbar Yar from Quetta in 1983. (Yar: 1983) KHABARNAMA ACADEMY was the first monthly newsletter having contents in Brahui from Islamabad under the auspices of Pakistan Academy of Letters, Islamabad launched in 1983 (Sabir: 1994) GODI, the first and only Brahui magazine launched from Hyderabad-Sindh in 1986 under the editorship of Mr. Ali Ahmed Shad Brahui. (Shad: 1986). SHAL was the first Brahui regular daily introduced from Quetta in 1990 by Dr. Haleem Sadiq; BALOCHI LABZANK, the first monthly having contents in Brahui from Hub launched by Mr. Murad Sahir Baloch in 1990 (Ahmedzai: 1996) and LEVIES AHWAL was the first monthly having Brahui contents from Kalat launched under the auspices of District Administration Kalat with Mr. Ahmed Bakhsh Lehri as Patron in 1991 (Ahmed: 1992). TAWAR, the first monthly in 1991 and then daily in 2004 with Brahui contents from Mastung was launched by Mr. Khadim Lehri (Kurd: 1992) while AL-JAZEERA was the first monthly having contents in Brahui from Chagai was launched by Mr. Zubair Ahmed in 2003 (Shaheen: 2005). The first monthly having contents in Brahui from Bolan introduced by Agha Muhammad Muhammad Hassani

in 2004 was HAMDOSH (**Aziz: 2004**) while MIHR was the first monthly from Nushki having contents in Brahui launched by Mr. M. Noor Brahui in 2005 (**Shahwani: 2006**). Similarly, TALAR was the first daily newspaper from Nushki with Brahui contents started by Mr. Abdul Razzaq Ababaki in 2005 and CHIRAG was the first quarterly magazine from Nushki having contents in Brahui founded by Agha Zahid Hussain in 2005. (**Baloch: 2005**)

PARWANA & JOURNALISM:

Parwana had been associated with the journalism since 1936 when he had serving in the Levies Force and had been contributing articles and poetry in 'Al-Haneef' newspaper. Muhammad Aslam Khan Achakzai, a renowned journalist and political figure who had left British Balochistan and settled in Jaccobabad in 1936 joining 'Al-Haneef' had picked up Parwana as a good writer having a specific ideology and sound knowledge about the political scenario of the region of that era. In view of the articles and poetic contributions in 'Al-Haneef', being found and edited by Maulana Muhammad Hussain Kharho, it is clear to state that Parwana had started his journalistic life as an article contributor in 1936 while Aslam Achakzai sensing Parwana as a good writer had attempted to bring him closer and encouraged him to enter into the field of journalism as a regular contributor to achieve the goals of serving his tribe and the people of area in an organized and systematic manner. Achakzai's encouraging and guiding attitude had led Parwana to become a regular contributor and later a learner in the field of journalism. Parwana whereas describes Jaccobabad the place from where he had started journalism also terms Muhammad Aslam Achakzai as his teacher and guide in journalism and says "Late Muhammad Aslam Achakzai had remained my teacher in the field of journalism and I had worked with him in his newspaper in Jaccobabad" (**Parwana: 1990**).

PARWANA'S CONTRIBUTION BEFORE EILUM:

Before launching 'Eilum', Parwana had contributed a number of articles in different newspapers and magazines on Brahui language, art and culture, history, tribes, literature and personalities and had also presented papers on different occasions like conferences, festivals and seminars. He represented Brahui language and read a paper in a festival on the anniversary of Shah Abdul Lateef Bhitai in 1969 to create awareness about Brahui language, culture and literature among the participants from different parts of the country (**Brahui: 2009**).

Besides weekly 'Eilum', Parwana had contributed a number of reviews on books, radio and television programs. He had specified a page for

book reviews that he had contributed by himself and accommodated the ones written by other scholars.

The unique aspect of his personality had letter writing and responding to the letters of contributors of 'Eilum' to the editor that he had taken very seriously. Specified columns in weekly 'Eilum' for letters to the editor had a permanent feature while letters to those contributors seeking correction or guidance had been in his routine practice that he continuously done during his entire journalistic life.

He had also expertise in flap writing while he has written his personal opinion on the writers of four books including 'Girok' by Professor Saleh Muhammad Shad, 'Faiz-e-Adab' by Maulana Abdul Khaliq Ababaki, 'Deewan-e-Rahee' by Abdul Aziz Rahee and 'Goreech' by Maulana Abdul Qayyum Johar Brahui.

So far, three books have been written on Noor Muhammad Parwana and a couple is under process by the young Brahui writers while the writers of two books have denominated their books to Parwana. The books written on Parwana include 'Parwana Paik (Parwana Says)', 'Biramsh' and 'Baba-e-Brahui wa Eilum'.

'Parwana Paik' is a compilation by Abdul Qayyum Bedar published under the auspices of Brahui Adabi Society Pakistan, Quetta in 1998 containing the preface; personal opinion on Parwana by eminent Brahui writers Prof. Dr. Abdul Razzak Sabir, Johar Brahui and Waheed Zaheer; Parwana's profile and photographs and his interviews and comments for different print and electronic media organizations **(Bedar: 1998)**.

'Biramsh' authored by Zahid Brahui and published by the Brahui Academy Pakistan, Quetta in 2007 is also compilation of Parwana's articles published in different books, newspapers, magazines and journals and his papers read on different occasion. It has two parts i.e. his articles and papers in Brahui and Urdu. The Brahui part contains 16 while the Urdu portion has five articles and papers spreading over a total of 310 pages. The preface of the book has been written by M. Salahuddin Mengal who is the Chairman, Brahui Academy Pakistan while the compiler Mr. Zahid Brahui has paid tributes to Parwana in two pages entitled 'Baba-e-Brahui' **(Brahui: 2007)**.

'Baba-e-Brahui wa Eilum' authored by Haji Abdul Hayat Mansoor Brahui is published by the Brahui Academy Pakistan, Quetta in 2009 spreads over 190 pages. It contains the preface by M. Salahuddin Mengal, personal opinion and tributes to Parwana by Maulana Abdul Khaliq Ababaki, Haji Abdul Lateef Bangulzai, Rasheed Brahui, Haji Shah Beg Shaeda, Raheem Naz, Fateh Muhammad Shah and Mansoor Brahui while Parwana's

contribution towards Brahui journalism, literature and language and his social and political renderings are covered in 16 chapters (Brahui: 2009).

Meanwhile, two authors have denominated their books to Noor Muhammad Parwana. These include "Gul-e-Khandan" authored by Afzal Mengal published in 1993 contains Brahui folktales while "Shakar Phul" written by Maulana Abdul Qayyum Johar Brahui, the founder and patron of Brahui Publications Fareedabad, Meharh-Sindh published in 1996 by the Brahui Academy Pakistan, Quetta contains Brahui Inshaiyas.

Parwana besides articles, write-ups, editorials on Brahui language, history, tribes, literature, personalities etc. had also written columns and articles on women and children with social, cultural and religious aspects highlighting the significance of the affection of woman as a mother, sister and daughter. He has especially covered the women welfare, their progress and prosperity, importance of education for females, their culture and traditions through social and religious aspect. He had also responded the letters of female contributors in detail discussing their grievances and suggesting remedies in this respect. During study on Parwana's literary contributions, it was revealed that he had regularly covered the women representation in 'Eilum' columns almost in every issue while he had translated very selective literary pieces useful for the women segment of the society. Regarding columns for children, the study found similar attitude by Parwana as he specified a column in almost every issue of 'Eilum' entitled 'Pini a Phulari na Heet-o-Gapp'. He had taught them religion, Brahui language and literature through short stories, poetry, idioms and phrases, jokes, informative material, advises to children for respecting their parents and other segments of society, importance of education and skill development with the aim to make them useful citizens of the civilized society. Most of the present-day writers remained part of 'Eilum' children page and nowadays they have proved themselves a good component of the society serving different educational, literary, media, professional and private organizations.

Parwana had an active participant and presenter of Radio and Television programs took part in different literary sittings, mushairas and narrations and gave interviews in Radio Pakistan Quetta and Khuzdar stations and Radio Pakistan Quetta programs. He had also represented Balochistan specifically Brahui culture, literature and journalism on national level and participated in the Radio and Television literary and current affairs programs of other stations (Bedar: 1998).

Keeping in view the main objective of his life to create awareness among the people about the importance of education and skill development

and the promotion of Brahui language and literature through print media, Parwana had a meeting with Sardar Ghous Bakhsh Khan Raisani, tribal elite of Balochistan in 1958. He briefed Sardar Raisani about his plan to bring out a Brahui newspaper from Balochistan and sought his cooperation to which he got a positive response and winding up his business and political activities from Sindh had shifted to Balochistan. In an interview about Sardar Raisani's support, Mr. Parwana responded that Sardar Raisani had not that much financially sound during those days but he had extended moral support and due to his tribal standing people had also supported him. In the meantime, Mr. Parwana accompanied by Sardar Raisani had also carried out a joint visit from Quetta to Kachhi and Sindh and acquired financial assistance from Brahuis as his proposed newspaper had for the Brahuis and he (Sardar Raisani) had also a Brahui elder therefore he had extended his full support **(Parwana: 1998).**

PARWANA & EILUM:

Noor Muhammad Parwana materializing his plan to bring out a Brahui newspaper had submitted an application during the Martial Law regime of Field Marshal Ayub Khan in December 1959 and got the same in January 1960 launching the first Brahui fortnightly from Mastung, the district headquarters of Kalat in Balochistan. He had acquired the declaration of this bilingual fortnightly with the nameplate 'Eilum' that means 'Brother'. The languages had Brahui and Urdu but in the later years, Parwana had also given representation to Balochi and Sindhi languages. Narrating about the aim behind a bilingual fortnightly, Parwana says "I had acquired the declaration from the very first day in Brahui and Urdu languages for the purpose to also keep the non-Brahui readers informed about the day-to-day happenings around the world in Urdu particular about the Brahui language, culture, history, tribes and literature while Brahuis in Brahui language" **(Parwana: 1998).**

'Eilum' had formally launched on February 24, 1960 with registration number S-2307 which had later changed with R. S No. 2385 and now BCE-1. The first number of first volume of Eilum contained 16 pages with 2000 copies which had later reduced to 1000. **(Brahui: 2009)** 'Eilum' had continued to publish as the lone fortnightly with major language Brahui from Balochistan till August 1963 and had been converted into weekly from August 16, 1963 with Volume 4, No. 12 **(Eilum: 1963).** The dateline of the second number of the weekly 'Eilum' available in the record containing eight pages had Volume 4, No. 13, September 01, 1963 with Brahui Noor Muhammad Parwana as Editor and Publisher printed at Albert Press Jinnah

Road Quetta and published from Mastung. Contents of the second number of weekly 'Eilum' included **front page:** the nameplate with a slogan "Representative of academic, literary and moral values; the pioneer and lone representative of Brahui language in the academic and literary world; larger circulated magazine of Kalat Division", two skyboxes having mentioned the names of patrons-in-chief, editor, registration number and price, obituary news (lead story) on the demise of the then National Assembly Speaker, poetry by Peer Muhammad Zuberani Lehri; **page two:** article on Brahui personalities by Malik Noor Muhammad Khan Raisani, a news about presidential awards distribution; **page three:** editorial about conversion of Eilum in weekly, letters to the editor; **page four:** article on Khans of Kalat by Ghulam Kibriya Khan Tarkani, a news item **page five:** children's page with poetry, two short stories by students and Brahui teaching lesson; **page six:** two news stories and an advertisement; **page seven:** news; **page eight:** news and jump stories with an announcement seeking articles by the newspaper. **(Eilum: 1963).**

CONCLUSION AND DISCUSSION:

Noor Muhammad Parwana had no formal education in journalism and even he had completed education till fifth grade from Barnas High School Sibi in 1934 when he had attained the age of 16 while later on he completed religious education in Arabic and informal education in Persian by completing the study of different books and courses under the supervision of leading ulema and religious scholars which he had started at his home during childhood as discussed in detail in chapter-5. Despite the facts about the educational background and history, Parwana had experience of journalism not only by himself but also under the guidance of Mr. Aslam Khan Achakzai since he had attained the age of 20 in 1938 and after spending another 22 years in politics and journalism as correspondent of different newspapers from Usta Muhammad and Muhammadpur Odho.

After thorough study of weekly 'Eilum', it was found that Parwana had adhered with all the factors affecting news and other contents of 'Eilum' and had maintained all the standard ethical and professional values, special features, elements, principles and the prerequisites for journalism. His professional approach had very clear and sound as he had not believed the biasness, distortion or ambiguity with firm belief on accuracy, clarity, comprehensiveness, impartiality and objectivity.

In regard to the **time factor**, as 'Eilum' was a weekly, he had given due importance to **timeliness** by promptly covering all news events in

descending order preferring publication of current issues on the main pages without ignoring the other events on rest of the pages that had occurred during the whole preceding week. Announcement of scheduled events of the coming days and follow-up stories had also part of the contents of 'Eilum'.

As far as the **proximity factor** is concerned, he had included the news from all corners approaching the originating station of 'Eilum' being published from Mastung and printed at Quetta as both the cities had the focal point with news appearing from all cities surrounding Quetta and Mastung while the provincial capitals of Pakistan including other important and big cities of the rest of the provinces as well as the cities of East Pakistan had also been visible. Area-wise, it also contained news, write-ups, articles and letters to the editor received from other parts of the region and world. The areas covered in randomly studied numbers of the Volume 3 of the year 1962 include Quetta, Mastung, Dhadhar, Kalat, Loralai, Khuzdar, Bhag, Nushki, Mangochar, Usta Muhammad, Sibi, Naseerabad, Bala Nari, Zhob (Fort Sandeman), Lasbela, Mitri, Lehri, Bel Pat, Mehr Garh, Haji Shehr, Jhat Pat, Sanni, Gandawa, Kharan, Jhal Magsi, Kolpur, Pandaran, Chattar, Qilla Saifullah, Kohlu, Sohbatpur, Kachhi, Mach, Kanak and Rojhan Jamali of **Balochistan**; Karachi, Larkana, Jaccobabad, Shikarpur, Nawab Shah, Hyderabad, Khairpur, Sukkur, Garhi Khairo, Muhammadpur Odho, Kotri, Qambar Ali, Dadu, Fareedabad-Meharh, Thatta and Shehdad Kot of **Sindh**; Lahore, Rawalpindi, Ahmedpur, Hassan Abdal, Sargodha, Dera Ghazi Khan, Multan, Chishtian and Layalpur (Faisalabad) of **Punjab**; Peshawar, Bannu, Mardan, Swat of **NWFP**, Jammu, Muzzafarabad of **AJK**, Dhaka and Khulna of **East Pakistan**, New York of **USA**, Damascus and Mecca of **Saudi Arabia (Eilum: 1962)**. Besides, news, write-ups, articles, letters and other material from China, UK, India, Russia, Iran, Iraq, Bangladesh, Indonesia, Afghanistan, Turkey, Egypt, Lebanon, Germany, Italy, United Arab Emirates, Gulf States and other countries had also part of 'Eilum'.

Prominence factor remained the main feature of 'Eilum' as during the early days of this weekly personality dominated journalism had been practiced even like nowadays most of the newspapers are dominated by personalities either they are from the ruling party or representing the opposition. Parwana gave due coverage to the personality oriented events and activities. He maintained the prominence factor in the desired manner by giving coverage to the prominent religious, historical, cultural, political, social, sports and business personalities; prominent events like religious, cultural, historical and traditional anniversaries; prominent places including religious, cultural, historical, archaeological and artistic sites; prominent institutions; and the history and background of prominent nations with tribal

portrayal in all journalistic forms that may be news, articles, features, interviews or write-ups. (Faqeerzai: 1964)

The evergreen and demanding burning issues affected with **conflict factor** had also grabbed due coverage in 'Eilum' reflecting Parwana's quality of sorting news about the conflicting situation between the countries (**Eilum: 1964a**); nations; personalities of international, national and regional-fame representing different segments of society; institutional and organizational; people vs. government and vise versa; international and regional disputes etc. .

Parwana also had not ignored the **consequences factor** as almost all the issues of 'Eilum' had contained the conflicting news, articles, write-ups and the editorials having demands from various walks of life and whenever these conflicts had resolved or the demands had been met, he had quickly published the news or responded in the editorial about the resolution of that problem or fulfillment of the demand meeting another factor affecting the news and other journalistic forms i.e. consequence. (**Eilum: 1964b**)

News, write-ups and editorials containing the **unusualness** and **oddity factors** had also a routine content of 'Eilum' showing the judgment ability of Parwana while sorting news of such type as he regularly published these materials to attract the readers and keep them well informed about the unusual and odd happenings in the world societies. (**Parwana: 1965**)

The factor involving **catastrophes** had also best adjudged by Parwana and the news about the catastrophically occurred situations especially the floods of East and West Pakistan during the initial and later days of the launching of 'Eilum' had covered in the desired manner contributing towards information dissemination and appeals for donations to the rehabilitation of the victims and reconstruction purposes. Such events having involved large number of casualties and massive losses to the life and property of human being had been covered not only in news but also in the features and editorials written by Parwana that reflect his taste and selection of material on the basis of the amount of losses. (**Parwana: 1970**)

The **change factor** had also visible in the contents of 'Eilum' as Parwana had not let the change in society, its structure and the positions, inventions, revelations etc. to go in the wastepaper basket but he had the news sense of selecting such items having positive or negative impact on the society so as to abreast the people for their betterment or deterioration. (**Eilum: 1982**)

In the last but not the least factors of **opinion formation** and **changing the opinion** had the major aspect of 'Eilum' adopted by Noor Muhammad Parwana as the objective behind the launching of a Brahui newspaper had opinion formation and change of opinion in the mind of

Parwana who had switched over from politics and entered into the field of journalism realizing the fact that without a proper platform only politics or political activities would never help him achieving this goal which he had set for highlighting the significance of Brahui language. He had used almost all the journalistic forms including news, articles, features, columns, editorials and poetry for awareness creation about the antiquity of Brahui language, richness of its culture and literature and the state of Brahui speaking people. Most of his editorials had covered in highlighting the importance of Brahui language, its recognition not only on regional but on the national and international levels. For this purpose, he used the news and other forms for opinion formation and changing the existing opinion about this language and he had remained successful in his efforts as Brahui had recognized by the Government by including it in the population census, radio and television programs, competitive examination syllabi, teaching on undergraduate, graduate and postgraduate levels. And it had Parwana who first published the Brahui language and literature curricula on undergraduate, graduate and postgraduate levels in Eilum. This does not mean that he had ignored the other languages within the jurisdiction of 'Eilum' as the main languages of this weekly had Brahui, Urdu and Balochi while sometimes contents in Sindhi, Pashto and Punjabi also appeared while articles on the social, political and literary giants of these languages had remained among the regular contents of 'Eilum' but obviously with main focus on Brahui (**Rasheed: 2002**).

It was interesting to find that despite legging behind in professional education, Parwana had utilized his all skills and expertise he had acquired through experience in different newspapers and magazines for writing special articles, columns and editorials accomplishing all technical requirements. He had used almost all techniques of editorial writing and these had informative, interpretative, descriptive, analytical etc.

During the study it was also found that Noor Muhammad Parwana remained in the journalism arena as lone person practicing the personality journalism in Balochistan struggling for the promotion of a particular language, literature and journalism like Maulvi Baqir Delhvi, Syed Muhammad Khan, Maulvi Karimuddin, Maulvi Abul Hassan, Syed Jamiluddin, Sir Syed Ahmed Khan, Munshi Siraj, Haji Kabirul Haq, Hakeem Mehmood Khan, Maulvi Muharram Ali, Maulana Abdul Haleem Sharar, Pandit Kulander Ram, Seth Deewan Boota Singh, Munshi Naulakshor, Munshi Mehboob Alam, Maulana Sirajuddin, Maulana Zafar Ali Khan, Maulana Muhammad Ali Johar, A. Majeed Salik, Ghulam Rasool Mehr, Malik Noor Elahi and many other personalities of the era between 1822—

1935 who had committed with print media in the Indo-Pak practicing personality journalism.

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